

THE ALABAMA BAPTIST.

JNO. L. WEST & CO., Publishers.

VOLUME 12.

SELMA, ALABAMA, THURSDAY, MARCH 19, 1885.

TERMS, CASH: \$2.00 A YEAR.

NUMBER 12.

Origin and History of the New Testament.

BY REV. J. C. HIGDON.

If the collection of the Gospels, as we now possess them, is not genuine, it seems impossible to account for its origin on any reasonable supposition. No individual could have produced it without detection; and the supposition that any organized body of Christians could have formed it without valid authority is equally untenable; and, for similar reasons, must be rejected.

The order in which the Gospels appear in our collection is probably the order in which they were written. A few manuscripts put John next to Matthew; but this was only a fancy of the transcribers to get the two Apostles together—Mark and Luke not being of the twelve. Our order is the ancient one.

We have seen that the Gospels probably originated in the great cities of the Roman Empire—Jerusalem, Rome and Ephesus. Now the early Christians traveled a good deal. We find Aquila, and Priscilla, and Lydia, and, indeed, a large number of the early disciples far away from their homes, and in Paul's Epistles we find salutations to Christians of various sections of country and of widely distant cities. Of course there would be more frequent communication between the larger cities; and hence we see how readily the Gospels would be transmitted from place to place. This accounts for the very early collection of the Gospels, as well as for the fact that we do not find them uncollected.

There are striking coincidences between the first three Gospels in facts, style, order of narration and particular forms of expression. The differences, too, are striking. In attempting to account for the similarities, some critics have supposed that there was an original Gospel, from which each of the three writers copied; but we find no evidence that any such original Gospel ever existed; and such an origin of these books is not credible, as it would have been detected and exposed.

And sometimes Luke. There is not much in his narrative that is peculiar to him. These three writers, Matthew, Mark and Luke are called "Synoptical Evangelists" since they seem to have noticed and related mainly the same things in the life of Jesus. The word "synoptical" means seeing together, or seeing alike.

There is really no very serious difficulty in accounting, in a general way, for the similarities and the differences in the narrative of the three Synoptical Evangelists. They may all have had brief notes of discourses and of occurrences in the life of Jesus, and memory would naturally lay up some of his most striking, and his most frequently repeated forms of expression. Besides, men who are telling substantially the same story, will be apt to say some things exactly alike. Tradition preserved Homer to the world for ages. Probably it preserved certain forms of expression used by Jesus, and possibly even the Sermon on the Mount.

The differences noticed in the narratives can be accounted for on the ground of the differences in the character of the several writers, differences in their education, differences in their temperament, and especially the difference of aim or special end had in view. Matthew wrote especially for Jews, to convince them that the Jesus whom they had crucified was the Messiah for whom they were looking.

Moreover, he probably wrote originally in Aramaic, a dialect of Hebrew; traces the genealogy of Jesus to Abraham, the father of the Hebrew nation, and not (as Luke) to Adam, the father of the human race; quotes very frequently from the Hebrew Prophets to show that Jesus was the fulfillment of prophecy; mentions certain restrictions, as in Matthew 10:6; and 15:24; and assumes the reader's familiarity with Jewish law, customs and localities, which Luke carefully explains. He presents the Saviour with special force as a religious teacher, thus answering to the prophecy of Moses in Deuteronomy 18:15. He gives Christ's discourses with unusual fullness, especially the Sermon on the Mount. These peculiarities constitute strong evidence that he wrote especially for Jews.

The Greek Gospel of Matthew as we have it in our collection, can hardly be regarded as a mere translation of the original Aramaic; for the quotations from the Old Testament are made with a freedom and independence which a mere translator would hardly have ventured upon; and there are other traces of originality which

only a Greek scholar would be likely to appreciate. Matthew's quotations from the Old Testament do not always follow the Hebrew text, nor the Septuagint—i. e. the Greek translation of the Old Testament, which was then in common use, and was made by some seventy learned Jews at Alexandria in Egypt, about 285 B. C. The probability is that Matthew himself wrote his Greek Gospel after he had written his original Aramaic Gospel, and that he did not translate, but wrote it independently. This Greek Gospel was probably designed for Hellenistic Jews—i. e. Jews born where Greek was the vernacular—and who could not understand Aramaic. We must remember that Jews then mostly worshipped in their own languages, and that many Jews were born where Greek was the language of every day life. There were Greek Jews, and Jews of Palestine, and Roman Jews, just as we now have English and American, and German Jews.

Dear Bro. West: I have just gone through one of the hottest canvasses ever fought in this county, or perhaps in any other county in the State. Our people voted on the question of "license or no license" to sell liquor in the county. The license ticket prevailed, and oh, how sad my heart is this morning, surrounded as I am with five yawning gateways of destruction! It is the saddest, darkest hour of my life. I have lost by death, father, mother and little babe, but when they went out it was under and through the great sunlight of God's love. It was sad indeed to part with them, but it was the decree of the great God that man should die, and after death the glory land. This was a solace afforded by God's great love. But when church members deliberately voted to fasten upon their neighbors the liquor traffic, no sunshine beamed down into the wounded, bleeding hearts of the widows and orphans of those who have been murdered by the merciless, heartless, soulless devil of strong drink. Our people did not vote ignorantly, for we had the best talent of the nation to canvass for the right and against the wrong. Gov. St. John, Luther Ben-

tonged Lou J. Beauchamp, gave their best thoughts to the people on this momentous question. I wish every man in the State could have heard the appeals of these men. They were not lost by the result of the vote. The grand words of these grand men, so fitly spoken, will rise to crush out the cry of the blood of the little dried up souls of those who voted for whiskey in the late election. During the canvass one man was killed by free whiskey, given him by the whiskey man to influence his vote. Say, if I had, as a Christian, voted for open saloons, I would not walk the street in front of one now, lest I might hear the cry of the blood of that poor man, saying: "You murdered me and desecrated the life of my poor, crippled wife." If I were one of these whiskey drinking church men, I would take my glass of liquor in the dark, for fear I should see one great drop of that man's blood in the curse as I swallowed it.

Pardon me for saying so much. I shall leave this place and go where I can give all my time to the ministry. I would be glad to make arrangement with a good sound church as pastor. If any one wants me let me hear from them. L. C. COULSON.

