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What the Bible says About Giving.

BY WM. M. TAYLOR, D. D.

In his sermon entitled "How to be a Christian in Trade," a discourse which illustrates the wonderful combination of practical sagacity with spiritual insight, for which he was so remarkable, Dr. Bushnell says that "the great problem we have now on hand is the Christianizing of the money power of the world;" and again, that "what we wait for and are looking hopefully to see is the consecration of the vast money power of the world to the work and cause of Kingdom of Christ." For that day, when it comes, is the morning, so to speak, of the new creation. That tide wave in the money power can little be resisted when God brings it, as in the times of the sea, and like the sea, it will flow across the world in a day. This witness is true, and it becomes us all to pray and labor for the fulfillment of the prophecy, that men shall come, "their silver and their gold with them, unto the name of the Lord our God." But here, also, the revival must begin in the church itself. In former times we have had revivals with distinct characteristics. One was remarkable for the blessing which rested on preaching; another for the spirit of prayer which seemed to be poured out on the people generally; another for the interest that was worked in the study of the Scriptures. What we have yet to see is a revival, of which the chief, distinguishing feature shall be liberal giving to the cause of the Lord Jesus; and when that comes it will be for the prophecy of yet grander things, for the promise, "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," was made, not in connection with an exhortation to prayer, as so many who quote it seem to be, but with immediate reference to the honoring of God with our substance; for thus it runs: "Bring ye all the tithes into the storehouse, and prove me now herewith." While, therefore, it is true that a spirit of liberality is the support of the cause of Christ must be a fruit of renewed life in the church, it is also true that its manifestation by the church will be the forerunner of such spiritual triumphs as it has never yet achieved. Thus it is of great moment that we should use means for the awakening of Christians to a sense of the importance of this matter; and few things, in my judgment, could more efficiently contribute to the attainment of that end than the setting briefly and pointedly before them the teachings of the Word of God upon the subject.

Beginning, then, with the act of giving itself, I find that it is spoken of as a part of self consecration to God; for when at the close of his reign David brought out in the sight of all the people the treasures which he had amassed for the building of the Temple and sought to incite them to make an offering for the same purpose, he said: "Who, then, is willing to consecrate his service this day unto the Lord?" It is regarded as an act of worship; for God commanded his people to come into his courts and bring an offering with them. It is described by Paul as grace. When writing to the Corinthians he said: "Therefore, as ye abound in everything, in faith and utterance and knowledge, and in all diligence and in your love to us, see that you abound in this grace also." Only think of it. "As ye abound in utterance, so abound in this grace also." What a blessed thing it would be in this America of ours, in which the gift of tongues seems to have been so lavishly bestowed, if Christians generally were as fluent in giving as they are in speech!

It is referred to again and again as a "communion" in such passages as these: "Let him that is taught in the word communicate to"; that is, have communion with him that teacheth in all good things. "To do good and to communicate, forget not," or as it might be given more literally, "of well-doing and of communion be not forgetful; for with such sacrifices God is well pleased." In the same sense Paul, who had just received a gift from the Philippians, thanks God for their "fellowship," that is, "communion," in the Gospel from the first day until now, and praises them for having done well in communicating, or rather—for the word is the same in having communion with his affliction; while he records it to their credit that no church communicated with him—or, for the word is still the same—"had communion with him in the matter of giving and receiving but they only." To the same effect he says to the Corinthians that the churches of Macedonia had begged him to take upon him the "fellowship," that is, "communion," of ministering to the saints in carrying to Jerusalem their gifts to the poor of that city; and he urges his readers to accept a part in the same service, that God might be glorified for "their liberal contribution"; that is, for the liberality of the communion—for so the word still is—"unto them and unto all men," and to mention only one other passage, the same apostle in the Epistle to the Romans bids his readers "distribute to the necessities of the saints"; that is—for the word is still the same—"hold communion with the necessities of the saints."

Thus the making of contributions for benevolence, in every form of in which the church is engaged, is as really a communion service as the observance of the Lord's Supper. The same word is used in reference to the church and both are alike in manifestation of the oneness of all the

people of Christ in their common Lord. If this were more generally understood and felt by us, I am sure that we should all have greater enjoyment in that part of the service on which so many look with disfavor, the making of a contribution; for that, as Paul gives us to understand, is only the manifestation by us in another form of the fellowship which we show forth when the bread and wine of the supper are passed from hand to hand among us. In this view of the case it is to be feared that there are far more close communionists in the church than those who are commonly so designated, and it may be well for us to take the beam out of our own eyes before we seek to become oculists to others.

Further, this giving is distinctly spoken of in the New Testament as a *testimony*. Remember the word of the Lord Jesus, how he said, "It is more blessed to give than to receive." In many enterprises in which men engage the cost is more than the profit. "The play," as the French proverb has it, "is not worth the candle;" but here there is always blessing; blessing in the consciousness that we have the means of doing good, blessing in entering into fellowship with God, whose happiness is all that of giving out, and blessing in the fact that the joy of the recipient comes back to us and redoubles our delight.

Church Building Department.

This Department labors under two or three disadvantages, and it is the purpose of this article to show how to remove them.

1. It is a new feature in our denominational work, and there are hundreds and thousands of our Baptist people who are ignorant of its existence, scope and purpose. This can be overcome, however, if the pastors, to whom letters and postals and circulars and newspapers and pamphlets, explaining the work, have been sent, would spend a few minutes in giving the information to their congregations. The pastors are the living links between the great Baptist brotherhood and our peculiar denominational enterprises. Unless they inform themselves and impart the information to the churches, the congregation must necessarily be ignorant and indifferent about our plans for prosecuting Christian work. Now, my dear brother, tell your people all about it next Sabbath.

2. Another disadvantage is this: The churches in organizing their financial schemes, did not anticipate this department, and hence have not made

They have placed the old established objects upon the programme for which collections are taken regularly (and this is right) but the Church Building Department being new, was not entered in the list. A temporary relief for this, however, can be had by taking special collection for this object, and I here and now, as humbly and earnestly as I know how, beg and insist and entreat our pastors to make one special effort for this department, and do it immediately. You will be surprised at the eagerness and liberality with which the brethren will respond. Permanent relief can be had only by adjusting your plan so as to make this one of the objects for which collections will be regularly taken.

3. Another disadvantage is this: The brethren do not know how the work is esteemed by others. Every Baptist paper in the South warmly and energetically endorses the movement and regards it as one of the most hopeful, if not the most hopeful and promising department of our missionary operations. I refer you to the current issues of our several State organs for confirmation of this statement. The leading pastors in every State have cordially given their support, and urged it upon the patronage of their churches, and so far as I know, not a single church has failed to make a fair contribution when it was presented. Business men, as is shown by letters in my possession, consider it a wise and economic measure. Other denominations regard it as a strong arm upon which they rely for growth and success, and they press this more earnestly than they do any other department of their denominational work. The Southern Baptist is the only denomination which has no Church Building Fund. Why do we hesitate? Can we delay it with safety to our cause? Can we refuse without shame and reproach upon our denomination? Can you withhold your effort as a portion of your contribution, as a member of a Baptist church, without being to some extent responsible for the failure? But we must not fail, too much is involved in the enterprise. We will present it to his people before the Convention meets in Baltimore in May. We cannot fail it every number will but half way do its duty in contributing something, let the gift be ever so small.

All money for this department can be sent through the usual channels, or direct to me at Rome, Ga.

G. A. NUNNALLY,
Sec. Ch. Bld'g Dep'tm't.

P. S.—Will not the reader confer with his pastor and make arrangements to take a collection for this work immediately?

The man who makes a long prayer, and then oppresses the hearing, is an unclean beast in the sanctuary; so is the man who would not part with his home or very hell by his fardish temper; so is the man who spends his life in scolding the heretics of doctrine and yet cultivates the blacker heretics of life.

Father Hyacinthe.

We clip the following interesting communication from the *Mobile Register*. It is from the pen of one of the able correspondents of the ALABAMA BAPTIST.

FROM AN INDEPENDENT POINT OF VIEW.

To the Editor of the Register: The advent of this magnificent preacher and reformer has awakened a decided interest in certain religious circles of our city as well as of our country at large. Indeed what thoughtful student of the times could fail to be interested in the man and his mission? The writer of this article is neither a Roman Catholic, an Old Catholic, a Gallican Catholic, an Anglican Catholic, nor in any technical sense a Protestant; yet he has been the witness of this distinguished ex-Carmelite and preacher of Notre Dame, with keenest zeal. Such an orator is not heard every day, such a celebrity may not be seen more than once in a lifetime. It is conceded that in his elements he is "well mixed" all the elements essential to the highest orator; imposing personal presence, large lung power, nervous temperament, quick sympathies, warm heart, abounding passion and imagination, all chastened and under control, French brilliancy of intellect, and fluency of speech, fine taste, high culture, genuine earnestness, animated eye and features, graceful and spirited action, a flexible and musical voice, together with that nameless tact of the orator by which he puts himself en rapport with his audience and compels a hearing. Who can wonder that such a man awakens wide interest wherever he goes? As long as men are men they will be kindled by the touch of genuine oratory, just as surely as the Aeolian harp responds to the breeze. But it is not his rare eloquence or his world wide fame with which we are now concerned. Much less is it his theological dogmas and crochets which have interested us in the man. As an independent, alike indifferent to his theology and keenly alive to his inconsistencies, I find ample reason to welcome him to America and to bid him a hearty God-speed.

