

The Alabama Baptist.

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The Broad Church.

This name has been given to a modern party formed not in the English Episcopal church only, but embracing members of churches in all lands.

A writer in the *Examiner* and *Chronicle* of New York this speaks of it. "The term Broad Church has been conquering a place for itself, in our ecclesiastical vocabulary, since the principles it designates received an emphatic introduction to the public, near a quarter of a century ago, in the famous volume of 'Essays and Reviews,' issued by distinguished rationalist authors of the Anglican church. These were republished in this country, under the auspices of Prof. Hodge, of the Harvard Divinity School, in successive editions, and made a profound impression."

It proposes to allow its members and its ministers the largest liberty to receive or to reject what are usually called orthodox views—they may contend for, or deny the inspiration of the Scriptures—the Fall and the corruption of human nature, the Trinity, Incarnation, Atonement, justification by Faith, Spiritual Regeneration, Repentance, Holy Living, the Judgment to come and Eternal Retribution.

"Broad Churchism wrestles against Divine Sovereignty as being hostile to righteousness. It next strikes with special bitterness against vicarious Atonement—the doctrine of Christ's sufferings being in substitution for those of the sinner as a true satisfaction to the Divine Justice, or merits of any being the ground of the sinner's justification. These, it assails as being contrary to all ethical uprightness in man, and all tendency to promote it in man. Next it begins, first to depreciate, then to ignore, and finally to oppose eternal punishment as contrary to rectitude, 'unethical,' or, if still clinging to it, to insist that adherence to it, shall not be made a requisite for ministerial 'good standing.'"

"One invariable, as it is indispensable, part of the strategy is, to undermine the normal authority of the word of God, as a plenary inspired and infallible rule of faith."

"Broad Churchism in all its variety, in the righteousness of God, aims supremely at the promotion of righteousness of morality in man."

It is another way of putting the same thing, that the great work of man and of Christianity as a renovating power for man, is character building."

"Another resource is, to deny all dogma, or dogmatic definitions, creeds, or formulated statements of Christian truth, and the requiring of conformity to them, as a condition of unblemished ministerial standing."

"And usually the contest is waged over the case of some brilliant, but erratic, preacher, whose idiosyncrasies lead him into doctrinal aberrations, while his genius charms the young and unstable of all ages."

"Finally, coupled with all the foregoing, is the quiet assumption, if not the loud assertion, that these Broad basis men have the light, wisdom, learning and progressiveness of the times; that the doctrines they oppose have become antiquated for advanced thinkers, and will soon be disowned by all; that they are removing incentives to skepticism by emasculating the Gospel till the offence of the cross has ceased. Thus, to defend Christianity, by emptying it of its distinctive features, will soon create the need of that treatise on Apologetics, entitled by Coleridge, 'Christianity defended from its defenders.'"

It is not true that Broad Church advocates are not confined to the Anglican church; Are there not even among Baptists those who in their eagerness for something new and striking, something to attract the popular attraction, will not hesitate to proclaim and defend these heresies, brought in originally from Germany, and circulated in England and America after they have spent their force and lost their power in the land of their nativity?

Shall we not do well to obey the prophet's injunction and 'Stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein?' Whatever new things we adopt let us not adopt a new theology.

All truly consecrated men learn, little by little, that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable mingling of the two.

You can never have all you desire, so get what you can, honestly, and be content and happy.

The uninformed that ancient astrology

was nothing more than a system of superstition; but obliterate this system, with its vast labors, from the face of the past, and little would be left of its learning in religion, letters, science, and of its great, feats in the arts.

It is ignorance, prejudice, and narrowness that exalts itself in judgment on, and condemns ancient astrology on account of its one fault—superstition. We reiterate, as well might we condemn the Jewish theocratic system—half idolatrous, as it assuredly was, and filled with the vagaries of false prophecies and seers—because it was a system that the enlightened mind of this age would not tolerate.

The very superstitions of astrology were, perhaps, a restraint upon the idolatrous customs and passions of the rude nations of antiquity; and their tendency was to hold these in check, to elevate the minds and to subdue the hearts of these people preparatory to the reception of a refined and enlightened religion—Christianity. The reader of history knows this to be so. But this view receives its sanction in the divine record in the story of the visit of the wise men of the East to the babe of Bethlehem, and their first homage to the Savior of the world would have no force in it, if this were not so.

But astronomy took the place of astrology, as a separate science, and the latter was abandoned entirely to the art of divination. It is due to this fact that our notions of ancient astrology, in its origin and results, are confused. Now let us for a moment pursue the subject under this head, separated from the art of foretelling future events, and see whether it yet retains any of this elements. It must be remembered that the ancient astrologers were great mathematicians. To them we owe much of the basis of our learning in mathematics. An astronomer, in the full sense, is also a geometer, or mathematician; and by the aid of these two branches of science, it is possible for him to foretell the risings and settings of the stars, calculate before hand an eclipse of the sun or moon; and what is more wonderful yet, the existence of an undiscovered planet, the return of comets lost to sight for years, the

et. But there is another department in astronomy—it is that of observation. By observation astronomers have discovered that there is nothing fixed, as is generally supposed. By spectrum analysis the heavens are proved to be in motion, and everything is changing its place. Our planet never moves in precisely the same orbit—our system of planets is always out of its place. The stars never rise and set, or come to the meridian at the same cycle of time. These and a thousand other wonders are being brought to light.

In past centuries when new truths were discovered in this and other branches of learning, they were called delusions. The difference between the past and the present time in this respect lies in the fact that ignorance and learning a few hundred years ago warred against progress in science, religion and discovery. The schools of philosophy combated any innovation upon what had been fostered and taught by them for ages. Now, only ignorance, prejudice and bigotry lift their head against what is incomprehensible to it.

Had astrologers confined their labors to ascertaining the influence of the stars upon our planet—its atmosphere and water, or oceans, to-day it might have been the grandest of all sciences. We say it might have been. It is true that the influence of one distant star might be very imperceptible, but when the combined exertion of trillions is at work, who can say that the effect is not something wonderful? Take our planet as an example of effects to be ascertained. If their force upon the atmosphere and water of the earth is equally divided north and south of the equator, an equilibrium of effect would be the result. But combine their force in either hemisphere and the result might be something astonishing. If the moon exerts such power as it does over the water of the oceans, would not the combined effort of the nearer and larger planets upon either the northern or southern hemisphere exert a proportional influence either aiding or retarding the attractive force of one satellite upon the ocean waters, according to its position above or below the equator? Thus the northern or southern tide waves are either diminished or increased by the influence of the planets. By observations, ancient astrologers could have, as they sometimes did, foretold the happening of great physical events. They might have brought the science to greater perfection by their patient observation and great mathematical pow-

ers, if their attention had been devoted entirely in this direction, or to an investigation of natural causes for natural effects.

But the science of astronomy has removed from the study of the stars its superstitious tendencies, although the struggle was a long one, coming as it did down to the modern times, where we find some of the most eminent names connected with its superstitions.

It must be remembered that if astrology had confined itself to predicting physical effects from natural causes, it would not now be condemned. But this would have been very unnatural. As the religious systems of those days regarded the stars with gods and demigods, it was perfectly consistent for the wisdom of those ages to regard them as the source of moral and religious emanations.

But if astrology was lost to the world as a science by eliminating its superstitions, other sciences have sprung up to supply its place. In astronomy we have all that is worth preserving of astrology. Besides this, a new science has been invoked by the researches and investigations of man. We refer to meteorology.

One hundred years ago, if one had said it would be possible for the people of one continent to express their thoughts and wishes to the people of the other continent, in a few seconds of time, he would have been regarded as crazy. If he had persisted that he knew the secret, and succeeded in making a large number of his fellow men understand him, he and they would have been regarded by the ignorant as laboring under a delusion; and no matter how easily the principle might have been explained to the intelligent, the narrow minded would have been able in their own conceit to have established its absurdity. The dictum: "There is no reason in it; there is no truth in it," would be as usual the great "knock down argument" with this class. Fortunately, however, it may, perhaps, be regarded the discovery of telegraphy preceded such an extraordinary achievement, and this glorious pretension in the interest of mankind was saved from an association with superstition and the art of knavery; yet, after the discovery of telegraphy, and before it was utilized, or the secret of its utilization as a weather prognosticator had become known, had foretold a change in the weather a few hours before it happened, and retained the secret of his knowledge, there are those who would have gone further than to have associated his name with the art of magic.

It is not a little remarkable, notwithstanding what we know of men's weaknesses, that those who are most ignorant are most positive in their assertion of their knowledge. Wisdom is modest, self-sufficiency and mental smallness vaunt themselves.

