

Alabama Baptist.

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JOHN L. WEST, PUBLISHER.

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

"KIND WORDS."

We have failed, of late, to notice this excellent little paper editorially, not for want of interest in it, but because we have thought that it did not need any special commendation at our hands. **KIND WORDS** is a paper that speaks for itself, wherever known, and truly needs no commendation. It has but to be seen to be admired. It is a useful paper. It has done much good in our denomination, both in the cause of personal religion and denominational information; and it should be liberally patronized by all of our schools, especially as it always gives more than value received to those who subscribe for it.

THE SCHEME OF PROVIDENCE.

God as the Lord of Providence gives testimony to the Word of his grace.

All things are embraced in the plan of Providence—the smallest, the greatest. Providence has the scope of the sunlight, and the precision of the sunbeam. It directs not less the flight of the sparrow than the sweep of a star. Providence orders the world system, with all its diverse, multitudinous and harmonious objects. Providence sways the world-history with all its steady progress, and uses for its purpose even the passions and the revolts of men. Providence assigns to the family and the State their own orbits, as well as to revolving worlds. Providence impresses upon the intellect its law of development, as well as upon the unfolding seasons.

No such order as we see on earth could subsist were it not for a Divine plan and a Divine maintenance and direction. The ship which drives on to port, whatever winds may blow, or waves may beat against it, shows the guidance of a strong and skillful hand. So amid all agitations of passion and war, the advance of the world in order and liberty shows that it is piloted by God.

The plans of men are arrested by death—the policy of nations is frustrated by decay or limited by territorial dimension. Of an illustrious company of Englishmen who met at the close of the year 1844, Carlyle alone is now numbered among the living. The world plan which we see and of which we form a part embraces all individuals and all nations, runs on continually with time, and encompasses all space. What God created he sustains and carries on to its destined end.

But now, salvation is the great employ of Providence. That first promise in the Garden of Eden, that the seed of the woman should bruise the serpent's head, sketched the history of mankind. Everything should subserve God's purpose of Redemption. At the centre of civilization first rose the temple and then the cross, as a shining beacon of mercy; and around these hallowed signs the nations rose or fell, as they subserved or opposed God's redeeming purposes.

And as oftentimes some little thing, a look, a word, throws light upon a character, or explains a history, so here trivial events are of moment. The blunders in Jacob's tent, opened to Israel the land of Goshen and the learning of Egypt, and the statesmanship of Moses. The chance gleaming of a field was the occasion from which sprung the splendid line of David. The tear upon a woman's blooming cheek and the restless night of an Oriental Despot saved God's people from the Persian sword. When the cross was erected, every minute particular had its place in a world plan, the garment, the bitter gall, the cry, "Thirst." In the Providence of Redemption there is nothing small. God uses even the things that are not to bring to nothingness the things that are, that no flesh should glory in his presence. He plants immortality in the sepulchre, and erects the cross upon Golgotha, the place of the skull. Everything is subsided to Redemption.

Such is the royal policy by which these modern times are controlled. The minor events by which salvation is advanced belong to the department of personal experience. Personal joys and sorrows, cares and hopes, gains and losses—all things are working together for good to them that love God. And oftentimes the smallest events have come to them attended with the richest blessings. "With the awakened man," says Tholuck, "the kingdom over which the love of the Father rules, begins, as it were, where the five senses fail us—the inner world with its numerous voices, with its ever varying experiences and its impulses from above."

But Providence asserts itself in a larger sphere. Amid all changes, panics, revolts, wars—we see the

God's judgments steadily rising in power, wealth, influence. There are the mercantile princes, the mechanists, the products of the legislation, the colonies, the arguments which control the public opinion of mankind, and before which every barrier is steadily giving way. The decree against the strongholds of superstition and despotism is into fulfillment. "I will overturn, overturn, overturn, and he shall not be able to build it up!" The times may be troublesome, but the wall of Jerusalem is rising. The clouds may still hang about the car of Providence, but it is moving on, and we can see the revolution of its mysterious wheels, living and full of eyes. The Lord gives the testimony of his general as well as of his particular Providence to the Word of his Grace.

Yes, it is our privilege to know, and some of us from personal experience, that the bright and clear which God exercises over his creatures contemplates not only their material good, but also and above all, their salvation. Shedding light for the mind in the sublime and refreshing for the spirit in the slower, and making earth's cursed acres yield the bread of life to the wretched and perishing men!

Not half his power hath spread
The story of his grace above our head,
As his rich love exceeds our praise
Exceeds the highest hopes we raise.

"REHOLD, I COME AS A THIEF."

An article in this text has been sent to us. It is written by Dr. H. E. Faure, of Mossborough, Netherlands, and is reprinted in America from the (London) *Christian*. The author endeavors to explain away what seems to be the direct teaching of the passage; that the Lord will return to the earth unexpectedly, at a time when no man can reckon upon his coming. He holds that "our Lord's second coming is in every way for judgment and not for mercy." And he insists that our Lord promised very distinctly that he would give clear enough signs of his immediate approach, Matt. 24:32, 33, so that his saints, his Bride might "recognize" his final previous warning to *watch and pray* every needed array for his coming and *lovingly expected Bridegroom*. For this curious contradiction of the words of Dr. Faure, as it will be seen by the quotation marks, is himself responsible.

It surprises us that the Dutch Divine did not observe that, "the final previous warning" of the Lord's Advent, which is quoted Matt. 24:32, 33, relates to the destruction of Jerusalem, and not to the coming of our Lord, in the flesh. Matt. 24:34 goes on to say, "This generation shall not pass away until all these things shall be fulfilled." It is a foreboding interpretation to explain our Savior's words as apply to any other generation or age, than that to which his earthly life belonged. Hence the signs and portents, of which he forewarned his disciples, belonged to that period of time, and not to any subsequent coming.