As a citizen of free America I welcome him as a patriot battling in the highest name for political liberty, and thus aiding to establish in poor, oppressed France a true and lasting Republicanism. "He is almost the only Catholic in France," says an American statesman, writing lately from Paris,—"I may say the only one—battling in the name of religion against aggressive Ultramontanistism." "Clericalism," famous aphorism. It is as true to day, we are assured, as when it was first uttered. "The Count of Paris, Prince Napoleon, Prince Victor," says the same authority, "are sunk into insignificance in comparison with clericalism. In fact, these pretenders are simply exponents of clericalism; and if the Republic falls before one of them, the priest, the Jesuit, vindictive, retrogressive Ultramontanist, mounts the throne along with the new king or the new emperor. It is this curse that Father Hyacinthe combats. Gambetta fought it. Ferry, Nageux, Grevy and other Republican leaders are fighting it to day. But they smite it in the name of free speech, free press, non-sectarian schools and parliamentary institutions. Father Hyacinthe alone appeals to the highest nature of the nation, to the spiritual, to the religious sentiment of the French people, in his opposition to clericalism." We recognize, then, in Father Hyacinthe a noble patriot battling in the name of God for the freedom of France. Against the most subtle, the most aggressive and the most powerful forces, combined in unrelenting but secret warfare against the Republic, he opposes the brave resistance of a lofty patriotism and an unflinching trust in God.

Again, we may well be interested in him as an independent thinker who has "the courage of his convictions," and who thus far, at least by the spirit of his life, is promoting true freedom of thought and speech. To some degree he certainly recognizes and exercises the right of private judgment in matters of faith and practice. He rejects the dogma of Papal infallibility as a sublime impudence to reason and revelation. He does his own thinking on the subject of marriage and arrives at conclusions not sanctioned by the church. He recognizes no divine ordination against the use of one's intellectual faculties in the realm of religion. He holds it his right to scrutinize every dogma before he accepts it. He will not submit to the antiquated ruling that you may think as much as you like on religious subjects if you will only undertake to arrive at conclusions authorized by the church—but not otherwise! That he believes in free speech goes without saying. Does he not preach to the people in his own tongue? Does he not accompany his reading of the service with his own explanations? Does he not undertake to tell you with wonderful frankness and earnestness why he believes this or that—even down to showing the reasonableness of the doctrine of the "Real Presence"? Recognizing that there is a background of mystery in religion as well as in the nature of man, he none the less acts upon the principle that even "our practical and emotional religion depends primarily on what is known, and not what is unknown." He realizes that in some sense we must apprehend the truth in order to believe it. Even of the mysteries of religion, it has been well said, it is the part

we understand which really effects us. Now this bold and earnest thinking—this frankness and freedom of speech in Father Hyacinthe interests us. It is refreshing to note it in any one—especially in an ecclesiastic. What says it but this? "I am not afraid to examine or to allow others to examine most searchingly what I believe. Light is healthful. It cannot hurt the truth!" And what is the effect of all this but to promote true freedom of thought and speech in others—whether he will or not? And may we not behold in him the splendid spectacle of a spiritual hero, an intellectual giant, manfully wrestling against great odds, with the powers of darkness and spiritual despotism? And who can behold such a sight unmoved? For who of us has not himself enlisted in "that war" in

but, looking at Father Hyacinthe and the movement over which he presides from an independent point of view, we see some sadly disappointing things—some things which perhaps some others are blind to. Think of it, in spite of his unquestioned ability, in imperial eloquence and his personal magnetism, he has made almost no headway as a reformer in France. After all that he has attempted by word and deed the "Gallican Church" of which he is the head is scarcely more than a name. One little church in the Rue d'Aras in Paris is all it can boast in that vast city, and I know not if it is another in France. Here this practically preacher has presided for years, and he ministers to-day to an average congregation of about three hundred! Here are held the only stated services of the "Gallican Church" among the 36,000,000 of Frenchmen. And in all France his entire following, according to the most liberal estimate, is not over 1,400. Is this, then, the "Great Reform" which has been trumpeted so loudly of late on both sides of the Atlantic? Why, it has created scarcely a ripple of excitement at home. Now, why is all this? Ah! that is the problem. We may not be able to solve it, but we fancy it is due in a measure to causes which are not occult but of easy discovery.

Consider, for instance, the anomalous position which the gifted leader of this movement occupies. "He has come out of the rain but has stopped under its eaves." "Am I a Catholic or a Protestant?" he asks, anticipating the question which he everywhere encounters. "I am Catholic and Protestant," he avows in reply. No matter, now, how he explains himself, we see where the answer places him. He is neither one nor the other, wholly or consistently. He endeavors to steer an independent course between Roman Catholicism and Protestantism. The natural, inevitable consequence, is that he pleases neither. But rather, on the other hand, as we are told, "he calls down on his devoted head the ire of Rome, which, in a Catholic country like France, means more than most American imagines"; and, on the other hand, "the great body of Protestants, who welcome him as a seceder from their arch enemy can give him but a lukewarm reception when they see that he clings tenaciously to almost all the forms and ceremonies which they are pleased to associate with idolatry." Had Luther stopped at the Reformation within the church, it is universally granted he would have been a Samson shorn of his locks; and Protestantism had been but a name—unless, indeed, some braver, grander man, with clearer vision, had arisen to finish his work. Shall it prove otherwise with Father Hyacinthe?

Then think of the priestly training and character of this "reformer." In that shrewd and striking article lately published in your columns on "Father Hyacinthe and Reform," the writer well says that the priestly training is still plainly recognizable in Father Hyacinthe. It cannot be uprooted or outgrown. No subsequent conversion or change can obliterate it; for it makes the subject "like a frescoed on which yellow has been painted over blue, leaving the result green." "Once a priest always a priest" has more than a formal meaning. Now Father Hyacinthe still claims to be a priest. "I am a Catholic and a Catholic priest," he avows. But if there is one thing on the world which the average French Republican and he is greatly in the majority in France—will not tolerate it is a priest—a Catholic priest. He cares not a whit whether he is a "Gallican Catholic" priest or a "Roman Catholic" priest, if he is a priest. French Catholicism and French Republicanism are the bitterest enemies; and the Gallican priest with his rich, yellow brocade robe and embroidered cross on the back is to him but the emissary of the enemy. Mark you, he may not quarrel with religion. His indifference to it, or his regard for his wife and daughter may restrain him. Indeed, he may prefer to have his children baptized and want religious services when he dies; but he hates Catholicism. He will tolerate religion "within proper limits." Religion may christen the children, minister to the women and bury the dead, but it must not interfere with elections. "It must not nominate candidates," above all, "it must not introduce a Bourbon dynasty." In short there must not be any such relation between the citizen and the priest as will allow either a single priest or a company of priests, whether here or there, to administer or dictate the policy of the Government.

Now who can fail to see how this operates against Father Hyacinthe? Again, it is most unfortunate that

with all his antipathy to Rome, he stands for the union of Church and State. He aims at nothing less than supplanting the Roman Church; but how? By the establishment of a "National Catholic Church." The very name he has given it proclaims this purpose. The "Gallican Church" is intended to be "The Established Church of France." Once Republicanism and Religion, Church and State in France were united. Not so to day. Shall it ever be so again? Questions never go backward. We question if all the gold and all the moral support which great and generous America could give would ever result in converting France to Gallicanism or in quieting the antagonism between the Church and the Republic. France will never again, we are sure, be in the risk of enthroning the

In conclusion, much of Father Hyacinthe's failure is doubtless due to the present anomalous condition of the French people. What a people! What a history is theirs! To what mad extremes have their revolutions gone in the past! How the pendulum swings to day! Proud, high-spirited, restless nation, where will she bring up next? Now all is transition. Since the advent of the Third Republic unbridled license of life and mind has prevailed. "The idea has spread since then like a prairie fire that the nearer one approaches Atheism, the better is his Republicanism." How can such a reformer work successfully with such a people? The waters of life then are still too turbulent to allow of any process of Christianization; and for him to touch them, it would seem, is but to disturb them the more. What then can be done? Yours truly,

Mobile.

T. S. McDONALD.

This dear brother, a prominent member of Rockford Baptist church, and leading citizen of Coosa county, died suddenly in bed at home about 4 o'clock on the morning of the 4th of February. Several years of serious religious conviction, reflection and prayer, resulted last September under the Holy Spirit, in his coming out from the world by relating his Christian experience and being baptized. The true Christian manliness and meekness of Bro. McDonald's religious character were striking marks in his life and conduct for some years before as after his union with our church. He was one of the few men who seemed to be proof against the temptations of the world, the flesh and the devil, and with growing pros-

community where he was born and reared, he accumulated, by "patience, punctuality and perseverance," a good fortune. Yet no one ever saw any intemperance in his manners toward poor and rich. The right sort of people were his people, whether in the backwoods log cabin, or the village or city ceiled house. No man in his county exerted a better influence on society than Bro. McDonald did. Strictly temperate, rigidly honest, and decidedly generous, he dealt fair with all and never said "No," to any request made for aid in church finances. From a voluntary approach to his pastor I had been looking for some weeks to a convenient time to order a variety of Bibles and Testaments to be deposited in his store at his expense for the supply of his customers and communion and personal donations. During my former pastorate there, before Mr. McDonald became a member with us, he had not before he felt it his duty to do so, and during my present pastorate I never intimated my need or wish for any specified amount of money that I did not get it. This was true friendship.

But our brother is gone from among us. In middle life, in church youth, as the Lord has called his child home—as we believe. The church and pastor mourn. The community and friends are in sorrow. We do not understand these things now; we shall know more about them by and by. I have never known what to say to a bereaved wife and fatherless children. To tell them not to weep is cruel; to chide their mourning is rude. They may weep and mourn indeed, yet acquiesce in his will, who does all things for the ultimate good of his children and the glory of his name.

Good Sermons.

A sermon is often like Hodge's horse. It is overdone with brass bells, harness and harmony, but there is no real strength in it, no life and vigor. It is fine, but not forcible. Now it strikes everybody that the trappings of a poor old half starved horse look like a mockery. You can not plough fields with ribbons and bells—you want muscle and sinew; and so there is no moving men's hearts with pretty phrases and musical nothings; what is needed is thought, truth and sound doctrine, and the Spirit of God. Young men are apt to think less of what to say than how to say it; due proportion. Set the matter before the manner; get the horse first, and then harness him. Give the people the grand old gospel, and plenty of it, and they will not much mind the way in which you bring it forth. A good horse should be decently harnessed, and divine truth should be fitly spoken; the mischief is that some appear to think that a fine style is the main thing in a sermon. Churches and chapels would not often be empty if ministers would take heed what to preach, as well as how they preach.—Spurgeon.

