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Spiritual Christianity.

BY REV. W. M. LISLE.

First of all let us define our terms. At first thought a definition of spiritual Christianity may seem a truism. Of course Christianity is spiritual or it is nothing. But spirituality is a large word and very vague. It may mean a vital energy or force distinct from material substance. It may also mean the intellectual part of man. It also means his soul or imperishable nature. It expresses, too, the moral feelings or states of the soul. It also means the soul as influenced and controlled by the Holy Spirit. We are here chiefly concerned with the last two definitions, viz: spirituality, as expressing simply the moral feelings of the soul, and spirituality as the state of the soul produced by the Holy Spirit.

The confusion of these two is as common as it is fatal. The distinction between them is deep and vital. One pertains to man in a state of nature, the other to man in a state of grace. One defines man as to what he may become in himself as a moral being. The other, what he becomes through the impartation of the Spirit of God. The difference between them is the bridgeless gulf between life and death. Science has ceased to base its fundamental classification on externality. Nature was once arranged according to outward resemblance in form and color. This method led to the constant lapping of one realm of nature on another. The man of science now insists on this one question above all others: "Is it inorganic or organic, living or dead?" Between these kingdoms are impassable chasms. The inorganic can become organic only by being born from the kingdom above it. The mineral can become a plant only by being seized by the organic principle of nature and transformed into a plant. The plant in like manner can become a living substance only by being born into the animal kingdom above it. To these three kingdoms, viz: the inorganic, the organic and the animal, Jesus Christ added a fourth. It is the spiritual. In defining this kingdom he is strictly scientific. It corresponds to the other kingdoms exactly as they are related to each other. Man by nature is a moral animal; capable indeed of great development and improvement, but, at his best, hopelessly removed from spiritual being. He can cross that gulf only by being born from above by the Spirit of God. The principle of classification which the founder of the fourth kingdom laid down is final—"That which is flesh is flesh, and that which is spirit is spirit."

The Need of Spiritual Christianity. Such being the distinction between moral and spiritual religion, the need of insisting on the latter in our time is plain. Never was Christianity so widely diffused. It permeates civilization. Its very success is its greatest peril. We must not mistake the twilight, however bright, for the sun. Morality is the twilight of Christianity. It is often marked by such "sweetness and light" as to pass for the sun. Culture always follows in the steps of the "teacher come from God." This culture is moral as well as intellectual, and one is getting to be as necessary as the other to good society. This increases the danger of mimicry. External conformity to intellectual methods is therefore generally sought. A college diploma is valuable as a social passport. The same is true of religion. Conformity to external standards is desired for the reason that wickedness is vulgar. And the fatal mistake is made of accepting "morality touched with emotion" in the place of spiritual Christianity.

In the Christian Ministry. The danger of Christianity becoming moral merely, instead of spiritual, is seen first of all in the Christian ministry. No one can doubt the temptation in our day to drop the spiritual tone of the pulpit to a lower key. It is true that more able preaching has never been known. As rapidly as the intellect of the pew has advanced, the pulpit is put in the front. The average preaching is fresh. Bible themes are handled with manliness and ability. That there is force in such preaching no one will deny. Audiences that pack the largest churches attest its attractiveness. It may not be often that spiritual preaching is so deceived. Christianity now offers many inducements to spiritual parasitism. Our Lord called his disciples branches, of which he was both vine and trellis. The parasite in man's nature, physical and moral, changes the church instead of Christ. Church forms are lower and easier to climb. Life grows by what it feeds upon. The parasite constantly de-

most American preachers, who draw ten thousand dollars salary because he draws several thousand hearers, has stated that he does it by intellectual and moral warmth. How shall we test such preaching? That it is instructive and inspiring all admit. Many will go forth from such preaching buckling their belts several holes tighter for the struggle with moral foes. But this makes man simply a moral athlete; his resources are all in himself. It is morality instead of spirituality. The test of the latter is very different. Spiritual preaching may be just as intellectual, but it is far more than that. It deals with the conscience. The heart goes forth with a sense of guilt before God; guilt that makes him cry "God be merciful." It is the Holy Spirit speaking through man to the human soul, whose nature is sin and that sin is guilt.

