

Alabama Baptist.

J. J. WINKLER, EDITOR.
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MARION, ALA.

Thursday, February 10, 1876.

Milton as a Theologian.

THE CHRISTIAN DOCTRINE—THE WORK
RECOVERED AFTER BEING SHOWN
188 YEARS—THE HELPERS OF THE
BLIND—THE CHRISTIAN DOCTRINE
OF BAPTISM—BELIEVERS THE SUB-
JECTS—INFANTS CANNOT BE—SIGN
OF BAPTISMATION AND UNION WITH
CHRIST—DOCTOR FEATLY.

Before his death, the famous John Milton wrote a Scriptural Body of Divinity, which he bequeathed to his friend Cyrus Skinner for publication. The work disappeared and was supposed to have been irretrievably lost, until 1823, when it was discovered by Mr. Lemon in the Old State Paper Office at White Hall. It lay in one of the presses, loosely wrapped in two or three sheets of printed paper. The package contained, also, a variety of important documents; among them were all the Latin letters written by Milton to foreign princes and states. The title of the volume was *Johannis Miltoni Angli, de Doctrina Christiana, ex moris doctrinae libri petiti, Disquisitionum Libri duo Postumi*. The manuscript contained 735 pages, closely written on small quarto letter paper. The first fourteen chapters were written in the small and beautiful Italian hand of Mary, Milton's second daughter; the remainder of the volume is in a strong upright character, supposed by Mr. Lemon to be the hand of Edward Phillips, Milton's nephew. The many corrections and interlineations are by two female penmen, one evidently Mary Milton, who wrote the first part; the other, doubtless, her sister, Deborah Milton. The work was thoroughly identified, and was subsequently translated from the Latin by Charles R. Sumner, D. D., Bishop of Winchester.

Our readers will be pleased to see what the great English poet has to say in regard to the Scriptural doctrine of baptism. Under the Gospel the first of the sacraments, commonly called, in Baptism, wherein the bodies of believers, who engage themselves to purity of life, are immersed in running water to signify their regeneration by the Holy Spirit and their union with Christ in his death, burial and resurrection.

Of Believers. Matt. 27:19: "Teach all nations baptizing them." Mark 16:16: "Whoever believes and is baptized shall be saved." Acts 8:37: "What dost hinder me to be baptized?" If thou believest with all thy heart, thou mayest." Eph. 5:26: "That he might cleanse it with the washing of water by the word." 1 Pet. 3:21: "The like figure whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."

"Hence it follows, that infants are not to be baptized, since they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word. For how can infants who understand not the word be purified thereby any more than adults can receive edification by hearing an unknown language? For it is not that outward baptism which purifies only the flesh of the flesh, that saves us, but 'the answer of a good conscience' as Peter testifies, of which infants are incapable."

Besides, baptism is not merely a covenant, containing a certain stipulation on one side with a corresponding engagement on the other, which in the case of an infant is impossible—but it is also a vow, and as such can neither be pronounced by infants nor required of them."

To this Milton adds a refutation of the futile arguments to which those who believe in infant baptism have recourse. His proof of the uniformity of the texts urged in behalf of infant baptism is cogent and convincing—but too long to be inserted here. We may return to them at some subsequent time.

thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." 1 Cor. 6:11.—"But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." Eph. 5:26. "That he might sanctify and cleanse it with the washing of water by the word." Tit. 3:5: "By the washing of regeneration."

Union with Christ in His Death, Burial and Resurrection. 1 Cor. 12:13. "By one Spirit we are all baptized into one body." Gal. 3:27. "As many of you as have been baptized into Christ have put on Christ." Rom. 6:3. "Know ye not that so many of you as were baptized into Jesus Christ were baptized into his death? Wherefore we are buried with him by baptism into death." Colos. 2:12: "Buried with him in baptism."

"Hence it appears that Baptism was intended to represent, figuratively, the painful life of Christ, his death and burial in which he was immersed, as it were, for a season. Mark 10:38: "Can ye be baptized with the baptism that I am baptized with?" compare also Luke 12:50.

Milton then proceeds to discuss the baptism of John which he says was essentially the same as the baptism of Christ. His argument is that if John's had not been the same with Christian baptism "it would follow that we had not undergone the same baptism as Christ; that our baptism had not been sanctified by the person of Christ; that Christ had not 'fulfilled all righteousness' Matt. 3:15; finally that the Apostles would have needed to be rebaptized which we do not read to have been the case," yet he acknowledges some difference in favor of the ordinance in its complete form, as practiced by the Apostles, the object of faith was more distinct, the formula more solemn, the gifts of the Spirit more immediate and powerful.