The Stroke Of God.

That there is an intelligent Providence noticing and overruling affairs, is indicated as plainly by contemporary facts as by the facts of history. They who never read the Bible can learn the lesson from the newspapers. Supernatural cognizance of right and wrong attracts little or no attention in ordinary experience, but when a startling instance occurs—like the (rightful) result of some act of impiety—it reminds us that while evil-doers carry the elements of their punishment with them, the AOMENT in it is some power higher than themselves. The doctrine of a personal God—the existence of the fabric of religion—the stress approved or disapproved of God's acts in divine authority, and right—it is proved, that men are responsible only to an all-wise, all-powerful God.

Another mysterious catastrophe of wickedness will be called a divine punishment, a "visitation of God." The old-time coroner's verdict may pass into disuse, but the phenomenon remains. A special despatch to the *Boston Herald*, January 18, 1884, speaks of the excitement caused by a recent occurrence in Jenkintown, Pa., and gives the following account:

Lemuel Thomas, a man over sixty years old, noted for his contempt of religion, met a company of twelve men, kindred spirits with himself, at a convivial night gathering in Colman's Hotel. At the suggestion of one of the profligate party, being the oldest man present, he offered a prayer, in jest, before they sat down to the table, and when all were seated another jester remarked that it was "like the Last Supper," their number being thirteen, and Thomas, the presiding member, should personate Christ. The wicked feast went on, and as the company filled themselves with the food and wine, the scene became one of roistering festivity. In the midst of it all, while the feasters were drinking and shouting, Thomas uttered a terrible oath, and made use of some blasphemous expressions that shocked even his half-drunken comrades. They all started up with amazement at his words, when suddenly he turned pale, and putting his hands to his head, complained of pain. He staggered up from his chair moaning, "I'm afraid it's my last supper after all." They helped him from the room, and he was driven to his home, and assisted to bed, complaining all the while that his head felt "as if it had received a terrible blow." His attendant, who left him shortly after midnight, when he seemed to be asleep, found

eyes starting out of his head, as if he had seen something awful and died staring at it.

The following case is one of a kind so frequently reported as hardly to be unusual. An October number of the *Raleigh (N. C.) News and Observer*, 1883, says:

The crops of a farmer in Stokes County, fell far short of his expectations, owing to the unfavorable weather, and in his disappointment he cursed heaven and earth, and was fearfully profane. While rioting in his blasphemy, he was struck with paralysis.

Similar mysterious arrests of reckless transgressors by means not immediately fatal, but in the nature of a warning, are sometimes followed by repentance and reformation. Last summer the *Montezuma (La.) Herald* published an account of a scoffer's conversion by "a warning from heaven," of which this is the substance:

A young man in Houston County who had the reputation of being the wickedest fellow in the section where he lived, attended a revival meeting for the fun of the thing, and being approached by one of the ministers, made some derisive remark, intended to silence further questioning. The minister, however, talked to him kindly, and being told that he had no Bible, urged him to buy one and read it. The young scoffer answered that he had no money to waste on such superstitious trash. The minister then proposed to present him with a Bible, but he sneered at the offer, and turned away. Going home he went into the field to work. Soon an angry thunder-cloud came up, and from the midst of it a bolt descended, and struck the young man prostrate among the cotton rows. After awhile the falling rain revived him, and he got up to go towards the house, but just as he was entering the gate another lightning stroke felled him to the earth insensible. As soon as he came to himself again, and was able to reach the house, he began to feel that he had gone through an ordeal which he did not wish to repeat. The next morning he went to town and bought a Bible, attended the meetings during the revival, and embraced religion.

The universe is charged with terrors as well as benedictions, and we believe that neither are served out at the whim of chance. Fear has moral uses, and both natural and supernatural forces of harm and danger acting upon moral beings appear undeniably to have a mission of alarm and penalty as well as of instruction. Men are wise if they recognize a sin, the supreme power, holding these forces in the hollow of His hand, and able instantly to check defiant souls, to make an example of them. "Acquaint thyself with God and be at peace."

The thrilling thought comes to us that there may be souls in blessedness to-day who would have neglected their preparation had they not owed it to the sudden and awful disaster which left the *City of Columbus* not often be empty if ministers would take heed what to preach, as well as how they preach.—Spurgeon.

Tibbets, of Somerville, of the young man in the rigging who "could not pray," but finally commended his soul to God, and flung his pack of cards away, may represent the experience of others who first awoke to their spiritual condition in the shock of that fatal moment, and grasped the last chance of faith and self-surrender.—Watchman.

For the Alabama Baptist.

Liberty and Macedonia.

Dear Brethren: Seeing that you solicit news from all quarters, and noticing nothing in our paper from this section, I will jot down a few items for you, though I am not a newspaper man. And I shall not forget the injunction to be brief.

Liberty church, near Louisa, was organized nearly half a century ago. Her pulpit has been occupied during that time by preachers of almost every variety of talent. Usually her pastors have been men of moderate literary attainments, and in some instances they have been men of a high degree of cultivation. The church edifice is now growing old. It needs, not only necessary repairs, but it should have besides, a good bell, two stoves and an organ. It should have, too, a regular prayer-meeting and Sunday-school. And in addition still it ought to have, circulating among its members, at least ten copies of the ALABAMA BAPTIST. And a more extended reading of Scriptures would be helpful too.

With these and an occasional sermon from President Shaffer and C. P. Sisson, of Roanoke, and from Elder Geo. E. Brewer, of Lafayette, she would renew her strength. What is here suggested is in pursuance of other things which have been well enough done.

Macedonia church, near Level Road, was organized some ten or twelve years ago. The services of this church have been held in an old log school house which would not be a respectable fold for sheep. This is just as a great many churches act just because—well, reader, say what I don't want to say. But I will say that any settlement can erect a good church house if it wishes.

Year before last the members commenced a subscription to build a house of worship. They have kept at work. Friends have assisted her. The house is now almost complete, and it is as neat as the county affords, and all paid for. After a little rest the house will be ceiled and painted, sash will be inserted, and then will follow in due time stoves, a bell and an organ.

she needs a regular prayer-meeting and Sunday-school, and at least ten copies of the ALABAMA BAPTIST to be read and studied by her membership. Rev. H. R. Moore is the pastor of these churches this year.

S. M. ADAMSON.

For the Alabama Baptist.

A Voice from the Mountains.

Dear Brethren: I am pained to see so few articles in our paper from our prominent preachers. Is it not their duty to preach through the press as well as from the pulpit? I miss the sound and wholesome admonitions of J. J. D. R., E. B. T., S. H. and many others. The great Baptist family needs maintenance. Some must be fed upon meat and others upon the sincere milk of the Word. We need strong, bold leaders in our hosts. A few may not desire to follow their leadership, but on the other hand thousands of others would delight to go whithersoever they may direct.

May God spare these honored brethren as beacon lights to the great Baptist family of Alabama. Brethren should be careful lest they say or do something that will injure the influence of our worthy generals. This is sometimes done. But then they who have made the Baptists what they are in Alabama should not be so easily estranged. They are our fathers, and as children we wait for their counsels.

One of the family and one that loves the fathers.

Mission Work in Russia.

The Rev. Mr. Keifer went to Russia from Texas last fall, and is performing a wonderful work, especially among the Mennonites. This interesting people had been so long persecuted by the State Church in Germany that they were driven out of that country, and, although many thousands have emigrated to the western States, there still remain many early history they immersed the believer, until they were driven away from places suitable for the ordinance, and precluded by the Lutherans, since which they have poured a small quantity of water on their heads. But they have continued to adhere to the professing subject, only they have become corrupted in this also from the evil influence of the State Church of Germany. Instead of requiring evidence of regeneration, they admit them into church relations at fourteen years of age. This custom, being anti-Christian, is condemned by the Baptists, and the New Testament order of church building pointed out to them. It is marvelous how they are opening their eyes to the truth under Baptist preaching, and multitudes of them desiring to follow the Lord fully, and practice the ordinances as Christ gave them to his apostles and primitive churches. The mummeries of Catholicism in Europe are losing their hold upon the people every day where they have access to an open Bible.

Hymns of an Upward Flight.

By REV. THEODORE L. CUYLER.

"Oh! that I had wings like a dove; for then would I fly away and be at rest." This longing of the Psalmist's soul for a homeward flight toward a land of rest has found utterance in many of our favorite hymns. Since the time when Isaac Watts, the father of English hymnology, wrote, "Give me the wings of faith to rise," many of our spiritual songs have been pitched to the same key of aspiration. Let me make a hurried note of some of these hymns and their authors.

No one has attained to more success in this strain than that Cowper of the 18th century, James Montgomery. He was born at Irvine, in Ayrshire, not far from the birth place of Robert Burns. Two other of the foremost hymn writers of this age, Henry Lyte and Horatio Bonar, are also Scotchmen. Montgomery was the son of a Moravian minister, who died as a missionary in the West Indies. The poet spent most of his life in Sheffield, on a hill just out of the smoke of the iron and steel furnaces. During my earliest visit to England, I spent several weeks close by the delightful old man, and met him often. He was small and slight in figure, with snow-white hair, and in manner was genial and sunny, reminding me somewhat of Washington Irving. He then attended an Episcopal church whose rector was intensely evangelical, and the old patriarch of poetry was always in his seat, and often joined with the congregation in singing his own delightful hymns.

Of all these the finest is the one commencing with the line, "Forever with the Lord!" The second verse is one of the sweetest in all the range of sacred poetry:

"Here in the body pent,
Absent from him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

To the same strain is pitched that other production of Montgomery's which is so often sung in our churches:

"Oh! where shall rest be found
Rest for the weary soul?
A more jubilant spirit breaks out in that glorious paraphrase of the seventh chapter of the Revelations, beginning with, "Who are these in bright array?" What a difference between a hymn like this, so redolent of the spirit and language of God's Word, and many of the sensuous and mawkish doggerels that are flooding our Sunday-schools and prayer meetings! Montgomery's rich and devout melodies will be sung with delight when much of the pious trash of the

"Shooby" and "Pinafore." Richard Baxter attained to such heights of seraphic feeling in his "Saints' Everlasting Rest" (a book too much neglected now) that I have often wondered that he has left us only one hymn. It is the one which he entitled "The Covenant and Confidence of Faith;" in our modern books it commences with the words, "Lord, it belongs not to my care." The closing verse often occurs to me when I am puzzling myself over the mystery which clothes all the Scriptural descriptions of heaven.

