

Alabama Baptist.

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MARION, ALA.

Tuesday, November 16, 1875.

Visit to Richmond.

We returned last week from the capital of the Old Dominion where we enjoyed the genial hospitalities of our old friend Dr. Tupper, and all the variety of sights and associations afforded by the holiday season. On Thursday night there was an entertainment of vocal and instrumental music, presided over by Prof. Wheat who has the reputation of being the first organist of America. On Friday night, we delivered a lecture on the Southern Soldier, before the Young Men's Christian Association; the kind reception given to our sketch, served to show how warm a place the theme has in the hearts of the people of Richmond. On Sunday a martial band rendered honor to the remains and attended the funeral of Gen. Pickett, the Gettysburg hero. The body lay in state in the Capitol with the flag of the Confederacy and that of Virginia forming the pall. There were two imposing arches under which the funeral train passed on their way to Hollywood cemetery.

On Tuesday occurred the great event of the week—the unveiling of the statue of Stonewall Jackson. Before the unveiling a grand procession of the hero's comrades and followers traversed the streets, led by Gen. Jos. E. Johnston with a brilliant staff. We had the distinguished officers pointed out to us as they passed by; but the most interesting part of the procession to our eyes was the old Stonewall Brigade, the men of the Valley in their plain garb, and with their belated and shot-torn battle flag, some with scars and crutches—the men of the Valley who laid the foundation of Jackson's fame. The procession occupied forty minutes in passing by the point where we stood. It was estimated that not less than forty thousand strangers were that day in Richmond. At the unveiling, every available spot was crowded with spectators. The covering had been so adjusted that the statue was exposed at a word. Its noble work of art, spirited, and yet easy and graceful. The height of the pedestal is twelve feet, that of the statue seven. The figure appears to be of the natural size to the observer standing below. The left arm is supported by a sword which rests upon the fragment of a stone wall. The right arm is akimbo, the hand upon the hip. At night we had the pleasure of an introduction to Mrs. Jackson, at the Governor's mansion, where she held a public levee from 8 to 10 P. M. She was the queen of the day, and displayed an urbanity and self-possession quite equal to the trying occasion.

Wednesday was the great day of the fair. We were sorry to see that the circular boundary of the grounds was a race course a mile in extent. The display of stock was very creditable. One of the bulls shown weighed 2,223 pounds; it looked like an anti-diluvian monster. There were some fine horses—one of them a pure Arabian, another a huge English draft horse. Much attention was claimed by the sheep—Southdowns, Shropshires, Cashmires, &c. The industrial department of the fair, was quite too small; as well as that appropriated to the fine arts.

We had the pleasure of seeing not a few of our prominent brethren in Richmond. Dr. Tupper is cheered by many responses to his appeals for the Foreign Mission Board, and is doing a noble work in the State. Dr. Jeter, with whose interesting family we spent an evening, informed us that he had copied an article from our paper in the *Herald*, and had replied to it. The subject of discussion is the antiquity of the English Baptists. Since our return a pressure of engagements has prevented our even reading the article. It will be attended to in due time, perhaps in our next number.

During our visit to Richmond we attended the First church, which is a fine edifice of a pastor. On the last night of our stay occurred the anniversary of the Female Missionary Society. The ladies support Miss Edmonia Mood in China, and are securing funds for the building of a residence, where she will reside and also teach. In this noble work the ladies of Georgia have entered with a generous rivalry with the ladies of Virginia. Each member of the society gives two cents a week, and contributes from \$500 to \$1,000 a year. We wish that similar societies could be established in every section of the South.

The Modern Revivalists.

It is difficult to explain, upon any natural principles, the wonderful work that is now being done by Messrs. Moody and Sankey. These revivalists who have awakened Great Britain to a sense of the reality and importance of eternal things are now exercising an extraordinary influence in Brooklyn, "the city of churches." The immense skating rink which has been secured for them, has proved too small to hold the multitudes who resort to it; and already hundreds of conversions are reported among those who have heard Moody's exhortations and Sankey's songs.

