





## Alabama Baptist.

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MARION, ALA.

Thursday, Sept. 6th, 1877.

## A Splendid Offer.

We will send the ALABAMA BAPTIST to new subscribers from now until January, 1878, for ONE DOLLAR. We make this offer for the purpose of putting the paper within reach of all, and with a view to the extension of its circulation. We trust our pastors, and others, will take advantage of this and lose no time in pressing the claims of the paper on all who are not now subscribers. Remember, it is only one dollar from now until January 1st, 1878.

## The Newport Church and Dr. John Clarke—A Historical Sketch.

We publish elsewhere Bro. Willden's ingenious reply to our argument against the claim of the Newport church to be regarded as the first Baptist church in America. Yet our opinion remains unchanged. The lively interest which many of our readers entertain in this subject demands that we shall give the case a full investigation.

1. "The First Baptist Church in Newport," which is said in Dr. Clarke's epitaph to have been gathered by him "shortly after" he came to Rhode Island, could not have been gathered before there were any settlers in Newport. There could have been no church there, when there were no people there. If then a Baptist church had already been founded in America before Newport was even settled, we must hold such a church to be older than the Newport church. The Baptist church at Providence was founded in March; Newport was settled the following May. Hence we are satisfied that the "First church in Newport" must be of later date than the First church in Providence.

2. These dates are of too great importance in our Baptist history to be carelessly handled. The matter is not to be settled by the indefinite statement of Dr. Clarke's epitaph, or the assertion of Rev. John Comer, who died nearly one hundred years after the Providence church was founded, or by the fact that a centennial sermon was preached by the Rev. John Callender at Newport in 1738, or finally, by a general remark of Mr. Benedict, which that careful historian elsewhere clearly explains. For the dates belong to current history, and are fixed by public and unquestioned documents.

We therefore call attention to the fact that the Indian deed which conferred the island of Aquinneck upon Mr. Coddington and his friends bears the date of 1637-8, (according to the old chronological style which reckoned the earlier months of the year with the previous year.) These exiled Hutchinsonians settled the northern part of the fine island at a place called Pocasset or Portsmouth. They kept together, from fear probably of the warlike Pequods and Narragansetts, until the place was "crowded with exiles." Their numbers so increased during that year that the next spring (May 1639,) nine of them, with Dr. Clarke, removed to the southeastern part of the island, "where," says Knowles, "they commenced the town of Newport." But already in March 1638-9, Roger Williams and his party had already been baptized, and had "founded the first Baptist church in America." *Knowles' Memoir of Roger Williams* pp. 144, 145, 165.

To the same effect is the testimony of Benedict. He says that Coddington, Clarke, and their associates formed a body politic in March 1638; and they commenced the settlement of the island at its northern extremity, where a town was regularly laid out, called Pocasset, subsequently Portsmouth. But so rapid was the increase of the colony during the following summer, that it was deemed advisable for their mutual prosperity to commence a settlement on some other part of the island. Accordingly the following spring, [1639] Mr. Clarke with several others, removed to the south part of the island and commenced a settlement to which they gave the name of Newport. The island itself subsequently, by order of the General Court, was called the Island of Rhodes or Rhode Island, in memory of the celebrated Isle of the Mediterranean Sea. The first dwelling house built in the town was erected by Mr. Nicholas Easton—All prior dwellings were tents or wigwags. To the same effect is the testimony

of Allen in his American Biography, and all the historians. And they all agree that Roger Williams was baptized with his community, at Providence, in March 1639.

Prof. Knowles, in his laborious and scholarly Memoir of Roger Williams, has carefully collected all the available materials bearing upon the history of this last church. He says in regard to the question, Who was the first pastor of the Providence church? "His [Mr. Williams] was the only ordained minister at Providence, and though there may have been no formal election, we cannot reasonably doubt that he was considered as the pastor." The church continued in existence after Mr. Williams left it. The statement of Richard Scott that "the broke from the Society," implies that the Society itself, or church remained. The Rev. Chad Brown became its pastor, and a succession of good men have continued to labor for the Lord in that church until the present day. It has never ceased to exist, and for the most part it has enjoyed great prosperity. A meeting-house was not erected until 1700. The structure must have resembled a huge wigwag. It was "in the shape of a hay rack, with a fire place in the middle, the smoke escaping from a hole in the roof." The present structure was erected in 1775, and was spacious and elegant. It had a lofty steeple, with a bell of 2,500 pounds weight, bearing the motto:

For freedom of conscience the town was first planted.  
Persuasion not force, was used by the people.  
This church is the oldest and has not recanted.  
Enslaving and grasping bell, temple and steeple.

The last line refers to the fact that, in England, dissenting churches were not allowed to have bells or steeples.