Dr. Faure ingeniously argues, that as a thief comes to take away by appropriating to himself, therefore our Lord cannot come in that way to his people. This is a doubtful truth. But it is also true that a thief enters a house at a time when he is not expected. He comes unheralded, in the hour of deep sleep. And this is the point here made. The Lord's coming will be a surprise; as will be the outbreak of the flood, the fiery storm on the Cities of the Plain, the unlooked for visit of the householders to his servants, the midnight cry of alarm, the trap-fall on a bird, the lightning's flash out of the cloud. Luke 17:24-30, 35. Luke 21:34, Matt. 25:6. The most frequent image to represent the Judge is that of the thief in the night. Matt. 24:42-44; Mark 13:34-35; Luke 12:39; Pet. 5:10; Rev. 3:3; Rev. 16:15. Of course the idea that those who are not watchful and prepared will be surprised, is involved in the representation. The coming, unexpected by all will be dangerous only to those who are asleep. 1 Thes. 5:2-5; Rev. 16:15. Christians will have no more certain knowledge of "the time and seasons" than other men. They cannot prognosticate the approach of that day and hour, when the final judgment will take place. The only knowledge that Master of life has is coming; but whether at evening or midnight or cock-crowing or early morn, they can not tell. And therefore the injunction of our Lord, "Watch and pray, for ye know not when the season is," is a warning to all.

We cannot but think that this vagueness and uncertainty in regard to the circumstances of the second advent was wisely and kindly ordered. It admonishes Christians to be always ready. And it guards them against sensational excitement in regard to the establishment of God's Kingdom. Did not our Lord explain his reticence upon the subject, in his reply to the Pharisees, who asked him when the Kingdom of God was coming? he answered, "The Kingdom of God cometh not with observation; neither will

they say, Lo here! or Lo there! behold, the Kingdom of God is in the midst of you." You need not look for it in this place or that; it is a spiritual Kingdom and it is already established among you.

SOUTHERN OUTRAGES.

An amusing illustration of the way in which Southern outrages are manufactured is afforded by the case of Dr. Cooke, President of the Claflin University, at Orangeburg, S. C. The *Tribune* correspondent gave a detailed account of the bull-dozing of the Reverend gentleman. Two years ago, such was the statement, Dr. Cooke was put in peril of his life by a party of young ruffians in the cars. At the late election he was taken to the polls "in a wagon provided by the Democrats to bring in aged and infirm voters." And to substantiate the story, Mr. White claimed that the incident is supported by the testimony of one Democrat and three Republicans, whose names he sent to the *Tribune* editor privately, but did not feel at liberty to publish.

Dr. Cooke himself comes forward to reply. He says: "I cannot conceive how a paragraph of the same length could possibly be written containing more misstatements and false coloring than the one in question." "Not one true or fair statement is contained in the paragraph." He states distinctly that he is a Republican, but cannot fraternize with the majority of those bearing that name in South Carolina; that he never has been bull-dozed; that he did not ride in a wagon to the polls, and that he voted for Hampton because the latter is a good governor and a friend to the colored man. This exposure, as the *Nation* remarks, shows "the recklessness and unscrupulousness with which Southern troubles are distorted, colored, and exaggerated to make party capital at the North."

But the manner in which the *Tribune* meets the exposure caps the climax of calumny. The correspondent Z. L. W. "still believes" the story, "after reading Dr. Cooke's letter," that the letter was carried to the polls by the Democrats; that he was abused on the train in 1876, and that this insult, endured 2 years ago, made him vote the Democratic ticket in 1878;—all of which Dr. Cooke emphatically denies. On the other hand the *Tribune* denies that it made Dr. Cooke a political martyr. Such is the spirit in which the outrage factory is worked. The most notorious falsehoods are published to the credit of wit-

ness and good names are sent to this or that editor, who, not knowing, but is not the less ready to vouch for. And it is in vain that the community testify that the case is not so; and the "martyr" protests that he has not been outraged, and the murdered man declares, like that Methodist minister in South Carolina last year, that he is sitting serene at his own fireside. If Dr. Cooke is not a martyr, and his Methodist brother is not lying in a blood-stained grave, a great public exigency requires that they should keep quiet.

For a year and a half the *Tribune* and other papers of the same political stripe will be full of such inventions. Mr. White is travelling in the South for the purpose of gathering them. In Louisiana a "Young Men's Progressive Association" (colored) has been formed expressly, it would seem, to furnish a new supply; for their inaugural address speaks of "victims of local self-government left hanging by scores on the trees, and of the corpses of others lying about loosely to feed the vultures and prowling beasts of the forest." It is a disgrace to the Christian Church and the common sense of the American people that such stuff is credited anywhere. As the *Nation* says of Dr. Cooke's case: "It is a miserable business, and the *Tribune* ought to be ashamed of it and drop it." And what is especially mortifying to us is the assurance that not less than three Baptist papers at the North—one of them the organ of a professing national Society—will certainly gather up all this garbage, and spice it with texts of Scripture, and serve it up to us in sermons, and lectures, and *Philippics*, and *Jeremiads* just so long as the *Tribune* will furnish material for the dainty mess.

Let us, in the meantime, bear this ordeal as patiently as we can, solacing ourselves with the conviction that our scandalizers are not attacking us, but the phantoms of their own imagination; and adopting as our own the noble resolve of Plato, who, on hearing that some one described him as a very bad man, said: "I shall take care to live so that no body will believe them."

PUBLICATION SOCIETY'S PERIODICALS.

