

## TERMS, CASH, AS FOLLOWS:

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Write for specimen, 25 cts.

## THE GOLDEN GATE.

Dim shadows gather thickly round, and up  
The misty stair they climb, and where  
The golden light shines, and where the  
And where the kneeling spirits wait the  
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J. L. West, Publisher.

Vol. 5.

SELMA, ALABAMA, THURSDAY, SEPTEMBER 26, 1878.

No. 24.

The Truth in Love.

Terms: \$2.50 a year.

Are not Jews to-day the treasurers of  
all Europe? Two Jewish families are  
said now to be able to do more to-  
wards keeping the peace in Europe  
by withholding their money, than  
some crowned heads can do by the  
exercise of their legal authority.

We prefer the word *treasurer* to  
that of *banker*, in designating the  
officer in question; for the term *banker*  
denotes a high officer of State  
— what we would call a member of  
the cabinet, probably; and as we  
know that *banker*, in the ordinary  
sense, could not enter into the con-  
gregation of the Lord, and as this  
man went to Jerusalem to worship  
(probably at one of the feasts) we  
conclude that *banker* denotes his  
official position.

Besides, the term *banker*, in its or-  
dinary popular acceptance is likely to  
suggest an erroneous view of the state  
of civilization in the time and coun-  
try of the treasurer. In v. 30, the  
word *treasurer* is interrogatory and must  
not be confounded with *banker* which  
denotes a conclusion. The two words  
are spelled alike, but pointed differ-  
ently, the accent falling on the first  
syllable in the latter, and on the sec-  
ond in the former. In the quotation  
from Isaiah (verses 32, 33) our text  
follows the Septuagint (Isa. liii: 7, 8)  
with unusual exactness, though the  
lxx differ considerably from the origi-  
nal text. Genesis renders the He-  
brew v. 8 thus: "From calamity and  
judgment he was taken away, and who  
of his contemporaries regarded it that  
he was taken from the land of the  
living." In verse 35, we have *graphis*  
in the sense of a *passage* of Scripture,  
a meaning which it frequently has in  
the New Testament. (See Mark xv:  
28, and various other passages.)

The *vergeness* ("preached") in  
v. 35 is suggestive. The word  
*vergeness* (to proclaim as a herald) would  
have been inappropriate; first, be-  
cause of the quiet, private and confi-  
dential way in which the preaching  
was done in a single person; secondly,  
because it does not imply the idea of  
novelty, nor of joyfulness in the mat-  
ter proclaimed; and thirdly because  
its original sense naturally suggests  
the idea of the official character of  
the proclaimer, as well as of the thing  
proclaimed. The several Greek words  
translated "preach" in the New Testa-  
ment are worthy of the most care-  
ful and special study on the part of  
any of us who ever undertake to do  
so solemn a thing as preaching surely  
is. It is certainly true, that in the  
New Testament, as in the pulpit ef-  
forts of our own day, preaching is  
sometimes one thing, and sometimes  
another. We have sometimes heard  
preaching in which the term *kerusso*  
might be very decidedly applied; but  
which had no taste whatever of the  
*enagelizo*.

Greenville, S. C.  
J. C. Hiden.

## Our Association.

Bro. West: You will probably be  
crowded with articles written on the  
meeting and workings of the Bigbee  
Association at the session just closed,  
and but for the deep impression made  
upon your humble correspondent, I  
should not say or write a word about  
it. But my feelings are such, that to  
write you a short letter will do me  
good, whether you place it in the col-  
umns of the dear BAPTIST or in the  
waste basket.

Twelve months ago the committee  
on nominations made a report giving  
the next meeting of this association to  
our church (Zion), and we were all  
glad of it. So in due time we all com-  
menced preparations for that impor-  
tant occasion. And after overcom-  
ing many difficulties and enduring  
many anxieties, we pronounced our-  
selves on Friday evening, Sept. 6th,  
about as near ready as our means and  
abilities would allow, for the associa-  
tion the next morning.

At length morning came, and at the  
proper hour we found ourselves at  
the house of God, where many brethren  
had already assembled, and still  
they kept coming. Previous to this  
meeting we all at Zion felt that we  
were of some importance, but when  
we saw one house and grounds filled  
with strange faces, we began to feel  
very small and a little like crawling  
under a bench, but we didn't. We  
looked around at our house which we  
had repaired but not finished, at the  
old stand which we found impossible  
to replace with a new one in time for  
this occasion. It all looked shabby,  
and we were a little ashamed, but  
when we met the eyes of those who  
filled the house, when we saw the  
cheerful faces, whose expressions  
beamed with kindness and love to  
God and man, we were re-assured,  
and felt like taking each one by the  
hand to give a hearty shake of wel-  
come. In fact, we felt that we were  
all brethren Baptists—what a glorious  
name—for a common cause.

God's cause. And the sequel will  
show that our feelings were correct.

At the appointed hour Bro. Scar-  
brough, our beloved moderator, called  
the association to order and com-  
menced business. It is not our ob-  
ject to give a synopsis of the doings  
of this body, for another and abler  
brother is appointed for that, but  
merely to speak mostly of our own  
feelings, though with the hope of be-  
ing excused, we will mention one  
thing, with which we were very much  
impressed, which was the electing  
of a lay member to the moderator's  
chair. The first time such a thing  
was ever done in this association.

Yes, dear brethren, we elected al-  
most unanimously, without any pre-  
vious consultation, Bro. J. G. Harris,  
of Livingston, to be our moderator.  
Doesn't it look like Providence had a  
finger there? We voted for Bro. Har-  
ris with a hearty good will, but when  
we saw that nearly all the other  
churches were doing the same thing,  
we could not help but be a little sur-  
prised, and this question presented  
itself. What purpose did God have in  
causing us all to vote for Bro. Harris  
so soon after he became a Baptist  
(about twelve months)? But that brother  
soon answered the question satis-  
factorily, which was to bring out the  
lay membership of this association to  
help talk and discuss the different  
subjects brought before this and sub-  
sequent sessions. He first made an  
appeal, and then gave them a noble  
example by making one of the best  
speeches we ever heard on a subject  
of which you will probably be in-  
formed.

We attended to all the business  
usually gotten through with the first  
day, and the labors of the day were  
declared ended, and we sang a hymn  
and went home, carrying with us as  
many brethren as we could get to go.  
We treated them the very best we  
could. We gave them the best we  
had to eat. We tried to be just as  
agreeable as we could. We gave them  
horses the best corn and oats we had.  
In fact, we did all we knew how to do  
to make their visit among us pleasant.  
But we can't tell whether we succeed-  
ed or not. But this we can tell you,  
it was exceedingly agreeable to us  
both at our homes and at the church.  
Those soul-cheering sermons and  
speeches that we heard doubly paid  
us for all the trouble and expense the  
association brought on us. Indeed,  
we were sorry when its labors were  
ended.

We feel that we are benefited. We  
feel that we are wiser and better. We  
wish we could have the association  
with us every year, but as that can  
not be, we hope the brethren at Cuba,  
where we meet next year, will enjoy it  
as we did.

On Monday morning, a motion was  
set on foot to raise money and set a  
missionary to work within the bounds  
of our own association. We do not  
know how much was raised. The  
preachers kept it to themselves, prob-  
ably because the amount was so small  
that they feared to make us blush.  
Bro. B. F. Hendon was called to the  
work, was officially appointed by Bro.  
T. M. Bailey, and formally accepted  
and promised to commence work on  
the first of November.