Thus the case is clear that the Providence church was formed before Newport even commenced to be settled—before there was a single house or a single colonist in the southern part of the island.

We are satisfied that the confusion in this matter is to a large extent due to a failure of writers to observe the compound style of ancient reckoning. But the year of the founding of the church at Providence and that of the settlement of Newport is the same, and it is recognized in modern chronology as the year 1639. And as we have seen the Williams church preceded the Clarke settlement by just two months.

3. There is still another source of confusion. The name Rhode Island, now applied to the whole State, belongs properly to the island called by the Indians Aquinneck. The older settlement, "Providence Plantations," formed a separate colony, and was distinguished from the latter settlement of "Rhode Island," until the royal charter was abrogated in 1842. In this distinctive sense, it is true, that the first church in Newport is the oldest church in "Rhode Island," and this is the modicum of truth in Mr. Comer's statement, when he conceded its priority after leaving its communion. A testimony of a similar sort is inserted upon the tombstone of Rev. John Callender in the Newport cemetery. The epitaph commemorates his "ministry of seventeen years in the first Baptist church of Rhode Island." No one on the island would misunderstand this. It has no reference to the prior claims of the church in the Providence Plantations. There were various churches in Newport and other parts of the island, among these John Clarke's church ranked as first in its origin.

4. The centennial Discourse of Mr. Callender, of Newport, in 1738, does not show that the church of which he was pastor had its origin in 1638. For it was not a centennial of the Newport church, but of the colony of "Rhode Island." A similar discourse was delivered in 1838 by Mr. Ross. A general idea of the character of both these discourses is given by Benedict. They are a history of the State, and with Comer's Diary afford valuable materials for the historian, and as such were freely used by Benedict in the preparation of his volumes.

5. Thus we see that every argument for the priority of John Clarke's church crumbles so soon as it is touched. There is no evidence that the Newport church is older than the Providence church, 1664. There is no evidence in Mr. Comer's opinion to the contrary; indeed, he held such an opinion. We read in Comer's Life, as given by Spurgeon, that this minister was ordained in Newport 1726, "in the first church of this town, which bears date 1644." Nay there is no evidence that Dr. John Clarke himself was a Baptist when he went to Newport. The probability is that the first settlers of "Rhode Island" were Puritans and Pedobaptists, like Mrs. Hutchinson whose lead they followed, and who had no "Anabaptist sentiments" except opposition to a State church and a secularized and tyrannical ministry. They were, perhaps all of them, separatists from the Congregational church of Mr. Cotton of Boston. Indeed, Winthrop expressly testifies that a Congregationalist church was formed in Newport "this year" apparently 1639,

and censured for receiving "excommunicated persons and others who were members of the church of Boston and not dissented." Of course they could not form a church there in any other way, for as Savage remarks, "an application for dismission would be rejected, and perhaps punished by excommunication." If there is no mistake about this date, the statement of the contemporary Winthrop, settled the question: for there were no other persons but Clarke and his associates to form that Congregational church in Newport in 1639. The conversion of Clarke and other members of that church to Baptist sentiments could explain what has heretofore been a mystery—the departure of Mrs. Hutchinson from Rhode Island in 1642.

The strong probability is that Dr. Clarke became a Baptist after his settlement in Rhode Island; as his associate, Mr. Coddington, became a Quaker. We have only the silence of his adversaries to show that there was no irregularity or informality in his baptism. If the church records which Mr. Comer put in order during his short pastorate, contained any information upon this subject, it has been irretrievably lost; for they were destroyed by the British during the Revolutionary War.

6. We are sure that Dr. Clarke was baptized, for he would not have neglected an ordinance which he insisted upon as the duty of believers, and in whose defence he sacrificed fortune, ease, safety and liberty. But we question whether he was ordained to the work of the Gospel ministry—unless indeed the ordination occurred in England, where he spent thirteen years (1651-1664) as the agent of the colony. His July 1651 when he was imprisoned at Boston, he claimed this right to preach the Gospel not as a minister, but as a layman. The substance of the letter written to the court, and showing the positions he proposed to defend, is given by Allen. Dr. Clarke represented his principles to be "that Jesus Christ had the sole right of prescribing any laws respecting the worship of God, which was necessary to others—that baptism or dipping in water was an ordinance to be administered only to those who gave some evidence of repentance toward God and faith in Jesus Christ;—that such visible believers only constituted the church;—that each of them had a right to speak in the congregation according as the Lord had given him talents; either to make inquiries for his own instruction, or to prophesy for the edification of others, and that at all times and in all places they ought to improve fully and open their lips to justify wisdom;—and that no servant of Jesus Christ had any authority to restrain any fellow-servant in his worship where injury was not offered to others." It must be remembered that the profession of Dr. Clarke, in London, in Boston and in Newport was that of a physician; accordingly he claimed the right to preach, not as minister but as a believer. He defended himself by insisting upon the lawfulness of lay-preaching.

