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THE TWO ANGELS.
AN EASTERN PARABLE.

As down the path of life man journeys,
 Two angels bear him company;
 On either shoulder rests one always,
 And all his daily deeds they see.

And when he does a deed of goodness,
 The angel on the right straightway
 Records it, and his seal affixes;
 Because well done is done for aye.

But when he does a deed of evil,
 The angel on the left records,
 And waits till midnight ere he seals it;
 And if, perchance, he hears the woe

"Forgive, forgive me, gracious Allah!
 For I have sinned," with mien less sad
 The sinful record he erases;
 And the angel on the right is glad.

But if the hour of midnight passes,
 And the man repeat not his prayer,
 The angel on the left hand seals it;
 And the angel on the right hand waits.

COMMUNICATIONS.

Reminiscences.

BY DAVID LEE.

NUMBER VIII.

ALEXANDER TRAVIS AS A PREDICATING OFFICER.

In the year 1829 Elder Travis was elected moderator of the Bethel Association. Perhaps no man ever filled the moderator's chair with more dignity and propriety than he. He understood the powers and duties of a Baptist Association, and was ever watchful over the rights and independence of the churches. As an officer he was courteous but firm. I never, on a point of order, knew an appeal from his rulings. Neither did I ever hear of any serious discord in the workings of the body so long as he was moderator. His death occurred November, 1857. The annual meeting of 1853 was not pleasant. Elder Travis was sadly missed. The session of 1854 was still more discordant. In 1855 the Association elected Elder A. W. Jones moderator. Elder Jones and Elder Giddings, pastor of Olive Branch church, were unfriendly. The moderator drew up a resolution charging Elder Giddings with the errors of A. Campbell, without specifying what. Some members offered the resolution. It was adopted. A committee was appointed to investigate the charge and report during the session. The committee reported that Elder Giddings was guilty of holding to the errors of A. Campbell. Elder Giddings was not present to defend himself. Another committee was appointed to visit Olive Branch church, and instructed to inquire whether said church endorsed the errors of her pastor; and report to the next annual meeting. The church, however, resolved to have their pastor examined on his creed so as to acquit him of the charge of heresy. Soon after Elder Giddings came to see the writer and brought a letter from the church, requesting him to meet Elders J. J. Sessions and Jas. S. Abbot and examine their pastor in the presence of the church.

The writer assured Elder Giddings that he would not go unless the committee of the Association was invited back; that in the absence of representatives of the Association the examination would be *ex parte* and would probably fail in accomplishing any good; that if the church would request three or more churches to send delegates, and invite the committee back, in that event he would be present. He wrote a letter to the church suggesting that course. The advice was accepted. Another conference was appointed. The writer and Jas. S. Abbot met the church; and a large delegation from sister churches was present. The committee, however, did not return.

THE EXAMINATION.

Inasmuch as there was no particular error specified, the examination was thorough; especially on those principles which distinguish the disciples of Mr. Campbell from the Baptists; such as experimental religion, the design of baptism, &c.

To every question Elder Giddings answered promptly, frankly, and satisfactorily. And then by a rising vote of the church, and visiting brethren, he was unanimously acquitted of heresy. At the suggestion of the committee of examination the church sent to the next meeting of the Association a transcript of the minutes of that conference which gave full satisfaction to that body.

The writer does not know what has become of Mr. Giddings. Mr. Jones has removed to Florida and is not in fellowship with the Baptists; at least this is the opinion of the writer.

THE FIRST INTRODUCTION OF CAMPBELLISM IN SO. ALA.

There was a young man whose name was James A. Butler, a school teacher by profession, and popular as such. He was baptized by Elder Travis, either in 1825 or 1826, and

not long after he entered the ministry. He soon became very popular with the Baptists. He was not considered the most devout, but the most talented young preacher in the Association. He was a great talker. He was also quite belligerent. There were two enemies which he fought most—Pedobaptism and Arminianism.

In the year 1828 he went to Kentucky, and there learned something of the doctrine of the Reformers, under the leadership of Mr. Alexander Campbell. When he returned to Alabama he brought with him another foe, so that he now had three to fight instead of two—Pedobaptism, Arminianism and Campbellism. Of the three he appeared to think that Campbellism was by far the most dangerous. Instead of preaching the Gospel of peace it was fight, fight, fight—not "the good fight of faith," but fight those pernicious heresies.

CIRCULAR LETTERS.

It was the custom of Associations at that date to append to the minutes of each session a circular letter addressed to the churches on some topic, either doctrinal or practical. And in order that it might be ready, some delegate was appointed, at the session previous, to write the address. Mr. Butler was appointed to prepare the circular letter for 1829; and to choose his subject. His theme was "Special Redemption." The paper was headed: "James A. Butler's Circular on Special Redemption." It commenced, "And it was Jas. A. Butler through-out. The doctrine was so hyper-Calvinistic that it was rejected."

Mr. Butler became so offended when his circular was rejected, that he took another man's hat through mistake and left the house. From that day he began to change his course. He soon ceased to fight either Arminianism or Campbellism, but the Baptists soon began to receive back-handed licks from their champion fighter. While he was an advocate of fatalism he remarked one evening that as soon as he finished the work which God gave him to do that God would take him away. One day Jno. Burt, of Conecuh, replied to him: "I hope he will, for if he live you live another day, you will get me to mischief."

He soon began to preach the peculiar doctrines of Mr. Campbell, and was often very severe in his denunciations of the Baptist church. His church excluded him for heresy. He made very few proselytes, if any, to the Bethel Association.

OBSERVATIONS ON THE ABOVE.

I have never known a Baptist minister to quit his church and join another denomination, who had not been offended from some cause. The same is almost true of the laity. And generally those who have been excluded and joined other churches are the most bitter towards the Baptist. Why is it thus?

Letter from Mississippi.

Dear Baptist: Last Spring when I left you for my new field of labor at this place I promised you some dots from here. When I reached here and surveyed the field and undertook the work, I soon found that I had no time for writing—but thought that maybe the good Lord would shed some beams upon my path soon, and that I would scratch some moments to pen them for your columns. I did have much to tell me, in the love and esteem of a noble people—but I saw no fruits to my labors to report—no souls were converted. I saw no manifestation of the presence of the Spirit of God among his people, drawing them together and warming their hearts. Well, now I am writing, but it is to tell you of the deep waters through which we have passed. On the 28th of September a man died here of yellow fever, so pronounced by his physician.

About that time five men doing business near the "European House" were stricken down, and in a few days all died except one. Then commenced the most fearful pestilence I ever saw—with all possible haste in every direction, and in every conceivable conveyance, men, women, and

children were flying. About twelve or fifteen hundred people were left, mostly colored. We had about 400 cases and 80 deaths. As to whether it was yellow fever or not, I suppose the doctors will never decide. One of our most eminent physicians, who treated about half of the cases, pronounced it "Pernicious bilious fever," with many of the symptoms of yellow fever, which, he says, accompany bilious fever in the interior, when yellow fever is epidemic on the coast. This physician did not lose as many patients as those who treated for yellow fever. Whatever it was, it was a fearful disease and I thank God we seem to have reached the end. Our church lost three of her best female members.

