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## COMMUNICATIONS.

## The Two Versions of the New Testament—King James' and the Recent Revision.

The Old and New Testaments contain revelations from God. These books were originally written mainly in Hebrew and Greek. These languages have long since become stereotyped, dead, and unchangeable.

To retranslate means to make known something before unknown to our country.

The Hebrew and Greek scriptures reveal nothing to any man who does not understand the languages in which they were written. Hence the great importance of translating the Bible into the vernacular tongues of the nations of the earth.

To translate, when applied to books, means to express the sense of one language in the words of another.

Any version of the Bible that fails to express the sense of a sentence or word, in just so far as the failure consists, is no revelation at all. The great importance of our having correct translations of the Old and New Testaments is obvious to every correct thinking man. To transfer words from the Hebrew or Greek into living languages reveals nothing to those who do not understand the language from which those words are transferred. To Anglicise is but little better. Hades, Gehenna and Tartarus.

New Testament translated into the new revision renders is transferred. Gehenna is rendered hell. Why not transfer gehenna? It appears to me that there is just as much propriety in translating the one as the other. Or, if you please, just as much common sense in transferring the one as the other. Both words mean something. Christ used both. Jesus never spoke a word without a meaning. Hades in its different connections may have different ideas attached to it. If it means "the invisible world" translate it by that phrase. It is so rendered in our common version, 1 Cor. 15:55.

What I insist upon is there should be no transferring of Hebrew or Greek into the English Bible, because if you do you leave us, the common people in the dark. In 1 Cor. 16:22 there are these words transferred in King James' and in the revised edition of the New Testament, "Anathema Maranatha." Why did not King James' translators render these words in plain English? And why did not the revisors correct the fault? Were they not wise enough? Take up any Greek Lexicon, or an unabridged English dictionary and the words are plainly defined. But do the common people know what the apostle meant when he wrote "Anathema Maranatha"? I heard a preacher of note say that "it meant a fit subject for eternal burnings." Another, and he was a good man, said in his own pulpit it meant "doubly cursed."

DAVID LEE.

## An Aged Servant of God.

MAJ. J. G. HARRIS.

Livingston, Ala.  
 My Dear Brother: Yours of the 14th inst. received, enclosing \$18.00, contributed by the Bigbee Association for my benefit. Language fails me to give expression to my feelings, and my bosom swells with gratitude to the generous donors and love to the blessed Spirit that influenced them to bestow their beneficence upon me on the needy and one who has for many years, though feebly and imperfectly yet willingly, labored in the Master's vineyard; and now, after having borne the heat and burden of the day, must, from inability, retire from the active scenes of life and wait patiently a few days for the summons to go to his reward.

Dear brother, the contributing to the relief of the "war worn and invalid veterans of the Cross" is noble and heaven-born, and will no doubt receive the gracious approval of our Heavenly Father, and his benedictions will descend in copious showers upon those who so cheerfully contributed to the relief of his faithful servants.

Tender to your church my heartiest thanks, and whilst their prayers go up for my temporal comfort, mine will ascend for gracious spiritual, as well as temporal, blessings upon them.

Accept my grateful acknowledgments for your kindness in forwarding the contribution to the relief of our Heavenly Father's blessing rest upon you all.  
 J. F. W. BROWN.  
 Livingston, Sept. 17th.

JNO. L. WEST &amp; CO., PUBLISHERS.

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SELMA, ALABAMA, THURSDAY, OCTOBER 13, 1881.

[No. 27.]

## MISCELLANEOUS.

## The Broad Church Theology.

-BY REV. A. J. GORDON, D.D.

The recent death of Dean Stanley, the recognized leader of the Broad Church school of theology, awakens many reflections as to the influence of that phase of religious belief with which his name stands conspicuously connected. The Boston *Advertiser*, always kindly and cordial towards liberal opinions, recently surprised its readers by a very discriminating and restraining estimate of the dead Dean's services. It admonished them to be careful not to go too far in their devotion to the broad church idea, which will be principally seen in history as a general ecclesiastical gentleman, much occupied with cultivating the religious amenities and courtesies, but with no great faculty for positive, radical and revolutionizing opinions.

## The Defect of It.

This at least describes most exactly the school of theology which he represents. And it is the school to which many of the most accomplished and popular preachers of the Episcopal Church belong, and to which scores of cultivated and liberal thinkers of other communions are strongly allied. "The Broad Theology"—Yes! But however genial it may be, and however amiable in its intentions, it rarely proves to be a strong theology. Beyond certain limits, breadth is incompatible with density and compactness of theological fibre. The mantle of catholicity, though a flowing garment, is limited in its capacity, and can only be made to cover the true church of God. In attempting to stretch it beyond that, its texture will be made thin and slazy, if it is not absolutely rent asunder. A Church of England Review recently complained bitterly that the Dean of Westminster had attempted "to construct a church that should include Huxley and Keane and Hume in the same fellowship with Newman and Simeon and Wesley." It must be evident to any one that this is putting a greater strain upon the mantle of charity than it can bear. Religion cannot include all opinions, if it is expected to be a strong theology.

Opinion, for comprehension, is limited too far, seriously interferes with apprehension; one cannot generally believe everything; if he would intensely believe many other things. And when we consider the positive sins to be resisted, the positive wrongs to be assailed in this world, we might almost prefer a good Christian fighter in ecclesiastical tight, in a creed fitting so closely that he has only room for his opinions, to a Churchman wearing such ample breadth of catholicity that he sees good in everything and a foe to be fought in nothing.

This, it can hardly be denied, is the serious defect in the theology which we are considering. It lacks in point as much as it exceeds in breadth; in its diligent culture of "sweetness and light" it has too much forgotten how to engender fire and heat; it has failed to see that focalization has just as important a place as radiation, and that the charity that beams benignly on all sorts and conditions of Christians ought to know how, when occasion requires, to burn in rebuke towards the errors and apostasies and false doctrines which bear an offence to God.

Notably in its attitude towards Romanism and Rationalism do its characteristic traits appear. It is generally very respectful towards the former, speaking of it as "the Western Church," but rarely as the Roman apostasy. It is constantly raising the question whether on the whole the Reformation was not a mistake—the stirring up of a needless quarrel.

Vulgarity is about the only recognized heresy with the Broad Churchman. And he says that Luther was guilty of vulgarity in his assaults on the Pope and his purgatory and indulgences, and that Mr. Spurgeon may be a very good man, but it is very vulgar in him to talk as he does against baptismal regeneration. Such is the substantial language which we hear from one of their preachers lately, reminding us of a scrap of conversation recently reported. "I belong to the Holy Mother Church, though I am unfortunate—been in jail, to be sure—best men go some times, same as St. Paul and St. Peter—a misfortune, but I am a gentleman, and have everything low." Nothing of false doctrine, heresy or superstition is so distasteful to the Broad Churchman as vulgarity. He is the religious non-combatant chiefly for the reason that controversy seems to him common and unclean. And so instead of inveighing against Rome, he points out the excellent things which she has contributed to historic Christianity. This we should commend as praiseworthy, if he did not as a rule pass over so leniently and generally the awful apostasies of which she is the prolific mother. It may be an unpleasant duty for a kind-hearted Christian to frown on error; but we conceive it to be a very binding duty. What "the doctrine of the Nicene Creed" mentioned in the Apocalypse was is not known. But it is a striking fact that it was the one re-

deeming trait in the conduct of the Ephesian church that it had disowned the heresy. "But this thou hast," said the Lord, "that thou hast the deeds of the Nicolaitans, which I also hate." If the Roman Church is the "Harlot" of Revelation, as with the Reformers and the great body of interpreters since their time we strongly hold, then it seems obvious that the Bride of Christ can do her Master no greater indignity than to pay her recognition and comprehend her in her fellowship. We must prefer the many issue as set before us by Cardinal Manning.

The Catholic Church is either the masterpiece of Satan or the kingdom of the Son of God. Choice between these two extremes is possible; a comprehension of both of them is quite impossible. At the death of Dean Stanley, the great English statesman and statesman of opinion, and then he has paid a very kindly tribute to that "ancient sect" which has perpetuated this "antique ceremonial." That is to say, so far as Baptists and their views are concerned, he has first defended, then amended and then comprehended. Alas! this is the characteristic weakness of his school. It is not given to denial, like other liberal bodies. Its fault is rather in the direction of inordinate assent. It endorses vastly more things than it can practise, and hence is weakened by an immense surplusage of non-essentials. And that is a deplorable weakness. It is better to believe ten things every one of which we hold to be vital and essential, than a hundred things half of which we regard as indifferent. And this is what we especially object to in the Broad Church theology—that it tends to undermine positive and stalwart convictions. We cannot think it a good school for the young to be trained in. And yet God forbid that we should have spoken with severity. As we hear some of the noble men and earnest preachers of this wing of the church, we have been moved again and again to long and to pray that they might discern the life and death questions of the gospel more clearly, and grasp its saving truths more tenaciously and preach them more distinctly. —*Examiner and Chronicle.*

## Christian Sympathy.

The best definition of sympathy is found in the injunction of the apostle: "Rejoice with them that do rejoice, and weep with them that weep." To sympathize is to be affected by and feel the joys as well as the sorrows of others. In common usage, however, sympathy is limited to men.

