

Alabama Baptist.
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MARION, ALA.

Monday, August 17th, 1875.

Centennial Speeches.

It will be of interest to our readers to see in what way the Centennial is being celebrated...

1. Our tenets.—The Baptists are especially the representatives of the Religion of Christ.

2. Our sphere of activity.—It would be wrong to regard this religion effectually as confined to the van of progress...

3. Our educational interests should be developed to the highest, and our educational institutions be placed upon the firmest bases.

What special reasons are there why Baptists as a denomination should celebrate the Centennial.

1. As a commemoration of our progress.—Our progress and triumphs in this country have been wonderful.

2. As a tribute to our principles.—How came the Baptists ever since their existence to contend not only for religious but civil liberty?

3. As a tribute to the wants of the times.—The great want of our times is that institutions of learning should be placed upon a firm basis...

The power of the Baptists to attempt to do great things may be estimated.

1. By our national influence.—The time will come when the whole world will understand the principles of religious liberty...

2. By our denominational progress.—We have survived the persecutions of ages. The Baptists never persecuted, but they, both in Europe and in this country, suffered because they did what they believed the Bible taught.

To correspond to this wonderful history, our whole influence should be given to higher education.

One of the most singular facts is that of a denomination making the centennial celebration a denominational one.

1. What are the principles of Baptists?—Immersion is not, as many think our prime, distinguishing characteristic.

the doctrine of the Holy Spirit upon the heart. The revealed word is interpreted by the enlightening influence of the Holy Spirit.

2. How have these principles advanced?—To the Baptists will future historians give the credit of the diffusion of the principles of freedom in England.

The third to plant deep and broad the tree of human liberty in America, a work which lives and can never die; will live coeval with the earth, bearing blessings to the people.

3. What should we do now for their promotion?—In the times when the masses were ignorant and the few learned, we disregarded human learning and did not separate ourselves from the people...

Benefits accruing from institutions of learning as instrumentalities in educating young ministers.

1. Test the case practically, in the history of a single Baptist college. Multitudes have gone from its walls who have performed their work well in life.

2. Consider the needs of the country.—All history decides that the Baptists have been the bold advocates of soul liberty.

Then see that your college is put on a firm basis—so that what is now given to this institution will make it a perpetual memorial for good.

In this connection Dr. Hiett's remark is pertinent:—“Baptists are opposed to educating men for the ministry, not to educating ministers.”

How to get rid of a Minister.

A correspondent of the Deacon has given the art of keeping up short pastorates in a church, one of the surest evils that besets the cause of Christ.

Find fault with the minister's ways. He visits too much or he visits too little; he is a poor pastor or a poor preacher. His discipline is too strict or else it is too loose.

But if nothing else will do to finish the good man, say that his preaching is not to edification; that the church is running down; that his usefulness is ended.

Whether this course will end with a blessing or not, is another matter. Our Lord said, Blessed are the peacemakers, for they shall be called the children of God.

the influence of godly ministers. “Well done good and faithful servants, enter ye into the joy of your Lord.” No; there is one congregation which “Alexander the copper-smith” and “Diotrephes, who loveth to have the pre-eminence,” will never disturb.

“The Adventists.”

In some parts of our State, diligent efforts are put forth by the Adventists to thrust the doctrine of Immortality out of the Scriptures. Their doctrine is briefly this:—that the soul is only another name for the breath, or the animal life; that when the breath leaves the body, the man's existence is all over and ended; and that only believers are recalled to life.

A writer upon this miserable “Dust Theory,” thus indicates one of the conclusions to which its votaries are necessarily driven. “When our Lord gave up his spirit, (into his Father's hands, too,) then, according to this Theory, there remained no God-man, no Immanuel, no Son of Man.

Who does not see, from the first chapter of Genesis, that man's life is peculiar—inbreathed by God, elevated above the conditions of fleshly nature!

Work and Play for August. Six of the articles of this juvenile monthly are illustrated. There is something even for the youngest in it.

Centennial Notes.

The Baptist churches of Rochester will probably have about \$2,000 on the “Dollar Roll,” a portion of which has already been paid in.

There are three Associations in Alabama bearing the name of Liberty.—The West Alabama Liberty Association has six licentiates in Alabama and one in Mississippi; the Tennessee River has sixteen in Alabama and two in Tennessee; the Cherokee has fifteen; the Coosa River, five; the Warrior River, seven; the Salem, five; the Providence, five; the Central, four; making a total of sixty-three, or about eight to each Association.

When a new Editor mounts a tripod, custom has required of him, that he favor his readers with an introductory address, in which he shall set forth his future course as an editor.

tations will have weight at the various railroad centres, such as Selma, Montgomery, Mobile, &c., to secure a similar accommodation on the railroads of Alabama.

Field Notes.

The recent riot at San Salvador was fomented by the priests. On some of the dead ruffians were found passports to heaven signed by the bishop, ordering Peter to open the gates to the bearer!

Most colleges have been endowed by men of wealth. We are now trying whether that work can not be done by a general contribution in which the Lord's poor can also have part.

—The Standard quotes Mr. Nordhoff as good authority in regard to the success of free colored labor at the South, although “his testimony is opposed to much that we hear from that quarter, and this he tells us after several months close observation.”

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Kentucky have raised near \$200,000 as their quota of the endowment fund of the Southern Baptist Theological Seminary, to be located at Louisville.

—Rev. P. F. Stevens, co-in-law of the late Bishop Capers, has left the Episcopal church and joined the reformed Episcopal church headed by Bishop Cummings.