We often speak about the Lord preserving us through dangers, seen and unseen. I have never appreciated that remark as I do now.

When the epidemic was fearful in Memphis, Shreveport and other places, a few years since, I told a good brother in Alabama that I was then content to remain a country preacher all my days, for I thought that when a man accepted the care of a city church it meant that he intended to stay through whatever came, but that I had no confidence in my courage—that I was afraid I would not stay many days after my wife and children left. This brother replied that we did not know what we would do till the time of trial came—then God would give us grace sufficient for every need. I record the promise with joy. He has enabled me to do what I never dreamed that I could do.

Many times I came very near giving up from exhaustion—which I did finally have to do ten days since. I do thank the Lord for the privilege of trying to serve him through these fearful scenes.

What will be the effect of all this upon our church and community? I cannot tell—certainly I am that these things of themselves will never warm up one cold heart or move one sinner to repent.

For these we must have God's Spirit in the future as in the past. We had service in some church every Sabbath, but I did not see one person in the house of God who was not accustomed to attend; this, in connection with the great amount of whiskey drunk, profanity used, and want of respect for the dead at the burials, is very discouraging to me.

If neither the goodness nor the severity of God move men to repentance, what may we look for? As to the good, a minister can do at such a time, I am persuaded that, with the dying, it amounts to almost nothing. In the early stages of the disease, and during convalescence, he can do something in cheering the sick—his presence is reassuring to the people and he can greatly comfort Christians in their bereavement. But if he proposes to play the part of a common nurse, he can do nothing as a minister, and will soon succumb to the disease himself. My experience with hired nurses did not impress me very favorably with them. Any one who gets well from yellow fever with such nursing—well, his time to die hadn't come. But I don't know how we could get on without them. But enough—our sufferings were so slight as compared with other places that I am almost ashamed to write of them at all. I am quite feeble and the church has granted me a leave of absence for a month in order that I may rest.

I hope very soon to visit my old home, and will doubtless visit your sanctum. May the Lord bless you.

W. B. CRUMPTON.

Meridian, Miss., Nov. 10th.

From East Alabama.

Dear Baptist: I promised myself when I reached home from the Tuskegee Association, having formed your acquaintance, and being now better acquainted with the ALABAMA BAPTIST, to write you some items and let you hear from this portion of Alabama. Since I moved my membership from Georgia I have become deeply interested in the cause of Christ in Alabama, and therefore interested in the BAPTIST, and expect to try to contribute my little mite in its behalf.

I tried, in a feeble way, to make a speech for your paper at our Association, but one of the brethren told me I ruined my speech by saying in conclusion, that I did not know much about it; but now I feel able to meet that bad point by saying I have read it, and know it is a good paper; the best religious paper in Alabama, for Baptists to take and read.

In the last number there is an article which I wish all our affiliation brethren would read—from Bro. B. W. Whilden. It is sound to the core, and has as much charity as any

article I ever noticed from the other side. I stand with Bro. Whilden and take his hand through the BAPTIST, and say, in the language of the Apostle Paul, "Stand fast."

I don't know many landmark Baptists in our Association, but hope the day will soon come when every Baptist will see the same way on this important question; when Baptists will stand upon principle and let policy stand for itself; and as long as the ALABAMA BAPTIST columns stand open we hope our brethren will express their views in spite of the popular religious spirit of pulpitation, which is weakening to the Baptist cause; and as our strong missionary men have observed that "the Baptists of Alabama are a sleeping giant," may it not be possible that we are asleep on this subject also. This I believe is daily impairing our cause.

I love to read of pure Baptist revivals. I have seen them the most successful. Would to God they could all be so! Paul charged Timothy "to keep himself pure,"—a charge which might suit some of our elder brethren on this subject; not so be partakers in other men's sins. Do we not partly at least encourage them in false doctrine when we countenance them in their ways?

W. LIVERLY.

Smith's Station, Ala.

Hints to the Wise.

Dear Baptist: In my wanderings round and round, I see and hear many strange things. The 1st is, that children are fond of the Sunday school, while the parents and the aged are careless and indifferent.

Why is this?

2d. I find old sinners harder to win to Christ than the younger. Why not the older yield first?

3d. What parts of the Divine Image were lost in the fall? If all, what account, then, is the soul? What is the soul?

4th. How much of the Satanic nature now attaches to fallen human nature? All, or only part? Answer who can.

5th. What moves men about the soul, or the body? Which moves first, the mind or the will? Who can tell?

6th. Why is fiction more sought for than facts? Why do men seek after mysteries more than plain truth? Are the mysteries more precious?—if so, then has truth lost her crown?

7th. Rebecca became rich when wedded to Isaac,—so all, married to Jesus, are rich indeed!

8th. Some marry before they are ready or willing to forsake Satan and sin; hence, their marriage is illegal.

9th. Some sects have only a marriage supper; but no marriage ceremony—baptism. That is illegal also.

10th. Wonder who knows Old Mrs. Babylon? Is she yet alive?—and where is the bride of Christ? Which of the two is the older?

11th. Reader, which of these do you love best? Don't answer too soon. Remember you cannot love and serve both. Be wise in your choice.

12th. Bro. Editor, put your wise pen on some of the above, and your mantle on all; and believe me your friend, and humble brother.

JAS. M. THOMAS.

Cullman, Ala., Oct. 20th.

Progress and Co-operation of Baptists.

Dear Baptist: It is very cheering to my old heart to read, in the ALABAMA BAPTIST, of the onward movements of our noble people,—a people once few and feeble, and "everywhere spoken against," but now beloved and respected. Their wise movements remind me of "Ezekiel's visions of God and his living creatures," with their wings and wheels moving onward and upwards. Just so our Sabbath schools and Mission work, our finances and schools are joined together, going straight forward to secure one great end,—the harmony and co-operation of Baptists to win the State for Christ Jesus. Cheer up, then, ye brave servants, and go ahead!

The South, East and West, of Alabama, are quite in the advance in well-doing. But this year there is a manifest waking up in North Alabama, touching all our mission enterprises. We have help too, at hand; for our people are like the Hebrews in Egypt,—they multiply on every hand and are found up and down every river, creek, mountain and valley in the State. All they need is organization and co-operation! They hold fast to Baptist faith and practice in church building, and are shaking loose from Anti-ism and Peto-union influences. They will soon stand square with the Convention in all our noble work.

J. M. THOMAS.

Cullman, Ala.

Our Evangelist's Visit.

Dear Baptist: At the appointed time, 4th Sabbath in October, we received our promised visit from our District Evangelist, Rev. W. G. Curry.

Some of us, at least, can appreciate our system of missionary labor more than before he came. He preached two excellent sermons in our church; one in a neighboring one, and spent a day visiting from house to house among our members. I think all were pleased with him, and glad that he came. He was encouraged to appoint a meeting for the following Sabbath, for the purpose of re-organizing our Sabbath school.