Such a preacher's mental equipment may be meagre beside his ten thousand dollar rival, but he will play on where the other plays one. This is the sword blade that has always flashed from powerful pulpits, past and present—Whitefield or Moody. They were and are spiritual preachers. Woe to the preacher who has power to draw to his feet thousands of hearers, and no power to draw them to the foot of the cross. He is without excuse if he lack this power, for God has promised it, and therefore demands a spiritual ministry. Intellectualism in the pulpit to-day is threatening to cut the very nerve of Christianity. No one can gainsay the statement that a great deal of preaching does not rise above the plane of morality. Culture is the polish of the sword. There is danger that the polish destroy the edge. Dr. Chalmers for seven years preached as a moral philosopher. He was then anointed with spiritual power. By this change his preaching was turned from an infant's touch into a giant's blow. If the pulpit were all, we might not so soon detect a spiritual decline in the ministry. The pastoral work demands even greater spirituality. Such a pastor must seek the salvation of souls from house to house. But this part of the minister's work is getting to be more social and formal than spiritual. The position was recently and generally taken in the Baptist Ministers' Conference of one of our largest cities, that pastoral calls are to be more social and formal than spiritual. The position was recently and generally taken in the Baptist Ministers' Conference of one of our largest cities, that pastoral calls are to be more social and formal than spiritual.

In the Church. The pulpit is not alone in its need of greater spirituality. It only echoes the voice of the pew—each reacts on the other. If the church complains of an apiritual ministry, she has only herself to blame. It is the recreant parent complaining of her own faults in the child. The pulpit will always be the spiritual Nilometer of the pew. We cannot keep too distinctly before us the mark of the New Testament church. That mark is spirituality. A mark foretold by the prophets, confirmed by the promises of her Lord, realized in her spiritual birth at Pentecost and her conquering power in the first century. It is a spiritual organization; it uses spiritual terminology; bears spiritual weapons and has spiritual joy. There is no mention of fairs or festivals as means of grace. A kitchen was not a necessary annex to the church. Prayers read out of books and priestly orders were unknown. All utterance and service was natural, spontaneous and joyful; the irrepressible life of a new order of society. The kingdoms of darkness went down before it. It was irresistible because it was spiritual. It was God working through man. It was a power that cannot be substituted by numbers, wealth or culture. These things tend to its weakness rather than strength. They lead to reliance on man instead of God. They gravitate a divine religion to human levels. Spirituality little by little drops into morality, and morality while necessary as a fruit is fatal as a root. It turns theology into moral philosophy, and the church into a humanitarian club.

This is one of the dangers in our time. Christianity was never so strong in numbers, wealth and culture. If we could add Apostolic spirituality in like proportion, the world would soon be taken for Jesus Christ. Must we not say that the church is more moral than spiritual? It is to be feared that many on our church rolls are only moralists. It is easy to be so deceived. Christianity now offers many inducements to spiritual parasitism. Our Lord called his disciples branches, of which he was both vine and trellis. The parasite in man's nature, physical and moral, changes the church instead of Christ. Church forms are lower and easier to climb. Life grows by what it feeds upon. The parasite constantly de-

generates because it draws its life from second-hand sources. It sucks the life of a tree, instead of drawing the deep strength of the earth up through its own roots. Church members are too often living on the moral atmosphere produced by Christianity rather than Christ himself. Such food is not only insufficient but often charged with passion, producing not simply weakness, but sickness and death. Creeds are to many Protestants what the Church is to Papists. There seem to be many proofs of these strange statements. One is the lack in the church of a spirit of *sonship*. The Bible strongly insists on this relation of the believer to God. Only on such shall the inheritance be conferred. The inheritance is large and many desire it, and use many devices to prove their claim. In outward appearance they seem to be genuine children. Outward conformity may be sufficient to claim earthly estates. The Tichborne Claimant may yet be successful. But spiritual sonship must have spiritual proof. That proof is the spirit of adoption whereby we cry Abba, Father! The principle is that the child knows its parent. No one can say father like his own child. It is a hollow and far-away voice when it comes from other lips. It is so in spiritual relations. Not without reason does Paul say we cry—a spontaneous, joyful cry—Abba, Father! How different the tone of the moralist and formalist. It drops on the ear with a thud. It is all the difference between the voice of Isaac, trembling with affection, saying to Abraham on the way to the mount of sacrifice, "My father! behold the fire and the wood, but where is the lamb for a burnt offering?" All the difference between that voice and the cold voice of the Jews in our Savior's time calling Abraham their father.

