

Alabama Baptist.

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MARION, ALA.

Tuesday, December 21, 1875

Sketches of the Early English Baptists.

The editor of Neal's Puritans, in his latest supplement appended to that work, acknowledges that the doctrines of the early English Baptists were not as pure as the consequences of the early English Baptists. "If Wickliffe and his followers were made Baptists by them," all the historians would agree that these doctrines spread widely over the realm. Knighton, a contemporary historian, says, "More than half the people of England embraced them and became his followers." Nor did these disciples remain without organization; but soon after Wickliffe's death, they began to form distinct "societies" (churches as we would call them), in various places. Knighton states that, in the year 1389, the Wickliffites or Lollards, as they were commonly named, began to separate from the Church of Rome, and against priests from among themselves to perform divine service after their own way. Neal 2:332 &c.

In 1409 the law for burning here was passed against them. One of the first victims of this sanguinary law was William Sawtre, "said to have held the principles of the Baptists," who was burned in London in that year. At the end of the XIV century three preachers of note are mentioned, Walter Strate, William Winkler, and Stephen Hall, all of whom maintained the doctrines of Wickliffe. They find place in Thomas's History of the Welsh Baptists.

All the historians of that age agree that the denial of the right of infants to baptism was a principle generally maintained among the Lollards or followers of Wickliffe. "The fact is beyond dispute that the principles of the Anti-pedobaptists were prevalent during the whole of the XV century, though we are unable to trace them as embodied in district churches under that denomination." Neal's Puritans 2:334. That these churches, however, did exist as early as 1389, appears from the testimony of Rastin given above.

The reason why we know so little of these ancient churches is easily discernible. They were not established in the "centres of intelligence," as some might suppose; or if possibly established could not be maintained there. As in the days of Elizabeth, dissent was persecuted out of existence in those provinces near to London and the court, and also in the cities of the coast. Gesler 4, 335n. The Baptist churches were mostly in obscure places, in the midland counties, or on the Welsh borders. It was unsafe if not impracticable to preserve the records. Even the old traditions faded away. All that was known by succeeding generations was that the churches were old, but how old none could tell.

Let us mention for illustration the case of the Baptist church at Hill Cliffe. It was located at a spot removed from all public roads, in a dense wood, on the border of Cheshire, and affording easy access to two counties. "Hill Cliffe," says Goodby, (p. 21), "was admirably suited for the erection of a conventual cell, an ideal conventicle. The ancient chapel built on this spot was so constructed that the surprised worshippers had half a dozen secret ways of escaping from it, and long proved a hiding place suited to the varying fortunes of a hated and hunted people." Yet it was only by accident that the proofs of the antiquity of the church were recovered. In 1841 when the chapel was modernized the ancient baptistry of stone was found, and among the old tombstones dug up was one bearing date 1357 the time when Wickliffe was still a Fellow in Merton College, Oxford.

Of two other ancient churches, Trimmer says (2, 218, 217) There is traditional evidence that the general Baptist church at Canterbury has existed from 1535, and that the church of Eynhorpe is of nearly as early an origin. The members of the latter church had no house of worship, but used to meet in various private houses. In 1624 the membership was from twenty to thirty. Of the existence of the church at this last period Trimmer affirms that there is positive proof. But let us now return to the open highway of history.

In the main they are Donatists new dipped. In 1533 nineteen of them were accused of heresy of whom fifteen were burned. In 1536 the Anabaptists were denounced by the Episcopal Convocation. In 1589 a royal proclamation condemned them to be punished "even with the extremity of the law." That year sixteen women and fifteen men were banished from the country and then prosecuted at Delft as Anabaptists; the men were beheaded and the women drowned.

In 1520 occurred the visitation of the Diocese of London by Ridley, the new Bishop, who was directed to search "whether any of the Anabaptist sect or other were notoriously any unlawful or private conventicles, wherein they do use doctrine or administration of sacraments, separating themselves from the rest of the parish." The language implies church organization. The same year a royal commission for the observance of the book of common prayer denounced the Anabaptists and Libertines and condemned those who "were desperately increased in their errors to be delivered over to the secular power." Document Ann. Ch. King 1, pp. 72, 73. The allusion to Baptists is unmistakable.