7. The three Rhode Island leaders were all sanctified by the Erastianism of the Puritan clergy of New England; but this declension affected them differently. Williams in a little while gave up the church because it held no apostolic succession. Coddington surrendered the ordinances by spiritualizing the positive laws of the New Testament. Clarke boldly renewed the apostolic plan, and established a church with spiritual ordinances under the commission of the King of Zion. He appears to us the greatest of the three; but not to him was assigned the glory of establishing the first Baptist church in America. And not to him any more than to Roger Williams can we repair to show that there is an artificial and mechanical development of Baptist churches. Our experiences are spiritual before they become formal. Our stock is of the blood-royal of the Heavens. Our Christian family is imperishable because it is born not of blood, nor of the will of the flesh, nor of the will of man, but of God. A band of persecuted believers driven far away into the seclusion of an Alpine cave, or a German forest, or a wigwag among earth's most barbarous tribes, and looking there to honor the Lord by a more perfect observance of his ordinances, has in itself all the elements of the church of Christ and renders to God a more acceptable worship than that of all the hierarchies of Christendom. Such was John Clarke's conviction, and such is ours.

New Movement of Romanism.

Rome can utilize everything to her purpose. She has been heretofore relying upon the Jesuits and the Bishops, who are of the priestly order. But she finds everywhere the LARRY astute with a new sense of responsibility and power. Hence she seeks, by a retrograde movement, so sudden as to be fairly bewildering, to organize the Bishops to undo the work wrought by Bishops in the world at large, and in many half Romanist communities which claim the Protestant name. To our mind it is clear

that those so-called "Christian alliances" which work outside of the church cannot hold their own against an organized Christianity.

We find in the *Examiner* the following programme of the

CATHOLIC CRUSADE.

"Hallowed be Thy Name, Thy Kingdom come."

I. Aim.—The Militia of Christ, the Catholic Crusade, is a pious association which has for its aim:

(1) To restore again in this world the social government of our Lord Jesus Christ.

(2) To defend the rights of the Church and her sublime Chief.

(3) To raise up an invisible army against the mighty organizations of the Secret Societies which have allied them against the Lord and his church, who shall be ready in the clear day of light to oppose with all the means at their command those who work only in secret and darkness.

II.—Means.—"The Cross remains the only defence," as Elias IX. has said. "Since during this present moment outward weapons cannot be used for the restoration of the rights of the Holy Church, the soldiers of the Catholic Crusade will fight with the weapons of prayer, speech, and writing." The Crusaders will make propaganda for the Peter's Pence. They will labor hard to quicken in their society and neighborhood the spirit of Faith, while they publicly set a good example by adhering to the old Christian customs. Lastly, they will make it their task to oppose and expose the machinations of the secretaries.

III.—Obligations of the Crusaders.

(1) Normally to bind themselves to renounce every association and every work which has been condemned by the church, or is contrary to her interests.

(2) To exhibit a truly childlike teachableness to the instructions of the Holy See, and a perfect subjection to its commands.

(3) To pray the Rosary every week.

(4) To receive the Sacrament often.

(5) To avoid all wicked publications, get them out of the way, and further the circulation of all the good publications.

(6) To wear the Crusader's Cross openly and visibly.

The Crusaders are divided into categories: The Category of Prayers, the Category of the Word and of Print, and the Category of Gifts. The first is simply required to pray diligently for the extension of the influence of the Holy See. The second has to send every month one franc at the very least to Rome, and to make propaganda for the Peter's Pence.

The Holy Army is organized in tenths, presidencies, and priories; at their head stand Commanders, Grand Commanders, and the general Grand Master. Clergy have to designate as spiritual directors. The Militia of Christ enjoys a multitude of indulgences.

As for ourselves we are not afraid of this movement. We point our people to the Lord Jesus Christ as their King, and to the New Testament as their law. We have not a particle of respect for any church however antique, rich or venerable, which is not subject to this Ruler and this rule. And we are satisfied that Protestant Christianity cannot successfully hold its ground against Romanism until it enters into alliance with us in the matter of spiritual church membership. We hold that Christ is King, and hence that his ordinances must be voluntarily and faithfully obeyed. Those who question this fundamental doctrine must make Reason King and become Unitarians, or make the church King and become Papists. There is no middle ground.