"My knowledge of that life is small,
The eye of faith is dim;
But I should be like Christ, who knows all,
And I shall be like Him."

Baxter is not the only hymnist who will be remembered by one single gem of sacred melody; for Bishop Heber, Charlotte Elliott, Peronet, and Mrs. Sarah F. Adams, the author of "Nearer my God, to Thee," belong to the same category. I had rather have written any one of their immortal hymns than to have prepared a folio treatise on theology.

Another of these singers of a single song of praise was Robert Seagrave. Very little is known of him except that he was a minister of the Established Church of England, and went off among the Dissenters. About the year 1748 he caught a blessed inspiration and poured forth a hymn which has carried many a congregation of worshippers up as in a chariot of fire.

"Rise my soul and stretch thy wings,
The better portion trace,
Rise from transitory things
Toward heaven, thy native place."

That is a bold expression for a pilgrim of earth, to call every one a native of Heaven; but every one who is born of God in regeneration may rightfully make this claim. Seagrave had the same longings that Paul had, when he penned this glorious aspiration to view God's face and to "rest in his embrace." Many of us will be glad to seek out the author of these thrilling lines when we get home to our Father's house.

America has produced several tons of religious verse; but thus far few hymns that come up to the highest standard and are born of immortality. Among these are two that sprang from the big, loving heart of that beautiful old apostle, Dr. William A. Muhlenberg. He came nearest to a hymn of the beloved John of any man I ever knew. Both of his two great hymns breathe his longing for a heavenward flight.

"Oh, cease my wandering soul
On restless wings to roam."

The other is his world-known, "I would not live away." As he originally wrote it, the hymn ended with these holy yearnings:

"Oh! give me, oh! give me the wings of a dove!
To adore Him, be near him enwrapped with His love;
I wait but for the summons, I list for the word,
Hallelujah! Amen! Evermore with the Lord."

Before he went home to heaven, the dear old man wrote to me—"Paul's for me to live is Christ" is far better to me now than Job's "I would not live away."

On the first day of June next we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.

2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.

3. To the five persons sending us the next five largest lists we will give ten dollars, each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five new subscriptions, or five renewals, and ten dollars; the person securing the names to retain two dollars and send us eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrears are paid when it is entered. No names received later than May 31st will be counted.

JNO. L. WEST & CO.

Jan. 10th, 1884.

New Advertisements.

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We have just learned that the

to become its pastor.

We have received the Baptist Year

Baptist Publica ion Society. It con-

but we are disappointed at the omis-

This, in our estimation, deprives the

Price, 50 cents.

A most disastrous cyclone swept

through the entire breadth of the

reports from the track of the storm

are most appalling. In addition to

the total destruction of much prop-

erty, there have been many lives lost.

In one instance, in another State,

we have had the pleasure of a visit

from Rev. J. M. Frost, of Staunton,

Virginia. He not only gladdened

the hearts of the Alabama Baptists

with his delightful preaching, but

he has been the subject of much

comment. We regret that his

visit to our city was so brief; but

now that we have met him, have

crasped his hand, and have come to

know him, we are prepared to say

that no one will ever be more cordi-

ally welcomed by the Baptists of this

city than Rev. J. M. Frost.

What is truth? Not infrequently

this question is asked in jesting

and frivolous, sometimes in gloomy

and despair. Frequently it comes from

those who do not care whether or no

there be any such thing as truth.

Sometimes it comes from one who

has settled himself in the conclusion

that a knowledge of the truth can not

be attained with any satisfactory degree of certainty. Men of the world who have no groundwork of religious principles, who hear superficial discussions on religious matters, who read superficial charges, and superficial slanders, become bewildered, and know not what to think. What can come of this but that cheerlessness of soul to which certainty respecting anything and everything on earth seems unattainable? What, in short, but that sad mental state which is properly designated by the word "skepticism."

What is truth? Who knows anything about it? Who has it? Who can be certain whether he has it or not? There may be ridicule in these questions, but it is the ridicule of the ignorant unthinking. There may be sarcasm in them, but it is that mournful, bitter sarcasm which hides inward unrest in sneering words. There may be irony in them, but it is that sad irony whose laugh rings with inward wretchedness.

This state of skepticism in respect to religious truth, is the saddest, the most unhappy, the most disheartening state into which one can fall.

It is better, far better, to be mistaken in an unbelief, better to be mistaken in the object of one's faith, than to have no faith. For the moment that faith is gone, the moment that one settles down into the conviction that there is no such thing as truth, or no ascertainment of it, that moment his life is left without any guiding principle, and without any high aim. And one of two wretched results must certainly follow. Either one will become a mere trifler, or he will become a gloomy hater of everything that is accredited as truth. Then, of necessity, he will regard all who profess to hold a belief in such truth as either hypocrites or dupes. This universal distrust of others can scarcely help reacting to distrust dishonesty in himself. He is only playing the same game that he supposes others to be playing, and for the same selfish ends; or else he assumes a tone of lofty superiority; deals out coarse and harsh invectives against bigotry, and narrow-mindedness; plumes himself on his liberality of sentiment and his freedom from sectarian prejudices and sectarian cant. He tries to regard himself, and is anxious to have his neighbors regard him as a philosopher, too broad and profound to be bound by any ascertained truth. His complacency and self-conceit is sometimes sublime. While in truth he is steeped to the lips in the bitterest malignity against all who dissent in the least from his unbelief. What a

Who would willingly sink into it? Who would not be glad to know, and anxious to hold fast to the principles of thought and life which will preserve him from it? Who, but the ignorant bigot and would-be philosopher, or the bewildered, arrogant skeptic?

Let it be settled as a fundamental and unquestionable principle, that in religion, as in every science, there is either is, or else there is not one living, and true God; and he either has or else he has not made that revelation of his nature and his will which is contained in the book of Scripture, and proclaimed in the preaching and ordinances of the church. There can be no other alternative, no compromising which can mitigate, in the least, the opposition between these positions. One of them must be true—true as matter of absolute fact; altogether independent of any notions of ours; and the other must be absolutely false. It is not a question between different sets or phases of opinions, either of which may be held or rejected in the way of mere speculation. It is not a balance of suppositions, or theoretical notions, but it is a simple, unmitigated alternative between absolute truth, and sheer, downright falsehood. The truth in Scripture, like the facts in nature which the naturalist is to interpret, is fixed. There can be no advance or development in it. There may be, there must be advancement and development in our study and understanding of it. The Bible is true or it is false. If true we do not stand on the shifting sands of uncertainty, but on the solid rock of divine infallibility. If the Bible be true, we may confidently state our eternal interests on the message it brings. If it is false, we have no hope and our being is a most perplexing, distressing mystery.

The skeptic must be a purposeless trifler, or a concealed, narrow bigot, unhappy in this life, and looking forward in the future into the darkness of annihilation. Who would not guard himself against so cheerless and unhappy a state?

The belief of the truth, and nothing but the truth in religion is of vital importance. Yet we hear men sneering at the folly of insisting on any decided conviction in religious doctrine or fact. They ask "What is truth? Who needs care for that? What difference does it make whether we believe in one God, or three Gods, or in twenty Gods, if we only

live godly? What matters it whether we hold all the articles of the Christian faith contained in the New Testament, or regard this faith no better than an antiquated superstition, provided only that our conduct accords with good principles. Or of what importance can any dogmatic shades or degrees of belief be, provided only that we are sincere in what we hold?"

"For modes of faith let precious souls fight, His can't be wrong whose life is right."

This sounds plausible and finds an easy 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. For it ought to be understood by all who think at all, or assume to know anything about religion, that in both its function 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 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 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 the weight of evidence afforded us, that they are so; but we concede, or ought to concede to others, who may see them from a different standpoint, or under different degrees of evidence, the right to an entirely different opinion.

But faith, and especially religious faith, is quite distinct from this. Faith, is not what one thinks or conjectures, but what he believes, and the subject matter of belief is not that which is deemed to be presurable, 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 at all affected by our thoughts or sentiments. But if it is revealed, and if we are living in the light of that revelation, we must be responsible for its reception. And it must make a vast 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 revelation of nature. They are the truths of nature, and whether men have faith in them or not, does not alter them; but it does seriously affect men. It is a truth, that while many of the earth's products are nutritious, others are poisonous. One may have but an 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 help him from presuming beyond his knowledge, and so insure 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 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 not be surprising if he should go on to choose the sweetness of poison. In which case, he could not blame any but himself for the 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 motives or opinions of men.

If a revelation of these truths had not been made, we would not be held responsible for belief in them; but no one not blinded by self-conceit, can fail to see, that if a revelation of them have been vouchsafed from heaven, and if we have been placed by God's providence within the light of that revelation, it must make a vital difference to us whether we rightly believe them or not. If, in the light of such a revelation, we throw ourselves on our individual opinions and notions and determine, regardless of revelation, to exercise our independence, by trusting in, and following them, we cannot and do not 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 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 placed us; that we can sustain without dependence on any of its resources, and find our way clearly without the light. The vanity of such an assumption is not more remarkable than its folly.

The only antidote to the disease of self-conceit is the knowledge that is not proud; there is plenty of it in the market, and fathers who do not see that their boys are well furnished with it, have only themselves to blame if the youngsters are compelled to find their own literature for want of a paternal supply. —N. Y. Herald.

FIELD NOTES.