All the periodicals of the Publication Society are valuable and instructive. There probably are no denominational Sunday-school papers in the whole country that have met the success that has been awarded to the Society's periodicals. (See advertisement in this number.)

ALEX. CAMPBELL AGAIN.

We have received an article from A. E. Erwin, a friend of Mr. Alexander Campbell, taking exception to the opinion we expressed recently in regard to the latter gentleman's personal qualities and theological beliefs. Mr. Erwin wishes to know of us what was the secret of Mr. Campbell's success, if he was no more than we conceded him to be—a discursive gatherer of information and a dexterous special pleader. In our judgment these were precisely the sources of his power. Our correspondent also denies that Mr. Campbell was opposed to the publication of creeds, and further denies that the Patriarch of Bethany confounded regeneration with baptism. And he concludes by avowing his conviction that we have "not even read Mr. Campbell's works." We are thankful that in the course of his remarks our correspondent admits that we have "a right to our opinion." We hope he will also allow us the right to express it, and to say that it is unchanged.

Mr. Campbell states unequivocally that baptism is "the last act of regeneration that completes the whole, and is therefore used to denote the new birth;" and quotes upon this subject the authority of "all the ancients," who, he says, "used the word *regeneration* as synonymous in signification with *immersion*;" and also that of "the Doctors of the Church of England," who "used the words *regeneration* and *baptism* as synonymous." (*The Christian System*, printed at Bethany in 1839, pages 275, 274.) As to creeds, we understand him virtually to repudiate them all, (however inconsistent with himself, when he makes "one fact" and "one ordinance" all that is necessary to admission into the church. (*Id.* 129.) All else is superfluous. And further, Mr. Campbell objects, (and here again inconsistently, to speaking of Bible truths in any other than Bible words, i. e., to explaining what he understands by those words. (*Id.* 130.) But really we must decline to pursue this threadbare and unprofitable discussion. Mr. Campbell's attitude toward creeds makes his publications and expositions of no value, as to the beliefs current among the Disciples. These people say they accept the Bible; and so also say the Unitarians, the Universalists, the Quakers, and all other errorists, as well as the Orthodox. The question is: What do they mean?

VOTING AND NOT VOTING.

Before the Congressional investigations into the interference with the rights of the colored people, some interesting developments will be afforded by B. F. Butler, explaining how he came to be defeated in Massachusetts. The Boston *Globe* promises to adduce not less than two hundred cases of "bull-dozing." At Smith & Wesson's pistol manufactory the superintendent plainly gave the pistol makers to understand "that they were employed in a Republican establishment, and the foreman at the Papier Maché works, at Peconic, informed the workmen that those who voted for Butler "need not return to the shop." It is further alleged that managers of the suspender and rubber thread works, at Easthampton, were at the polls "watching every man's vote and talking against Butler;" reputable merchants at North Adams "were afraid to declare their allegiance to Butler for fear of being refused accommodations at the banks;" at Adams the Butler meeting, the night before the election, "was maliciously interrupted with drums and noise;" and so on. The most important case seems to be that of George Wilson, who claims to have been discharged from his position as weaver in the Highland mill at Huntington because he attended a Butler meeting.

It is clear enough that the temptation to the solid men of Massachusetts to prevent Butler from becoming their Governor, by any means in their power, was very strong; and we should not say a word upon this misconduct, if these very persons were not so clamorous for free elections—at the South. Is it not important that the constitutional amendments should be enforced in Massachusetts as well as in Louisiana? Or have the white working men of this country less sacred rights than those which belong to the colored laborers? There is nothing of this sort at the South, where the means of living are so easily attainable that the laborer is not terrified by the threat of dismissal.

So far as the controlling of the colored vote is concerned, our danger lies in a different direction, as was shown in the recent election for county officers throughout the State of Georgia. The poll-tax, which few of the freedmen cared to pay, was settled for them by the candidates, who also gave them something besides for their ballots. All over the State there is complaint that the buying and selling of votes had attained alarming proportions. So far as violence is concerned, the Northern manufacturer can control the ballot by intimidation more easily than the Southern planter can. And we think this fact will be established by the Teller Committee if their investigations shall be conducted fairly and be prosecuted in both sections of the Republic.

FIGURES FOR 1878.

From the *National Baptist* we learn that the Baptist Year Book for 1879 will show that Alabama claims 61 Baptist Associations, 1,434 churches, 662 ordained ministers, and 96,893 members. The additions during the year were, by baptism, 2,727; by letter, 1,353; by restoration, 345; by experience, (Doesn't that mean by baptism, Bro. Walker?), 17. The diminutions were, by death, 351; by letter, 1,473; by exclusion, 682; by erasure, 23.

The Year Book will show that there are in the United States and Territories, 1,075 Associations, 24,499 churches, 14,954 ordained ministers and 2,702,031 members. During the past year the additions were, by baptism, 102,736; by letter, 20,046; by experience, 8,089; by restoration, 13,257. The diminutions were, by death, 13,385; by letter, 41,465; by exclusion, 30,661; by erasure, 6,823.

FIELD NOTES.

—The salary for chaplain at the penitentiary will be divided between the different ministers in Wetumpka.

—Work will begin on Pleasant Grove church, Chilton Co., Monday, Jan. 27.—H. E. Longier, Randolph.

—The Baptist church of Opelika recently made a unanimous call for the Rev. G. E. Brewer to fill the pulpit of that church.

—The Baptists at Hurlville are finishing off their church very beautifully, at a cost of about \$300.—W. S. Rogers, Midway.

—We have just entered on our subscription list, for one year, the name of a good sister who obtained the money to pay for her paper by piecing quilts.

