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gro melodies and negro dances, by which he had picked up his meagre living. In the same haunts he went singing the gospel through those hymns, was always heard with eager attention and brought to come again. Blessings on the memory of him who first gave our Sunday-schools the new inspiration of the singing they delight in.—*Dr. Bright.*

The Use of Newspapers.

Dr. Noah Porter, in his excellent work on "Books and Reading," which should be in every library, gives the following suggestions in respect to the use of Newspapers:

"It is unwise to allow newspapers to be one's sole reading. The temptation to do this is very strong, and many yield to it. The reader of newspapers only is more usually positive, conceited and flippant than the man who is also a reader of books."

"One should read good newspapers in preference. We mean not only those which are able in thought and pure in style, but those whose principles are elevating. Many say and think: 'It is only a newspaper of what consequence is it? We only glance at it for a moment or run through it for an hour, and then lay it aside. If its bad logic, unson-

his profane banter were in a book, we would not tolerate the book for a moment; but I and my children know it is only the so so so, and we let it be unwisdom and foolishness pass for what it is worth. Mr. A. would not tolerate slander or mean personalities for a moment in conversation at his table and yet Mr. A. takes a paper for a newspaper, for his children, which distributes both as freely and maliciously as an audacious villain ejects vitriol into the eyes or upon the apparel of passers by. He would not allow his family to read a book that should gravely attack or sneeringly scoff at his faith lest it should leave some unfavorable impressions, but he allows the daily slime of an insinuating newspaper to hold their thoughts and to possess their imagination by a daily lesson and for much longer time than the lesson of Scripture which are allotted to the morning and evening devotions of his household.

"Every one should remember that he is to some degree responsible for the character of the long-continued newspaper press. The newspaper of a country, it should never be forgotten, are no worse or better than the people would have them to be. They are a reflex of the knowledge and tastes of the majority of the readers. We cannot resist this inference, however humiliating at times it may be. More than one intelligent defender of our country in Europe has argued by the question, How do you explain the fact that such and such a newspaper has so extensive a circulation among your people?" It would be well if every man who buys or reads a newspaper would think of this question and of the lesson of duty and honor which it suggests."

The Ear.

The passage of the ear does not require cleaning by us. Nature and takes that task, and in the health state fulfills it perfectly. Her means for cleansing the ear is the wax which dries up into thin scales, peels off and falls away imperceptibly. The health the passage of the ear is necessary, but an attempt to clean it infallibly make it so. Washing the ear out with soap and water is best. It keeps the wax moist when it begins to become dry and scaly, and makes it absorb dust. But the most harmful thing is the introduction of a corner of the towel screwed up and twisted around. This proceeds irritates the passage and presses down the wax and flakes off skin upon the membrane of the tympanum, producing pain, inflammation and deafness. The washing should only tend to the outer surface or as far as the fingers can conveniently reach."

Neglecting Church.

An eastern secular paper reads following to persons who, on all and insufficient cause, absent themselves from church:

"Living all about us are men good health and in good circumstances, who never darken the door of sanctuary of any kind from one end to another. Some of these professional Christians who have been some mole-hill that their selfishness has magnified to a mountain, they seek at home. What will do with their nasty excuses at day of judgement, in which they feel to believe? Do such know that it is as unkind to snarl and the health as to shun their society, while in health, and then ask for the office of religion when they die? Do square thing, friends. Either go to church and support the gospel, or in a manly way to your minister ask him to erase your name from church books, and when you die somebody to say prayers over you."

In the old days there were an who came and took men by the and led them away from the city destruction. We see no white devils angels now. But yet men away from threatening destruction hand is put into theirs which them forth toward a calm and land, so that they look no more a child's.—George Ellery.

Anxious mamma of three "sensible" daughters (speaking, thinking, to her husband), "James, has she caught him. He be proposing." James (with the "Don't think he am, ma'am; just ast me to bring him a sarge

Alabama Baptist.

E. T. WINKLER, EDITOR.
J. D. KENTFORD, MANAGER.
J. S. BARNES, ASSISTANT MANAGER.
P. O. LYON, ASSISTANT.

MARION, ALA.

Thursday, August 3d, 1876.

Our Brother's Keeper.

Professors of religion oftentimes violate the voice of nature in their conduct to an unbelieving world. It should be enough for us to know that the unbelievers of the world are our brethren, and that they are in misery, in order to awaken our compassion and interposition in their behalf. It is these facts that establish their claims to receive the Gospel at our hands; and hence, in so far as we have neglected their claims, we are very guilty in the sight of God.