Scottsboro, Ala.

Alabama Association.

FIFTH SUNDAY MEETING.

The second session of the fifth Sunday meeting of the Alabama Association will be held with the Hickory Grove Church, beginning Saturday before the fifth Sunday inst. The following programme has been arranged.

Saturday, 10 o'clock a. m. 1. Are we under any more obligations as Christians to support our church work than we are to send the gospel to the destitute? Rev. — Dean and J. C. Foust.

2. How may we as a church best develop the talents of our members? Rev. R. M. Burt and S. A. Saterwhite.

3. What relation does earnest prayer sustain to individual spirituality? Rev. G. W. McQueen and D. S. Hurst.

4. Are our contributions to the cause of Christ necessary to the development of our spiritual graces? Rev. F. C. Plaster and Rev. M. Pruitt.

Services for Sunday to be arranged by the meeting.

C. A. GUNN, Chairman.

It is good for us to keep some account of our prayers, that we may not unvary in our practices anything that we say in our prayers.—[Henry.]

Visit to Anniston.

Mr. Editor: Although Anniston is built on ground which, as a stage and buggy road, was familiar to me as far back as nearly thirty years; and though I have often seen it from the railroad since it became a city, and have a few times spent a brief while on its streets in passing, and though it is only about twenty-five miles away, yet I had never given myself the pleasure of a visit to the city until within the last few days. Finding that Dr. Worrell would be willing to preach for my people in Talladega on the 3rd Sabbath of last month, and knowing that the people would be glad of an opportunity to hear him, I took advantage of the occasion to visit Anniston and to have a day or two's talk with my friend and brother, Rev. E. T. Smyth, the pastor of the church at that place, with whom I have been on terms of confiding intimacy for more than thirty years, but with whom I had not recently had a talk for some two or three years. Leaving Talladega on the morning train on the Anniston & Atlantic railroad on Saturday, I was more than ever impressed with the advantages which this new road furnishes to very many people. The road coming into operation amid the depression of the times, has not had a fair chance to demonstrate the good that will certainly come of its existence.

The afternoon of Saturday was spent with Bro. Smyth in walking about the business part of the place and taking a glance at the slightly stores, meeting old acquaintances and forming new acquaintances, and especially in closely inspecting the grand new hotel. And the forenoon of Monday we spent in a buggy drive, during which time we took in nearly the entire place.

For many years we have been listening to eloquence concerning the hidden resources of this part of Alabama, and the anticipating descriptions of future developments. It was so long in coming that we got to think of it as a dream of the hopeful not to be realized in our day. But no thoughtful man can pass up by Irons and Genieffer, and then investigate Anniston, and not be convinced that the grand reality is being reached.

There, where only a few years ago was only a neglected public road and a railroad without a station at that point, is now a city of about 5000 inhabitants, 1000 voters, a large cotton factory, a foundry, car works, car wheel works, two blast furnaces, a sash, blind and door factories, ice factory, two telephone systems, one of the finest systems of water works in the State, electric lights, public school system, with two hundred and fifty students, five churches of whites, and also colored churches, all well filled with pastors, two grand trunk railroads, one narrow gauge railroad, with an excellent wagon highway, an excellent mountain into Choccolocco valley, steam mills, store houses suited to the wants of a large city, a flourishing banking system, and the finest hotel now nearly completed that can be found in Alabama. This "Gem," for that is what they call it, is of the Queen Ann style of architecture, four stories, with one hundred and forty rooms, and what is most peculiar, every room is an outside room, i. e., every room has at least one side opening out to the street, with most delightful galleries or colonnades or porches, or whatever they may be better styled, extending round most of the building for two of the stories—broad and elegantly finished. I do not see how anything could be more inviting on a hot day. The painting is just now being finished; very fine upholstery and furniture is being put in place; the stair ways are grand; the building is heated by a large furnace with modern and costly registers, and lighted by two systems, so that if one at any time is imperfect the other can be used. Its water supply is also perfect. The rooms and halls and offices, and indeed all of its appointments are large, and furnished in the most tasteful and costly style of art and architecture. The grounds around are being terraced, sodded, paved, and ornamented in keeping with a building which has cost nearly a quarter million of money.

It is much easier to criticize men who have mastered such enterprise as Anniston exhibits, than it is to make the criticism itself. The increase of values which Messrs. Noble & Tyler have brought to their section of country is simply wonderful. Men have grown wealthy as a result who must have died comparatively poor but for this deliverance. And the growth of values extends over a vast district of country, and will continue to extend and increase.

THE BAPTIST CAUSE.

I could not have been better pleased

ed than with the outlook of the Baptist cause at Anniston. Sabbath was a very disagreeable day. A thorough snow storm was on hand, while I was preaching at 11 o'clock, and yet I preached to a packed house. It seemed to me that every available seat was occupied, and I was assured that this was the case every Sabbath, morning and night. We had a good congregation at night severe as was the weather. In the Sabbath-school I counted twenty five young men from 18 to 30 years of age,—fine looking men, and earnestly at work. Also a large number of girls and young ladies and children, and also a number of people with gray hairs were in the Sabbath-school.

The house of worship is located at the right place. Already it has by far the largest congregation in the city, and that is the best test of location. It is much nearer the new hotel than is any other church; and 14th street crossing Noble street and passing directly by the hotel grounds, will also pass directly by the Baptist church. This street is at this time having thousands of dollars expended on it in slag and furnace dust, with pavements of cinder and cement, which are as firm, smooth and white as marble, beautifully bordered; and along this street will be, in a few days, three electric lights, extending to within one hundred yards of the Baptist church. So that from Noble street to the church the church goer will walk on marble pavement and under electric light. And "Glen Addie," which contains a larger population than any other part of the city, is nearer to that church than any other except the Catholic church. Anniston consists of a number of villages, so that no church can be convenient to them all. The Baptist has church 125 members. All must the entire Baptist element of the city have become fully identified with the church. They have one hundred Sabbath-school students, and a mission school in Glen Addie of one hundred and twenty-five, which meets in the afternoon of every Sabbath, and is conducted by brethren and sisters appointed by the church. The church has an excellent choir, organ, and a dozen or more singers under the management of young Bro. W. T. Barker, who went from Talladega to Anniston. I have seldom heard better church music. Dr. Agee, the superintendent of the two Sabbath schools, impressed me as a decidedly successful in that work. It is hardly worth while to say that pastor Smyth is quite happy with his work, and his people are happy with him. He has his work fully in hand and is pressing it with energy and tact.