—There is a great deal of sickness in the vicinity of Havana. Dr. Wm. McCray is very low. Havana is in need of a first-class physician.—J. B. Poole.

—The property of Pius IX. is being sold at the Vatican. Everything, from superb jeweled crucifixes to empty bottles, is offered at the sale, which is semi-public. The prices are not exorbitant.

—On my first visit to Washington, Ga., I slept in the old home of Jesse Mercer, one of Georgia's "Baptist Fathers." The next time I went its appearance was much changed. It was a Catholic Nunnery.—Singing Fish.

—Rev. H. E. Longier has moved from Randolph to Chilton Co., 11 miles from Randolph. He has also resigned the pastoral care of Randolph church. The church will be supplied for the present by Rev. W. J. Riddick.

—We regret to learn of the death, on Jan. 19, of an infant son of Dr. J. H. Little, who has been translated to a brighter home, have our deepest sympathy in their bereavement.

—The people of Shelby may well congratulate themselves on having two of the graduates of Howard College among them. Marion must look to her laurels, else the name of "Athens" will be transferred to some place in Shelby.—[C.]

—Mr. J. M. Herring, of Springville, is to teach school this year near Abercrombie's store. Mr. Herring is a graduate of Howard College.—*Columbiaian Sentinel*. We wish you success, Mr. H., and cordially recommend you to the hearts and pockets of the Shelby Co. people.—[C.]

I want to be considered one of your life subscribers.—J. E. Bell, Fayette C. H. We have marked your name L. S. (life subscriber), and if you continue to work for us in the future as you have done in the past we shall have to honor you with another title E. W. (earnest worker).

I had the pleasure of worshipping with the Birmingham church last Sabbath and heard a most excellent sermon delivered by the pastor, Rev. J. H. Hendon. Two members were received by letter. Our cause in that town is prospering.—Dr. D. M. A. Damsby.

—Read the advertisement headed "Good News" in our advertising columns. Mr. Clymer gives good references. He charges \$1 for making known to you his discovery, but he does not require you to pay until you have raised your crop of Irish potatoes and are satisfied that the knowledge imparted is worth the money.

—I am traveling now through Coosa River Association. Wheat and oats are coming out surprisingly after the intense and prolonged cold weather. I have some collections for the paper which I will send when convenient. Tell Bro. Bailey to cheer up; what he doesn't get at one time he will get at another.—W. Wilker, Cropwell, Ala.

—Bro. J. B. Appleton, of Collinsville, sends the eighth name on a club of ten and says: "I hope to be able to trouble you again in a few days with some new names. Be as zealous for our cause as you have been and all will be well." No trouble, Bro. A., no trouble. We hope to do, not only as well in the future as we have in the past, but better.

—We learn that our friend, W. Y. Adams, has returned, well pleased, from a four month's term spent at Howard College, (Marion, Ala.) The Howard is a grand old institution, and deserves the patronage of all who desire thorough instruction in the various branches of education. Mr. Adams will, perhaps, return there next fall. We wish him success.—Banger Broadhead.

—Rev. S. W. Marston, D.D., who so long and efficiently served the Baptist S. Convention in Missouri, and for the last two years has filled the position of United States Indian Agent among the civilized tribes of the Indian Territory, has just been

appointed by the American Baptist Publication Society, as its Sunday school Missionary for Kansas and Indian Territory.—*National Baptist*.

"I see you have copied from the *Greenleaf Advocate* that I would probably sever my connection with my church. This grew out of the fact that I stated to my people to come, one and all, to the 4th Sabbath appointment, for it might possibly be my last sermon to them, thinking of the perils of the journey. I do not think it probable I will leave here, yet I do anticipate a trip to Texas, sooner or later. Please make this statement for me.—B. H. Crumpton.

—Little Frank Ferrell, near Hurlville, Ala., who is but 8 years old, has split 100 rails in one week, besides saying his lessons and driving up and feeding the cows regularly. Is he not Alabama's coming man?—W. S. Rogers, Midway. We think he is. Keep on, Frank, and when you split 2,000 or more rails, send on for the ALABAMA BAPTIST; so that, when you are 60 years old, you can say that very few others can say—that you have been taking the BAPTIST for 52 years.—[C.]

—We see the statement in the secular press that Capt. Tom Lewis, the last survivor of the Lewis and Clark expedition that explored the West, was frozen to death in Alabama Co., Va., recently. Is there not some mistake about this? The expedition referred to was appointed some 70 years ago (in 1805) and the Captain Lewis who went with Clark was named Meriwether Lewis. Captain Clark was then 28 years of age. If this was the Capt. Lewis so famous in the beginning of our century, his age was near to a hundred; a marvelous longevity in any case; well high miraculous in the case of an explorer and Indian fighter.

—On Saturday, Jan. 25, Rev. W. J. Riddick was superintending the loading of some cars with lumber at the lumberyard of J. B. Howison & Bro. Randolph, Ala., and in endeavoring to couple some cars had his hand caught and so badly mashed that the thumb, first and middle fingers had to be amputated. A great misfortune, it being the right hand and that injured, as Bro. Riddick was an excellent penman, and book-keeper for J. B. Howison & Bro. He has many sympathizers, being universally liked.—H. E. Longier, Randolph.

—Our villagers were shocked on last Wednesday by the sad intelligence that Capt. Jno. Dial was found dead near the road, in front of his residence, a short distance east of Mr. Turner's store. Death caused by a pistol shot in left breast. He borrowed a pistol about 9 a. m., ostensibly to hunt rabbits. Not long after his departure from the store the pistol was fired. His body was found later in the day. The mystery remains unsolved, and we are left to surmise that he came to his death by an accidental shot, or by his own hand.—F. H. McGill, Nanafalia, Ala.