We say that the unbelievers of the world are our brethren, and that nature requires us to care for them. It was this circumstance of relationship which enhanced the guilt of Joseph's brethren, that they should have forgotten all the sports of childhood, the intimacies of youth, the mutual cares and hopes and joys and sorrows, and above all the mysterious and sacred affinity of kindred;—that they, in whose veins the same blood was flowing, should have disregarded the anguish of a brother. And yet, dear readers, the same tie binds us to our fellow men. We are all brethren—the same blood courses through our hearts. In every nation dwells the same guilty, hopeful, suffering humanity; the same, the qualities and wants—the same, the aspiration to reach the unobscured summits of virtue and happiness. In all the world of God through which we shall expatriate hereafter, we should meet some sufferer, and he should say, "Help me—I am a man"—this should be enough to awaken our sympathies, to enlist our ready and earnest help. And if he should go on and say, I am suffering an anguish worse than all the privations of poverty, a weakness more pitiable than the trembling limbs of age, I am passing through a life more sad than the barren and desolate years through which a diseased gray begetter totters to the grave; and if we should say to such a petitioner, I will not help you—go, suffer—die; would we not be verily guilty concerning our brother?

O believe it! This is not a fancy. I have seen many a man in a similar predicament, and his eyes were full of tears, and his voice was full of appeals to the eye, and no beseeching voice availed the ear. Men who go down to destruction unconsciously and calmly are not less to be pitied than those who know where they are going, and tremble and weep at every step. They should be equally compassionate and helped. Humanity does not require that men should know their danger, before it relieves them. Who would not be bound to interpose, if he saw a man going carelessly into a hospital frightful with the contagion of small-pox, carelessly because he thought it to be a memento? Who would withhold his cry of warning, if he saw a rider gaily dashing along the beach, right toward a destroying quicksand? Who heeds a cry from perishing men, when the reality of death and eternity are before them?—when the populations of so many lands are in the night of ignorance—in the depths of sin—rebels against the God that made and will judge them;—when this should be our daily thought, and thronging upon our dreams should come such visions and voices as caused the apostle Paul to burn with the spirit of a martyr; men of Macedonia lifting up their shadowy hands and shouting over the waters: "Come and help us?"

We repeat it the unbelieving world are in misery. As to the heathen, whatever may be said of their supposed advantages, and however we may shrink from the conclusion that not one in all those millions shall be saved; let us remember that our missionaries declare them to be involved in iniquity, and that God's Word requires faith in Jesus Christ in order to salvation. And as to the heathen at home, whatever their culture and the outward discipline of a Christian land—so long as Satan's victories are more powerful here, but not less disastrous. Whatever may be the advantages of either class, do we not know that an advantage unimproved, unappreciated, is of no value. It is not enough for a conquered people that the iron that could turn the tide of battle in their hills, or that the mighty armaments that could bear far and wide their power, be yet unknown in the depths of their forests. They need to be organized, disciplined, directed. We may marvel about the power of human nature, to find the way of salvation; but the fact is that men are in the power of their passions, and are as much as the beasts of the wilderness.

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a captive in a dungeon—such are figures with which the Scriptures describe the misery of our fellow men. This should be enough. Never should we permit our own brethren to remain in this condition. An insensibility to their wants is a deadly sin against the very nature that beats in our breasts. Are we not guilty concerning our brother? Have we prayed for him—pitied him—helped him as we should?

English History.

The last London Quarterly has a severe criticism upon Green's History of the English People—the best manual upon the subject in existence. The reviewer makes the charge against Mr. Green, that "he has disseminated the most violent opinions in politics and religion" and that "he has misrepresented the conduct and motives of those who have upheld the church and the monarchy." The sin of Mr. Green is that he has taken the part of the people against the court; that he holds in slight esteem those ecclesiastical despots and royal debauchees and weaklings who have heretofore claimed the first place in English history; that he recognizes the eminent services which have been rendered to Great Britain by its Dissenters, and by its industrial, literary and scientific classes. For our part, we think it is high time that the facts should be brought out, even should they shake the English Establishment to its foundation. To make such personages as Henry VIII and Elizabeth, and such dynasties as the House of Stuart, and the House of Brunswick, the Heads of Christ's church, (as the Quarterly does) is nothing less than a scandal upon Christianity itself. "By their fruits ye shall know them"—do men gather grapes of thorns or figs of thistles?

