





## Alabama Baptist.

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MARION, ALA.

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## The Waldenses and the Baptists.

THE CONTRADICTION BETWEEN JONES  
AND PERRIN--THE BAPTIST HISTORICAL  
AND ANON.

For the last half century our Baptist Historian, Jones, has been charged with misquoting the testimony of the French commissioners whom Louis XII. sent to investigate the tenets and practices of the Waldenses. What they reported on their return, is recorded in an oration of one Vesembius, whose tenor both the Protestant Perrin, and the Baptist Jones profess to give. According to Perrin, Vesembius said that the Waldenses at Merindol "kept the Sabbath daily, causing their children to be baptized according to the order of the Primitive church." According to Jones, the orator said that they "kept the Sabbath day, observed the ordinance of baptism according to the order of the Primitive church, &c." Out of this discrepancy, Dr. Brownlee, Dr. L. N. Rice, Dr. Miller, of Princeton, and many others have constructed the charge of a wilful falsification of a historic record. We remember having had an animated controversy upon this subject with a distinguished Presbyterian divine in 1857. We defended Jones by adducing various and cumulative proofs that the early Waldenses were Baptists, and that therefore Perrin must be in error. This was all that could be done, in the absence of the original documents.

And now Dr. Ford who inspected the Oration of Vesembius in the British Museum completes the proof, by adducing the quotation itself. And what we suggested seventeen years ago, as the probable explanation of the discrepancy, proves to be literally true (we beg pardon for quoting from ourselves)--"the obscure Perrin interpolated his record in order to advance his Pedobaptist views." For here is the precise language of the orator: "He says of the royal commissioners that returning from the Waldensian country they made the following statement to Louis: 'Ad regem referunt, in locis hinc hinc baptizatos, articulos fidei et decalogum doceri.'" They reported to the king that in those parts men were baptized, that the articles of faith and the Decalogue were taught, &c." We are glad to be able to report this conclusive testimony which relieves the fair fame of a good man from the imputation which has so long rested upon it, and which at the same time removes one of the most unaccountable discrepancies in ecclesiastical history.

That the early Waldenses were, at least for the most part, Baptists, appears to us to be established by incontrovertible evidence. Some of the proofs we will present shortly.

The council of the Indian Nation display a commendable interest in the education of the young. Not only are they making provision for local schools, they are also appropriating the funds necessary for the education of the most promising young men, to the number of eighteen, in colleges east of the Mississippi. The reputation of Howard College, as an institution for intellectual and moral training, has led them to send six of the most advanced to Marion. These have just arrived. Some of them are not more than a half or quarter Indian. They all belong to the best families of the nation, and are fine specimens of mental ability and physical development. They could have been put in no better place than Howard College, where they will receive each training as will enable them to exercise an important influence hereafter upon the elevation and prosperity of their people. One of these young men made a touching remark. His people formerly dwelt here and have left their names upon our creeks and rivers. Hearing the familiar words he said, "We have come back as strangers to our own country." Through the divine blessing some of these young men may return as missionaries of the Gospel to their tribes of the Far West.

## Creative Wisdom.

In a lecture delivered before the Philadelphia Conference of Baptist ministers, Dr. Sidney Dyer presented an interesting argument on the uses of those enormous reptiles which formerly swarmed over the earth. The ingenious lecturer contended that they were created to prepare the world for the advent of man.

Dr. Dyer starts with the generally admitted geological theory that the earth was originally in a burning condition. As it cooled down, immense volumes of carbonic acid gas were evolved. But this gas which is destructive to animal life, is the food of vegetables. Vegetation was therefore the first condition in the ordering of the world. It began in sea weeds, mosses, ferns, conifers and palms, growing more profusely and in larger dimensions until the earth was covered with "an awful depth of shade."