The revivalists are not remarkable either for intelligence, culture or eloquence. The facts upon which they dwell are what are called, the commonplaces of religion and theology. Moody's language is plain to coarseness, and his illustrations of truth are homely. And Sankey has no special gift, except that of a fine, barytone singer with an unusually distinct articulation. Yet, these two men, wherever they have gone, have "turned the world upside down." What is the secret of their influence?

A thoughtful writer in the *N. Y. Sun* indicates the marked inferiority of Mr. Moody to other renowned revivalists of modern times. "John Wesley and George Whitfield were scholars and theologians, men of eminent intellect and possessed of great powers of eloquence. Whitfield was a consummate orator, had a glowing imagination, and moved the vast multitudes whom he addressed through forces which are appreciable by the human mind. Wesley was not only a man of rich speech, but had the very genius of a Carnot for organization. Furthermore, both of them were men of great natural force and striking personal character. The celebrated revivalists of our own times, before the appearance of Moody and Sankey, were the Rev. Mr. Finney, Elder Knapp, and the Rev. Mr. Hammond, the last named of whom has recently been operating in the Western States. Knapp was a rude man, an extravagant sensationalist of the most excitable and exciting kind, and won such success as he had, among people who were liable to be carried away by his appeals. About Hammond we know less, though we understand that his power is principally over children, who are easy victims to sentimentality and terror. Finney, the most notable of those named, wrought out great results in his time. As a divine, he was learned in theology and metaphysics, belonged to the school of high Calvinism, and possessed a logical faculty of such extraordinary potency that, when once he got hold of an audience by means of it, every sinner before him was seized with a feeling of abject helplessness and despair. We have seen him grapple with a multitude till they seemed paralyzed. He would set out with what appeared to be an obvious proposition, and, if you admitted it, or were in a passive or pliable state of mind, he would wind the unyielding chain of logic around your soul till resistance was impossible. Then he would make such a display of Divine vengeance and the terrors of the law as drove the shrinking soul to prostrate itself before the Cross. We should look to Moody in vain for any such powers as belonged to Whitfield, Wesley, Finney, and other successful revivalists."

The explanations of Moody's revivals are various,—yet no doubt all have some truth in them. He is deeply in earnest, of course—a man of faith and prayer and courage—a student of the word.

But he is also a man of wonderful practical sagacity—a business man, an organizer. He enlists the church-going people and the ministry on his side. He eschews cant and factitious excitement. He appeals to the heart and judgment. He varies the exercises by a call for silent prayer, a song from Mr. Sankey with requests for anxious sinners to stand, the presentation of written requests for prayer. He deals with the primary truths of repentance, faith, love to God, the precious Blood, the saving Spirit. And all with the out-spoken and ever present design to bring men to the cordial acceptance of religion—"just now."

We cannot but think, in considering the career of the plain men whose mission God is so greatly blessing, how great a work any consecrated heart can do for the spread of the gospel. In most of our churches and communities, men of equal talents may be found. Who may not expect success in the effort to spread the gospel, if in his own sphere he will undertake the work with like faith, courage and discretion!

The Warren Avenue Church.

The Warren Avenue Baptist church of Boston, has struck out the article of its confession, making immorality a prerequisite to its communion table. As is well known to all the people of this region, the church is at a terrible place—may virtually die! It is being supplanted with a new and better church.

many thousand dollars above its rental. And finally, the vote in favor of open communion was secured by a species of tactics, happily not common in ecclesiastical bodies. A Boston letter writer says: "In the church meeting at which the declaration of faith and practice was altered, about twenty members were present. Four of the deacons, known to be opposed to the change, were not present. 'Higher Life' women, as they are called, did the voting. It is rumored that a meeting is to be called, and some of those best capable of judging say that it would not be a wonder if the church should reverse its action at any time, for the discontent is very deep."