It is a spontaneous emotion of pity in view of misery. He who does not feel it is less than human.

In so far, sympathy may be only passive. It may not lead to any effort to relieve the suffering. It is an impulse to relieve, but that impulse may be stifled by habitual selfishness. After a while the sympathy itself ceases. The man who refuses to help ceases to feel. Only active benevolence to relieve distress can preserve in us the power to feel a warm and tender sympathy. "There is," says Frederick W. Robertson, "something dangerous in benevolence which is only emotional; there is something ennobling, something Godlike in active kindness. This is the law of our nature, from which there is no escape; impressions which are made upon us in the way of feeling get weaker and weaker, the other they are repeated; but the habits of love which you get by being useful and active in doing others good, get stronger and stronger the oftener you practice them."

That acquaintance with sorrow which is only passive loses its sharpness every time you see it. If a man wanted to have a thoroughly callous and hardened heart, we can tell him of no way so sure as this: Let him become acquainted with the distresses of his fellow-men, and do nothing to relieve them; let him read of pauper misery, and content himself with theorizing about the improvidence of the poor; let him listen to appeals from the pulpit which attempt to move his charity—and pass the plate without a sacrifice—we will promise him it is sensibilities will soon be placed beyond his power of wounding; he shall have a heart as cold and dead as if he had been born without human sympathies.

Christian sympathy is active as well as passive. Its impulse to help the needy is never unheeded. Nor does it content itself with contributions to public charities, but, like the Master, it becomes "acquainted with grief" by personal contact with it, and personal ministries to relieve it. That is not Christian sympathy, but a sort of refined selfishness, which seeks to fulfill all obligations to those in distress by employing some one else to care for them, and avoids all contact and association with them. Not such was the sympathy of Christ. He lived and identified himself with suffering. "He hath borne our griefs and carried our sorrows," not only in the act of atonement, but in his daily life on earth. He was constantly in the presence of the miserable to relieve them; so that, when he would give John conclusive proof that he was the Messiah, he said: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

The proof of Christian sympathy is not almsgiving to get the suffering out of mind. It is going among them, identifying yourself with them, and so having real fellowship with the suffering. "Blessed is that man whom his Lord, when he cometh, shall find so doing." —*The Methodist.*

publicly, painfully and tearfully renouncing fellowship with Dean Stanley on account of his latitudinarianism; and the ministers of the straitest of all the sects not long after giving him a public reception! But is not ecclesiastical dis fellowship quite often found to be in the inverse ratio to the distance, so that we can be very severe against the open communists in our own church, and very fraternal to the universal communionist in the church that is furthest from us? The good Dean certainly was blameless in the matter. But if we based our expression on his pronounced utterances on baptism, it is just possible that we were taken in. He has indeed given the strongest testimony to the Scriptural and apostolic authority of immersion, and that we may freely change our minds on this point, and still remain a very kindly tribute to that "ancient sect" which has perpetuated this "antique ceremonial." That is to say, so far as Baptists and their views are concerned, he has first defended, then amended and then comprehended. Alas! this is the characteristic weakness of his school. It is not given to denial, like other liberal bodies. Its fault is rather in the direction of inordinate assent. It endorses vastly more things than it can practise, and hence is weakened by an immense surplusage of non-essentials. And that is a deplorable weakness. It is better to believe ten things every one of which we hold to be vital and essential, than a hundred things half of which we regard as indifferent. And this is what we especially object to in the Broad Church theology—that it tends to undermine positive and stalwart convictions. We cannot think it a good school for the young to be trained in. And yet God forbid that we should have spoken with severity. As we hear some of the noble men and earnest preachers of this wing of the church, we have been moved again and again to long and to pray that they might discern the life and death questions of the gospel more clearly, and grasp its saving truths more tenaciously and preach them more distinctly. —*Examiner and Chronicle.*

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## The Good of Life.

BY WILLIAM C. WILKINSON, D. D.

Did it ever occur to you to ask yourself, just where lies the point at which I find the good of life? You wake in the morning, and very likely you sleep has not been so, aly light from pure digestion bred, that you feel at once like classically bounding from your bed (well, now, that rhyme, made itself, from pure automatic sympathy, no doubt, with the delightful idea that was being cavalierly assumed not to exist) and beginning the day with a song. On the contrary, you feel a bit heavy, and hug your pillow. But you must even get up, and you do so sulkily. The good of life, you decide, is in the morning.

When the Holy Ghost stirs up a heart to feel uneasy, it is very solemn, because it is his doing. Satan will do his best to say "peace, peace, when there is no peace." It is very solemn, because it results either in grieving that loving Spirit by stifling his secret call, or in passing from death unto life—the one or the other. I know of no other alternative. Which shall it be? Don't linger just outside the gate of the City of Refuge; just outside is danger, perhaps destruction; you are not safe for one instant till you are inside. And O! have you never thought that it is not merely negative, not merely not safe, but unless your sins now are on Jesus, they are now on you, and God's wrath is upon them and so on you. It is a tremendous question. "Where are your sins?" on you or on Jesus? O that he may now send his own faithful Word about us with power to your soul! The Lord hath laid on Him the iniquity of us all. Accuse that, believe his word, venture your soul upon it, and "he that believeth hath everlasting life." All hinges on this question. "Where are your sins?" —*Frances R. Havergal.*

## A Meditation.

The following "Meditation on earth's Departure out of this World" was found among the unpublished manuscripts of the late Rev. Dr. Plummer, and is printed in *The Christian at Work*. It is of unusual character, and deserves a thoughtful reading. The good old man's desire that his death might not be attended with intolerable suffering was granted, as he passed painlessly and peacefully to his rest.

It is certain I must die. Sin has made death inevitable. The decree has gone forth. "By one man sin entered into the world, and death by sin." —Rom. 5:12. "It is appointed unto men once to die." —Heb. 9:27. "There shall no man living be justified." —Ps. 143:2. But I also know that the blood of Jesus Christ cleanseth from all sin. He has died for sinners such as I am, and I believe in Jesus Christ. He is all my hope. Without him heaven would not be heaven to me. I take him for my one and only Mediator, my prophet, priest and king.

My soul greatly exults in the doctrine of the Resurrection, as it was held and gloried in by the martyrs even before the coming of Christ; as it was taught by the word and made certain by the rising of our Lord; and as it was taught and held by all the apostles. Without a firm belief in the Resurrection, I should be miserable beyond expression.

Perhaps no man ever had better friends than I have had. They were God's gracious gift to me. My debt of love to them can never be paid. I love to meet them in a better country, even an heavenly.

My beloved pupils in the ministry lie very near my heart—the more so the nearer I am to my end. God, make them faithful unto death. May they always "stand up for Jesus."

I suppose I never did a more solemn act than to write this paper. Yet I have done it with great composure of mind. I am surprised at my own calmness at the near view of eternity. It does not cost me a sigh or a tear to contemplate my removal from this to the invisible world.

Wm. S. PLUMMER.  
 Columbia, S. C., Jan. 14, 1879.

## Missionary Notes for September, 1881.

There are many items of interest connected with my labors in this month, but because of limited space a few only can be mentioned. I am

this month at all the various points, were attended with encouraging interest. At Chunchuk the congregations on the first Sunday were good, attentive, and much seriousness was manifested.

We had a fine meeting again at Bayou la Batre. Received 150 members—one by relation and one by baptism. The latter was a lady, who stated that she had been a confirmed member of the Catholic church for years. Thus the good work there continues to move forward. The church elected Brethren M. Pound, James Greishaw and David N. McLean to the office of deacon. Bro. J. A. Sanders was elected clerk, and Bro. W. C. Goleman, treasurer. The writer was also chosen to serve the church as pastor for an indefinite time.

We had an interesting meeting at Turner's Graveyard. Several professed conversion. Bro. Eager was with us several days, and did all the preaching while there, which was very effective and highly appreciated. —*LUTHERA NORDEN.*

Our church history for September is chiefly noteworthy because of the losses we sustained by death. Two men that in different ways have been unusually conspicuous and influential in our community were taken from our ranks.—Mr. George Nason and the Hon. John A. Culbert. God speaks to us in these events. Let us hearken unto his word, and "work while it is day." —*Sabbath school, prayer-meeting and Sunday services as usual. Attendance increasing with the return of autumn and cooler weather.*—General health of our people as of the city at large, good.

During the past month we had a fair attendance at all the services of the church and at the Sunday school. The cottage prayer meetings have been started again, and while the attendance has not been large, yet the meetings have been both interesting and profitable.