But in its turn vegetation produced a kind of atmosphere in which such beings as we are, with large brain and delicate nervous organization, could not have lived. For vegetation, give out oxygen profusely, and a world charged with that fiery spirit of life would have consumed the race like a furnace. A lower order of animal life was needed--small-brained, large-lunged, voracious, sluggish--beginning down in the water where the supply of oxygen was least abundant, then taking possession of the land in swarms, and there absorbing and toning down the oxygen of the atmosphere. Such was the office of those reptiles whose immense and numerous remains excite our wonder. They were not the progenitors, but the heralds of the human race. They prepared the world for man.

Whatever may be concluded in regard to this theory, it must be recognized as one of very great interest. We must confess that we are getting tired of endless geological theories and discussions, separated from those moral uses which give them all their value. Dr. Dyer deserves our thanks for suggesting the rationale of two successive creations--may, the main drift of the creative purpose, as it displayed itself in the successive flora and fauna of our world.

## Infant Baptism.

NO INFANT BAPTISM IN THE BIBLE. A Treatise on Infant Baptism, Revised and enlarged with a Reply to Dr. H. S. Mason's Defence of Pedobaptism, by Thos. H. Pritchard, D. D., Pastor of the First Baptist Church, Richmond, N. C. Edwards, Broderick & Co., 1876. In paper 50cts. Marlin 50cts.

It was well for Dr. Mason's peace of mind that he did not live to read the conclusive reply made by Dr. Pritchard to his pretensions and ingenious pamphlet. For his arguments are refuted, and the issue of such bland courtesy as leaves no personal issue to obscure or mar the completeness of the victory.

The treatise covers the whole ground of controversy. Thirty-five pages of introduction are devoted to the side issues opened by Dr. Mason. Then follows the argument showing that Infant Baptism has no warrant in the Word of God. The Bible knows nothing of Infant Baptism; before a single precept of single example which sanctions its observance can be found in the Scriptures, it must first be put there. This proposition leads Dr. Pritchard to consider, which he does very satisfactorily, the various texts which have been employed to give some color of authority to the practice. Then follows the consideration of the Pedobaptist argument based upon the covenant of circumcision. The argument drawn from Proselyte Baptism is next considered; there is positively no evidence of this practice among the Jews prior to the destruction of Jerusalem. The discussion is closed by an appeal to church history, in which among other testimonials, the author has complimented upon the quotation of an entire editorial of the ALABAMA BAPTIST. The treatise has a fitting peroration in an exhibit of the evils of Infant Baptism. Teengrafts Judaism into the Gospel, and thus introduces error in doctrine and tends to ritualize the Christian church. It originated in and still teaches the heresy of baptismal regeneration; leading men to believe that they are the children of God when they have never repented of sin or been regenerated by the Spirit of God. It produces ecclesiastical confusion and strife. It strikes at the roots of religious liberty. It weakens the moral power of evangelical religion, especially in its contests with the Church of Rome.

Dr. Pritchard calls attention to several significant facts which are well worthy of attention in this connection. 1. It is a fact that baptizing children does not promote their piety. 2. It is a fact that Infant Baptism is rapidly decreasing in this country. 3. There is a wide spread infidelity on this subject among Pedobaptists themselves. 4. The most telling witnesses against Infant Baptism are Pedobaptist authorities. 5. Those who do not believe in Infant Baptism and yet remain connected with Pedobaptist churches, are false to God and his truth in so doing. (The profound solemnity with which the work is written finds expression in the closing sentence: "I have earnestly sought for the truth, and so confident am I that every material statement in this little book is true, that now, as I write the last sentence, I would be willing to go with it to the bar of God, and submit it to the inspection of the Judge of quick and dead.")

This treatise should have a wide circulation. Its logical cogency and its Christian temper will make it potent for good. To any person sending the subscription price of our paper with 25 cents additional, we will send a copy of Dr. Pritchard's book. We will prepay the postage.

## "A Daniel Come to Judgment."

MR. SEDGWICK THINKS THE BAPTISTS  
WERE NEVER PERSECUTED--AND  
THAT THOMAS JEFFERSON  
HAD NOTHING TO DO WITH  
THEM--AND THAT A DIS-  
TINGUISHED BAPTIST  
MINISTER NEVER  
LIVED AT ALL.

