

Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

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

BIBLE LESSON MONTHLY.

It costs nothing to examine the Bible Lesson Monthly. Published by the American Baptist Publication Society. It is vastly superior to all others published, and since the reduction of price, it is within the reach of every scholar. The Society send sample copies free of charge to any one wishing to examine them. Address American Baptist Publication Society, 1470 Chestnut Street, Philadelphia.

A recent estimate of the mortality in the afflicted Southern cities shows that yellow fever has thus far carried off fifty-six clergymen. Twenty-four were Roman Catholics, thirty-one Protestants, and one a Jewish rabbi. When we remember that the Catholics predominate in most of the cities of the lower Mississippi Valley, we are not ashamed of the Protestant record.

ADVENTISM AGAIN.

The Adventists have called a session in New York. Every few decades these people rise to the surface, raise a great stir, indicate the time of our Lord's coming, and then with the failure of their prophecies sink into their previous obscurity. This thing has been going on ever since the beginning of Christianity, and even before it. The Jews expected a royal Messiah, a priest king possessed of a secular and universal dominion; and our Lord was crucified just because he refused to respond to the popular demand, escaped from the populace whenever they undertook to make him a king, and expressly declared that his kingdom was not of this world. To us it seems as clear as anything can be, that those professed Christians who claim that the prophecies demand a visible World-King in the Messiah, do absolutely vindicate the Jews who rejected Jesus, because he would not respond to that claim.

In another form Adventism has taken up its abode at Rome. Rome accepts the doctrine of a visible religious World-King, and she elects the Pope to fill that office. Now the sovereign Lord of conscience is Gregory, now Pius, now Leo; no sooner does one Messiah die, than his place is given to another, whom she names "Holiness" and "Infallibility," upon whose brows she sets the triple crown, and whom, in the name of God, she summons the kings and peoples of the earth to obey. For our part we do not feel ourselves attracted toward the See of Peter, because we do not believe that any visible world power is necessary to the success of the Gospel. To establish Christ's kingdom on earth we need no more than the Gospel itself, published indeed by consecrated men, but commended to the heart and consciences of its hearers by the Spirit of God. The preaching of the cross has not proved a failure. Its conquests will extend just in proportion to the courageous, liberal and prayerful zeal of Christians in carrying out the Great Commission.

ROMANCE AND REALITY.

The Roman Catholic church is very careful as to the kind of literature that her people may freely read, as the Exurgatory Index shows. A special interdiction extends to those persons who are in danger of being led astray by reading the Bible, and forbids their enjoyment of this dangerous privilege. It is surprising to see what sort of reading they may freely use instead. Here is a specimen from "Father Tom Burke's" Panegyric on St. Francis of Assisi. The address was delivered on St. Francis Day, Oct. 4, in Dublin, and is published for the edification of the faithful in the *Catholic Mirror*. Mr. Burke described his hero as "the great and mighty seraphic Saint whose praise are upon the lips of the church-militant to-day upon this earth; at all her altars, in all her sanctuaries, in all her choirs, the burden of her song is, 'Let us praise the Lord for the seraphic father, Francis of Assisi.'" The Church's song is taken up by the angelic choir and by the glorified spirits of the just made perfect in the kingdom where he, their saint, dwells, and all the angels and saints in heaven to-day sing around the great white throne of God the praises of God in the name of Francis of Assisi. The church suffering in purgatory knows him well to-day; to-day his powerful prayer falls upon them, bringing calm and peace and hopefulness, and anticipation of joy, and a taste of the time of their blessedness; to-day the name of Francis of Assisi is borne by the interceding angels of God in Purgatory's gate, and according to the promise that God himself made to the Saint—"Let those that are suffering rejoice when they hear the

sound of his name, and come forth to the vision of God at the voice of his intercession."

We wonder what manner of men they can be whom such wild romancing can be so much to their liking, and whom the Word of God may endanger!

RACING AT FAIRS.