In 1554, the Declaration of Bomer, Bishop of London, denounces the Anabaptists among other sects, as a separate people "all which sects be most repugnant and contrary one against another, and all against God's truth and Christ's Catholic faith." Doc. Annals 1, 137. The Baptists were a separate people.

In 1555, when Mr. Philpot was under examination by the Lords of the council, one of his judges remarked that "all heretics boast of the Spirit of God, and every one would have a church of his own as Joan of Kent and the Anabaptists." "A pretty plain indication," says the historian, "that the Baptists of that day were not only contending for the divine authority of that institution, but also for the necessity of their separating themselves into the law of the Lord, and maintaining the importance of their own principles." Neal 2:337. According to a long prevalent tradition, "uninterrupted and uncontradicted," Joan of Kent was martyred by fire in the year 1380, was a member of the Baptist church at Eynhorpe. Goodby, Bypaths, p. 25.

The Best Argument.

Those who suppose that the mere vindication of the truth is all that is necessary to success, overlook the infirmities of human nature and the facts of history. Nothing is more common than the knowledge of the right combined with the doing of the wrong. The masses of the unconvinced in a Christian land know very well that they are in the wrong, and that Christians are in the right. Their difficulty is not in the understanding, but in the will. And such we doubt not, is the case with the masses of Pedobaptists in this country. The large majority of intelligent dissenters of whatever name, know very well that our views are Scriptural; but they are unwilling to act upon their convictions. The widespread prejudice in favor of their own churches and against ours, which displays itself in protests against "close communion," cannot be overcome by argument. It belongs to the region of sentiment and not of reason.

Do we then argue against the controversies which would bring dissenters into the Gospel churches, or the revivals which would persuade sinners to be reconciled to God? Not at all. We would simply call attention to the fact that practice must accompany preaching, if the latter is to have its just effect. Whether fairly or unfairly, men will regard any religious tenet as suspicious, or at least as valueless, which is not recommended by the moral conduct of its advocates. There is no social power like that exerted by a soul in union with God. There is no eloquence like that breathing from a devout and virtuous life, a life whose motives are drawn from the unseen and eternal world.

A distinguished lawyer of South Carolina, an Episcopalian, asked a friend of ours to read an argument in favor of his church. "With pleasure," was the reply, "if you will read a book I have, and will give me your opinion, as a lawyer, upon the argument." Accordingly the Episcopalian took home Carson on Baptism. After keeping it for three months, he returned the volume, with the remark: "He has made out his case!" And yet nothing came of it. The Episcopalian confessed that the Baptists are in the right, and yet he remained an Episcopalian.

And so it is in a thousand instances. Pedobaptist churches abound in men and women who know very well that the Baptist positions are impregnable. They confess that the case on our side is made out, and yet they remain Pedobaptists. No argument can reach them from this side or possibly from the other. They will value our distinctive

beliefs just to the extent in which they see these beliefs influencing our habitual dispositions and daily lives. We proclaim, as Baptists, the necessity of a converted membership--let us show its reality and worth by characters upright and liberal and prayerful, and by lives of holy consecration to the good of men and the glory of God. Such arguments cannot be overlooked, and cannot fail to make an impression.

Dr. Buckner in Marion.

Dr. Buckner, our missionary to the Creek Nation, who recently brought his daughters to Marion, has given his impressions of men and things here, in a letter the Religious Messenger of Texas.

HOME MISSION BOARD.

He regards Dr. McIntosh as the right man in the right place, and is satisfied that the new Secretary will soon get the Board out of debt and secure a more liberal patronage to Home and Foreign Missions. Dr. Buckner calls upon all the friends of Indian Missions, "to a man and woman," to rally to the support of the Home Mission Board.

MARION.

Dr. Buckner was greatly pleased with the people of Marion. He says: "Of all the places I have visited since the war, I found more of that Southern society at Marion, which I feared I would never see again, than anywhere else. They live as if there had been no war, and as foreigners have some among them to change their hospitality, or to teach them that it is better to save a dime than to enjoy a good dinner, Marion is noted for its institutions of learning."

HOWARD COLLEGE.

Our excellent State Institution is fully appreciated by Dr. Buckner. He says: "This Baptist college, for the education of young men, is under the supervision of President (Col.) Murphy, whom I found to be a genial gentleman of high culture, as well as an original thinker, under whose management the institution is fast rising into favor and patronage. Though once burned to ashes, and still unrebuilt, it yet outstrips many competitors with large permanent endowments; and Alabama Baptists are determined to endow it this 'glorious Centennial'."