Now, dear reader, no doubt this  
seems cold and formal, but could you  
have been there with the love of God  
reigning in your heart, that heart  
would have throbbed with emotions  
the pen can not describe. We imag-  
ined we knew just how Bro. Hendon  
felt. When he consulted the flesh, he  
said, I can't go; I can't leave the  
dear little ones at home to preach to  
a careless, indifferent people who will  
probably laugh at me; I can't de-  
pend on the promises just made to  
furnish my family with bread and  
meat. But, dear reader, the Lord was  
there; that big heart of Bro. Hendon  
was full of God. The Lord told him  
that these brethren would fulfill their  
5 promises. By the help of God we  
will pray for Bro. Hendon, brethren.  
Pray for us, too; pray that the good  
seed sown among us, during the meet-  
ing of the association, may flourish  
and ripen into a rich harvest.

At about six o'clock Monday even-  
ing we took the parting hand amid  
the ringing strains of vocal praise ex-  
pressed in the good old song, "Shall  
we gather at the river," and we all  
felt that if we were never more per-  
mitted to meet each other here, we  
would "Gather at the river that flows  
by the throne of God."

On Tuesday morning when out in  
the field, we looked in the distance  
and saw brethren Bailey and Kirven  
passing, on their way to distant fields.  
Bro. Bailey was going to the Pine  
Barren Association, to meet next Sat-  
urday at Pinerville, Monroe county.  
Your correspondent has spent many  
happy hours around this dear old  
place in years past and gone, and  
how our heart longed to accompany  
Bro. Bailey. There are loved ones

there now, that would give us a wel-  
come, but duty to the loved ones at  
home forbids our going. So we con-  
tent ourselves as best we can by send-  
ing our prayers along with Bro. Bal-  
ley, and we hope he will not forget us  
or our beloved church. ONSERVER.

## Reminiscences.

## SUMMER.

Dear Bro. West: I have been re-  
quested by several brethren to write  
some reminiscences of the Baptist  
ministers who were the pioneers of  
the Baptists in South Alabama.

I resided fifteen years near Burnt  
Corn, Conecuh county. I was bap-  
tized in 1827 by Alexander Travis,  
who was at that time pastor of the  
Bethany church. I entered the min-  
istry under the pastorate of Eld. R.  
Travis. We became very intimate,  
like father and son. In 1832 I re-  
moved to Lowndes county and lo-  
cated near Mt. Wilson, where I still re-  
side; but I attended nearly all the an-  
nual meetings of the Bethlehem Asso-  
ciation until 1862. I also la-  
bored in many protracted meetings  
in the bounds of that Association, so  
that an acquaintance was kept up with  
the ministers of the Association and  
the workings of that body for thirty  
years after my removal. I have writ-  
ten this that the reader may under-  
stand that I have a personal knowl-  
edge of what I shall say.

The Bethlehem Association was  
constituted in 1816. It was first  
called Bigbee. In 1827 the name was  
changed, and the Association was  
called Bethlehem.

The first sermon that I heard,  
in my childhood, was preached by  
Mr. Abraham Clark one evening in  
1821 at my father's house, from the  
text, "What must I do to be saved?"

The following is a list of her pas-  
tors: 1826, 1827 and 1828, B. Brown  
and B. Herrington; 1829, B. Brown;  
1830, K. Hawthorn; 1831 and 1832,  
Z. Nicks; 1833 and 1834, Jesse  
Reaves; 1835, R. Warren; 1836 and  
1837, H. E. Courtney; 1838 and 1839,  
J. J. Sessions; 1840, R. Warren; 18-  
41 till 1846, H. C. Owen; 1842 and  
1843, John Wilmer; 1844, 1845 and  
1846, J. T. Bailey; 1847 and 1848,  
P. J. Cree; 1849 till 1873, J. L. Ed-  
dings; 1874, C. W. Hare; 1875, B. J.  
Skinner; 1876 and 1877, M. L. Mc-  
Williams; 1878, C. W. Hare.

In 1834, at this church, H. E.  
Courtney and in 1843, H. C. Owen  
were ordained. At the time of the or-  
dination the house of worship stood  
near Bear Creek (hence its name),  
about three miles west of where Pine  
Apple now is, but about twenty-five  
years ago the house was moved about  
three miles west of its original loca-  
tion on a pleasant, sandy, pine ridge,  
where it now stands.

On the 21st inst. your humble writ-  
er visited Bear Creek church and  
found the brethren there engaged in  
a protracted meeting. During my  
stay of two days, I heard the pastor  
preach three able and thrilling ser-  
mons, quite appropriate to the time  
and circumstances. I left impressed  
with the fact that the church was  
fully alive and had not made a bad  
selection of a pastor. This church is  
very weak, financially, but the  
many who have been aided by her hos-  
pitality may well join with those  
who, for more than 54 years, have,  
through her influence, had the Gospel  
preached to them, and testify to  
her usefulness; and those now under  
her influence may say she still lives,  
and is, in her feeble, humble way,  
striving to do some good to the cause  
she so dearly loves, and for which she  
would be glad to do more.

J. N. H.  
Camden, Ala., Sept. 9th, 1878.

## A Revival.

Brother Editor: If you will allow  
me space in your columns I desire to  
say something of a revival in the  
Elim church, in Escambia county.  
This church is in the Elim Associa-  
tion. It is located about fifteen miles  
east of Brewton station, on the Mont-  
gomery and Mobile Railroad, and fif-  
teen miles south of Brooklyn, on Co-  
necuh River. I was called to the  
pastorate of this church, and made  
my first visit the first Sunday, and  
Saturday before in June. I found  
the church in a cold, low-warm con-  
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on this account, I accepted the pas-  
toral care of the church. I went to  
work, and went at it in good earnest,  
believing that God would bless my  
weak efforts as an instrument in His  
hands and revive the church. The  
first Sabbath in August the church  
appointed a series of meetings, to  
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Sunday in September. Friday it  
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until Saturday. The meeting went on

until about the fourth day before  
there was much interest manifested.  
I did not feel at all discouraged on  
this account, for I went to that church  
as I believe every minister should go  
to engage in a series of meetings—  
believing that God would bless that  
church and people. I carried the  
meeting on nine days. The church  
was greatly revived; twelve precious  
souls were brought to a saving knowl-  
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some of whom, I think, will join next  
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in my field of labor this year. All  
honor and praise to God for his great-  
ness and goodness.

I. SPENCE.  
Evergreen, Sept. 11th, 1878.

J. B. APPLETON.  
Collinsville, Ala., Sept. 11th, 1878.

Bear Creek Church.

Dear Brother West: It may prove  
interesting to some to read a sketch  
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the following in the columns of the  
ALABAMA BAPTIST:

Bear Creek church was constituted  
March 17th, 1826. The following  
ministers officiated at the organiza-  
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The following is a list of her pas-  
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found the brethren there engaged in  
a protracted meeting. During my  
stay of two days, I heard the pastor  
preach three able and thrilling ser-  
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and circumstances. I left impressed  
with the fact that the church was  
fully alive and had not made a bad  
selection of a pastor. This church is  
very weak, financially, but the  
many who have been aided by her hos-  
pitality may well join with those  
who, for more than 54 years, have,  
through her influence, had the Gospel  
preached to them, and testify to  
her usefulness; and those now under  
her influence may say she still lives,  
and is, in her feeble, humble way,  
striving to do some good to the cause  
she so dearly loves, and for which she  
would be glad to do more.

J. N. H.  
Camden, Ala., Sept. 9th, 1878.

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## A Revival.