Literary Notices.

Wide Awake for August: D. Lottrop, Boston.

Phoebe McKee has instructive article on the Holy Baby of the church of Ara Codi at Rome, an image which is worshipped by the Roman Catholics. The baby is flattered in its picture. There is a pleasant poetic sketch of Jack and the Beanstalk. The boys will be interested in the anecdotes of '73, and in the account of life-saving by rocket. There are pieces in big print for the little folks and plenty of pictures and some riddles for all.

Songs of Delight for the Sunday School, by Z. M. Parin: A. S. Barnes & Co., N. Y. Chicago and N. O. A recent volume of hymns and music for the Sunday School. It will be acceptable to Sunday School workers, as it contains quite a variety of new tunes and hymns; as well as some of the older, which are abidingly popular. We like the appearance and contents of the book very much.

The National Sunday School Teacher, for August, is received. This is an excellent monthly magazine, containing valuable discussions on Bible topics, in addition to elaborate notes on the lessons. Published at \$1.50 a year, by Adams, Blackmer & Lyon, Chicago, Ill.

Field Notes.

The evangelist, A. P. Graves, is holding revivals in Iowa.—The Baptist Beacon, Battle Flag and Texas Baptist, are being endowed. Each paper who gives \$25 becomes a life subscriber.—The Mormons propose to build a temple in Brooklyn, near Plymouth church.—The recent Louisiana Baptist State Convention, passed resolutions condemning "popular amusements," including theatre-going, card playing and dancing.—"If our preacher brethren have no other interest in the paper, they should work for it for self-interest—it will educate their people to be more liberal. Various reasons were assigned at the Convention for the stinginess of our people, but this is the grand cause after all, want of education."—Churches in need of a pastor should correspond with Rev. B. P. Riley, at Belleville, Concord, Ala.—On July 13th, while engaged in holding open air services, in Toronto, Canada, Rev. G. A. Hall was assaulted by roughs with eggs and stones. The Toronto Globe denounces the outrage. Mr. Hall is a very active member of the Y. M. C. A.—We are pleased to note the interest taken in our paper by Eld. W. F. Pond, of Cuba.—A calculation has been made that in England and Scotland alone, there are preached every Sabbath, no fewer than 70,000 sermons, which make a total for the year, of four millions.—Dr. J. M. Pendleton, of Upland, Pa., calls Dr. Jeter's "Dream" "visionary, wild, utopian." He says, "No one favors his impulsive and impracticable schemes; that of uniting Greys and the Southern Theological Seminary.—Dr. Pendleton says that amendments to belong to childhood, and are not necessary to mature age.—A friend sends us some original verses and promises to do so again if we will forward him our paper. We would prefer to send him the paper without the proposed poem. Yet, he says,

this, we have no desire to discourage the spirit of aspiring genius.—The Wide Awake speaks very highly of Rev. R. A. Massey, the Baptist minister who has recently held a revival in Eutaw.—The Catholics at Tuscaloosa had a lottery drawing on the 19th of July, for the purpose of raising money to build a house for the priest.

Times says, "Quite a large number of our citizens, of the several religious denominations, were present and participated on the interesting and exciting occasion."—"In 1833 the first Baptist preacher went to Texas. In 1837 the first Baptist church in the State was organized. Now there are 30,000 white Baptists and 15,000 colored, a tolerably rapid growth." And Texas also supports two good Baptist papers.—The Third Baptist Sabbath School of Raleigh has received the organ given by Kind Words to the School sending the largest amount of money to the number of scholars.—Speaking of Pres. L. R. Gualter, the Biblical Recorder says, "Blessed are the girls whose training is intrusted to such a man, who besides his qualifications as a teacher, fills up the measure of the cultured Christian gentleman."—A Methodist Presiding Elder in North Carolina has said, "that the old Primitive or Anti-Missionary Baptists in America originated with Roger Williams, and that the Missionary Baptists having embraced the belief that it was right to engage in missionary work, and in the education of ministers, split off from the Anti-Missionaries forty years ago."—Some Elders are wise!