With the exception of the troublesome preacher who has control of the church, no Baptist minister of Boston sympathizes with the movement.

Baptizing for Pedobaptists.

When a convert comes to a Baptist minister and demands of him baptism, at the same time avowing his intention to join a Pedobaptist church—the result is a refusal. And then comes an outcry against Baptist bigotry, and that from Pedobaptist pastors. Yet the refusal is incontrovertibly the right thing to be done. For an immersionist who could find himself at home in a Pedobaptist church is no Baptist, and has no claim to our consideration and acceptance as such. One might question the good taste of a convert who proposes to enter a Pedobaptist church after repudiating its baptism. But that is a matter for his consideration and theirs. But when he proposes to stigmatize gospel baptism by a church union with those whom he confesses to be unbaptized, and asks our help in this inconsistent and unworthy course, there can be no question as to our right to say no—and that with the utmost positiveness. An immersionist of this sort would be disorderly every way.

To those who are ready to tolerate and profit by the inconsistency—and only to those can the service be assigned. If the baptizing of a member of this sort belongs to any, it is the business of the church he fellowships and the pastor he has chosen. A Baptist minister has nothing to do with it. The immersionist who is ashamed of joining the Baptists, and the Pedobaptist pastor who wants him as a member, ought to arrange that matter for themselves. It is their affair and theirs only. Says a recent writer: "I should be perfectly willing to help a brother, and baptize him converts, but that would depend somewhat. I would in Christian duty and charity, and helpfulness even wash a friend's linen—but I would not, if that friend was ashamed to do his own washing. We are evidently advancing in definitions and lines of bigotry so-called. The last is for a neighbor to call me a bigot because I hesitate about doing his work, yes, and after he has stigmatized the work as an indecency, unbecoming, repulsive. Well! well!"

Literary Notices.

Southern Cultivator.—This old and reliable friend of the farmer pursues the even tenor of its way, striving earnestly and honestly to assist him during these hard and trying times. It advocates progress only when it pays. There is nothing sensational about it. Solid, practical, suggestive, it is just what real working farmers need. The large number of inquiries presented by them each month, to be answered by the editor or his correspondents, shows plainly their confidence in it. If you have never seen a copy, call at this office, and examine one, or send a stamp to W. L. Jones, Athens, Ga., and get a specimen. Price \$2.10, postage paid. Clubs at reduced rates. Every Grange ought to get up a large club.

Mrs. Mayfield's Happy Home, \$3 a year, Memphis, Tenn. This publication was quite an adventure with our friend Mayfield; we are happy to learn from the November number that it now pays expenses, and that the future of the magazine is safe. It has already had an honorable career. It has maintained a pure and high tone, and has given scope to the literary genius of "the wives, mothers, and daughters of the land."

Domestic Monthly, for November, \$1.50 a year, 840 Broadway, N. Y. An illustrated fashion journal with many plates and hints in that department, interspersed with an entertaining miscellany of prose and poetry.

Work and Play, 57 Bible House, New York; \$1 a year.

An excellent magazine for girls and boys—illustrated and cheap, our little folks enjoy its visits greatly.

Field Notes.

Anyone near Livingston, Ala., who desires to remit money to the ALABAMA BAPTIST can do so through the hands of that enterprising merchant, Bro. L. C. Brown. Bro. B. likes that kind of work. Bro. Weatherly writes from Birmingham, Ala., saying that the Centennial work "is already in a very healthy and encouraging condition, and very desirous that each of our

three leading enterprises should succeed; for the future growth of our denomination, in the State, depends very much upon what shall be done within the next year. Our hopes will not be disappointed."—Bro. Gressett, Editor of the *Southern Baptist*, has been quite ill, but is now able to resume his duties. We are glad to learn that Prof. J. M. Dill, a distinguished Howard graduate, is succeeding well with his new school at Tusculoo. Elder J. M. Thomas, of Bangor, one of the pioneer veterans of North Ala., is now about 80 years of age, but continues active in the service. Bro. T. is a strong man, and has accomplished a good work for God. Bro. J. Stratton Paulin has sent us his excellent little S. S. paper, for Nov. 7th, the *Baptist*. It is a basket of gems. We have extracted for our readers, "A Preachment." The report of Eufaula association is specially good. Every member of the Eufaula association should have the *Baptist*.