A pamphlet on Baptist Pretensions has recently appeared from the Southern Methodist Publishing House. The author, Rev. R. F. Sedgwick, undertakes, among other things, to "meet and confute" the statement that "we have been persecuted for our principles." A course of history would do good to Mr. Sedgwick; also to Dr. Sumners, who recommends the book.

Mr. Sedgwick denies the statement of Rev. Andrew Tribble, that Jefferson sometimes attended a little Baptist church in Albemarle, and admired its model of government. Mr. Sedgwick says--first, there was no such minister as Rev. Andrew Tribble; second, that there was no Baptist church in Albemarle prior to 1778; and third, that, if there had been one, Mr. Jefferson would have disdained to attend it.

For the last of these statements there can be, of course, no evidence beyond Mr. Sedgwick's (which unfortunately is not of the best). The other two are incorrect. In May, 1771, Andrew Tribble was a delegate from Louisa church (in a county lying side by side with Albemarle) to the Baptist association held at Craig's Meeting House, Orange county. After the Revolution he emigrated to Kentucky, and was one of the leading ministers of that State. As to the churches in Albemarle county two are known to have been in existence prior to 1778--the Albemarle Baptist church, constituted in 1767, and the Toler Baptist church, in 1775. Such is the testimony of Semple, in his history of Virginia Baptists, p. 165. We recommend Mr. Sedgwick to clinch his argument by a fourth confutation; let him deny the existence of Thomas Jefferson. This denial will settle the matter effectually.

We hope we are not impertinent when we wonder how long our friends at Nashville can afford to publish this sort of literature. The *Advocate* commends the pamphlet as "one of the best and most timely it has ever seen," as meeting the Prelatical pretensions of the Baptist church, and "recommends it to the church everywhere." The Bishops of the said Baptist church will no doubt take warning. But what will Nashville do? which has genuine prelates to support, and scholars like Ditzler and historians like Sedgwick to carry.

## Hand to Hand.

Mr. Moody's directness of appeal is thus illustrated by a report of what took place in one of his recent meetings. Verses were recited, hymns sung, brief talks made, and exercises called out. Among those who spoke on that occasion, one said: "I had made up my mind that there was no God, but I could not make up my conscience that way."

## Hand to Hand.

"I surrendered," said another. "My mind for days had been a battlefield, but I surrendered to Christ, and now I am saved."

This called out a little talk from Mr. Moody on "three words: First, 'Receive.' As many as receive him to them gave he power to become the sons of God."

Second--"Believe." "He that heareth my word and believeth on him that sent me, hath everlasting life."

Third--"Trust," as the Old Testament has it, another word for "believe." There is nothing to hinder any man here from trusting in Christ to-night. Who will trust him now?

"I will," says a young man near the platform.

"You said last night that you wouldn't; changed your mind, have you?"

"Now, who else will trust in Christ to-night?"

Men now began to rise or to hold up their hands in response to his call till thirty-six in all had professed their purpose to trust at once in the Saviour.

Prayer was then offered on their behalf by Bro. Sawyer, and then commenced the work of personal instruction of inquirers.

## American Statesmanship.

The want of principle in public affairs is the most alarming sign of the times. Once it was said that corporations have no conscience. We have gone beyond that point. The majority of our officials have none. And what is worse--the people at large demand nothing of the sort from them. On the contrary those who are swaying a well-nigh absolute power in the Republic, at this present moment, are men either of had character, or of stained reputation. Fidelity to party, like charity, covers a multitude of sins.