The Home Mission Board, has appropriated \$300, towards the support of the work in the 2nd church at Knoxville.—The Baptist church at Ravenswood, W. Va., was recently blown down by a storm.—Rev. J. P. Spencer has been appointed to write a history of Kentucky Baptists. Our Ala. Convention some years ago appointed a committee for a similar work. What has been done? What is being done?—In Missouri, "a student of William Jewell, by the name of Crouch, is evangelizing with wonderful success during vacation. He operates pretty much on the plan of Moody, and has a young bro. Pettie to conduct the singing. He received about 80 into the church at Platteburg, 50 or more at Providence, and 115 or 116 at Platte City, and is now preaching with fine success in Independence."—Rev. Jas. E. Welch, a prominent Missouri Baptist, died recently at Ocean Grove, N. J.

July corrected the N. Y. Tribune for saying that Dr. J. B. Hawther has accepted the care of the 1st Baptist church, Montgomery. But the Tribune was right.—Rev. J. B. Hartwell is now traveling in Kentucky.—We sometimes receive advertisements in the form of communications. These, of course, we do not publish. Advertisements ought to be paid for.—Rev. W. N. Chaudoin, of Ala., writes to the Index, of our late Convention: "The attendance was larger, the order was better, the speaking abler, the spirit more hopeful, the outlook brighter," than he has seen among us in any of our three Conventions which he has of late years attended.—Bri. J. B. Chavis, Outhbert, Ga., says of the same Convention, "I was surprised to see how much more enthusiasm was exhibited in their Convention than in the Georgia Baptist Convention, and I could not account for it upon any other ground than a legitimate and natural outgrowth of education, arising from the sermons and speeches delivered by some of Alabama's representative men."—These brethren speak highly of the Centennial Sermon, delivered by our senior editor, and of Bro. Reeves' report on Education.—The Index says of "Dr. Jeter's Dream," "We want evidence that the picture presented to his mind was sketched by the Spirit of the everliving God, and not by that ancient gaffer and arch-deceiver who sought to entice even the Son of God from the way of truth and holiness."—When the mercury is lower, I intend sending you some articles. I leave for the Centennial and the North, in August, and may send you an occasional note."—W. N. Reeves.

Methodism in the time of the American Revolution.

[This article was intended as a part of Dr. Renfroe's reply to Mr. Boland. It unavoidably failed to appear in the proper place last week. But it is a strong paper, and is valuable by itself, showing, as it does, the Methodist position with reference to our war one hundred years ago.]

Still another Historian.

I have before me, "The Life and Times of the Rev. Jesse Lee, by LeRoy M. Lee, D. D." Published by the Methodist Book Concern, Nashville, Tenn., for the Methodist Church, South." Jesse Lee "was the friend and companion of Ashbury," and they belonged to the same period, and lived in the same arena. And Dr. LeRoy Lee who wrote this book in 1848, knew the facts on better, than

ever than did Messrs. McCain and Williams, but he was an Episcopal Methodist, and therefore (?) must not be disputed (?).

Writing about Methodism at the time of the "War of the Revolution," Dr. Lee says, "It was an unfortunate circumstance for the infant church, then struggling into being, and beset on every hand with difficulties, that its chief ministers were Englishmen; all of them averse to the war, some of them decidedly hostile to the American cause, and many of them anxious to leave a country with whose struggle for freedom they felt no sympathy, and for whose success they could not pray without disloyalty."

He then tells us of Messrs. Rankin and Shadford who went back to England; and of "Mr. Rodda, one of their companions, and who was to accompany them, who gave great offence to the American party by some imprudence of conduct with respect to the Tories, either by associating with them or by stimulating and encouraging their hostility to the cause of Republicanism;" he then tells of Messrs. Hartley and Garrettson who suffered persecution (?). Persecution indeed! But further, Dr. Lee says, "To avoid similar, and perhaps worse treatment, as he was an Englishman, Mr. Ashbury measurably suspended his ministerial labors, and spent nearly two years in comparative silence and retirement. From conscientious scruples, or from the nature of the oath of allegiance, he could not conform to the legal requirement of Maryland, and he sought refuge in Delaware. He found in the hospitable family of Mr. T. White, not only shelter and protection, but whatever of privacy and comfort his personal safety or spiritual interests required."

In the latter part of the year 1779, he entered some what more largely into public life; and though watched and threatened, he was mercifully spared all other suffering than that of restraint in preaching the word of God." Life and Times of Rev. Jesse Lee, pp. 72-75.