## Infant Baptism.

The methods by which this practice has been maintained by many historic churches display an intense spirit of religious intolerance. In his famous essay of Shakespeare, DeQuincy observes that according to the discipline of the English church the unbaptized are buried with "maimed rites," shorn of their obsequies, and sternly denied that "sweet and solemn farewell" by which otherwise the church expresses her final charity with all men; and not only so, but the unbaptized dead are even locally separated and sequestered. Ground the most hallowed and populous with Christian burials of household.

"That died in peace with one another. Father, sister, son and brother."

opens to receive the vilest male factor by which, says DeQuincy, the church expresses her maternal wish to gather back into her fold those even of her flock who have strayed from her by even the most memorable aberrations; and yet, with all this indulgence, she banishes to un-hallowed ground the innocent bodies of the unbaptized. To them and to suicides she turns a face of wrath. With this gloomy fact, offered to the external senses, it is difficult to suppose that any parents would risk their own reproaches, by putting the fulfillment of so grave a duty on the hazard of a convulsion fit. The case of royal children is different; their baptism is true, were often delayed for weeks, but the household chaplains of the palace were always at hand, night and day, to baptize them in the very agonies of death. Yet Edward VI only son of Henry VIII was born Oct. 12, 1537, at dead of night; he was pompously immersed on the ensuing Monday.

## Field Notes.

Rev. P. T. Hale, having labored faithfully in the Eufaula Association, for two months, the Executive Committee of the Association have sent him home to be with his parents, the rest of his vacation, praying God's blessing on him in his studies at the Howard, and in all his future life.

Bro. W. H. Carroll writes from Smith's Station, Aug. 27th: "We are having gracious meetings here. Much good being accomplished we think. We closed a series of revival services with Union Grove church last week. I wish you much success in your new field of labor. My heart is always sympathizing with the ALABAMA BAPTIST.—R. H. Sterrett, Columbiana.

Bro. A. J. Waldrop, of Wood's Station, is in high spirit. He has been "pounded."—Bro. J. S. Dill, of Marion, left for the Seminary at Louisville last week.—Bro. W. H. Connell writes to us on business, but forgets to give his post office. Please write again, Bro. C., and give us your address next time.—Hope you are having large success with your paper, as you certainly deserve to have.—W. D. Mayfield, Nashville, Tenn.

Baptized one at Trusseville last meeting. Two received at Khamah for baptism. Out look good. Preached in Birmingham last night. Received three by letter.—A. J. Waldrop, Aug. 27th.—We have on hand quite a number of interesting communications, essays, etc., sent us for publication. Brethren will please be patient with us. We publish all we can get in every week.—The church at Evergreen, Alabama, has just closed a very precious meeting of nine days, during which fourteen persons were received into fellowship. Bro. B. H. Crumpton, of Greenville, Alabama, aided the pastor, and preached with great earnestness and power. This church has been thoroughly alive ever since their meeting one year ago. They keep up a lively and interesting weekly prayer meeting. Nearly all the members take a lively interest in the Sabbath school, either as teachers or learners.—J. E. Bell, Georgiana, Ala., Aug. 26th.

Rev. E. M. Braxley, of S. C., an educated colored minister has been preaching for several days at the 2nd (col.) church of Eufaula. His sermons evidenced great care and study. He studiously avoided and kept down anything like animal excitement in the congregation. He would be a valuable acquisition to the colored Baptists of Alabama, and the 2nd church is endeavoring to procure his services.—Rev. W. H. Patterson still continues to protract the meeting at Cowhee church, Harbour county. 18 have been added by Baptism.—A protracted meeting is in progress at Clayton, Elder J. S. Paulin, pastor. He has been assisted by the pastor of the Eufaula church.—The Northern people are experiencing hard times. The cure is economy in self indulgence and liberality in religion.—Mr. Bergh, of New York, would replace the penitentiary with the whipping post. He believes that a sound licking will do some people good.

Dr. Boyce is busy fixing for the opening of the Theological Seminary here the 1st of September. He has rented the Elliott House, and a building formerly a part of the National Hotel, for the accommodation of the students. Your correspondent met him on the streets this morning and learned he had just purchased furniture for rooms to accommodate the students. He has rooms enough to accommodate one hundred students, if necessary.—Herald Correspondent.—A building contracted for at \$67,000 seems to have been the burden that broke the back of the Southern Baptist Publication Society.—Mr. Spurgeon, who has been cruising along the coast of Scotland, has been preaching to the Highlanders. His congregations have numbered from 3,000 to 7,000 persons.—We regret to learn that a serious and painful accident has happened to Rev. A. J. Kimbrell. He was assisting in the erection of a colored church when a wall plate fell striking him to the ground and breaking his leg above the knee. He is doing as well as may be under the circumstances.—Our notice in regard to the new Professor of Music in the Judson was premature. Dr. Gwaltney has secured for this department the services of Prof. Heinrich and his wife, two distinguished instructors and performers of Philadelphia. Their reputation assures us that no institution in the land offers higher advantages in Music, than the Judson now presents.—Miss Julia Spear, the accomplished Art Teacher at the Judson proposes to give special instructions in Art to such young ladies as may contemplate attending the Paris Exhibition of 1878. This instruction will be valuable in promoting the enjoyment and improvement of those who desire to make that visit profitable.—According to the ALABAMA BAPTIST of July 10, the Southern Baptist Convention, appointed a committee on that paper, and its editors also. We were at the Convention but don't remember this action. Why should