As compared with other sciences, meteorology may be considered as in its infancy. Yet some of its principles were incorporated in other branches of science—more especially in astronomy. So plain were these truths, so regular and comprehensive that few have thought of the great underlying principle revealed in them. For ages mankind has known the general character of the weather—not for six months preceding its approach, but for centuries. It was unnecessary to foretell what every one knew before hand—what every school boy learned in his geography and could explain. We need not be told that "no honest astronomer will attempt to foretell the changes of the weather for six months because he has nothing to guide him." Every honest astronomer measures the bounds in time, of the four characteristic periods of weather, and divides these into seasons of the year. He proves that these four periods of weather, distinct as they are from each other in their general varieties, are due to the motion and position of our planet in its orbit. Stop our earth's motion around the sun, and what would be the effect? These changes of weather would cease, and yet we are gravely told by a wiseacre, here and there, whose knowledge consists more of froth or scum than the deep things of true science, that "regular causes do not produce irregular effects." Then may we not ask: What produces the irregular effects? At one time astronomers discovered "irregularities in the orbits of some of the planets, and it was seriously suggested that our system was breaking up. Reason, philosophy and truth convinced sensible men that there was a natural cause for this. Patient investigation proved it. At another time the irregularities of the motion of Saturn in his orbit attracted the attention of mathematicians, rational men assigned a cause for it, and found it. The truth is, what we call irregularities are not

such. These result from a conflict of

causes. But the science of meteorology will, as it is destined to do, unravel this conflict here. As in everything else it requires time.

The influence of the moon upon the waters of the ocean, in producing the tides, indicates without observation a like influence upon the atmosphere in producing atmospheric tides. According to Sir John Herschel these tides are not only sensible but measurable. Whether he ever prepared a formula of approximate estimate of them, or not, we are not able to say. We have formulated the difference of the solar and lunar tide waves of the ocean for the Northern and Southern hemisphere, and we propose, by a like method of differentiation, the solar and lunar tide of the atmosphere can be approximated. As the atmosphere extends above the surface of the earth, the moon must have a greater effect upon it than upon the water of the sea. Many foolish things have been attributed to great intellects. Newton comes, in for his share. Probably these things creep into history from memory. It would be quite as simple to watch the atmosphere and moon through a telescope, to ascertain the effect of the latter upon the former, as it would be for one who doubted the existence of the ocean tides, to station himself in mid-sea with a microscope, to watch the molecular vibrations of the water to arrive at the truth. The idea is ridiculous.

Now the monthly irregularities of the weather, as they are called, are proof positive that they are produced by some cause. If the movements of the sun above and below the equator produce the four cardinal periods of yearly weather, the movements of the moon north and south, monthly, produce the varieties of our daily weather. We have but to understand the conflict of solar and lunar atmospheric tide waves to comprehend it.

We would like to pause here to explain briefly some of the points to be considered in this connection, but pass on to the proof, and we will not go beyond the months of August, September and October of this year. The last cooling development of August ran up, according to our figures, to the 30th. The weather during this date was just such as we predicted attention to before—a matter of mere calculation according to certain well known laws. The 30th was to be followed by heavy "magnetic storms of considerable range," in the South. This is the exact language. We had just passed from the three great storm ranges of the North, locating them almost exactly along the lakes, in the Northern tier of States and in the Middle States, and we confess to some misgivings at the time at the sudden change to which indications pointed, the previous month. About the 31st of August a storm centre formed near the gulf and by the 2d of September it was sweeping with great fury up the Mississippi Valley through Louisiana, Texas, Mississippi and Alabama; and its vibrations were felt even to the Atlantic coast. For the month of September, we located the first frost of the season in the North and the South—that in the North occurring about the 9th, and that in the South, about the 24th, according to the figures, we gave. This is well known to the readers of the newspapers, and the proof may be found in the agricultural weather reports for the month of September. On the 26th frost was visible all over North Alabama—not on the mountains, for that is the last place to look for frost early in the season. The frost in September injured the tobacco crop and other vegetation in Virginia and Tennessee. We also gave the snow lines and first ice formations in the North. The first period in October presented itself just as indicated by us, and the proof can be seen in all the newspapers of this and other States within our area. The second period of October fulfilled, in all particulars, except one—that is, it failed in regard to the intensity of the temperature, which would have been an unprecedented annually, if there had been nowhere in the same latitude a cold development.

Reference is made to these months, because it was distinctly announced that all speculation at the time of the autumnal and vernal equinoxes was uncertain. The reason is given in our pamphlet, "How to Forecast the Weather." It is not the speculations in regard to the phenomenal weather that prove the theory of monthly changes, but the developments which characterize their changes.

Now observation establishes the seasons of the year—mathematics fix their limits. Nothing more is claimed by us than that observation has, in like manner, demonstrated monthly

periods, or varieties, and as the form are determined by the position of the sun, the latter must be determined by the position of the moon. Is this irrational, unphilosophical, true? It is our business to prove it, we assert it, and this we have done for three years.

Our word in reference to popular delusions, and we are done. Among popular modern delusions there is a current opinion that the moon is a mere figure and attendant of our nearest to look at, or to give light. This is not only a popular delusion, but it is in full accord with the superstitions of ancient astrology, idolatry and the notions of the dogmatists of mediæval times. This age of human enlightenment, this, absolutely, stupidity. The general opinion that, because droughts visit the country at one time and floods at another, or because it is remarkably dry in one place while it is wet at another in the same latitude, and at the same time, the moon has no influence upon the weather is a popular delusion. It might as well be contended, because the winter is remarkably mild in California and very severe in the South Atlantic States at the same season of the year, that the sun has no influence upon the weather, or does not produce the seasons.

When we were a boy and thought everything was just as it looked, we used this argument with great force against certain notions persons advanced about changes of weather occurring on changes of the moon. But while changes of the moon may have nothing to do with the weather, the argument is a fallacy—it is a delusion that has been indulged by numbers, and for centuries, in all the light of modern science. If we will take time to think for a moment, we will not yield to the notion that our monthly changes are irregular. If there was not the greatest regularity the untold disasters that would befall the human race are too fearful to imagine, and we can only trust that the Benign Lawgiver will continue to permit the lunar water bearer of our planet to pursue its mission of alternating the hot currents of the South with the cold currents of the North, each month, and to preserve us from these fatal abnormal conflicts which often

death and calamity in the bringing and the cause of which are easily explained.

News and Notes from North Alabama.

Eds. Ala. Baptist: Religious news is very scarce in this section. No

meetings of interest are going on. Our churches are holding their own I believe, and that is about as much as we can say of them. I was at Tusculum last Sabbath, and preached for our people there at 11 a. m., and at night. We had a very respectable congregation for that place, as the Baptists are quite weak there. Bro. Gunn is the pastor of the church. It gave me much pleasure to preach once more to my former charge. Some changes have taken place since I lived in Tusculum. I missed the faces of some of my old friends—some have moved away, and some have passed from earth to their home in Heaven. Several of the members of the Baptist church were the victims of yellow fever in 1878.

Tusculum is improving a little. I noticed several new buildings going up. The Roman Catholics are building a very neat and substantial house of worship. They are increasing in the place. Quite a number of Germans have settled in this town and vicinity and the majority of them are Roman Catholics.

The Educational Board appointed by the Muscle Shoals Association at its last session, held their first meeting a few weeks ago, and organized by electing Elder J. Gunn President and your correspondent, Secretary. The business of this Board is to secure assistance from the churches for young men who desire to prepare themselves for the ministry. The Board will receive the applications and when we are satisfied that those who apply are worthy, we will present their cases to the churches of the Association, and ask for aid. The Board made this rule, by which it will be governed in all cases. All persons applying for aid, must present a recommendation from the church to which they belong, with a license, and must undergo an examination—by the Board, as to their Christian experience, call to the ministry and doctrine. We hope to be able to do something in the way of ministerial education during this associational year.

The fine weather of this fall has been of great benefit to our people. It has enabled them to gather their crops much earlier than usual. I believe that our farmers are nearly through with gathering cotton. They have made a better crop than they expected and have received a better price for it. The result of which is money is more plentiful, and times are more prosperous. I trust this will continue, and that the cry of hard times will soon be hushed.

I am gratified at the manifest improvement of our paper. It does honor to the editors and publisher and should be appreciated as it deserves by the Baptists of Alabama. It has always been a good paper, but it is better now than ever. Success to your efforts.