—END OF A MAN MADE DEITY.—MOST of our readers are familiar with the fact that the French Revolutionists, in their impious denial of God, dressed up an infamous female as "The Goddess of Reason," and worshipped her, with Bacchanalian dances, as she sat in her white robes, with a blue mantle, and a red cap, and a pike in her hand on the altar at Notre Dame. It is recently stated, on good authority, that this woman died, as late as Sept. 30, 1865, aged 90 years, idiotic, blind, and a beggar in Alsace. Such was the sad and pitiful end of a Deity of human manufacture! What a comment on the folly and wickedness of Athens in the way of contrast, to the infinite glory of the Almighty and ever living God.—Nat. Baptist.

The Snow-Storm.

"He casteth forth His ice like morsels."—Psa. 147:17.

There are hours that form epochs in one's life, that pass not with the shadow upon the dial, but remain an inseparable part of the present. Such a time I spent on the night of January 4, 1879.

The Conditions of Peace of Mind.

The thing of chief importance to every man is the state of his own soul. This decides his happiness or his misery. This constitutes his heaven or his hell. It is the result of his past life and the idea of his future fate.

Is the mind which I carry strong, rich and calm, furnishing the inner condition of deriving the utmost profit and joy from all outward affairs? Or is my mind poor, sour, wretched and restless, adding from itself a new misery to every outer ill it meets? This question must possess, for a wise man, deeper interest than any other he can ask himself. For the scenery of our destiny in all time and all worlds is radiated about us from the qualities of our inmost being.

The deepest yearning of the souls of men is for peace. Wander through the fields in the pleasant summer time, gaze on the shifting hues of the panorama pictured before you, and while you wander a low voice seems to whisper to the soul, "Peace." Look up by night to the heavens as they bend majestically over our little earth, so still, so beautiful, as if with faint smiles they would beckon us away from this noisy den, to their far and silent shores, and how intensely the soul feels its needs of peace: Mingle in the crowd of busy men, lose your self in the hum of the multitude—yet the moment you pause and meditate the soul's desire for peace becomes oppressive. Turn your thoughts inward when alone. Let the solitary soul reveal the past and look into the future, and you will find its remorse and joy, its dim memories and vague aspirations, its fears and its hopes, all blending in one sigh for peace. Such is the constitution of human nature, the universal language of man. Oh, how many prayers for peace have gone up to heaven from crowded city and lonely desert! How many hearts,

saddened by disappointment, convulsed by passion, torn by remorse or wrung by bereavement, have turned to God in an agony of supplication for pity, and pardon and peace!

A large portion of mankind misapprehend the basis on which peace should rest, and attempt to establish it on false foundations. Peace must be based on something if it is to endure. We must have something to depend on. Independence is but another name for self-defence. The question is, What shall this something be, the world, self, or God? Let us examine these supposed supports of a peaceful soul. Some suppose the true basis of peace is outward prosperity; the enjoyment of exterior luxury. All their efforts accordingly are directed to the acquisition of these. This notion is entertained by the mass of every civilized community, and is the cause of all that violent strife of rivalry, fraud and oppression which fills the world. What a mocking deceit it is! Have not thousands spent the best years of their lives in the pursuit of worldly good only to find the angel of peace farther off than ever when they strove at length to woo her to their weary bosoms?

Many imagine the sure foundation of peace to be laid in a life of culture, internal affluence and delight. They labor to understand the mysteries of being, the truths of science, the principles of art. This is well as far as it goes; but to stop short here is to fall all reliance on those resources of religious trust and submission in which unfeeling security and blessedness exclusively reside. Others think stoicism the true basis of peace. The loftiest lessons of pagan antiquity declared this independence from the petty pains and pleasures of the world the basis of peace.

This independence of soul is attained more surely from Christianity than in any other way. Indeed, it can be secured from no other source. King and peasant, slave and master, the ignorant and the wise, the rich and the poor, they all may share this peace through the Lord, who is the maker of them all. From hovels and dungeons, from palaces and ducal halls, in purple and in rags, they may come to him, and each one, if he be pure in heart, may look up to heaven with calm confidence, and say to that God who is no respecter of persons, "My Father, I thank thee." Such peace is immutable and eternal, and he who cherishes it becomes an instrument attuned to the breath and finger of God, yielding in response to his touch a life which is a gift of grace, an immortal life which is the conscious music of heaven.

The Snow-Storm.

There are hours that form epochs in one's life, that pass not with the shadow upon the dial, but remain an inseparable part of the present. Such a time I spent on the night of January 4, 1879.

Never shall I forget the sublimity of the scene which then spread around me, and the thrilling emotions with which I gazed upon it. I was in the very midst of Nature's icy solitude, the hush of night, and my soul knelt, humbled and hushed in awe and reverence, before those delicate flakes that seemed to descend straight from the Great White Throne itself.

Weak and cold are all words to picture such a scene. The reflection of the rosy hues in the western heavens upon this stainless snow was exquisitely beautiful. It looked like an enormous, intensely illuminated crimson flower held up in Nature's white fingers for the Sun's dying blessings; while the firmament overhead wore a soft inky hue, blending away toward the zenith, by the most delicate gradations, into zones of orange-red and primrose-yellow.

The whole scene seemed an awful white realm of mystery and death, "placed far aloft in a sphere above human interest and feeling." But the feature that struck me most in the landscape was not stupendous precipices, or lofty spires of rock, or towering domes of everlasting snow, catching the radiance of ruby, topaz and amethyst from the gates of heaven. It was the blessed thought that we were not left alone to the blind, unsympathetic power of Nature, but that there is One upon whose infinite pity and fatherly love we can rely, and whose strength is made perfect in our weaknesses.