I know he will rejoice to learn that some of the members met, and with them gathered a good number of interesting looking children, which proves that it is not the fault of the "little folks" when Sabbath schools fail. I do hope when our good brother comes again (as he promised to do soon), he will not find us so comfortably asleep as on this occasion.

We certainly ought to support our evangelists by our prayers, our money, and by letting them see the result of their efforts in the building up of our Master's cause. Could we know the sacrifices they make in leaving their loved and loving families, and in suffering the ties that bound them to their churches, as beloved pastors, we certainly would be aroused to do our full duty.

Camden, Wilcox Co., Ala., Nov. 8.

Personal.

Dear Baptist: On Sabbath last, November 1st, Bro. B. E. Williams preached his closing sermon for us at Georgiana.

He leaves to-morrow morning, November 14, for his new home and field of labor as pastor of the Baptist church at Jefferson, Marengo Co., Ala.

Bro. Williams is young in the ministry, but a devoted and zealous worker in the Lord's cause.

His loss to our church and community carries a feeling of regret to every heart; but the reminiscence that our great loss will be a blessed gain to his church and community, to which he is going, is some comfort. Our deep sympathy and earnest prayers go to our dear brother and his lovely family, to their new field of labor. We do devoutly commend them to the grace of God, and to the sympathy and co-operation of the brethren and sisters with whom God has called them to work in his vineyard.

May the Lord call many such earnest laborers from the legal profession to the higher and nobler work of the Gospel ministry.

J. E. BELL, Pastor.

Georgiana, Nov. 13th.

Revivals.

Dear Baptist: After my arrival home from Liberty Association, I held a meeting of a few days with my home church, Hoboken, with Brethren Fox, McCasky and Miles, resulting in great good to the church and community. Nine were received for baptism, and others professed hope. A ten at a meeting with Bro. F. H. McGill, at Nanafalia, much interest was manifested, and one received for baptism, and Bro. W. A. Parker, son of our much lamented brother, Eld. W. J. Parker, licensed to preach the Gospel. He will make a valuable acquisition to our ministry.

From there I went with Bro. C. J. Miles, to the Flat Woods of Marengo county, where we will soon have a house of worship built and a church constituted.

I leave home to-morrow on my tour, sent you for publication two weeks ago. Hope on my return to send you some subscribers.

P. E. KIRVEN.

Hoboken, Oct. 31.

Fellowship.

The [non-ritualistic denominations] differ from us chiefly in the fact that they consider the Lord's Supper a test of Christian fellowship. This is shown:

1. In the fact that they sometimes discipline their members by excluding them from the table.

2. In the fact again that they consider our refusal to commune with them as a declaration on our part of a want of Christian fellowship. True, they as well as we, make a distinction between church fellowship and Christian fellowship; for they have Christian fellowship for many a converted person who has not as yet been baptized and joined a church; and whom they do not invite to their communion table. But not doubting that they are themselves proper church members, and noticing not unfrequently that individuals are debarred from the table because they have lost the Christian fellowship of their brethren, they naturally and capably jump to the

conclusion that we refuse to commune with them because we lack confidence in them as Christians.

On the contrary, we deny that the Lord's Supper was designed to show Christian fellowship, because it is:

1. A conscientious man could never commune with a stranger, nor even with an acquaintance whom he did not thoroughly know and approve. If the ordinance is designed to show personal Christian fellowship, how could the members of a church as large as Spurgeon's ever transcendently commune?

2. The Scriptures say we commune with him, not fellowship, but the Lord's death. 1 Cor. 11:26.

3. Least of all, is it a means of showing dis-fellowship. With a brother who has trespassed against us we are to deal, not refusing to commune with him, but by taking the steps prescribed in Matt. 18. And we are to show our disapprobation to those in disorder not by refusing to commune with them, but by arranging them before the church.

4. Of course, fellowship is implied; but it is a technical church fellowship. The organization essaying to commune must be a Scriptural gospel church; and the individuals in it must have obtained membership according to the terms of the gospel—viz., by profession of justifying faith in Christ; by baptism; and by a vote of the church. If the church is of the Scriptural faith and order, and all the members have been admitted in accordance with these Scripturally required forms, a communicant may approach the Lord's table spread by such an organization, because it is a gospel church authorized to spread it, and a lawful member authorized to partake at it. He need not wait until he can thoroughly know and approve every member of it; nor need he be embarrassed though he has serious reasons to fear that some who may commune with him have a name to live while they are dead. There is a technical church fellowship among all the members that remains intact until disrupted and annulled by the discipline of the church. This fellowship is always implied when a church celebrates the Lord's Supper. Besides this there is none other, unless it be that expressed in 1 John 1:3: "our fellowship is with the Father, and with his Son Jesus Christ."—P. H. McIL.

The Responsive Cord.

Rev. J. William Jones, in an address before the National Sunday-school Convention, Atlanta, Ga., related the following incident: In the early spring of 1863, when the Confederate and Federal armies were confronting each other on the opposite hills of Stafford and Spotsylvania, two bands chanced one evening, at the same hour, to begin to discourse sweet music, on either bank of the river. A large crowd of soldiers of both armies gathered to listen to the music, the friendly pickets not interfering, and soon the bands began to answer each other. First the band on the northern bank would play "Star Spangled Banner," "Hail Columbia," or some other national air, and at its conclusion the "boys in blue" would cheer most lustily. And then the band on the southern bank would respond with "Dixie," or "Bonnie Blue Flag," or some other Southern melody, and the "boys in gray" would attest their approbation with an "old Confederate yell." But presently one of the bands struck up, in sweet and plaintive notes which were wafted across the beautiful Rappahannock, were caught up at once by the other band and swelled into a grand anthem which touched every heart. "Home, Sweet Home!" At the conclusion of this piece there went up a tumultuous shout from both sides of the river, cheer followed cheer, and those hills, which had so recently resounded with hostile guns, echoed and re-echoed the glad acclaim. A cord had been struck responsive to which the hearts of enemies—enemies then—could beat in unison; and, on both sides of the river,

"Something down the soldier's cheek Washed off the stains of powder."

Black Jews in India.

There are black Jews in India. The majority are natives of the Malabar coast, where, especially in the city of Kottahin, they reside in considerable numbers. It is said that they are the descendants of the Jews who were sent to India by King Solomon to capture elephants for his use, and to work in gold mines; and that their skins, in the course of 3,000 years, have entirely changed color, so as to make it almost impossible to distinguish them from the rest of the natives. They know little Hebrew, that language having almost died out among them. Their mother tongue is the so-called Hindi, which is used in their scriptures and prayer books. They also possess a Bible, which is not printed, but written. On the holidays, they only keep the Sabbath and passover, the Day of Atonement being entirely unknown to them. In the preparation of their food, they differ from other Jews, as during the 3,000 years' separation from the rest of their co-religionists, nearly all of their original customs and manners have died out. They live separately, to this day, from the white Jews, as the latter do not regard them as actual descendants of the Jewish race. As an answer to this, the colored Jews boast of their letters of freedom given by an ancient king of India, and another one of King Tschand-rakupta, who lived in the time of Alexander the Great. They do not call themselves "Jews," but "Sons of Israel;" and they maintain that they are in possession of a number of ancient prayer books, written by the Patriarchs. They live in great poverty, and are very ignorant, earning their living by working in the field and by day-labor. Formerly they were oppressed by the India Government; but now, under the English rule, they are free and contented. One of the English army (and a few are with the Malta contingent) they are noted for their courage and bravery.—*Jewish World*.