With our intermission, the regular services have been held during the month. Our minister has endeavored to induce prompt attendance by beginning the services at the minute, whether the "head deck" was present or not, and regular attendance through stopping at the hour, whether through his argument or not.—The attendance on preaching services has been fair, and the Sunday school and prayer-meetings small.

The interest awakened during our late meeting was quite well sustained during last month. Bro. West has accepted the call of the church, and is expected to visit as twice a month, preaching on Thursday, Friday and Saturday nights, and on Sunday morning and night. The Sunday school and prayer-meetings are well attended, and we trust much good is being done through their instrumentality.—*Union.*

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## A Glasgow Factory Boy.

Just above the wharves of Glasgow, on the banks of the Clyde, there once lived a factory boy, whom I will call David. At the age of ten he entered a cotton factory as "piercer." He was employed from six o'clock in the morning till eight at night. His parents were poor, and he well knew that his must be boyhood of very hard labor. But then and there, in that buzzing factory, he resolved that he would obtain an education, and would become an intelligent and useful man. With his very first week's wages he purchased "Rudimental Rudiments of Latin." He then entered an evening school, which met between the hours of eight and ten. He paid the expenses of his instruction out of his own hard earnings. At the age of sixteen he could read Virgil and Horace as readily as the pupils of the English grammar school.

He next began a course of self-instruction. He had been advanced in the factory from a "piercer" to the spinning-jenny. He brought his books to the factory, and placing one of them on the "jenny," with the lesson open before him, he divided his attention between the running of the spindles and the rudiments of knowledge. He now began to aspire to be a preacher and a missionary, and to devote his life in some self-sacrificing way to the good of mankind. He entered Glasgow University. He knew that he must work his way, but he also knew the power of resolution and he was willing to make almost any sacrifice to gain knowledge. He worked at cotton-spinning in the summer, lived frugally, and applied his savings to his college studies in the winter. He completed the allotted course, and at the close was able to say, with proud and worthy pride "I never had a farthing that I did not earn."

That boy was Dr. David Livingstone.

When the Holy Ghost stirs up a heart to feel uneasy, it is very solemn, because it is his doing. Satan will do his best to say "peace, peace, when there is no peace." It is very solemn, because it results either in grieving that loving Spirit by stifling his secret call, or in passing from death unto life—the one or the other. I know of no other alternative. Which shall it be? Don't linger just outside the gate of the City of Refuge; just outside is danger, perhaps destruction; you are not safe for one instant till you are inside. And O! have you never thought that it is not merely negative, not merely not safe, but unless your sins now are on Jesus, they are now on you, and God's wrath is upon them and so on you. It is a tremendous question. "Where are your sins?" on you or on Jesus? O that he may now send his own faithful Word about us with power to your soul! The Lord hath laid on Him the iniquity of us all. Accuse that, believe his word, venture your soul upon it, and "he that believeth hath everlasting life." All hinges on this question. "Where are your sins?" —*Frances R. Havergal.*

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## Alabama Baptist.

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JNO. L. WEST &amp; CO., PUBLISHERS.

EDITORS.

W. C. CLEVELAND, JR., JNO. L. WEST.

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IT MUST BE HELD AS A SET-  
TLED PRINCIPLE THAT  
BELIEF OF THE TRUTH,  
AND NOTHING BUT THE  
TRUTH IN RELIGION IS  
OF VITAL IMPORTANCE.

Now-a-days the question, "What is truth," is frequently asked with a sneer at the folly of insisting on any decided conviction in religious doctrine or fact. "What is truth?" it is asked. "Who needs care for that?"

But for those of faith let graceless zealots fight; His can't be wrong whose life is in the right.

This sounds very plausible and easily finds currency with the careless and superficial. But one must be very careful and superficial not to see that its plausibility is not that of truth, but of wretched fallacy. It ought to be understood by every one who thinks at all, or assumes to know anything about religion, that in both its functions and its subject-matter, faith is something quite distinct from, and altogether superior to, mere opinion. There are in religion, as in every other department of life and thought, many subjects which are properly matters of opinion; but here as elsewhere they are only such matters as are uncertain and indeterminate. In assigning them to the province of opinion, we determine them to be such. We do not profess to have certain knowledge respecting them, but only a probable judgment. We are of opinion, that is, we think, on the whole, from weight of evidence afforded us, that they are so and so; but we concede, or ought to concede, to others who may see them from a different standpoint or under different circumstances, a different, and as entirely different, opinion. But faith, and especially religious faith, is quite distinct from this. Faith is not what one thinks or conjectures, but what one believes; and the subject-matter of belief is not that which is deemed to be presumable, but that which is recognized as accredited fact. Religious faith is the assent of the mind and heart to the truth which God has revealed. This truth is external to us; it remains the same whether we believe it or not. It does not depend upon and is not affected by our thoughts or sentiments. But, surely, if it be revealed, and if we believe in the light of that revelation, we must be responsible for its reception. It must make a very great difference in our character and in our destiny whether we receive and conform to it or refuse to do so.

There are certain truths in the revelations of nature. They are the truths of nature, and whether men have faith in them or not, does not alter nature, but it does seriously affect men. It is a truth, that while many of the earth's products are nutritious, others are poisonous. Now, one may have but a very imperfect knowledge of all that is involved in this general truth, and his practical use of it may be proportionately restricted. But faith in the truth will keep him from presuming beyond his knowledge and so ensure his safety. If, on the other hand, one determines for himself to ignore this truth and insists on making his own individual taste and opinion, the sole rule for deciding on what he shall eat or drink, his faith is positively wrong; that is, it is faith in his own self-sufficiency and infallibility, instead of in the real fact, and it would be surprising if he should choose the sweetness of poison, in which case he would have nobody but himself to blame for its consequences—suffering and death. Precisely so in the revelation of grace. The subjects of this revelation are God's truths—truths that do not depend upon and are not affected by the notions or fancies of men. For instance, that there is one living and true God; that he is our Almighty Creator and Father; that he cites for and loves us, yet holds us accountable by the laws of righteousness; that when we have fallen under the power of sin, he sent his only begotten Son to take our nature upon him, and in it to live and die for us; that in the person of Christ Jesus was God the Son incarnate and dwelling in our flesh; that his life was for us a true fulfilling of the law and righteousness, his death a true pro-

pitiation and satisfaction for our transgression; that he rose from the dead and ascended again to the right hand of the Father in Heaven, where he now lives to intercede for us; that before his ascension he ordained and constituted two ordinances—one for initiation into his religious economy and the other for continued fellowship and communion in its spiritual life; that this was established for universal and perpetual extension, his church on earth, "which is his body," that he has sent the Holy Spirit to reveal him to every faithful soul as the way, the truth and the life, and that the conditions of everlasting salvation are thus proffered to every one of us;—these, and such as these, are the truths revealed. They are truths, whether we receive them or not.

If a revelation of them had never been made, we would not be held responsible for belief in them; but surely no one who is not blinded by miserable self-deceit can fail to see that if a revelation of them has been made, we are held responsible for belief in them.

It is, it must, make a momentous and vital difference to us whether we rightly believe them or not. If, in the light of such a revelation, we throw ourselves back on our individual fancies and opinions and determine, regardless of revelation, to exercise our independence by trusting and following them, we do not, we cannot, change the truth in the least by our conclusions, but we put ourselves in relation to the dispensation of Divine grace, in a position precisely analogous to that of the case previously supposed in relation to nature. In assuming that position, it is clear in the first place that the mental temper is wrong; it is an attitude of absurd self-conceit, an assumption that we have sufficient wisdom and strength in ourselves to stand apart from all the common relations of the economy in which the Divine Providence has cast our lot; that we can subsist without dependence on any of its resources, and find our way clearly without accepting its light. The vanity of such an assumption is not more remarkable than its folly, and these are both surpassed, if possible, under the claims of the Christian revelation, by its ingratitude; for here the withholding of faith involves not only rejection of truth, but also repudiation of a Person, and that Person he who claims to be the only begotten Son of God incarnate for our salvation. His claim to our faith involves also claims to our deepest gratitude and our most loving and dutiful devotion; claims to the devotion of all our powers, and the entire submission of ourselves and all that is ours to his service, under the direction and guidance of his Holy Spirit. It is not possible for us to withhold faith from him without involving, as a consequence, the refusal of our gratitude and our allegiance; it is not possible to be deficient in our faith without an exactly proportionate deduction from all our religious principles and affections.

To these considerations is to be added, now, that there is no doctrine which comes to us as a doctrine of revelation, simply on that assumption, no article of the Christian faith which is not in its very nature, if true at all, of the utmost practical consequence. Take the great fundamental truth of all revealed religion, that there is one almighty and everlasting God in whom and by whom and to whom are all things. This, if it be a truth—a truth the knowledge of which involves obligations far beyond that of mere theoretical opinion—demands the devotion of all our faculties to him and our most implicit trust in him. And on the other hand, we cannot disbelieve it without being left, in our unbelief, without God in the world; and our very existence becomes to us, in consequence, a mere accident of time, without principle, without devotion, without hope.