The Episcopal church, which has the chief wealth of the city, has nearly finished a beautiful stone house of worship. The Catholics have a small house nearly finished. The Presbyterians have the foundation for a house laid. The Methodists have a house and are erecting a parsonage. The Baptist house is very well finished.

J. J. D. RENFROE.

The Weather.

Some one has remarked, and truly, too, that the weather is always "remarkable."

For a month this all absorbing topic has been discussed in its various bearings—as to the comfort and discomfort of ourselves and others.

"In your patience possess ye your souls;" "Stand still and behold the power of the almighty," have been the silent, yet forcible admonitions of many a Christian in witnessing the fierceness of the weather, particularly in the southern latitudes. It is enough to make us quake and tremble, in the presence of the awful demonstration of God's power. It is his, and no one dare dispute it—his to decree, to rule, to send disaster through the elements, to seal lakes and rivers, and to permit the avalanche to sweep away towns and cities with their living beings into the vast beyond.

The tempest, attended with several freezes, strikes awe into the heart of the most defiant, and holds him in abeyance. Whirlwinds, he draws near to the fire, and inaudibly gives thanks for shelter, food and fuel. From the beginning to the close of the pelting storm without he is reminded that he is frail humanity, utterly powerless to stay it for a moment. It thwarts his plans, plays havoc with his business interests, it demolishes his prospects, and excites him to passion, but all to no purpose. It is God who rules, and he is forced to acknowledge it, though secretly to himself. It is one of the methods God adopts to convince us of our dependence upon him, and our need of the presence of a living personal Savior.

Alabama Baptist Saturday Night Thoughts.

After so much cold, gloomy weather I was glad to see the sun shining in it (and the women could put on it) could we not have an evergreen Sunday-school?

2. If the members of the church were as earnest in the Lord's business as in their own, could we not also have a weekly prayer meeting?

3. If the brethren would take and read the Alabama Baptist, would they not know more of their duty and the needs of Christ's cause, and would not their minds be stirred up to do more? (Here the editor will say to himself, "If" and it will read, "I" and those who do take it will say to themselves to do the same thing.)

4. After some experience in this we are bound to conclude that the Lord will have to put more grace into our hearts first.

5. If all the above-named things would happen would we not love our church and love each other a great deal better? And could not this church and a certain neighboring one then get a preacher to divide his time between them, and settle him in a pastor's home, so that we might have a shepherd always on hand, instead of having one to come from afar, through all sorts of weather and roads, and then have to hunt the sheep out from their hiding-places if he wants to count them.

6. If we go on at this poor dying rate, will not the Lord take from us even the name of a church?

S. A. CHAMBERS.

Six Mile Church.

Dear Bro. West: In the column of Alabama news in the ALABAMA BAPTIST last week, I noticed the following: "The Baptist church at Six Mile needs repairing." In one sense this may be true, but in another it is not; and knowing the efforts that have been made by this church to make their house comfortable, I feel like it is due them that something be said on the subject.

During the last twelve months there have been about three hundred dollars spent in labor and money on the Six Mile church.

There is only one thing we lack of having the work complete, and that is blinds to protect the windows. The blinds are paid for and we are looking for them every day. Considering the fact that our church is weak in numbers, and composed of members who make their living by their own labor, much has been accomplished.

Through the efforts of the young ladies at this place we have recently had our house lighted by the Bailey reflector. They purchased two at a cost of about twenty-five dollars; a small one which hangs over the pulpit and another with four burners, which hangs in the center of the room. Our house is 50x40 feet, and the five burners make it almost as light as day.

Something else has been done. The ladies have organized an Aid Society. It is their intention to have the church painted inside and out, and it will be done. When these good sisters accomplish this work at home they will, no doubt, direct their attention to some mission field.

They are taking about a dozen copies of the Foreign Mission Journal, and many of them read the ALABAMA BAPTIST.

Now, Bro. West, in order that you may know that these are facts, if you will run up to Ashby some Saturday evening we will meet you with a conveyance and bring you out and let you see for yourself; and more than that we will give you a congregation Sunday morning and night. What say you?

PASTOR.

Ramah Baptist Church—Eufaula Association.

As our brother T. J. Florence has removed from our midst, and taken his church letter, we cannot let the opportunity pass without publicly expressing our regret at the loss of so valuable a brother.

He was the main pillar of our church, in all matters pertaining to the Master's cause. As our leader, we looked to him for counsel. As a citizen, his charity was boundless, ever relieving the wants of the needy. As a deacon, which office he has held for more than forty years, (the larger portion of that time in our church,) he filled the duties, and approached as near the standard laid down by Paul to Timothy as any man we ever knew, which is the highest commendation we can pay him, for they that "have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." By order of conference.

A. B. STARKES, J. A. COBB, Committee.

February 21, 1885.

Godliness versus Worldliness.

Dear Baptist: I write a few thoughts on the above, with the humble hope that they may be of some benefit to some one. My serious and candid opinion is, that worldliness has crept into both pulpits and pews to such an extent that the voice of the ministry should be loudly raised against it. So formidable an enemy to our common good should be attacked with manliness and true courage.

Worldliness is conformity to the world, or being like the world. Godliness is conformity to the will of God, or being like Christ. The two characters stand directly opposed to each other, as much as day and night, or light and darkness.

We are taught that "we must come out from among the world, and be separate from it." So opposed are the characters that the one is represented as light, the other as darkness. One is said to be like the soul to heaven, to immortal glory, and to God, while the other leads to degradation, to death and to hell. There is no truth more plainly taught, and more forcibly urged in the Scriptures, than that the Christian should be distinguished from the world. "Be ye not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." The world is said to be at enmity with God, and is included first in the trio of foes mentioned by our Lord, so that he who approximates nearest the world is farthest from God, and vice versa.