—The article from Bro. Ezekiel Sawdust, on the subject of discouraging the preacher, is well worth a reading.—Bro. H. W. Beck writes from Jefferson county, August 6: “I learned just before leaving home this morning, that Dr. Teasdale would be through our community in a few days, on a preaching (?) tour.

—Tascumbia boasts of the largest spring in the United States.—We are indebted to Bro. W. W. Sanders, of Union Springs, for a copy of the minutes of the East Liberty Association.

—The Central Baptist states that Rev. Charles A. F. Moss, of Carroll county, Mo., formerly a preacher of the Methodist Episcopal church South, has recently joined a Baptist church.

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may say, that the paper has enough editors already—why have another? Well, so far as ability is concerned, I have no doubt that the Editor-in-Chief at Marion, is fully competent to furnish all the brains necessary to the successful running of the paper.

But brains is not the only important question to be taken into consideration in running a newspaper, and particularly a religious newspaper. It is very important that it should have patronage, and enough to pay expenses. This patronage, in the case of the ALABAMA BAPTIST, must be drawn from all parts of the State.

The recent union of the greater part of the Baptists of North Alabama, with the Alabama Baptist State Convention, at its meeting in Huntsville, caused the brethren who have been identified with the ALABAMA BAPTIST from its very commencement, to think that it would be proper and right for North Alabama Baptists to be represented upon the editorial staff of that paper.

With the hope that I might be of some service in this direction, I consented. And this is why I am here. It is because good and wise brethren who have the interest of the paper at heart, desire my connection with it, believing that it will be of advantage to it.

One great object which has influenced me more than any other in consenting to become an associate editor of the BAPTIST, is the unity of the Baptists of the State. I have long desired to see this brought about.

Now, how is oneness of feeling and unity of action to be brought about? It can only be done by showing our people the advantages to be derived from such union.

Another object that has influenced me in consenting to occupy the position of editor, is that I might be the means of extending the circulation, and consequently the influence of the paper in this portion of the State.

When the ALABAMA BAPTIST was first started, I feared for the result. I thought then the times were not propitious for the commencement of such an enterprise. Others thought differently, and went ahead. I am glad now that they did go ahead and did not mind the croakers behind.

The paper has succeeded far better than its best and most hopeful friends expected. I sincerely rejoice that it has. Under God, it has been a blessing to our people, and is destined to be a still greater blessing, if they will only realize and appreciate the power and influence wielded by a good religious newspaper.

Let them determine to sustain it. Let it be a determined and fixed resolution, that the ALABAMA BAPTIST is a permanent institution. Let every Baptist who now takes it, become a voluntary agent for it, and make it a point to send at least one new subscriber to it, and its success is assured.

when it shall be announced that the ALABAMA BAPTIST goes to every post office in the State. That wherever you find a Baptist church in the State, there you may find one or more copies of our denominational organ. Let us all labor to this end.

With this introduction to the readers of the ALABAMA BAPTIST, I enter upon my duties, trusting that my connection with the paper may prove to be a pleasant and profitable one, both to them and to myself.

Jos. SHACKELFORD, Tuscumbia, Ala., Aug. 7th, 1875.

Race Relations Once More.

We do not advert to such facts as those below in any spirit of gratification, but simply as a part of the history of the times. Facts can never be altered, and it behooves us to recognize and treat them as stubborn realities.

Many years ago, while we were the pastor of the church at La Grange, Ga., a young lady came to the place as Governess in the Southern Female College, and as a member of Dr. Rufus Babcock's church, Newark, New Jersey. After some months she sought an interview with me in relation to church membership, stating that Dr. Babcock advised that she only place herself under the watch-care of a slaveholding church, that full relationship might prejudice her return to membership at the North.

We assented to her coming under the watch-care of the church. The matter, however, led to a correspondence with her New Jersey pastor, ultimately taking a wider range. Among other things discussed, were the character and prospects of the Colony of Liberia, in which as a prominent member of the American Colonization Society, Dr. Babcock took a great interest.

We now see that it is the testimony of the missionaries of the American Board of Commissioners, that such is even the case, that the people are sinking into barbarism again, despite all their efforts, and that the government is a “farce.” So says the New Orleans Times, with the minutes of this board before it.

What we desire is, that the facts bearing on the subject shall be faced, however ungrateful. We are not willing to lend our humble advocacy to projects conducted on hopeless principles. We are glad to note the apparent convictions of our Southern Board of Missions on the subject.

Jones' Church History—A Desideratum.

Everybody, in view of the approaching centennial, should procure a copy of the above history and learn it by heart. It is the only treatise of which we have any knowledge strictly entitled to the name of a church history, and only an epitome at that. Nevertheless it is most authentic and rigorously reliable, so far as it goes.

P. S. Can any one supply the facts relating to a pension offered Mr. Jones, by the British government, induced by the ability of his history? Our impression is, that the pension offered was £100, and that it was declined as savoring of the connection of church and state, the work being a religious work. Mr. Jones was old at the time, and in indigent circumstances.

Peculiarities, Politeness, &c.

We trust all our readers have carefully read the late articles of Dr. Renfroe on Baptist Peculiarities. Upon the observance of these depend the future fortunes of the denomination. Want of courage in this behalf has shorn the denomination of its strength in Great Britain.

Half our Baptist preachers tremble at the presence of influential Pedobaptists, when constrained by conscience to carry out that part of their commission pertaining to Baptism. Members when they intermarry with other sects, grow numb on their peculiarities. What, reason they, is the peace and harmony of a poor Baptist church to the harmony of a family?