So with the revealed character of God, the doctrine of the Bible in relation to his attributes of omnipotence, omnipresence, omniscience, goodness, holiness, justice and mercy. If our beliefs strip him of any of these attributes or substitute others of a character inconsistent with them, it is plain that both our service in relation to him and our whole character in all its relations must, in so far as we are true to our belief, be especially affected. So with any of the doctrines which are distinctively Christian. The alternating is the same between truth and falsehood, and the practical consequences are just as diverse. If the doctrine of the divinity of Christ be true, it involves the duty of honoring him even as we honor the Father; but if that doctrine be no truth, then the rendering of such honor to him is nothing but downright idolatry. If the doctrine of the atonement by his blood be true, it demands repentance of sin and implicit faith in him for salvation; if it be not true, such repentance is needless and such faith vain. If the doctrine of the resurrection and future judgment be true, it is our wisdom and our duty to live as they that must give account for an inheritance of eternal life; if it be not true, we may as well adopt as

our motto, "Let us eat and drink, for to-morrow we die."

When such alternatives are at issue, it must not be pretended or thought that it is unimportant—that it is less than *trivially* important—to know and believe the truth. It should be held ever as a settled, fundamental principle, that a true belief—belief, that is, of the truth—in religion is not a matter of indifference, but of the utmost importance.

## THE COLORED PEOPLE—THEIR SCHOOL IN SELMA.

There are more than six hundred colored Baptist churches in Alabama, with an aggregate membership of more than seventy-five thousand. They have made good progress and a number of the churches are doing well. Some of the pastors are men of ability. Many of the churches are not developing because their pastors cannot instruct and lead them. Their pressing need is intelligent, educated

agency for training preachers in the State. Seventy-five students for the ministry have attended during the past four years, forty of whom were pastors. Churches and associations have assisted these students. Some help has been received from white friends. About five hundred pupils have received instruction here during the four years just passed; eighty of them taught in public schools last year; sixty of these organized Sunday-schools in churches where they taught. Some of them have done colporteur work during the summer.

The colored people have done well, very well, in the matter of supporting this school. They have bought and paid for the school property, worth about ten thousand dollars, while they have paid the current expenses of the school with very little help from others. This year they received three thousand dollars from the American Baptist Home Mission Society.

The work being attempted is important, necessary, presenting much encouraging opportunities for doing good. Those engaged in it need, and earnestly desire the assistance of the Baptists of the State, regardless of color. How may white friends assist? By encouraging young men and pastors who ought to attend school, to do so, and by encouraging churches to assist those who need help and by communicating with the theological Professor, Rev. H. Woodsmall, in regard to such persons as give promise of being benefited by instruction.

Bro. Woodsmall says he does not want a student for the ministry who is not blameless and who does not give good evidence of a call to the ministry. White friends can aid further by giving money and by influencing colored friends to contribute more liberally. The Institute work opens another interesting avenue of usefulness in which brethren may render valuable assistance. Brother Woodsmall will be assisted by Dr. Stone in the theological department. Rev. Wm. McAlpine is the President.

## ALABAMA ASSOCIATION.

This Association met with Adams' Street church, in Montgomery, Oct. 6th. Rev. David Lee was chosen Moderator, and Rev. E. F. Baber, Clerk.

Bro. Lee has been the moderator thirty-six years in succession. We are sorry to notice that he is growing feeble. There was not a full attendance of messengers, not more than forty being present. Bro. Howard, pastor of the church, did everything possible for the comfort of brethren.

Thursday evening we listened attentively to the introductory sermon by Brother Baber. The text was, "Only believe." He has been preaching forty years and never read a sermon before. He does not seem to be in favor of manuscripts in the pulpit.

A majority and a minority report on education engaged the attention of the body Friday morning. Friday evening the interests of the State Mission Board were considered in the discussion of the report on missions presented by Bro. Woodfin. Saturday morning we were called away. Our visit was very pleasant. There were twenty ministers present. A number of churches from the Alabama and neighboring associations determined to unite next year and form a new association to be called the Montgomery.

The ALABAMA BAPTIST received a long list of subscribers. The paper has many warm, active friends here. Bro. Dixon is well behind the foremost. We hope that Bro. Baber will give us a full account of the meeting.

## BAPTIST ASSOCIATIONS—THE PURPOSES FOR WHICH THEY ARE ORGANIZED—WHAT POWERS HAVE THEY?

In some quarters there seems to be a misconception of the purposes and powers of these bodies. They are formed by the voluntary association of independent churches for the purpose of combining and thus making more effective and far-reaching the efforts of churches in missionary and educational enterprises and for social, Christian communion and interchange of thought. They are advisory councils only in matters that properly come under the purview of the association. They can do nothing more than advise in any matter. They do not instruct or legislate for the church. They compose them, and a church may or may not, as it chooses, associate itself with other churches for purposes indicated. Associations have no ecclesiastical authority, no delegated

power further than to execute the wishes of the churches and to distribute missionary and educational funds as instructed by contributors. They are missionary, educational, mass meetings, and claim no power that interferes with the independent sovereignty of the churches. A church of Christ is the highest ecclesiastical authority known to Baptists and cannot, if it would, delegate its powers to any other body. Messengers is a more appropriate term than "delegates" to designate those brethren who attend associations.

## FUTURE PUNISHMENT.

De Wette and Meyer are acknowledged to be among the most eminent Greek scholars and exegesis of the day. Their testimony in regard to the fearful subject of future punishment as taught in the New Testament must carry weight with it.

Commenting on Matt. 12: 32, De Wette says, "Certainly, nevermore is absolutely expressed," and Meyer says, "The eternity of punishment is not to be explained away." On Matt. 25: 46, De Wette says, "The eternity of hell-punishment lies in the meaning of the words," and Meyer, "The absolute conception of eternity in reference to the punishment of hell is not to be removed, but exegetically stands fast."

The doctrine of the everlasting duration of the future punishment of the impenitent is the most terribly fearful subject for our consideration, and it is not strange that men endeavor to do away with it as far as possible. It is as true as it is fearful, and as fearful as it is true.

## THE YORKTOWN CENTENNIAL.

The following explanation, taken from the *Religious Herald*, will relieve the minds of some who have been disturbed in regard to those who have been appointed to conduct the religious exercises:

The so-called "Yorktown Centennial Association," as we are now informed, is a private corporation, gotten up for certain purposes of its own, and headed by a gentleman from New Jersey; and this commission is arranging ceremonies for the 15th, 16th and 17th instants. The 15th is the day on which Archbishop Gibbons and Bishop Keane are to "conduct the religious exercises," and all the Catholic societies are invited to assist in the "ceremonies."

The "Yorktown Centennial Commission," of which Senator Johnston is chairman, was appointed by Congress, and will take charge only on the 18th to the 21st, inclusive. On the first of these days, the cornerstone will be laid, with Masonic rites, the exercises to be opened with prayer by Rev. Mr. Nelson (Episcopal), of Virginia. The event of the second day will be the oration of Hon. R. C. Winthrop, and this will be preceded with prayer by Bishop Harris (Methodist Episcopal), of New York. For the next two days, devoted to military and naval reviews, no religious exercises are announced.

DR. THOMAS, in a very interesting article in the *Central Baptist* on "Christ's Testimony to the Scriptures," has this to say:

Give us, then, the word of God as it came from his inspired authors and, with such testimony, we may be assured that it is truth without mistakes—"without any mixture of error"—truth as infallible as though it was written on the throne of God and was attested by his own autograph.

On the monument erected to the memory of Sir Wm. Herschel, at Upington, England, is this inscription: "He broke through the heavens." So may we say of Christ, in the more exalted realms of thought. He broke through the heavens and came to earth with rich treasures of truth. With sublime assurance he proclaimed himself as "the Way, the Truth, the Light of the world." His was thought advanced enough for all the ages. Not all the thoughts of all the thinkers of all time have so moulded men and wrought for their welfare as have the truths he uttered. He came from the bosom of the Father, as "the faithful and true witness," surely, the testimony of one with his exalted rank at Heaven's Court should set at rest all doubts and suffice for all honest inquiry.

"What he hath heard, that he testifieth," and "He that receiveth his testimony, hath set to his seal that God is true."