Brother Editor: If you will allow  
me space in your columns I desire to  
say something of a revival in the  
Elim church, in Escambia county.  
This church is in the Elim Associa-  
tion. It is located about fifteen miles  
east of Brewton station, on the Mont-  
gomery and Mobile Railroad, and fif-  
teen miles south of Brooklyn, on Co-  
necuh River. I was called to the  
pastorate of this church, and made  
my first visit the first Sunday, and  
Saturday before in June. I found  
the church in a cold, low-warm con-  
dition. Not being at all discouraged  
on this account, I accepted the pas-  
toral care of the church. I went to  
work, and went at it in good earnest,  
believing that God would bless my  
weak efforts as an instrument in His  
hands and revive the church. The  
first Sabbath in August the church  
appointed a series of meetings, to  
commence Friday before the first  
Sunday in September. Friday it  
rained, and the meeting did not begin  
until Saturday. The meeting went on

until about the fourth day before  
there was much interest



## Alabama Baptist.

SELMA, ALA., SEPTEMBER 26, 1878.

JOHN L. WEST, PUBLISHER.

EDITORS:  
E. T. WINKLER & JOHN L. WEST.

Tell your neighbor that we will send him this paper from now until Jan. 1st. for only 75 cents.

—Dr. J. A. Broadus' Introductory Lecture at the re-opening of the Seminary at Louisville, is spoken of very highly. A large audience heard it with absorbed attention.

—Another Russian Count has become a Baptist and a preacher. His name is Pawlow. He is meeting with success. Count Papenpouth was the first of the noble line.

—A rich Englishman will pay \$5000 for the services of two Baptist preachers for five years, on his tea plantations at Sibsagar. The amount will not suffice for the purpose, but it will materially aid the mission proposed.

—The son of Dr. Landrum, of Memphis, is reported as having been a victim to the fever. Mrs. Landrum, also, had been stricken down. May a benignant Providence shield our brother and his household from further calamity.

—A delegate to the Accomac Association sends a message to the junior editor of the Herald: "Though you were not present by request of the brethren, yet the old Herald was not forgotten." What has Dr. Dickinson been saying about the old Accomac?

—The difficulty of making any law which will effectually restrain a popular vice is illustrated by the opposition to the Excise Law of New York. The law forbids the selling of spirits "as a beverage" on Sunday. Now the dealers are proposing to sell it "as a medicine."

—The English Baptists have established a mission in Brazil. Religious liberty is the policy of the present Emperor, and our brethren will do well if they will advocate positive doctrines and enforce the Gospel law of ordinances. If, however, they seek to transplant the heresy and folly of open communion, their mission will be a failure.

—We have received a letter asking the expression of our opinion in a case of church difficulty and division. The cause of the trouble is a letter, the genuineness of which is denied by the majority of the church, including the reputed writer and those to whom he wrote; but which is pronounced genuine by a minority, by a church committee and by an ex parte council called by the former. A schism was the result. It is impossible for us to express an opinion as to what the parties ought to have done, without a more thorough acquaintance with the case. We unite with our correspondent in deploring the sad trouble which has ensued.

—The Episcopal Bishop of Pennsylvania, plagiarizing from Milton's Areopagitica, beheld the church renewing her mighty youth like the eagle, and kindling her undazzled eyes at the full midday beam. But the London Globe says that the said church must first be purged of much that hinders her onward march and stifles her influence for good. All the exertions of all her laymen will fail to reconcile the masses of the people in the sale of livings by auction, compulsory funeral rites for Dissenters, and the practice of Popish rites and ceremonies. When she has swept away all these from her midst, then, and not till then, will she have peace and prosperity within her walls, and find a place in the hearts and affections of the people. Just now the Bishop's predictions are like the whistling of a schoolboy in a graveyard—to keep his courage up.

—A striking statement was read by Mr. Bianconi before the British Association for the advancement of science, explaining the reasons for the closing of his Livery Stables on Sunday. "Experience teaches me that I can work a horse eight miles per day six days in the week much better than I can six miles per seven days; and by not working on Sundays I effect a saving of twelve per cent." The value and extent of this gentleman's experience may be judged by the fact that he had in his establishment 100 vehicles and 1300 horses, and that he had fully tested the result of Sunday labor and Sunday rest. More work can be got out of employees and draught animals enjoying a rest of one day in seven, than from those kept persistently at labor. In this sense "the Sabbath was made for man."

## HAPPINESS IN RELIGION.

The asceticism, which Rome borrowed from Paganism, is unchristian. It rests upon the idea that hate self-denial is acceptable to God. This error has erected the gloomy convent and monastery, and has maintained the system of penance and the celibacy of priest and monk and nun. On the contrary, the teaching of Scripture is that every creature of God is good, and is to be received with thanksgiving by them that know and obey the truth. And the Gospel, when rightly apprehended, sanctifies all the relations of life, and inspires hope and joy in the Christian heart. The sunshine is more religious than the gloom of life; and sweeter to the Father of believers are the trustful prayers and happy songs of his children than their tears and lamentations.

Others beside Papists need to learn that there is no virtue in sanctimony, which is, for the most part, ill temper and consciousness disguised under pious names and seemings. Nor is there any wisdom in depressing the present joy of life by gloomy recollections or by anticipations of coming calamity. The grace that suffices for to-day will suffice for to-morrow. Or, if evil befalls us to-day, let it suffice for to-day, and not be carried into another season. It has been justly said: "If all the lines of our lives are rightly adjusted for to-day, if each hour finds us at our posts doing our work in the right spirit, and in the right way, there will be no past to mourn over, no future to anticipate with anything but joy, and serenity will fill the present."

A beautiful illustration is told by Rev. Robert Nourse, in his Lectures on the Pilgrim's Progress, showing what supplies of content and joy are laid up for the trustful heart in the lowliest and most contracted sphere. He says: "I found a perfectly happy human creature once. She was a poor old woman, dependent upon the public for support. As she was a member of my congregation, I visited her one afternoon. She lived in a very small cottage. The moment I entered I saw it was scrupulously clean; the dear old creature had just been gathering sticks from the lanes, with which to prepare her evening meal. Her face was the heavenliest I ever saw. It was surrounded by the white fringes of her cap. On the table lay a well worn copy of God's word; she was so old that involuntarily looked for the entrance of a daughter or a friend, who, I thought, had charge of her. As no one appeared, I said, 'Mother Ansel, you don't live alone do you?' 'Live alone! Live alone!' she said, first in gentle correction, and then with a smile, a ray of light from the inner heaven, 'Live alone. Me live alone! No, my son, Me and the Lord live together.' Now, she had nothing, and was contentedly happy, for she had all that can make happiness in her Lord, and had naught to substitute for the chief good."

It is remarkable how much there is of this spirit in the character and the discourses of the greatest of living English preachers. Spurgeon has no patience for cant or whining in religion. His pieties lives and glows. In sermons, preached when he was so sick that he could scarcely stand long enough to deliver them, there is no statement of animated hope and cheerful courage. His influence is largely due to his sunny temper. How characteristic is the following appeal with which he closes one of his recent discourses:—"Out of your dumps, my brethren! Why should you be sitting in darkness any longer with such grace to be had, and such a Savior to give it? Bethink you, you are losing a world of joy! You are sitting like an owl in a haunted ruin, blinking your eyes, when you might be flying like an eagle straight up to the Sun of righteousness, in full communion with the great Lord of day. Why are you down there, down in the dens and caves of the earth, among the dragons howling away, when you might be up there among the cherubim and seraphim magnifying the Lord, for 'he hath raised us up together, and made us sit together in heavenly places in Christ Jesus?' If you are children of God, and therefore I am not condemning you, but I would brush you up if I could, and bestir you to walk somewhat more worthily of the obligations imposed upon you by the grace of God."

