



Alabama Baptist.

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MARION, ALA.:

Tuesday, February 9, 1875.

Notings from Louisville.

We have just returned from a very pleasant trip to Louisville, where for two Sundays we supplied the Walnut street Church. The brethren are still without a pastor, and are anxiously deliberating as to the best course to pursue.

Dr. Boyce has been serving the church, with much acceptance, as a supply; but will ere long resume his work for the Seminary in the State at large.

Dr. Burrows has received an animated welcome to the Broadway Church, and is already diligently at work. The church edifice, which is very nearly completed, is one of the finest in the city.

The church under Dr. J. M. Weaver has been steadily growing in strength for years, and will ere long build a house of worship. Bro. Weaver is an efficient pastor, and an acceptable preacher.

Bro. Cates, of the Recorder, we found busily engaged in his office. He gave us a cordial Kentucky welcome to his sanctum.

No Harm.

Rev. Mr. Frothingham, of New York (Unitarian), recently performed the ceremony of infant baptism in his church; but apologized for it by remarking that "he did it at the request of the parents, and because he was certain that the ordinance could not, in any possible way, do harm to the little candidate!"

But usually infant baptism is regarded as an obligation. The church sets up a claim to the baptized child. He is regarded as in some way pre-empted and set apart to membership.

The harm of infant baptism arises from the fact that it is adopted as a substitute for repentance and faith. Thus it abrogates the Gospel system.

what adult repentance and faith does. And hence it follows that one who is baptized in infancy must neither respect of his sins, nor believe in Christ, in order to salvation.

We are happy to admit that many earnest Christians among Pedobaptists would revolt at this conclusion. And yet we are sure that it is the ultimate principle to which Pedobaptism must be referred.

Ministerial Tests.

There is a popular and growing misapprehension of the sphere of the Ministry, which exercises an unfavorable influence upon the evangelical work. A throng of hearers, the power of awakening excitement, a clamor about the pulpit, are by many regarded as the tests of ministerial usefulness and success.

The Gospel ministry should have a Christlike character. He who speaks to man in the name of God should have a mind open to the Divine illumination. He should be able to enter into the experiences of God's early ambassadors, who were lifted up by the Spirit and who saw the heavens opened.

New Departures.

Dr. Hiseox in the Outlook, recommends those who have been holding indignation meetings over the Southern outrage business, to hold similar meetings on the "non-enforcement of laws for the suppression of vice, the unrestrained liquor traffic, the violation of Sunday ordinances, and the prostration of social morals generally."

The idea is a very good one. It will be of service to our Northern neighbors to attend to their own affairs, which are in sad need of amendment. Especially is it important that Baptist churches should eschew all sensationalism.

How weary the whole country has become of this miserable outrage business, appears from the following report of the political situation, for which we are indebted to the World: The official returns show us that in the course of two years a party which elected its President by a majority of over three-quarters of a million of votes has been put in a minority of over half a million of votes.

The Republican party, two years ago, was in the ascendant in every branch of the Government--legislative, executive and judicial--and had just received the endorsement at the polls of a majority of the people in

thirty of the thirty-seven States of the Union. Flashed by its success, it sought to preserve its future ascendancy by the inauguration of a system of repression in the South. It believed itself to be so powerful that it could afford to slur over and even to ignore the corrupt practices of the majority of its leading men.

A Wandering Pilgrim.

Zion's Herald, the organ of the New England Methodists, reports another Southern outrage. It is the case of a Rev. E. B. Otheman, "a wise and prudent gentleman" from the North, who took part in a discussion upon national topics, along with other boarders, in a public house of Atlanta, Ga.

Upon this patched up story of the discreet Mr. Otheman, the Christian Era of Boston safely remarks: "We thought that the days were passed when Northern men were waited upon at the South by committees of departure, and informed that freedom of speech was a luxury not to be enjoyed under a Southern sun."