It is not time that Christian people should take such a stand in regard to the horse racing at our agricultural fairs as to put an end to this crying evil. The fairs are intended to exhibit the products of a country, improvements in agriculture, in stock raising, in mechanical inventions and in the industrial arts. Expositions of this sort educate the people, promote the development of the soil, afford a market for products, bring the toilers in various departments into closer connection and thus encourage a liberal public spirit. But what good result can accrue from the races we fail to see. They are to many persons an almost irresistible provocation to gambling, and thus they powerfully contribute to popular misery and wickedness. The agricultural fair induces persons to witness the races who otherwise would have shunned the spectacle; but who, when once drawn into the vortex of the excitement, lose all self-control. As the interest increases, all the distinctions of society are confounded, and gentlemen and perhaps ladies, also, may be heard clamoring and betting wildly as if it is that popular tumult. And in classes beneath these, how much drunkenness and profanity prevail, without restraint or question! Such occasions lower the whole tone of society. Such moments are the crises in the history of many a young man who there falls into habits that drag him down to perdition.

The arguments urged for horse-racing at fairs are hardly worth answering. If it be said, that racing is an entertaining diversion; the answer is that it is gross and vulgar, and demoralizing in its surroundings; and further, that it actually draws away the popular attention from the main object of the Exposition. If it be urged that racing encourages the improvement of the breed of horses, we question the accuracy of the statement. The race-horse is not the kind of animal needed by the farmer, or mechanic, or merchant. A creature all sinews and legs and fire is not what is called for by any of the industries. A greyhound of a horse, unfit to draw anything except a skeleton sulky, or to ride anywhere except in a steeplechase or a cavalry charge. Besides these uses, he is good for nothing but cross-breeding, so as to inspire inferior and lumpy breeds.

But if the advantages claimed for horse-racing were as certain as they are doubtful, they would not overcome the objections to this practice. Beyond all question this vice and intemperate diversion is unfavorable to the manners and morals of the public. And we think it high time that Christian people should say so, and express their convictions with such emphasis that the fair-managers would be obliged to heed them.

BIBLE REVISION.

More than any other agency in our day, the American Bible Union has directed the attention of the English speaking world to the necessity of a revision of King James' Version. Some good work was done by that Society. The labors of Drs. Conant, Hackett and Lillie are of permanent value. But the strong denominational element in that society forbade the expectation that its translators, however accurate and scholarly, would obtain the general favor of the religious public. Besides this, the plan of the Union required a new translation, which in many instances was so literal as to be obscure, or at least awkward to the English reader. In the New Testament, published by the Union, the effort would almost seem to have been made rather to recall the peculiarities of the Greek style, than to render the book into idiomatic, flowing and even intelligible English. The Revision now being made by competent American and English scholars will have advantages in both these respects. No suspicion of any denominational bias can attach to their work. The Revisers will exercise over each other a conservative influence in the selection of the most authoritative manuscripts, in the changes of obsolete terms, and in the correction of mistranslations. And the greatest respect will be shown to our present Version, which is now, confessedly, the noblest of all the national versions; which is the finest monument of our literature, and which enters as a vital element into our laws, our customs and our speech.

There are two passages in our Version which for years we have earnestly desired to see corrected. The first of these, John 5:4, is confessed by all scholars to be spurious. Before we knew that text had no authority our faith was disturbed by the statement that a well known remittance fountain at Jerusalem rose and fell because an angel troubled the waters. And the

second of these texts, 1 Cor. 11:20, which declares that the unworthy reception of the Lord's Supper entails anathema, has occasioned more neglect of the Lord's Supper than by any other cause. We have had texts in the matter a hundred times; that the term anathema signified, in the original, condemnation simply; and that such was the meaning of the word anathema at the time (A. D. 1517) when our present Version was made. The idea is, that one who came to the Lord's Supper as to a common feast, does not discharge the duty required, but does wrong and is condemned in so doing. There is nothing in the expression that should disturb any sensitive consciences, or prevent any believer from partaking of the sacred emblem. Such passages as these require the hand of the reviser; and we doubt not from the character of the scholars now engaged in the undertaking, that the work will be carefully and wisely done.

SERVING GOD ALWAYS.

The golden thread of religion should run through every variety of our present experiences and harmonize our whole lives. That is an irreligious, a criminal thought which so many indulge when they propose to devote their declining years to God—when the plan of their lives is, the world for my maturity—God for my old age. No God claims the whole life—from the pure sunrise of its youth to the glory of its meridian, and thence to the softed lustre of its setting. All belongs to God!

God claims especially the best part of life—its hopefulness, its vigor, its influence—as he claimed of old the earliest fruits of the harvest and the firstlings of the flock and herd. Can we think that he who demands all, will be satisfied with the dregs of life's cup for a libation, or the withered ruins of its winter for an offering? Would a human ruler be content with such a tribute? and shall we esteem the King of Earth and Heaven as worthy of nothing more?