Pleasures of this sort become, so to speak, inverted and make life sadder than it was before. So when the houses of a great city have been lighted in sign of national rejoicing; and at last the costly expenditure is all over, and the gleaming candles have wasted away, the pedestrian walking along the late and solitary streets feels that they never had been so dark and cold. It is to such extravagance or such impurity in pleasure, that the Divine Word refers when it pronounces the woman that liveth in pleasure to be dead while she liveth;—not to those social re-unions, family sports, and gay sallies which make life happier and more dear. It is of that sensual gratification that exhausts and clogs, that Burns utters in his lament, "Pleasures are like poppies spread, You see the flower—the bloom is shed; Or like the snow falls on the river, A moment keen—then melts forever; Or like the Borealis race, That flit ere you can point their place; Or like the rainbow's lovely form, Evanescent amid the storm."

## THEORIES OF ATONEMENT.

Two explanations of the doctrine of atonement have been recently given by distinguished men, one of whom undertakes to give a new exposition of its nature, while the other extends its range. Mr. Samson contends that God has, in relation to his creatures, the responsibility of a parent to his children, and of a king to his subjects; that these relations imply the responsibility of sacrifice for their well being in order that evil, physical and moral, may be overcome; and that, on this account, Christ subjected himself to his own law and suffered its penalty in behalf of men. The results are, that believers are not only pardoned, but, positively justified for having been sinners. 2. That they are delivered from sin in character and conduct. 3. That God's perfect character is made known.

The theory of Dr. Samson, we do not, at least in some particulars, understand. We question whether "responsibility" is the proper word to indicate the relation of a father to his family or an absolute sovereign to his subjects, much less does it apply to that of the Creator to his dependent, frail and erring creatures. And there seems to us to be a confusion of moral distinctions when it is said that Christ "assumes for all who accept his proffered redemption, the responsibility of all their past sins; not simply pardoning their sins and remitting their penalty, but positively justifying them for having been sinners." Surely there must have occurred at this point, some blunder of the author's pen or the printer's type. Sin being a moral evil and a moral wrong, how is it possible that any one shall be justified for having committed it?

The other explanation to which we referred, is made by Prof. Simon, of Berlin. He undertakes to show that the principle of a divine substitute is not only to be found in the doctrine of atonement, but in that of prayer. Thus, when we pray to God to give us his Holy Spirit so that we may love and obey him, "we ask him to do for us what we cannot do. He is to enter into us, and to honor, love and trust himself on our behalf, in, with and through us. God in man is to obey God out of man," and this obedience is at once his and ours. So, in every act of obedience; God works in us to will and to do. He fulfils his own law in our behalf, and his fulfillment stands as ours, or, rather, becomes our fulfillment. In this way of substitution the law of obedience imposed upon men as active beings is fulfilled.

On the other hand, when we neglect to cherish the affections and perform the duties God requires of us, then his law imposes suffering. And the same principle of substitution comes into operation here, as in the other case. Here, also, the Lord takes our place, as he obeys for our weakness, helping us, when we pray, to render him due obedience; so he is wounded for our transgressions and bruised for our iniquities. And the benefit of his sufferings, as well as of his obedience, accrues to his disciples. In the language of our author: "In both cases, the righteousness of God becomes our righteousness; it is his, yet ours; it is ours, yet his. For the expression of the principle in this application we may again use the general terms: *God fulfils his own law on our behalf, and his fulfillment stands as ours, or, rather, really becomes our fulfillment.*" Prof. Simon touches the very core of this central theme of revealed religion. He sheds new light upon the intimate relations and blessed sympathies, which bind together earth and heaven.

## SERVING GOD IN OUR PLEASURES.

This principle manifestly requires that our pleasures should be innocent and moderate. The relation, between religion and pleasure is a theme of perpetual discussion between the church and the world, and denominations and individual Christians are greatly divided in respect to this subject.

But certainly we may agree that no pleasure which is incompatible with religion is lawful—no pleasure that in its kind inflames the love of the world and excites a disgust for Heaven—no pleasure that withdraws our attention from the great end of our being and disinclines us to the exercises of religion—no pleasure in whose enjoyment we should be ashamed to confess or even to remember that we were the creatures and the servants of God.

Religion does not forbid domestic enjoyments and social diversions, which brighten and strengthen the bonds of family and of friendship, which soften ruggedness, and refine selfishness, and improve the manners and diffuse a spirit of cheerfulness and courteous humanity; but let conscience see to it that no pleasure is indulged which inflames the animal nature and subverts the law of Heaven, and that no innocent pleasure shall be carried to such excess, as makes it either the business of life or the dissipation of our active powers.

Pleasures of this sort become, so to speak, inverted and make life sadder than it was before. So when the houses of a great city have been lighted in sign of national rejoicing; and at last the costly expenditure is all over, and the gleaming candles have wasted away, the pedestrian walking along the late and solitary streets feels that they never had been so dark and cold.

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The pleasures of mutual hearts and souls are also so fugitive. But better, pleasure in a Christian should assume the character of recreation—of refreshment. It is wholly innocent, wholly good when received, like all other divine gifts, with reverence and adoring thoughts of the Giver, and with the conscious design to prepare ourselves for a rational and loyal obedience to his will. There is no intoxication in the cup of pleasure when we thus receive it from the hands of God; but our happiness is then as pure as the breath of flowers or as the sweet songs of the birds that in the early spring-time fill the forests with their praise.

In awe, innocence, moderation, a regard to God enable us, even in our pleasures to be religious.

## PAYING THE PASTOR.

There are few evils fraught with more serious consequences to the cause of Christ than the failure of churches to meet their pecuniary obligations. It is a common remark, that "no corporation is more reliable in regard to the payment of debts than a Christian church. Especially is the failure of churches to meet their obligations to their pastors a crying evil in the land." The following on this subject, from the last number of the Index, is worthy of serious consideration: "The arrangement between a church and its pastor should be a well defined and simple contract, accepted by both parties, a way that will leave no room for disagreeing about its terms. When a contract is thus entered into, the duty of the church to pay as per agreement, is demanded by the inexorable law of simple justice; and it would be just as dishonorable to refuse to pay in such cases, as in any other business transaction. When the preacher has rendered the amount of service contracted for, the sum of money agreed upon in the outset should be paid him, and it is as fully his own property, as if earned in any other usual labor. He is entitled to the whole of it, by both the laws of God and man. This is certainly nothing more than common honesty, and no well-ordered church should permit dishonesty to hide behind her authority. Should a church find one of its members delinquent in the payment of subscriptions made for the support of public worship, and he persists in refusing to pay, he being able to do so, the authority of the church should be brought to bear upon him to compel him to do right in such cases made and provided. Ministers ought to be paid for their labors as well as others, and when they are not, somebody is guilty of dishonest practice."

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Bro. H. E. Harris writes from Greensport, St. Clair county: "Notwithstanding there is a great deal of sickness in this section, the work of the Lord is going on in the conviction and conversion of souls. There have been revivals in most of the churches in our county, but there have been only a few additions to their memberships. We have just closed a meeting of three days and nights at this place, during which the church was considerably revived and two were added to its membership. The meeting was only beginning when we had to close it on account of sickness."

We learn from the Scottsboro Citizen that a series of meetings was held with Freedom church, Jackson county, commencing Aug. 31st, and continuing until Sept. 5th. A goodly degree of interest was manifested in the beginning of the meeting, and continued to the end. The church was greatly revived, mourners comforted and sinners convicted. There were seven additions to the church, all by experience. On the last day of the meeting at 6 o'clock, p. m., a large concourse of people gathered along the banks of Estill's Fork, near the church, and in their presence Bro. Howell buried seven willing candidates in the liquid grave.