That most excellent institution, the Ala. Cen. Female College, of Tusculoo, continues to grow in popular favor. Pres. Lannan writes, Nov. 3rd: "We register thirty four boarders and look daily for some others. School prospects here good."—Bro. A. H. Borders, of Clayton, in sending a new subscription to the ALABAMA BAPTIST says: "I call it our paper, because I think every Baptist should be identified with it by paying for and reading it." The Evangelist, Rev. T. M. Bailey has removed from Pleasant Hill to Marion. Correspondents will please remember the change of residence. Those who have funds for the State Mission Board should send to Bro. Bailey at this place. At a revival at Macon Miss., 101st, was added to the church. The evangelist, Elder J. H. Carson, did the preaching.

Bro. J. S. Purefoy writes from Brooklyn, to the *Biblical Recorder*, that he witnessed the immersion, by Rev. R. T. McArthur, of the distinguished Jewish Rabbi, Prof. Alexander Meyrowitz, D. D. Prof. M., born in Russia, 1816, was first a Rabbi. From a copy of the N. T., he saw himself a sinner; was baptized a Lutheran, but found no peace; visited Rome, but saw Mary occupying the place of Christ; believed on the Lord in 1842; united with the Presbyterians in New York, in 1860; and finally, meeting with an organization of the apostolic stamp, was immersed into the Mt. Calvary Baptist church. Rev. J. L. Carroll of Va., was in July last excommunicated perfectly. The impostor represented himself as having killed a negro, for an insult, as entirely destitute, as pursued by other negroes, and as wishing to flee to the West. Satisfied with the statements, Bro. C.'s heart and pocket book flew open, and all he had in money (\$45) was given to the swindler. He says that he gets but little sympathy from his friends. Rev. J. B. Taylor has just taken charge of the Baptist church at Wilmington, N. C.

The colored Baptist General Association of Miss., at its recent session in Meridian, invited some of the white brethren to address them on the subject of Education. Those who accepted the invitation were enthusiastically welcomed. A movement was put on foot to establish a school for educating the colored ministers. The New Hope association, with 34 churches, has 21 Sunday-schools, 64 teachers and 1145 scholars. Do not these facts put to shame some of our white associations in Ala?—Mr. Wm. B. Heriot, the oldest Baptist Deacon in Charleston, and for many years President of the Mission Board of Charleston association, died on Tuesday Nov. 2nd.

Bro. B. B. Davis, of Montgomery, made arrangements with several of the Railroads to carry delegates, at reduced rates, to the Selma Convention. We regret that his announcements reached us too late for the last issue. We hope that Bro. Davis can make a similar arrangement for delegates to the S. E. Ala. General association which convenes next Saturday, with Greenwood church, Jackson Co., Florida. Try it Bro. Davis. We believe that you can succeed.

Bro. J. H. Dickson, a good thorough-going man, is receiving renewals and new subscriptions for the paper at Pine Level. We should be glad to have brethren volunteer similar services in all parts of the State.

Rev. J. T. Zealy late pastor of the church at Houston Texas, has taken charge of the church at Jacksonville, Miss. Bro. Zealy is a worthy man and an acceptable preacher. There is a Baptist association in Mexico. The *Texas Herald* has a copy of the minutes, but says "It is all Spanish to us!"—\$100,000 have been raised for Mossey creek college E. Ten.—\$40,000 from one man. A good centennial start!—The Baptist Church Erection Fund has now reached the sum of \$250,000, and is loaned out to about two hundred churches in various States and Territories. The interest it earns is added to the principal of the fund and distributed every two years. Elder J. H. Carson, formerly of Columbus, Miss., now of Jackson, Tennessee, is going to travel

as an evangelist. His meetings are not to be of the "union" character.