There are four kinds of subscribers to a religious journal. 1. There are those who will not consent to be without the paper. 2. There are those who will subscribe if invited to do so, but will not unless they are asked. 3. There are the coldly in-different ones who have to be begged into a subscription, and 4. There are those who are willing enough to read the paper, but will not pay for it if they can help it. —Rev. D. L. Purser who has been laboring so successfully at the Adams Street Church, Montgomery, has commenced a series of meetings with the First Church of that city. —All the way from East Tennessee comes the following specimen of tombstone literature: "She lived a life of virtue, and died of cholera morbus caused by eating green fruit in the hope of a blessed immortality. Go, thou, and do likewise." —Rev. J. C. Wright who is pastor of the Oxford Baptist Church and a regular correspondent of this journal, proposed some Sundays ago to test the mettle of his people on the State Board question. So after preaching in his usual way, he quietly proceeded to take a collection for State Missions and in a few minutes had, cash in hand, \$65.00. He will dare say now that J. C. is not all Wright! —The Ladies' Aid Society of the Oxford Church, which has been so successful in its efforts to aid Dr. Hawthorne in a series of meetings in the First Church, Richmond, Va. In a recent speech before the New England Society, of New York, Hon. Wm. M. Evans said: "I have seen what I never expected to see in a country like this—a new band of L. L. D.'s! a League of Liquor Dealers that are going to determine what shall be the law and what the methods as between temperance and intemperance in this country." —We want to double our present list by the meeting of the Convention in May. —Baltimore Baptist. Several of us would like to do the same thing. —Some of the results of Dr. Tupper's visit to Mexico are that he purchased property for \$10,000 which is worth \$45,000. This is to be used as a female college. This property originally intended for the site of a Cathedral has been purchased for \$2,000, though it is worth over \$30,000. On this a Baptist church will be erected and a normal school building. Other ground has been given on which is to be erected buildings for the Primary Department. —Tuskegee Baptist Church has a corner attachment to its choir. —Dr. A. J. Rowland, of Philadelphia, accepts his call to Franklin Street Church, Baltimore. —Another new Baptist paper! This time in Kentucky, and this time, too, it is the Kentucky Baptist. —We are sad to learn that Mr. B. C. Sanders, of Opelika, and a theological student at the Howard, has been quite ill. —Where received the "Chimes of St. Peter's College," a neat little periodical prepared by the young ladies. We must say it is the nearest college journal we have seen.

Daniel, of Georgia, is a member of the Baptist Church at Monroe. We are watching with eager interest the result of the Centennial movement in Georgia. Virginia turned such a movement to profitable account and why cannot Georgia do as well? And if Virginia and Georgia Baptists can place their colleges upon a sure and solid footing, why cannot Alabama Baptists? And so on to the end. —We have received a neatly bound volume from Dr. Wharton, of the Index, styled, The Centennial Year Book. The book contains addresses of brethren Campbell, Hillier and Wharton, besides other valuable information relative to Georgia Baptists. The book is only another expression of Wharton's enterprising spirit. He booms and blooms with Centennialism about now. —When Talmage was called to Brooklyn there were only nineteen members belonging to his church. —The Index says it is reported that in a secret bid lot for pastor recently in Broadway church, Louisville, Spurgeon received two votes. —Rah for Spurgeon! —Miss Lula Wilkes after returning from the music school in Cincinnati, has been and is engaged in teaching in a large school with Prof. Bentley, in Rockford. —We call special attention to the short sermon on the first page on the subject of Giving, by Dr. Wm. M. Taylor. It is good reading matter. —Telegraphy is being taught in the Judson. This is a capital idea and one which we would like to see adopted in all our female schools. There will be a great demand for operators in the future. —There are now ten evangelical newspapers published in Italy. —Rev. L. B. Fish, pastor of Third Baptist Church, Nashville, has tendered his resignation. —Rev. J. M. Frost, of Staunton, Va., will preach his Farewell Sermon at the Baptist Church, Selma, on Sunday, at 11 o'clock. The occasion will be one of interest and solemnity. Mr. Phillips loves his former flock, and congregation, and they love him, and the parting will be attended with deep sorrow and regret. —Tuskegee Times. —"Please publish that a blind preacher (Baptist) while at Pickensville, Ala., registered a letter to Mrs. Lydda A. Haskell, Hyde-Town, Croft county, Pa., which has been returned to P. M. at Pickensville. He does not want to send it to the dead letter office if the whereabouts of Rev. F. S. Haskell can be ascertained." —J. H. Curry. —I second the move made by Bro. Gunn. —I am satisfied that if Bro. Kenfroe would put his articles on baptism in pamphlet form that it would be as broad as the reach of all, and be as broad as upon the waters. A good man remarked to me not long since, after reading the ALABAMA BAPTIST, "It reads just like the Bible." I think we are doing more and more in the past. —J. E. Jones. —On Sunday, the 10th inst., I had a very busy day—officiated in six important services, as follows: 9:30 a. m., Sabbath School; 11 a. m., preaching; 2 p. m., baptism; 3 Sunday school Teacher's Meeting; 4, Children's Mission So-

ciety; 7, preaching. I am impressed that we can make ourselves useful if we will. I see now, that if I had been a little more in want and industrious I could, also, have made several pastoral visits. Population of our little town about 700. Membership of our church 180, scattered over territory of about 60 square miles. Accessions in the past year 41. Pastoral visits 554. Sunday school and Children's Mission Society booming. —J. T. Verby, North Port, Feb. 18th, 1884. —The Baptist Church at Hartwell, Morgan county, chose Elder C. W. Hare pastor on Sunday last. Bro. Hare is a promising young preacher. I predict a good report. —Stapton, Somerset, Feb. 18th, 1884. —We had a visit from Bro. G. A. Nunnally on the 21st. He preached a most excellent sermon that touched the hearts of the people. At its close he briefly but strongly presented the "Church Building Department" of our mission work. Our people were all in sympathy with the work, but his presentation enlisted them more strongly. His work is one of our most hopeful enterprises, and he is throwing great energy into it, and commends the wisdom of the Board in appointing him to that field. I hope Alabama will be a liberal supporter of that enterprise." —Geo. E. Brewer, La Fayette. —Rev. G. A. Nunnally has just been with us here in the interest of the Southern Baptist Convention. He impresses us as the right man for this work. The brethren here, especially our best business-men, are liberal in supporting this much needed and long neglected enterprise." —Z. D. Roby, Opelika, Feb. 22, 1884. —Rev. Dr. W. C. Cleveland has accepted an invitation to deliver the baccalaureate sermon, June 15th before the graduating class of the University of Alabama at Tuscaloosa. —Dr. McDonald, of Atlanta, will preach the commencement sermon for the Judson and Howard, and will also deliver a missionary sermon before the Ann Hasselbine Society of the Judson.

The Theological Chair from Afar. I have been much interested in the discussions about the chair of theology in the Howard. As I see from my last ALABAMA BAPTIST no one has the floor, I will venture a word, even if the chairman sets me down to the waste basket. I am in favor of the theological chair. I would not see the Seminary injured but I would see the Howard benefited. I love both institutions, being a graduate of each. The chair can be so managed that the Seminary may be advantaged thereby. Such a part of the Seminary curriculum may be taught at the student who comes from the theological department of the Howard can graduate at Louisville in the full course in two years—the same text books being used. For instance, (English), O. D. Testamental Biblical Institutions, Junior Hebrew and New Testament instruction might be taken two each year of the student's college course. He would have to go to Louisville at the Seminary, of course, and would want to get the lectures there in these schools—if he could ever go to Louisville. But he would be so well up on them that there would be no difficulty in taking them. He would imagine how Dr. John A. Broadus and the Seminary Professors would do these things, and would be inclined to come to the Seminary for his two years. If he never came, he would have a good foundation of theology. Added to this the new professor would doubtless make a point to urge all his pupils to go to Louisville. So I think it would be an advantage to the Seminary, and preachers would be got to the College with this chair in it and by the personal influence of the Professor in the State. But would it be an advantage to the College? Evidently. It would add another professorship to the institution. Besides his theology, the professor could teach Bible's letters, &c. During vacations he could flit from association to association and stir the State for the Howard. He would charm parents into letting their sons go with him and be under his interested and single eye. The associations and State Convention would raise more for his support each year, and would, when they beheld a successful thing, rise up and endow him generously. Let a man risk something to do a great work. But there seems the fear that the college while being so much more acceptable to parents by the addition, would not be attractive to the young men. To Richmond College hurt by the preachers large numbers and great hold on the Virginia Baptists. Just in my last Herald, I noticed how Prof. H. H. of the people by his preaching Mississippi College too, with over 200 students is stirred by a preacher at its helm. So let us try the theological chair for the good of the Seminary, the State and the College.

Though I separate from my native State, I shall always regard its denominational advantage with unceasing interest. I should have returned to the State, but duty to my aged father was such that I had to have a larger church than was then open to me in Alabama. I am delightedly located here in Kentucky, the former capital of Kentucky, and I present a great educational center. Our little city is in the heart of the charming blue grass country of Kentucky. This is the land of fine horses. In a neighboring county are Longfellow and Lienbrook and King Alfons and other famous steeds. Over our smooth pikes pass swift trotters with blood kindred to Maud L. in their veins. My first year was out here last Saturday and the church extended an indefinite call which I have accepted. During the year there were added to the church 125 persons.

P. T. HALE.

The proper spirit in science studies nature not as a mere series of facts, but as "The beautiful order of God's works."

Pulpit Papers—No. 4.

Serpent Temptation.

BY J. C. W.

"Now the serpent was more subtle than any beast of the field." Learned philologists tell us that the word *nachash* in the text, has three meanings in the Scriptures. It may imply, 1, a bit of brass; 2, intent gazing; 3, a serpent.

It is evident in the case before us, that it could not mean a bit of brass, for Tubal Cain, the brass artificer, had not set up shop then—no brass had been made. It could not mean to gaze intently; as if mother Eve gazed intently at something; and something gazed intently at mother Eve; more was done than gazing; our mother acted. "She took of the fruit and did eat." Since neither of these definitions will work in the above passage, it is evident that *nachash* means serpent, and is correctly given by our translators. Philology alone settles the question.