We heard that some of the patrons of Howard College, who live abroad, fear that the regular session will not commence October 1st, on account of the patronage received by that institution from portions of the country which are infected with yellow fever. Such ideas may no longer be enter-

E. Harris, Old, St. Clair county. We shall not object to that.

—James L. Wilkes, of Sylacauga, was the efficient Secretary of the Coosa River Association.

—Judge J. W. Inzer, of Ashville, who has been seriously ill for some time, is improving.

I have had some very fine meetings, and one is going on here now at Sulphur Spring church where our (Coosa River) Association has just closed.—W. Wilkes, Sept. 18th.

Bro. J. J. Cloud, Shorter's Sta., writes, Sept. 6th: "I think you will get a good many subscribers from this community as soon as money begins to circulate. The last Alabama Baptist was worth ten times the subscription price."

—Rev. H. E. Harris, Old, St. Clair county, writes: "I shall do all I can for the circulation of the paper. I hope to send you a list of subscribers soon." I sincerely pray the blessing of God upon it and its editors.

I can't do without your paper. I am a young minister, and the BAPTIST renders me much assistance in understanding and expounding the word of God. You may consider me a life-time subscriber and one of your warmest friends.—H. E. Harris, Old, Ala.

The time for sending off to school is now at hand. Parents having daughters to educate should not fail to send them to the Judson, at Marion. No better school for the thorough culture of young ladies can be found anywhere.—Talladega Mountain Home.

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tained, as the College will certainly be opened on the first Monday in October. Marion is quarantined against all infected districts; and parents entrusting their sons to the care of this Institution may be assured that every advantage of intellectual, physical, and moral culture will be offered to them. The prospects for complete success are very flattering indeed.—Marion Commonwealth.

[We learn from the citizens of Marion that the summer and fall there have been remarkably healthy. No purer atmosphere can be found in the South.—Eph.]

A brother at Bashi, Clarke Co., says that his Sunday-school gets lessons, "called International," monthly, from Chicago, and desires to know whether they are published by the Baptists or not, as his school wishes to give its support to a Baptist paper.

All the denominations publish lessons for their Sunday-schools, "called International." We do not know of any Baptist Sunday-school paper published in Chicago. The National Sunday-school Teacher, published there, is unsectarian—"evangelical"; the Illustrated Bible Studies is Methodist; the Sunday-school Advocate is Methodist. We recommend Kind Words, published at Macon, Ga., to the brethren at Bashi as a sound Baptist Sunday-school paper. There is an advertisement of Kind Words in this issue of the ALABAMA BAPTIST. Read it.

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I have received several copies of your valuable paper and always read them with a great deal of pleasure. I would not copy it for Mr. Newman, our Baptist minister at this place. He is so much pleased with it that he wishes to become a subscriber. He is a Christian gentleman and a very zealous Baptist. Please send the paper to him for one year.—M. E. Hiers, Tilden, Texas.

The brethren ask to notify them when their time expires, and if they cannot send the whole amount, they will try to send enough to keep the paper in their families.—T. N. Appleton, Collinsville. That is just what we always do, Bro. A. On or about the first of each month, those whose subscriptions will expire during that month are notified of the fact. If we do not hear from them at once, we take it for granted that they do not wish to renew.

Bro. H. E. Harris writes from Greensport, St. Clair county: "Notwithstanding there is a great deal of sickness in this section, the work of the Lord is going on in the conviction and conversion of souls. There have been revivals in most of the churches in our county, but there have been only a few additions to their memberships. We have just closed a meeting of three days and nights at this place, during which the church was considerably revived and two were added to its membership. The meeting was only beginning when we had to close it on account of sickness."

We learn from the Scottsboro Citizen that a series of meetings was held with Freedom church, Jackson county, commencing Aug. 31st, and continuing until Sept. 5th. A goodly degree of interest was manifested in the beginning of the meeting, and continued to the end. The church was greatly revived, mourners comforted and sinners convicted. There were seven additions to the church, all by experience. On the last day of the meeting at 6 o'clock, p. m., a large concourse of people gathered along the banks of Estill's Fork, near the church, and in their presence Bro. Howell buried seven willing candidates in the liquid grave.

We heard that some of the patrons of Howard College, who live abroad, fear that the regular session will not commence October 1st, on account of the patronage received by that institution from portions of the country which are infected with yellow fever. Such ideas may no longer be enter-

tained, as the College will certainly be opened on the first Monday in October. Marion is quarantined against all infected districts; and parents entrusting their sons to the care of this Institution may be assured that every advantage of intellectual, physical, and moral culture will be offered to them. The prospects for complete success are very flattering indeed.—Marion Commonwealth.

[We learn from the citizens of Marion that the summer and fall there have been remarkably healthy. No purer atmosphere can be found in the South.—Eph.]

simply that they may be identified with Christian people, that they may engage for the time in Christian work and have the restraining influence of Christian associations thrown around them. They have no right to vote until regularly received into the church.—J. L. W.

"Honor to Whom Honor is Due." Dear Bro. West. In compliance with the principle taught in the passage given above, I take this method of acknowledging the receipt of a handsome purse, presented to me on the 3rd Sabbath of the present month by the greater part of the ladies of Mt. Zion church, Bibb county, Ala. Such acts of kindness, and tokens of appreciation, have much to do in the way of encouragement to care-worn ministers to promote the highest interest connected with the human race. I make this public for a second reason, in the hope that it may "provoke" the ladies of other churches "to love and to good works" in this direction.

I. U. WILKES. Perryville, Ala., Sept. 21st, 1878.

"Baptist Usage." Dear brethren: We sometimes hear the following question asked in reference to some measure: "Is it in accordance with Baptist usage?" And in the BAPTIST of the 12th inst. you answer "A question on Baptist usage." Now it occurs to us, that it were better to ask, Is it Scriptural? or, do the Scriptures teach this?

The phrase Baptist usage, is an indefinite expression, as the following facts will show: The church at L. excludes a member for persisting in selling spirituous liquors by the retail, while the church at M. retains a member engaged in a wholesale traffic in liquors. Now if the expulsion of the former and the retention of the latter are consistent with Baptist usage, then, in our humble opinion, Baptist usage is inconsistent in itself and with the teachings of the Scriptures. Hence we protest against the use of the term.

J. M. CARTER. Olustee, Ala., Sept. 21st, 1878.

Revivals at Mt. Olive and Macedonia. Bro. Editor: We held a meeting of nine days at Mt. Olive, during which the church was greatly revived, and there was a powerful awakening in the congregation, which was large. There was a number of conversions. Eighteen were received by experience and baptism, nine males and nine females, most of them the best material in the country. Bro. W. Wilkes called by and preached two of his soul-stirring sermons, for which we were very thankful. Bro. G. B. Jenkins came to our assistance toward the close of the meeting, for which he has our thanks.

Immediately after the meeting at Mt. Olive our meeting began at Macedonia. Most of the preaching was done by Bro. W. Wilkes and the writer. Bro. Jenkins preached two sermons for us. The church was greatly revived. Sinners were powerfully convicted, and mourners were converted. Eleven were added to the church by experience and baptism.

The Lord has done great things for us whereof we are glad. To God be all the praise. J. W. FULMER, pastor. Mt. Olive, Sept. 16.

Protracted Meetings. Brother West: I have been for some time attending protracted meetings. So far as I have been able to judge, there has been much good accomplished—the churches revived, several additions and much feeling manifested.

I am now at home assisting the Methodists. Yesterday and the day before were our regular meeting days, but as the Methodists were carrying on a meeting and as we have no house of our own yet, we joined in their exercises. What is to be the result I cannot say, as the meeting still continues. I have never witnessed a greater excitement. The exercises commenced at 9 a. m. and continue until 2 p. m.; and again at 6 p. m. and continue until 10 p. m. During the whole time the congregations are large and seem to be on the increase. Up to this time six have been added to the Baptist church, three by experience, the remainder by letter. The Methodists have sprinkled or poured upon seven. Others gave their hands. I suppose they had already been sprinkled. You may hear more about the meeting.