This proof of spiritual sonship is supplemented by another. It is necessary, not only that the child know its father, but that the father know his child. Hence the Apostle says, the Spirit beareth witness with our spirit, that we are the children of God. The recognition of the father is far the most important. The child may be deceived as to its father, but the father will always know his child. More than six hundred children in different parts of the world bearing outward resemblance to Charley Ross, have declared themselves the long lost boy; but not to one of them could the sorrowful father say, "My child." And not one of them or their friends, therefore, has secured the twenty thousand dollar reward offered for the lost boy. In the same manner must the children of God receive his parental recognition before the inheritance shall be theirs. God is our Father, not as maker and preserver simply—not Father as Washington is Father of his Country—but in a special and individual sense, as having begotten us by the Holy Spirit into his household of faith. God cannot be deceived in this matter. He knows his own. He penetrates all disguises. It may be the hand of Esau presented to him, but he detects the voice of Jacob.

Another evidence of spiritual need in the church is shown in the disproportion between our praying and preaching Christianity. The sermon is far more attractive to the members of the church than the prayer meeting. Not more than one fourth of the Baptist membership are found in the place of prayer. Other denominations make a worse showing still. This is the lack of spiritual sonship; for prayer is the necessary expression of such filial fellowship. It evinces a moral instead of spiritual Christianity. Think of the dampening effect on the large congregation of your ten thousand dollar minister, should he stop in the night of his sermon and change the exercises into a voluntary prayer service. How quickly the effect would suggest Christ's words of denunciation, "That which is flesh is flesh, and that which is spirit is spirit." The strain on the minister to-day is the prayer meeting. The preaching service being all in their hands is easily managed. But spirituality is indispensable to the prayer meeting, and with out it is to make brick without straw.

Another and last test is character building. Spiritual Christianity is charged with failure just at this point. Lack of integrity is alleged in those professing spirituality. Much religion, little character, is the phrase often heard. Moralists are superior to such Christians. There is truth in this. The preaching of the doctrines of grace for two hundred years has not been an unmixed good; easy forgiveness has often led to easy sin. This perversion is shown in the Uriah Heep type of character. This is so, not because Christianity is too spiritual, but

because it is dropping to a merely moral plane. Spiritual dishonesty is a paradox. Names of spiritual men are synonymous of integrity. Edwards, Brainerd, Judson, Payson and Pascal are towering peaks of character covered with perfect and perpetual whiteness. Spiritual religion cannot endure a leavening crumb of wickedness. I was true of the infant church. Peter smote the first lie with a bolt of death upon the offender. The Puritans were nothing if not spiritual. Their closer hours with God were often prolonged into days. Their spirituality was the measure of their integrity. They hated wickedness as they hated death. If our standard is to be the same, spirituality is less. Church members are not spiritual Christians. They have the form but not the power. The form may exist for a long time after the life has departed. The staying quality of character is spiritual religion. When a man drops from this to morality, he must go with the current of temptation where it is strongest. The reason is plain. Spirituality is locking hands with God, which gives successful resistance. Morality is man locking hands with himself, and who pitting himself against Satan is sure to go down. Christian ethics must not be undervalued. But all ethics will be gauged by the spirituality out of which they spring. They do not go before spirituality, they follow. They are simply the evolution of God's nature in the soul. The exclusive preaching of ethics is therefore to put the stream before the fountain.