Let us serve him in youth, in manhood, and down to hoary hairs. Let the angels serve him in their revolved positions and swift winged embassies—as the spirits of the just stand perfect, filling the air of the new Heavens with their Alleluias, and spreading with their crowns the pavement under his throne, so humbly so cheerfully so constantly, let us serve the Lord!

Whatever station we may occupy, there is none in which we cannot discharge this duty. As saint George Herbert has remarked,

"A servant with this clause
Makes drudgery divine,
Who sweeps a room as for thy laws
Makes that and the action fine."

Merchant, planter, magistrate, subject, layman, day-laborer, teacher and pupil—there is none who occupies a position too great, there is none who performs a work too small to be ennobled by his consecration to God. You remember how the fallen and heart-broken Wolsey realized this when he lamented: Had I served my God with half the zeal I served my king, he would not in mine age, have left me naked to mine enemies! There is none who is not under obligation to lead a divine life always—none to whom the apostolic precept does not apply: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father, by him.

We measure a gift not so much by its value, as by the heart that confers it. Small service is true service while it lasts; Obedience, however humble, soon not one; The daily, by the shadow that it casts, Protects the lingering dew drop from the sun.

The principle is recognized in human affairs—and in religion also. The widow's mite will win Christ's praise more than all the treasures of the temple. And blessed is the man who hearkens to the word, which reclaims life to the end, for which the frail boon was given—the man whose eating and drinking, whose business and pleasures, whose sorrow and death are the occasion of new service rendered to the Majesty of Heaven. To him the King shall say, at that moment when his approval is rapture and his frown is hell; Well done good and faithful servant. Enter thou into the joy of the Lord.

FIELD NOTES.

"I am working for you, and hope to be able to send you some subscribers in a very short time."—J. L. Taylor, Greenville.

Bro. G. W. Riley, of Buena Vista, a deacon of Concord church, has as much of the missionary spirit as any man in the State. As an evidence of this fact, he and his family pledged almost as much for State missions as any of the best churches in the same District have. He pays his pastor, too.

Rev. P. C. Drew, clerk of the Bethel Association, requests us to explain to the brethren of that Association that the delay in getting out the minutes of the last session was occasioned by the fact that his order to have them printed did not reach us some weeks after it was mailed. Bro. Drew has had the minutes mailed to all the churches.

"I wish to do the most and best for our paper," is a good paper! all we need in Alabama, and far ahead of itself in its past history. I want every Baptist to take it, rally in every efficient way, and keep it at its present high position, and let it ever float a banner, of which we may all be justly proud."—J. C. Wright, Oxford.

"If I do not send much money for the paper, it will not be because I don't talk for it. I wish that every family represented in the membership of my churches would read your paper, for it is a fact, to which every pastor will testify, that those who read it are most alive to all the interests of the church and to the enterprises fostered by the State Convention. So far as I am concerned, I prefer your paper to any other reading matter, the Bible excepted."—L. W. Duke, Kemptville.

I have just returned from an interesting meeting on Buahatchee, in a destitute portion of Yellow Creek Association, in connection with Brethren J. Taylor and J. C. Hendon of that body. I have never seen a more anxious people to hear the word of life than we found there. The audience was large—order good, very good—attention profound. Many were earnestly inquiring the way of life, but we had to leave them, after a pleasant, and I hope profitable stay of three days, praying us to return to them that they may hear more of the good news. The accompanying list of subscribers for 3 months, and the cash, will convince you that the ALABAMA BAPTIST was not forgotten—nor will it be the next opportunity.—J. B. Huchabee, Palo, Fayette county, Oct. 25th.

LITERARY NOTICES.

MILLINER AND DRESSMAKER for November. Cor. Franklin and Hudson Sts., N. Y.

In addition to the fashion plates which give patterns and models for various sexes and ages, there are specimens of lace work for collars, cravats, &c. The literary department is well conducted.

DOMESTIC MONTHLY for November. 849 Broadway, N. Y.

A brilliant fashion plate is followed by numerous wood-cuts. We are sorry to see among the styles of shoes one which will prove a little less comfortable than a pair of stiffs. Coiffures, Millinery, Lingerie, and Domestic Art are all illustrated by pictures. Besides these topics, there are flower talks, riddles, stories, &c.

WIDE AWAKE for November. D. Lothrop & Co., Boston.