To illustrate the truth of the remark by an illustrations example, the assurances of our Chief Magistrate usually indicate what he does not in-

tend to do. When he says, "Let us have peace!" he intends to inflame sectional hostility. When he admits that "it is time for the party to unload," he is just about to take new passengers and luggage into the lumbering stage. When he demands, "Let no guilty man escape!" he means to arrest the prosecution of criminals and to pardon those whom the courts "cannot but condemn." When he insists on free elections and just counts of votes, he forthwith sends the army to dominate the ballot box; and revise the credentials of representatives; he sustains usurping Governors; he imports pliant judges to arrest the process of State courts, and notorious partisans to sustain the villainy of returning boards; he even garisons the Seat of Government and holds the National Legislature in check by a Pretorian Guard. These facts are notorious, yet they awaken only, here and there, a faint protest. They are extenuated as "the errors of a brave soldier which his grateful countrymen will forget."

What is said or thought of such matters in our section will produce very little impression; but if we lived north of Mason and Dixon's Line we would insist that no public services should be allowed to condone the offenses of an official who exercises imperial power under a republican constitution, and that not only at the peril of our blood bought liberties, but for the prostitution of the public conscience.

Fain would we hope that the new century upon which we have entered, may develop a higher and purer style of statesmanship--the statesmanship of good will to men, and consideration for the public weal, and personal good faith and honor. The Gospel gives the highest rules of political economy, as well as of individual character; and he alone deserves to bear the sacred name of patriot whose influence in civil affairs conforms to the spirit of the Gospel.

It is an interesting circumstance that the year which witnessed the birth of American Independence was the date when a new political science was given to the world by the famous Adam Smith. The "Wealth of Nations" is based upon the Christian idea of mutual beneficent interchanges between communities, sections and nations. This idea, asserted in 1776, needs to be re-asserted now. It should be recognized by all our people as the central and inviolable law of the Republic. All the national evils of the past have arisen from the violation of this evangelical principle. All the blessings we crave for ourselves, our children and our country, in the coming time, are dependent upon its loyal observance. "Righteousness exalteth a nation; but sin is a reproach to any people."

LITERARY NOTICES.  
THE GALAXY FOR JANUARY. New York. Sheldon & Co. \$4 a year, 35 cents a No.

The January number has a leader by Mr. Secretary Welles, on the Administration of Abraham Lincoln, which, so far as the author is personally acquainted with the subject, gives valuable information in regard to the diplomacy of the late war. Mr. Welles has a philosophical temper, and a hearty sympathy with the conservative policy of the War President. Yet his knowledge of the spirit and aims of the South is singularly effective. He does not seem to respect that the South may have been driven into secession by a relentless crusade, and that every possible endeavor that could be made by our statesmen for the maintenance of peace was actually put forth, until the war was precipitated upon us.

Among the sprightly stories, "The Head of Hercules," by James M. Floyd, will attract attention by its dramatic interest and pleasingly simple style. Mr. Young commends Deceit, as particularly suited to the nervous and sensitive American temperament. He insists that this vice reverses the influence of alcohol, and quotes distinguished authorities as to its beneficial effect upon the digestion, the circulation and the nerves. Mr. Richard Grant White has a charming essay on Shakespeare, in which he shows traces of foreign work in Macbeth and other great dramas. He regards Lear as "the greatest tragedy, the greatest dramatic poem, the greatest book ever written."

The scientific and literary miscellany is various and valuable. The editor touches upon politics gingerly. He regards the present complication as a continuance of the war of secession; but he fails to observe that those who honorably surrendered, and who now desire lawful and honest government are the persons against whom the administration sends its soldiers. The threats and preparations for war are all on one side.

BLACKWOOD'S EDINBURGH MAGAZINE for December. New York. Leonard Scott Publication Co.

There are two stories. Chas. Reede continues the "Woman Hater." A weird and somewhat unsatisfactory sketch is entitled the Secret Chamber. It is in the style of Bulwer's Strange Story, but has no explanation of its mysterious apparition. There is an interesting notice of Russian Ex-

plains in Mongolia. Three gossiping articles occur under the names of a German Bach, A Winter Reverie, and Devotions Rhapsodies. "The Conference at Constantinople" explains the attitude of the English Ministry toward Turkey, and the precise complications of the Eastern Question.