There can be no question that Milton was a thorough Baptist. He had the honor, as such, of figuring in the pages of the notorious Dr. Featly, who published a quarto against "the pestilent sect," and who found so much popular prejudice existing against our people, that he was able to sell six editions of his big philippic in just six years!

English Baptists.
THE HERALD INFLEXIBLE—MIRACLE DE-
MANOR.
CROSBY ONE AGAINST MANY—
GOD'S PROVIDENCE SUP-
PLIES CIRCUMSTAN-
TIAL EVIDENCE—
BAPTISTS NOT
OF YESTER-
DAY.

The Religious Herald has a brief article reaffirming the statement of Crosby that "the first regular English Baptist church was organized in London in the year 1633." "We find nothing to impugn the statement," says the Herald; and adds, "How, indeed, the Anabaptists, under the proscriptive and cruel edicts passed against them, could have maintained regularly organized churches without a miracle, we do not perceive; and if a miracle had been wrought for their preservation we may reasonably conclude that the proof of it would not have been lost!" And finally, Dr. Jeter says: "When it shall have been shown that there were regularly organized Anabaptist churches in England in the XVI Century, it will still remain to be proved that they were exclusively immersionists."

Of course this ends our argument with the Religious Herald. For, in the first place, if our brother insists upon attaching more importance to the single statement of a single historian, than to its positive contradiction by Ivey and Neal and the Broadmead Records, and the monumental remains at Hill Cliffe, and the concurrent testimony of documentary annals of the English monarchy; then it is vain to repeat, at least in this connection, the testimony of Ivey (vol. 2, p. 216, 217) that Crosby is wrong in his statement, and further that the documents then in Crosby's hands prove this.

In the second place, if a miracle must be adduced in proof of Baptist succession, then the case must be given up. There is nothing miraculous in their history, except the fact of their preservation under circumstances so adverse, under persecutions so pitiless; and also, the wonder of the present prosperity and power with which God has blessed them. Nor, indeed, was any greater miracle needed for the preservation of Baptists, than that which has preserved the Jews amid similar perils and distresses. We believe that Baptists were not less the care of Providence. They are in a higher sense his witnesses, than the Jews are; and, therefore, whether we can trace their line of succession or not, we do not believe there ever was a time when they suffered them to be lost. And finally, if the property of the church cannot be proved, we must regard it as a production of their an-

cient records, or what is tantamount thereto—if the historic as well as the Scriptural probabilities in their favor are to be rejected as of no moment;—if we are required to prove not only what they did, but what they did not do;—if it does not suffice to establish their organization or even their immersion, but, also, to establish a "regularity," (whatever that vague term may mean) suited to a prosperous and peaceful age;—if the burden of proof in their favor is to be shifted to the shoulders of their defenders, and their own solemn protests are to be disregarded, and the self-contradictory scandals of their bitter and sanguinary enemies are to be credited;—if in a word no proof avails except those minute and original records which have perished long ago in the floods and flames of martyrdom;—then of course there is no room for argument upon the subject. In such a case, the evidence must be largely circumstantial;—to bar this class of proofs out of court is to refuse to investigate at all.

We should have been happy to find our distinguished brother of Richmond in agreement with us, and should have been greatly encouraged by the approval of one whose wont it is to exercise so much breadth and liberality and candor;—but, in our judgment, the vast preponderance of contemporaneous history is against the authority on which he relies. And we find in the early church history of Britain (a subject into which we have not yet entered) evidence that cannot be controverted, showing that Baptist churches existed in England in the very age of the Apostles, or in that immediately subsequent. "We are not of yesterday."

Anti-Christian Conspiracy in Great Britain.
RITUALIST INTRIGUES—PROPOSITIONS TO THE POPE—GROANS OF THE RITUALIST—MARRIAGE OF PRIESTS—SUPREMACY OF THE CHURCH—WHAT WILL PIUS DO?—PROSPECTS OF PROTESTANTISM.