Degrading a Gospel Ordinance.

The Archbishop of Canterbury has recently issued a set of regulations respecting candidates for certain degrees, which, according to ancient custom, he is authorized to confer. One of these regulations requires that every candidate must send in a certificate of baptism as proof of age, although, according to an Act of Parliament passed nearly fifty years ago, a certificate of the date of birth, this making of baptism a prerequisite to the declaration of competence in English, Latin, Greek, modern languages, mathematics, and so on, is a degradation of the ordinance which leads the London *Freeman* justly to remark: "We have a right to feel offended when our Lord's institution for professing personal relation to him is thus made a stepping stone to the doorway of the temple of secular literature." But it is the perversion of the ordinance as practised by the English Church which leads to such a use of it. The true gospel ordinance would never be thus abused.

A Trifle Mixed.

We read in the London *Freeman* that the much-debated subject of the relation of children to the church and their admission to church fellowship having come before the church at Upper Holloway in a practical form some time ago, a resolution was passed determining to welcome to the Lord's table on their application for that privilege, such children as give credible evidence of their love to Christ, it being understood that admission to the Lord's table did not involve admission to church membership without further application. Acting upon this resolution, we are further informed, the pastor recently baptized twelve children, ranging from twelve to fifteen years of age, who gave good evidence of conversion. These young disciples, it seems, then, are good enough to be admitted to the Lord's table, but not good enough for admission to the church! It looks as though matters were a little mixed in the church at Upper Holloway.

Answer to Prayer.

A mother on her death-bed solemnly avowed her faith, based on God's covenant promise, that her son would become a Christian. Probably the scene, as one who knew of all has said, never left his memory, but years rolled on into decades of years and still the prediction was unfulfilled. Meanwhile a sister and a lady friend had agreed unitedly at twilight of each day to pray for his conversion. A few years ago the lady friend died, leaving the sister still to hope and pray, and now comes the news that about a month ago, the prayer was omitted for the first time in 30 years. Omitted because answered! That subject of many prayers has given his heart to Christ. Well might she whose love for a brother, and whose faith in God's promises had been so firm, say, speaking of her feelings when she received the tidings, "I came as near shouting that day as a blue-necked scoundrel, but I thought more of the dejected saints in heaven who were rejoicing over his salvation than I did of the few of us left here."—*North Carolina Presbyterian*.

Love Among Missionaries.

A pleasant little romance, involving the destinies of two young foreign missionaries, occurred during the past summer near Boston. A graduate of Amherst College and Andover Theological Seminary, having devoted himself to the missionary work and been assigned to a mission on India's coral strand, was looking around for a congenial companion, for the American Board don't like to send single young men to heathen lands, when he met the daughter of a Turkish missionary, and the two fell in love at sight. In a week they were engaged, now they are married, and such has been the gentle maiden's influence that what is southern India's loss will be central Turkey's gain.—*Springfield Republican*.

Speaking of home religious instruction, the question arises why Christian parents are so often backward in urging upon their own children the claims of personal religion. Often, in time of revival—the one who is more active in talking to others on the subject of religion will shrink from saying anything to his own children; but will feel obliged to go to the pastor or some other brother and ask him to speak to them. The Sunday-school teacher will often feel embarrassed if one of his own children is in the class to receive his counsels about the salvation of the soul. Are our home lives so inconsistent that we feel guilty of hypocrisy in talking of religion to those who know our daily conduct? That Christian must be cold indeed, who is not anxious for the conversion of his children—why then do so many of the most earnest Christians shrink from speaking to the members of their own families?

TERMS OF ADVERTISING.
 Space, 1 line, 1 week, \$1.00; 2 weeks, \$1.50; 3 weeks, \$2.00; 4 weeks, \$2.50; 5 weeks, \$3.00; 6 weeks, \$3.50; 7 weeks, \$4.00; 8 weeks, \$4.50; 9 weeks, \$5.00; 10 weeks, \$5.50; 11 weeks, \$6.00; 12 weeks, \$6.50.
 1 inch, 1 week, \$4.00; 2 weeks, \$6.00; 3 weeks, \$8.00; 4 weeks, \$10.00; 5 weeks, \$12.00; 6 weeks, \$14.00; 7 weeks, \$16.00; 8 weeks, \$18.00; 9 weeks, \$20.00; 10 weeks, \$22.00; 11 weeks, \$24.00; 12 weeks, \$26.00.
 2 inch, 1 week, \$8.00; 2 weeks, \$12.00; 3 weeks, \$16.00; 4 weeks, \$20.00; 5 weeks, \$24.00; 6 weeks, \$28.00; 7 weeks, \$32.00; 8 weeks, \$36.00; 9 weeks, \$40.00; 10 weeks, \$44.00; 11 weeks, \$48.00; 12 weeks, \$52.00.
 3 inch, 1 week, \$12.00; 2 weeks, \$18.00; 3 weeks, \$24.00; 4 weeks, \$30.00; 5 weeks, \$36.00; 6 weeks, \$42.00; 7 weeks, \$48.00; 8 weeks, \$54.00; 9 weeks, \$60.00; 10 weeks, \$66.00; 11 weeks, \$72.00; 12 weeks, \$78.00.
 4 inch, 1 week, \$16.00; 2 weeks, \$24.00; 3 weeks, \$32.00; 4 weeks, \$40.00; 5 weeks, \$48.00; 6 weeks, \$56.00; 7 weeks, \$64.00; 8 weeks, \$72.00; 9 weeks, \$80.00; 10 weeks, \$88.00; 11 weeks, \$96.00; 12 weeks, \$104.00.
 5 inch, 1 week, \$20.00; 2 weeks, \$30.00; 3 weeks, \$40.00; 4 weeks, \$50.00; 5 weeks, \$60.00; 6 weeks, \$70.00; 7 weeks, \$80.00; 8 weeks, \$90.00; 9 weeks, \$100.00; 10 weeks, \$110.00; 11 weeks, \$120.00; 12 weeks, \$130.00.
 6 inch, 1 week, \$24.00; 2 weeks, \$36.00; 3 weeks, \$48.00; 4 weeks, \$60.00; 5 weeks, \$72.00; 6 weeks, \$84.00; 7 weeks, \$96.00; 8 weeks, \$108.00; 9 weeks, \$120.00; 10 weeks, \$132.00; 11 weeks, \$144.00; 12 weeks, \$156.00.
 7 inch, 1 week, \$28.00; 2 weeks, \$42.00; 3 weeks, \$56.00; 4 weeks, \$70.00; 5 weeks, \$84.00; 6 weeks, \$98.00; 7 weeks, \$112.00; 8 weeks, \$126.00; 9 weeks, \$140.00; 10 weeks, \$154.00; 11 weeks, \$168.00; 12 weeks, \$182.00.
 8 inch, 1 week, \$32.00; 2 weeks, \$48.00; 3 weeks, \$64.00; 4 weeks, \$80.00; 5 weeks, \$96.00; 6 weeks, \$112.00; 7 weeks, \$128.00; 8 weeks, \$144.00; 9 weeks, \$160.00; 10 weeks, \$176.00; 11 weeks, \$192.00

Alabama Baptist.