I am not disposed to take a part in another's fight, unless it is to make peace, but I feel a little inclined to say a few words about the Eufaula affairs. What is it all about any way? From the tone of some of your correspondents, your readers would be inclined to believe that some new departure is about to be taken by some one in the Eufaula church or association. Is this so? Or is it a tempest in a tea pot? Is there to be any new departure from the old Baptist land marks? Is the new to supersede the old? And if so, what is the nature of the new departure? "The old and the new." What does all this mean, Bro. Editors, Solomon said a long time ago, that there was nothing new under the sun. Perhaps if Solomon were living in this fast age, he would change his opinion. He would be an old fogey in the opinion of those who think this is an age of development. In fact, I have no doubt that Paul, who lived under the bright rays of the Sun of Righteousness would be accounted behind the age now, and would be classed with the fossils. He would be told by the progressives of the present day, that he was behind the age; that his doctrines, however suitable to his times, would

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With three others just appointed but not yet heard from.
Contributions to be sent to the Cor. Secretary, at Marion.

HEALTH PRESERVED.

A THANKSGIVING SERMON BY E. T. WINKLER.

Ps. 91:5-7.—Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.

Patriotism, in caring for the present interests of a people, looks also with solicitude upon their future. Those ancient saints, to whom God had assigned the land of Palestine as their habitation, felt this generous sentiment. They prayed for their country. And oftentimes, as in the case of Daniel, immediate oracles from God and angel messengers relieved their solicitudes, and taught them to commit their people to that general, and yet particular and benignant, Providence which is over all the works of God.

As for us, we hear no prophecies, now proclaimed out of the secret place of God's habitation. We estimate God's decrees by the effects which take place in history. If now certain blessings have been granted to us, these blessings were provided before hand. During the past season we have been signally blessed by that Providence, and now the time has come when by his returning favor the cities of our land so greatly afflicted by the pestilence, may rest; when an oracle breaks from the holy place indicating his will, and to all our land comes the cheering repetition of the prophetic sentence: "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." He might have spoken to Alabama as he has spoken to other States,—as he spoke to Belshazzar of old: "Thou hast lifted thyself against the Lord of Heaven, and thou hast praised the gods of silver and gold, of brass, iron, wood and stone, which see nor hear nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not gloried?"—and a hand from the dark might have written upon our walls also: "Thou art weighed in the balances, and found wanting."

But instead of this God answered the cries that went up from our churches and homes through the whole summer of pestilence, as he answered the prayers of his people when borne into the holy place by the anointed priest of old, and the jeweled names of the tribes upon his breast. We brought indeed no sacrificial blood in our imploring hands—we saw no mystic sign flaming on the wings of cherubim; but the seasons came to proclaim his goodness, and the rains dispensed refreshing coolness, and the terror by night was laid, and the arrow that flieth by day was sealed in its quiver. His is the special mercy that our happy experiences command us to record. While other blessings have been granted to us,—liberty and peace and plenty,—the blessing that we cannot but contrast with the adversity of other communities at the South, the preservation of health and life,—the blessing that is first of time, giving value to all others, invites our heartfelt acknowledgments.

If the convictions which this blessing should awaken.

There of course should be a heartfelt sense of the blessing. Men feel the calamities which the wrath of God inflicts. They resort to God when along the streets the sad procession of mourners is passing, or when at night the footfall echoes on the pavement rarely told, and here and there the eye discerns the light of sad watchers gleaming from chamber windows—when the pestilence that walketh in darkness steals gloomily into their houses, or the destruction that wasteth at noonday burns through their veins more hotly than torrid suns, then it is not hard to recognize a providence.

And should they not also call upon God, when the streets of day are thronged with trade, and the halls of

night are gleaming with festivity. Shall we pray to God when he smites and shall we not praise God when he blesses? Shall fear inspire religion, and gratitude move us not? No, we should trace our blessings even more than our afflictions to their source, and teach ourselves to estimate aright the gifts of a benignant God.

The health which we have enjoyed during the present summer and autumn should lead us to look up to the mighty and bounteous Giver. The lives he has graciously spared should teach us how great and good God is! It is not alone by his vast and general dominion that we learn God's greatness, in all that ordered and living frame of things which has been reared by his almighty hand. The supplies he furnishes, the care he cherishes toward every creature, the superintending providence which, while it marshals worlds upon their career of glory, as the summer twilight contemplates, is all the while sustaining yonder old peasant who plods to his cottage door, or watches the gambols of his children after the weary day is done,—the providence which, while it guides the tides of ocean, leads the red rivulet of blood through every artery of our frames,—the providence which, while it sends its mighty messengers through the deeps of space, has a place in its presence—chamber for the spirits which guard earthly babes—for their angels do always behold the face of our Father,—the providence which is thus particular to us and all, which must have been so particular and so perpetual over every vein and fibre and breath during the past summer, in order to bring us safely to its close, shows the greatness of God.

From the similar protection to his people of yore; Jehovah was called the "mighty One of Israel." And with a similar sense of grateful adoration, we too, can say: "The Lord is my strength and song and is become my salvation." It is by a providence mighty and signal because it is so pervasive, so minute, embracing so many particulars, supplying so many wants, mastering so many diseases, that like unclean spirits were all abroad to possess us, it is by such a providence that our health has been guarded, and that providence we should commemorate with praise to-day.

Of what high value should our health be esteemed, secured as it has been by such a guardianship! This gift preserves our connexion with nature, with the world, with that probation wherein we may prepare for "the better country." And that state of the body in which all the parts are in their normal condition and discharge their functions, and without which the body is a mere mass of unorganized matter, and organs moves on unchecked, gives in itself a sense of peaceful enjoyment, for whose loss nothing on earth can compensate.

But it is not simply a sense of happiness which this kindly season affects, but a reverent sense, the sense that the blessing comes from God. "Men that look no further than their outside," says the quaint philosopher and physician, Sir T. Brown, "think health an appurtenance to life, and quarrel with their constitutions for being sick. But I, that have examined the parts of man, and know upon what tender filaments that fabric hangs, do wonder that we are not always so, and considering the thousand doors that lead to death, do thank my God that we can die but once." Do we duly esteem the guardianship of Heaven and give God thanks for health? Do we think what health implies? It betokens the ceaseless ministry of God; it is God dwelling in these tabernacles of clay, as once he dwelt where the incense floated, and the trembling seraph bowed.

If the ancient centurion felt but a due sense of humility, when he exclaimed, "Lord, I am not worthy, that thou shouldst come under my roof," what should we say? Lord, I am not worthy that thou shouldst visit me; that thou shouldst dwell with me; that thou shouldst shield me from disease; that thou shouldst send health and refreshing through my members; that thou, the God of Heaven, shouldst watch me through the silent night and shield me in the dangerous day.

When all thy mercies, O my God! My rising soul surveys, Transported with the View I lost In wonder, love and praise.

II. The effects which this blessing should produce.

It is proper that a public and general thanksgiving should acknowledge this gift of God. For thus we suitably testify that we rejoice in his glorious attributes and kindly acts, and esteem his majesty, his perfections, his inconceivable benefits as worthy of all our praise.

The church in heaven triumphs because it has been released from all the dangers to which on earth it was exposed. Because they have been delivered from persecution, from tribulation, from the gates of Hell, the praise of the redeemed surges around the throne of God, like a perpetual sea. With every new deliverance we should emulate and prepare for that eternal praise. And by praising God for our health of body, we minister

to our own health of soul. We gird up the loins of our spirits, so that they may be strong and prompt to do whatever God has made them for, and imposed upon them.

How much better is this spiritual vigor than health itself! The health of the body may be easily injured, that of the soul is enduring. The body, as one has said, is as glass, which must be soon broken. The spirit is gold, uninjured by falling, purified by fire, more perfect under the hammer stroke. By thanksgiving for health, we turn a temporal advantage into a spiritual, eternal good!

And is it not proper that we should return, as far as we can, the benefits we have received from our Heavenly Father? What do I say? No, no, we cannot return these benefits. But we can acknowledge them. And this is what we should do. How shall this be done?

By devoting our health and strength to the glory of God. This is what he has made us for. This is what redeems the losses of time. It is the law of God that old age shall come; that the bright eye shall at last be darkened, and the buoyant mind relaxed. But if we live for God, then as the bodily strength is wasted, the image of God within us will be renewed and elevated to greater purity and power.

And his temporal mercies will prove the occasions and motives to new attainments in piety, and we shall find in a benignant God grace for every time of need—blessing undeserved—a theme for thankful praise; goodness unrequited,—a motive for penitence and comfort; patient goodness as a refuge to the troubled soul. Rub the magnet on the needle, and henceforth it will ever point toward the pole. So God's benefits, encountering the soul, should ever turn it to his will and glory, as the great end of life. When the fair winds are blowing, let us follow the flaming sign across the deep, and when storms arise—storms that never can dim its lustre, and the headlong billows of pain and grief dash against our frail barks, let us still pursue the end of our faith, the glory of God, the salvation of our souls.

Again we can show our sense of the divine goodness in the gift of health, by a proper use of its powers; we should vigorously attend to the duties of our calling. We have, all of us, several parts to play in the great scheme of Providence. And the part of each is to discharge faithfully such business and employs as are entrusted to him for the public welfare, or for domestic or individual benefit.