The London Morning Post of January 22nd, contains a letter announcing an imminent and large secession from the Church of England to the Roman Catholic Establishment. According to the writer, information has been gained that 100 ruralistic clergymen of the establishment numbering 75,000 men and 150,000 women, have signed a memorial to the Pope containing the following propositions and petition:

The Propositions.
"That our own bishops committed ecclesiastical suicide in selecting the complete ascendancy of the State over the Church.
"That our consciences do not permit us to remain subject to these false bishops.
"That we recognize the Pope as the head of God's church on earth.
"That we accept all that he teaches, including the Vatican decrees.
"That many of us clergymen being married cannot become Catholic priests, and that many of the fold would not follow immediately.

The Petition.
"Therefore will His Holiness consent to the forming of a united Anglican Church, like that of the Armenian and Maronite rite, in communion with Rome, but with a national independence.
"In case of Rome not admitting the validity of our order will the Church of the Vatican consent to re-ordinations conditionally, the Pope granting a dispensation, permitting those who are married to continue to serve as priests, while those who are single shall remain single—celibacy hereafter to be the rule?
"The petitioners desire to preserve the vernacular in worship, except that the mass may be read in Latin."

United Anglican Church.
It is understood that the English Catholic Bishops do not support the movement, and that the probability is not great that the Pope will favor it upon the plan proposed. It is said, however, that the petitioners are not without hope that the concessions asked will be granted. In this event they promise to secede from the Established Church of England and form a United Anglican Church, recognizing the Roman Pontiff as the supreme head.

All this is consistent enough. We think the Ritualists may naturally urge the application; for their present position is logically untenable. They already acknowledge the Pope's authority in feast and fast and orders and ritual. They belong to him, and may as well confess the fact. On the other hand the Pope will scarcely be content with the partial adherence they propose. If they acknowledge his supreme authority in religion, they have no right to require him to limit his in their case. To acknowledge a mixed ministry in England, partly married and partly unmarried, would confuse all ecclesiastical discipline.

be to the advantage of Protestantism if all the spiritual ignorance and heresy which bears the name of Ritualism were weeded out of the English Establishment. The proposed secession would bring the Empire into more ardent sympathy with evangelical principles, would accelerate the disruption of Church and State, and would tend to the destruction of that unhappy latitudinarianism which has so long and greatly paralyzed the spiritual influence of England as a Christian nation. Entangling alliances are the greatest danger of the friends of Christ. When at last they array themselves under the banner of the King of Zion, they have nothing to fear from all the arts and power of Anti-christ; prelate and pope and false prophet will be given "as dust to their spear and as driven stubble to their bow."

Rods Broken.

McKee who is now on trial at St. Louis, as one of the conspicuous leaders of the gigantic fraud upon the government, is a venerable Republican veteran, an old Missouri abolitionist and bar-burner. The proofs against him are said to be overwhelming. Another eminent "patriot," Rev. and Hon. E. D. Winslow, an ex-chaplain from Massachusetts of the Methodist persuasion, has fled from Boston after immense defalcations and numerous forgeries. Mr. Schuyler Colfax "The Christian Statesman" is gaining a living by lecturing, his occupation in public life being gone. Gen. O. O. Howard, "the Christian Soldier," has been sent off to Alaska out of the reach of investigation. Mr. Beecher is being hounded to death by the Moultons, the Congregational pastors of Brooklyn and the N. Y. Sun.

We cannot observe the breaking down of these and so many other enemies of our people without being forcibly reminded of Isaiah's burden against the Assyrians. Let the reader turn to Isaiah 10: 5-19 and observe the wonderfully close analogy. We do not venture to forecast Providence; but the overthrow of so many popular peace-breakers since the war has certainly been remarkable, and conveys a moral. And the most prominent among them now is shaking. A recent Nation says of Senator Morton: "Nobody credits him with any convictions of his own. In a pure and healthy state of politics and of public opinion he would be living in close retirement and taking his exercise after dark." With the disappearance of this class of politicians, Providence is vindicated, and the people of either section may encourage the sentiment of patriotism and the hope of returning peace and prosperity.

Fire from a Spark.

There is something very funny in the explanation which Dr. Jeffrey of Brooklyn gives of his open communion, which has so disturbed the non-boring churches. He means nothing more than this: that "if a Christian man who had not been immersed should sit at the Lord's table with him, he would not call on the sexton to put him out." This at least is the way in which the N. Y. Herald reports the case. If Dr. Jeffrey has intimated that this is the substance of the difficulty between him and the Baptist churches of Brooklyn, he is scarcely ingenious. Surely every Gospel church is competent to guard its communion table without adopting the principle of open communion on the one hand, or calling in the police on the other!