Now what becomes of Mr. Boland's attack on the character and testimony of the Rev. Alexander McCain? Every fact recorded by McCain is supported by Dr. Lee. What does Mr. B. know about the early history of Methodism? The facts would indicate that he knows almost nothing. Likely he will again try "Dr. Emory," and search "Lord North's copy in Smith's Appendix." That is all he has done! Eric Boland!

Dr. Stone's Defence.

CHARGES REVIEWED AND REPLIED. REV. E. T. WINKLER.

Dear Sir: I see in the ALABAMA BAPTIST of June 22nd, a review of a letter from me in the Journal & Messenger. I may say, that letter was not furnished by me to the Journal & Messenger, but was extracted from a private letter, at the request of the person to whom it was written. It was not designed for publication. I am not, however, making this statement to disavow the letter, or to intimate that facts would not justify the statements therein.

Charges repeated.

(a). That "the degradation and violence of the late slaves are appalling." I presume you would not deny; nor that "the colored people as a race have no place in the white churches," nor that "very few of the white pastors have the least care of the spiritual welfare of them, not even to enquire after them, or advise them." I state this as a stubborn fact, that I think no candid Christian man in the South will deny as a rule, to which I am free to admit there are a few exceptions, but not enough to affect the rule. That colored pastors are not known by sight to many white pastors, it would be easy to prove; but I presume you need no proof of that state of things in the large towns of the South.

Did not any who is to blame.

(b). I did not account for it at all, nor decide where the blame lies. I am free to admit your solution of the fact that the colored have no place in the white churches as a rule. I know very well that the colored people withdrew from the white churches where they were free, and that they extemporized ministers from their own ranks, and unfortunately for themselves, often took their worst men; and they still choose to adhere to their own race, bad as their services may be.

White Pastors indifferent.

(c). I admit that the separation of the two races has not all been the act of the whites; but I think a friendly approach of white pastors, and a kind interest in their welfare, would soon restore confidence, and give to the colored churches the benefit of practical wisdom, which they greatly need, but which they are not likely to solicit, till they have some assurance that their approaches are welcome.

Three years in the South.

(d). You may think I have seen only one view of a picture, confessedly bad, and that I have failed to grasp either the canvas, or the frame. More than three years, spent among these people as a missionary, their preachers, and candidates

of the ministry, has not left me altogether a novice in these matters. I have too often sought the aid of white ministers to cultivate the colored preachers, and to secure their fraternal advice in the numerous troubles that are rending the colored churches, not to know the truth of what is intimated in this letter.

Lack of confidence.

(e). You say that white pastors would advise, but that the colored pastors reject their advice. So they may, and no doubt often do, when offered, for want of a confidence that would soon reward perseverance in showing an interest in their welfare. There are a few men in the South who have the confidence of the best of colored pastors almost without limit, and that would be true to a much larger extent if evidence of sympathy were more generously offered.

No excuse.

(f). It is no excuse to urge that the colored people do not seek the advice of whites, or appreciate and follow it when given. Sinners are in the habit of treating our ministrations in the same way, and we only make that fact an argument for more earnestness. The colored people are under a veil of gross darkness, and we must follow them "though the more we love them, the less we be loved." We are under the commission, "Go teach all nations." I know that the ignorance and prejudice of the colored people would make it a little unpleasant for white pastors to seek the ears of their colored neighbors who repel them, but it is the mission of the Christian to seek and save the lost, whether they wish us to do so or not; and they may even prefer "ignorant rascals to intelligent white men." I know some white pastors in the South that can draw crowds of negroes to hear them. An appetite for knowledge has been created, and they will gratify it. Such appetite must be created everywhere.

Enlightening Politics.

(g). Northern men, so far as I know, go among the negroes as teachers, avoid politics, and seek to restore sympathy and good fellowship between the two races, as much as possible. You cannot be more painfully aware of the ignorance and degradation of the leaders among this strange people.

Southern subservience.

(h). Am I wrong in what I say of the subservience of Southern men to a public opinion that would cut off a man for taking an interested part in labor for the elevation of the colored race? I have had it uttered to my private ear, with the eyes of the utterer full of tears, at the humiliation of such a confession. Evidence of the truth of this statement is not wanting anywhere in the South, and I am sure you need not be told of it. I will not repeat all that has been said to me about it by native Southern men, nor all my experiences in Southern towns, in the midst of my own denomination. You say there are thousands of good men and women who know the contrary of my statement. That may be, and still an overwhelming majority in every State be opposed to any direct vigorous efforts for the improvement of that race by their own pastors.