The magistrate is appointed by God to guard the upright, to chastise the wicked, and to promote the general good. He is one of the powers that be, ordained of God, as certainly as the king, who amid the acclamations of a nation receives the crown and scepter. And the goodness of God should serve to impress upon him the solemnity of his trust.

The common citizen is appointed to display honesty and industry in private life. He is the priest of the mart and the household, set apart in every place to offer acceptable sacrifices unto God through our Lord Jesus Christ. Not fame, or riches, or pleasures, but God, should be the motive and first business which animates his strength.

Again we can show our sense of divine goodness in the gift of health, by guarding it against destructive influences. God has given us this blessing; he will hold us to a strict account for it.

And he is, let us remember, a Judge in a two-fold manner. He judges us as immortal creatures hereafter, by the precepts of revelation. Here he judges us by the laws of Nature. If we obey them, we shall enjoy the blessings of the present existence; if we disobey them, we shall experience its evils. We must be faithful to these laws, or God will judge us—here before a living, observant universe; amid these splendid displays of his glory, amid the unseen angels who hereafter shall come to execute the final judgment on our souls. The general principle of his government is, that the violators of his law shall perish.

Let therefore, no man from a love of pleasure, condemn those laws; or as the ancient monks and hermits did, from religious motives. Monastic austerities are a great religious error. Our health is at once a motive to the praise of God, and a means of serving God. For virtue, as Reinhardt remarks, is not idleness and suffering, but activity and power.—Christian Morals § 262.

Again the gift of health, demands that we should be sick with resignation and patience. We should guard against obstinacy, impatience, unkindness to those who wait upon us, despair and self-indulgence. We should use sickness to strengthen faith, humility, trust in God, patience, a sense of the earth's vanity and a preparation for the future.—Reinhardt, § 262.

The blessings of health that we do not deserve should prepare us for the evils of sickness that we do deserve, as the autumn harvest provides for the privations of the winter. The

time will come when we must use the resources of the day of thanksgiving—when the fields of life where we sowed the harvest home shall be covered with a fall of snow. Well will it be for us, if then we have husbanded recollections from the past, sustenance for the present, hope for the future. Well, if having treasured blessings of grace as well as blessings of nature, we shall be prepared to plant the seed of earth into the fruitful fields of eternity. Well, if we can say, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Finally, the blessing of health gives us the opportunity to do good to those who by a special providence are deprived of the blessings we enjoy. In the midst of our prosperity, let us open our hearts to a sense of human needs. If God has been good to us, let us be good to others, helping their necessity, relieving their misery, and to the measure of our power restoring their well-being and courage. Let us follow in the footsteps of that "good Samaritan" whom Jesus praised.

This is God's command, that we should be pitiful. This is his example in rains descending on the evil and good, and suns arising on the just and unjust. This is the example of the Lord Jesus Christ, who went about healing diseases and doing good. This is a source of personal advantage and joy. To witness the scenes of sorrow will silence our own discontent, and to give sympathy and help to sorrow from a love to Christ will show the spirit of Christ to be within us.

This is the true thanksgiving that we are to render to God, this day. If we refuse it God may inflict on us and the community we represent, our justly deserved punishment. He may visit us as when he visited Israel with pestilence on account of the sin of David.—(2 Sam. 24:11-15.) Let us render to the Lord the thanksgiving that he claims in order that we ourselves may be blessed and may prove a blessing. Awake psalter and harp! Thanks for the health of the body. Thanks for the health of the soul. Thanks for the great Physician. Thanks for the Siloams of the earth, the healing draughts in springs and fountains compounded by no mortal hand. Thanks for the stores of life laid up for us in minerals and roots, and held up to our lips in chalice of odor breathing flowers. Thanks, thanks, a jubilee of thanks, an eternity of song, for that river of grace that maketh glad the city of our God! To-day while the cold wind blows upon every infected city of our land and fills the air with the pestilence of death, let us bear back from all our Southern land the hymns of God's redeemed.

DESIGN OF CHRIST'S DEATH.

An inquirer is inclined to believe that the sufferings of our Lord are simply the expressions of the divine love. This opinion seems to be sustained by the text: "God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish, but have everlasting life."

That the death of Christ was intended to exhibit and commend the Divine love to men is unquestionable. No higher display of God's love was ever made, or ever could be made. The mission of his Son displays God's goodness is only one of the aspects of redemption. The death of Christ was also intended to exhibit the righteousness of God. For such is clearly the apostle's explanation of "the redemption which is in Christ Jesus, whom," he says, "God hath set forth to be a propitiation (or propitiatory sacrifice) through faith in his blood (with this design) to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness; that he might be just and the justifier of him that believeth in Jesus." Thus we are taught that the death of Christ had respect to God's justice as well as to his mercy. "He made him to be sin for us who knew no sin that we might be made the righteousness of God in him."

As the sacrificial victims under the ancient law did not for their own sakes, but for the sins of the people, so Christ died as a substitute and sacrifice for the sins of men. He bore our sins in his own body on the tree. He was made a curse for us that we might receive a blessing. The very method of salvation shows that God is a Sovereign as well as a Father, that he will by no means clear the guilty, but on the contrary has doomed sinners to "perish." Only when they are united to Christ by faith can the justice of God permit him to save sinners from eternal destruction. They cannot be delivered from a sentence of the violated law except through One who has magnified the law in their behalf and borne its penalty for them. We are saved by his life and by his blood.

E. T. W.

GIFTS FOR EDUCATION.

"W." in the National Baptist, denounces the "Yankees" from the charge of stinginess by mentioning the case of a gentleman, just deceased in Boston, who has left half a million of dollars to Harvard College. The vindication would have been ever so much stronger if the gentleman had given the sum while he was living. The gift of a dead man costs him nothing. He is liberal at the expense of his heirs. "W." can find a multitude of noble examples of Northern liberality which are more to the point than the one he has selected.

And while we are upon the subject of gifts, we may add that we doubt the wisdom as well as the generosity of such benefactions. Harvard is so well endowed already that it creates fancy professorships, to suit even hypothetical cases. There is a Chinese professor there with no Chinese pupils. And there will be a Fejee professor, if somebody will give money for that. It is not vastly better to give to education as that noble American, George Peabody gave, to support a library and to build up meritorious but feeble and struggling institutions. We honestly believe that the man who will give \$100,000 to Harvard College or any similar institution at the South will do more for the cause of education in our country than the man who gives ten times that amount to any well endowed institution in another section. And we promise that the generous soul that will give that sum where it is needed and will do most good, shall be commemorated in eloquence and in song forever.

E. T. W.

MATTERS AND THINGS AT ST. LOUIS.

The Second church at St. Louis at the recent dedication services made a handsome collection for the Rome Chapel.—Dr. Boyd leading off with a subscription of \$25. A liberal gift was also contributed to the same object by Dr. Lofton's church. The services at the Second church were deeply impressive. There was a collocation at noon in the church rooms which are convenient and elegant, as indeed are all the appointments of the building. At night an eloquent dedication sermon from the text, "God is a spirit and they that worship him must worship in spirit and in truth," was preached by Dr. John A. Broadus. From the accounts of the press the occasion was most cheering. The edifice cost \$200,000 all of which is paid; the expenses of the invited guests from abroad were paid; the \$250,000 more will be given, so that the church will have \$450,000.

Some thousands from this source to devote to mission work in St. Louis. And now, if Dr. Boyd, who is very popular, will control his erratic impulses and be true to the denominational principles he acknowledges, it is the belief of those who attended the dedication that the wealthy and generous church over which he presides will be a tower of strength to the Baptist cause in Missouri! E. T. W.

DANGER TO THE BALLOT.

One of the campaign themes which decided the recent Northern elections was the political terrorism that prevails in Yazoo county, Mississippi. But the charge that liberty to vote was denied to the colored people was refuted by the fact that an independent ticket was run in that county, with the names of the representatives of various races upon it, and was peacefully beaten at the polls by a majority of from 600 to 800. We would be glad to see a notice of this auspicious circumstance in our Northern exchanges. So far as the range of our observation extends any one at the South can vote as he pleases. There is as much freedom here in that particular as there is anywhere. Our own opinion is that the danger which menaces the ballot box is rather that of fraud than of violence, and that the freedom of elections is imperiled by corruption no more in one part of the country than another. Not only State officers, but the highest dignitaries of the Federal Government may be captured in this way.—The Presidency is not excepted. In American politics the shot-gun is exploded and the case is mightier than the sword.

E. T. W.

TWO ARE BETTER THAN ONE.