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

S. S. PERIODICALS.

Why not order all your Sunday school periodicals from the American Baptist Publication Society, 1425 Chestnut Street, Philadelphia, Pa. In addition to their own Publications, they can furnish any paper published in the United States at publishers' rates. Give them a trial.

"The Alabama Baptist complains that THE INDEX does not reach its We can only say that we regret the fact, and cannot account for it. We mail our paper regularly to the Alabama Baptist. We are happy to add that the weekly visits of our esteemed contemporary never fail us. We are glad that the mail does not fail in both directions."—Index.

We can explain the matter to our contemporary in a few words. The ALABAMA BAPTIST has two offices, one at Marion, the other at Selma. The Marion office does not receive the Index as it did formerly. We would be thankful if all our exchanges would send us two copies, and we will be glad to reciprocate the favor.

LIGHT AND DARKNESS.

In our favored land Science and Religion may go hand in hand. Christianity has nothing to fear from the progress of the race. Not so with the mythologies of Heathendom. At the touch of the sunlight the misty specters that brooded over the nations for thousands of years are scattered into thin air. When the Micado invited American teachers to his empire, he unwittingly signed the death warrant of the popular gods. The Buddhist priesthood find the spread of European science in Japan very prejudicial to their influence and interests.

MINISTERIAL EDUCATION.

Rev. E. Judson urges the following reasons to inspire liberality in the cause of ministerial education:—
1. The mass of those who enter the ministry are sons of the poor. A man must be a good preacher, or no money, however great the amount, could secure him respect as a pastor.
2. There is a demand in our churches for clear and intelligible preaching. Some say education removes a man from the masses; but on the contrary, it gives a man clear views that the poor as well as the rich can understand. Thorough education makes a man intelligible even to the most uncultured.
3. The stability of the pastoral relation would be increased by a more highly educated ministry.

CHURCH WORK.

A New York paper makes a suggestion in regard to church work which is reasonable and well worth trying:—

"Has your church so organized its work that every person within the limits of its local influence has the gospel carried to him? We would like to know how many churches there are. We should like to know the story of a church in which the roll is kept not merely of its members and families, but of its non-members."

Few Christians have ever considered how large a number of people never go to church; it is computed that in the great city of London two-thirds of the people have not even church accommodation.

SUNDAY SCHOOL NOTES.

Helps in Teaching: Love to the child and a love to teach; the pupils' confidence; personal co-operation of the parent; the sympathy of fellow teachers and the Spirit of the living God.—H. F. Smith.

Hindrances in Teaching: These are of two kinds, personal and circumstantial. The personal hindrances are, the non-expectation of results by the teacher; favoritism in the class; too much confidence in boy nature; and the multiplicity of helps. The circumstantial hindrances are, lack of interest by parents; poorly planned Sunday school rooms; excess of appliances; and criticisms by those who never come.—D. C. Potter, N. Y.

S. S. Aims and Hopes: Resting on the Spirit of God, guided by the Word of God, and watching for opportunities, it is our aim and hope to win every child's soul for Jesus.—W. Rollinson.

The Best Teachers: Dr. Rambeau affirms, speaking from his long experience as a teacher, that there are deep principles held by Baptists that make them, independent of scholarship, the better teachers. Their individualism, soul liberty, freedom

from fetters of the past, peculiarly fit them to teach.

S. S. Progress: At the Ohio S. S. Convention Mr. Rhoads, the Corresponding Secretary, stated that there were more schools, more church members engaged in the schools, and more giving throughout the State than ever before. The total Baptist Sunday school attendance in Ohio was put at 62,000; conversion last year 2,000. Among the statistics collected was the number of S. S. scholars attending preaching. The result showed that the numbers of the scholars found at preaching services is double that of the church members in the schools. The Secretary had spent much time in holding institutes and other Sunday school meetings in different sections of the State. An interesting and spirited discussion followed, which brought out the necessity of requiring scholars to attend the preaching of the gospel, and deprecated the expenditure of Baptist strength in union schools wherever a denominational school was possible.

SOCIALISM.

While Prussia and Russia have been attracting the world's attention by their martial prowess, an insidious yet fearless enemy at home has been busy in the endeavor to subvert the foundations of both their imperial thrones. The Socialists of the one empire and the Nihilists of the other seem to be the same party under different names, and no doubt with some distinctions of local policy. Their purpose is "the destruction of the present economical organization and inequality which constitute (according to their convictions) the root of all the evils of mankind." They hope to establish equality, fraternity and liberty either by despoiling the rich of their distinguishing advantages, or else by breaking up the State and all social institutions, and reconstructing them upon some better plan. They claim the right of revolution and threaten the officers of State with assassination, if their members are punished or their claims are denied.

The number of the Anarchists cannot be fixed with any degree of certainty. In his speech on the Anti-Socialist Bill, Prince Bismark estimated that there are 60,000 of them in Berlin alone, or one-sixth of the population of the Prussian metropolis. They abound in Russia where already they have assassinated several poisonous public officials. Not less than 10 of them are now confined and awaiting their trial, at Odessa. They have endeavored to kill Prince Bismark, the Emperor William, and recently also the king of Spain, for the society under the name of the Internationalists, exist also in that monarchy. They have a number of journals, all of them characterized by the violence of their tone, and possessed of a wonderful tenacity of life, for no power is they suppressed by the police, they reappear under another name. Recently the President of the Berlin police, on the strength of the Anti-Socialist Bill, has dissolved four Socialist societies in that city, and prohibited thirty-four Socialist books and pamphlets, published at Berlin, Leipsic, Zurich, Brussels, Pesth, and Chicago. The interest of virtue, order and civilization itself it is to be hoped that the powers that be will be able to suppress this wide-spread and dangerous conspiracy against whatever things are pure, lovely and of good report. The conflict is for the health and the soul. An eminent German jurist warns his countrymen that unless Socialism be quashed a revolution in 1890 will throw that of 1789 far into shade.

OUTSIDE TESTIMONY.