The Pope has sent a marble statue of the Virgin to the seminary for negroes at Macon, Ga. The following indulgence accompanies it: "To all the faithful who visit this image of the Divine Mother in said oratory, and who recite there the Hail Mary, three times, we grant one hundred days' indulgence. Moreover, to all those who with the same dispositions shall recite therein the Litany of the Blessed Virgin (Loretto), we grant an indulgence of three hundred days."

We may further state that the story bears its own refutation upon its face. A minister engaging in political discussions, and that especially among strangers, is neither "wise" nor "prudent." The folly and cowardice of the complaining person were conspicuous, when he regarded the prank of his fellow boarders as a visit from a vigilance committee or a threat endangering his life.

Two and Two.

At a recent meeting at the Hanson Place Baptist church of Brooklyn, the brethren and sisters present agreed to visit the entire membership, going after the old precedent, two and two.

Never had there been a more auspicious week in the history of this people. No such signs attended their going out as awaited on the primitive seventy, but there were manifestations as real and joyous as filled the minds of the disciples when they reported the results reached through the Saviour's name.

Field Notes.

Bro. H. Clay Taul, of Wetumpka, in a letter containing the money for several subscribers, writes: "I have not accomplished much for the Baptist, but I assure you I have done the best I could; and am not discouraged because others have done so much more. I intend to work on. I make a speech for our paper every chance I get, and ask every Baptist I meet to help us. We feel under lasting obligations to our Editors for their self-sacrificing interest in this great

enterprise."--Rev. J. K. Mandenhall late pastor of the Baptist Church at Columbia, S. C., has accepted the appointment of District Secretary of the Home Mission Board for the States of Virginia, Maryland and the Carolinas.

The Suffolkites or Melishites.

We have received "an address to all Christian ministers and churches in North America, with a basis of Union," hailing from Suffolk, Va., and manifestly under the direction of one Rev. Thos. J. Melish, a renegade from the Baptists, and now an open communion Baptist, who is aspiring to lead a sect under the style and denomination of the "Union Christian Church."

And first this address is a proposition to start a new sect, and at the same time it purports to be the creed of the said sect or church, mainly in the form of an array of scripture quotations, many passages being manifestly wrested and garbled, and others being such passages as all "evangelical Christians" are supposed to be agreed on, with an adroit ignoring of such scriptures as they are not agreed on.

What For.

The dissemination of such superstitions among the negroes, will be most unfavorable to their spiritual and moral improvement. Whatever explanations may be given, the ignorant will regard the indulgence as a license to sin, emanating from the highest ecclesiastical authority.

"The Southern physicians are much troubled by insanity among the negroes, caused by voodooism, which is said to be very largely on the increase. Well, what is there in voodooism, or witchcraft, or spiritualism, or pangenism, any more repugnant to the Bible and common sense, than there is in a man sending a marble image from Rome to America with a promise that saying 'Hail Mary three times' before it, shall help suffering souls in purgatory."

Again, let this sect be reminded of the fact that there is no denomination in existence who did not start out on the supposition that they had found a "basis of union" for all true lovers of Christ. We do not hesitate to admit that the Baptists believe they have the only true basis of union, because without ignoring one part and making prominent another part of the New Testament, we are "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief-corner stone."

And then again the Melishites are seismatics and dissection breeders. They propose to invade every denomination "in North America," and furnish a sort of serpentine rod which will swallow up all creeds and take men into their "Union" without the abandonment of any sectarian peculiarity, nay indeed, they can retain their former church connections provided they will join this Union and

pay their devotions at its shrine, and thus act as an element of discord in their former churches by croaking about Union. Bigotry is bad enough in all conscience, but liberalism is worse; for while it invariably imbibes the spirit and bearing of bigotry, it believes nothing, has no principle except a lot of vagaries about union, and then turns with an anathema for all who do not accept these vagaries.

This overweening pliant about Union without regard to the order of the word of God, has first and last given birth to hundreds of schismatical sects. It is the mother of sects.

Items.

Our subscribers in the Cary Association who have not yet paid for their paper, are again reminded that they can settle with Judge Williams of Ashland. All who do not settle by the first of March will be dropped. Already the time has long since expired in which we received the promise of payment.