the Convention take such interest in that paper? It had no right to do it. We protest, Brother Winkler.—Western Baptist. What is the matter with our neighbor. The ALABAMA BAPTIST of July 19, gave an account of the "proceedings of the Alabama Baptist State Convention," held at "Gadsden, Alabama, July 12th, 1877." On the first day of the session the report of the managers of our paper was read and referred to a special committee. Dr. Espy must have lost his spectacles or something else.—We received Bro. J. B. Huckle's communication relating to John Clarke and the Newport church, after the receipt of Bro. B. W. Willden's. We give in an extended article the main points in the history. The facts will speak for themselves.—"The ALABAMA BAPTIST," it seems, has been stealing from the Western Recorder.—Western Baptist. This is untrue. Is it too much to ask that our contemporary will investigate the matter for himself and will do us justice by withdrawing this ungrounded and injurious charge?—We wrote some time ago the circulation of Kind Words ought to be run up to three hundred thousand. The types made us say three thousand. This has been copied by the ALABAMA BAPTIST, we suppose, to show our ignorance of the circulation of Kind Words.—Western Baptist. We beg leave to state to Dr. Espy that we intended no such thing. We supposed him to mean that the Methodist objection to Kind Words, that it was denominational, ought to add three thousand subscribers to its list, and we published his commendation because we agreed with him. Little did we expect that our cordial republication of his own words, would expose us to the attack of their author. Dr. Espy says that he meant three hundred thousand. Very well; we agree with what he said and with what he meant to say.

## Associational Reports.

Our associations in this State are beginning to meet. We have been impressed in our attendance on these bodies, that there is a glaring defect in the great majority of reports which are annually printed by them in their minutes. There is too much theory, too much discussion, too much sameness, and not enough of the practical, not enough of information. The reports are generally written by the chairman of their respective committees, and he feels called on to give his views of the subject in hand, and hence he furnishes an essay, and probably it is very much like the one produced by his "illustrious predecessor" twelve months ago. Now we insist that this is foreign from the true design of a report. The very word report, carries with it the idea of imparting information, and this ought to be the design of the writer; nobody wants to hear, or to read a paper from him on the doctrine of a subject about which there is no disagreement, but the whole body and all the churches need and would be glad to have information about the work under consideration.

Suppose the subject is Foreign Missions, the association does not need a discussion of the cause half so much as it needs to be informed of the extent and successes and difficulties and wants of that great enterprise. The names of our Foreign Missionaries with their location ought to be published occasionally in all our minutes. If the subject be Sabbath schools, the report should embrace the condition of that work in the entire association; if it be State Missions, the body and the churches should have that subject laid before them in such way that they will know what is meant and what is being done. And so of every other subject that is treated. Having done this, the chairman will then find himself in a situation to make a brief appeal in behalf of his cause from an intelligent point of view.

Our minutes are nearly the only source from which many of our people get information on such subjects. This is lamentable, but not the less true on that account; therefore our associational minutes should be full of information on the movements fostered by our people. It may be replied that many times the chairman is not in possession of the information, and therefore cannot impart it. We answer, he ought to be, and notwithstanding to exercise a little common sense in appointing chairmen. We insist with all the earnestness possible that our associations ought to fill their minutes with information.

## Selfishness Opposed to Duty.

The effects of selfishness are visible everywhere, contaminating the very fountains of life. The beauty and harmony and efficiency of our most sacred institutions are marred by its presence. It endeavors to make every thing tributary to its own insatiable cravings. In politics there is constant occasion for the suspicion that those who have been chosen to guard our most sacred interests are influenced by private and selfish motives. In society, we are compelled to look upon men with distrust; for men have never yet as a class fulfilled the royal law, "Thou shalt love thy neighbor as thyself."—In all things, whatsoever ye would, that men should do unto you, do ye even so to them." If here and there the golden precept have been observed, the instances have been exceptions, and not the rule. Even the family, the most sacred of all human institutions, is invaded by selfishness. The infant is scarcely able to raise its puny arm, ere its feeble strength is exerted to secure for itself what justly belongs to brother or sister. Among children at play the same degenerate principle is observed. One seeks to gratify self at the expense of another. How often do we see overgrown boys, and girls too, exercising the most unjust and the most despicable species of meanness and selfishness by forcibly depriving younger children of their rights! "I want that" is to them a sufficient reason why any means, fair or foul, should be used to obtain it. It is this principle which, growing with the growth and strengthening with the strength of man, leads all men naturally to seek their own and not the things of God or of their fellow-men; and which leads them naturally to consume all their strength and energy in serving self, instead of using them in the effort to serve God and do good to the world around them. We affirm that selfishness is the natural and the controlling principle of the human heart, and the human life, when the heart and life are not influenced by that Heaven-born charity which the Bible inculcates.