Our carnal mind is also at enmity against God, not being subject to his law. So that with the mind serve we the world, and with the spirit serve we God. Paul clearly teaches, and our own experience also, that there is a continual warfare between worldliness and godliness. While this war is being waged between Satan and the world on the one hand, and Christ and his sustaining grace on the other, there should be kept up the marks which distinguish the one from the other. How is the church member to know how far he is from the Lord Jesus? Can we in any company point out the Christian gentleman or lady, and say these have been with Jesus? The writer well recollects when a coat cut by a certain pattern distinguished the clergy of another church than that to which he belongs, but does the church have any set mark by which it can be distinguished from the world? Visit the railroad station on Sunday, and hear the gossip of the multitude, and tell me can you point out the church members there? The whole talk is of a worldly character. Ah! my brother, do you know that God has said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned?"

Brother ministers, do we not sometimes engage too often and too freely in light, trashy talk? The age seems to demand that the preacher must have the ability to tell jokes, and keep up a constant laugh while in company. Formerly this kind of conversation was carried on by the preachers only in the company of ministers; but now in whatever company we chance to be thrown it is indulged in too freely. This is decidedly wrong, and the preacher who is engaged continually in light, trashy talk disrobes himself of that gravity which he should at all times be clothed. How then can we expect to see the mark of distinction in the church when the ministry is engaged in worldly chat? That preacher who has the weight of immortal souls pressing upon him, and who realizes that he must stand before God to give an account, not only of his words, but his thoughts, also, cannot afford to spend his moments in talking gossip.

Visit the pleasure resorts of our country, and come in contact with the rich and gay, and do you ever hear a sigh from any poor unfortunate at home, or for him who is engaged in preaching the gospel to the heathen? Worldliness has crept into the heart, and is choking the tender plant of grace. Darkness has taken hold of the soul. Go to the sacred temple, where God loves to dwell, and there worldliness exalts itself supreme. Do you think, my brother, that that five dollar note, which you handed the parson, is the mark of distinction between you and the world? Not so. A great many men, who make no pretensions to religion give double and sometimes quadruple that amount. Ananias and his wife were both struck dead on account of lying to the Holy Ghost, being prompted by worldly gain. The bridling of the tongue is one of the marks of distinction.

Hard Times.

The sudden collapse of the boom recently pervading the country, particularly at certain iron centers in this State, is teaching a lesson the most stupid are forced to learn. The influx of money following in the wake of a nearly completed railway, and the meteoric display of a certain magic city, inflated prices of labor, drew multitudes of the world's floating population, and crowded the community with new and strange people. Capitalists spent their surplus in erecting houses to rent; men of moderate means risked their all in cheap houses, because in one year the out-lay would be replaced in high rent. Real estate, both city and country, ran high, cows, hogs, chickens, eggs, butter; produce of every description sold at fancy prices; and for cash. The panorama was bewildering, in so much that old settled heads became giddy and ventured too far; all lost their balance, and are to-day repenting at leisure of their rashness. House rent is reduced, houses are vacant, dry goods rest unmolested, the millions of dairies are scattered, mechanics of every description are unceremoniously escaping to parts remote, and farmers are saying in suppressed tones and "bread—at exorbitant credit prices, while those remaining are living on the scantiest allowance in food, clothing and fuel. Hence the cry of hard times.

Hard times come by contrast. A brief survey will convince us that necessities of life and the price of labor have not been so cheap in years; the health of the country is unexceptionally good; blessings were never more abundant, but still the eye of the material man can see nothing but hard times. This comes, evidently, from the defective teaching in the rearing of children. Thankfulness for blessings at all times, particularly in adversity, should be the tenor, first and last, from beginning to end, by precept and example, impressed on the young. It is possible to train the eyes to look inward, and be thankful, even in adversity; it is possible to teach children the value of a cent as appropriated for themselves or for the church. Actual needs are few and cheap. Strange, how extravagant the necessities of the body become when money comes in freely. Fine clothes, rare dainties to gratify the appetite, more costly apartments, with luxurious furnishings, travelling in drawing-room cars, and escaping the extremities of heat and cold in running from North to South and South to North, and all for what? to gratify the demands of tyrannical body, a very perishable substance.

The lesson enforced by this sudden and unexpected turning around is the useless expenditure of money in flush times. Casting the eye backward a twelve months what a throwing of pearls before swine is beheld. To-day, with the experience of the hour, much of the squandered means, especially of the Christian, would be put where moth and rust doth not corrupt, if it could be reclaimed from its useless wanderings.

"Sweet are the uses of adversity." Let us beware of the snares of returning prosperity, and in our poverty carry about us a gentle reminder that the church of Christ is a safe treasury in which to commit our best gifts.

S.

Advice is like snow: the softer it falls the longer it dwells upon, and the deeper it sinks into the mind.—[Coleridge.]

He is incapable of a truly good action who knows not the pleasure in contemplating the good actions of others.

God sometimes washes the eyes of children with tears, in order that they may read aright his providence and his commandments.—[Dr. Cuyler.]

Alabama Baptist

SELMA, ALA., MAR. 19, 1885.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, EDITOR.

Returned at the post office at Selma, Ala., for sale by mail.

TERMS, CASH, AS FOLLOWS:

One Copy, 3 months, \$1.00

One Copy, 6 months, \$1.50

One Copy, 12 months, \$2.00

Extra copy sent by mail, postage paid.

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PROOF AGAINST UNKINDNESS.

Barnabas, sent from Jerusalem to Antioch, to see if the grace of God was really received by the Hellenists (Greeks), and who having testified himself, "that both Jews and Greeks," that with purpose of heart they would cleave unto the Lord, "was a good man, and full of the Holy Ghost, and of faith." It is significantly added, "And much people were added unto the Lord." Parallel teachings give us a similar idea of a model servant of the Master. The three graces doubtless always co-exist, in whatever proportions.

Just now, however, we are concerned about the first of this triad of graces. That characteristic of a good man which consists in the measure of interest he takes in the salvation of men as such, especially embracing his persecutors and foes, if he have them, is what we would signalize. Nothing more fully brings out the goodness of our Redeemer than the spirit he manifested towards his murderers, "Father, forgive them," was his latest prayer. (We leave out the supposed interpolation, "they know not what they do," as weakening the sentiment of the prayer.) Stephen's dying prayer was of the same kind, and Paul's before Agrippa. Goodness enough to give the appearance of suavity, gentleness, overflowing benevolence, is not perhaps very uncommon, and generally regarded sufficient. We would indicate something beyond this—more decidedly crucial—a solicitude, that rises superior to unkindness—as necessary to the utmost effectiveness in that service immediately connected with the salvation of men.