A friend asks us: "What testimony ought a church to receive in a case of discipline? Ought a hearing to be given only to church members, or ought testimony from other persons to be admitted also?"
We have no hesitation in saying, reply, that a church ought to avail itself of whatever testimony it can get, which will certify to the facts of the case. If the accused members have every opportunity for establishing his innocence. If he is guilty, the church ought to use every available means for preserving its purity and for protecting itself from an unhallowed and pernicious association. In either case the testimony of credible witnesses ought to be received. The case cannot be decided unless we get at the facts, and the facts can be reached unless by questioning those who may be acquainted with them. That the offence has not been witnessed by any church member ought not to shield the criminal, if the persons who do testify are reliable, and their narrative is credible, and the accused party cannot rebut the charge.

It is natural that in such a case the members of a church should be unwilling to have outsiders' appear in conference as accusers of one of their communicants. We should hesitate to admit such an intrusion into the church which is "a garden enclosed

and a fountain sealed." This, however, can be avoided by the appointment of a committee of investigation, composed of judicious and unbiased men, and by the use of depositions, if necessary, from the witnesses. Then the church may judge for itself of the value of the evidence, and act accordingly. It would be intolerable that a church should be constrained to keep in its fellowship a person notoriously guilty of a scandalous sin, and endorse him, simply because some of its own members had seen him commit the act. For there are some offences, and those the greatest, in which the testimony of Christians cannot be obtained; for Christians do not frequent the places or the companies in which such sins are committed. Such sins can only be dealt with as matters of common report. And the Scriptures authorize the use of this kind of testimony in such cases. Thus the Apostle Paul in rebuking the Corinthian church for its laxity of discipline, 1 Cor. 5:1-5, said: "It is commonly reported that there is fornication among you." And upon this kind of evidence he passed judgment upon the offender.

The purity of discipline is essential to the life of the church. When the multitude of believers are of one heart and one soul, then does God send the Holy Ghost upon them. Acts 2. When they abound in virtues and graces, this is a convincing sign to the world of the truth and power of religion, and thus the holy doctrine of Christ is commended by the example of his people.

"BY THEIR FRUITS."

The workings of a system afford the best test of its character. When its results are evil, the cause which produces them cannot be good. Tried by this criterion, Romanism presents little to commend itself to those who have learned what the Spirit of Christ is, and who may thence infer what that of a true church of Christ must be. The intolerance of Romanism is as notorious as "the gentleness of Christ" is proverbial. Nor do we need to go to the Dark Ages to discover proofs of the inhumanity and fierce fanaticism of those who belong to that communion. The advance of the Gospel among the Latin Nations is every day bringing to light new evidences of the anti-Christian temper of the religious teachers in Southern Europe.

The Pope recently avowed that he would suppress Protestantism in Italy, if he had the power. In the meantime, the priests are using such appliances as they can lay hold upon. They have hindered Dr. Taylor in every possible way, in the fitting up of his chapel at Rome; and all who have labored upon the building have been put under the ban. The effort has been also made to drive out the English Baptists from the church they bought at Tivoli. When the costly repairs had been completed, Rev. James Wall and his assistant, Grassi, opened it for divine service; but were beset by a mob, instigated, it is said, by the Bishop of Tivoli, which disturbed their worship by barking, stamping, coughing and hissing, until the evangelists were compelled to retire. The Catholic Review refers to the outrage with manifest complacency. Similar efforts are being made to silence our evangelist Bellandi, at Venice; he was driven from one locale, and at that where he now preaches efforts so serious have been made to break up his meetings, that he with Dr. Taylor was obliged to summons the police for his protection, and the next day to lodge a complaint with the city prefect.

One case, reported by Dr. Taylor, shows that the Romanists of Modena are more opposed to Protestant Christianity than to Infidelity itself. At one of his out stations Martelli recently baptized a venerable man of nearly eighty years of age, who before his baptism read a confession and renunciation of the infidelity to which he had been a victim. For embracing the gospel this aged convert has suffered many persecutions, including the burning of his ricks and hedges; at the hands of the so-called religionists of the country, who are very willing that a man shall be an infidel and a rake, but cannot suffer him to be an evangelical Christian. Those who incite such outrages are worse than the blind leaders of the blind; they are the servants of Satan.

But the most odious expression of Romish malignity has been made in Spain. The victim, a Protestant pastor in Alcoy in Valencia, Ben Oliei Tani, protected a dying Protestant woman from molestation by a Romish priest. A charge was trumped up against him, and he was arrested, sentenced and lodged in prison for two months. The treatment he there received is thus described by a Spanish Liberal journal, which challenges the ministerial papers to deny the truth of the charges: "His prison is very small, damp, hardly with any light or air at midday, the walls bear traces of human blood, the roofs are eaten up by foul insects, of which numbers are visible on the walls, at night these insects attack the wretched prisoner,

causing sharp and unceasing pain from the stings. He has not been allowed, like other prisoners, to use one of his own beds, but has to sleep on a hard and filthy board. He begged that for mercy sake the door of his prison might be left open to allow him to breathe air freely during some hours at least, and this petition was denied. He eats on the floor without knife or fork; he does not allow him any light, and he is obliged to drink water out of a foul jug which would make any dog recoil in horror." The silence of the ministerial journals is regarded as a virtual acknowledgment of the truth of these charges. And this thing is not done in a corner. The stolid fanaticism of priest and people is shown in the fact that the persecutions of the Dark Ages are practiced in a manufacturing city of 27,000 inhabitants in the province of Valencia!

It is preposterous to claim that people who act in this manner are Christians—disciples of him who came not to destroy men's lives but to save them. It is impossible that that religion which by the edge of the sword and the terror of the prison and the chain. It is impossible that those ecclesiastics can be Christ's ministers, who never guide their people by the Word of God, but on the contrary inflame them with pitiless malice and even murderous rage against the preachers of the Gospel. "By their fruits ye shall know them. Do men gather grapes from thorns, or figs from thistles?"

OURSELVES AND OTHERS.

In a lithographed Circular of Messrs. James P. Harrison & Co., the announcement of the new Editorial staff, Drs. Tucker, Fuller and Henderson, is followed by the following complimentary allusion to our State: "We desire that the Index shall visit every Baptist home in Alabama, and that all our brethren shall receive its benefits under the editorship of the able Christian gentlemen referred to." It is rather trying to our modesty to learn that the Index desires appreciative readers in our State rather than in any other, even its own. Of course our people will recognize the commanding claims of their own paper; in connection with it they will do well to take others representing the States in which they are interested,—all of which are well worthy of their favorable consideration. The Southern Baptist Press was never more ably conducted than it is at the present moment.

FIELD NOTES.

"I do my best on every Baptist I meet, to get him to subscribe for the ALABAMA BAPTIST.—J. T. Watson, Oakley Street."

"Remember that the subscription price of the ALABAMA BAPTIST is now only \$2.00 a year. Inform your brethren of the reduction, and ask them to subscribe for it."
—Rev. W. B. Crumpton and family, of Meridian, Miss., are now on a visit to their old home in Dallas county, where they arrived last week. Bro. C. will remain for three or four weeks; his family, perhaps, for a longer period.