The tender story of the Babes in the Wood is versified and beautifully illustrated. Mrs. Margaret J. Preston gives a sketch in verse of the Italian Master Giotto. The literary article relates to Dryden and his times. There is a Thanksgiving story for the smaller children, and a good deal besides that will charm the nursery.

LITTELL'S LIVING AGE for November.

There are nine articles of which the most interesting are Hallucinations of the Senses, Color in Painting and Sir Walter Scott and the Romantic Reaction. The writer of the last mentioned essay justly regards Scott's description of nature as the most valuable part of poetry and calls attention to the wonderfully effective background of pensive coloring. The whole article is well worth reading.

THE PREACHER AND HOMILETIC MONTHLY for November. 21 Barclay St., N. Y.

A variety of sermons and plans from distinguished preachers is given, among whom we notice Dean Stanley, Dr. Joseph Parker and Drs. Fulton, Beecher and Cuyler. The International S. S. lessons are homiletically treated. Short criticisms and suggestions to preachers are among the most valuable contributions. This magazine displays a steady improvement.

BRITISH QUARTERLY REVIEW for October. L. Scott Pub. Co., 41 Barclay St., N. Y.

We like the British Quarterly better than any other of the Reviews. The present number contains eight articles: The Universities and the Renaissance; Lessing; Jonbert; Butter and Cream; Bosnia; Herzegovina and Austria; Tent Work in Palestine; very pleasant; Mr. Hughes on the Establishment, in which the author of Tom Brown's School Days gets a righteous but terrible flagellation; and The Three Treaties, in which the writer chastises Lord Beaconsfield. The book notices are ample and valuable.

BLACKWOOD'S EDINBURGH MAGAZINE for October. L. Scott & Co., 41 Barclay St., N. Y.

Those who are fond of travel will be pleased with this number, which deals principally with foreign scenes, questions and literatures. Fire flies is full of the enchantment of Venice. The Troubles of a Scotch Traveller outlines Lithgow's peregrinations 250 years ago. Then there are Three Days in Paris, a Tale from Japan, Heine's Poems, New Routes to India and Eastern Prospects. The story of John Caldigate we hope is near to its end; it is the essence of all uncharitableness.

Revival Meetings.

Dear Baptist: The 6th of October I had the pleasure of meeting with Bro. P. L. Moseley, at Ebenezer church, Walton county, Fla., where he preached Saturday night and Sunday, to a large and attentive congregation. On Sunday seven were added to the church by letter. The brethren were thoroughly aroused to a sense of duty, and the prospects were good for a great work; but owing to feeble health and no ministerial help, Bro. M. closed the meeting. He is doing a good work at that place.

When I reached home Monday, I learned that Bro. W. F. Martin was carrying on a meeting at New Hope church, 13 miles distant, and being revived and encouraged, from what I heard and saw at Ebenezer, determined to go. So Tuesday morning I set out for that place, and when I drew near memory reverted to other and better days, for the appearance of things told me plainly, it was a camp-meeting. My heart leaped for joy, as the dear people crowded around me, related the good news, and said: "The Lord is with us."

Bro. Martin was licensed and ordained by New Hope church, has preached for them ten years, and when he saw so many young people concerned about their souls' interests, his heart rejoiced and he preached in power and demonstration of the Spirit. Sixteen happy converts publicly declared themselves, took up their cross and followed Jesus. Among them was Bro. M.'s little daughter, 12 years of age, and also his youngest sister, who was the last of his father's family to follow Christ. Both his father and mother (faithful old soldiers) attended the meeting. The dear old mother when she saw the last one of her children added to the fold, could exclaim with Simeon of old, "Mine eyes have seen thy salvation." Five others united by letter, making 21 in all.

Bro. M., without any assistance, carried on the meeting from Saturday until Wednesday, when he closed it with a lecture to the young converts, warning them against the temptations of Satan. We then parted in hope of the glory of God.

Having learned from Bro. P. Moseley, while at Ebenezer, that he would commence a meeting at Conecuh River church on Friday before and Saturday in Oct., Bro. Martin and I set out for that place. We arrived there on Saturday, and found Eld. G. W. Miller, of Milton, Fla., aiding Bro. Moseley. They received us kindly, and these three brethren carried on the meeting until Wednesday, when a large congregation assembled on the bank of a beautiful little stream near the church, to see Bro. Moseley bury with Christ in baptism, 9 happy converts. The hand of church fellowship was then extended to them, and we parted with the determination to work for Jesus. I do not think I have ever seen brethren evince greater love for each other, or manifest a deeper interest for the salvation of sinners, than the members of Conecuh River church. "The Lord has done great things for us, whereof we are glad."