Such seems to be the misfortune of this subject. Perhaps it will be thought overdrawn. This cannot be. It is impossible for human speech to portray too strongly the spiritual need of the churches. We are not saying that the past was better than the present, nor raising the doleful cry of the pessimist as to the future. Whatever the spiritual power of the past, it is not what it ought to be now, and must be, to conquer the world for Jesus Christ. This power must be progressive. The measure of it in one age, however great, will not suffice for the succeeding one. The Christian church is undertaking advances to-day beyond all conception of past times. Our fathers never dreamed of such movements, at home and abroad. The movements call for enlargement not only of material but spiritual energy. There is not a Christian to whom I am speaking that might not and ought not to double and treble his working efficiency in the kingdom of God by a new and larger spiritual baptism.—*Examiner.*

Our Presidents.

George Washington, our first President, served from the 30th of April, 1789, to the 4th of March, 1797; Jno. Adams, our second President, served from the 4th of March, 1797, to the 4th of March, 1801; Thomas Jefferson, our third President, served from the 4th of March, 1801, to the 4th of March, 1809; James Madison, our fourth President, served from the 4th of March, 1809, to the 4th of March, 1817; James Monroe, our fifth President, served from the 4th of March, 1817, to the 4th of March, 1825; John Quincy Adams, our sixth President, served from the 4th of March, 1825, to the 4th of March, 1829; Andrew Jackson, our seventh President, served from the 4th of March, 1829, to the 4th of March, 1837; Martin Van Buren, our eighth President, served from the 4th of March, 1837, to the 4th of March, 1841; William Henry Harrison, our ninth President, was inaugurated on the 4th of March, 1841, and died in thirty days. John Tyler, the Vice President, filled out his term; James K. Polk, our eleventh President, including Tyler, served from the 4th of March, 1845, to the 4th of March, 1849; Zachary Taylor, our twelfth President, served from the 4th of March, 1849, to the 10th of July, 1850, when he died. Millard Fillmore, the Vice President, filled out his term; Franklin Pierce, our fourteenth President, including Fillmore, served from the 4th of March, 1853, to the 4th of March, 1857; James Buchanan, our fifteenth President, served from the 4th of March, 1857, to the 4th of March, 1861; Abraham Lincoln, our sixteenth President, served from the 4th of March, 1861, to the night of the 15th of April, 1865, when he was assassinated by Wilkes Booth in Ford's Theater. Andrew Johnson, the Vice President, filled out his term; Ulysses Grant, our eighteenth President, including Johnson, served from the 4th of March, 1869, to the 4th of March, 1877; Rutherford B. Hayes, our nineteenth President, served from the 4th of March, 1877, to the 4th of March, 1881; James A. Garfield, our twentieth President, served from the 4th of March, 1881, to the 20th of July, 1881, when he was shot by Guiteau, lingered a few months and died. Chester Arthur, the Vice President, filled out his term.

Letter From Dr. Teasdale.

Dear Bro. West: It may not be amiss, for the information of my acquaintances in Alabama, to state, that after an absence from this city, and a residence in Knoxville, Tenn., of twelve years, my wife and myself returned to this city the 1st of November last, and resumed housekeeping in our own little cottage home here. We will most likely end our days here. We had been making it our home with our daughter and son-in-law, Prof. Thos. L. Moses, in Knoxville, ever since we left Columbus in 1874. All three of our sons are residing in this place. If our dear daughter and her family were here, our happiness would be complete. But in every case there is a thorn. We ought not to expect perfect contentment in this life of heaven.

I have been serving the church here as pastor, *pro tempore*, since the 1st of January last. Some twelve days ago the church extended a unanimous call to Rev. C. E. W. Dobbs, D.D., to become pastor of the flock. Before he left us, after having spent two Sundays with us recently, he signified his intention to accept the call, so soon as he could procure an honorable discharge from the pastorate of the Madison, Indiana, church, and we expected him to be here to assume the charge of the church, on the first Sunday in April, *proximo*. The church and the community generally were well pleased with the preaching of Dr. Dobbs, and I trust his coming here will be like the coming of Titus to the ancient church.