One hundred years ago, there was one Baptist college on this continent, Brown University. There are now 93, with nearly 11,000 students, 1,300 of whom are to be preachers. We thank Bro. D. L. James for the names of some brethren who should take the ALABAMA BAPTIST. We will send them specimens. Gladly do this for any brother who will send us the names. One of our best friends and representatives writes us that a poor widowed sister has paid him some money on his salary, which he is going to send as a year's subscription to the paper for her. Send half of it, our Bro., and she shall have the paper. The same Brother writes for the names of delinquents in his churches. There are not many such, for he has been too wide awake for that. We should be glad to have other brethren also to collect renewals for the paper.

The New York Baptist State Convention has just closed its 66th session. There are 45 associations, 38 of which co-operate with the convention. Out of 841 churches, 192 are destitute, and 322 are unable of themselves to support ministers. The Convention needs \$40,000 a year, for its State Mission work. 51,000 attend Sabbath-schools, of which there are 752. The Outlook says of New York City: "There is no part of the State so destitute as New York. It is the truest missionary field in America. The churches and Sunday-schools here give most of the money which is given in the State."—Rev. Horatio B. Hackett, D. D., Professor in Rochester Theological Seminary, has been called to his reward. "His death is a great loss to the Rochester Seminary, to the Baptist denomination," and to the world. On Nov. 6th Rev. J. B. Hawthorne, of New York, was very ill. We have heard nothing later. Dr. J. D. Fulton has resigned his church in Brooklyn, under circumstances far from pleasant.

Rev. George C. Needham has sailed for Europe, on a six months evangelistic tour. An exchange says, regarding attendance on convention: "It would be better attended for delegates to go to hotels. If they are unable to bear the expenses, the churches they represent ought to furnish the money. Many private families are so occupied looking after their guests as to be deprived of the privileges of the meetings."—Last Sunday, sermons were preached in the New York City Baptist churches, on "The Person and Work of the Holy Spirit."

Rev. G. B. Cather, Editor of the *Southern Aegis* (St. Clair Co.) and also a local Methodist preacher, is to be tried, it appears, before the Conference, for holding and publishing the doctrine of Evolution. He agrees and also disagrees with Darwin.

Rev. H. M. Wharton has been holding a successful revival in Va. Bro. A. C. Barron formerly of Ala., has left Lexington, Va., to take charge of the church at Culpepper.

An English Baptist has built a chapel at a cost of \$12,000, and given it to the Methodists. Speaking of the Grange Fair, recently held in Selma, the *Southern Argus* says: "On Friday, also, the pupils of Howard College, of Marion, were in attendance, fit representatives of the young manhood of the state and of one of the best colleges in the South."—Bro. J. S. Paulin writes from Midway, Bullock Co., writes: "The Centennial movement is claiming the attention of the Baptists in this section, and I hope to send up a good many dollars for the endowment."

On last Sunday week Bro. Bailey was in Marion, and gave two excellent addresses; one to the Sunday-school, in the morning, and one to the young men of the College at their afternoon prayer meeting. The *Tablet* (Roman Catholic) thus illustrates the ideas of its sect as to religious liberty. It asserts that "Protestants have no authority in religion, and count as nothing in the church of God. They have from God no right of propaganda, and religious liberty is in no sense violated when the national authority, whether Catholic or Pagan, closes their mouths and their places of holding forth."—The Baptists in Holland are growing. They worship where the cans—in barns and auction rooms if need be. They are the only representatives of evangelical doctrine and practice in that country. The Lutheran church is lifeless. Infant baptism is being ground, being regarded as infeasible and worthless.