But in addition, we learn from the New Testament that Satan associated himself with the serpent, in order to seduce and ruin mankind. 1 Cor. 7:13, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." As Eve was torn from her righteousness by the subtilty of the serpent, the apostle fears that the Corinthians might be separated from Christ by the same agent. Now Paul was an inspired man, he understood the Mosaic account, and he makes Satan's agent in the garden a serpent. John understood all, and more than once he calls Satan "that old serpent," that he, gave to Satan the name of the agent he used, serpent. Now if the allegoric men go allegorizing into the garden they will get snake-bit; for there is a snake there. As well call Adam and Eve an allegory as to call the serpent an allegory—for they were all in the garden together.

Satan was invisible to Adam and Eve during the temptation. He was unseen and unknown to them in the fatal transaction. All they saw was the serpent. Hence, the Lord sentenced Satan through the serpent. Under the serpent's form he had deceived the woman, and under the same form he received his sentence. The serpent was also sentenced. He was reminded of his former habits, and told that his present miserable life, dragging on the ground and eating dust, should continue; with this addition, "Thou art cursed above all cattle, and above every beast of the field." That is, the serpent now shall be lower than any and more despised than any. He is hated, first, because of his original constitution; but now, secondly and specially, intensely hated because he was the Devil's instrument in producing the fall of man. He is branded and advertised, and to be seen is to be hated. But the weight of the curse fell upon Satan through the serpent. And it hid reference, not to his person, but to his cause and kingdom in this world, to fall through a woman, so by the seed of the woman shall his kingdom fall. He overcame by overcoming the woman, the weakest, so shall the seed of the woman, the weakest, overcome the Devil, and destroy all his works. Hence, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The Devil well understood his sentence.

The sentence passed upon woman was direct. The sentence upon man was through the serpent. "Cursed is the ground for thy sake, unto dust shalt thou return." The earth was cursed, but the weight of the curse fell upon man. But Adam and Eve did not understand the nature of the sentence passed upon Satan, nor that passed upon themselves. Adam did not know how soon he would return to dust; Eve could not see how the race could continue under such sorrowful difficulties, and they knew not the meaning of the seed of the woman.

They aspired to be wise; "Ye shall be as Gods," like God, it should read, there were no gods or idolatry then, but in aspiring to be like God, wise in the wrong way, by going to school to the Devil, they became like the Devil, unwise, and their minds darkened by sin.

But the veiled promises in the sentence were unwrapped, and they then saw the solution of the problem; How that life and the race could continue. Then Adam ceased to call his wife, woman; but called her Eve; that is, life, living, or the mother of all living. Because she would henceforth be the mother of all mankind, and of the victorious seed that should conquer death and destroy the Devil and all his works.

And the Lord God clothed them with coats of skins. Arose them out of the ground, and they were clothed in the Lord's vineyard, sitting or lying under the shade, dozing, sleeping, dreaming, too lazy even to pluck and eat the luscious fruit hanging in clusters over his head, but never cultivating that vineyard, never laboring for its Master, never even offering the fruit to the famishing! A traveler, professedly on his way to heaven, but in a sleeping-car, unconscious of his surroundings, or even his progress; thinking, dreaming, that he is being wafted to glory on flowery beds of ease, and not even paying his own fare! A ransomed believer, as he claims, bought with the blood of Jesus, and yet living for himself alone, saving Christ to bear the cross, and his other disciples to carry the burden in a world full of ignorance, misery and sin, and yet doing nothing to abate these evils; under solemn vows of consecration and service, and yet never attempting to pay those vows. And to think that the church is burdened and dishonored with so many such members!

It is very true that the Scriptures teach us to expect such an evil; that the church is a mixed body; that whilst the building has in it, gold and silver and precious stones (for which God be praised), it also has wood, hay, and stubble. Still it is an evil to be deplored, and, if possible,

to be improved rapidly. Near our church is a large school structure, handsomely embellished, and near by stands a neat Methodist church. But, oh! me, I feel so ashamed to see our old, open, ugly, house. May the Lord send us help.

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Alabama Baptist.

COULD NOT HAVE LIVED MANY DAYS.

The following testimonial from Hon. H. P. Vrooman, of the law firm of Vrooman & Carter, Topeka, Kansas, is so direct and positive a character that it is hardly fair to convince the most skeptical that in Compound Oxygen there resides a marvelous healing and restoring power.

TOPEKA, KANSAS, June 27th, 1882.
"DR. STARKER & PALLEN: Gentlemen: In the interest of humanity I send you for publication an account of the almost miraculous cure which your Compound Oxygen performed in the case of my wife. Her condition was a very peculiar one. She had a complication of diseases, Dyspepsia, Torpid Liver, or Liver Complaint, as her physicians have always called it, and general nervous prostration. If you will refer to my description of her case you will see that she was suffering from severe attacks of colic and vomiting. These attacks first came once in two or three months, when she would vomit herself almost dead. Each time the attacks came at shorter intervals and were more severe, until she became so weak and exhausted that we were sure she could not have lived many days longer had not your Compound Oxygen come just as it did and saved her, for the color and vitality came almost perpetual, and her strength and life were nearly exhausted. We could see a change in her condition from the first inhalation, for she never had so severe an attack of colic after that and had more strength to endure the pain and retching. She continued to gain steadily, and for the past four years has had no severe attacks. If she is threatened with one she takes an inhalation or two, and so escapes any severe paroxysms. I think it best to say that your Compound Oxygen has been a great blessing to my wife, and I therefore send this statement for publication."

H. P. VROOMAN.
Our "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable agent, agent, and a large record of surprising cures of Consumption, Catarrh, Neuritis, Bronchitis, Asthma, and a wide range of chronic diseases, will be sent FREE. Address, DR. STARKER & PALLEN, 1100 and 1111 Grand St., Phila.

You never get to the end of Christ's words. There is something new behind. They pass into doctrine; they pass into consolation; they never pass away, and after all the use that is made of them they are still not exhausted.—Dean Stanley.

Furs Wanted!

For the next thirty days please send me all your furs. Highest market price paid and prompt remittance. Had started to visit all my old customers through Alabama, but the cyclone of the 19th compelled my return.

BERTRAND ZACHRY, Opelika, Ala.

Youth is like a tender plant which is liable to be broken or crushed by the weight which kept by a careful hand under the Master's guidance, will bloom long and sweetly after the summer days of life are over.

ACCIDENTS WILL HAPPEN.—The wise man is prepared for them by keeping on hand a bottle of Phenol Sodique, the great remedy for scalds, burns, cuts, etc. For sale by druggists and general stores. See adv.

Do you think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside: they may be light and accidental, but they are ugly soot from the smoke of the pit for all that.—Jno. Ruskin.

TWENTY YEARS A SUFFERER.

R. V. PIERCE, M. D., Buffalo, N. Y.: Dear Sir:—Twenty years ago I was shipwrecked on the Atlantic Ocean, and the cold and exposure caused a large abscess to form on each leg, which kept continually discharging. After several months of suffering, with no benefit, I tried your "Golden Medical Discovery," and now, in less than ten months, I am completely cured and am thankful to say I am now as well as I was for the first time in ten years since my left leg to the ground. I am yours.

DR. R. V. PIERCE, Buffalo, N. Y.

Dark rings around the eyes indicate the existence of worms. Hasten to use Shiner's Indian Vermifuge to expel these miserable pests. It is a safe and reliable agent. Always use it according to the directions, and it will do its work well.

A herd of 75,000 buffalo are reported in the vicinity of Belle Fourche, Montana.

Hard Frost in Brazil.

DR. R. V. PIERCE, Buffalo, N. Y.: Dear Sir:—I write you some time ago that I had a cancer. There was a large lump in my breast as large as a walnut, and had been there four months. I commenced taking your "Golden Medical Discovery," and in less than ten months, I am completely cured and am thankful to say I am now as well as I was for the first time in ten years since my left leg to the ground. I am yours.

MRS. R. K. CLARK, Irvington, Mich.

A Pueblo (Cal) cattle man has received a round half million in cash for his herd.

The balsamic healing and soothing properties of Sanitarian Nerve are something marvelous.

"My brother aged 19, had fits from his infancy, caused by Nerve disease." A. W. Harris, Oskola, Miss. \$1.50 at Druggists.

The Dead Cannot Be Hated, nor if your lungs are badly wasted away you can be cured by the use of Dr. Pierce's "Golden Medical Discovery." It is, however, unequalled as a tonic, alterative, and nutritive, and really does the most complete cures of bronchitis, coughs, colds, and indigestion, for surpassing in efficacy cod liver oil. Send two stamps for Dr. Pierce's pamphlet on Consumption and Kindred Affections. Address World's Dispensary Medical Association, Buffalo, N. Y.

Keep some but good stock and see to it that said stock is kept in good condition.

The Seven Springs Iron Alum Mass.

A potent and infallible remedy for Urinary troubles, female complaints, nervous indigestion, dyspepsia, headache, chills and fever.

Any lung suffering or afflicted with any of these ailments may rely with certainty upon receiving the proper use of the "Mass." And any lady unable to buy the Mass, and will furnish a regular physician's certificate to that effect, will receive the package at our own expense. Be sure you get "Seven Springs Mass."

LANDRUM & LITCHFIELD, Abingdon, Va.

Fast horses have made more fast men, and women, too, than for the good of society.

Mrs. Port's Cold Hand S. D. Irons unquestionably lead the van as smoothing irons. All the disadvantages which have been experienced by Washerman in the past, in the use of the clumsy, old-fashioned iron, are overcome in such way, as to make the task of ironing a real pleasure. There are no sharp corners to tear the goods, for they are oval in shape; there is no roughness, for they have a smooth round face of nickel; there is no burning of the hands, for the handle is detached. A set of corners of three irons, one walnut handle and a stand.

Wire-cutting is the most absorbing duty of the fence question to Texas just now.

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural action, soothes the inflamed membrane, and the little child never cries. "Bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and for the teething child, it is a life-saver. It is the best remedy for all the ailments of children.

In Limestone county, Jno. N. Martin and Thomas Stubbs.

DEATH OF THE FIRST BORN.

This beautiful extract from Dr. Holland's "Arthur Bonnicastle," will be read with deep and tender interest by many whose experience it truthfully portrays.