## THE DAY OF REST.

Dr. John W. Draper will not be accused of theological bigotry in his work on "Human Physiology." He states the physiological blessings derived from the observance of the Sabbath:

"Out of the numberless blessings which have thus been conferred on our race by the church, the physiological may be permitted to select one for remark, which, in an eminent manner has conducted to our physical and moral well-being. It is the institution of the Sabbath day. Not that this originated with, or is peculiar to, the Christian faith, since, as is known to all, it dates from the remotest times, and was directly adopted from the Hebrew ceremonial. Its sanctification and enforcement by the church is at once an object important in the highest degree in ecclesiastical polity, and a boon to all classes of men; for in whatever position of life we may be placed, it is needful for us to have an opportunity of rest. No man can for any length of time pursue one avocation or one train of thought, without mental, and there is such a thing as 'burning' without repose. Periodicity is stamped upon us. Nor is it enough that it is awake and in action by day, and in the silence of night obtains rest and repair; that same periodicity which belongs to it as a whole, belongs to all its constituent parts. . . . It is often said that the pleasures of religion are wholly prospective, and to be realized in another world; but in this there is a mistake, for those consolations commence even here and temper the bitterness of fate. The virtuous laborer, though he be ground down with the oppressions of his social condition, is not without his relief; at the anvil, the loom, or even the bottom of the mine, he is leading a double existence—the miseries of the body find a contrast in the calm of the soul; the warfare without is compensated by the peace within; the dark night of life here serves only to brighten the glories of the prospect beyond."

By the enforcement of the observance of the Sabbath, the church gave to this providential system of physical and mental relief. I have already said that her chief strength lay in this, that she concerned herself with the common man, who never in the world's history before had any to watch over or to take care of him. She humanized him by the devotional solemnities of a sacred day—a day of entire relief from toil."

Dr. Draper is not a Christian; he is a philosopher, standing among the foremost men of the age. We listened to his lectures two seasons in years past, and learned to regard his utterances with greatest respect. He is broad, honest, candid, and while he is not in any sense an advocate of Christianity, he does not hesitate to give the church the credit due in benefiting the race by enforcing the observance of the Sabbath.

In the extract given above, he expresses a truth that deserves more general consideration: "It is often said that the pleasures of religion are wholly prospective, and to be realized only in another world; but in this there is a mistake, for those consolations commence even here and temper the bitterness of fate." The religion of Christ was given for the benefit of the race in this world, as well as in the world to come. As of the observance of the Sabbath, so of every other command given of God. The rigid observance will bring blessings and benefit to the race in this life. The religion that does not benefit and bless in this world, will be of no value in the next.

FIELD NOTES.

Rev. J. J. Stamps, who has served as missionary in the Muscle Shoals Association during the past year, under appointment of the State Mission Board, has accepted the care of Peoria, Abernethy, Macedonia and Mt. Zion churches, in Bullock county.

Rev. H. W. Battle, pastor of the Baptist church at Columbus, Miss., tendered his resignation on Thursday, the 26th ult., on account of failing health. He has greatly endeared himself to the people of his charge, and his resignation will be accepted with much reluctance, but he left it no other alternative.

Rev. C. W. Hare, who has been recently called to the care of the Baptist church at Tusculum, Ala., was ordained to the full work of the Gospel ministry on Sunday, Oct. 2nd, at Mt. Zion church, Morgan county, by a presbytery consisting of Elds. Jos. Shackelford, Jackson Gunn and J. L. Stockton.

On the 2nd inst., Gen. M. Lowrey, at the recent meeting of the Tishomingo Association, at Corinth, Miss., gave it as his opinion, based on his personal observation, that pastors who preach often on missions and take up collections for the work, need give themselves no concern about the collection of their salaries. "Three additions by experience to Shiloh church, Dallas county, yesterday (Sunday)."—E. F. Baber. Among the hopeful signs in Germany, noted by Rev. Joseph Cook, is the decline in the number of theological students attending the lectures of rationalistic professors. There are only twenty-four theological students at rationalistic Heidelberg, while evangelical Berlin has 230, evangelical Halle 304, and hyper-evangelical Leipzig 437.

"A Presbyterian, or Baptist, or Methodist, has no right to take a pupil or a paper that belongs to his church to make war upon the doctrine of institutions of that church."—*Christian Advocate*.

"It takes a very wise man and a very honest man to use figures so as not to abuse them, by deceiving others or being deceived himself."—*National Baptist*. Yes, and the same is the case with facts.

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The distribution of tracts in Italy is producing so much effect that the priests and Catholics have

founded a society, with a fund of 60,000 francs to start with, called the "Anti-Tract Society."—"A Roman Catholic paper says," that the church retained all her children, there should now be in this country from 20,000,000 to 25,000,000 members of that church, whereas there are not less than 7,000,000. It attributes this great loss to the influence of the public schools. This explains the unceasing efforts of the Romanists to break down our school system. "It should also put every Protestant on guard for the preservation of that bulwark of free institutions."—*Magazine*.

Of the sacred writers, Dr. Dagg says: "Their peculiarities of thought, feeling and style, have no more effect to prevent what they spoke and wrote from being the word of God, than their peculiarities of voice or of chirography."—Still we hear from different directions, the associations are not satisfied with the apportionment of the State Mission Board. "It is not enough." The Board can use a very large amount most profitably. Early in November the Board will meet to devise plans for future operations and to determine what can be done. Let us not be satisfied with what has been done and is being done. Let us press on.

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scribes. THE ALABAMA BAPTIST has no truer friend. We are much obliged for subscribers and for kind expressions accompanying them. We will always be glad to hear from Bro. Waldrop.

—The Centennial Association is a noble body of liberal Christians. We are very glad to know that the Howard and the Judson opened so encouragingly. The Howard has more students than at the beginning of last session. We enjoyed a pleasant call from Brethren W. H. Smith and J. W. Stewart on their way to the Howard. These young brethren are preparing for the work of the ministry.

—Who is Timothy Thompson? He is a most excellent old brother, of extraordinary common sense. We are expecting to hear from him again soon. We have asked him to write when he felt inclined.

Dr. J. L. Burrows accepts the call to Freeman Street church, Norfolk, to begin his work Jan. 1st. —*Religious Herald*.

Dr. Montgomery has been called to the church at Suffolk, Va. We are gratified to learn that the A. C. F. College, at Tusculum, opened with quite a large number of boarders and day scholars combined. The number, we trust, will continue to increase.

In his report before the annual meeting of the Trustees of the Peabody Educational Fund, Dr. J. L. M. Curry spoke favorably of the advancement that had been made in educational matters in the South, and reviewed at length the work that had been accomplished.

—The meeting after the North River Association at Jasper was continued six days, with six conversions and fifteen accessions; eleven by baptism and four by letter. The Lord be thanked.

—J. W. Stewart.—Dr. Dagg gave the church the credit due in benefiting the race by enforcing the observance of the Sabbath.

Arrived this morning, a student from Georgia over whose head fifty-eight winters have flown. Two others are here who left grand-children at home. I asked one of these why he came when so late in life. He said his churches were developing so rapidly that he either had to anchor in port, or trim his sails to ride the wave.

Dr. Boyce has been confined to his room for a day or two past, but will lecture this evening. He goes next week to deliver the educational sermon at the Ohio State Convention.

Dr. Broadus leaves in a few days to deliver the address at the opening of a new Baptist Seminary in Toronto, Canada. In a lecture this morning on "freshness in preaching," he was showing the difference in evolving a sermon from a text, and merely scraping materials up to a text and then sticking them on. "The difference," said he, "is just this: those who follow the latter plan conclude, after an eighteen months' pastorate, that Providence points them to another field, while those of the former class are enabled to remain forever."

Everything quiet and flourishing. J. N. PRESTIDGE.

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R. E. HENDON.  
Trussville, Oct. 5th.

Dr. Womboldt goes to Troy.

Rev. David Lee has been pastor of Mt. Welling church nearly fifty years. He stands blameless among the brethren.—Dr. Dagg is living with his daughter in Haywood. Patiently, cheerfully he is suffering, enduring his Father's will without a murmur.—We were glad to hear good reports of Brethren Woodfin and Howard in Montgomery.—"Brother Teague lays the best foundation in a sermon on revival occasions for another preacher to close on of almost any man I ever labored with; he gives you something to feed on and inspires you with a desire that others should eat with you."—Is what a brother says who has been working with him.—Bob Lacom will have several things to say to our readers. Read what he says. He says just what he thinks.—"The man careful and troubled about many things, thinks that if preachers would preach to the colored people on fifth Sundays they would work up a vast amount of destitution, enlist the colored folks in the mission work, give them a chance of contributing to the cause of the fields that can't be reached by the above way, and thereby save \$2,500." But, says one, "the above plan dispenses with district meetings." That is so. Economize.—C. C. Blodgett, Oct. 2nd.—"The missions, recommending to the consideration of the Southern Baptist Convention the propriety of raising through the Home Mission Board \$300,000 to be used in establishing and maintaining our cause in the city of New Orleans."—Z. D. Roby, Oct. 4th.—"A meeting of six days' duration closed on the 29th ult. at Beulah church, Sumter county, Ala., which resulted in an accession of nine to the membership of the church—six by baptism and three by letter. The weather was unfavorable most of the time, but the congregations were fair. The pastor, Eld. Pond, had no ministerial aid. May the Lord prosper you and your work."—W. P. Chambers.—A returned missionary of our Board has recently published the following facts: "The Baptist denomination in the United States increased in the last ten years at the rate of six per cent. per annum, the Methodist at the rate of four and a half per cent., and the Presbyterian and Congregationalist at three per cent. Now, contrast this with the foreign missions under the patronage of these very same denominations. During this period the membership of their foreign mission churches have increased at the rate of sixteen per cent. per annum. In China, the most difficult of our mission fields, except Roman Catholic Italy, the increase for the past three years has been fourteen per cent. per annum, or three times as much as the average increase of all these denominations in the United States."—*Index*.