There is something of that sort in the Bible. We think that there is one fraternity who take it in the reverse order as not meaning what it says, and they make a good use of it in that way or rather they make it teach that "none is better." Now there is a class of Baptist agencies of which we do emphatically believe that "one is better than two," and we are not sure but that none is better than two,—though one is of first importance, two might prove to be a curse.

Well, what agency do we refer to? We refer to Baptist newspapers in a given State. One in a State is an agency of first importance, but that is enough. One is better than two, and

may we say it—none is better than two? We are led to make these remarks, not from any apprehension that we shall have a second paper in Alabama, for such a thing has not been thought of, but we are moved by the state of things in those States where there are two Baptist papers. It was said long ago that every editor has a pope in his belly, and we are right certain that two Baptist papers in the same State cannot or they will not, live in peace with each other. And we are certain furthermore that two papers in a State breed difficulties that distract every other good cause among them. We do not remember an exception to this, though we have watched their career for a quarter of a century pretty closely. We love Alabama, we love the Baptists of Alabama, and sincerely do we love the ALABAMA BAPTIST; but to-day we would rather see it sunk to the bottom of the Alabama River than to see it have an influential rival in our own State to confuse, distract and disorganize our various interests, and sow discord among our churches and preachers. If we had the ear of our brethren in some of the States we would put it in plain English and say: "O that some gift the power would give us, to see ourselves as others see us, and to know from many an error free us, And foolish thought."

After all is it not true that none is better than two? R.

SOME SABBATH SCHOOL SUGGESTIONS.

It will, by some, be considered an intrusion for one who has not been classed among the Sabbath school workers, to make suggestions in regard to their management. We have before said that we are sometimes incredulous about what is claimed for this work; especially in the matter of converting sinners, and that of beginning revivals. In any congregation where there is a Sabbath school, the persons converted in a revival season, are precisely the same ages and classes that are converted in a revival with a congregation where there is no Sabbath school, namely, in both cases the young and those who attend the worship of life house of God.

Yet it is not to be denied that the Sabbath school is one of the most powerful instrumentalities for good now in use among Christians. When properly used no other work surpasses it in imparting a knowledge of the word of God. "Line upon line, and precept upon precept, here a little and there a little," the child and youth receive in the Sabbath school, in the ten or fifteen years usually spent in its training, an amount of Bible knowledge vast and precious. And what they learn about singing and orderly conduct must prove of great value; and we doubt not that in many cases these things lead them to Christ.

Therefore it is a field of ceaseless inquiry, what will make these schools more efficient, more successful in the work before them? Our observation has impressed us that very many teachers are not efficient, do not prepare in heart or head for their work with the class, and many of them seem not once to think of the conversion of their class. Good, prompt, earnest, faithful teachers are essential to success. And these teachers must have such co-operation from parents as will keep the children in their classes regularly, and such as will help them with their lessons at home; and then it would be a grand achievement if the parents would go along with the children to the school.

We say nothing now about preferences for this or that system of lessons, except to say that we are thoroughly satisfied that that system which requires the committing to memory the most Scripture is the best system. When a youth we spent about two years in a simple country Sabbath school. We went through one or two of the union question books, and all that, or nearly all of it, has faded from memory; but we also memorized the Gospel of Matthew and a number of Psalms, and these remain safely lodged in our memory to this day. And we have never done any studying that has been of more use to us in preaching. It is not good to have much public talking, lecturing, and speech-making in the Sunday school.

If any man wants to preach let him take license and go at it. But we doubt whether Spurgeon or Broadus could interest a Sabbath school every Sunday morning in a lecture in connection with all the other school exercises. In many instances there is entirely too much singing and otherwise too much time consumed in the school exercises. The children are kept so long that it is cruel to expect them to remain for preaching; and some youths and older people get too tired to remain. Whenever this is the case the Sabbath school becomes in institution of doubtful character. We mean it is doubtful whether it is not in the way of church progress.

Children are fond of variety. The school should be lifted out of the old ruts once in a while. Therefore

those who, manage it should study methods that please as well as instruct. Call on first one and then another to make a "talk." Consult the older members freely and make them feel that their advice is valued. Have no pets and show no partiality. This may be impossible but surely there should be but little of it. Be certain to dismiss the school long enough before preaching for the people to get a new breath. And impress the scholar that it is the duty of all to attend the preaching of the pastor. R.

PULPIT POWER.

We have a letter from a young minister asking us the question, "What is the strongest element of pulpit power?"

Many things have been written attempting to discover the secret of the power of great preachers over the people; and generally they have been as unsatisfactory as would be the attempt to print the power of Wm. L. Yancy or Henry Clay over the vast audiences that used to listen with unbroken attention for hours to their great speeches on politics. In the political sense both of these great men converted their thousands. The power lay in the genius of the man—a genius which made him master of the subject before him and master of the art of putting it before the people, and with this there was a magnetism about the speaker which impressed the hearer that he was terribly in earnest. In the human sense these are the best gifts, and it is the duty of the minister of Jesus Christ to covet the best gifts—to master his subject, work his soul into it, and in the fear of God study the art of putting it before the people. With most of young ministers it is very unfortunate to conclude that they are naturally so highly gifted that it is not necessary for them to study, and carefully study, the art of speaking. The young man who starts out with that idea, may learn at the age of about fifty that all his life he has been laboring under a great mistake. He must be "apt to teach," and the test of teaching should claim much of his attention through life.

But we do not conceive that we have answered the question of our young friend—a few words directed to that end. And we take it for granted that the young minister is a Christian, that he has faith in God, that God has "separated him to the Gospel ministry," that he has an ardent longing for the salvation of sinners and for the prosperity of the church, and that he is willing to spend and be spent in this cause, if he have not reached these attainments in the love and fear of God, it would be better for him to select another calling. Being all this, however, the first thing in order to successful preaching is that he shall know something to preach. He should carry his education just as far as circumstances will allow, and if a half educated man must choose between such institutions as Howard college and the Theological Seminary—that is, if he can only go to one of them, by all means take the College; get a literary education, and then take the Bible and other books and work out your system of theology for yourself. After the college go to the Seminary if you can. But, all these things being reached, or only half reached, that is, for the educated and the half educated, "the strongest element of pulpit power," is an intimate and thorough familiarity with the text of our grand old English Bible. That man who knows the Scriptures too well to state a doctrine at variance with the Divine Record, and so well that every proposition stated by him, is not only consistent with the word of God, but certainly supported and readily covered by the plain texts of the word,—that man who readily and with facility draws from the armory of Heaven the implements of truth, and speaks forth the plan of salvation in the words which the Holy Ghost teacheth, comparing spiritual things with spiritual, and learning the art of using the words wisely, quotes just enough, and does not burden his discourse with unnecessary quotations,—the minister who can do this the best has gained the strongest element in pulpit power. The word of God contains a full statement of the plan of redemption, with all its doctrines, duties and privileges and besides what is drawn from that source there is absolutely no information anywhere else on that subject. The Christian literature and Christian experience of all ages are important helps, but without the sacred Scriptures there would have been no such literature and no such experience. It is important to be read-up and posted in all literature; so as to make all the purposes of wise and popular preaching; but above all other literature and infinitely superior to all other knowledge, let the minister know the Holy Scriptures which are able to make him and his people wise unto salvation. And this is the strongest element of pulpit power. R.

FIELD NOTES.

—Bro. F. C. David has removed with his family to Opelika.

—Dr. Roby has been unanimously re-called to the church at Tuskegee.

—The A. & M. College at Auburn has already about two hundred students.

—Bro. Riley's church at Opelika has one of the best Sunday-schools in East Alabama.

—Rev. J. C. Wright has been called to the pastoral charge of the Broad Street church, Mobile.

—The Liberty church in the Tuskegee Association has called Rev. W. W. Lively to be its pastor for next year.

—The ALABAMA BAPTIST was never so extensively taken as it is now. Scores of families are receiving it who never saw it before.

—The Publisher of the ALA. BAPTIST has moved with his family to Selma, and will henceforth devote his entire time to the paper.

—The First Baptist church of Montgomery is very hopeful of securing the services of Dr. Chambliss of Charleston, as its pastor.

—One of our evangelists was in a home of suffering some time since, and the bereaved mother told him that she had seen twenty-one of her children die.

—The obituary notice of Mrs. Lou Taylor Edwards, which appeared in our paper last week, should have been credited to Rev. E. F. Baber, Collierville, Alabama.

—Now that winter is upon us what church will be kind enough to present its pastor a good warm overcoat? If you would cheer your pastor give him an occasional little present.

—What are our brethren' throughout the State doing about the fund for indigent ministers, now that the associations have so generally endorsed the action of the Convention?

—There is an article in this paper that you ought to read. Read it. It is entitled "The State Mission Work." The article demands an answer from you. Answer it. Let your answer be to the point.