The worthy missionary was impressed specially, by Col. Murfee's "originality, aptness in management, and strict discipline." We would have been pleased had our brother said a word also in favor of the distinguished corps of Professors associated with Dr. Murfee in the office of instruction.

JUDSON INSTITUTE.

But it was of the Judson that Dr. Buckner saw most. He was an entire week in the midst of the conduct and management of the whole faculty, as well as of the 130 young ladies in attendance. Of Dr. Sumner, he says: "I never saw a man or woman who would prefer another president for the Judson. A man so polite, so liberal, and of such culture and refined taste, is the very one to be at the head of a female school. His corps of teachers, too, are of the same character, and are such as can secure the highest wages in any schools designed for the thorough education of young ladies. I listened every day to the recitations, and attended an examination that occurred at the end of six weeks, and I am satisfied that a more thorough training in scholarship, in morals, and in calisthenic exercises, designed for the development of physical womanhood, cannot be enjoyed anywhere. A marked feature of the institution, which takes from us half the dread we have in sending girls off to a boarding school, is the homelike table, laden with many delicacies, that is spread three times a day for the young ladies, and the ample time that is allowed them to sit there. In this there is no stint."

We are happy to say that there is a larger number of pupils now in attendance than when Dr. Buckner was here.

ESTIMATES.

We are grateful to God that we have such institutions among us, and that they are extending their benefits not only to our own people, but to the children of our brethren whose homes are in distant States. As places of intellectual training and accomplishment, our Baptist institutions at Marion have few peers and no superiors. It was but a few days ago that a distinguished lawyer, in one of our most thriving cities, declared to us that he would rather have his son educated in Howard College than in the University of Virginia.

LITERARY NOTICES.

The Household Magazine, 41 Park Row, N. Y., is a first-rate monthly. A very good, solid article, besides an interesting Children's Department, Housekeeper's Department, &c.

Home and School for December is unusually attractive. An article on Alliteration, by Prof. T. J. Dill, shows how thorough that scholar is in any subject he treats. To any one wishing a good educational journal, we commend this one. Published by J. P. Morton, Louisville.

Work and Play, 27 Bible House, N. Y., is a fine magazine for girls and boys. The December number has a very good article on the history of Christmas. In our Children's Department the pretty little poem from Work and Play.

Preparations for New Year.

The present number of the ALABAMA BAPTIST closes the issue for the year 1875. We have reason for thankfulness that the paper has survived the vicissitudes and perils of the year; that it has been influential for good in our beloved State, and that its course has been warmly approved by the brethren everywhere. They cordially recognize the fact that it has earnestly labored for the promotion of the cause of Christ in Alabama, for the institutions under the care of our Convention, for the mutual good understanding of our many churches and our devoted ministry, and for the defence and extension of Baptist principles. On the part of the editors and managers, it has been a free will offering to the denomination. They have no personal ends to serve. The paper is published by the authority of the Convention and belongs to the Convention; and those who have this matter in charge are conducting it as unselfishly as they would discharge any other public duty committed to them by esteemed and honored brethren.

In view of the character and the aims of the paper, we call upon the brethren in whose behalf it is published to labor for its enlarged circulation. Our friends must bestir themselves for this purpose, for the editors cannot perform their home work as pastors and attend to the paper, and at the same time canvass the state for subscribers. A concerted action on the part of all is absolutely necessary. Old subscribers must renew: new subscribers must be secured: as far as practicable a copy of their own paper should be introduced into every Baptist family in the state. Will every brother and sister bid us God speed, and make an effort to send us a new subscriber in time for the New Year?

Visit to Macon Station.

At the request of the brethren at Macon Station we visited that neighborhood on Sunday, Dec. 12, to explain and commend the centennial movement. At the depot we were met by Capt. Tayloe, who made provision for our entertainment at his hospitable mansion. Although the church is small, we had a fine congregation on Sunday--perhaps half of those present being members of other denominations. Our address was kindly received, and generously responded to. The contribution made amounted to \$12.25. In the evening we held a meeting at the residence of Mr. Tayloe, and a Roman Catholic was among the contributors. Judge R. T. Maupin, a brother of influence and eloquence, was unanimously elected by the church as their centennial agent, and will represent this great interest in his section. We enjoyed greatly our visit; the country is like a fruitful garden, and the church is made up of a noble company of Christian workers.