"I stand in a darkened room before a little casket that holds the silent form of my first-born. My arm is around the wife and mother who weeps over the lost treasure, and cannot, till tears have their way, be comforted. I had not thought my child could die—that my child could die. I knew that other children had died, but I felt safe. We lay the little fellow close by his grandfather at last; we strew his grave with flowers, and then return to a saddened home with hearts united in sorrow as they had never been united in joy, and with sympathies forever open toward all who are called to a kindred grief. I wonder where he is to-day, in what mature angelhood he stands, how he will look when I meet him, how he will make himself known to me, who has been his teacher! He was like me. Will his grandfather know him? I never can cease thinking of him as cared for and led by the same hand to which my own youthful finger a clasp, and as bearing on the fond lips of my own father the story of his father's eventual life. I feel how wonderful has been the ministry of my child, and how much more I have learned from me—how by holding my own strong life in sweet subordination of their hopelessness, they have taught me patience, self-sacrifice, self-control, truthfulness, faith, simplicity and purity.

"Ah! this taking to one's arm a little group of souls, fresh from the hand of God, and living with them in loving companionship through all their stainless years, is, or ought to be, like living in heaven, for to no one of these am I more indebted than to the boy who went away from me before the world had touched him with a stain. The key that shut him in the tomb was the only key that could unlock my heart, and let in among its sympathies the world of sorrowing men and women who mourn because their little ones are not.

"The little graves, alas! how many they are! The mourners above them, how vast the multitude! Brothers, sisters, I am one with you. I press your hands, I weep with you. I trust with you, I belong to you. Those waxen, folded hands, that still reach, so often pressed warm to my own, those sleep-bound eyes which have been so full of love and life, that sweet, unvoiced alabaster face—ah! we have all looked upon them, and they have made us one and made us better. There is no fountain which the healing angel troubles with his restless and life-giving wings so constantly as the fountain of tears, and only those too lame and bruised to bathe, miss the blessed influence."

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In Athens, F. Nandegrit and Miss Ida Westmoreland.

In Marengo county, R. G. Turner and Mrs. Rachel Sturgis.

In Talladega county, E. Pierre Burk and Miss Emma Holliman.

In Clay county, G. W. McMillan and Miss M. A. Ferguson.

In Crenshaw county, J. T. Holland and Mrs. Chackman. Also, S. P. Kimbro and Nancy Pope.

Deaths in Alabama.

In Etowah, Lucien Shaw.

In Newburg, Isaac Meriwether.

In Ashville, John E. McClellan.

In Randolph county, Wm. Taylor.

In DeKalb county, Dr. J. M. Mack.

In Crenshaw county, A. J. Feagin.

In Tuskegee, F. W. Burke, of Ohio.

In Marengo county, Mrs. Jane Dixon.

In Dale county, Mrs. W. J. Hurston.

In Athens, Mrs. John W. Crawford.

In Clay county, Mrs. Sarah Robinson.

In Wilcox county, Mrs. W. S. Bonham.

In Henry county, Dr. G. M. McDonnell.

In Crenshaw county, Mrs. Geo. W. Rhodes.

In Talladega county, Mrs. David B. Burns.

In Anniston, Mrs. Frank Logue; Mrs. G. S. Banks.

In Coosa county, Mrs. Hobnett and Wiley Gilliam.

In Gallatin, Tenn., Mr. Robert Gill, of Athens, Ala.

In Blount county, Miss Gilliam and Mrs. Marion Gares.

In Pensacola, Fla., Louisa DuBois, daughter of K. C. Dubois, formerly of Marengo county.

In Mobile, Miss Helen J. Barnes, also Mrs. G. G. Gorman, Mrs. J. G. G. Harde, and Mrs. Mr. Cecilia Moran.

LITERARY NOTICES.

EDWARD WACHENDORFF'S FLORAL GUIDE, is a neat and condensed catalogue of flowers and fruits grown in this climate. Edward W. Wachendorff, Atlanta, Fla. Bazaar, Atlanta, Ga.

PLANTER'S JOURNAL.—The January number of this journal containing the full proceedings of the recent Convention of the National Cotton Planter's Association at Natchez, Miss., can be had for 25 cents per copy or 100 copies for \$15.00. Address T. P. Gilley, Secretary National Cotton Planter's Association, Natchez, Miss.

PETER HENDERSON & CO.'S MANUAL OF EVERYTHING FOR THE GARDEN, is just what it purports to be. In connection with many valuable suggestions to seedsmen and florists, there are numerous chapters on the growing of flowers and vegetables which are grown by Messrs. Henderson & Co. Nos. 35 and 37 Cortlandt Street, New York.

THE ANNUAL CATALOGUE of seed of the famous house of Hiram Shibley & Co. has been received. This house proposes to furnish only such seeds as have been subjected to a thorough examination, and are guaranteed to be of the highest quality. The catalogue is a list of books suitable to the farm and garden, and is sent free of charge. Hiram Shibley & Co., 179 to 185 East Main Street, Chicago, Ill.

THE FEBRUARY number of The Pulpit Treasury is before us. This excellent magazine surpasses all others in helpfulness to the Christian worker. Every department of Christian work is represented by the wisest and most successful pastors. The foremost men in all denominations are represented by sermons or articles and both foreign and domestic fields receive due attention. \$1.50 per year, in advance. Single copies 25 cents. E. B. TRENT, Publisher, 73 Broadway New York.

SOMETHING HANDSOME FOR planters, gardeners, and all wanting home-grown seeds, is our new catalogue, "The Garden Catalogue," which is on our table. Typographically it is the handsomest we have ever seen from a Southern press. It is printed in three full-page illustrations from photographs taken from the Central Valley Seed Farms at Macon, and several other engagements of the vegetables grown by the firm, of which photographs were taken last season.

In addition are engravings of potatoes, melons, cabbages, corn, tomatoes, egg-plants, etc., grown by the firm.

The catalogue, in addition to being a hand book, is valuable for its descriptions of the various plants, grain, vegetables and flowers. It is most admirably arranged, and the descriptions are brief, distinct, and all the work of the Central Valley Seed Farms is given in a running description of those seeds grown by the firm.

In typographic excellence reflects great credit upon the printers, Messrs. J. W. BURKE & CO.

IN MEMORIAM.

"To live in hearts we leave behind, is not to die."

The sage old farmer has gathered another rich harvest, in moving down in life prime one of the liveliest characters that adorned Selma's refined society.

On the evening of the 4th inst., as the sun's last rays were fading into twilight, the star of Selma was shrouded, that bound to earth the hallowed spirit of 1877, the beloved wife of our esteemed fellow citizen, Captain Daniel Partridge. By the death of this accomplished lady, a devoted husband has been widowed by a grief that knows

Death of the First Born.

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In Marengo county, R. G. Turner and Mrs. Rachel Sturgis.

In Talladega county, E. Pierre Burk and Miss Emma Holliman.

In Clay county, G. W. McMillan and Miss M. A. Ferguson.

In Crenshaw county, J. T. Holland and Mrs. Chackman. Also, S. P. Kimbro and Nancy Pope.

Deaths in Alabama.

In Etowah, Lucien Shaw.

In Newburg, Isaac Meriwether.

In Ashville, John E. McClellan.

In Randolph county, Wm. Taylor.

In DeKalb county, Dr. J. M. Mack.

In Crenshaw county, A. J. Feagin.

In Tuskegee, F. W. Burke, of Ohio.

In Marengo county, Mrs. Jane Dixon.

In Dale county, Mrs. W. J. Hurston.

In Athens, Mrs. John W. Crawford.

In Clay county, Mrs. Sarah Robinson.

In Wilcox county, Mrs. W. S. Bonham.

In Henry county, Dr. G. M. McDonnell.

In Crenshaw county, Mrs. Geo. W. Rhodes.

In Talladega county, Mrs. David B. Burns.

In Anniston, Mrs. Frank Logue; Mrs. G. S. Banks.

In Coosa county, Mrs. Hobnett and Wiley Gilliam.

In Gallatin, Tenn., Mr. Robert Gill, of Athens, Ala.

In Blount county, Miss Gilliam and Mrs. Marion Gares.

In Pensacola, Fla., Louisa DuBois, daughter of K. C. Dubois, formerly of Marengo county.

In Mobile, Miss Helen J. Barnes, also Mrs. G. G. Gorman, Mrs. J. G. G. Harde, and Mrs. Mr. Cecilia Moran.

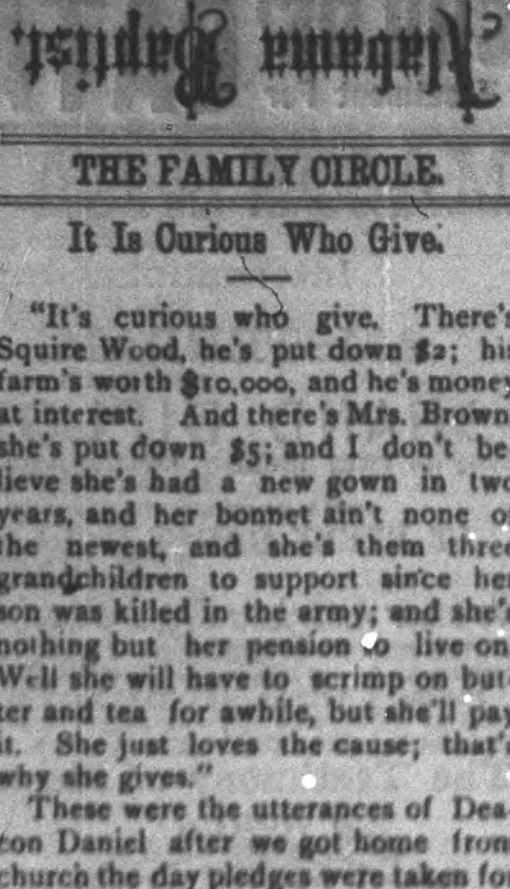
OBITUARY.