—During our brief stay at Opelika last week, we were pleased to meet the genial face of Porter King, Jr., Esq. Socially, legally and otherwise, Porter is winning golden opinions in his new home. He gives promise of decided success.

—The Michigan Methodists have no hesitation about amending the laws of Christ. In a recent conference they decided that no man who uses tobacco can be received into their ministry, and that no local preacher who uses tobacco can be ordained an elder.

—We have thus far neglected to notice the resignation of Dr. Hawthorne, and his removal to Richmond, Va., to succeed Dr. Warren in the First church of that city. We regret exceedingly that we were forced to lose him from Alabama, but can heartily congratulate Richmond in having secured him.

—We regret that circumstances of an unavoidable nature have necessitated our absence from the office of late, which has prevented our noticing several items which should have claimed our attention earlier. Notably among these is the late marriage of our good Bro. J. S. Dill, the popular bishop of Auburn.

—A correspondent of the Religious Herald warmly commends the efforts of the ALA. BAPTIST. We thank our unknown friend, and will strive to wear our honors meekly. And then our Richmond conference on the next page resumes the pleasing theme. Among the other excellencies of the Herald its accurate knowledge of men is remarkable.

—The Baptist church in Niles, Mich., of which Rev. G. S. Bailey, D. D., is pastor, dedicated a new house of worship recently. Niles is the place where Isaac McCoy established the Carey Mission among the Indians on the St. Joseph River in 1822, and had there a school of seventy or eighty Indian youths. But now the city of Niles takes its place. [Ex.]

—Our new Campbell power press has been ordered and is now on the way from New York. That press will make a big hole in our pocket. How many of our subscribers will help us to refill it by sending us their renewals immediately, whether the time is out or not? and how many will make a special effort to induce others to subscribe now? Come, brethren, we must have a press, and to get it we must pay nearly \$1000 cash. But if we make this paragraph longer you won't read it. Send on your \$2 now—that's the point we are driving at.

Missionary Mass Meeting.

A missionary mass meeting was held with Mt. Pisgah church on Friday before the 3rd Sabbath in Nov., 1879. Six churches of the Liberty Association were represented in the meeting. The committee appointed reported that great destitution existed in Washington county, Ala., and that Eld. H. C. Mason was a suitable man to send there as a missionary.

Brethren D. N. Mason, R. B. Kennedy and J. D. Harrell, were appointed a Board of Missions to correspond with the Alabama Board of State Missions, and Eld. C. Owens was elected Treasurer. About \$230 were raised in money and pledges to be paid within thirty days. The Board employed Eld. H. C. Mason at \$20 per month for one-half his time, and he goes at once into the field of work above designated. It is desirable that the Board above appointed be recognized as an auxiliary to the Alabama State Board.

On motion of Eld. O. D. Bowen, the ALA. BAPTIST and Southern Baptist are requested to publish the above.

M. L. Moony, Clerk.

Southern Baptist, Meridian, Miss., please copy.

Isney, Ala., Nov. 18th.

BY E. T. W.

North Alabama.

THE TWENTY-SECOND SESSION
Has opened under most favorable auspices. There is still room for a limited number of boarders. Pupils received at any time and charged from time of entrance.
Parents sending their daughters to this college, may feel assured that their health and very physical interest, as well as mental training, will receive the constant care of the President and his family.
For full information address the President.

THE FAMILY CIRCLE.

The Old Oak Tree.

I love the woods arrayed in Summer's green,
Or tinged with Autumn's golden sheen.
In peaceful mood I gladly seek their shade,
And gentle thro' each leafy glen and glade,
But yet, howe'er the forest may delight,
The opening plain brings still a welcome sight.

No deeper spot the landscape holds for me
Than the white-gowned, spacious grassy lea
Where shades in solitude the old oak tree
In bygone days, how often here I've strayed,
And lovingly the glens and valleys traced.

Rejoicing now from lands I long have ranged,
I come in age and find thee all unchanged.
Thy truly true life and life is a span,
As least that portion which belongs to man,
For but at yesterday it seems to be
When, still a boy, I cut my name with glee
Deep in thy rugged bark, dear old oak tree!

In rising manhood three staunch friends were
Went from time to time to seek this cherished
haunt.
Each took his chosen path the world to roam
With hopes to meet in after days at home.
Alas! ere many years had died of old,
One sunk to rest on far Arabia's soil,
The next found sailor-jar in tropic sea,
While I am left one of the three
To keep the tree beside the old oak tree!

The Future's Depths.

Sitting alone in the twilight,
And holding in my hand my keys,
I ponder the Hebrew's question:
"What manner of child shall this be?"

What shall come forth from his future?
And my spirit grows sick with dread,
Thinking of possible pathways
These little feet, maybe, shall tread.

Tender, and rosy, and dimpled;
They lie here, rest in my hand,
As I tell how one pig roared to market,
And feasts on the fat of the land;

While another, at home, sad and hungry,
All supper goes to his bed;
And the other pig, lost in the darkness,
Cries "Wee!" for the home whence he fled.

Shall flowers or thorns strewn their pathway?
Must they stagger and stumble and bleed;
Ah, these little feet in the future,
Who knows where their wanderings may lead?

Yet we know that a merciful Father
Hath ever our ways in his hold;
And the tender care of the Shepherd
Is ever for the lambs of his fold.

The Preacher's Power.

Amid all the marvels and movements
Of history, the prophet's
thought burns with everlasting radiance;
for knowledge and righteousness,
above tricks of style and beauties
of rhetoric, are the two pillars
upon which the pulpit must be reared.
Without these preaching becomes
empty, not a power.

The preacher must be more than a
chatterbox, a retailer of smart sayings,
a flaming advertisement of his own
merits. He must possess knowl-
edge in its best and broadest
sense, not mechanical erudition
or the cram of schools alone,
but knowledge in its highest import,
—a spiritual insight into things
human and divine, clear comprehen-
sion of God's infinite love and
infinite power, no less than a keen
understanding of the Fatherhood of
God, and the dignity and worth of
human nature; knowledge, not only
of the history, the laws, the traditions
of his race, but of the throbbings, as-
pirations, and upward strivings of
the soul itself, into whose study the preacher
can find a font of revelation as
pure and exhaustive as Sinai's.
The old prophets were disciples of
the best school of psychology; they
did not draw their inspiration from any
other hermeneutical rules than the
laws of truth, of ethical beauty, of
righteousness, flowing from the
contemplation of God as a living force
in the history of the world.

But to attain the highest power, the
preacher must be more than a know-
er; he must be a worker, whose reli-
gion is not simply to be believed, but
to be preached, but a life to be lived.
The divorce between religion and con-
duct, so sad to contemplate in ordi-
nary people, becomes despicable in a
preacher. Need he wonder if his
well-turned sentences fall of effect, if
his exhortations are barren of any
good influence, when too well his
congregants know that the morality
he preaches in his sermon is unseen
in his daily life? That his eloquence
is all for effect, and that his studied
devotion, his vaunted humility, his
righteousness is needed to make the
preacher a power; right living and
right thinking, unflinching rectitude
never failing compassion for the poor
and the afflicted, a high ideal daily
realized, "walking with God in peace
and equity, and turning away many
from sin." — *Jersey Messenger.*

Deacon and Pastor.

The office of deacon is of great im-
portance in its bearing on the use-
fulness of the pastor. The finances wisely
managed will strengthen a church
and pastor. But if obligations are
not met, and debts grow, a pastor
may be made well nigh powerless.
Pastors are often broken up just
here. At the close of the first year's
pastorate in a large and wealthy
church, the deacon who had special
charge of the salary could not be
raised for another year. In the face
of his opinion two men appointed by
the church obtained in subscriptions
more than the whole amount in a few
days. The deacon was not dissat-
isfied, as far as known, to the pastor, but
certainly lacked faith and enterprise.
He afterwards gave strong proofs of
attachment and confidence, and yet
he would have abruptly ended at the
close of the first, a pastorate that last-

ed nine years, and at the closing of
which he showed the deepest regret.
The management of the finances is
the pivot on which the success or
failure of a pastor often turns. I
touch in this remark a chord that vi-
brates painfully in the hearts of thou-
sands of pastors. There are broken
pastorates and broken churches all
over the land that owe their disasters
to want of skill and industry and
earnestness in the business manage-
ment of the church. Faith and work
are great powers, and many a moun-
tain goes down before them. Every
deacon ought to have a good meas-
ure of one or both. As the New
Testament puts it, it is a serious mat-
ter, the making and unmaking of pas-
torates. "He that receives you receiv-
eth me," and he that rejects you re-
jects me." In view of his relation
to both the settlement and unsettle-
ment of pastors, the deacon should be
"full of faith and of the Holy Ghost
and of wisdom." He may be a sup-
port on which the pastor in discor-
agement may lean and be upheld. He
may throw on his pastor when he
most needs encouragement a burden
that will break him down. — *Dr. Ward.*

Just Home from the Dance.