Several Things About the 10th of Romans.

Certain passages are often cited from this chapter as proof that the heathen have not heard the Gospel, and that they cannot be saved without hearing it. Are these things absolutely true?

In the first place, I think the passages referred to rather announce that the Jews, alleging an excuse of ignorance, are without excuse, as having had abundant opportunity—"line upon line and precept upon precept"—and that the communications of divine truth first made to them abundantly overflow upon the gentiles, so that they too are without excuse, not only as having the law published in nature, but being placed in such juxtaposition to Gospel proclamation, as to have made it physically possible to know God in Christ. What tradition did in other respects it might have done in this. Let us see. When the question is raised about hearing and its possibility, "How shall they call on him in whom they have not believed; and how shall they believe, in him of whom they have not heard; and how shall they hear without a preacher?" and how shall they preach except they be sent?" the answer is, "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First, Moses said, I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you." Which words, whatever their purport in the Psalm of which they are a paraphrase, "The heavens declare the glory of God; and the firmament sheweth his handy work," &c., the Apostle accommodates to express in addition to any allusion to the revelation of nature, to the proclamation of the Gospel.

Nor do they seem positively to assert the impossibility of salvation without the Gospel as we have it, but merely that the word preached is the ordinary, say almost universal, means of conveying saving truth to man. I quote Dr. Gill, with general assent to all he says: "This is to be understood of outward hearing of the word, and of adult persons only; for infants may have the grace of regeneration and so faith wrought in them by the Spirit of God, without hearing the Word, is not to be denied; since as they are capable of the principles of corruption, why not of grace? and also of such persons as have the right and free exercise of the faculties of hearing and speaking, and of such who never could hear and speak, for as the Spirit works where, and how, he pleases, so he can work faith in the hearts of such persons who never heard the word, and enable them to exercise it on the proper object, and cause them secretly to call upon the name of the Lord, with groans which cannot be uttered." That infants are saved by or through faith, in any sense is altogether conjectural. We can only say, that if they are saved by faith, only that they are saved by faith. So of idiots. Of those who have some only of the senses, the question turns wholly upon the sufficiency of those senses as an inlet to truth. But a principle is implied, not in the thought, yet, of Dr. Gill, which may be brought out for instruction in this connection.

The "iniquities of the fathers" we are often told in terms of substance, are visited upon children and children's children, to the third and fourth generation." This is a universal law, as the matter is understood. But, outside of the operation of this law, and in the realm of impossible access to the Gospel, if there be such a realm, shall we absolutely despair of the salvation of men? To quote our commentator, once more: "This [faith on hearing the word] is to be understood of the ordinary way and means of believing; for though God can, and sometimes does, work by other means, and even without any, yet his usual way and method is to bring men to faith and repentance by the hearing of the word." That a mediator was conceived of by Socrates, and the Arctc King, of whose dying sentiments Prescott gives so striking an account, is certain. Does Scripture forbid us to hope that the analogies traced by the master hand of Butler, wholly escaped the anxious contemplations of the sage and philosopher, or that they sometimes led, under the Spirit of God, to an accepted propitiation? Or, however, that God may one day show, that in this direction as others, he is "able to do exceeding abundantly above that we are able to ask or think?"

An assumption that responsibility stops short of possible opportunity, that God has left those who have the light at ease in contemplating the surrounding darkness and despair, must not, however, for a moment, be tolerated. The blood of perishing heathens were not alone upon themselves, but upon us as well.

Of course, all herein said, assumes, as a postulate, that the salvation of man is wholly a matter of grace, a fact apparently forgotten by many in these superficial times.

Grace first controlled the way, To save rebellious man, And all the steps that grace display, Which drew the wondrous way.

Sins Blotted Out.

"According to the multitude of thy tender mercies blot out my transgressions." (Ps. li. 1.)

A little boy once was puzzled about sins being blotted out, and said, "I cannot think what becomes of all the sins God forgives, mother."

"Why, Charles, can you tell me where all the figures you wrote on your slate yesterday?"

"I washed them all out, mother."

"And where are they, then?"

"Why, they are nowhere; they are gone," said Charles.

Just so it is with the blotting of sins; they are gone—blotted out—remembered no more.

"As far as the east is from the west, so far hath he removed our transgressions from us."

Married, on Oct. 9th, Prof. W. H. Whitsett and Miss Florence Wallace, of Woodstock county, Ky.

Died, Oct. 5th, Dr. Stuart Robinson. This is surely a great loss to the church.

Arrived this morning, a student from Georgia over whose head fifty-eight winters have flown. Two others are here who left grand-children at home. I asked one of these why he came when so late in life. He said his churches were developing so rapidly that he either had to anchor in port, or trim his sails to ride the wave.

Dr. Boyce has been confined to his room for a day or two past, but will lecture this evening. He goes next week to deliver the educational sermon at the Ohio State Convention.

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## THE FAMILY CIRCLE.

(Published by request.)

## The Drunkard's Wife.

Oh, tell me, Mary, how it is  
 You always look so gay?  
 When coming after evening  
 Your husband is away.  
 I never see you talk or post  
 Or say an angry word.  
 Altho' I know you're cause for tears  
 If all be true I've heard.

It's because, my sister dear,  
 A husband you ne'er wed,  
 Nor had your children clinging round  
 Asking you for bread.  
 And yet I can recall the time  
 When bitter tears I've shed,  
 When my husband staggered home  
 What angry words I've said.

I little thought that I could be  
 As cheerful as I seem.  
 This happy change was brought about  
 By a simple little deed.  
 One evening as I sat beside  
 Our humble cottage door,  
 Listening for my husband's step,  
 As oft I'd done before,

Some evil thoughts came in my mind  
 And bitterly I said—  
 I never wish to see him more;  
 Oh would that he were dead.  
 'Tis said the wicked cannot sleep,  
 But sure it is not so.  
 For very soon I fell asleep,  
 Midst tears of grief and woe.

"I dreamed I had my wish fulfilled  
 My husband was no more.  
 I fell upon his lifeless form  
 And kissed him o'er and o'er.  
 Oh Edward, darling, speak to me!  
 (I meant not what I said.)  
 O speak once more to your wife,  
 O say you are not dead!"

"And sure I'm not, my Mary dear.  
 I woke up with a scream,  
 And found my husband standing by.  
 His death was—but a dream.  
 And since that time  
 When e'er I feel disposed to be unkind  
 A vision of that fearful dream  
 Comes fresh before my mind."

"And tho' it cost me many a pang  
 To know the life he leads,  
 I try to greet him with a smile.  
 Tho' of my poor heart's blood  
 I'll humbly pay my trust in God,  
 To give me strength to bear  
 The trials that he sent on earth  
 For all of us to share."

"And if by patience I can change  
 My husband's wandering life,  
 I'll bless the day that dream was sent  
 To his neglected wife.  
 You little know how it becomes  
 A woman's lot to live,  
 To be unto a drunkard's faults,  
 A patient, loving wife."

## Hetty's Career.

BY FLORENCE H. BIRNEY.

"I wish I could carve out a career  
 for myself," said Hetty Arden, mus-  
 ingly, as she sat by the window, her  
 chin on her hand, and her earnest  
 eyes gazing out on the wet street,  
 where the rain fell peacefully.

"Carve away. What to prevent?"  
 said her brother Will, who was lying  
 on the sofa with a book in his hand,  
 but who was never too busy to tease  
 his sister, though he really thought  
 her "very good, as girls go."

"A great deal," answered Hetty.  
 "There are so many difficulties in a  
 girl's way to fame and fortune."

"Fudge!" exclaimed Will, who had  
 small respect for his sister's astute ob-  
 servations. "There are just as many  
 difficulties in the way of a man. The  
 trouble is that girls never half try."

Hetty answered nothing. Grown  
 wise by experience, she knew that to  
 argue with Will would avail her little.

"What career do you want?" asked  
 Will, after waiting in vain for an at-  
 tack. "Haven't you everything here  
 could desire here in your father's  
 house?"

"No," answered Hetty, boldly. "I  
 wanted to take drawing and model-  
 ing lessons, and mother thought it all  
 nonsense; and yet I know I have tal-  
 ent."

"She said the other day that you  
 might begin drawing lessons as soon  
 as you graduated," said Will. "Can't  
 you wait six months to begin carving  
 your career?"

Hetty did not laugh at his banter-  
 ing tone. She replied very soberly:  
 "No! I feel that I ought to have be-  
 come famous long ago, if I am ever to be-  
 come famous in art or sculpture."