Change of Publication Day.

In order that the paper may reach subscribers by the last of the week, and be fresh for Sunday reading, our publication day has been changed from Tuesday to Thursday. Owing to Christmas holidays, this will be the last issue for the year 1875. The next issue will appear on Thursday, Jan. 6, 1876. We will print only a sufficient number to send to those who are not in arrears. If a blue cross appears this week upon your paper, renew at once, or your file will be broken.

The Carrollton Debate.

We sympathize with our good brother Graves in his recent conflict with Dr. Hitzler. He had to deal with a learned foe--a wise-acre who argued that baptism does not mean baptism, and that "into" does not mean into. This whole subject has been discussed with signal ability by Dr. Mell in his reply to Dr. Sumner, and by Remington, who was converted from the Methodists.

Renew! Renew Now!

1. Because you are better prepared than you will probably be again this winter.
2. Because your renewal is now will be most acceptable.
3. Because if you do not, our file will be broken.

To Delinquents.

Although we will with reluctance give up any of our subscribers, we must close the list of delinquents for the year 1875. By a special request, we granted indulgence to some of our friends until fall. They fail to forward amounts due last of January next, we will be obliged to erase their names from mailing book, and forward bills amounts due, for collection. The mark will indicate those that are in arrears. Please forward at once, brethren, and save us the unpleasant duty of erasing names from mailing book. The situation of the paper demands that the cash system be fully adhered to.

Ordination.

In Siloam church, Marion, Dec. 3, 1875, Rev. J. S. Dill was set apart, by imposition of hands, to the gospel ministry. The ordination sermon was preached by Dr. Winkler, which was followed by statements by the candidate. Then came prayer by Dr. Sumner, delivering of the charge by Rev. J. L. West, presentation of Bible by Dr. Sumner, and benediction by candidate.

Bro. Dill is quite youthful, a graduate of the Howard, and now serves the Montevallo and some other churches. He preached a good sermon in Marion on Sunday night. May long life and abundant usefulness be his.

Field Notes.

We received, too late for this issue, an article from the pen of Bro. J. C. McElroy, on the late Mid Creek association. It will appear in January. We have in hand an original poem of merit, "Amazing Grace." Also a visit to Monticello, Jefferson's old home. Brundidge is a good church, and Bro. Van Hise is a good pastor. He does not allow a blue X to stay on the papers read by his members. The following from the Recorder applies with all its force to the ALABAMA BAPTIST: "Brethren, as you regard the success of your paper, and all the interest of the denomination represented by it, do not delay to forward your subscription." If all the little were paid, we would be helped amazingly. The S. C. Baptist State Convention recommends to the Trustees of the S. B. Theological Seminary to retain this institution in Greenville, unless Kentucky shall have raised her promised \$300,000, before another session of the Convention. Rev. David McCulloch, a faithful native Indian preacher, is dead. We heartily join the Central Baptist in condemning the law requiring publishers to prepay postage. "It is practically laying an embargo on knowledge." Brethren Smiley and Jackson, of Hampden, in renewing for the paper, say, "We would feel lost without it." If any of those whose names we drop with this issue have the same feeling, it can be removed in the same way. Rev. T. N. Coleman has removed from Mobile, and located at West Point, Miss. Dr. Renfro, with his characteristic energy, has no sooner "enthused" one portion of the State than he flies to another. He is now actively at work in the Central association. Speaking, day after day, he is a powerful man. He has been elected to the Alabama Association, and is a powerful man. He has been elected to the Alabama Association, and is a powerful man. He has been elected to the Alabama Association, and is a powerful man.

Questions Answered.