I hope that we will have our own house completed—or so nearly so that we can use it—by the last of this month, when we will be glad to see Bro. West. Cross Plains, Sept. 6th.

Bigbee Association. Dear Bro. West: I have just returned from an interesting session of the Bigbee Association. This body occupies a portion of the territory assigned to me as district missionary. They have come up nobly to the

work of State Missions, and have raised an amount sufficient to apply to the Board for a missionary to occupy their Association, and, in conjunction with the missionary of the Bethel Association, the Liberty West, embracing the great destitution of Washington county, which we hope soon to meet successfully.

They also raised over \$150. to send Bro. Cook, a promising young preacher, to the Howard.

I attended this Association in company with our dear Bro. Bailey, who was with us at the Bethel Association. He is visiting our Associations now by traveling through the country with his nephew, Bro. Oliver Bailey, in their own conveyance. They left my house this morning for the Pine Barren Association. He is doing an amount of work now that but few men could do. Surely for this purpose was he raised up.

P. E. KIRVEN. Hoboken, Sept. 17th.

The New River Association. The above Association met with the Mt. Pleasant church, eight miles southeast of Fayette C. H., Sept. 6th. Elder G. W. Gravelle preached the introductory sermon. The Association was organized by re-electing Elder J. B. Huckabee, Moderator, and A. M. Nuckolls, Clerk. The state of the churches is rather bad, only a few conversions being reported. There is a great want of activity on the part of church members generally.

The State Mission work was talked of, and the Association declared their intention to continue to co-operate with the State Mission Board. For this purpose we appointed a board to take charge of this work in her behalf. If Bro. Bailey and Bro. Foster had come to the Association, their visit would have added greatly to the interest of the State Mission work among us. I suppose, however, these good brethren and Bro. T. M. Barbour, too, had lawful excuses for not coming.

It was not known how much the churches would give, to the support of an evangelist among us. A small sum was taken up on Sunday, and more will be paid in soon. The congregation was large on Sunday. The 11 o'clock sermon was preached by Bro. J. B. Huckabee to a quiet and interested congregation. At night the congregation was large. The services were conducted by Bro. J. B. Fergusson and the writer. Four young ladies professed conversion. Quite a number of young persons, male and female, expressed a desire for salvation. We expect to see the good fruit of this labor after many days.

The next session of the New River Association will be held with Mt. Lebanon church, on the second Sabbath in October, 1879. Fraternally, J. E. BELL. Fayette C. H., Ala., Sept. 12th.

Revival at Midway. Dear Baptist: I wish to give a short account of a meeting held with our little church, Midway, Montgomery county, Ala., beginning on Friday, Aug. 9th, and closing Aug. 15th.

Our beloved pastor, Bro. J. P. W. Brown, being absent the first day on account of the sickness of his family, Bro. J. M. Green, a young licensed minister, by invitation of Bro. Brown and some of the Brethren, preached for us Friday and Friday night. Our



## THE SUNDAY SCHOOL.

## LESSON EXPOSITIONS.

## International Series.

[Prepared expressly for this paper.]

## Lesson for October 6, 1878.

## WARNING AGAINST FORMALISM.

GOLDEN TEXT.—Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able.—V. 24.

## EXPOSITION.

INTRODUCTION.—While headed, a warning against formalism, and while it does teach the danger of merely trusting in the form of godliness, the lesson seems, rather, to teach the necessity of using, in a right and timely way, our advantages and opportunities for obtaining salvation. The event occurred when Jesus was beyond Jordan journeying deliberately towards Jerusalem on his last journey, and in the last year of his life. He was leisurely progressing from town to town, teaching the multitudes and preaching the Gospel, when, one day, some one in the crowd asked him, if it was true that a few only were being saved. What dictated the question we know not; nor do we know the character of the man who asked it.

STRIIVING, A DUTY.—Jesus does not vouchsafe an answer to the question: he does, however, make it the ground work of one of the most solemn admonitions in the New Testament. To the multitude ("them") he says: Agonize—struggle—to enter the narrow door of salvation! (That is your duty) not to be speculating as to the number of saved! Personal salvation is what each should strive for, and that in the right way—through the narrow (and only) door of faith. For many will seek salvation and shall not obtain it, because they do not seek it the right way. Many will seek to enter heaven but will not succeed, because they do not seek to enter by the narrow door of faith and repentance.

STRIIVING IN TIME, PROPER.—When the master of a house closes his door for the night, as is customary, he will not open it for any loiterer who may seek an entrance, claiming to belong to the family. He will discern the one who failed to avail himself of the privilege of entering in good time. And though a person calls familiarly, and claims acquaintance, yet he will be disowned and entrance refused. Jesus here applies this to himself, and says he will finally reject those in whose streets he taught, and with whom he had eaten and drunken, and who yet had still remained ungodly. And he tells the Jews that they shall weep in despair, gnash their teeth with rage, when, after all their privileges and opportunities, they failed to seek salvation aright, and in good time, trusting perhaps in their forms and ceremonies, until when too late, they find themselves shut out of the kingdom of God, while some of the truly pious of their nation are enjoying his blessings.

SOME WILL ENJOY WHO HAD FEWEST PRIVILEGES.—Some shall come from all parts of the world—not Jews only—and shall enjoy the blessings of heaven, and those who were last to enjoy Gospel privileges shall be among the first, or have the highest honor in heaven;—those whose chances for obtaining heaven were smallest, apparently, shall obtain its happiness, while some whose opportunities were best and highest, shall be rejected. The Jews seemed to have the highest and best chance for going to heaven; yet, how many of them will be lost, while poor believing heathen, from distant Gentile nations, will enter in and be saved! Heaven will be filled (so to speak), with earnest personal seekers, while the self-confident seed of Abraham will be cast out, because they had not striven for salvation, but had trusted in something else than the blood and merits of Jesus.

THE POINTS.—In this lesson, are 1. Am I saved? Have I entered in? 2. Am I striving with all my might to obtain salvation? and 3. what is the door of salvation, which is wide enough to admit individuals only? For salvation is a personal thing; it involves and depends on the action of each individual heart and soul. Each heart must believe; each individual repent and obey God. And that is the narrow door. Strait means narrow; and gate should be door, as it is a house thence spoken of. 3. It should, also, be insisted on that not only should each person seek salvation most earnestly in the right way, but at the right time; to put it off until the door of salvation or of grace, is shut, or until death comes, and finds us impenitent, is to put it off too long and until too late. Now is the accepted time; agonizing is the proper mode; by repentance and faith is the right way. Impress on your scholars the improvement of present privileges and opportunities.

A Young Men's Christian Association has been organized at Ft. Deposit.

## Union Association.

Rev. W. J. Atwood, the late member of the Union Association at Carrollton, Ala. The meeting was good, several respects. There seemed to be a kindly and brotherly spirit in all of the deliberations of the body. No question was discussed with the least indications of a want of the proper spirit. Much good, doubtless, was done. The body resolved to appoint a missionary for their own bounds, to support whom, there were about \$500 raised by pledges. This was a good move in the right direction. A suitable man can do much in that association for our Lord and Master. May this move be of unbounded success.

I enjoyed the meeting of many of our old home friends and brethren. It does the heart good to see the face and shake the hand of those good brethren in Christ who first counseled us, in early life in the ways of the Lord.