The display of His power is at the same time the revelation of His heart, and the forces of Nature, when connected, as they ever should be by us, with His guidance and control, are not reasonless, merciless forces, but the kind servants of a holy Will, the faithful messengers of an Intellect that cannot err.

"He casteth forth His ice like morsels." The idea in David's mind could not possibly have been commensurate with the vastness of the subject. His experience of the wonders of the ice-world was necessarily very limited. In a warm climate like that of

Palestine, all that he knew of the effects of cold was confined to the perpetual vision of Herman's Snow Peak, to an occasional snow-shower which scarcely whitened the ground, and to a thin, superficial freezing of the streams in the hill-country of Judea during an unusually severe winter. And when he speaks of God casting forth his ice like morsels he desires only to express his intense sense of the Omnipotence of providential energy. Frosts and snows were not to him a study in themselves—but a fleeting glimpse of the Eternal power. They are used only allusively, as a kind of pictorial language to shadow forth his higher thoughts of God.

Revelations, which modern science has made, open up new vistas of marvellous thought in the calm old Bible subjects, and show to us how, by the most unfavorable means in the field of Nature, as in the sphere of all human life, the All-wise brings order out of confusion and life out of death. By the chill of trial and sorrow are the outlines of the Christian character moulded and beautified. And we, who recognize the loving kindness as well as the power of God in what may seem the harshest and more forbidding agencies of Nature, ought not to be weary and faint in our minds, if over our own warm human life the same kind, pitying hand should sometime cast His snow of disappointment to fall, and cast forth His ice of adversity like morsels, knowing that even by these—like means shall ultimately be given to us as to Nature, the beauty of Sharon and the excellency of Carmel.

A. J. WISE, JR.
Elba, Coffee Co., Ala.

State Mission Board.

J. J. D. Renfro, Talladega, President.

T. M. Bailey, Marion, Corresponding Secretary.

EVANGELISTS OF THE BOARD.

Rev. E. F. Baber, Collinsville, Lowndes Co. Field of labor—Alabama, Cahaba, Unity and Centennial Associations.

Rev. W. G. Curry, Monroeville, Monroe Co. Field of labor—Pine Barren, Bethlehem, Zion, Elm and Gulf Coast Associations.

Rev. F. E. Kirven, Hoboken, Marengo Co. Field of labor—Bethel and West Liberty Associations, with Washington Co.

Rev. W. Wilkes, Sylacauga, Talladega Co. Field of labor—Coosa River, Central and Talladega Valley Associations.

Rev. T. M. Balfour, Tuscaloosa, New River, Mulberry and Harmony Associations.

Rev. J. S. Yarbrough, Orion, Pike Co. Field of labor—S. E. Alabama, and extending into Florida.

Rev. B. F. Hendon, Sumterville, Sumter Co. Field of labor—Bigbee and West Liberty Associations, with Washington Co.

Rev. F. C. David, Bonlah, Lee Co. Field of labor—Tuskegee, East Liberty and Tallapoosa River Associations.

During the Quarter ending Dec. 31, these brethren have delivered 346 sermons, 104 addresses, baptized 66 persons, received by letter 160 churches without pastors 10, organized 1 church and 32 Sunday schools, traveled about 4,000 miles.

Let our brethren and sisters follow these laborious and self-denying servants of God with their prayers. Do not forget them and their families, from whom they are absent so

TO WASH A WOOLLEN SHAWL.—
 enough soap to make a thick lather—
 a quantity of water enough for
 clips of the shawl; have ready hot
 to rinse, unless there are colors,
 the water must be cool; haste
 and loosely two sides of the
 together, (if square) get two
 little longer than the shawl,
 after washing pass the sticks
 the opening, resting the ends
 two chair backs; the other
 it down and keep it in
 then partly dry draw out the
 and baste up the other two
 repeat, which will make
 the shawl perfect. On
 I have washed my nubia
 it looks like new; but she
 the purity of the white was
 so I just dipped it in a so-
 wood and washing blue,
 delicate gray.

Anna Farmer says: "Most
 I noticed that in fatten-
 especially when they are
 rapidly, they always ap-
 in their hind legs, and
 lose the use of them en-
 intelligent farmer says
 and his neighbors have made
 of feeding bone meal in
 and find that a small
 mixed with the daily feed
 event any weakness, and
 when the animals so as to ad-
 the most rapid forcing. As
 it is known to be a preven-
 eripile all, and weakness in
 it looks reasonable that it should
 be a benefit to hogs, which are
 confined to a diet containing but
 no bone-making material."

The *Rural New Yorker*, in ad-
 vancing the cultivation of small fruits,
 says: "We know of many village gar-
 dens, that, though tastefully arranged
 planted with ornamental shrubs
 trees, are yet destitute of small
 and we know of many other
 in which weeds are the prom-
 inent plants, that could easily be
 produce enough of currants,
 raspberries, strawberries, blackber-
 ries, to supply the taste of improvident owners dur-
 ing the season."

You discover any signs
 of red worms in their
 them camphor in
 vessels—strong enough
 to kill the camphor. If
 you see badly before you
 a pill of gum cam-
 phor, about the size of a
 small pea, and the
 worm will destroy the
 of worms can live
 in camphor must be a
 refuge.

HUMOR.

Never saw my hands as dirty
 as did a petulant mother to her
 "No, but your ma did."

Two Japanese girls are at Vassar.
 One is beautiful and affecting sight to
 see the American girls teach them to
 slide down the banisters.

"Shame on ye, mon; there's nae
 spirit in ye," said an auld wife to her
 son. "Is there no then? What do ye
 Scotch whiskey?" was his reply.