Our own depraved nature teaches us, that the great object of life is to secure for ourselves all the pleasure and wealth and honor we can get from the world, it matters not at whose expense. Religion teaches us that the great object of life is to serve God and do good to men, even if need be, at the cost of worldly enjoyment and riches and honor.

If we had no Bible, no knowledge of our true relations to God and to each other, we would have but little motive to attend to anything beyond ourselves and our own gratification. But the Scriptures reveal to us a Being infinitely wise and powerful and good, and declare to us that this Being is our God, that he is the Author of our existence, that he exercises toward us a Father's tender and loving care, that he preserves us and protects us, that he provides for all our wants that he presides over all our interests; that he directs all our affairs, that without him not one thing comes to pass, and not one thing comes to pass that is not for our good. We are taught to regard each other as brethren, as members, in every proper sense, of the same family, bound to each other by a common relationship and common interests. The law for the regulation of this great household is briefly expressed in the comprehensive precept, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength; and thou shalt love thy neighbor as thyself." Love your Father; love your brethren. In this is embraced all the law and the prophets; it comprehends the whole duty of man. Let your love for your Father be manifested by reverence and obedience; let your love for each other be manifested by the tenderest regard for each other's interests and welfare.

Were this principle carried out to its full extent, this earth of ours would be as the garden of the Lord, producing nothing but love and happiness, filled with nothing but innocence and joy. But, alas! for the deep depravity of our fallen humanity, we have forgotten the God who created us, and we regard not the claims of those around us. "We live for ourselves, as if we existed by ourselves." Alas! that we should so forget our dependence and the great law that binds human hearts in one, as to neglect so sadly "the primitive, unchangeable, supreme duty of life," the duty of glorifying God and doing good to men. Without this disposition, we cannot be, in any true sense, the children of our Father who is in Heaven. Every day brings us fresh tokens of his bountiful goodness, of his loving kindness to us. If we are indeed his children, we shall strive to imitate his example; we shall seek to be perfect, even as our Father who is in Heaven is perfect. "Grateful for blessings received, we shall rejoice in dispensing blessings to others." We have no objection to the rule, that "charity should commence at home;" but it should not end here. This would be only another degree of selfishness. Our prayers and our efforts to be acceptable to God, must extend to all mankind, even to our enemies. "Do good unto all men," "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father who is in Heaven."

It is a duty that men owe to each other, may we esteem it a privilege, to do good to the poor, to feed the hungry, to clothe the naked, to minister to the sick, to visit the fatherless and the widows in their affliction, to bestow charities upon all as they have need. We esteem it a privilege to labor for the intellectual improvement and elevation of our race. But above all these of us who are *eternally* blessed with a privilege that an angel might envy, the privilege of contributing to the spiritual improvement of men. This contemplates the eternal salvation of countless beings—the salvation of precious, blood-bought souls from everlasting burnings. We should spare neither time nor labor nor money in accomplishing this grand end of Christian life. "Where the avenues of death are eternally crowded with immortal beings, who are hurrying in a state of ignorance and pollution into eternity," we should count time and labor as nothing and gold as dross, if we may but snatch these deathless beings from impending doom, and lead them into the fold of Christ. We should be willing to become poor, if through our poverty, others might become rich. We should be willing to labor, even unto weariness, if through our labors men might be saved. We should be willing to go forth, even with weeping, bearing the precious seed; for we should doubtless return again with rejoicing, bearing our sheaves with us.

J. L. W.

## Literary Notices.

DOMESTIC MONTHLY for September. Blake & Co., 349 Broadway, N. Y. The September number of this popular magazine is especially complete in that variety of fresh and useful information concerning every department of fashion which is demanded by readers of fashion journals. The present number has a colored fashion plate and a number of interesting poems, stories, receipts, etc.—a series on Flower Culture begins.

THE COMPLETE PREACHER, August Number. Religious Newspaper Agency, 21 Barclay Street, N. Y. \$2 00 a year.