It is believed that love rises so high, crops out all along the history of the heroes of the faith. Beneath an exterior rugged and unsympathizing to superficial observers, there has been a current of intense concern that flowed on irresistibly over every obstacle. Luther and Calvin and Knox come down to us in the portraits of the historian as men in mail. They had a greatness of earnestness that less earnest men will never understand. We need to hear the massive voice of Luther ring out through the corridors of the great church full of pity and sorrow and grief, to feel the great mouth of the restive monk quiver with gratitude for the grace of God to Martin, and the brine tears flow down the sluices in his great rugged face; to enter the circle, charmed and awed by the presence of the great teacher of Geneva, before whose genius and tension of spirit, other great men stood trembling and abashed, to have seen the Scotch iconoclast brow-beating the superficial, Mary, and quelling the spirit of the haughtiest of her lords. At the little things in such men the world have looked, may be seen "dead flies" now and then, but comprehending not the depths of lamentation below. Great force of character has generally been regarded incompatible with tenderness of spirit.

An addition to these great characters of the sweetness of Philip Henry or Henry Martin or James Somerville, would doubtless have made a character of greater perfection; but higher proofs of devotion exist in their cases than in those of their gentler brethren, sheltered as they were from rudeness and insult and danger.

But whether our examples are apostolic or not, we hope we have not wholly failed to call up an idea that should rebuke the impatience, not to any bitterness, of many a man that names the name of Christ as his Master and exemplar; but whom in this respect he follows at a great distance.

We need power to pray for our enemies. Then it will be easy to pray for others. Then shall we not be the overcome of evil, but overcome evil with good?

We have sent out lists of our subscribers at each office to some brother at that office to work up for us. We hope every one will do his best to secure renewals and add new names. If those receiving the lists cannot attend to the matter we hope they will turn them over to others who can. Let all observe that the lists were made out during the latter part of January, and first of February, and renewals since that time are not credited on the lists.

We call the attention of Women's Mission Societies in Alabama to the request of Mrs. M. C. Davis, Corresponding Secretary, Montgomery, and urge upon them the importance of complying with the request immediately.

REV. GEO. B. EAGER, D.D., of Mobile, will preach the commencement sermon of the A. C. F. College.

Graves & Manly, Memphis, Tenn., have the cheapest line of Family Bibles ever offered in the South. Send for their new catalogue.

Home and Foreign Missions in Alabama.

Only seven weeks are left before the Southern Baptist Convention will meet in Augusta, Ga. I gather from statements furnished by the secretaries of the Home and Foreign Boards that as yet Alabama Baptists have contributed but little to either of these denominational interests. The contributions from our State, as compared with those of smaller and less wealthy States of the South, place her in rather an ignominious position.

Last year, at Baltimore, Alabama was largely saved from humiliation by the timely bequest of a noble woman to the Home and Foreign Boards. And even with the assistance thus rendered the contribution was altogether small enough. For several years past Alabama has been lagging in her contributions to our great Boards. Why is this? It cannot be that our people are indifferent to the claims of the Boards. I cannot be lack of information, unless the people close their eyes to the statements clearly and repeatedly made in our denominational papers. Is it because of the failure of our pastors to present and urge these matters before their people? Surely the blame rests somewhere. Alabama Baptists are doing amazingly little to send the gospel anywhere beyond the limits of our own State boundaries. We are given to saying, year by year, "Something ought to be done," but that has become a "twice-told tale" without any practical good resulting therefrom. It is understood that the Boards are not to send agents into the State, the secretary of the State Board being charged with the work of collecting and forwarding funds to the two Boards. But this seems to be quite unbusiness-like, and has struck not a few brethren as being so. If that secretary discharged his duty fully, respecting his own Board, he will find ample to engage his thoughts. But it may be suggested that the quota of Alabama's contributions to the Home and Foreign Boards is annually indicated on slips and sent to the different associations. Of this I am perfectly aware; but this alone does not secure contributions, and never can. This proceeds upon the presumption that the pastors are in zealous sympathy with these interests, when it is a well known fact that the majority of them need to be constantly reminded of the duty of securing money for missions. It proceeds further upon the presumption that the churches are organized and need only to have shown them what they are expected to do; when everybody knows this is very wide of the facts in the case.

Our Boards are invested with grave responsibilities. Within the last two years they have taken on new life and the spirit of enterprise seems to be astir in the missionary organizations both at Richmond and Atlanta.

The Foreign Board has 93 appointed laborers in Mexico, Brazil, Italy, Central Africa, and in Northern, Central and Southern China. And what have the Baptists of Alabama done to maintain these great interests? Up to date a trifling over \$1,500.50 has been given. Only the small sum of \$500.00 was asked for at Baltimore, and the result is as given above.

The Home Board with commendable earnestness and enterprise, is endeavoring to wherever it possibly can, amid the languishing regions of the South, its missionaries are at work in eleven of the States of the South and the Indian Territory. A vast outlay of means is required to meet the demands of a territory so comprehensive and involving varying interests. Polio like New Orleans must be occupied by the Baptists, and yet such places cannot be entered and the work of preaching, building and sustaining churches cannot be successfully prosecuted without considerable sums of money.

Loyalty to our principles, yes, let me rather say, loyalty to our Master, would forbid our surrendering such mighty centres to iniquity without some effort on our part to give them the gospel.

Besides, new centres are springing up along new lines of railway which are being constructed through the South, and these claim the attention of our Home Board. The opportunity of being early upon the ground in order to derive the advantages usually incident to religion, cannot be neglected without serious loss to the denomination. But it is useless for the secretary to be there without the means of building houses of worship.

Both our great Boards should have at least \$100,000 each with which to prosecute their work.

This scribble has been suggested by the astonishingly small amounts contributed by the Baptists of this State to our great missionary interests. It is hoped that the pastors will seek to secure special contributions to the two Boards before the meeting of the Southern Baptist Convention in May.

B. F. RILEY.

The Judson and the Exposition.