Conversion and reflection.

(i). That there is some preaching among the colored people by whites, I admit, and that there would be more, if the colored people would ask it, is admitted freely, but who expects ignorance and sin to go out hunting for light, truth and holiness? Must we stand in the market places and wait idly "because no man hath hired us?"

A Missionary reply.

(j). I have been over the whole South, except Texas, and Florida, in prosecution of my mission, and have meddled with nothing else. I desire inquiry of the best men in Louisville, Lexington, Bowling Green, Nashville, Memphis, Helena, Vicksburg, Natchez, New Orleans, Mobile, Montgomery, Atlanta, Augusta, Savannah, Charleston, Columbia, Wilmington, Charlotte, Raleigh, Norfolk, Portsmouth, Richmond, Washington, Wilmington, Del., Wheeling, Parkersburg, Clarksville, Buffalo, Arbuckle, St. Albans, W. Va., as to whether I have been meddling with anything but my legitimate work as a home missionary, and whether I have not neglected the conciliation of the races.

Social Equality.

(k). As to social equality I would speak, if I could find out what Southern men are talking about when they throw that out so glibly in their utterances against the North. Some thing about racial equality! That is all Greek to us. I know of nothing in the intercourse of the two races in the North that gives the least significance to that thing, as to our people. I never knew a Northern white man live with a colored woman, nor have I known of the birth of a mulatto child that had not illegitimate parents in the North, and certainly do not get any access to the colored people in the dining room, or the kitchen, stable, carriage, barbershop or hotel, than Southern people do. It is because we recognize the dividing line

of the commission, "Go teach all nations." We do recognize that, and the other that we are to "do good to all men," and as to equality, we are bound if a negro proves himself to be equal to us intellectually, or morally, to acknowledge the fact; but we think, with our advantages, it would be very humiliating to admit that we are afraid that he will overtake us in the race of a higher manhood.

An impending storm.

(l). As to a storm that is brewing, that may burst by and by upon the South, let history speak. There is a righteous God. He has always vindicated the poor and avenged their wrongs, and he is immutable. If colored men are constantly found hung by the neck dead, or with throat cut, or with bullet holes in vital parts, and no judicial enquiry is made for the perpetrators; if they are driven from plantations where they have toiled through a cropping season, with the unwelcome information that they have already consumed their crop, without any ability to ascertain the truth or falsity of the statement, and no legal redress open to them in many communities; if they may be charged a large percentage more for their goods than others pay, and receive less for their services than whites do; there will be a reckoning by and by under the hand of him before whom excuses will avail nothing, and plausible explanations will be taken for their actual value. "There is a God who judges in the earth." I have not been in the South as a spy, nor a croaker. Without any vanity, I think I should be very willing to have my record of 66 years searched out anywhere in the North, and you may add the testimony of every man whose acquaintance I have made in the South, if I am unworthy of confidence.

Caption not sustained.

(m). The caption of your article, "The South Misrepresented," has hardly been justified by your discussion. The sectional spirit that the papers of the South breathe, has a very wholesome influence upon the cause of our country, and of our religion. I cannot see any propriety in the attachment of the term South to everything in your region, cannot be rebuked, but an appeal to Southern prejudice must be made, to break the force of the blow, that aimed at nothing but a removal of a wrong. We never sectionalize anything among us. Let sin stand on its own bottom and let God be true, and don't bolster it up by putting crutches in the place of the armholes of wrong-doers, by making them think they are a persecuted people. Take away the barricades, and let sin get out of the way, or be hit, and let it be distinctly understood that Christians are neither apologists, nor allies of sinners.

Yours, M. Stone.

[In reply to this letter of Dr. Stone, we are glad to say that we believe him to be a man who wishes to say and to do what is right. We regard his misrepresentations as resulting not from any wilful intention to do wrong, but from an invincible preconceived opinion and from hasty conclusions drawn from premises not established.

His letter in the Journal and Messenger contained such serious reflections against the Southern people, that we could not see for what good purpose it was written. This present letter reiterates the old charges, but very materially modifies some of them.

Already Answered.

(n). To these items we sufficiently replied in June. We then showed that the colored people, of their own accord, are not identified with us in church organizations; but that spacious galleries are provided for them in our churches, and that in some places they are even allowed the use of our houses of worship, to hold services of their own.

We think that he did.