There are five sermons: Thy Kingdom Come; by Dr. Potter, Episcopalian, sensible and practical; Special Providences, by Dr. Fowler, Methodist; pretentious and irregular, but with some rugged strength; The Golden A. B. C., by Dr. Rudolph Kogel, Lutheran, sentimental; De Metris, the Silvermist, by Henry Ward Beecher, expository and not equal to his average sermons; How is Salvation Received? by C. H. Spurgeon, evangelical.

LITTELL'S LIVING AGE for Arg. 25. Littell & Gay, Boston, republishes from the *Edinburgh Review*, two articles,—on Kleber, and North Country Naturalists. The others are Planchette, or the Goat of Bouainvillers, Lamb's Poetry for Children, Bassano, Green Pastures, by Black, and Diamonds.

POPULAR SCIENCE MONTHLY, Supplement No. V., New York. D. Appleton & Co., 349 Broadway.

There are ten articles: 1. The Bible, by Prof. W. Robertson Smith, a learned and valuable sketch, but painfully wandering in positive conviction. 2. Copernicus in Italy, contains various particulars showing that the conflict of science and theology needs a different presentation from that of Dr. Draper and others. 3. Secret Societies in Russia. 4. The Conditions of Life in Animated Beings. 5. Carpenter on Spiritualism. 6. A Study of Lower Life. 7. The Trial of Jesus Christ. With the aid of the Rabbinical Books, Mr. James gives the details of the trial, showing the process had neither the form nor the fairness of a judicial trial. 8. Vital Force. 9. Predominant Delusions. 10. Curiosities of the Voice.

We have received a circular of the Gainsville Female College. The next session opens Oct. 1st, under the presidency of Rev. L. M. Stone, A. M. THE WORK AND SPHERE OF TRUE WOMANHOOD—a neat little volume of 53 pages, by Rev. W. H. Felix, Pastor of the First Baptist Church, Covington, Ky. The subject is handled in an able and attractive manner. Should be in the hands of every wife, mother and daughter. Price in paper covers 15 cents, or \$1 50 per dozen; in cloth 30 cents, or \$3 00 per dozen. Caperton & Cates, Publishers, Louisville, Ky. LONDON QUARTERLY REVIEW, for July, 1877. Leonard Scott Publishing Co., 41 Barclay St., N. Y. The articles are: 1. The Lord Abinger and the Bar. 2. Recent Discoveries in Art and Archaeology in Rome. 3. Oxford Gossip in the Seventeenth Century. 4. Economic Laws and Economic Facts. 5. The Science of Electricity as applied in Peace and War. 6. New Guinea and Polynesia. 7. The War in the East. 8. The Risale Judgement and the Priest in Absolution. 9. National Interests and National Morality. The first article is important as explaining the secret of the success of "the greatest winner of causes" in England. The second will awaken lively interest among lovers of Roman Archaeology. The account of the present state of our knowledge of Electricity is instructive. Two of the articles are inspired by the war in the East. ENGLISHMAN REVIEW, for July. Leonard Scott Publishing Co., 41 Barclay Street, New York. Articles: 1. Life and Correspondence.



## Alabama Baptist.

MARION, ALA.

Thursday, Sept. 6th, 1877.

S. S. Department.

Third Quarter, Lesson

III, Sept. 16, 1877.

POWER OF THE WORD.

Acts ix, 17, 28.

GOLDEN TEXT--"FOR THE WORD OF GOD IS QUICK, AND POWERFUL, AND SHARPER THAN ANY TWO-EDGED SWORD." Heb. iv, 12.

Time: A. D. 57.

OUTLINE.

I. Burning of Magical Books.

II. Paul's Conversion.

III. Paul's Ministry.

IV. Paul's Ministry.

V. Paul's Ministry.

VI. Paul's Ministry.

VII. Paul's Ministry.

VIII. Paul's Ministry.

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LXXII. Paul's Ministry.

## Election and Accountability.

Change how brethren mix up.

Men thus bewilder them.

Divine election and human account-

ability have nothing in the world.

The one with the other. They

obtain no relation nor have any con-

nection to require reconciling. Men

are accountable to law. Election is

an act of grace. The election of A.

has nothing to do with the account-

ability of B. Had no plan of salva-

tion been devised for any soul of our

world, and no Saviour had come into

our world, what then? Were not

all men held accountable to the law?

Yes, very well. Men are held accountable to

law, irrespective of what grace may

be a part, or all, or none

of the human family. It appears

then that our questioning

whether we belong to the subject

at all. The same question might be

raised in regard to human inability

and accountability, with far greater

force.

It is a matter of the whole matter of

reconciling things which God has

clearly taught as *fact*, I give myself

no trouble about them. To reconcile

the revelations of inscrutable wis-

dom is no part of my duty; but to

believe all that God has revealed, I

can explain Trinity and Unity in

my Redeemer. Nor can I explain

Humanity and Divinity in my

co-redeeming Saviour. But here are

these things. They are in the Bible

and cannot be saved without them.