The Rev. W. E. Lloyd of Auburn, has been called to the care of the Opelika Baptist church. Rev. W. W. Sanders takes charge of the church at Union Springs. The Rev. J. O. B. Lowry, brother of the distinguished pastor of the Presbyterian church in Selma, is preaching for the St. Francis Street Baptist church in Mobile.

A letter from a brother minister informs us of additional trials of Elder Isaac Weaver, of Lineville, Ala., whose house and nery all that he had were destroyed in the tornado before Christmas, and his family were also seriously injured in person; since that time his meat hogs died of cholera. He bought others, and they also died. And now his family are in extreme want. He has been a most useful minister in all that region, and was in comfortable circumstances. His friends who know his situation have asked us to ask the readers of the BAPTIST for some assistance for him. Will not every reader of this paper send us one dime for this worthy minister of the gospel? Larger sums would be acceptable, but in this time his necessities can be greatly relieved. We beg you, do not neglect this.

The time is at hand when the subscribers of the ALABAMA BAPTIST should renew. Bro. do not neglect this. Nearly all of you can command some money now, whereas in a few weeks the money season with

farmers will have past. We shall rely on pastors to look after this important matter--when they do not act we trust some other person will. The first volume of our paper will soon be completed--we mean the first year, and of course we are expecting all our first subscribers to renew by that time. And will not the brethren over the State who read the paper, make an extra effort to enlarge our list for the new volume? We trust they will take hold of this enterprise and give it another strong, earnest push for new subscribers.

Pamphlet Notices.

We are thankful for a beautifully executed "Historical Sketch and Register of the First Baptist Church, Richmond, Va.," from its organization in 1780, down to the time of Dr. Barrows, leaving them at the opening of the present year. This church has from the first been an organization of great power and efficiency, and at this day it is not perhaps excelled in these qualities by any Baptist church in the South. It now has about 890 members. When Dr. Barrows left them, Dr. Curry was unanimously chosen to be their pastor, but promptly declined to accept. He is supplying the pulpit.

College Unification in Georgia.

We are not certain that we understand the nature of the controversy on this subject now engaging the minds of the people of Georgia. The discussion had advanced considerably before it caught our attention, and therefore we cannot venture to state the precise thing proposed. One thing we are certain of, that Professor Willet has "done up" Dr. Clark handsomely. But we took our pen for the purpose of saying that if the thing proposed embraces the idea of placing Mercer University in such a relation to the State, as to give the State authorities the management of it, and to put it at the same time in a situation to receive grants or benefactions from the State, it strikes us that the Baptists might perform their part of the controversy with one breath, or with one dash of the pen, by a simple declaration that this is just the thing which Baptists cannot do without a violation of their principles, their history, and their denominational character.

Dear Bro. Winkler:--I was requested to give notice in your paper that a minister's and Deacon's meeting would convene at Village Springs, Blount county, Alabama, the first Sunday in March, and day before. We expect a full meeting of church officers at that time, and we cordially invite Elder T. M. Bailey, our State Evangelist, to be with us. We greatly miss Elder T. C. Boykin; and now trust that his mantle of usefulness may fall on Bro. T. M. B. If so, many children will rise up to call him blessed.

Brother Winkler, I wish to suggest to the Baptist Churches of Alabama, when convenient, to use the products of the firm, as part of their pastoral support, and thus leave their money offerings to sustain our far off missions and high schools, and Home Evangelists. If you like the plan, please give it a good word.

I also suggest that the back numbers of Kind Words that accumulate in our villages, towns, and churches, be sent out to their poor children and people in the country around. What think you of that?

J. M. THOMAS.

Trussville, Ala., Feb. 4, 1875.

Communications.

The wild cherry is considered by the Viennese the best wood for pipes, and a letter states that this tree is cultivated in orchards near Vienna, and that the produce of these orchards amounts to \$250,000 annually, and that \$500,000 worth of the pipes are exported every year to America, France, England, and other countries.