(o). Yet on ninety-nine persons out of a hundred, the impression would be made that the blame all lay on the whites. That they either had cast out the colored people, or had never allowed them a place in the white churches. The drift of the letter in the Journal and Messenger was altogether against our white people. We do not see how Dr. Stone could have placed the blame upon them more effectually. The truth is that neither chiefly nor largely are our people responsible for the existing separation.

Proof Abundant.

(p). Now, it is possible that the colored people need assurances that their approaches will be welcome? We will speak for our own denomination, and say that, time and again, it has manifested its sympathy. The question of the religious instruction of the negroes is one dear to our hearts. The minutes of the Southern Baptist Convention will prove this. In 1866, this Convention expressed itself in decided terms, urging the brethren to establish colored Sunday schools and to preach to the colored people. Our Alabama Baptist State Convention has repeatedly done the same thing.

In 1865, it said, "that the condi-

tion of our colored population appeals very strongly to the sympathy of every Christian heart; and recommended the establishment of Sunday schools, the providing for them the preached gospel, and the adoption of all practical appliances which will tend to ameliorate their condition, and induce them to become sharers in a common salvation."

The Convention of 1868 said, speaking of the Religious Instruction of the Colored People, "We are pleased to know that Southern people, and Southern Christians especially, are taking hold of this subject with an earnestness that promises happy results. We recommend to our churches increased efforts in Sabbath-school instruction for their special benefit."

Day schools were also approved:—"Let our young men and young women who are capable of teaching, engage in this employment, as some have already done. * * * Here is work in which they may win an honorable support, and at the same time confer inestimable blessings."

The report on this subject to the Convention of 1868, is very discouraging. It records a rapid decline among the blacks. "The most serious and persistent efforts of the white people avail nothing with these deluded creatures." Yet the same Convention said, that, "As a denomination, we stand ready to cooperate with any and every agency, from whatever source it may come, that has any promise of ameliorating the condition of our colored people."

In 1873 the Convention, by request, sent a delegation, of which the Editor-in-Chief of this paper was chairman, to confer with the colored Convention on some important questions before the latter body. Last month at our Montgomery Convention, Dr. McIntosh and others spoke feelingly of the claims of the colored people on Southern Baptists. A communication from these people was received, and resolutions endorsing their design to erect a college, enthusiastically adopted. One of these resolutions was as follows:—"Resolved, That we deem this a suitable occasion to express to our colored brethren our strong and abiding interest in their welfare, both temporal and spiritual, and our willingness to aid them, not only in this, but in every undertaking which may conduce to their good and the glory of our common Lord."

Not only the Convention, but our pastors also have shown their interest in the negroes. Our worthy State Evangelist, Rev. T. M. Bailey, then upon a more acceptable preaching several country churches, and held services in them all for the colored people, till they refused altogether to attend. This is true of scores of good pastors among us.

A colored minister who has attended the college at Augusta, Ga., informs us that every Monday morning the white pastors of the city meet in conference, and discuss matters for the special benefit of the colored students. It is a well known fact that Dr. E. W. Warren, of Macon, Ga., devoted several weeks to hold colored people; when such men as Drs. Brantley and Tucker spent from day to several in delivering lectures before the institutes.

These facts are sufficient to assure Dr. Stone, or any one else, that we are heartily in sympathy with our colored people. If our boards have carried on no active campaign among the blacks, it is because our poverty has forced us to forsake some of the missionary ground which we were already occupying, and because, owing to the past indifferent bearing of the blacks, labor in this direction has promised so little return.

As to the pastors, their hands are full. Yet, whenever opportunity presents, they cheerfully perform such ministrations as are desired by the colored people. The writer, though not a pastor, officiated, some time since, at a colored funeral; and he was for a year a teacher in a colored Sunday school. There are today hundreds of Baptist ministers in Ala. who are praying for the elevation of the negro, and who are willing to the utmost to do what they can for his elevation. These things he knows, and all that is now lacking is a willingness on his own part.

Limited Scope of Objection.

(q). Dr. Stone's three years' residence in the South has brought him into contact chiefly with the negroes, and of course his information has come mainly from this source. He confesses in paragraph (j) that his visits were confined to the cities, and only two or three in each State at that. We affirm, then, that what he could learn in a few cities could not enable him to form any correct opinion of this great subject as affecting a whole State. In Ala., for instance, he visited the cities of Mobile and Montgomery. Now we will venture the assertion that the pious and intelligent