Thank God for them. Very few

things, indeed, concerning Jeho-

vah can I understand, com-

prehend or explain. But the faith of

the Gospel embraces his existence,

his grace, and his providence.

My young Bro. Wallis asks, if

election belongs to person or to char-

acter? I answer, it looks to both; first

to person, second to character.

It gives a wild exposition and

paraphrase of Ro. 8: 29. Study it

again, my brother. And when you

speak of *partiality*, be sure that youare talking about men, where *claims*

are made, these claims are equal.

My general conclusion I may say,

1st, in writing those postulates on

which the logical superstructure of

the old edifice of election

stands, neither thought of, nor de-

sired, nor expected, the provocation

of a word in any way from anybody.

2nd, I write these hasty allusions

to the subject, so as to show respect

to all concerned, and to urge my dear

brethren to continue in the faith.

W. WILKES.

Aug. 29th, 1877.

Church Patronage in England.

One of the most crying abuses in

the Established Church of England,

is the state in which ministers are

placed with respect to their parishes.

There are very few of these

parishes in which the parishioners

have any voice in the appointment

of the minister. Some of the benefices

are in the hands of the crown, and

in these cases, the Lord Chancellor

appoints. Each of the bishops has

a number of livings (another name

for benefices) at his disposal, as they

suffer to become vacant. Others are

in the hands of the deans, and chap-

ters of the several dioceses, and a

number of them belong to the various

the scenery, the great age or immen-

sity of the monuments, or any thing

else which may seem to increase the

value of the benefice to the purchas-

er. The law provides that livings may

not be sold when they are vacant;

but it is well known that the law is

evaded. Sometimes it is by putting

in very aged or infirm persons. Thus

the living of Falmouth was given to

a man seventy-seven years old, that

of Spettisbury to one who was eighty,

and that of Kington to one between

eighty and ninety. In other cases

the law is evaded by private arrange-

ments. Thus in one list published last

February, which contained sixty

four advertisements, it was stated in

fifty-seven of them, "Immediate pos-

session is guaranteed."

The evil is great, and is admitted

but while the government promises

to do something, there are no indica-

tions that any effectual remedy will

be applied. Watchmen.

Appointments.

Rev. L. R. Gwaltney will preach

at the following places:

Jefferson; Monday night, Sept. 10.

Linden; Tuesday, 11 A. M., Sept. 11.

McKinley; Tuesday night, Sept. 11.

Camden; Wednesday night, Sept. 12.

Pine Apple; Friday night, Sept. 12.

Allenton; Monday, 11 A. M., Sept. 17.

Snow Hill; Monday night, Sept. 17.

Carlowville; Tuesday, 11 A. M., Sept. 17.

Pleasant Hill; Tuesday night, Sept. 18.

Cahaba; Wednesday night, Sept. 19.

General Intelligence.

Philip Filzie, aged 90, and Rita

Brown, aged 80, both colored, were

united in matrimony by Mayor Car-

penter at Fayette, Miss., on the 12

inst.

Most of the very valuable articles

recently stolen from the British Museum

have been recovered in Belgium.

A newspaper at Ashland, Ky., says

that an investigation of the records of

the State show that not a single

man or woman in the whole Com-

monwealth is under the present laws

legally married.

A Colonization Convention was

held at Corinth, Miss., a few days ago,

at which there were 3,500 persons.

The African scheme was not favored,

but places in Arizona, New Mexico,

and Western Texas were considered.

The French society against the

abuse of tobacco offers the following

prizes: (1) A prize of 100 francs to

the member of the institution who

will write the best memoir designed

to guard youth against the premature

use of tobacco; (2) a prize of 200

francs to the medical man who will

relate the greatest number of inter-

esting and unpublished observations

with regard to tobacco; (3) a prize

of 500 francs to the author of the

best memoir relating to the influence

of tobacco on studies, especially in

lyceums and in special schools, civil

and military.

Under New York law, if a man

take a woman as his wife, and ac-

knowledge and introduce her as such,

she bears his name, she is his wife,

even though no marriage service may

have been performed.

The fibrous roots of asparagus are

coming into use for fine paper mak-

ing.

Savannah claims that its growth

in the last twenty-five years has ex-

ceeded that of any other city in the

South.

Said a plantation preacher once

while urging the necessity of putting

the last penny in the box, "Nebber

any of you know of such a church?

I will break a pig on such a church!

I will break a pig on such a church!

I will break a pig on such a church!

I will break a pig on such a church!

I will break a pig on such a church!

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I will break