"Oh! mother, mother, I am so sick!
My head aches so bad. I have danced
myself to death."
— These words were hurriedly spoken
by a young lady as she entered her
mother's apartment, worn down and
sick from the midnight dance.

Her mother said to her, "Go to
your room, my child, and sleep, and
when you awake you will feel better."
But there was no rest, no sleep for
the poor girl. She grew rapidly and
violently ill, and in a short time that
beautiful form which was seen whirl-
ing and whirling around in the giddy
dance, was borne away, cold, life-
less, dead, to the silent grave, and
buried in the ground.

The above incident was related to
me by a most estimable lady of one
of my charges, as having actually oc-
curred not far from where she then
lived.

[What a solemn warning this should
be to all dancing young ladies!
If danger to one's health, however,
were the only danger to which young
ladies are exposed in the ball-room,
it were not so bad after all, for with
many persons a vigorous constitution
might resist the violations of the
laws of health, and carry them safely
through. But the practice of dancing
involves the ruin of both soul and
body in the world to come.

In an experience of twenty-five
years as an itinerant preacher, I have
never known a single dancing church-
member that was worth a nickel to
the church. Their influence is harm-
ful, against religion, and all such
should either give up the dance, or
withdraw from the church.

"I was delighted not long since to
hear an excellent Episcopalian sister
say, 'I have given up dancing.'"
She had been led to believe there was
no impropriety even in church-mem-
bers dancing. But her conscience
began to trouble her about it, and so
she has abandoned the practice.

Would that the lady members of all
the churches might come to the same
conclusion.

The young ladies of this country,
and a few old ladies, are responsible
for all the evils growing out of this
custom. If they would give it up,
the men, I think, would not be so
foolish as to dance alone. The prox-
imity of the two in the ball-room and
in the dance gives to it all the fasci-
nation there is in it. Separate the
sexes and you kill the dance.

Young lady, your presence in the
ball-room may be the ruin of some
young man, and he may be your own
dear brother. After the excitement
of the dance is over he may not re-
turn to his quiet home and to rest
as you do.

The ball-room, the bar-room, the
gambling-room, are all places which
sweep along close by the confines
of the infernal regions. The more
constantly and passionately they are
patronized, either by male or female,
the more certainly and rapidly do
they lead down to the world of fire,
and ruin, and death.

O that our young people might
take warning from the unfortunate
young lady referred to at the top of
this article, and leave off these fol-
lies, and turn their feet unto the tes-
timonies of the Lord!

Church members in particular
should desist from dancing, or go at
once to their pastor, and request
their names to be erased from the
church-roll. — *G. Hawkins, in Advo-
cate.*

The Little Traveller.

Maggie Wood's father was an Eng-
lishman who came to America to try
his fortune, but did not find it for
himself. When Maggie was three months old,
the great Chicago fire destroyed their
home; soon after the mother died;
then the father was drowned, and
Maggie was left all alone in a strange
country.

She had a good aunt in England,
however, who took pains to discover
the child after the death of the par-
ents, and sent for her to come home
and be cared for. It was no easy
matter to get five years child across
the Atlantic for the aunt could not
come and fetch her, and no one whom
she knew was going over. But Mag-
gie had found friends in Chicago; the
American Consul at Manchester was
interested in the case, and every one
was glad to help the forlorn baby,
who was too young to understand the
paths of her story.

After letters had gone to and fro, it
was decided to send the child to Eng-
land in charge of the captain of a
steamer, trusting to the kindness of
all fellow travellers to help her on
her way.

The friends in Chicago, bestirred
themselves to get her ready, and care-
fully chose a comfortable outfit for
the cold March voyage.

When all was ready, Maggie's small
effects were packed in a light basket,
so that she could carry it herself if
needed be. A card briefly telling the
story was fastened on the corner, and
a similar paper recommending her to

the protection of all kind people was
sewed to the bosom of her frock.
Then, not in the least realizing what
lay before her, the child was consign-
ed to the conductor of the train to be
forwarded to persons in New York
who would see her safely on board
the steamer.

I should dearly have liked to have
seen the little maid and the big bas-
ket as they set out on that long trip
as tranquilly as if for a day's visit and
a comfort to know that before the
train started the persons who took
her there had interested a motherly
lady in the young traveler, who prom-
ised to watch over her while their
ways were the same.

All went well, and Maggie was safe-
ly delivered to her New York friends,
who forwarded her to the steamer, well
supplied with toys and comforts for
the voyage, and placed her in charge
of the captain and stewardess. She
sailed on the 3rd of March, and on
the 12th landed at Liverpool, after a
pleasant trip, during which she was
the pet of all on board.

The aunt welcomed her joyfully,
and on the same day the child reached
her new home, the Commercial Inn,
Connaught, after a journey of over four
thousand miles. The Consul and
owners of the steamer wanted to see
the adventurous young lady who had
come so far alone, and neighbors and
strangers made quite a lion of her,
for all kind hearts were interested,
and the protective charity which had
guided and guarded her in two hemi-
spheres and across the wide sea, made
all men fathers and all women moth-
ers, to the little one till she was safe.
So ended the journey of the little
traveller. — *St. Nicholas.*

A Boy's Last Hymn in a Garret.
BY J. E. GOUGH.

"A friend of mine, seeking for ob-
jects of charity, got into the upper
room of a tenement house. It was
vacant. He saw a ladder pushed
through the ceiling. Thinking that
perhaps some poor creature had crept
up there, he climbed the ladder, drew
himself through the hole, and found
himself under the rafters. There was
no light but that which came from a
bull's eye in place of a tile. Soon
he saw a heap of chips and shavings
and on them a boy about ten years
old.

"Boy, what are you doing there?"
"Hush! don't tell anybody, please
sir."
"What are you doing here?"
"Hush! please don't tell anybody,
sir." — I'm hiding."

"What are you hiding from?"
"Don't tell anybody, please, sir."
"Where's your mother?"
"Please, sir, mother's dead."
"Where's your father?"
"Hush! don't tell him, don't tell
him! but look here!" He turned him-
self on his face, and through the rags
of his jacket and shirt my friend saw
that the boy's flesh was bruised and
the skin was broken.

"Why, my boy, who beat you like
that?"
"Father did, sir!"
"What did he beat you like that
for?"
"Father got drunk, sir, and beat me
'cos I wouldn't steal!"
"Did you ever steal?"
"Yes, sir, I was a street thief once!"
"And why don't you steal any more?"

"Please, sir, I went to the mission
school, and they told me there of
God, and of heaven, and of Jesus;
and they taught me, 'Thou shalt not
steal,' and I'll never steal again if my
father kills me for it. But please, sir,
don't tell him."

"My boy, you must not stay here;
you'll die. Now, you wait patiently
here for a little time; I'm going away
to see a lady. We will get a better
place for you than this."

"Thank you, sir; but please, sir,
would you like to hear me sing a lit-
tle hymn?"
He raised himself on his elbow and
then sang—

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to thee.

Fain I would to thee be brought,
Gracious Lord, forbid it not,
In the kingdom of thy grace
Give a little child a place.

"That's the little hymn, sir; good-
bye."

FARM AND HOUSEHOLD.

Coffee and Eggs for Sick Persons.

A sick person wanting nourish-
ment and having lost appetite, can
often be sustained by the following.
Make a strong cup of coffee, adding
boiling milk as usual, only sweetening
rather more, take an egg, beat yolk
and white together thoroughly, boil
the coffee, milk and sugar together,
and pour it over the beaten egg in
the cup you are going to serve it in.
This simple recipe is used frequently
in hospital practice.

When to Out Timber.

A correspondent of the New York
Herald gives this report of the results
of experience as to the best time to
cut timber:

"If oak, hickory, or chestnut tim-
ber is felled in August, in the second
running of the sap, and barked, quite
a large tree will season perfectly, and
even the twigs will remain supple, for
years; whereas that cut in winter and
remaining till next fall (as is com-
monly done) will be completely rot-
tened and will be almost useless for
any purpose. The body of the oak
split into logs will last ten or twelve
years. Chestnut will last longer, but
no comparison to that cut in August.

Hickory cut in the eighth month is
about the same, and in the season
of the Hessian fly. The third saw-
ing, Sept. 9 and 16, were injured by
the Hessian fly. The third saw-
ing, Sept. 23, proved the best—36
bushels per acre—and the two later
sawings, Sept. 30 and Oct. 7, were 32
and 26 bushels, a very rapid decrease.
This single set of experiments, so far
as it goes, would indicate that neither
the early nor late sawing is best, but
the medium between them—late
enough to escape the greatest ravages
of the fly, and not so late that a poor
start is made before winter sets in.
— *Ex.*

How Nutmegs Grow.