M. A. GEORGE.

Williams' Mill, Ala., Oct. 12.

Missionary Tour.

Dear Bro. West: I proceed to send you the notes of Bro. J. C. Mitchell's last month's travels, as his time expired with the meeting of our Association (the Zion), of which I would like very much to write something, but supposing that some other brother will do that, I forbear.

My last month's labor began with Sandy Creek church, Fla.; thence to Aliqua, a small church that had been destitute of preaching for six years, excepting what the travelling ministers had done for them in passing through that country. I found the church still alive. I labored two days and nights, and the church was greatly revived. I then went twenty-five miles where I had an appointment at a school house; here I found several members of the Baptist church, holding letters, who were desirous of trying to keep a house for God; hence I constituted a church here which they call Shoal River. Bro. P. D. Bulger assisted me, and promised to serve the church as pastor as long as he could. With the exception of this little church there is an area of about 40 miles here in which there is no regular preaching. The harvest is great, but laborers few. After two days' labor at Shoal River, I set out for Bethel church, 26 miles, preaching two sermons on the way at private houses; had services on Thursday at 11 o'clock and at night. I would remark just here, that the people in this portion of the country love to hear preaching, and think it no hard task to walk 10 or 15 miles if they have not any other way of going. Oh that we, as a denomination, could keep at least one efficient minister in this part of the Lord's vineyard! Thence to Yellow River, 20 miles, preaching twice by the way; found the church in rather a torn up condition. I labored with them three days. The Lord met with us, and the church became united again. They entered into a new covenant with each other to

keep house for God.

Thence to Shiloh, 16 miles, where I tried to preach three times. I visited Conecuh River and Salem churches, which I found as before when I met them, in a cold and lukewarm condition. Thence to Loango, where Bro. G. W. Curry had started a meeting on Saturday. The good Lord met him, and he carried on the meeting till Wednesday night. I believe three joined the church by experience. Bro. G. W. Kierce continued the meeting with two more accessions to the church. I met him Saturday, and the meeting continued Sunday night. Bro. K. had to leave, and I carried on the meeting until Monday night, six more having joined by experience—three of them on Monday night, making eleven in all for baptism. In consequence of my appointment at Fairmount church, I was compelled to leave them. I met the brethren Tuesday night at Fairmount, preached, at night, and next day had a good meeting. Thence to Fellowship, 16 miles, preaching one sermon by the way; had two days' meeting, it being the regular monthly meeting. Bro. J. E. Kolby, the pastor, was present in his usual good humor. Thus closes my time as missionary for the Zion Association. J. C. MITCHELL.

Oak Streak, Ala., Oct. 26.

Revivals.

Dear Bro. West: The revival reports are encouraging, and are doubtless enjoyed very much by the readers of the ALABAMA BAPTIST. The church at Mineral Springs, Pickens county, Ala., protracted the meeting at the close of the Sunday-school Convention of the Union Baptist Association, the first of August, six days and nights. The church was much revived; six were added to the church by baptism. Eld. J. P. Lee assisted the writer a part of the time. Eld. G. M. Lyles constituted this church, and had been the pastor some 24 or 25 years, when he resigned last fall, and the writer was called to the care of the church.

On Saturday night before the second Sunday in August, I commenced a meeting at Liberty church, Pickens county, Ala. It lasted seven days and nights, and at the close I baptized three happy converts. I was assisted by R. B. Wilkins, most of the time.

On Saturday before the fourth Sunday in September, the writer began a meeting at Corinth church, Tuscaloosa county, Ala. Some six weeks before the meeting began, the church met and held regular prayer-meetings, which resulted in much good both to the church and congregation. Many of those converted dated their convictions at the prayer-meetings. The meeting was one of the best that I have ever attended. Twenty-six joined the church, 16 by experience and baptism; 6 were restored, and 4 joined by letter. Among the number that joined were two small boys, although they gave as good evidence as could be asked. Nearly all those converted were members of the Sunday school. Thirty-five have joined this church since last January. Rev. R. A. Massey preached two days and nights for us, during the meeting. Eld. S. Hildreth served this church some 7 or 8 years as pastor, during which time many were added to its number. To God be all the glory. Your brother in Christ, J. A. MITCHELL.