Dr. Wm. R. Williams has a library of over 8,000 volumes. It is particularly rich in materials for Baptist history. Do you read Bro. Riley's Philadelphia letters? They will richly repay you. Miss Lovell Phillips, is giving lessons in art, in Bowling Green, Ky. Do not fail to read Bro. N. A. article on Church Festivals. It is full of well matured thought, and deserves grave consideration. This week's article on Foreign Missions is unusually interesting. Dr. Trague's editorial, on Resistance and Faith, was over-

looked till too late for the present issue. We are very sorry. Will print it to our readers next week.

Items of Interest.

Dr. Cleveland is campaigning the Alabama Association, visiting and addressing the churches, and organizing them for the Centennial work. We are assured that "the old Alabama will give its quota to the endowment of the College." This furnishes us an opportunity to say that if the several associations are to be brought up to their quota, it is high time that some man in every one of them was doing just what Dr. C. is doing in his:—going to appointments from day to day, and, in thrilling discourses, laying the appropriate historical facts and inferences before the people, thus leading the churches to resolve to raise their quota, and then appoint among their members suitable committees for the work. Bro. Skinner will do a similar work in the Pine Barren:—has already done some of it. In almost every association they have proper brethren for the work. Brethren, the time is at hand. We have heard glowing accounts of the sermon which Bro. W. Wilkes preached at the Central Association, at 11 o'clock on Sabbath.

NEEDLESS FEARS. Some brethren and sisters have feared that the Centennial work would absorb everything in the way of benevolence, and that, as a painful result, the cause of missions would be more than ever neglected. It affords us pleasure to say that we have seen no signs of that result. To the contrary, the Associations which we have witnessed have, most of them, done better than usual for missions; and the brethren who are most earnest for the success of the Centennial Memorial, are generally watchful of this very point, and are doing all they can to keep up the interest for the Mission Boards. Those, however, who are afraid of the Centennial, are likely to contribute to the evil apprehended by wishing too soon, too frequently, and at unreasonable times. Generally, our people, when informed, look on the Centennial Movement, not as an enterprise which is to supplant other good causes, but as an extra cause, simply because it can only be attended to this year, and that therefore it must be taken in addition to all other causes—and that it must not fail, for the reason that the same plea cannot be again made under one hundred years.

FESTIVAL. Recently the Baptist ladies of Talladega had a supper in the City Hall, the proceeds of which are to be used in aiding to finish their new house of worship. This was a success. They cannot be easily excelled in such an occasion. Their Foreign Mission Society is doing pretty well.

OLD LAND-MARK-ISM. We do wish somebody would discuss "old land-mark-ism" with Dr. Jeter of the Richmond *Herald*. He has been trying to have a disputation on that subject now for some half dozen years. He has found out that the Baptists are protestants, that they came out of Rome as did other protestants, that baptism administered by Pedobaptists is valid, that Pedobaptist churches are gospel churches, that Pedobaptist ministers are gospel ministers, and that the Baptists and they ought to affiliate and co-operate and conglomerate in everything except communion at the Lord's table: here they ought to separate and nowhere else. Dr. Pendleton, in his little twistification with Dr. Jeter touches the subject lightly. If he will take hold of it now as he did twenty years ago, Bro. Jeter will richly deserve all the trophies that he will carry from the field. But we can see one chance only for Dr. Jeter to have a controversy on this subject, namely, he must make friends with Dr. Graves of Memphis, and then challenge him as he did the *Index*—or, if necessary, we will vouch that the challenge shall come from the other side, after the friendship is restored. Cannot some brethren who are in a position to interpose, come forth with their mediations and restore the friendship of these distinguished brethren, and let us have the discussion? In that case, both sides will be represented by the very men whom they would prefer to any others; besides, two brethren who seem to be over anxious to discuss this subject will be gratified to their heart's fullest content. If Dr. Jeter objects to this, let him retire from the field—let him not be leading his cannon to shoot sparrows any longer. We have not had ten minutes' conversation with Dr. Graves in fifteen years, nor have we had a private line from him in that time, except on business, but we will promise two things: First, that if he has scrawled the *Herald* or its editors, he shall render the *enclave honorable*, provided they will promise to do the same. Second, that after the discussion is ended in the papers, old land-mark Baptists will bear the expense of putting it in book form. (He is understood that I am speaking for myself in this—not for any other editor of