Benjamin West said it was a kiss
 from mother made him a painter.
 Our minister's wife advised me to take Vege-
 tine. After taking one bottle I was en-
 tirely relieved. This year, feeling a return
 of the disease, I again commenced taking it,
 and am being benefited greatly. It also
 greatly improves my digestion.

Respectfully, MRS. A. BALLARD,
 1011 West Jefferson Street.

SAFE AND SURE.
 Mr. H. R. STEVENS:
 In 1872 your Vegetine was recommended
 to me, and, yielding to the persuasion of a
 friend, I consented to try it. At the time I
 was suffering from general debility and
 nervous prostration, superinduced by overwork
 and irregular habits. Its wonderful strength-
 ening and curative properties seemed to af-
 fect my debilitated system from the first
 dose; and under its persistent use I rapidly
 recovered, gaining more than usual health
 and good feeling. Since then I have not
 hesitated to give Vegetine my most unquali-
 fied endorsement, as being a safe, sure and
 powerful agent in promoting health and re-
 storing the wasted system to new life and
 energy. Vegetine is to my mind the best
 use, and as long as I live I never expect to
 find a better. Yours truly, W. H. CLARK,
 120 Monterey St., Allegheny, Pa.

VEGETINE.
 The following letter from Rev. G. W.
 Mansfield, formerly pastor of the Methodist
 Episcopal church, Hyde Park, and at pre-
 sent settled in Lowell, must convince every
 one who reads his letter of the wonderful
 curative qualities of Vegetine as a thorough
 cleanser and purifier of the blood.

HYDE PARK, MASS., Feb. 15, 1876.
 Dear Sir:—About ten years ago my health
 failed through the debilitating effects of
 typhoid fever in its worst form. It settled
 in my back, and took the form of a large
 deep-seated abscess, which was 15 months in
 getting rid of. I had two surgical operations
 the best skill in the State, but received no
 permanent cure. I suffered great pain at
 times, and was constantly weakened by a
 profuse discharge. I also lost small pieces
 of bone at different times.

Matters ran on thus about seven years, till
 May, 1874, when a friend recommended me
 to go to your office, and talk with you of the
 virtue of Vegetine. I did so, and by your
 kindness passed through your manufactory,
 noting the ingredients, &c., by which your
 remedy is produced.

By what I saw and heard I gained some
 confidence in Vegetine.
 I commenced taking it soon after, but felt
 worse from its effects; still I persevered, and
 soon felt it was benefiting me in other re-
 spects. Yet I did not see the results I de-
 sired till I had taken it faithfully for a little
 more than a year, when the difficulty in the
 back was cured, and for nine months I have
 enjoyed the best of health.

I have in that time gained twenty-five
 pounds of flesh, being heavier than ever be-
 fore in my life, and I was never more able
 to perform labor than now.

During the past few weeks I had serious
 lung swelling as large as my fist gather on
 another part of my body.

I took Vegetine faithfully, and it removed
 it level with the surface in a month. I think
 I should have been cured of my trouble
 sooner if I had taken larger doses after hav-
 ing become accustomed to its effects.

Let your patients be instructed with scrupulous
 care to understand that it takes time to
 cure chronic diseases; and if they will pa-
 tiently take Vegetine, it will, in my judg-
 ment, cure them. With great obligations,
 yours very truly, G. W. MANSFIELD,
 Pastor M. E. Church.

VEGETINE PREPARED BY
H. R. STEVENS, Boston, Mass.
 Vegetine is sold by All Druggists.

A demure looking chap hailed a
 chiscol peddler with the query:
 "Have you got charcoal in your wag-
 on?" "Yes, sir," said the expectant
 driver, stopping his horses. "That's
 right," observed the demure chap,
 with an approving nod; "always tell
 the truth, and people will respect
 you!" And he hurried on, much to
 the regret of the peddler, who was
 getting out of the wagon to look for
 a brick.

THE GENUINE DR. C. McLANE'S Celebrated American WORM SPECIFIC OR VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-
 colored, with occasional flushes, or a
 circumscribed spot on one or both
 cheeks; the eyes become dull; the pup-
 ils dilate; an azure semicircle runs
 along the lower eyelid; the nose is ir-
 ritated, swells, and sometimes bleeds;
 a swelling of the upper lip; occasional
 headache, with humming or throbbing
 of the ears; an unusual secretion of
 saliva; slimy or furred tongue; breath
 very foul, particularly in the morning;
 appetite variable, sometimes voracious,
 with a gnawing sensation of the stom-
 ach, at others, entirely gone; fleeting
 pains in the stomach; occasional
 nausea and vomiting; violent pains
 throughout the abdomen; bowels ir-
 regular, at times costive; stools slimy;
 not unfrequently tinged with blood;
 belly swollen and hard; urine turbid;
 respiration occasionally difficult, and
 accompanied by hicough; cough
 sometimes dry and convulsive; uneasy
 and disturbed sleep, with grinding of
 the teeth; temper variable, but gener-
 ally irritable, &c.

Whenever the above symptoms
 are found to exist,
DR. C. McLANE'S VERMIFUGE
 will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY
 in any form; it is an innocent prepara-
 tion, not capable of doing the slightest
 injury to the most tender infant.

The genuine **DR. C. McLANE'S VER-**
MIFUGE bears the signatures of C. Mc-
LANE and ELEMING BROS. on the
wrapper.

DR. C. McLANE'S LIVER PILLS

are not recommended as a remedy "for all
 the ills that flesh is heir to," but in affection
 of the liver, and in all Bilious Complaints,
 Dyspepsia and Sick Headache, or diseases of
 that character, they stand without a rival.

AGUE AND FEVER.