The Judson party, numbering about a hundred, left Marion for the New Orleans Exposition on the 7th of March. We spent a week in the Exposition and among the objects of interest in the city. We were favored in having bright, bracing weather all the week.

The young ladies were everywhere treated with the most deferential consideration, and received many special courtesies at the hands of commissioners and other officials.

We found a comfortable home at the Hotel Windsor, just by the Exposition grounds.

I suppose it would hardly be possible for a party so large to see more in one week than did this, or to turn to better account the immense advantages for instruction which the exposition affords. We enjoyed without interruption all the benefits that favoring circumstances, bright weather, cheerful hearts and active limbs can bring. We had a large party of young people. We traveled hither and thither in street cars and in thronged streets, and yet we met with not the slightest mishap to mar the trip. We all reached our Judson home in safety last Saturday night.

Bro. Davidson went with us. The girls say his presence must have been for us what Paul's was to his fellow-travelers on the Mediterranean voyage to Rome. Surely a merciful Providence was over us all the way, and we give God thanks.

ROBERT FRAZER.

To the Churches of Bigbee Association.

At our last association we adopted the following resolution:

"Resolved, That this association does recommend and endorse Bro. W. S. Culpepper as a beneficiary to Howard College for the next scholastic year."

The following committee was appointed to take charge of and solicit funds for the support of Bro. Culpepper at Howard College: J. R. Larkin, A. R. Scarborough and I. C. Brown.

Information has reached our association that but little has been done in securing funds. What I wish to say is this, within the next thirty days, let every pastor within the Bigbee Association take up a collection privately or publicly as he may think best, for the above purpose, and forward it at once to Bro. Culpepper or Dr. Bailey, stating its object. Brethren, this matter must not fall through. A few dollars from each church will be sufficient.

Bro. Culpepper is a most deserving man, and has the elements necessary for great usefulness. I appeal therefore to the members of the Bigbee to come up at once to the aid of him, that he may complete this scholastic year without pecuniary embarrassment. We can do it. Will we do it? Let us turn to our Bibles and read Galatians 6:10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

March 14th. MEMBER.

Another Appeal for the Theological Students at Howard College.

The churches and associations are not sending up contributions as promptly as desired. Our expenses are now quite heavy, and it will take all the collections we can make to carry us successfully through the remaining three months of the session. The account for fuel and room rent at the College during the scholastic year will be two hundred and forty-eight dollars.

The denomination has done well; has responded nobly so far; we have had great success. We are truly thankful, but we must make one more determined and united effort to meet our obligations; we must not fail; we cannot afford to let the students go home before the end of the term in June, but we will have this to do unless our people come to our rescue and make renewed efforts, at once, to raise this money, as the Board will not go in debt.

Please come up with the pledges made by the churches and associations, and the whole state will rejoice at what the denomination has done for its ministerial students, when the report is made at the next convention in July.

ROBERT H. STERNETT, President of Board.

N. O. Times Democrat.

Southern Enterprise.

President J. T. Murfee, Col. A. F. Redd, commandant of cadets and professor of chemistry, and Prof. H. P. McCormick, with a company of Howard College cadets, arrived in the city this morning from Marion, Ala., and will spend a week in study of the Exposition.

This institution has the reputation of being one of the most enterprising and distinguished in Alabama. Fourteen years ago the present administration was inaugurated, and there was introduced a new system of college organization and instruction—new features in discipline, in methods of teaching, in moral culture and in practical education.

The plan of government aims to avoid the evils of both civil and military colleges, and to add some features not found elsewhere.

The method of instruction is similar to that adopted by Agassiz at Penikese, only on a broader scale. In every department theory and practice are united. Illustration and principle go hand in hand.

The reputation made by the graduates is said to have created a demand for their services greater than the supply—a demand for administrators of the system and a demand for business and the professions. Thus Alabama is not only the foremost State prospectively in mining, manufacturing, agriculture and commerce, but she is in reality now able to present the highest form of college organization and administration.

From Bro. Chambliss.

Dear Bro. West: You kindly informed the brethren of my removal from Eufaula to this place.

I am here in the service of the Caneau Association. For the present my Sundays are spent at Warrior, Osmoor, Ruhama and Pratt Mines. Ruhama, as you know, is a noble old church; it is not mission ground by any means, and only those who visit my field to make it practicable for the Board to have my services at other weaker points.

Until now one-fourth of my time has been given to South Birmingham. Owing to the fact that the First Church brethren are not willing just now to have a church organized on the "South Side," I take up Pratt Mines.

At Warrior, I had the pleasure of organizing a church last week, with fifteen constituent members, and preached some days in the Methodist house. One noble woman was received for baptism, another professed conversion, and others manifested such interest as justified the hope that when I go there again we may have a number of additions. We will take steps to have a house at Warrior immediately.

During my stay there, our Bro. Pierce and wife, Bro. Jones and wife, and others, members of the Pierceville church, very kindly came down and worshipped with us every night. The choir of Pierceville church furnished our singing, and let me say that I have found no such choir in the South as this; their singing is charming.

At Osmoor, the outlook, though not promising great things, is good for a useful organization. In South Birmingham the field is white. I found there about one hundred Baptists, many of whom are still unchristianized with the brotherhood in the city.

As soon as it meets the judgment of the First Church I am confident a strong church may spring up. And doubtless the matter will not long be delayed.

Pursing is doing nobly. Several strong points were taken possession of during last year, and good chapels built, in which Sunday-school work is going on. Now, every effort is being put forth to furnish the old home stead with a better building.

Ruhama is what we would naturally expect it to be, having had the services of Bro. Waldrop so many years, and later, Dr. S. Henderson; strong, intelligent, pious.

Pratt Mines I shall know more of after a while.

Such is my new field. I enter the work with real joy. Except at Ruhama, I "build on no other man's foundation." It is serious work, but to my liking.

I am glad that Dr. Nunnally is at Eufaula, and glad that he was so cordially received. I trust that he may surpass all who have gone before him, and that God may establish the work of his hands.

Truly we are gaining some strong men, Marion and Selma, Montgomery and Eufaula. But we will not forget those who are gone from us.

Yours, J. E. CHAMBLISS.

A Request.

The Corresponding Secretary of Woman's Mission Work has been more than once requested by Dr. Tupper to send up the report of the State for foreign work, and its number of societies that contribute to Foreign Missions.