Oliver H. Alford was born in Griffin, Georgia, Nov. 23rd, 1841, died at his home near Warren, Marshall county, Alabama, Dec. 30th, 1883. He had lived a true and faithful member of the Baptist church several years. And while we bow with reverence to the irrevocable decree of Him who does all things well, we do sincerely regret the untimely death of our dear brother, whom we trusted, respected and loved, and who looked with pleasure at acts, and walked during his stay among us. For as a Christian he was stayed by but few, and excelled by none. As a husband he was true and faithful. As a father good and kind. He was one of our best Missionary and Sabbath-school workers. He was clerk of his church at the time of his death.

Therefore be it resolved, That in the death of our dear brother Mr. Carmel church be and is hereby tendered to the bereaved companions, children, venerable father and brother and sisters of our deceased friend and brother.

Resolved, That the foregoing be placed upon our church book, and a copy be sent to the Alabama Baptist for publication.

J. T. EVANS, Secy.



contributions to foreign missions. He was reading them off, and I was taking down the items, to find the aggregate. (The Deacon said he had much more confidence in my knowledge of Arithmetic than he had in his own.) He went on: "There

Maria hid she's put down \$3; she teaches in the North district, and pays her board; and she has to help support her mother. But when she told her experience the time she joined the church, I knew the Lord had done a work in her soul; and where the works, you'll generally see the fruit in giving. And there's John Baker. He puts down one dollar, and he'll chew more than that worth of tobacco in fortnight. Cyrus Downing, \$4. Well, he'll have to do some more, painting with that crippled hand, but he'll do it, and sing the Lord's songs while he's at work. C. Williams, \$6. Good for him. He said the other night in prayer meeting that he'd been reading his Bible more than usual lately. Maybe he read about the rich young man who went away sorrowful, and didn't want to be in his company."

So the Deacon went on making his comments to the end of the list.

Now, I wouldn't have you think for a moment that the good Deacon was finding fault with his neighbors, or was too critical in his remarks; for I assure you that he had the most Christlike spirit of any one I ever knew. But he was jealous for the Lord's cause in every department of it, and very shrewd in noticing inconsistencies in giving. He wouldn't have spoken so freely to every one but I was in the family, and I am not sure but he intended to give me a lesson.

some of my readers, after all I have said, should get a wrong impression of the Deacon, I will tell you more of him and his acts. He was not only interested in the Bozoro gals of Africa, or the Gooing-Yoos of China, but his heart went out to everyone that had for its object the advancement of Christ's kingdom. He delighted in having those who possessed very small means, and who had a very peculiar way of helping them without making them feel as under obligation to him. Mrs. Brown was known to be an excellent bread maker, and he occasionally sent her sack of flour to test its quality, before

He felt sure that he could ship the product of his mill as the best grade. He suddenly discovered, too, that some of his buildings needed new paint, and it was curious that this always occurred just as Mr. Dunning was out of work.

ducted the prayer meeting, as he sometimes did in the absence of the pastor, he mispronounced words in the reading of the hymns, and on evening when he said, at the beginning of the meeting, "We will read for our instruction the 25th chapter of Psalms," a smile passed over some faces; but when he prayed, every one was awed; for he prayed as one who talked face to face with God, and knew a blessing would come to those

Once, when asked after the welfare of his family, he said: his wife "enjoyed very poor health;" but if and one could enjoy poor health, I think she must; for his kind, tender ministrations were such as to make the condition of receiving them an enjoyment.

was \$30, but the printed statement of the receipts in the *Herald* gave it \$100. I know where the rest came from, and the Deacon was not a rich man either.—*Advance.*

The Resurrection.

The redemption of man is a fact of such stupendous moment, that, to comprehend it, one must be taught of God. As human philosophy fails to conceive the way of salvation, a human wisdom is inadequate to interpret it. The eyes within must be enlightened, the spirit of wisdom must be imparted from above, that we may discern the ineffable glory of Christ, and measure the greatness of power. We are fain to study the re-

urrection of Christ as a fact of common earthly history. But this resurrection was the most potential fact in the history of the moral universe. His resurrection was his enthronement over all powers and all worlds through all the ages. His resurrection was the lifting of his church, a high position in the central position of interest and power in the affairs of the world, and in the issues of the world to come. His resurrection was our quickening from sin, and our exaltation to a life in God. All glorious experiences within our souls, all blessed hopes for our humanity, all glorious promises for the hereafter, date from the resurrection of Christ. Come, thou Spirit of light and truth! and teach us this knowledge of Christ which eye hath not seen, nor ear heard, neither hath it entered into the heart of man.—*Rev. J. F. Thompson, D. D., in Home Worship.*

FARM AND HOUSEHOLD.
Horses And Oxen.

As a general thing the summer season through horses can do more work than oxen for this reason, if no other—they can stand the heat better. Both are important in a considerable farm, and if the oxen are found to be worth the most when age suspends labor, the horse will have made up the difference by the celerity of his movements, and the more diversified uses for which his labor has been made available. Both are good in their places, and no extensive farmer properly equipped for business should be destitute of either.—*Lewiston Journal.*

Correspondence Country Gentleman.

Cleaning Windows.

The old fashion of taking windows out to wash them, is not good; it racks the sash and cracks the putty, and the panes are loosened. It is much better to wash the windows in the frames. A dish of soap suds, with a teaspoonful of ammonia and a sponge, will be found far easier to use than a washtub and cloth for the inside; and a long handled brush will clean the outside, if used with care. It is not half as hard work to wash them as in the old way. Besides, there is no danger of soiling by standing in the draft.

Cloth Turning Butter White.

The *Dairy says*: "The cause of print butter turning white by lying in a cloth is said by an authority (?) to be the effect of the acids used in

bleaching, both; also that it can be avoided by the use of the thinnest muslin or of muslin or cheese cloth. This explanation will be very unsatisfactory to the dairyman who is troubled with his print butter. Acids are not used in bleaching. The agent made use of in bleaching is chlorine gas in combination with lime, and the thinnest muslin is bleached in the same way as thicker goods. It is also necessary, to remove all traces of the chlorine as soon as the goods are bleached, to save the fibre from being destroyed by the chlorine, which is remarkably corrosive in its effects. So that this explanation is none at all. But white goods are, like everything else, adulterated with paste and white clay. Terra alba and the alkaline effect of the clay would cause butter to turn white, just as impure salt having lime in it, and consequently chlorine of lime would also do it. If the cloths are washed and thoroughly

What May be Done with One Acre,

corn cutting. Fifty rows of sweet corn for table use are now beginning to yield boiling ears, and the stalks and husks go to the cow. There are pea vines, bean vines, best tomatos, sweet potatoes and other wastes to help feed the cow luxuriously, and in this way the family cow may be kept in abundance throughout the year. Upon one acre, while her manure will keep the whole acre growing rich, every year and will provide a life-sustaining quantity of the cow feed and the shrub and dwarf evergreens. A very large quantity of the best manure is made by throwing the weeds and leaves that are raked up and the wood shavings from the house, together with as much soil as may be needed, into a pit in the cowyard, and leading the drainage from the manure into it. If a farm were only managed as one man manages the garden, every acre might easily pay \$100; but the labor is not

not do it for more than five or six acres. But the time will come when it must be done; when the land becomes fully occupied and this great country has its 500,000,000 of inhabitants, a number which it can sustain with the greatest ease, and with a thorough system of cultivation."

Exchange.

MUTTON BROTH.—Put three pounds of a neck of mutton into a stewpan or pot with one or two onions cut up and three quarters of cold water, boil gently for two hours, then strain and return the soup to the pot for stewpan and add a little barley, two or three of the potatoes and some of turnips cut into small pieces; simmer for half an hour, skin and serve up with minced parsley sprinkled over it.—*The Caterer.*

A bottle of carbolic acid should be kept in every farm house, not merely

to a disinfectant, but as a wash for wounds and sores. For any purpose it should be diluted with water. Its power to destroy fungus growth makes carbolic acid invaluable in pruning orchards of pear, plum, or cherry, where blight or disease is suspected. The pruning shears should be frequently dipped in carbolic acid solution.

In selecting fruit trees, look rather to getting good roots than a large trunk. A small, well shaped tree, with good roots, will soon outstrip a large one with an insufficient root, and will make a thrifter tree all the way along.

A bushel of corn will produce about as many pounds of poultry as a bushel of pork.

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**CENTRAL CITY
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SELMA, - - -

In
A
On

A detailed black and white illustration of a steam locomotive engine, shown from a side profile. The locomotive has a large smokestack at the front, a prominent boiler, and a tall smokestack at the rear. It is positioned on a set of railroad tracks that recede into the distance. The illustration is located in the lower half of the advertisement, below the text 'SELMA, - - -'.

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that the same miracle will be performed
on, and that these testimonials make
me, while the so-called medicine is
be hastening to my death."
We avoided publishing testimonials, as they
make the cures, although we have

THOUSANDS UPON THOUSANDS
of the most wonderful cures, volun-
tarily makes the cure, "I have never
never can. We will give reference
one for any disease similar to their
desired, or will refer to any neighbor,
re is but a single word, "I have known
but can show its cures by Hop Bit-
ters."

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prominent physician of Philadelphia said
my patient who was complaining of her
died, I heard, and of his inability to
er, jokingly said, "Try Hop Bitters."
sandy look, and said, "I will give you
from which he obtained permanent
the, now laughs at the doctor for his
re is not so well pleased with it, as
him a good deal."

FEES OF DOCTORS.
fee of doctors is an item that very
persons are interested in. We believe
chedule for visits is \$3.00, which would
made confined to his bed for a year, and
suffered from a bad cold, cost \$10.00 a year
medical attention, and it is not unusual
of Hop Bitters taken in time would
the \$1,000 and still the year's sickness.

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How, when I do not see my skin as clear
and smooth as yours, I have been told
can easily make it so," answered the
How?" required the first lady. "By
the Hop Bitters that makes pure, rich
and glowing health. It did it for me,
sooner."

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it is possible that Mr. Godfrey is up
and frock, and cured by so simple a reme-
dy assure you. It is true that he is en-
cured, and with nothing but Hop Bit-
ters.

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