The pecuniary condition of the church is greatly changed since the late internecine war. When I came to this city from Washington, D. C., to take charge of this church, it was a comparatively wealthy body. The aggregate wealth of its members was not less than two millions of dollars; and they were able to pay without any difficulty a salary of \$3,000 per annum—the amount which they paid more than half that amount for the pastor's salary. And but for the fact that I required the church to procure a commodious parsonage before I would consent to give up my charge in Washington to come to this city, it would have been impossible for the church, since the war, to support a suitable man as pastor. But having an excellent parsonage which readily rents for \$300 per annum, when not occupied by a pastor, the church has been able to give a comfortable support to its respective pastors. I think the outlook for the future prosperity of the church is very encouraging. The church is perfectly united. The Sunday-school is one of the best in the whole country. The superintendent, and other officers and teachers of the school are fully abreast of the times in this important work. And then the State Female Industrial College, which has been located in this city, and which will be ready for the reception of pupils next fall, will add considerably, I think, both to the congregation, and to the Sunday-school. We have the best music in the city, both in the church and in the Sunday-school. And without stopping to enumerate them now, I may say, that the possibilities of Columbus are very flattering. Of course the Baptist church will have its share in the general prosperity. I may speak of some of these interesting possibilities hereafter.

We had scarcely recovered from the shock of the sudden death of Rev. Dr. Lowry, President of the Blue Mountain Female College, who was as nearly perfect as any man I ever knew, and who was universally beloved by all who knew him, when the sad intelligence reached us that Rev. Wm. Carey Crane, D.D., LL.D., President of Baylor University, at Independence, Texas, was dead. Dr. Crane was at one time, for several years, pastor of the church in this city, and he is remembered with interest by all who knew him then. Truly too great graces in Israel have thus fallen. O, that their mantles may fall upon some worthy Ephraim! The workmen may fall, but the work will go on. God lives, though men die. After the first of April I shall be at liberty to assist pastors who may need help in their protracted meetings during the coming season. And having been a pastor of large city churches for some thirty years; and having had quite a number of years experience as an assistant of pastors in their protracted meetings; and having been

greatly blessed both in pastoral and evangelistic work; and being still able to preach with almost as much ease to myself as at any former period of my life, I do humbly hope that my labors may be as abundantly blessed in the future, as they have been in the past. I know, that although my constitution is so robust, and my health is so good, yet in the course of nature, I cannot reasonably expect to labor much longer in the vineyard of my blessed Master. What I do I must do quickly. And this thought exerts a powerful influence over my heart and preaching, and intensifies my desire to win souls to Jesus.

Yours fraternally and truly,
THOS. C. TEASDALE.
Columbus, Miss., March 17th.

Thoughts on the Lord's Supper.

We should be very careful what we think, and much more so of what we speak, and especially if the words are to be printed, lest irreparable harm be done, which we may regret but can never avert. Several propositions have been started of late in reference to the Lord's supper, which demand our serious attention. The first is that the laws of the Passover regulate the Lord's supper, at least in part. Now, there is no intimation by the Lord himself nor by his Apostles that this is the case; and when there is no command given by the Lord, we should not arrogate to ourselves the dangerous responsibility of making a law, or of proclaiming that one exists. The bread used by our blessed Lord being perhaps unleavened (for there might have been other bread at hand), so far as we know, was not designed to confine his people to the use of that kind of bread, as there is nothing said about it in the Acts or apostolic writings, though they broke bread every Lord's day, and at other times, when leavened bread was perhaps in general use; but as unleavened bread is so easily had, no conscience need be interrupted in reference to this particular.

Another allegation is that nothing fermentive is to be used in setting forth the death of our blessed Lord, and that to do so would be committing a great wrong, because ferment is said to be wholly incompatible with the design of the sacred supper. For this assumption there does not appear to be the least shade of necessity. Still it is made and must be examined. The bread has perhaps had notice enough, but in reference to the wine it may be said, that it would be exceeding difficult, if not impossible, to ascertain whether or not it is entirely free from fermentation. The Lord established the laws of fermentation. All the laws that are called laws of nature are the laws of God as truly as those set forth in the Bible; and their results are as much his work as the laws themselves: so, we should be very careful of ascribing any result of divine law to Satan's created power, which we may suppose he never had; in fact we should fear to do so; especially as it is positively declared by the apostles that the Lord made all things; and everywhere in the Bible the Lord is set forth as the Creator of all. The proper use of all things is lawful, expedient, and designed for our good. It is the abuse of any of them which must be guarded against. This is universally true from the use of prussic acid to the use of bread. The laws of fermentation are great, and fraught with great results; by them all our vegetable aliments are formed; a seed can not germinate without fermentation; the starch must be converted into sugar to nourish the young plant. The next step in fermentation is that all sweet juices give up carbonic acid and are converted into alcohol; the alcohol if allowed to stand, will absorb carbonic acid from the air and be changed into vinegar, or acetic acid.