At the meeting where the discussion with Dr. Jeffrey went on, the Baptist pastors' conference, Dr. Armistage, after asserting the views of our denomination in respect to open communion, went on to argue against the presumed weakness, which called for the frequent repetition of the creed and doctrines. There are 23, 400 Baptist churches and 13,000 ministers in the United States, and he did not see why this conference should be afraid to go back to apostolic order and reassert the principles which it has stood by for a hundred years, and which has bound the denomination together and will continue to bind it for the next century. He knew of no better time than the beginning of this centennial year to do this. We are reported, he said, to have 150 open communion ministers in America, but he did not know of more than half a dozen ministers or churches of this class connected with the Baptist denomination.

The case seems to be very plain. If Dr. Jeffrey and his friends are Baptists they have only to hold consistently to the Gospel rule which guards the denomination from intrusion and demoralization. If they are not Baptists they ought to leave the denomination; the door is open. There seems to be a singular want of honorable pride in holding on to a people with whom one has no living sympathy and by whom he is not wanted.

Not Dear.
Sixty-three cents a year is not dear for the weekly visits of a neat pictorial paper containing nutriment for the minds and souls of children; and that is the price of *Kind Words*, the paper of our Convention, published by the Home Board. This little paper contains enough of the Gospel to lead all its readers to Jesus, which seems to be the highest aim of its editor. We hope those of our Sunday-schools, that supply scholars with a paper, (and all of them should do so), will subscribe for *Kind Words*. Its semi-monthly edition is 33 cents per annum, and, like the weekly, contains all the Sunday-school lessons, (of the International series, of which we give a weekly exposition), adapted to the capacity of scholars of three different grades. See advertisement.

Rome's Attitude toward Liberty of Worship in Spain.

The following telegram tells its own story:
Rome, Feb. 1.
Cardinal Simon has been instructed to quit Madrid if the Cortes approves the proposed clause of the constitution relative to liberty of worship.
Will Archbishop Purcell of Cincinnati rise to explain? The Holy Father withdraws his good offices from Alfonso, if he retains liberty of worship in Spain. The American prelate rings the bells for liberty in America.

Literary Notices.

Baptists and Religious Liberty: By Sewall S. Cutting, D. D. New York, Anson D. F. Randolph and Co., 770 Broadway.

We cordially welcome this admirable discourse. It is philosophical as well as historical, affording a comprehensive survey of the facts and principles embraced in the grand subject. To Dr. Cutting more than any other man is due the tender and fervid enthusiasm which possesses the hearts of Baptists in the centennial uprising for liberty and education. We will give extracts from the discourse in our columns; but recommend centennial workers to send twenty five cents to the author, No. 247 President St. Brooklyn, and secure a copy or two for use and circulation.

Smith's Bible Dictionary.—No minister can afford to be without this great work. We have several copies, library binding, and will give one to any person sending us seven new subscribers, and \$17.50. The book can not be bought for less than five or six dollars. Now is your time, brother. Tell your members that you must have the book, and they will make up the club. Of course, lay brethren are not excluded from the competition.

Barnes' Centenary History, A. S. Barnes & Co., N. Y.
There will be a calendar giving all the marked events of the entire Revolution; the development of the different political parties; their characteristic ideas and prominent men; the vote each Presidential candidate received; the party nick-names and devices. Great prominence is given in this history to the work-a-day life of the people. Much original matter never before published in a history.

Field Notes.

The Florida Baptist has suspended. The paper was never a financial success. We are sorry that Florida Baptists would not support their organ. We tender our sympathy to Bro. McCallum, who labored faithfully and well in a good cause. We trust that renewed health and enlarged usefulness yet await him.

The Centennial certificates of Arkansas will be embellished by the faces of the editors of the Western Baptist.—The Western Baptist will soon be moved to Little Rock, at which place the senior editor takes charge of the church.
We learn from the Texas Baptist that trouble exists in the Galveston church, that 40 have withdrawn, and that probably a second church will be founded.—Rev. J. T. Campbell, of Texas, is visiting his friends at Milo, Pike county, Ala.—Rev. W. W. Sanders, student once of the Howard, now attending the S. B. Theological Seminary, succeeds Rev. Dr. Jaeger as pastor at Walhalla, S. C.