## THE BIGBEE ASSOCIATION.

I have just returned from the meeting of this noble body of co-laborers with Christ. This was the capital meeting of the Association since the war. More was done for the cause of Christ than has been done in years at any one meeting. There was more enthusiasm in the discussions than I have seen before in any associational meeting. The Association was organized by the election of Maj. J. G. Harris, Moderator, J. D. Cooke, Clerk, and I. C. Brown, Treasurer. Bro. Harris is an able acquisition to this body—a full force within himself. From a layman's standpoint, he exhorts these lay brethren with a stirring vehemency, to come boldly forward into duty.

Dr. B. B. Hendon was appointed evangelist for this and a part of the Liberty Association. This was a wise choice. He is taken from churches who love him dearly, it is true; but these are the men to put into the field, as they are tried and found to be true and successful. There was something over \$400 raised for his support by the churches and brethren. This evidences how much Bro. Hendon is esteemed by the Bigbee Association.

Bro. J. D. Cooke was adopted as a beneficiary, to be supported at Howard College. The necessary money was promptly pledged for this purpose. When a grand work for the old Bigbee, with only about eighteen live churches, and they all comparatively small and weak.

Bro. Bailey was present, with his usual ability and energy, to work for the Master. A David indeed is he on the field to meet the Goliath of Sin's host. May his life, health and zeal be spared long for the Lord.

## Money Received at this Office, and not otherwise received for.

J. G. Ryan	50
Rev. G. W. Wilcox	1.00
I. R. Gilbert	2.50
Rev. J. H. Hendon	3.50
Rev. W. H. Wain	1.00
Rev. J. P. Shaffer	2.00
A. L. Hendon	1.00
Rev. P. L. Cole	6.00
Rev. J. E. Bell	1.50
Rev. J. C. Foster	4.40
Rev. J. M. Green	1.50
Rev. D. Allen	4.00
Rev. T. J. Pettis	1.25
G. R. Farnham, Esq.	75
Miss S. J. Franklin	2.50
W. A. Buck	35
M. S. Trues	50
Rev. H. A. Williams	1.00
Rev. J. W. Orme	1.00
Rev. A. L. Blizard	50
S. R. McDonald	50
Rev. J. J. Cloud	1.75
J. J. Wright	1.00
R. J. W. De Witt	1.00
R. J. Crumpton	2.50
Mrs. John Shields	1.30
D. A. Calver	50
J. B. Robbins	2.50

The Journal of the last convention of the Protestant Episcopal Diocese of Alabama, contains the following statistics: Clergymen canonically resident, 29; episcopally, 3; candidates for orders, 34; lay-readers, 27; deaconesses, 6; confirmations, 271; churches consecrated, 2.

## ALABAMA NEWS.

Greenlev's contribution to the yellow fever fund will be about \$500.

Died, in Marion, Sept. 17th, Chas. Reid, aged about 18 years.

Sweet potatoes sell in Marion at 75 cents per bushel.

Died, in Montgomery county, Sept. 13th, Mr. Angus Gilchrist.

Died, in Perry county, Sept. 17th, Mrs. Elizabeth A. Oakes.

Died, in Haynesville, Sept. 18th, Mrs. Jane Hutchinson.

Corn is selling on the streets in Marion at 50 cents a bushel.

There is a great deal of sickness in the country around Greenville.

Died, at Ft. Deposit, Sept. 13th, child of Geo. W. Wood.

Ft. Deposit has contributed \$27.00 in aid of the fever sufferers.

Died, in Greenville, on the 18th inst., Maj. Jas. A. Graham.

Died, in Butler county, Sept. 17th, Dr. J. R. Halley.

Gov. R. W. Cobb was confined to his bed last week by an attack of fever.

Died, in Columbiana, Sept. 4th, infant daughter of J. R. Hornaday.

Died, near Columbiana, Sept. 16th, Capt. Samuel Comer, aged 75 years.

Died, in Bangor, Blount county, Sept. 13th, Mrs. Orpha J. Aldredge.

There is a great deal of sickness throughout the State.

Married, in Jackson county, Sept. 12th, James Alspa and Miss Hostick.

Mr. J. F. Mathis was recently admitted to the bar in Oxford.

Died, near Brooklyn, Conecuh Co., on the 15th inst., Rev. John S. Moore, aged 82 years.

Married, in Calhoun county, Sept. 17th, by Rev. R. G. Ragan, Joshua Draper, Sr., and Miss Annie Clark.

Mr. Padgett, of Lowndes county, shot and slightly wounded a negro man recently.

The citizens of Columbiana forwarded last week \$75 or \$100 to the yellow fever sufferers.

Married, in Shelby county, Sept. 12, by Rev. John McGiboney, Mr. John W. Murphy to Miss Mahala E. Davis.

The citizens of Morgansville, Lowndes county, have contributed \$26.00 for yellow fever sufferers.

Gen. Wood, a hero of the war of 1812 and of the war with Mexico, is living near Ft. Deposit.

There is a great deal of billious fever in and around Bragg's Store, Lowndes County.

Worms have cut off the cotton crop 20 per cent. in the vicinity of Greensboro.

A protracted meeting was in progress in the Methodist church in Greenville last week.

Employees of the Anniston Works, Calhoun county, have contributed \$250.00 for fever sufferers.

Near Kymulga, Talladega county, Sept. 16th, a negro man was struck on the head and killed with an axe.

A revival of considerable interest was in progress in the Methodist church in Birmingham last week.

Up to Wednesday of last week, Birmingham had contributed \$470.45 for fever sufferers.

Died, of consumption, at Shelby Iron Works, Sept. 14th, Mrs. A. H. Yates.

The Methodists began a protracted meeting at Rock Springs, Shelby Co., last Sunday.

Died, recently, near Columbiana, at an advanced age, Mrs. Mary E. Teague.

A camp meeting begun at Cox's chapel, Chilton county, last Friday week.

Married, at Alexander City, Sept. 3rd, by Rev. W. D. Nicholson, Rev. C. L. Dobbs and Miss Laura E. Deane.

The Methodists have had a meeting at Bostick Hill, Jackson county, which resulted in 20 accessions.

The Methodists were conducting a protracted meeting last week at Mundy's chapel, Jackson county.

The citizens of Camden and vicinity have contributed \$100 for the relief of the yellow fever sufferers.

Died, near Castleberry, Conecuh county, recently, Mrs. Mary S. Burnett.

Married, recently, in Lowndes Co., Mr. R. S. Berry and Miss Alice Bowden, by James Shehane, J. P.

Hayneville and Lowndesboro have contributed \$101 to the fever stricken cities.

Mr. Chase, of Georgia, purchased the Talladega Factory which was sold at Montgomery last Monday week. The price paid was \$250,000.

The proceedings of an entertainment, given by the Ladies of Pollard, for the benefit of the yellow fever sufferers, amounted to \$81.90.

Died, near Camp Branch, Shelby county, on the 11th inst., Miss Sallie E. Jones, and a short time after, Wesley C. Jones, a member of the same family.

Died, in Greenville, last Sunday night week, child of Mr. Martin. Five hours later, in the same house, child of Mr. Atkinson, of Mpttgomery.

Mr. L. R. Glenn, of Butler county, had his leg so badly broken that amputation was necessary. He is in a critical condition.

The gin house of Mr. D. M. Smith, of Lowndes county, was destroyed by fire Sept. 17th. About 2 1/2 bales of cotton were consumed. Incendiaries.

On the night of the 17th, at Birmingham, some one shot and seriously wounded a colored messenger of the telegraph office, through an open window in his room.

Died, of yellow fever, recently, in Memphis, Tenn., Dr. Bankson, of Stevenson, Ala. He left his home and loving young wife only a short time ago, and went to Memphis as a volunteer physician.