HOPE AND SINCERITY for December. Louisville. John P. Morton & Co. \$1.50 a year.

This popular magazine is steadily improving. Among various articles of merit Prof. Joyce's suggestions on classical study claim special attention. He insists on two principles--first, that classical languages should be studied as languages, and that similar processes should be employed in learning them as are employed for the easy, clear, and rapid learning of any other language. Second, that those languages should be relegated to the group of elective studies. We think if the first suggestion were adopted most of the difficulties in the way of classical study would be obviated.

LITTELL'S LIVING AGE. Dec. 16. Boston. Littell & Gay. \$8 a year, 18cts a No.

The instructive article by Prof. Tyndall on Fermentation and its bearings on the Phenomena of disease, is full of suggestion. An astonishing influence is shown to be exerted by those minute seeds that float in the atmosphere. Medical science will be promoted and perfected by these curious discoveries. There is an attack upon the received theory of gravitation by one who regards electricity as the motive power of planets, and argues that there may be no fire in the sun. There are articles on the Ancient Sea of Ice, the New Found Enemies of Man (insects and fungi) the Life of the Prince Consort, Eckermann's Christianity, &c., &c. An excellent number.

LITTELL'S LIVING AGE for Dec. 28, has an instructive leader on Lord Althorpe and Reform in 1832, from Fortnightly. Mr. Bagehot sees very clearly the evils of the reform of '32 which afforded a precedent for the Reform act of '67. He asserts that the extension of suffrage destroys the political influence of learned and educated men, and that immense difficulties oppose the correction of the evil. He proposes no solution. Indeed none can be provided by political economy. The only way to save a popular government from corruption and communism is to Christianize the people.

The volume for the New Year offers special attractions, such as stories from William Black, George MacDonald and other leading novelists; also contributions from distinguished European writers, in Science, Politics, Theology, and General Literature. Subscribers for 1877 will receive the six numbers of 1876 containing the first installments of McDonald's *Marquis of Loris*. Price \$8 a year. For \$10.50 the publishers offer to send the "Living Age" and any one of the 84 monthlies.

Mrs. MAYFIELD'S HAPPY HOME for Jan., Memphis, Tenn. \$3 a year.

Well supplied with fashion plates, illustrations and pleasant reading matter, essays, tales, poetry and practical receipts. The present number begins the annual series.

SUNDAY SCHOOL TIMES SCHOLAR'S QUARTERLY. First Quarter. Philadelphia. John Wanamaker 610 Chestnut street.

A convenient help to teachers and scholars in the study of the international lessons. Single copy per year 75 cents. 100 copies \$25.

THE SANITARIAN and Organ of the Medical-Legal Society. New York. P. O. Box 1,900. \$8 a year.

This monthly is devoted to the preservation of health and to mental and physical culture. The January number has two solid articles. The first gives plain directions to prevent the spread of infectious diseases. The other discusses the question of personal identity as it is related to medical jurisprudence. We are pleased to see a brief but valuable article on the use of the sulphates as medicinal agents. We can testify from experience that for a large class of sicknesses the hyposulphite of soda is the best remedy extant. It is recommended in fevers, malarial and puerperal, in purulent affections, in zymotic diseases as diphtheria, and in phthisis.

THE SOUTHERN CELEBRATOR, Athens, Ga., Jan. 1877.

We always welcome this old and valuable monthly. For thirty-five years it has held the front rank in Southern agricultural literature. The present number contains timely, interesting and suggestive editorials; and also many valuable contributions from practical and scientific farmers. Farm hands, it is urged by the editor, can and must accept lower wages. With lower prices for the necessities of life the laborer will be as comfortable as when his rates for work were higher. The importance of raising mules and horses is well presented. It costs but little more to feed a mule than a calf; and the mule is four times more valuable.