"We went the other day to a church which numbers 350 members. That church is located in a good farming community and has a post-office convenient to all the members. Many of the members are in good circumstances; all are able to pay for a good religious paper. Not one was taking the Recorder, nor, so far as we know, any other religious paper. We made an earnest effort to induce some of them to subscribe for the Recorder—even offered them a handsome premium; but with all that we could do we got only one subscription. Reason: Don't read."—Western Recorder. Such is a sin and a shame. No man provided he has a Bible can invest a small sum better than in a good religious week-

ly. Bro. Pastor, how many copies of our paper go to your office? Should there not be fifty? Have you urged your members to the duty of subscribing?—Providential circumstances having prevented the proposed visit of the Senior Editor to Ruhama, Birmingham, Trussville and Springville; he will renew his appointments for these four places in connection with the fourth Lord's Day in April.—We know several boys who are making up "Centennial" dollars. One has sold his hen and chickens. Another has a chicken, worth, he says, almost thirty five cents. We would like to see the little girls also come into this movement.

We will send a handsome gold pen to the young lady who will send us the largest number of yearly subscriptions before the 15th of March. Who will enter the lists? To have a nice pen, won in laudable competition, will be a source of lasting pleasure. Let the young ladies take up the cause with spirit. It is an icy heart that will not subscribe to a good cause when represented by a charming, irresistible Southern lady.

The Senior Editor will deliver a Centennial address in Montgomery on next Sunday.—We are happy to know that Bro. B. W. Whilden of Jacksonville, Fla. has accepted the call from the Pleasant Hill and some neighboring churches. Bro. W. served well as a missionary to China. Two of his daughters, in whose behalf the Woman's Mission Society is so deeply concerned, are now laboring among the Chinese. We hope that the presence of our Brother will inspire fresh zeal among our sisters of Ala. He will have a pleasant field of labor, and we congratulate both pastor and people.

We welcome Bro. Whilden to our state.—Master Wadley Vary, who sent Dr. Gwin a dollar for Howard College, and who received a Centennial certificate in return, is perfectly happy. If Dr. Gwin is not careful, Wadley will send another.

Bro. A. D. Phillips has removed from Nashville, to take charge of the church at Gallatin, Tenn.—"Am glad to learn that the paper is making progress. Am willing to assist all in pushing it on to a grand destiny." Jno. O. Hixson. If one half of the Ala. pastors would say that, our paper would be unparalleled in its achievements for good.

"Will do what I can for the paper, my health has been very bad this winter." L. L. Fox.—"I am doing all I can for the paper, all in this part of the state are well pleased with it; claim it as our paper (as Bro. Bailey says). I feel proud of the ALABAMA BAPTIST." J. K. Ryan, Choctaw Co.—"Little too much said of the Centennial to please me." Because they do not realize their dignity as Baptists, the glory of their denominational history, and the necessity of higher education. As a people we have been too blessed of God to muffle our mouths in the day of jubilee.—A pastor has written us that he is willing to change his field of labor. Those desiring his name can have it by addressing the ALABAMA BAPTIST.

Central Baptist advocates postponing the S. B. Convention. So do some other papers. We believe that it would be well.—Dr. H. F. Buckner is going to write in the Texas Baptist a series of articles on the History of the Anabaptists. Following this will be advance chapters of his proposed book, "Thirty years among the Indians." Dr. Buckner is a fine writer, with a good vein of humor, and his articles would add much to the interest of any paper.—We learn from a private letter that Dr. Tiebenor and Mrs. Mc Craw were married, Feb. 2.

Some complaint of irregularity of the paper, at Alpine. That mail leaves here every Thursday morning, all in one package. If one paper reaches the P. O., all do. Will do all in my power to have our paper circulated among the Baptists in this community. W. G. Riley, Cokerville. We are indebted to Hon. J. F. Bailey, who brought us some valuable documents from Montgomery.—Dr. J. S. Baker, a venerable Father in Israel, writes that though alive, he feels himself dying a lingering death. He retains his mental vigor, as his occasional articles to our paper will testify. He has sent solutions of the rhythmical puzzles published Jan. 27. How many others solved those puzzles?—Names are dropped when the time is out. The blue X gives warning. Let those who wish unbroken files take note.