the ALABAMA BAPTIST.—J. J. D. R.) Here we wish to be understood further.—Dr. Graves believes quite a catalogue of doctrines that we do not believe. We suppose we should agree with Dr. Jeter more generally than with him, and on questions of great moment too. But on the propositions submitted by the *Herald* to the *Index*, old land-mark Baptists will risk Bro. Graves. Besides, he is the only one of much ability known to us who cares to discuss the subject.

BE PATIENT. Brethren and sisters who are waiting for certificate books for centennial work, will bear with us when we state, that the first 5,000 received from the publishers have been sent out; and although 23,000 more were shipped to us from New York more than ten days ago; they have not yet arrived. We are very restless under this state of things. We look for them by every train. Will fill orders as soon as they come to hand. Bear with us friends, we suppose no one is so impatient as ourselves. We have done our best. Let us have things ready for immediate work when we get the books. R.

Communications. Philadelphia Letter. PHILADELPHIA ASSOCIATION.—DR. CATHER, and the CENTENNIAL.—PUBLICATION SOCIETY.—DR. FULTON'S SERMON. Messrs. Editors:—Since writing last, an interesting meeting of the old Philadelphia Association has been held. Permission was granted all the students to attend, which was generally accepted and greatly enjoyed. This was the 16th session of this venerable body of Baptists. It is generally begun by the preaching of an introductory sermon, which is followed by the doctrinal sermon, the next day. It was on the day when the doctrinal sermon was to have been preached, that we attended. Instead of following this established order, however, Dr. Catheart, to whom was assigned the duty of preaching the sermon, read quite a long and highly instructive essay on "The Relation of the Baptists to the Revolution." He went considerably back of the Revolution, however, to show the distinctive features of the Baptists as a people, long prior to this time "which tried men's souls," features which found culmination, first in a rational point of view, in the Declaration of American Independence.

He dwelt at considerable length upon the early struggles of Virginia Baptists, and of the sympathy of Thomas Jefferson with them. His essay was interspersed with many striking and amusing anecdotes, showing the indirect hostility of George Washington and John Adams to the idea which the Baptists held in relation to the union of church and State. But said the reader, "there were two men in Virginia who coincided with the Baptists throughout, and these men were Thomas Jefferson and James Madison. Among other anecdotes Dr. Catheart related one, characteristic of the zeal and gratitude of the early Baptists. He said that soon after Mr. Jefferson's election to the presidency, the Baptists of Virginia prepared him an enormous cheese weighing 1480 pounds, and commissioned a prominent preacher among them to convey it in a wagon to the White House. It required several weeks to effect the transportation, especially since the enthusiastic preacher was engaged in preaching all along the way! The essay prepared the way for the centennial enthusiasm which soon possessed the whole body, and continued throughout its entire session. Lewisburg University is the Baptist seat of learning in this state, and they are pressing forward the centennial spirit to secure for it an endowment of \$300,000. Thrilling centennial speeches were made by Drs. Peddie, Henson, and Taylor (formerly of New Orleans.) One weighty remark among hundreds of others fell from Dr. Henson's lips, which we felt admitted of peculiar application to our own Howard. Said he: "Brethren if we fail this time, if we do not succeed in utilizing this great Baptist movement to the extent of endowing our university, when the great Baptist heart is throbbing with enthusiasm, then it cannot be done at all!"