1. What do the Baptists mean by their centennial movement?
Answer.--We mean that while our fellow-citizens throughout the United States are celebrating the centennial of American independence and civil liberty, we, as a denomination, for peculiar reasons, will commemorate religious liberty as the higher glory and peculiar trait of our national being.
2. Why do we claim that religious liberty is the peculiar trait of our national being?
Ans.--Because, 1st. Civil liberty is not peculiar to our country, but it is well established in some other countries as in our own; and because, 2nd. perfect religious liberty does not exist in any other country on the globe.
3. Does not religious liberty exist in Great Britain?
Ans.--It does not. All sects are taxed by the government to support the Established Church, and are put at a disadvantage in many respects. There is only religious toleration in England.
4. Are not liberty and toleration one and the same thing?
Ans.--They are wonderfully different. Toleration means that there is a party in power established by law who merely permit others to have certain specified privileges, whereas liberty means that all parties are equal in the eyes of the government and the laws of the land.
5. But why should the Baptists give special attention to this feature of our national liberty?
Ans.--Because it is the work of their own hearts and hands.
6. Will Baptists dare say that the religious liberty of this country is their work?
Ans.--Religious liberty is God's work--it is the doctrine of the New Testament; but as found in the fundamental law of the United States it is the Baptist contribution to the science of government and to the civilization of the ages in which our country exists.
7. Can Baptists maintain this?
Ans.--They can, by the indubitable facts of history.
8. How?
Ans.--1st. There is no evidence that any others of our Revolutionary fathers even so much as thought of religious liberty until it was thrust on their attention by the ceaseless agitations of the Baptists and Quakers. 2nd. History shows that they demanded the overthrow of the national churches in all the colonies or States, and the incorporation of perfect religious liberty in the constitution of the Federal government, and that they succeeded in this demand.
9. You do not assume that the Baptists were alone in this struggle for religious liberty?
Ans.--In some instances our denominational fathers had the co-

operation of others, but there no facts in the history of those times in connection with other sects, contrary to the assumption that but for the Baptists the union of Church and State would have been perpetuated in this country; nor is there evidence that without them perfect religious liberty would have found its way into the national constitution.

10. But you have said that the Quakers acted with you in this struggle?

Ans.--And so they did, but they were few in numbers except in Pennsylvania. Wm. Penn's father was a Baptist minister; nor were the Quakers disturbed by an infant church membership; the great foe of religious liberty and the very foundation of the union of Church and State.

11. But did not the Catholics Lord Baltimore establish religious liberty in Maryland, and was not this the first on this continent?
Ans.--Lord Baltimore never established religious liberty anywhere at any time. It was the religious toleration of a few sects; whereas certain other sects or sentiments were under the penalty of death.

12. Who was the first to establish religious liberty in this country?
Ans.--Bancroft says, "Roger Williams (who was a Baptist) was the first religious legislator who introduced perfect religious liberty into the constitution of any State." This alludes to the colony of Rhode Island--a Baptist colony.

13. Was this the beginning of the doctrine of religious liberty among modern Christians?
Ans.--It was the first time the boon ever found its way into a civil constitution, but it had been the doctrine of the Baptists in all ages wherever a trace of them can be found in history. Bancroft says, "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists." We find them asserting this doctrine in a declaration of faith in 1611, and in treatise in 1614.

14. But come back; why do you say that religious liberty, as found in our national constitution, is the Baptist contribution to the science of government?

Ans.--The constitution as it was adopted in 1787 was not satisfactory to the Baptists. It only said that a man should not be ineligible to office on account of his sect or religion. The Baptist General Association of Virginia appointed a committee to move in the matter. They consulted James Madison. It was decided that it did not secure religious liberty; they addressed Gen. Washington and the Virginia Convention, and the next month the first amendment to the constitution was adopted, which reads, "Congress shall make no law respecting a religious establishment; or prohibiting the free exercise thereof." This is the safeguard of our "soul liberty," and it cannot be shown that it would have been in our national compact but for the Baptists.

15. But let I carry these questions too far, and granting that the Baptists ought to have a centennial commemoration, what do you propose?

Ans.--In Alabama, we propose the endorsement of Howard College, our Baptist male college, at Marion.

16. Why do you propose to endorse that?

Ans.--As a thank-offering for the past and as a preparation for better work hereafter--to educate our rising ministry, worthy Baptist sons and the male youth of our State through the next century and all time.

17. Is it likely that such a movement will last?

Ans.--Christian colleges are more enduring than anything else; the history of Europe and America attest this truth.

18. What is an endowment?

Ans.--It is, in such cases, a large sum of money raised for educational purposes in connection with a given college; the principal so invested as to be secure and inviolable, while the interest alone is used; and thus the sum remains undiminished from year to year.

19. How will such an endowment of Howard College benefit the common people?

Ans.--Whatever benefits a Christian denomination benefits all of its members. It gives the denomination educated men for all the positions in life which demand men of that class. It sends out men of our own faith to act upon and educate others. It will furnish higher education to great numbers who would not otherwise receive it.