No better cathartic can be used preparatory
 to, or after taking Quinine.

As a simple purgative they are unequalled.

BEWARE OF IMITATIONS.

The genuine are never sugar coated.

Each box has a red wax seal on the lid with
 the impression **DR. C. McLANE'S LIVER PILLS.**

Each wrapper bears the signatures of C.
 McLANE and ELEMING BROS.

Insist upon having the genuine **DR. C. Mc-**
LANE'S LIVER PILLS, prepared by Fleming
 Bros., of Pittsburgh, Pa., the market being
 full of imitations of the name **McLANE**,
 spelled differently but same pronunciation.

VEGETINE

AN EXCELLENT MEDICINE.

SPRINGFIELD, O., Feb. 28, 1877.

This is to certify that I have used Vege-

tine, manufactured by H. R. Stevens, Bos-

ton, Mass., for Rheumatism and General

Prostration of the Nervous System, with

good success. I recommend Vegetine as an

excellent medicine for such complaints.

Yours very truly, C. W. VANDERGRIFT,

Mr. Vandegrift, of the firm of Vandegrift

& Huffman, is a well-known business man

in this place, having one of the largest

stores in Springfield, O.

OUR MINISTER'S WIFE.

LOUISVILLE, KY., Feb. 16, 1877.

Dear Sir:—Three years ago I was suffer-

ing terribly with Inflammatory Rheumatism.

Our minister's wife advised me to take Vege-

tine. After taking one bottle I was en-

tirely relieved. This year, feeling a return

of the disease, I again commenced taking it,

and am being benefited greatly. It also

greatly improves my digestion.

Respectfully, MRS. A. BALLARD,

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of bone at different times.

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back was cured, and for nine months I have

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I have in that time gained twenty-five

pounds of flesh, being heavier than ever be-

fore in my life, and I was never more able

to perform labor than now.

During the past few weeks I had serious

lung swelling as large as my fist gather on

another part of my body.

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it level with the surface in a month. I think

I should have been cured of my trouble

sooner if I had taken larger doses after hav-

ing become accustomed to its effects.

Let your patients be instructed with scrupulous

care to understand that it takes time to

cure chronic diseases; and if they will pa-

tiently take Vegetine, it will, in my judg-

ment, cure them. With great obligations,

yours very truly, G. W. MANSFIELD,

Pastor M. E. Church.

VEGETINE PREPARED BY

H. R. STEVENS, Boston, Mass.

Vegetine is sold by All Druggists.

RAILROADS

CHANGE OF SCHEDULE.

S. R. & D. RAILROAD.

Taking effect Sunday, Nov. 17, 1878.

MAIL TRAINS DAILY.

No. 1, North. Stations. No. 2, South.

5:00 a. m. Lv. Selma. Ar. 9:50 p. m.

7:30 a. m. Lv. Randolph. Ar. 7:30 p. m.

8:15 a. m. Lv. Montevallo. Ar. 6:35 p. m.

9:00 a. m. Lv. Calera. Ar. 6:10 p. m.

10:57 a. m. Lv. Talladega. Ar. 5:05 p. m.

11:40 a. m. Lv. Oxford. Ar. 4:05 p. m.

12:20 p. m. Lv. Jacksonville. Ar. 3:31 p. m.

3:15 p. m. Lv. Rome. Ar. 1:10 a. m.

5:30 p. m. Lv. Dalton. Ar. 9:05 a. m.

ACCOMMODATION TRAINS.

(Daily—Sundays excepted.)

No. 3, North. Stations. No. 4, South.

4:00 p. m. Lv. Selma. Ar. 1:45 p. m.

7:30 p. m. Lv. Randolph. Ar. 9:45 a. m.

8:50 p. m. Lv. Montevallo. Ar. 8:15 a. m.

10:00 p. m. Lv. Calera. Ar. 7:40 a. m.

12:30 p. m. Lv. Talladega. Ar. 2:30 a. m.

5:50 a. m. Lv. Jacksonville. Ar. 11:25 p. m.

11:05 a. m. Lv. Rome. Ar. 6:50 p. m.

2:00 p. m. Lv. Dalton. Ar. 3:25 p. m.

No. 1 connects closely with L. & N. & Gt.

S. R. R. at Calera, for all points West;

with East Tenn. Va. & Ga. R. R. at Dalton,

for all Eastern Cities, Tenn. and Va. Springs;

with W. & A. R. R. for Chattanooga and all

points in the Northwest.

No. 3 connects closely at Dalton, with

East Tenn. Va. & Ga. R. R. for all East-

ern Cities, Tenn. and Va. Springs, and

with W. & A. R. R. for all points in the

Northwest.

No. 2 connects closely at Calera, with

trains of L. & N. & Gt. S. R. R. for Mer-

idian, Jackson, Vicksburg, Mobile and New

Orleans, and all points in Miss. and La.

No. 4 makes close connection at Selma,

with trains of Ala. Central R. R. for Mer-

idian, Jackson, Vicksburg, Mobile and New

Orleans, and all points in Miss. and La.

M. STANTON, G. P. A.

Gen. Superintendent.

June 20

Alabama Central R. R.

SUPERINTENDENT'S OFFICE.

Selma, Dec. 22, 1878.

On and after this date trains will run on

this road as follows:—

MAIL TRAINS.

No. 1, West. Stations. No. 2, East.

10:20 a. m. Lv. Selma. Ar. 4:10 p. m.

10:55 a. m. Lv. Broad St. Depot. Ar. 2:31 p. m.

11:00 a. m. Lv. Logan's. Ar. 2:06 p. m.

11:33 a. m. Lv. Junction. Ar. 1:41 p. m.

11