The Baptists of Pennsylvania are going to raise, besides the sum above mentioned, \$100,000 for the Baptist Publication Society. Mr. William Bucknell of Philadelphia heads the latter list with the snug little sum of \$25,000. He is a son-in-law of Jas. P. Crozer, the founder of Crozer Seminary, and has erected on the campus of the Seminary a superb Library Building, and supplied it with the finest assortment of theological works which could be gathered from Europe and America. The library contains seven thousand volumes. This was done at a cost of \$55,000. But to return to the Association. During the most enthusiastic portion of the proceedings, an association in New Jersey, which was in session at

the same time, sent a telegraphic greeting to the Philadelphia brethren. It was simply: "Matt. xxviii. 19, and ii Cor. xiii. 14." Dr. Catheart was called upon to turn to the references and read them aloud. The response sent by telegraph was "Amen!"

The sweet harmony of the meeting was sadly marred by a sermon by Dr. Justin D. Fulton, on Tuesday afternoon, of the meeting. We did not reach the church until the preacher had advanced some distance into his harangue, for though delivered from a pulpit, and with a text tacked at the head, it was any thing else but a sermon. When we reached the door of the church we saw the large church was packed. Even the aisles were nearly filled by persons occupying movable seats. Taking a folding stool, which was within convenient reach, we pushed our way along to the middle of the room, and sat down. Among the first utterances which fell upon our ear was that caste, as it existed in the South, should not be tolerated. Then followed the comparative merits of the two races in the South. Only an opportunity was needful to develop the inherent merits of negro of the South. He had travelled throughout the South and had seen the great needs of the colored people down there. And he had seen many instances, where he had asserted his [the negro's] merits. And notwithstanding the overwhelming odds with which the negro had so often to grapple, he manifested his superiority, and held it aloft in his onward progress. He seemed to know that it was impossible for the negro to have accorded to him the merits of his just deserts by the people of the South, and that he looked with strained and weeping eye to the North for help. He despised caste and would hasten on the time of the strictest social equality. His discourse was made up principally, by incidental references to his southern tour. We understood him to designate it his "campaign." The good brethren who welcomed Justin D. Fulton to their churches and homes in the South, were nestling a viper in their bosoms. We learned that the text chosen was Gal. v. 13, and the leading thoughts announced were Liberty and Humanity. We would like to give a more extended notice of the remarks of Dr. Fulton, but space forbids.

B. F. R. Assistance asked by Colored Brethren.

Dr. Trague: DEAR SIR—You remember my speaking to you about publishing in the "ALABAMA BAPTIST," our desire, that the pastor of the white churches, would agree to give lessons in Theology to our ministers.

We are laboring to bring about a more cultivated ministry among our churches. To do this we are trying to do two things. First, to take up some of our young ministers, and send them away to school. Second, to throw around those who can't go away, some educational advantages.

We believe, if we can lift up the standard of our ministry, that then, we can elevate the Baptist cause, since it takes good, sound men and women, to know, and to practice, Baptist principles.

Please then to publish the following. Will the brother ministers of the white churches, in the different towns, and cities of the State, have the kindness, to give lessons in Theology, to our colored Baptist ministers: gathering together a class from three to four miles around? And instruct them for three or four months of the year?

Will they please to signify their willingness by responding to this in the next number of your next paper; and also by dropping a few lines to our convention, which meets in Mobile on the 17th of this month.

Your Bro. in Christ, W. H. McALPIN.

Colored Baptist State missionary. Lowndesboro, Ala., Nov. 3rd, 1875.

Notice from Dr. McIntosh. To the friends and correspondents of the Home Mission Board, I beg leave to say, that I am now in the office, having been engaged since Oct. 1st in the interest of the Board in Georgia, and in removing my family to this place, communications unanswered, will be attended to as speedily as possible. The necessities of the Board will require frequent, and it may be protracted absences. This will explain why letters addressed to the office may not be acknowledged with the promptness due them. They shall be noticed with as little delay as possible.

In the meantime remittances (which are greatly needed now) can be made to J. B. Lovelace, Treasurer. Baptist papers in the South are respectfully asked to copy this communication.

Wm. H. McALPIN, Cor. Secy. The postal card contractors at Springfield, Mass., whose limit of production is 500,000 per day, are 5,000,000 behind their orders.