"Received for Dr. Wilson's family: Livingston Sunday-school, \$10; Mrs. S. Watson, \$5; Sumterville Sunday-school, \$1.80. Many thanks to those who have responded. Shall we not hear from many more?—J. O. B. Leary, Mobile, Nov. 14."

"Bro. Bishop held a protracted meeting at Big Sandy last week, which resulted in the addition of 4 by experience, 1 by letter, and 1 by restoration. Others professed who did not join. It was considered the best meeting that has been here for some time.—J. H. Payne, Hull, Nov. 10."

"You can't imagine how glad I was to see that you had reduced the price of the paper. I have been trying to get subscribers for you, but they would say, 'It is too high.' I think this step will bring you success, and you may rest assured that I will do my best for you.—J. H. Payne, Hull, Ala."

"A special request:—Will not every pastor who reads this announce from his pulpit that the subscription price of the ALABAMA BAPTIST has been reduced to only \$2.00 a year, and make an earnest effort to place a copy in every family in his church? Help us, brethren, and we will help you."

"We are requested to publish the following extract from the minutes of the last session of the Central Baptist Association: "By request of Coosa River church for advice relative to Sim. Melton, who has been excluded, but is still preaching, this body would advise that the church have him advertised in the ALABAMA BAPTIST and the Rockford Enterprise."

"Bro. P. M. Bruner, of Georgiana, sends us a banana, 'as natural as life,' grown in his own garden. He says that the bush bloomed at fifteen months old. Thank you, Bro. Bruner. You are the first to send us anything whatever grown on his place. Who will be the next? A few four horse-wagon loads of corn would be very acceptable."

"Will you allow me say, I think you ought to reduce the price of your paper to ministers?—J. S. Ford, Akron, Ala. We would do so with pleasure if our subscription list would justify it. If we should reduce the price to ministers to \$1.50, the paper would not pay expenses. We will, however, give any minister credit for one year on his subscription, who will send us ten names, new or old, and \$20.00.

"Please accept my earnest wishes for the increased circulation of your excellent paper. I do know it is the best paper I ever read. It is akin to a heavenly messenger visiting one's household. I never feel satisfied till the whole paper is perused. I can now read it with greater interest, because I have seen the man by whom it is controlled and know that he is the right man for the place. I will send you money with this for the paper for another year, although my time is not yet out. Nardo I want it to be out.—Mrs. Laura A. Finckle, Buena Vista."

"An interesting protracted meeting was begun at Providence church, Dallas, Tex., on the 9th and closed on the 17th inst. Three were added to the church by experience and baptism. Rev. E. P. Baber, District Evangelist of the State Board, did the preaching from Sunday until Friday. Our venerable and esteemed brother, Rev. C. J. Miles, of Hoboken, Marengo county, preached the opening sermon of the meeting on Saturday, the 9th. Rev. W. B. Crumpton, of Meridian, Miss., former pastor at Providence, preached the concluding sermon on Sunday, the 17th."

"Bro. John Mason, of Citronelle, Mobile county, sends us a copy of the letter which he wrote to have been written 'by our blessed Lord and Savior Jesus Christ—found 84 miles from Iconium, 65 years after our blessed Savior's crucifixion, transmitted from the holy city by a converted Jew, faithfully translated from the original Hebrew copy, in the possession of the Lady Cuba's family at Mesopotamia. The letter was written by Jesus Christ, and found under a great stone, both round and large, at the foot of a cross 84 miles from Iconium, near a village called Mesopotamia. Upon this stone was written and engraved: 'Blessed is he that shall turn me over.' Bro. Mason desires to know what we think of the letter. We don't know who wrote it, or why it was written, but we are very sure that Christ had nothing to do with writing it. The pretended letter is not worth a thought."

A Church Constituted.

Revs. Rolly Spinks, A. M. Perry, and the writer, were invited to meet at the school house, in the Latham settlement, 9 miles south of Randolph, Sunday, Nov. 17, 1878, for the purpose of constituting a church in said community.

Bro. Spinks failed to make his appearance. Notwithstanding the inclemency of the weather, Bro. Terry and the writer, met a respectable congregation and proceeded to business. Bro. Perry was invited only the day before. He expected to have preached a funeral sermon at one of his churches the same day we met at the school house, and had so prepared himself. Upon his arrival at the school house, and not finding any one dead there, he concluded his sermon would not be appropriate; therefore he excused himself from preaching at all, which task the writer had to perform.

The Presbytery was organized by Bro. Perry being unanimously elected chairman, (the writer voting for him), the writer unanimously elected secretary. (Bro. Perry voting for him). Upon an invitation being given, seven members presented themselves for membership, and upon examination of their credentials they were found to be orthodox and declared to be members of a new church, to be known by the name of Pleasant Grove. They were constituted under the Articles of Faith in the Unity Association, and will petition that body for membership at the next meeting of the Association. Nine or ten other members will join, by letter, at their first meeting, making 16 or 17 to commence with.

The writer was called to the pastorate of the church. There is a good deal of material to work upon, and the prospect is flattering to build up an interesting church.

H. E. LONGCREER.
Randolph, Nov. 18th.

From Shelby County.

Dear Baptist: You have heard of our calamity at Montevallo, in the loss of our beautiful house of worship. A deficient timber, at the back end, giving away and dragging the tower after the falling roof, was probably the cause. The generous community have spontaneously offered us most liberal assistance in rebuilding, but they are few in number, and with all the outside aid we can hope for we shall have a struggle to rear the walls again, and re-roof the house. We are not, however, in despair.

At Columbia, we have met with a still greater loss in the death of the Hon. Wm. M. McMath. Our honored brother was a young man of transcendent talent, already, at the age of 30, scarcely second to any one in the State in mark as a lawyer or politician. The county and a large part of the State, were proud of his talents, virtues, and great promise. Learned in the law, ready, logical, and dignified, there was nothing to which he might not aspire. His long illness was borne with a fortitude and resignation truly extraordinary. I had conceived a fondness for him that words could not express, and looked to him as a large part of the hope connected with our cause in this part of the State. But, alas, he is gone! Upon whom shall his mantle prove to have fallen?

I hope soon to perfect arrangements, to relieve me again from secularization. With restored health I trust may hope for many years of activity, though well up in the fifties. The country is making abundance, and although prices are going down rapidly, the abundance, all for distribution, will compensate. A man, out of debt, will never feel depreciation in the price of cotton and other products, nor even the debtor. If this world of ours would just cease from wars, we should soon have a natural

GODEN'S LADY'S BOOK for December. "Phila."

The subscription price has been reduced from \$3 to \$2 per annum. A new style of book is exhibited; it is in the form of a bunch of keys. The frontispiece is a picture from Scott's Monastery. There are colored fashion plates, among them a style of low-necked dress for evening parties which we hope will not prove popular. Goden under the new regime loses nothing of its ancient prestige.

FRANK LESLIE'S POPULAR MONTHLY for November.