Several N. C. churches report revivals.—Rev. J. C. Wilson has carried the Recorder, at one time, from one church, 41 subscribers. None of our Ala. brethren have done so well this year by their state paper.—The funeral of Rev. H. E. Taliaferro's father was preached in 1839 from the text, "I will greatly rejoice." "All his children were there, among them three sons, preachers of great excellence, all since dead."

Rev. Dr. Cleveland is expected here soon to deliver a Baptist Centennial address. Rev. Mr. Bailey, Sunday School evangelist of this State, preached in the Baptist church last Sunday morning and night to large congregations. He also delivered a very interesting address to the Sunday school in the morning. Greenville Advocate.—Rev. J. B. Hawthorne, it is stated, is now visiting Mobile for his health.

Wayside Notes.
Providence.
On Saturday, the 22nd Jan., I began to fill a list of appointments made for me by Rev. W. E. Crumpton, at Providence church, in Dallas county. In passing I spent Friday and Friday night with Bro. Teague in Selma; and Saturday morning a ride of 50 miles on an Engine on the N. O. R. R., carried me to Orville depot, where I was met by Bro. Ellis in his carriage. We were at the church by 11 o'clock and found Bro. Crumpton, the venerable Dennis, and quite a number of other brethren celebrating the centennial occasion by planting out a lot of live oaks in the church yard. The congregations were good Saturday and Sabbath, and I addressed them each day. In cash and pledges soon to be paid, nearly one hundred and fifty dollars was raised. Fifty of this amount was paid by Deacon Cochran. Bro. Ellis paid fifteen dollars for certificates for the poor of the membership of the church—he having paid ten dollars before. Bro. Cochran directed part of his to be enrolled in the same way. Brethren in the churches who have money may find a good suggestion in this—after putting in the names of their own family, let them help the poor to join the one dollar roll.

We had a pleasant time at the house of brother Cochran, which is at the same time the house of Elder Crumpton. It was a real treat to have old father Dennis with us there. Providence church is in the Cahaba Association and located in a fine farming region lying on the Bogne-chitto and Chilachee—two large creeks.

Monday the 24th, in company with Bro. Crumpton on horseback, I started for Rehoboth.

This is a village of some 100 inhabitants in Wilcox county. The church belongs to the Bethel Association. I spoke to the people at 11 o'clock, had a very agreeable time; unexpectedly received a nice little present from Dr. Danby, and after dining with Mrs. Chambers, we traveled eight miles, crossing the Alabama River at Prairie Bluff, and reached the home of Bro. Dan Cook nearly two hours in the night. We received a warm welcome, and felt "I was so glad I was here to-night." Next day, Tuesday the 25th, we addressed the people at.

Rockwell and Camden.
At the former place at 11 o'clock, and at the latter at night. The brethren at Rockwell have been at work for the centennial, and say that they will fill their books, perhaps call for another.

In Camden we had a good congregation and obtained a liberal roll of names. Bro. Jones Esq., thinks they will do well at that place for this cause.

Enon.
Wednesday, the 26th, we were at Enon church. This carried us from Rehoboth to Enon directly through Wilcox county. It is a very good section of our state. At Enon we met Rev. C. W. Hare and spent the night pleasantly at his house. Mrs. Hare is a sister of our traveling companion, Bro. Crumpton. At this church also we had a case that will do for a suggestion for others. An elderly deacon, who is not and never was rich,—a plain, sensible, pious man enrolled the names of his entire offspring—children and grand children. His family is large. This deacon is Augustus Burson.

Thursday, the 27th, we addressed the churches at Concord and Pineville in Monroe county, the latter place at night. At both these churches some effort has been made in the centennial movement. Bro. Duke, the pastor at Concord, presented the subject at that place the Sabbath before we were there, and did well. And Bro. Curry, pastor at Pineville, has discussed this cause at that place.

We were sorry that we did not meet these two pastors. They did not know of our appointments. After a pleasant night's rest at Dr. Burrows' in Pineville, and finding that the appointment for Indian Springs had miscarried, we made our way directly to Allenton, on Friday, and spent the night at the kindly house of Dr. Harris. Although we had to ride sixteen miles, we called this a day's rest because I did not have to speak. Saturday at Allenton the congregation was very small on account of the rain. Here Bro. Crumpton left us. We had a real good time with "Wash." He is fine company. Did all the social talking for us—which is a great relief. We rode his fine saddle horse all the way and he used a good horse furnished by Bro. Ellis of Orville. At Allenton, Bro. B. E. Skinner met me, and now for the next week, we are to fill appointments made by him and Dr. Cleveland.