"You famous!" cried Will, with a  
 burst of laughter. "Hetty, you'll die  
 of your own conceit, if you don't  
 take care."

He considered what his sister had  
 said so amusing that he repeated it  
 that evening when the family had  
 gathered about the tea-table.

"I don't see why you should laugh,  
 Will," said Mr. Arden, looking at his  
 eldest daughter lovingly. "I've al-  
 ways expected great things from Hetty.  
 Perhaps she will astonish all yet,  
 and we must arrange for the drawing  
 lessons at once. It can do no harm  
 to prepare her for the career, even if  
 she never enters upon it."

Hetty's cheeks flushed scarlet, and  
 her eyes sparkled with joy. Praise  
 from her father was such an unusual  
 thing that she appreciated it. He was  
 a very busy man and much away from  
 his family, and had little time to take  
 notice of the tastes of his children.

How sweet to Hetty was the recol-  
 lection of his loving words when, on  
 the following day, she stood by his  
 bedside and gazed tearfully down at  
 his cold face—cold in death. For  
 only a few hours after he had risen  
 from the tea-table, Mr. Arden had  
 been stricken with apoplexy, and had  
 died without a chance to even say  
 farewell to those he loved.

"I will not disappoint you, father,"  
 murmured Hetty, as she turned away  
 from the dead. "The great things  
 you expected of me shall come to  
 pass."

## Genius and Youth.

For life in general there is but one  
 degree. Youth is a blunder; man-  
 hood a struggle; old age a regret.  
 Do not suppose that I hold that youth  
 is genius; all that I say is, that genius,  
 when young, is divine. Why, the  
 greatest captains of ancient and mod-  
 ern time both conquered Italy at five-  
 and-twenty. Napoleon, extreme youth,  
 overthrew the Persian empire. Don  
 John of Austria won Lepanto at 25;  
 had it not been for the jealousy of  
 Philip, the next year he would have  
 been Emperor of Mauritania. Gas-  
 ton de Foix was only 22 when he  
 stood a victor on the plain of Raven-  
 na. Every one remembers Conde  
 and Rocroy at the same age. Gus-  
 tavus Adolphus died at 38. Look at  
 his captains; that wonderful Duke of  
 Weimar, only 36 when he died. Ba-  
 nier himself, after all his mir-  
 acles, died at 45. Cortez was little  
 more than 30 when he gazed upon the  
 golden cupolas of Mexico. When  
 Maurice of Saxony died at 32 all Eu-  
 rope acknowledged the loss of the  
 greatest captain and the profoundest  
 statesman of the age. Then there is  
 Nelson, Clive. But take the most il-  
 lustrous achievements of civil pru-  
 dence. Innocent III, the greatest of  
 the Popes, was the despot of Chris-  
 tendom at 37. John de Medici was a  
 cardinal at 15, and according to  
 Guicciardini, baffled with his statecraft  
 Ferdinand of Aragon himself. He was  
 Pope as Leon X at 37. Luther  
 robbed even him of his richest  
 province at 35. Take Ignatius Loy-  
 ola and John Wesley. They worked  
 with young brains. Ignatius was only  
 30 when he made his pilgrimage and  
 wrote the "Spiritual Exercises." Pas-  
 cal wrote a great work when he was  
 16, and died at 37 the greatest of  
 Frenchmen. — Lord Beaconsfield's  
 Contingency.

And she mourned most bitterly  
 over her wasted opportunities when  
 Will was taken from school and put  
 to work as a clerk in a store, and she,  
 with her mother and three little sis-  
 ters, removed to the farm.

Hard work awaited them there;  
 work to which they were unaccus-  
 tomed, and about which they knew  
 almost nothing. Hetty put her shoul-  
 der to the wheel with a will; but often  
 at night she wept to think how little  
 she was accomplishing, and how poor  
 was the prospect before her. She  
 could never take lessons in drawing;  
 she must make up her mind to live on  
 the farm all her life, managing well if  
 she succeeded in making it yield a  
 bare support for the family.

"And yet I know I have talent,"  
 she would whisper over and over, "I  
 can feel it."

She was in the kitchen one day,  
 skimming the milk for tea, when old  
 Mrs. Day, a near neighbor, came in  
 to borrow some coffee.

"Getting ready to churn?" she  
 asked, watching the rich cream drop-  
 ping into the small stone pitcher from  
 the big spoon Hetty was using.

"No," answered Hetty. "I don't  
 make butter. We have but one cow,  
 and she gives only enough milk for  
 the children to drink at supper."

"You're just the hand for butter,"  
 said Mrs. Day, admiringly. "I wonder  
 you don't get another cow. You've a  
 fine dairy down by the spring, and a  
 big cow, and start a 'cows' line.' I'd  
 be proud to teach you anything  
 you wanted to learn about churning."

Hetty, when she was alone in her  
 room that night, thought of what Mrs.  
 Day had said.

"A nice hand for butter!" she mut-  
 tered, a bitter little smile creeping  
 over her lips. "Well, I suppose it is  
 wicked now even to dream of its ever  
 holding an artist's brush. I had bet-  
 ter make the best of it on butter."

The more she thought of Mrs.  
 Day's advice the stronger became her  
 desire to own another cow. And at  
 length, in order to gratify this desire,  
 she concluded to part with a hand-  
 some chain and locket, which had  
 been one of the many gifts her father  
 had made her in his days of prosper-  
 ity. She sent it to Will to sell for her,  
 and in less than a week she received a  
 postal order for a fair amount, though  
 much less than the chain and locket  
 had cost; but Hetty did not feel that  
 she had made the sacrifice in vain  
 when with the money thus obtained  
 she purchased two sleek cows and a  
 number of new and shining milk-pans.

She was delighted with the result of  
 her first churning, and to make the  
 butter look tempting to her mother,  
 she moulded it with a knife into ex-  
 quisite heads, trying to make each a  
 portrait, and succeeding tolerably well.

Mrs. Day looked at the heads in  
 admiration and astonishment.

"Who'd have thought you was so  
 clever?" she said. "You'd better sell  
 your butter instead of eating it. Pre-  
 ttiy butter sells high to city people, an'  
 it's a pity to waste so much work on  
 home folks."

Hetty laughed at the idea of sell-  
 ing her butter; but nevertheless was  
 impressed by it. Every time she  
 churned she became more proficient  
 in making the portraits, and took such  
 delight in her dairy that half her time  
 was spent there, where the dropping  
 of the water of the spring made mu-  
 sic in her ears, and the faces of poets,  
 authors and singers, as she knew  
 them from their photographs, grew  
 under hands.

When the county fair was held, in  
 October, Mrs. Day persuaded Hetty  
 to put some of her butter on exhibi-  
 tion, and to her great surprise and  
 delight the "butter committee" award-  
 ed her the first prize above all other  
 competitors, and publicly praised her  
 artistic talent.

"Mother," she said one day, a few  
 weeks later, coming into the room  
 where Mrs. Arden sat sewing, "I be-  
 lieve I am going to make a good deal  
 of money out of my butter. Mr. Drew,  
 who keeps a commission store in the  
 village, has just been here, and has  
 engaged to take all the butter I can  
 make at forty cents a pound. He says  
 that the half a dozen pots that he  
 sent to the city last week sold within  
 twenty minutes after they were put  
 on the counter in his partner's provi-  
 sion market."

"You deserve to succeed," said  
 Mrs. Arden. "No mother ever had a  
 better, braver daughter."

The tears started to Hetty's eyes  
 at these tender words, and she left  
 the room that her mother might not  
 see her emotion. She rebuked her-  
 self that she had ever rebelled against  
 the fate which had sent her to the farm.

"Perhaps, after all, I may not dis-  
 appoint father," she whispered to her-  
 self, as she fell asleep that night. "I  
 may really do great things, even  
 though my sphere is so narrow."

The fame of Hetty Arden's butter  
 soon spread far and wide, and people  
 came many miles to see the young ar-  
 tist. More cows were bought, a wo-  
 man hired to do the heavier work of  
 the dairy, and Hetty made money  
 faster than her wildest hopes had led  
 her to expect.

Two years passed, and she had  
 saved enough to warrant her in leav-  
 ing the farm in charge of Will, who  
 found dairy work more to his taste  
 than clerking in a city store.

With a heart glowing with bright  
 anticipations, and a strong and steady  
 courage, Hetty sailed over the  
 ocean to Italy, the land of her dreams.

"And to think," she said to Will,  
 after all, I ventured on that artistic  
 career of mine without ever knowing  
 it. How glad I am that I made the  
 best of what talent I had when we  
 moved on the farm."

A year has passed since then and  
 Hetty is still in Italy, giving every  
 evidence that she will accomplish the  
 "great things" her father expected of  
 her.