It is needful to notice thus far these wonderful laws in order to subvert our present purpose. If the temperature be right, the alcoholic fermentation commences so soon as the juice is expressed from the grape, indeed, if the vine be broken and allowed to stand, it will commence while the juice is still in the grape. We see then what a difficult thing it would be to have wine entirely free from fermentation. That wine soon becomes intoxicating is proved from the charge made on the day of Pentecost, that the apostles who were miraculously endowed to speak with tongues were full of new wine, and it is evident that the wine used by the apostles in the administration of the Lord's supper, at least at Corinth, contained more or less alcohol, and would intoxicate, if too

freely taken, from what Paul says while charging the Corinthians with irregularities, 11:20: One is hungry and another is drunken. Read the chapter. Much might be added, but each can pursue the train of thought for himself.

Another proposition is that the churches must always have new wine. It would be a questionable thing to do of course to use old wine if Satan had the power to infuse alcohol of his own make, thus rendering it a cup forbidden by the great Apostle of the Gentiles. But as we have seen that the Lord himself creates wine, made of the law of fermentation, and commands the fruit of the vine to be used as the symbol of his blood which the Savior himself in several places calls wine, when it is new and when it is old, we can reasonably have no fears of doing wrong if we use the fruit of the vine at any stage after it is expressed; but we must not use any other juice. The only thing now to see to is, that we take the elements in memory of him who died to redeem us, thus showing forth the Lord's death till he come. P. T. H.

Doings in Congress.

During the two sessions of the Forty-eighth Congress, there have been introduced in the House 8,286 bills and 345 joint resolutions. The following named measures of general importance have been enacted into laws: Bills to establish a Bureau of Labor; to establish a Bureau of Animal Industry; to prevent exportation of diseased cattle, and to provide for the suppression and extirpation of pleuro-pneumonia and other contagious diseases among domestic animals; to repeal the test-oath act of 1862; to limit to three years the time in which prosecutions may be begun against persons for violation of internal-revenue laws; to establish a bureau of navigation in the Treasury Department; to grant letter-carriers at free delivering offices fifteen days' leave of absence, with pay, in each year; to provide a retired list for soldiers and marines who served continuously for 30 years or upward; to reduce the rate of postage on newspapers and other periodical publications of the second class, when sent by others than publishers or news agents, to one cent for each four ounces; to remove certain burdens from the American merchant marine (the Dingley shipping bill); to provide civil government for Alaska; to prevent and punish counterfeiting in the United States of bonds or other securities of foreign Governments; to extend the duration of the Court of Commissioners of Alabama claims; to make all public roads and highways post roads; to make it felony for any person to falsely personate an officer or employee of the United States, acting under authority of the United States, or any department thereof; to relieve from charge of desertion certain soldiers who, after having served faithfully until the close of the war, left their commands without leave; to provide for the location of a branch home for disabled volunteer soldiers of the Mexican war and war of 1812; whose disabilities were not incurred in service against the United States; to reorganize the Corps of Judge Advocates of the Army; to declare forfeited certain lands granted to aid in construction of a railroad and telegraph line from Portland to Astoria, Oregon.

To reorganize the Inspectors General Department of the Army.

"The Memory of the Just is Blessed."—Proverbs xi 7.