Nutmegs grow on little trees which
look like little pear trees, and are
generally over twenty feet high. The
flowers are very much like the lily of
the valley. The tree is pale and very
fragrant. The nutmeg is the seed of
the fruit, and mace is the thin cov-
ering over the seed. The fruit is
about as large as a peach. When the
fruit is ripe, it breaks open and shows
the nutmeg inside. The tree grows on
the islands of Asia and in tropical
America. They bear fruit for sev-
enty or eighty years, having ripe fruit
upon them at all seasons. A fine
tree in Jamaica has over four thou-
sand nutmegs on it yearly. The
Dutch used to have all this nutmeg
trade, as they owned the Banda Is-
lands, and conquered all the other
traders and destroyed the trees.

To keep the price up, they once
burned three piles of nutmegs, each
of which was as large as a church.
Nature did not sympathize with such
meanness. The nutmeg pigeon, found
in all the Indian Islands, did for the
world what the Dutch had determined
should not be done—carried those
nuts, which are their food, into all
the surrounding countries, and trees
grew again, and the world had the
benefit. — *Boston Journal of Com-
merce.*

Plants and Plant Food.

Some plants are surface feeders, i. e.,
their roots are short, usually small,
and numerous, and only penetrate
the upper portions of the soil, as in
the case of the onion, turnip, and the
cereals, though the latter are per-
haps medium, rather than shallow
feeders. It is easy to see that such
crops must derive their nourishment
from their roots, penetrating to the
depths of the soil. On the other
hand, clover, lucerne, and the long
roots, as carrots, parsnips, etc., are
deep feeders, and exhaustive to the
lower portions of the soil. These
facts have a direct bearing on the
succession of crops, and the applica-
tion of fertilizers. If a fertilizer is
applied to the land, it tends down-
ward, and its descent depends upon
the solubility of the substance and the
porosity of the soil. To have, there-
fore, the least loss and the quickest
returns, a surface feeding crop is the
one to which to apply the fertilizer,
and this crop should be followed by
a deeper feeder the next season,
which will bring the sinking food to
the surface again. It is in this cap-
acity that the clover crop is so valua-
ble in a rotation. It is a great point
to keep the plant-food within the
reach of the roots of the plant, and it
can be best done by applying it to a
surface feeding crop, and follow it up
(down rather) by a deep feeder, the
roots of which penetrate far down.

Good Pressed Beef.

We commend to our many new
house-keeping readers the following,
which has been partly given in former
years. Take any fresh lean beef—the
cheaper pieces, as the upper part
of the leg above the "soup bones,"
answers very well; take the same
tenderloin or plenty of good round
steak or any other lean beef, and
beef used with it. Boil closely covered
until so tender that the meat will fall
from the bone. (It is better to keep
a closely fitting pan of cold water
over the cooking kettle, to condense
and cause to fall back the rising
steam containing the escaping flavor.)
Use only so much water as is needed
to prevent burning. Take out the
meat, mix and chop it fine. Put it
into a tin pan or other deep dish.
Skim off any excess of grease from
the cooking liquor, and add to it a
good gelatine of Cooper's or other
meat. When dissolved, pour it into
the chopped meat, put on a tin or
plate or tin that will fit into the dish,
and place upon this 12 to 20 lbs.
weight—flat-irons will answer. When
thick or thin slices may be cut, that
are marbled in appearance, and are
very excellent for sandwiches, or for
tea or breakfast food, and it will
keep several days even in warm
weather if set in a cool place. It is
tender, juicy, digestible, nourishing,
convenient and economical without
salt. — *American Agriculturist.*

Sum marry because they think win-
min will be scarce next year, and live
to wonder how the stock holds out.
Sum marry to get rid of themselves
and discover that the game was one
that two could play at, and neither
win.

Sum marry for love without a cent
in their pocket, nor a friend in the
world, nor a drop of pedigree. This
looks desperate, but is the strength
of game.

Sum marry in haste, and then sit
down and think it carefully over, and
sit down and marry.
No man can tell just exactly what he
will fetch up when he touches calico.
No man can tell just exactly what
calico has made up her mind to do.
Calico don't know herself. Dry goods
of all kinds is the child of circum-
stance.

"You ought to husband your coal
money," said the charity woman. "I
always does, ma'am; I makes him sift
ashes and pick the cinders."

"Whom can we trust?" is the black
type inquiry of an exchange. It is of
no consequence. "Whom can we in-
duce to trust us?" is the soul agoniz-
ing. — *Ex.*

Martin F. Tipper asks: "Where are
the pure, the noble and the meek?"
Don't know where they are in Eng-
land; but in this country they are
running for office.

A young man who sneers at a girl's
false teeth, hasn't a well balanced
head. Let him marry a girl who has
toothache and neuralgia, and he will
see where he was lame.

The gang of burglars who work for
seven straight hours to hammer a safe
to pieces, to secure fourteen cents,
know how a country minister feels
next day after a donation visit.

"I have a love letter," said the ser-
vant girl to her mistress. "Will you
read it to me? And here is some
cotton wad yestuff in yer ears while
ye read it?" — *Chicago Tribune.*

"I can't get coin for greenbacks!"
yelled a stump orator, while denounc-
ing John Sherman. "I know the
reason," said a small boy. "Why?"
"Because ye haven't got the green-
backs," was the answer.

Rust in Wheat.

A correspondent of the Pacific Riv-
er Press gives as a remedy, the
treatment of the seed with carbolic
acid, stating that it will improve the
yield, prevent all smut and keep off
insects. This method of treatment
is as follows:

Use No. 5 carbolic acid, four oun-
ces to two gallons of water. This
quantity is sufficient for four bushels
of wheat. No blue-stone or anything
else is required. Method of applica-
tion: Spread a sheet of tarpaulin on
the ground, place the wheat thereon,
which spread well out; then apply
the mixture through the nozzle of an
ordinary watering pot, taking care to
distribute the solution fairly over the
wheat; then mix the wheat thorough-
ly with a shovel, so that no seed will
escape being saturated or well moist-
ened with the mixture. If this is
done at night, there may be some
trouble. There is no fear of the
carbolic acid destroying the germi-
nating power of the wheat. In the
event of rain setting in and prevent-
ing immediate sowing, it can with
safety be kept a few days without in-
jury.

EARLY AND LATE SOWING OF
WHEAT.—Prof. Thorne of the Ohio
State University, has been carrying
on some experiments with the early
and late sowing of wheat. The early
sowing, Sept. 9 and 16, were injured
by the Hessian fly. The third saw-
ing, Sept. 23, proved the best—36
bushels per acre—and the two later
sawings, Sept. 30 and Oct. 7, were 32
and 26 bushels, a very rapid decrease.
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as it goes, would indicate that neither
the early nor late sowing is best, but
the medium between them—late
enough to escape the greatest ravages
of the fly, and not so late that a poor
start is made before winter sets in.
— *Ex.*

EARLY PEASE.—Ambitious farmers
and gardeners will do well to remem-
ber next spring that a very early pea
crop may be protected by the applica-
tion of a liberal supply of salt,
sprinkled over the rows before they
come up.

APPLE HEDGES.—It may not be
generally known that apple seed, sown
in the fall where a hedge is desired,
in four or five years form an impen-
etrable hedge. They should be clipped
back two or three times with a
knife or hedge shears, to grow low
and stocky.

INJUDICIOUS DRIVING.—Many a
valuable horse has been ruined by
being driven fast immediately after
a hearty meal. If it is necessary to
resume a journey without delay allow
the horse to walk for half an hour or
more after feeding, when the speed
may be safely increased.

HUMOR.

Josh Billings on Marriage.
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min will be scarce next year, and live
to wonder how the stock holds out.
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yelled a stump orator, while denounc-
ing John Sherman. "I know the
reason," said a small boy. "Why?"
"Because ye haven't got the green-
backs," was the answer.

They were courting. "What makes
the stars so dim to-night?" she said,
softly. "Your eyes are so much
brighter," he whispered, pressing her
little hand. They are married now.
"I wonder how many telegraph poles
it would take to reach from here to
the stars," she remarked, musingly.
"One, if it is long enough," he growl-
ed. "Why don't you talk common
sense!"

Joseph Cook once asked a certain
lady to be his wife, and immediately
lapsed into a profound study of some-
thing. The lady softly said, "Yes,"
and as he didn't respond, she repeat-
ed the word a little louder. "Stop
your noise!" roared Joseph. "I've
got an argument on my tongue's end
that will knock the spots out of John
Mill, and here you are trying to spoil
it!"

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