## Selfishness.

In the first place, if you want to  
 make yourself miserable be selfish.  
 Think all the time of yourself and  
 your things. Don't care about any-  
 thing else. Have no feelings for any-  
 body but yourself. Never think of en-  
 joying the satisfaction of seeing others  
 happy; but rather, if you should see  
 a smiling face, be jealous lest another  
 should enjoy what you have not. En-  
 vy every one who is better off than  
 yourself; think unkindly toward  
 them, and speak lightly of them. Be  
 constantly afraid lest some one should  
 encroach upon your rights; be  
 watchful of it, and if any one near  
 your things snap at them like a mad  
 dog. Contend earnestly for every-  
 thing that is your own that may not  
 be worth a pin. Never yield a point.  
 Be very sensitive, and take every-  
 thing that is said to you in playfu-  
 lness in the most serious manner. Be  
 jealous of your friends lest they should  
 do think enough of you, and if at  
 any time they should seem to neglect  
 you, put the worst construction upon  
 their conduct.

Coleridge's Captives.  
 Coleridge, in his old age, became a  
 characteristic feature in Highgate.  
 He was the terror and the amuse-  
 ment of all the little children who  
 bowed their hoops along the avenue.  
 Notwithstanding his fondness for  
 them he called them the "Kingdom-  
 of-Heavensites." His cyclopean fig-  
 ure and learning caused them indes-  
 cribable alarm. Sometimes he would  
 lay his hands on the shoulders of one  
 of them and walked along discoursing  
 metaphysics to the trembling captive,  
 while the rest fled for refuge, and  
 peeped out, with smiling faces, from  
 behind the trees. "I never," he ex-  
 claimed one day to the baker's boy,  
 "I never knew a man good because he  
 was religious, but I have known one  
 religious because he was good."

Farm and Household.  
 Bee-Hunting—How to Do It.  
 When bees will rob briskly, then is  
 the time to go bee-hunting. It is this  
 very robbing propensity that induces  
 them to work on our "bait," and thus  
 we are enabled to "line" them to their  
 forest home. Before starting out  
 hunting for bees one should inform  
 himself as to the whereabouts of the  
 bees that are kept in the neigh-  
 borhood; otherwise he might waste  
 much time in following lines that  
 would lead into the hives of his neigh-  
 bors.

One can get along with very simple  
 implements, but if his time is valua-  
 ble he had better have a bee-box.  
 This is simply a light box four or five  
 inches square; the bottom is left open  
 and the top is closed with a sheet  
 of glass that slides in a groove made  
 near the upper edge. An inch and a half  
 below the glass is fixed a small shelf,  
 upon which to lay a piece of honey-  
 comb. The "bait," which is usually  
 diluted honey, is poured upon the  
 piece of comb. If thick honey should  
 be used for "bait," it would take a  
 bee longer to load up, and he would  
 be so heavily loaded that he might  
 make quite a crooked path on his  
 way home; besides, it would take  
 him longer to unload. If a bottle is  
 filled half full of honey, and then  
 filled up with warm water, it will be  
 about right. In the fall of the year  
 bees will be more likely to be found  
 upon the flowers in the forenoon.  
 Bees are sometimes started by burn-  
 ing pieces of old comb that contain  
 both bee-bread and honey. The bees  
 are attracted by the odor. Oil of  
 anise is sometimes used to attract  
 them by its strong odor.

After reaching the ground, near  
 some forest, where the presence of  
 wild bees is suspected, a little honey  
 should be poured upon the piece of  
 comb, and the box carefully placed  
 over the first bee that is found. As  
 soon as the box is well over the flow-  
 er, the bottom of the box should be  
 covered with the hand, and the bee  
 will soon buzz up against the glass.  
 One can catch as many as he wishes  
 in the same manner, and they will  
 soon be sipping the honey. The box  
 must be placed upon some ele-  
 vated object, such as the top of a stump,  
 and the glass slide drawn back. The  
 hunter should now stoop down and

be ready to watch the bee, whichever  
 way he may turn. If the head is kept  
 low one is more liable to have the  
 sky as a background. As soon as the  
 bee takes wing he will circle about the  
 box, as the young bee does in front  
 of the hive, that he may know the  
 spot when he comes back. If one is  
 quick enough to keep track of his ec-  
 centric circles and gyrations, he will  
 see that his circles become larger and  
 larger, and that each time he comes  
 around, he sways to one side. His  
 home is in the direction towards  
 which he sways. After circling about  
 a few times he finally takes a "bee-  
 line" for home. To find the tree one  
 has only to watch the bees and see  
 where they go. This seems very sim-  
 ple, and it certainly is on paper, but  
 it usually requires considerable hard  
 work when it is carried out in prac-  
 tice. After the bees are out of sight, one  
 has only to wait till he returns, which  
 he will certainly do, bringing with him  
 some of his companions. When a  
 bee returns he is easily recognized by  
 his peculiar inquiring hum, such as  
 robbers make in front of a hive where  
 they once have had a taste of stolen  
 sweets. If the tree is close by the box  
 will soon be "humming," and the  
 comb will need another filling from  
 the bottle. As soon as one is well sat-  
 isfied in which direction the tree is lo-  
 cated, he can close the box and move  
 along on the line nearer to the tree;  
 and, on opening the box, the bees  
 will soon be just as busy again, when  
 the box can again be closed and  
 moved nearer to the tree. To aid in  
 finding the tree the hunter can move  
 off to one side and start a "crows' line."  
 Of course the tree will be found  
 where the lines meet. When the hun-  
 ter reaches the spot where he thinks  
 the tree should be, he should care-  
 fully examine all the large trees, espe-  
 cially all knot holes, or any place that  
 might allow the bees to enter. He  
 places himself so that the tree which  
 he wishes to examine will be between  
 him and the sun, when he can see the  
 bees even in the high tree-tops. A  
 spy glass is convenient in finding  
 where the bees go in, especially if the  
 tree is tall. The best thing, however,  
 for the purpose is an opera-glass.

After the tree is found, if it is not  
 a valuable one, perhaps the easiest  
 way is to cut it down, though if there  
 is no small trees or limbs to fell the  
 tree against and thus break the force  
 of the fall, the result will probably be  
 a mangled heap of ruins, with  
 combs and honey all mixed up  
 with rotten wood and dirt. Many  
 prefer to climb the tree and cut into  
 the side, and cut out the combs and  
 lower them to the ground with a ba-  
 ket and rope; or, if the colony is lo-  
 cated in a large limb, it may some-  
 times be cut off above and below  
 the bees, and the piece containing  
 the bees lowered to the ground by  
 means of a large rope. I have seen  
 these "natural" bee-hives placed in  
 an apiary as a rustic ornament, or,  
 perhaps, to show the difference be-  
 tween ancient and modern bee-cul-  
 ture. In climbing bee trees one needs  
 a pair of climbers, and he also needs  
 to be very careful and not fall.

It is an easy matter, if one wishes,  
 to save the bees when cutting a bee  
 tree. The brood combs can be cut  
 out and transferred to movable combs,  
 leaving just the same, as they can be  
 transferred from box hives or log  
 "gums." If the combs are badly  
 broken, a box with a small opening  
 or entrance can be placed in the cav-  
 ity, after removing the honey, and in  
 a few hours, most of the bees will be  
 found in the box, when they can be  
 treated like an ordinary natural  
 swarm. If a few pieces of comb con-  
 taining unsealed brood are fastened  
 inside the box, and a few bees brush-  
 ed into the box, the bees will occupy  
 it more readily. When the bees are  
 put into a hive, they should be given  
 some combs of honey and brood, and,  
 if the queen was accidentally destroy-  
 ed, they should be furnished with an-  
 other.

Many quarrels and hard feelings  
 have been caused by cutting bee-  
 trees. If I am correctly informed,  
 bees are the property of whoever  
 finds them, but no one has any more  
 right to cut down and destroy timber,  
 without the owner's permission, than  
 he has to cut down his apple trees.

If one can earn a dollar a day, it  
 would not probably pay him to hunt  
 bees. With the facilities that we now  
 have, an apiary can be stocked much  
 quicker by rearing bees, than by  
 bringing them home from the woods.  
 On the other hand bee hunting is a  
 delightful recreation, and furnishes as  
 much pleasurable excitement as any  
 other kind of hunting. — W. Z. Hutch-  
 inson, Geneva Co., Mich., in Country  
 Gentleman.

## OUR PUZZLE CORNER.

In glory's true prize the distinction  
 And the race lies not.

Old David.

Half number.

1. A stone.

2. A game.

3. To amend.

4. A far-hearing animal.

5. A conjunction.

6. An adverb.

7. A consonant.

N. C. M.

Transpositions.

1. Transpose arms and form close.

2. Transpose sin and form sinful.

3. Transpose a household vessel

and form a stroke.

4. Transpose a circle and form a

foulish smile. — COUSIN KITTY.

Enigma.

Composed of 17 letters.

My 9, 17, 8, 3 is a child's toy.

My 15, 12, 11, 7, 14 is to soil.

My 5, 13, 6 is to eat.