HISTORICAL SOCIETY PAPERS. December 76. Richmond, Va. Rev. J. William Jones, D. D. \$3 a year. The present number contains an oration on the Defence of Petersburg, by Captain W. Gordon McCabe. A

valuable sketch notwithstanding its florid declamation. Capt. McCabe has diligently studied the history of that memorable series of achievements which reflects so much credit upon the Confederate army and its leader, and describes scenes and incidents with picturesque effect. The Diary of Capt. R. E. Park is interesting. We regret that a prominent name to which he refers is hidden by a blank. Who is Rev. Dr. ---, ex-president of a Southern college, who insulted our prisoners by the political tracts he gave them? This magazine is performing an important part in vindication of our people. It must be generously sustained.

SEMONS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS, for 1877. By the Monday Club. Boston. Lockwood, Brooks & Co.

The design of this volume is to give examples of exposition upon the lessons of the year. While the series will by no means take the place of a commentary, it gives valuable suggestions in regard to the homiletical handling of the successive subjects. The mode of treatment is diverse, and so as it might be expected, is the value of the discourses. Indeed American preachers rarely excel in the homily--a field in which Henry and Thomas, of England, and Reinhard, of Germany, attained distinction. These sermons, however, are remarkably well written, and well calculated to inspire a livelier interest in the lessons.

The following sermons, preached by leading divines in New York and Brooklyn, are reported in condensed form in the January number of "The Metropolitan Pulpit," N. Y. Christianity submits itself to the Proof of Experience, by Cyrus D. Foss, D. D., President Wesleyan University; God Remembers Man's Weakness, by J. M. Ludlow, D. D.; Jesus our Captain, by Rev. Theodore L. Cuyler, D. D.; Christ our Peace, by Stephen Tyng, Sr., D. D.; Restoring the Erring, by G. F. Kretol, D. D.; Those we Lead to Christ an Element of our Final Reward, by Joseph T. Duray, D. D.; The Brooklyn Theatre Disasters, by Edward P. Ingersoll, D. D.; The Bow of Promise, by J. Hyatt Smith; The Song of the Angels at the Birth of Christ, by Matthew Simpson, D. D., LL.D., Bishop M. E. Church, (Christmas Sermon); No More Sea, by H. M. Gallagher, An Honorable Servitude, by Geo. E. Reek; Winter Voyages, by Stephen H. Tyng, Jr., D. D.; also 50 Themes and Texts of other Leading Sermons.

## Field Notes.

The Presbyterian of New Jersey have been scandalized by the introduction of a female preacher into the pulpit of Rev. Mr. See, of Newark N.J. His action has been denounced by a council as unwise and irregular, and his protestation that he was under the personal and conscientious direction of the Holy Spirit in the matter has been protested against as containing the germs of destructive error. Mr. See appeals from the Presbytery to the Synod.

Mr. See is arguing that women are forbidden to talk idly in the churches gives a strained interpretation of the Apostle's prohibition of 1 Cor. 14: 34, 35. The word *laiein* which he would thus limit, is frequently used in the sense to teach, to preach, in the New Testament. Thus it expresses what our Lord and his Apostles did, as in Mark 2:23, John 7:46, Jas. 5:10, and many other passages. The Apostle says women must "keep silence in the church." To the same purport is 1 Tim. 2:11, 12. She may not regard the office of "teaching" as her allotted sphere. The spirit of the middle ages fingers in Chili. It is stated that, on a panel in a church wall in Valparaiso, is a painting representing the Emperor of Germany and Prince Bismark squirming in the flames of hell, while the devil is poking the Imperial Chancellor in the back with a red hot fork. A tender illustration of philanthropic devotion and of salvation by blood occurred in the London Hospital. While Dr. James Adams was, a few days ago, removing the lower limb at the hip joint from a boy, an alarming collapse occurred, and the patient sank fast. The operator instantly had eight ounces of blood injected from his arm to the boy's and then completed the operation. The boy is doing well. A Boston correspondent of the *Standard* speaks gloomily of the effect of the hard times upon the churches of Massachusetts. He says: A dozen churches might be mentioned which are in danger of extinction on account of the times. Villages in which the shoe trade, carriage manufacturing, cotton mills and similar branches of business are carried on, feel the hard grip of the crisis. The churches are first to suffer. One of the leading pastors of the Free Will Baptists of the Northwest, Rev. Charles Payne has united with the regular Baptists. After years of experience in open communion views, he became more and more impressed that the practice was neither wise in policy nor in accord with Scripture. Upon careful investigation, he found