20. Will you succeed?

Ans.--Yes; we are encouraged, and shall certainly succeed if the ministers will help by constant agitation; if all will stir our congregations on the subject; if all will give one dollar for themselves and each member of their families. With profound thankfulness for the past, and firmly believing that "the Baptists have a future," let us do the work.

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Wednesday the 1st of December I spent a delightful day in company with Bro. Hendon of Union Springs, at the pleasant home of my old friend Elder M. N. Ely. Thursday the 2nd Bro. Hendon and I went five miles into the country to Sarlis church to a centennial meeting. It rained about church going time, so that many were kept away; yet the congregation was interesting, and the meeting was a success. At night of the same day we had a similar meeting with the church in Union Springs, with like difficulty and like success;--two centennial speeches by one man are too much for one day.

Friday morning before day we leave the hospitable home of Dr. Evans, take the rail-train in company with that first rate gentleman and brother, Isaiah Wilson, Grand Master of the Masonic Grand Lodge of Ala. down to Montgomery where we must part with him, as his duties carry him to the head of his Grand Lodge then gathering in the capital city, and ours carry us on board the train at that fine rail-road--the South and North--for Calera, where we take the Selma, Rome and Dalton R. R., and of course are going home to-day! Alas, no! Although from home nearly four weeks, yet the nature of the case demands that I shall stop within twenty-five miles of home--rather within 75 miles of home--to spend three days with my old charge at HARPERSVILLE. This is a trial. But in a moment after the train halts at the station, I am pleasantly seated among some much loved friends, at sister Malory's, where I have spent many most agreeable hours in other days.

Then that evening three miles on horse back carries me to the inviting home of the venerable, Rev. J. M. Scott; and what a welcome the good old man always extends to me; and what a real Christian treat it is to spend a night with this golly centennial, who, although at this centennial season he has about reached the centenary year of his career on earth, is still gifted in conversation as he is wise in judgement.

How it encouraged us to be informed by the family that he never fails, night or morning to make special prayer for us while at his family altar--and for the "great work" in which we are engaged! One good natured member of the family says, "The only objection to the centennial is that it has added another half hour to Grand Pa's prayer."

Saturday the 4th, we are at the church in Harpersville where pastor Bailey has a programme for a centennial meeting which calls for a discourse from both of us each day. The sisters have dinner on the ground--at this they are hard to beat, but unfortunately it was not possible for Bro. Bailey to reach the church until it was too late for us to be favored with his first discourse, which would have been a dismission of "the History of the Baptists." We occupied the time on "the progress of Baptist principles among other sects."

After service that day, the ladies did us a comfortable memento which cannot be forgotten.

Sabbath at 11 o'clock Bro. Bailey spoke for about one hour and a half to a deeply interested congregation on "what the Baptists have suffered for the world." The discourse was thorough in form, and replete with the facts of history in regard to the persecutions which have been visited on the Baptists.

After dinner, using the same length of time, we brought out the facts of history which directly relate to our centennial movement. The one dollar roll was presented and the response of the congregation was liberal. "Big Spring" church will do her part.

Monday the 6th at 1 o'clock we are at home. Thanks to the Great and Good One, all are well.

ABOUT RAIL ROADS.

The south and North, and the Gerard and Mobile R. Rs. cheerfully grant me half fare rates for the year, others will do the same. Influential brethren in the R. R. centres of our State could do me a great kindness, and aid the centennial fund, by procuring reduction of fare for me. I am under obligations to some brethren for what they have done in this behalf. I must be allowed to make special mention of the kindness of Capt. Dunham, superintendent of the Montgomery and Eufaula R. R. for the cheerfulness with which he has uniformly passed me over his road free, not as a newspaper editor but as agent for the endowment of Howard college. The officers and employees on this road are constantly polite and obliging. How easy it would be for every R. R. in the state to do this, and yet what a large contribution it would be during the year to the endowment fund!

Henry S. Foote, the venerable, irrepressible hero, has written a three volume paragraph in the Knoxville Chronicle advocating Grant's third term. But the radical press is painfully obtuse, and don't take a hint worth a cent. With bitter crime, Baxter, one of the independent parties, was acquitted and a verdict of mercy in the second degree was returned. Senator, the other white man, with ten years in the Penitentiary.

Wayide Notes.