After laboring and fruitless efforts to hear from all of the societies by writing, she has decided to request through this paper that the president of each society send to the address of Mrs. M. C. Davis, Montgomery, Ala., Sayre St. 313, their reports of foreign work from March 1st, 1884, to March 1st, 1885.

Please comply with this request at once as the report must be sent to Dr. Tupper by the first of April.

Mrs. M. C. DAVIS.

Dear Bro. West: Please announce a meeting of the ministers and deacons of the third district of the Muscle Shoals Association of Baptists at the Bethel Baptist Church, near this place, to convene Friday before the fifth Lord's day in this month. In introductory sermon will be preached by Eld. S. R. Adams at 11 o'clock Friday. The meeting to continue three days. Come up if you can.

W. B. CARTER.

Hartsell, March 19th.

Southern Baptist Convention, May 6-11, 1885.

The Greene Street Baptist Church, Augusta, Ga., having been selected as the place for the holding of the session of the Convention for 1885, it is hereby announced, that free entertainment is cordially offered to such members of the Convention whose intention of attending the same is extended to the Committee on hospitality, prior to the second day of May. It will be the pleasure of the committee to provide such members with the best at its command, but it will not guarantee hospitality to any who fail to notify them.

If it should be within its power to entertain those who do not announce their desire and intention to be present, the committee will be glad to do so upon their arrival in the city, but can not be held responsible for their comfortable stay.

For visitors and such as prefer to remain in hotels at their own charges, a per diem of \$1.50 has been effected with the different hotels of the city. A limited number can also be accommodated at select private boarding houses at an equal rate and in some cases lower rates, but accommodations at the reduced charges, must be secured through the committee, or the regular rates will be charged.

About April the 20th cards assigning to homes will be issued to those who notify us of their coming, (in the order in which such notifications are received), and as far as possible the preferences of our guests will be consulted. Members who have already been invited to the homes of friends here will please also send in their names, together with the statement of such invitation in order that our system may not be disarranged. Notifications should be made as early as possible, and be addressed either to the Chairman or Secretary of the General Committee as follows:

LANSING BURROWS, Chm., 721 Greene St., CHAS. Z. MCCORD, Sec'y., 811 Broad St., Augusta, Ga., March 16, 1885.

Palmetto Street Meeting.

Bro. West: We are having a good meeting at the Palmetto Street church. We began Sunday, 1st inst. Bro. B. H. Crumpin joined us on the next Tuesday, and from that time preached for us every night (including Sunday) at 11 a. m. until last night—ten sermons in all. His preaching was convincing and moving, and was round to the core. Good congregations gathered to hear him, especially by his old members and friends who knew him when he was pastor here a few years ago. His work sustained the pastor, edified the church, and resulted in a number of conversions. At his last service (last night) six promising girls and young ladies were received for baptism. We are hoping the interest thus created will carry forward the meeting for some time.

Pray for us.

J. B. HAMBERLIN.

Mobile, Ala., March 12.

By What Consideration?

If the churches of the Southern Baptist Convention are not moved by the love of Christ, and sympathy with perishing nations, and honor in meeting obligations assumed for them and by their authority, by what consideration can they be moved to come to the help of the Board of Foreign Missions, stretching out its hands to them as their only possible helpers under God? No other worthy consideration can move them. Hence the Board, assured that they will be moved by this love and sympathy and honor, goes forward, trusting God's grace in the hearts of his people, though the forward movement looks like Moses going into the Red Sea, Joshua blowing horns about the wall of Jericho, or Gideon's handful hurling themselves against the hosts of Midian.

H. A. TUPPER, Cor. Sec., Richmond, Va.

Laws of Alabama.

AN ACT for the relief of soldiers maimed or disabled during the late war.

Section 1. Be it enacted by the General Assembly of Alabama, That any resident of this State who, while in the military service of this State, or of the Confederate States, lost an arm or a leg or who received such wounds in such service as renders him physically incapable of making a livelihood by labor, or who lost the use of an arm or leg while in such service, shall be entitled to the benefits of this Act as hereinafter provided; and any such resident who desires to avail himself of the provisions of this Act must, within six months after its passage, present a written application to the Judge of Probate of the county wherein he may reside, that he was a resident of the State at the time of the passage of this Act, and is a resident at the time he makes such application, setting forth the company and regiment, or command, to which at the time of such service, he belonged; the time and place of receiving his wound, and character of such wound, and his present business and employment, which statement must be sworn to before such Judge of Probate; the original of which said application shall be kept by the Judge of Probate as an office paper, and a copy thereof transmitted, without delay, to the Auditor with a certificate by the Judge of Probate, that he believes the statement therein entitled to credit, if such Probate Judge believes such statement to be true.

Sec. 2. Be it further enacted, That on receipt of any such copy and certificate as aforesaid, it shall be the duty of the Auditor to register immediately a synopsis of the same, with the name of the applicant, in a book to be kept for that purpose; and at the expiration of seven months after the passage of this Act the amount hereinafter appropriated must be divided pro rata among the claimants, and the Auditor must draw separate warrants on the Treasurer, payable to the order of such applicant, for a sum not to exceed in amount, fifty dollars for each applicant, which sum it shall be the duty of the Auditor to transmit to the Probate Judge of the county in which the applicant resides; provided, that should any surplus remain after carrying out the provisions of this Act, it shall be returned to the Treasurer.

Sec. 3. Be it further enacted, That any applicant under this Act, who shall swear falsely to any material matter set forth in his application, shall be guilty of perjury.

Sec. 4. Be it further enacted, That to carry out the provisions of this Act there is hereby appropriated the sum of twenty five thousand dollars. Provided, the provisions of this Act shall not apply to any soldier who owns in his own name, or whose wife owns two thousand dollars worth of property, after deducting the amount of all incumbrances thereon.

Sec. 5. Be it further enacted, That any Probate Judge who shall knowingly make a false certificate under the provisions of this Act, shall be guilty of a misdemeanor, and on conviction be fined not more than one thousand dollars. Provided, that fifteen hundred dollars of the said appropriation be distributed among Confederate soldiers who lost their sight in the service of the Confederacy of this State, or whose sight was lost from the effects of wounds received in said services.