Sisney Turnpike, Ala., Oct. 31.

Bro. Kirven's Work.

Dear Baptist: I wish to write a short account of Bro. Kirven's work in this section of our country. He came through here last July, having previously made no appointments. We had to collect as many as we could. On his way he stayed and preached two days and nights at Isney, and from here went to Spring Bank, and from there to Black creek. He was at Black creek two days. From there he went to Bladen. I was with him at the above named places.

We had a District meeting at Isney, which commenced Friday before the fifth Sunday in September. Bro. Kirven was with us. There were delegates from eight or nine churches. The subjects that were discussed gave general satisfaction; in fact, the meeting was harmonious, and was protracted up to Wednesday night. Bro. Kirven did most of the preaching. S. O. Y. Ray preached one, and O. D. Bowen two, sermons. We received 7 members, 2 by letter, and 5 by experience and baptism. The church seemed to be alive, and we had good congregations. They seemed to be very attentive to the preaching of the Word, which seemed to come from the heart, and I think it reached the heart of both saint and sinner. A good many of the people of the world came forward for prayer. I do not know how long we might have continued the meeting had we not been compelled to leave it in order to go to the Association. Bro. Kirven went with us to the Association. He is well received throughout this section; in fact, it is not worth while to multiply words, I think he is the right man in the right place. I would like to meet him at any of the churches of which I have the charge, at any time. A. DAUGHTERY.

Mt. Hermon Church.

Dear Baptist: Being a member of Mt. Hermon church, I feel it to be a duty I owe to the church, and to Elds. Hendon, Scarborough, Howard, Vaughn, and to the memory of our departed brother, Eld. P. G. Edmonds, to correct several errors in an article published in your paper of the 10th inst., over the initials, R. Y. Z. The writer states that Bro. Hendon has been our pastor nearly two years. Bro. Vaughn was chosen pastor of our church last year. He preached for us in January, and told the church he would serve them as pastor for \$75. He preached again in February, and being informed that only \$34 had been subscribed, he told the church he could not serve them. In March Bro. Edmonds preached for us, and at the April meeting was chosen pastor, and served as such to the close of the year. At our church meeting last January, Bro. Hendon was chosen pastor, and at the meeting in February he accepted the call and has served us very faithfully as pastor since that time. He preached for us seven or eight times last year, but not as pastor.

The writer next states that the association received \$23 from our church this year, the first given in twelve years. Our church only sent \$6.50 to the Association this year; \$5 for State Missions and \$1.50 for minutes, the \$5 being the first missionary money sent by the church in twelve years. There has been missionary money paid during that time by an individual member of our church, but not by the church.

The writer next gives Bro. Hendon all the credit for the revival and conversions at our late protracted meeting. I think it was through the labors of Brethren Hendon, Scarborough and Howard, and in answer to the prayers of the church, that we were revived, and through the converting grace of God that sinners were converted. I have written this in a spirit of love to all concerned, and hope they will so accept it. J. L. LANCASTER.

York Station, Ala., Oct. 16.

Montevallo Baptist Church.

Was constituted 5th Sunday in August, 1856, with 11 members; Elders A. G. McGraw, S. R. Freeman, R. S. Mattison, presbytery. Under the labors of W. H. Carroll, W. Wilkes and A. G. McGraw, it grew rapidly in numbers and efficiency; afterwards, though supplied with such men as J. A. Collins, J. D. Renfro, Rufus Eigh and T. C. Boykin, the distractions of the war interfered with its progress, and it has never since regained its early strength, though a well organized and most efficient body for its small numbers. The neat house of worship, constructed of brick, handsomely frescoed and furnished,—the joy of the hearts of the little band that remain since the war—falling very suddenly into ruins, is a lamentation to the whole community. Unable to reconstruct it, we appeal to the sympathies of brethren and friends at large, proposed to do everything here that possibilities shall admit. To the denomination, and the cause of Christ, the location is most important; a centre of influence to a large scope of country—and a multiplying population. Dear Brethren, please publish this brief notice, and lend us that much aid. E. B. TEAGUE'S PASTORAL SUPPLY.

Revival.