Recently Mr. A. Thompson, of Lowndes county, was fired on twice with a double-barreled shot gun loaded with buckshot. One shot took effect in his thigh and the other in his arm.

Nine negroes, employees of the S. M. & M. R. R., have been lodged in the Marion jail charged with having participated in the robbery of the Railroad Co.'s office 3 or 4 weeks ago.

Shelby Circuit Court convenes on Monday the 30th inst., and holds two weeks. There are 7 murder cases on the docket, several of which have been changed from other counties.

The collections at the Methodist and Baptist colored churches in Greensboro last Sunday week, for the yellow fever sufferers, amounted to \$25.

On the 15th inst., at Ft. Deposit, a party of ladies and gentlemen were returning from church in the vehicle in which they were riding was overturned, seriously injuring Mrs. R. M. Burt, who had her cheek bone broken; also Mr. Charles Priestner, sister, and daughter, were badly hurt.

## Appointments.

Rev. W. D. CURRY, Evangelist, will fill the following appointments:  
Dandridge, Tuesday Sept. 24, 11 a. m.;  
Bangor, Friday, 27, 11 a. m.;  
Brooklyn, Sat. Oct. 5, 11 a. m.  
The meetings will be protracted at these places if circumstances justify.

Opinion of Dr. R. S. Stearns, President Hospital, Baltimore: "I have used Coden's Lung's Liquid Extract of Beech and Tonic for more than a year, and recommend it as one of the most efficacious remedies I have ever met with. It combats the virus of food and tonic in a remarkable way; and I am satisfied has saved the life of more than one medicine could do so."  
Gulf Coast, Selma, Ala., Agents.

## MARRIED.

Near Belleville, Conecuh county, Sept. 18, 1878, by Rev. L. Spence, Mr. William Kyser and Mrs. Catharine Thompson.

Died at the residence of her grandfather, Garrett, near Orville, Dallas county, Sept. 13th, 1878, Nettie, daughter of E. B. and Annie E. Barker, aged 3 years and 1 month. "Of such is the kingdom of Heaven."

Messrs. F. C. Keeble & Co., the popular provision merchants of Selma, have an attractive advertisement in this paper. You cannot do better than to patronize them. Give them a call. You will find them clever and accommodating, and their prices are as low as the lowest.

The Standard Sewing Machine Co., of New York City, offer to sell a superior Family Machine at the lowest price in the world. Since the monopoly in the sewing machine business has been made in the prices of this household necessity, but so far as we are informed, the prices of none have been reduced so low as those of the Standard Machines. If you need a Sewing Machine, it will pay you to read carefully the advertisement of the Company in this paper.

For particulars regarding Electric Bells, address PULVERMACH, GALVANIC COMPANY, Cincinnati, Ohio.

We know that Dudley Coleman & Bro., of New Orleans, are the excellent and perfectly reliable business men, eminently worthy of public confidence and patronage. The articles manufactured and sold by them are the best of their kind. See J. H. & Co., Selma, James S. Manly, Marion, and G. W. West, Mobile, are their agents in this State, if.

Life Realized.  
"Life is a dream, life is real," and the hopes that cheer us, as well as the duties that we bravely encounter, stimulate us to guard the treasure with increasing vigilance. Therefore, vigorous health should be preserved, and as disease is the result of torpid liver, prevail in our warm climate, we recommend for their cure, Bilebe's, or Bilebe's Vegetable Liver Powder, the best remedy in the world for Biliousness, Constipation, Sour Stomach, Headache, and Biliousness. Price, 50 cents a Package.

For sale at Graham's Drug Store, Broad St., Sign of the Lion and Mortar, apr 18, 6mo.

An Acquisition.  
Since its issues have been utilized by Dr. Tabler as a permanent cure for Piles, the Bilebe, now so abundant in our native forests, has been found to be of much importance in the medical world as Cimchona, or Peruvian bark, of South America. Fortunately the federal properties are in the fruit, and not the bark; hence the trees will not be destroyed, but will stand many years to yield an abundant supply, and we may regard Tabler's Bilebe, Vegetable Liver Powder, as a permanent remedy. Price, 50 cents a Bottle.

For sale at Graham's Drug Store, Broad St., Sign of the Lion and Mortar, apr 18, 6mo.

From all parts of the country reports come of the increasing demand for that deservingly popular Sewing Machine, The Old Reliable "STANDARD," the price of which the proprietors wisely reduced to \$20, including all the attachments, and all the accessories, and the popularity among the people far beyond that ever yet attained by any other machine at any price, the consequence of which is, agents are leaving the old machines, and are flocking to the territory for the "STANDARD." Knowing from experience that with the best goods at the lowest price they can outsell all other Machines, we have the superior quality and low price of the "STANDARD," and we can safely put down a history of perfection of a serviceable Sewing Machine, in every particular, that will outlast any Machine, and at a price far below that of any other. It is a thoroughly warranted for years. Kept in order free of charge. As to any part of the country for exportation by the customer before payment of the bill. We can predict that the "STANDARD" will be the best Machine in the world for the people in this section as in other. Families desiring the best Machine manufactured should write direct to the Factory. And enterprising persons wishing to sell the Machine should apply for so desirable an agency. See advertisement in another part of this paper. Address, Standard Machine Co., Cor. Broadway and Clinton Place, New York.

ADVERTISEMENTS.

A double-barreled shot gun, one of the best, for sale at a low price, and on easy terms. Apply to J. H. & Co., Selma, Ala., for particulars.

For sale at Graham's Drug Store, Broad St., Sign of the Lion and Mortar, apr 18, 6mo.

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## CHANGE OF SCHEDULE.

## S. R. &amp; D. RAILROAD.

Taking effect Sunday, Sept. 15, 1878.

## MAIL TRAINS DAILY.

No. 1, North. Stations. No. 2, South.  
4.40 a. m. Selma, Ala. 7.30 p. m.  
6.25 a. m. Montgomery, Ala. 9.45 p. m.  
7.25 a. m. Mobile, Ala. 10.45 p. m.  
8.25 a. m. Pensacola, Fla. 11.45 p. m.  
9.25 a. m. Tallahassee, Fla. 12.45 p. m.  
10.25 a. m. Jacksonville, Fla. 1.45 p. m.  
11.25 a. m. Orlando, Fla. 2.45 p. m.  
12.25 p. m. Ft. Pierce, Fla. 3.45 p. m.  
1.25 p. m. Ft. Pierce, Fla. 4.45 p. m.  
2.25 p. m. Ft. Pierce, Fla. 5.45 p. m.  
3.25 p. m. Ft. Pierce, Fla. 6.45 p. m.  
4.25 p. m. Ft. Pierce, Fla. 7.45 p. m.  
5.25 p. m. Ft. Pierce, Fla. 8.45 p. m.  
6.25 p. m. Ft. Pierce, Fla. 9.45 p. m.  
7.25 p. m. Ft. Pierce, Fla. 10.45 p. m.  
8.25 p. m. Ft. Pierce, Fla. 11.45 p. m.  
9.25 p. m. Ft. Pierce, Fla. 12.45 p. m.  
10.25 p. m. Ft. Pierce, Fla. 1.45 p. m.  
11.25 p. m. Ft. Pierce, Fla. 2.45 p. m.  
12.25 p. m. Ft. Pierce, Fla. 3.45 p. m.  
1.25 p. m. Ft. Pierce, Fla. 4.45 p. m.  
2.25 p. m. Ft. Pierce, Fla. 5.45 p. m.  
3.25 p. m. Ft. Pierce, Fla. 6.45 p. m.  
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6.25 p. m. Ft. Pierce, Fla. 9.45 p. m.  
7.25 p. m. Ft. Pierce, Fla. 10.45 p. m.  
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