his views in perfect harmony with our published statements of faith and practice. He therefore very cautiously and prudently withdrew from his church and people, desiring to cause no unnecessary disturbance and feeling. He is now with much acceptance supplying the Baptist church at Knoxville. The Evangelist Bliss was killed when on his way to Chicago to take part in the revival meetings there. He was singularly gifted for the work he had chosen, being able to write hymns, compose the music and then to sing his productions most expressively and sweetly. His hymns, "Hold the Fort," "I am so glad that Jesus loves me," "More to follow," "Free from the Law," and "Ring the Bells of Heaven," have gained a wide popularity. The result of Dr. Renfro's agency in Alabama must not be estimated by its pecuniary collections. It has awakened a higher interest in our denominational history and our educational work. The good seed which has been planted by our centennial agent will bear fruit for years and years to come.

Dr. Lincoln, of the New York Theological Seminary, says that in a fair election Alabama would have given a Republican majority. Our old friend is entirely mistaken. The Alabama election was a fair one except that many colored Democrats were prevented from voting by the intimidation of their own race. But for this circumstance, the Democratic majority would have been larger.

Bishop Bowman (Methodist) says: "The circulation of our periodicals is an index of the general growth of the church in all that is solid and enduring. There cannot be any substantial prosperity among a people who do not know what God is doing for the church, and what the church is doing for the world. If I were a pastor I would aim to at least double the circulation of the church papers among my people, believing that this would more than double the church power in every department. The pastor has no more valuable assistant than the church papers." Will our brethren in the ministry ponder and act upon this timely suggestion?

Rev. Dr. Lofton, of Memphis, has been called to the pastorate of the Third Baptist church of St. Louis, and has accepted. A brother writing from the Northern portion of the State says: "I rode last year (as missionary) for our Association and have not received money, enough to pay the necessary expenses of my family." Bro. J. B. Castiller has removed from Bass Station to Fackler in Jackson Co. Out of eighteen young men sent out by the Indian nation, for the purpose of securing a collegiate education, not less than six are now at the Howard parsonages their studies. This fact illustrates the growing popularity of our school. They arrived here last Monday. A contributor in Tennessee to the Home Mission Board of the Southern Baptist Convention, sends "the product of missionary benediction" for missionary pig, \$2.00. A beloved sister in South Carolina sends to the Secretary of the same Board the following: "I gave you my pledge for \$10, for Indian Missions to be paid in February. The Lord, whom I love peculiarly to think of as 'Jehovah Jireh,' has given me the means of paying it now, with this I also send (\$20) twenty dollars for Home Missions as a 'Thank Offering' to the great Ruler of the universe for Hampton's election, which is the promise of good government for our prostrate State." A correspondent of the *Western Recorder* says that it is highly probable that Bro. C. W. Callahan, of Decatur, will take charge of the church at Monticello, Arkansas. We trust there is some mistake about this. Alabama can ill afford to lose such men at this time. Bro. J. W. Steel, of Huntsville, says that on the 1st inst., snow fell there to the depth of twelve inches--more than had been known in twenty-one years.

## The Wants of Alabama Baptists.

We have had opportunity during the work of our Centennial Agency, to observe, somewhat extensively, the condition of the Baptists of Alabama; and have thought that a series of suggestions, growing out of our views of their wants, will be the most profitable writing that we can do for our paper just now. In this we must be allowed to deal plainly with our brethren. The shortcomings of our churches, ministers, Sabbath-schools, associations, conventions and educational enterprises, must be obvious to every thinking member of the denomination. The Baptist denomination in Alabama impresses us as a slumbering giant, at ease in his inactivity, insensible of his strength and unconscious of his obligations, and indisposed to be aroused: asleep, *aveille*, and when approached by appeals for action, his sluggish response is, "A little more sleep and a little more slumber, and a little more fold of hands to sleep!"