A few days since I received a minute of the Cahaba Association. I read in the minute a memorial of Rev. J. S. Ford, and as I read the tears flowed freely from my eyes. They were tears of sadness, yet tears of joy; tears of sadness, because of the world's having lost such a good man; tears of joy, because of the blessed truths penned in that memorial; because his life was not a failure, but a grand success; because after having done so much good in this world, he has entered into the peaceful rest that "remaineth to the people of God." It was my good fortune to be a member of a church that was under his care for several years, and I don't remember ever having heard him preach a sermon when I did not feel impressed with the great truths that he uttered, and with the earnestness with which he uttered them. His sermons were not only a feast for the mind, but a grand feast for the soul. May the Lord bless and keep those to whom he was dear while on earth, and may they be prepared to meet him around the throne of God. R. J. HOLSTON.
Troy, Ala., March 7.

Temperance Column.

Selected for the Alabama Baptist by the Association of Free Work of Golden W. C. T. U.

An Early Reformer.

One of the early advocates of total abstinence, not so generally known for this advocacy, was Basil Montagu, a man of letters, and daily associated with such other literary workers as Charles Lamb, Coleridge, Hazlitt and Crab Robinson. Under his influence William Hazlitt became a total abstainer from alcohol and from an excessive use of tea. In 1818 a second edition of his book appeared, entitled, "Some Inquiries into the Effects of Fermented Liquors, by a Water-drinker." It is almost entirely made up of testimonies of doctors, lawyers, and authors, who discuss the following questions:

1. Do fermented liquors contribute to health?
2. Do fermented liquors contribute to strength?
3. Is the drinking of fermented liquors a necessary compliance with a custom of society? Do fermented liquors contribute to moral excellence?
4. Supposing drinking fermented liquors to be injurious, and that a wise man is desirous to abstain, how ought he to abstain without injury to his health?
5. Is the benefit of trade any and what reason for drinking fermented liquors?
6. What are the different sorts of fermented liquors?
7. Is the agreeable taste or exhilarating sensation any and what reason for drinking fermented liquors?
8. Do fermented liquors contribute to conviviality?
9. Does the drinking of fermented liquors promote intellectual excellence?
10. What is the effect of fermented liquors at different periods of life?
11. Does the drinking of fermented liquors contribute to personal beauty?
12. Do any and what evils attend upon moderate indulgence in fermented liquors?

These questions are discussed in a spirit of fairness, and with a breadth of knowledge, which is indeed surprising. Mr. Montagu produces evidence from rather unexpected quarters. Even his friend, Charles Lamb, is quoted; for in the third chapter appears Eliot's "Confessions of a Drunkard." From this circumstance it seems quite clear that whatever others may say to the contrary, Montagu regarded these confessions as sober truth, instead of fiction.

Mr. Montagu, in his preface, comments upon the fact that in the English universities there were no lectures upon life or upon health. "Great honors," he points out, "are attached to a knowledge of Latin and Greek, and of the laws by which the planets are retained in their orbits. The laws of life, or of health, do not form any part of public instruction. Some care is observed in the formation of habits by which worldly excellence may possibly be attained; but the formation of habits upon which our happiness and utility must be founded are left to chance, to the customs of our parents, or the practice of our first college associates; and thus our most interesting young men are induced from ignorance of the effects of stimulants, from the love of imitation, and for fear of singularity, to take any baneful, exciting drug which the fashion of place may recommend."

He would have hailed this day of interest in scientific temperance education, as the flower of the movement which seeks to enshrine the sound mind in the sound body, and to keep the temple of the Holy Spirit undefiled.

A Remarkable Prophecy.

Twenty years ago President Cummings of Wesleyan University said to his class, during a discussion on National affairs, "Gentlemen, let me make a political prophecy: The Republican party will grow in power, until, in her prosperity, becoming corrupt, she fails to accomplish her mission, and is defeated. The Democratic party will elect one more President, and only one, for their return to power will result in the breaking up of the old parties, and formation of a new one, containing the moral elements of both the old ones, which, with a platform of great moral principles, especially embodying the temperance reform, will then come into power, and lead the nation to a higher plane of prosperity than ever before enjoyed." The statement impressed me deeply at the time as a coming fact of our National experience. It certainly looks now as though the prophecy was being fulfilled.—*Sidney K. Smith, in Weekly.*