Approved February 17, 1885.

AN ACT to amend section 4373 of the Code.

Section 1. Be it enacted by the General Assembly of Alabama, That section 4373 of the Code be amended so as to read as follows:

§4373. Obtaining money or goods on credit, under false color or pretense of carrying on business, or under false representation of his pecuniary condition, or under the false color or pretense of carrying on business and dealing in the ordinary course of trade, obtain credit from any person any money, goods or chattels with intent to defraud, or who brings, or causes to be brought into any county of this State, any money, goods or chattels, obtained as aforesaid in any other State, shall, on conviction, be punished as it he had stolen the same; and any person violating the provisions of this section may be indicted and tried in the county in which he resides, or in any county into which he brings, or causes to be brought any of such money, goods or chattels.

Approved February 14, 1885.

AN ACT to prevent public drunkenness.

Section 1. Be it enacted by the General Assembly of Alabama, That any person, who while intoxicated or drunk, appears in any public place, where one or more persons are present or at or within the curtilage of any private residence, not his own, where one or more persons are present, and manifest his or her drunken condition, by boisterous or indecent conduct, or rude and profane discourse, shall be guilty of a misdemeanor, and upon conviction thereof shall be fined not exceeding one hundred dollars.

Approved February 17, 1885.

AN ACT to amend section 2775 of the Code of Alabama.

Section 1. Be it enacted by the General Assembly of Alabama, That section 2775 of the Code of Alabama be amended so as to read as follows:

§2775.—Lease of Real Estate. The Probate Judge shall have authority upon the application of the guardian of any ward owning real estate to grant an order for the leasing of such real estate for a term of years, but no such lease shall be made for a longer term than ten (10) years; and the court may order such leasing to be made either publicly or privately, and the guardian shall report his action to the court within thirty days thereafter making such lease, and if upon the consideration of such report it shall appear that such leasing is advantageous to the interest of the ward, the same shall be confirmed. Upon the hearing of the application to lease, and of the report of the interest of the ward shall be protected by a guardian ad litem. No lease made under this section if the ward is a minor, shall extend beyond the time when the minor shall attain majority. And without an order of court the guardian may lease the lands of his ward for one year privately where the interest of the estate requires it, and he must report such leasing to the court within sixty days thereafter.

Approved February 17, 1885.

Alabama News.

Uniontown needs a coal yard.

Opark has thieves and burglars.

The health of Greensboro is good.

The Marion jail has fifteen prisoners.

There are ten prisoners in the Summerville jail.

A light snow fell at Edwardsville on the 8th.

C. E. Rice was elected mayor of Northport.

Dallas county has in its jail an insane woman.

Somerville had a heavy snow fall on the 7th inst.

Uniontown is to have another building boom this summer.

Birmingham is to have another system of water works soon.

The oat crop sown in Tuscaloosa county is unusually large.

The municipal election of Talladega will be held on April 7th.

C. W. Parke has been elected captain of the Selma Guards.

Dallas county sent off five convicts to the coal mines last week.

The jail at Edwardsville will be completed in a few days.

An attempt was made to burn the Blount county courthouse recently.

John West, the murderer, was hanged in Montgomery last Friday.

Birmingham has a new paper, the Mining and Manufacturing Journal.

Union Springs has numerous applicants for the postmaster ship at that place.

The receipts of cotton at Pine Apple this season amounted to 4,105 bales.

A barn with sixty tons of hay was burned on the Parker place, near Wetumpka.

There were no deaths in Tuska during the months of January and February.

A thief entered the room of John Jeffries at Uniontown and stole forty-five dollars.

Over 6,200 bales of cotton have been received at Birmingham during this season.

There were forty accessions to the church at Livingston during the recent revival.

Farmers in the vicinity of Childersburg are using more fertilizers than ever before.

An old colored woman named Lucy Wiley, was burned to death near Eufaula recently.

Charles D. C., a negro burglar of Dale county, has been arrested and jailed at Troy.

A negro named Robert Alexander was killed in Montgomery by a train, on the 10th inst.

The Methodist church at Newtown Academy, Monroe county, has been recently painted.

The mill and gin of Mr. C. T. Roan, near Livingston were recently burned. Total loss, \$1,200.

The students of the Southern University at Greensboro send out a monthly magazine.

Mr. Leon Ullman, of Talladega, was thrown from a buggy and had a shoulder dislocated.

The depot at Tuscaloosa will be rebuilt near the old site, and work will begin in a short time.

Simpson, who killed a Mr. Jonas in Cullman county recently, is confined in jail at Blountsville.

Lawrence county issued forty-six marriage licenses during the month of January and February.

A large and commodious building at Eufaula, owned by Mrs. F. A. Jennings, was burned last week.

Dr. J. J. Barclay, of Lawrence county, desires the appointment of Consul to Glasgow, Scotland.

Col. Thos. Wetmore, of Livingston, has a fine bird dog which eats glass and keeps sound and healthy.

LaFayette elected her Democratic manager by a majority of seventy five over the Republican nominee.

In a difficulty between W. T. Bachelor and S. R. Allison, at Wetumpka, the latter was seriously stabbed.

Rev. Henry Ward Beecher, of New York, will deliver a lecture in Montgomery on the night of the 24th inst.

A negro named Frank Walton was killed at Sloss Furnace, Birmingham, on the 11th, by the falling of an elevator.

A collision occurred between the south and north bound passenger trains on the A. G. S., near Attalla, on the 8th.

Luther Fields, a young white man of Montgomery, shot his wife for keeping company with women of bad character.

A little grand daughter of Mr. Red Shepherd was seriously burned at Wetumpka the 7th inst., and died the following day.

The boot blacks of Birmingham have petitioned the city to require a license for their business, to keep down competition.

The Moulton Advertiser planted out four memorial trees on the 4th inst., namely: Cleveland, Hendricks, Carlisle and Low Tariff.

Rev. M. M. Wamboldt, of Troy, will deliver the anniversary address before the Y. M. C. A. of Marion on the night of the 22nd inst.

In a difficulty at Birmingham between Frank Hardy and Seaborn Banks, both colored, the former was stabbed and instantly killed.

An unknown man was found dead last week in his berth on one of the sleepers passing into Mobile over the Louisville and Nashville road.

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