Dear Baptist: How pleasant it is to be the bearer of good tidings! The members of Fellowship church, near Dublin, Dallas county, have had a meeting, beginning on Saturday before the 1st Sabbath in November, and the Spirit met with them to own and to bless. The church has been revived, sinners awakened, and four rejoicing converts added to the church besides two by letter. There are but few persons in the vicinity who are not members of some church. The pastor, Bro. L. U. Wilkes, because of ill health, was not with us. His place was very efficiently supplied by Bro. E. F. Baber, our district evangelist, and we are grateful to him for his services. Thank the Lord! We feel that much good was done. S. E. D.

Appointments.

Dear Baptist: Please announce the following appointments for Rev. T. M. Bailey, Cor. Sec. S. M. Board. Antioch, Saturday and Sunday 23 and 24, 6 1/2 miles west of Randolph; Mt. Moriah, church, Monday, 25; Mt. Moriah, Tuesday, 26; Northport, Wednesday, 27; Shepherd church, New River Association, Thursday, 28; Pilgrim's Rest, Friday, 29; Fayette C. H., Saturday and Sunday, 30 and Dec. 1; Mt. Lebanon, Monday, 2; Mt. Olive, Tuesday 3; Harmony Grove, Wednesday, 4; Union, Thursday, 5; Philadelphia, Friday, 6; New Lexington, Saturday, 7; Concord, Sunday, 8; More's Bridge, Tuscaloosa Association, Monday, 9; Dun's Creek, Tuesday, 10; Bethany, Wednesday, 11; Big Creek church, Thursday, 12; Carroll's Creek, Friday, 13; Tuscaloosa, Saturday and Sunday, 14 and 15. Note.—Bro. Joab Langston will meet Bro. Bailey at Randolph, early Saturday morning, to convey him to Antioch and Shiloh church. Bro. L. C. Pratt will convey him from Shiloh Creek to Mt. Moriah, where he will take the cars for Northport. T. M. BARBOUR, Dist. Evangelist.

THE SUNDAY SCHOOL.

LESSON EXPOSITIONS.

International Series.

[Prepared expressly for this paper.]

Lesson for November 24, 1878.

JUDAISM OVERTHROWN.

Luke 21:28-32.

GOLDEN TEXT.—And when he was come near, he beheld the city and wept over it.—Luke 19:44.

EXPOSITION.

INTRODUCTORY.—From Jeremiah our Lord went to Jerusalem, arriving six days before the Passover, that is, Friday afternoon. On Saturday he made a grand public entry, and on Sunday, Monday and Tuesday, he taught daily in the temple, returning each night to Bethany. On Tuesday (Robinson says Wednesday), he left the temple for the last time and went upon Mt. Olivet, overlooking the city. There, as he sat beneath some overspreading tree, perhaps, he gazed sadly upon the city—and held, with his Apostles, the conversation of which our lesson is a part. He was really questioned by Peter, Andrew, James and John, and made the memorable reply to the three questions: When would the temple (and Jerusalem) be destroyed? What would be the signs of his second coming; and of the end of the world? Matt. 24:3. Our lesson refers to the destruction of Jerusalem. The destruction of the temple would be the overthrow of Judaism, or Jewish system. The nation itself would be destroyed, when Jerusalem should be taken. Christianity had come, and Judaism, its type, was no longer needed, and would be removed, as a system, forever, when its great central building should be destroyed. The temple would be no longer required: a spiritual religion had supplanted a ceremonial and material one; and true worshippers were to worship God in spirit and in truth.

The teacher should carefully read Matt. 24; Mark 13; Luke 21; all following John 10. But, if he would make the lesson really useful to his class, in the limited time allotted, let him cluster his teachings around the pivotal idea—*Jerusalem destroyed and thus Judaism overthrown*.

1. WHAT MUST FIRST COME TO PASS. 8-11.—The Apostles, to the very last, (Acts 1:6) could not divest themselves of the idea that Jesus would deliver the Jews from the Romans, and set up a splendid temporal kingdom; but to their question, *when he makes no reply, simply warning them to beware of the impostors who would appear, pretending to be the Messiah, and saying the time of deliverance from the Roman yoke was near.* (Some think Jesus meant to say that the time for these impostors to come was near.) He goes on to say that the destruction of Jerusalem would not happen immediately, (by-and-by meant immediately, when our Bible was translated; that previously there would be wars and great disturbances and agitations; nations and kingdoms would go to war; earthquakes, famines, pestilences and wonderful signs and signs should happen; but, amid all, they need not be alarmed or perturbed, as though the time for Jerusalem's destruction had come.