Pine Apple, Ala.

Appointments.		
Cahaba Church, March	5,	
Central " "	6,	
Springville " "	7,	
Ruhama " "	8,	
Salem " "	10,	
Birmingham " "	11, 12,	
Ozmore " "	13, 14,	
Canaan " "	15, 16, 17,	
Pleasant Ridge " "	18, 19,	
Sulphur Spring " "	20,	
Morris Station " "	22,	
JOS. SHACKELFORD.		

State Papers.

THE PERACHES' DUTY.

The Working Christian, of S. C., uses the following cutting but just words:

"One reason why our State paper has never attained that degree of prosperity which it should have done is because of the indifference of a large proportion of our ministers.—Their primary choice is not for home enterprises. In some sections all the influence which they possess is exerted in behalf of papers outside the State. They will write a 'God bless you and prosper you in your work,' at the foot of a two dollar remittance for their own paper, and perhaps by the same mail say to another editor 'enclosed please find \$— with a list of subscribers for your most excellent paper.' They cannot induce anybody to take the State paper—no, not find no difficulty in raising a club for some one else. Now, seriously, does any brother think he is doing his whole duty when thus acting? We commend all such to our Foreign Board. They would make good foreign missionaries, as this is their first choice."

We give our hearty endorsement. We like to see men possessed of the manliness to stand by home enterprises. If a State paper is not quite so good as another, it is the fault of the pastors, we say it without fear of dispute. Every subscription sent out of the State, to the neglect of the home paper, is just that much done against the home paper. Every subscription sent to any paper enlarges its possibility for improvement.

While on this point, we will say that some pastors are afraid to ask a member to subscribe. Why, they need not fear. It is the greatest favor they could do him. If we could have a hundred pastors in Alabama, as much interested in our paper as a few that we could name, the non-subscribing families would be the exception. D. G. L.

Appointments.

Rev. T. M. Bailey, evangelist of the State Mission Board, will (D. V.) preach at the following times and places:

Burnsville, Sat. & Sun. Feb. 12, 13,	
Plantersville, Monday " 14,	
Randolph, Tuesday " 15,	
Montevallo, Wednesday " 16,	
Columbiana, Thursday " 17,	
Harpersburg, Sat. & Sun. " 19, 20,	
Childersburg, Monday " 21,	
Alpine, Tuesday " 22,	
Talladega, Wednesday " 23,	
Mumfords, Thursday " 24,	
Oxford, Friday " 25,	
Jacksonville, Sunday " 27,	

Centennial.

RELIGIOUS LIBERTY AN ARTICLE IN THE BAPTIST CREED.

BY S. S. CUTTING, D. D.

The possession of the truth by the Baptist implied the obligation to promulgate it, and the performance of this duty of promulgation, bringing him into collision with his brethren, became the occasion of the emigration by him of an additional article of faith, which sprang logically and necessarily from his views of the constitution and character of the church of Christ. Justification by personal faith, union with the church by a voluntary profession, and the absolute and unquestionable Kingship of Jesus Christ, carry with them by an invariable necessity the right of conscience. If Jesus Christ is the supreme Lawgiver, my duty to obey him is my right to obey him, to obey him under the best lights of my understanding, and neither priest nor king must come between me and the doing of his will. Thus the Baptist proclaimed religious liberty as part of his faith; and so

THE CONFLICT THICKENED.
John Bunyan in the jail of Bedford, Roger Williams banished from Massachusetts, Obadiah Holmes whipped in the streets of Boston, the Baptist meeting house of that city nailed up by order of the General Court, Baptist laymen in Ashfield and Starbridge despoiled of their goods to pay the taxes by which the established worship was supported—even a woman despoiled by such sorrowful persecution, Baptists dragged through winter snows to Northampton jail for default of payment of such taxes, and Baptist ministers in Virginia mobbed and imprisoned, preaching the gospel of salvation through the bars of their prisons to crowds gathered without—these were fruits of the collision into which they were brought by teaching that Christ was supreme over the faith and ordinance of his church, and that the conscience was free by a divine birthright, religious establishments under the

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