This is the closing number of the 6th volume of this periodical. New features and new attractions are announced for the forthcoming volumes, and now is the time to subscribe for the year 1879. A year's subscription to this publication will make an acceptable holiday gift. The December number is crowded with good things. The opening article is on Afghanistan, England's new antagonist, by W. S. Chase. The article is replete with interesting information. It is illustrated with 15 engravings. F. L. Benedict's novel, Norman Desborough's Son, is continued. There are several complete stories of interest. Among the other papers are, The Buried Cities of the East—Excavations around Nineveh and Babylon (profusely illustrated); Richard Brinsley Sheridan, by Henry Barton Baker, and Washington Irving, by R. B. Kimball; Glimpses of Old Spain, by N. Robinson; A Frightful Test, by W. E. McCann, and several others. The miscellany is comprehensive. Annual subscription \$3, postpaid;

single copy 25 cents. Each number contains 128 quarto pages, and the present one has 173 handsome engravings. Beautiful and substantial Binding Cases are ready at the close of each volume. Price 75 cents. Address, Frank Leslie's Publishing House, 53, 55 and 57 Park Place, N. Y.

Pleasant Hill Church.

Dear Baptist: I took the pastorate of this church the first of January last. It is located about ten miles northeast of Havana. On Saturday before the first Sunday in October, we commenced a protracted meeting with this church, which continued eight days, at the close of which I baptized eight persons. The meeting was characterized by warm and earnest preaching and fervent prayer, and rejoicing on the part of the church. In the early part of the meeting Bro. Tubb preached two effective sermons. Also Bro. Bishop too, with his usual zeal and good effect. Bro. Terry, a young Methodist brother, did good service in the meeting, in the way of earnest prayer and talking to the mourners. J. S. FORD.
Akron, Ala., Nov. 15, 1878.

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millennium—the earth would yield her increase in superabundance, and God, even our own God, would bless us, and all the earth would hear Him. E. B. T.

American Denominations.

The following table has been compiled from latest reports, the figures representing the strength of the different denominations in the United States:—

Adepts	40,000
Anti-Mission Baptists	40,000
Baptists	2,024,224
Church of God (Winebrennians)	30,000
Congregationalists	365,658
Disciples (Campbellites)	359,000
Episcopal, Protestant	298,534
Episcopal, Reformed	15,000
Free-Will Baptists	74,851
Lutherans	300,000
Mennonites	42,015
Methodist Episcopal	1,573,287
Methodist Episcopal, South	722,346
Methodist Episcopal, Africa	214,866
Methodist Episcopal, Zion, Africa	200,000
Methodist Episcopal, Colored	80,000
Methodist Evangelical Association	105,013
Methodists, Free	19,232
Methodists, Independent	12,000
Methodists, Primitive	113,405
Methodists, Protestant	113,405
Methodist Episcopal Union (Col.)	2,550
Moravian	25,000
Presbyterian, Cumberland	9,212
Presbyterian, North	557,674
Presbyterian, Reformed	10,250
Presbyterian, United	112,560
Reformed, Dutch	75,331
Reformed, German	154,955
Roman Catholic	5,000,000
Sixth-Day Baptists	7,350
Unitarian	50,000
United Brethren	143,841

* Including 200,251 members of organization.
† Entire Roman Catholic population.

Religion and the Working Men.

I have been hearing about working men and about the violence of working men. I am not afraid of working men. My Master was a workman. The Lord Jesus Christ was a carpenter. He worked at the bench and was as poor as any man to-day—so poor he had not where to lay his head, and the system he started begins with its first verse, "Blessed are the poor, for theirs is the kingdom of heaven," and when the object of Christ's mission was asked for he said, "The blind see, the deaf hear, the lepers are cleansed, the dead are raised, and the poor have the gospel preached to them." Christianity is the only system that cares for the poor. There are men sometimes, who have control over masses of people and tell them Christianity is not the poor man's friend. I tell you what religion has done to civilize this earth has been by being the poor man's friend. Jesus, the great Captain of our salvation came from above and laid himself down beside us—his great heart of sympathy beside our heart. He came down, and you can not find a man on earth poorer than he was. He had not where to lay his head, and from that platform of lowliness down in the midst of that society he lays the arms of his humanity beneath the lowest of the low and the poorest of the poor, and then rising in the majesty of dominion he raises mankind up to the throne of God. Blessed be God for such a Savior, for such a king of salvation, even Jesus Christ the Lord. Now that system cannot fail which binds itself to humanity.—Bishop Simpson.

"Hold on to the Word of God." There is peculiar significance in a statement made at the Eighth Triennial Conference of Baptist churches in Sweden, in June last. The speaker was formerly a Lutheran preacher. He said: "Brethren hold on to the Word of God. For some time I tried to prevail upon the Baptists to throw open the communion table to the un baptized; but it was under a desperate effort to suppress my own convictions. So I say, hold on to the truth of God, and God will use you to bring many like myself into full light."

Is this an uncommon case? Probably not. Who can tell us how many there are in our own land, struggling as did this Swedish Lutheran? If it could be ascertained with any degree of accuracy, we should very much like to know. We could wish all such—if such there be—the same happy deliverance which this speaker had experienced. The steadfast hold on the Word of God which he urges on Baptists, is the best way to bring such "into full light."

A Strong Church.

A church is strong and successful just so far, and only so far, as it accomplishes the purpose of church organization. That purpose is the propagation of Bible truth, and the cultivation of the spirituality and spiritual power of its members. Now that man may belong for years to a large and wealthy church, and his connection with it not result in the increase of his knowledge or spirituality. On the other hand, the members of a church may be few and poor, and yet the character of that church be such that each one uniting with it is advanced in Christian truth and in spiritual life. And if this be so, this small and poor church is a strong and successful church.

Let it not be thought, then, that because a church is small and poor it can amount to nothing, and is a failure. It may be a strong church nevertheless. And though the members of a church be not increasing in numbers or in wealth, if they are increasing in spirituality the church is becoming all the while a stronger church. This is the first thing to be desired regarding a "feeble" church—not that it may become larger and wealthier, but that its character may be more spiritual.—Ev.

The Jordan is not far off. A few more breathings of the air of the wilderness, a few more struggles with the difficulties of the way, a few more steps across the dreary sands, and then we are at home forever!—Bo-nar.

THE SUNDAY SCHOOL.

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(Prepared expressly for this paper.)

Lesson for December 1, 1878.

THE LORD'S SUPPER.
Luke 22:10-20.

GOLDEN TEXT.—As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11:26.

EXPOSITION.


INTRODUCTION.—The Lord's supper was established, it is generally believed, on Thursday night, after the annual celebration of the Passover. Jesus had left the temple on Tuesday afternoon and, after the conversation in regard to the destruction of Jerusalem and the Judgment on Mt. Olivet, had gone to Bethany where he probably remained secluded and resting during Wednesday. On Thursday about 6 o'clock p. m. he "sat down" with his Apostles, to eat the Passover. The teacher should, by all means, read of the origin and intention of this feast in Exodus 12: 13; 23:14-19; 34:18-26; Lev. 23: Numbers 9:1-4; 28:16-25; and Deut. 16: 1-8.

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