It is quite notorious that all the prophecies of Jesus were fulfilled in a most remarkable manner, as various historians have testified, especially Josephus. Antiquities xx. 5: 1; 8; Jewish War ii. 13: 4; 5; Ant. xviii. 8, 9; Jewish War iv. 4: 5; Agit. x. 2: 5; 2; Jewish War iv. 6: 1. Suetonius and Tacitus also confirm Josephus.

2. PERSECUTIONS THAT WOULD ALSO PREVIOUSLY HAPPEN. 12-18.—Jesus now goes on to tell them that previous to the overthrow of their nation, they themselves (his disciples) should be dreadfully persecuted and hated of all other men, because of their attachment to the secret of those persecutions: other religions tolerate and acknowledge each other, but Christianity tolerates no other religion and can acknowledge no other. It demands the entire renunciation of all other religions, as idolatrous, and embracing of faith in Jesus as the only means of salvation. Hence, they were hated of all men as the enemies of the gods and of men. (So Tacitus.) Various parts of Acts and the Epistles verify these prophecies. All this would afford them glorious opportunities to testify in favor of the Gospel; and, in such emergencies, they must trust to the inspiration of the Holy Spirit; for Jesus promises to give them wisdom and utterance to such exigencies; and he goes on to say that by patience, or the endurance of these trials and troubles until the end, they would (as it were) gain the salvation of their souls: "He that shall endure unto the end, the same shall be saved." Mark 13:13.

3. DIRECTIONS HOW TO BE SAVED. 20, 21.—In verse 18 he promises them safety, in a proverbial expression; and, in these two verses, he tells them how to obtain safety, viz: Jerusalem would be destroyed when surrounded and besieged, as it was by Titus, A. D. 70. Before that time they were to avoid and flee from the doomed city. This Christians did, escaping to Pella, a town in Persia, east of Jordan, and it so happened that none of them perished when Jerusalem was taken and destroyed.

MY WAY.

they told me of a way.
That's true, no?
"Whether 'twas long or short
They did not know."
I did not listen then.
Nor understand,
Until my Father came
And took my hand.
"I am thy guide," He said;
"Leave all with me."
And so I went with Him.
All faithfully,
And now we journey on
Day after day.
I have no need of care;
He knows the way.
My Father is His strength
And His great love
The staff that helps me onward
The home above,
To hold my hand in His—
How can I fear?
Is not that trust
While He is near.

do not know how long
The way will be
only know it is
The best for me.

and how no longer
He bide me man,
back to my Father's home.

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A Visit to Marshfield.

were especially pleased with
Marshfield, the home of I
Chestnut. The old mansion
of the ground, but the far
antique, and worth visiting

we went to the cemetery to sleep the remains of the statesman. It is as simple as natural appearance as the place of Washington, Irving, as he stands by such grave, they need no massive material to call to remembrance. On a very simple slab, we read this inscription: "Daniel Webster, born January 23, 1795, died October 24, 1852. 'Give help thou my unbeliever.' Over this is written the following philosophical argument, especially drawn from the vastness of the universe in comparison with the insignificance of this globe: 'Sometimes shake my reason, but in that is me; but my heart is assured and re-assured by the gospel of Jesus Christ. My divine reality. The Sermon on Mount cannot be a merely human fiction. This belief enters into the depth of my conscience and the history of man proves it.'"
Dr. Strick.

Pariser and Publican

There is a story in the *Boston Herald* of a Persian poet Saadi, who in the echo of the evangelical he said, "Jesus, while on earth, was so good and so true, that he died in the hell of a derision of, of eminent reputation in the world. In the same city dwellers sunk in every sin, who as so black that Satan himself was not able to appear before them. He, the poet, and, as if struck by the very presence of the divine

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As Jerrold wrote thus, pleasant child-life: "Blessed be that which prepares a pleasure for the future. There is no saying when and where it may bloom forth. Does not everybody remember some forgotten man who showed him a picture in the days of his childhood, and of this recollects himself a moment as a barefooted lad?"

The possessor came forth to his little cottage; he was a woodman by trade and spent the whole day in the woods. He was coming home to his garden to gather flowers to put in his coat when he went to the

ing to this weary struggle, possibly his husband to advise and help her. Can this be the same hero preaching on the Prodigal Son, the spoils of the high honor done in slaughtering the fattened calf for his lost son? "No ordinary calf, my brethren, but one which had been the pet of his father."

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