In this State there are not less than twelve hundred white Baptists

churches; or organizations that are called churches. These churches--their meeting houses--stand like mile posts through the mountains and valleys, among the hills and pine woods, in prairies and the low country regions, and in the cities, towns and villages--throughout the State. And there are ordained ministers enough to furnish supplies for all these pulpits--a few of them twice a month, still fewer every Sabbath, and nearly all the others on the once a month plan. These churches have not less than one hundred thousand persons in their membership, all of whom have been baptized on a profession of faith in the Lord Jesus. They are about as well to do in a worldly point of view as other people in the same neighborhoods.

And yet, we find ourselves unable to bring our denominational influence to bear on any good cause in a general sense. Our State Mission Board, as it seems, is not able, from the liberality of all these churches, to give ample support to a single State Evangelist, although he may be one of the most efficient ministers in the land, with his praise in all the churches.

The old Home Mission Board, though so long located in our State, in its great necessities and in answer to its earnest appeals, receives a feeble response than from some other States. To the cause of Foreign Missions we scarcely give enough to support one missionary family in a pagan land.

Howard College, with a fine history of nearly forty years, now without endowment, yet grandly holding itself up abreast of the institutions of its day, and appealing to the denomination in the use of every touching argument, obtains a cold and languid answer.

With many of our churches the pastor's salary is a myth. In very few it is liberal.

In evidence that we have not overstated the case, we will be pardoned for making the following extract from a private letter, just received from a brother who knows the condition of our people as well as we do. Speaking of the importance of united action as absolutely necessary to the accomplishment of any great denominational end; and especially the necessity for "the earnest co-operation of the ministry." He says: "This I verily believe no living man can secure. We are by no means a united people--I do not know a single thing upon which our people are united. The thing upon we are most nearly united as a denomination is, *do nothing or else every body do as he pleases.*"

We are not aware of disunion among our people. There is hardly enough of energy for that. We are simply lying apart in inaction, "at ease in Zion," without vital union and practical co-operation. Without any general sense of binding obligation to work for the cause of the Lord Jesus Christ. Without denominational aspiration in the higher moral aspects of Christian elevation, and without special concern for the enterprises which the Baptists are attempting to foster through their general agencies. We are not at war with each other, nor are we united in good works.

Now, why all this? And what is the remedy? There is a cause--a state of things which has produced this evil, and surely there is a remedy. The cause is not to be found alone in the universal poverty, although that is conceded to exist. Nor is it to be found in the "want of wise plans," for similar plans have succeeded in other States.

To point out the evils is not difficult; but to find the relief, and so present it as to impress its power on the convictions and consciences of our people, may be a task of no easy or speedy accomplishment. But every Baptist in the State of sound mind and real intelligence, must so that we must elevate our Christian character, and place our denominational standard on a higher plane, and, under God, stimulate our membership and ministry to greater activity, and more intelligent effort, or we shall retrograde in moral worth below our present position. Tell me not of great numbers as marks of real prosperity. Numbers may produce arrogance and pride, but not consecration and virtue. One true-hearted Christian may put to shame ten half-hearted disciples. One truly efficient church exerts more moral power than a score of those organizations who have no proper conception of church work. Our space is full. We have more to say next week.

## Stub Books.

Sub-agents and churches who have Centennial stub books, are requested to return them to me by the earliest possible opportunity. Church agents can return them to Association agents, and the latter will forward them to me at Talladega. I desire to get them all in as soon as convenient.

It is not too late to collect outstanding subscriptions for our congregation.

J. J. D. RENFROE.  
Gen. Agt.

Jan. 1st, 1877.







