

Theological semin  
Library Hall

"SPEAKING THE TRUTH IN LOVE."

SELMA, ALABAMA, THURSDAY, APRIL 9, 1885.

NUMBER 15.

BY S. HENDERSON.

"Thus, if we wish to discuss the nature of any of those great duties which pertain to life and godliness, we have only to throw the subject into the form of a proposition, which becomes a *doctrine*, as, that Jesus Christ is the turning point of salvation. But when we wish to discuss the duty of faith, we change

ake the doctrine of the Trinity,  
y as giving to the atonement  
efficiency by investing Christ  
vinity, but its sanctions to the  
receptive department of God's  
When a duty appeals to us  
the signet of God the Father,  
be Son, and God the Holy  
we feel that nothing in the

will we hold, throwing upon the apostolic declaration, "Whom I have believed, and he is able to keep that which I have committed to him against that day," and sing with the old poet—"Though hell may rage and vent her spite, Christ will save his heart's delight."

**An Indissoluble Union.**

But not only are doctrine and

appeals to mortal credulity. Can any man doubt that of all powers that ever maintained any sway over the character and conduct of man in developing the last noble results of moral excellence they are the most potent? You will say without hesitancy that this combination of truths could never forever remain undisturbed.

to add in concluding this that the creed written upon it is the only guarantee that it illustrated in the life shall abide to godliness. For nothing is more certain than that where the moral conduct is defective, that it can be traced back to some error of theory, or a loose apprehension of the truth. For there is a difference between our simply believing the truth, and our believing and acting the truth, even as there is

Because we work in harmony with the moral agencies of the angels and men. For the hosts as well as the sacraments of God's elect are combined in work which is to "subdue all things to himself," and restore this world to its allegiance to God. Thus of these angels, the apostle says they are not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

But not an angel in glory but in the person and services of that Jesus Christ does not possess

the maelstrom attracts more notice  
the quiet fountain; a comet draws  
attention than the steady star.  
it is better to be the fountain than  
maelstrom, and star than comet,  
giving out the sphere and orbit of  
usefulness in which God places

then their bright faces vanished from the studio John Clayton entered, crossing the room he stood where one hand he could see his own portrait and on the other a mirror, at mirror, or rather its reflected image, ten years before he had painted this picture that his children called "The Mirror." To-day the mirror picture was a sudden revelation. Age had not made this change; he was twenty-five in the portrait, only twenty-five in the mirror. As an ardent lover beauty, and this reflection of a red nose, blotched skin, and heavy eyes, filled him with disgust. "What was the matter? A silvery voice came in his ears: "He isn't getting any older inside, is he?"

Then Claude came back his picture had disappeared. One day, years later, it was given to Fanny by her mother who told her of a day she had seen—the day he painted him.



# Alabama Baptist.

SELMA, ALA., APRIL 9, 1885.

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JNO. L. WEST, Editor.

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## CAUSE OF GRIEF.

"Hillside," the intelligent correspondent of the *Examiner*, states some facts in Boston "News and Notes," that a little surprise us. He says: "There is one discouraging feature in our Sunday work, the slender attendance at the evening service." "Many of our churches are sorely troubled by the display of empty pews, and know not how to arrest the tendency." "Some of the most popular Congregational clergymen in the suburbs, I am told, have abandoned evening preaching on account of the discouraging outlook." This is all the more surprising when neither the utmost opulence of talent in the pulpit, nor the reported prevalence of revival influence all over the city, can remedy the evil. When such a state of things exists down South it is constantly attributed to defective pulpit talents or a low state of religion, one or both.

"Hillside" farther states: "Another trouble, which is awakening earnest attention, is the large number of migratory members from country churches, who do not transfer their membership, or engage in any church work." "One of the wide-awake Congregational pastors had a thorough canvass made of families in his neighborhood and was shocked at the revelations made of the looseness of church ties." Any one acquainted with our Southern cities knows that a similar state of facts exists with us. No amount of attention, in many cases, short of synchopancy and flattery, can influence many of these easy-going people.

We notice in various parts of the whole country all sorts of devices, outside of stated worship, are being resorted to to keep members of church and congregation together—dinings, sociables, lectures on secular subjects, and the like. How is all this? Surely we have fallen far below the measure of interest we ought to feel in everything that relates to the interests of the church, but we never could comprehend the disposition of Christians to "partake the assembling of themselves together," how a prayer-meeting with any heart in it can become uninviting; or what is that state of mind in which a Christian ceases to take interest in the very "dust of the stones" of Zion. As for the other evil, of holding letters, or retaining membership in the churches whence the floaters came, that was lamented by correspondents in these columns not long ago. We do not know that any expression of grief on our part, in addition to what was then said, would answer any purpose whatever.

We will, however, say that both evils are just occasion for alarm, on several accounts; campfollowers are always a serious drag on the regular army; they contribute nothing to the efficiency of the corps, and are good for nothing but to inspire panic when danger is nigh. Worse than this, their spirit creates the apprehension that the honor of the King and the integrity of his dominions, are matters of little moment to them; indeed, that their allegiance is false and hollow, and will not turn out such as to make the final home of the saints congenial to them when they go hence.

We hope better things, though we thus speak. We know that many are young, inexperienced, and undisciplined, and unacquainted with the devices of the evil one. But we long for the prevalence of the religion of principle. We fear we have sometimes seen nothing but gush.

## NOT ENTIRELY UTOPIAN.

The expedition of Bishop Taylor, proposing to carry Christianity into the dark recesses of Africa by the labors of a migratory Christian company—we suppose to colonize or not, according to the logic of events—will be watched with keenest interest by ten thousands of the saints. If it is successful, will be an important modification of the valuable idea on which the Moravians, those pioneers in modern missions, have acted successfully for a long time. Dr. Tichenor, in social conversation some years ago, elaborated a kindred conception—that there was no reason why Christian colonies, not only of preachers and teachers, but of professional men, mechanics, merchants and husbandmen, should not be sent into China, to be largely self-sustaining, to live by their calling, and live, as well as teach Christianity in other ways, to the benighted around them. There would be little doubt about the leaving influence of parties ready, for Christ's sake, to go forth for such a purpose.

A long time ago, a humble Baptist minister suggested through the press, that missionaries trained in the

use of the Chinese language might go forth two and two like an apostle and his assistant at the first, and preach Christ in every accessible city; that there was nothing perhaps in the way of success in such labors, (in dependence on the Holy Spirit, and that such evangelism would be a fit adjunct to the stationary labors of the common missionary. The suggestion received little or no notice, until some time after Dr. Fuller came out with the identical ideas, and then they were approved and endorsed. It seems to us that they are worth reviewing. Somebody may be found perhaps of the spirit of Bishop Taylor, ready for this great work now. The time will come at least, when such work will be practicable, as it has always been attendant upon the firm establishment of churches in a new land.

## THIS WILL EXPLAIN.

About the middle of March the Subscription Clerk who has had charge of the subscription books of the ALABAMA BAPTIST for some time left us to enter a commercial college in Atlanta. We had employed a competent man to fill the place, but he had no experience in this kind of work. There would have been no delay, however, in entering the names of subscribers if we could have been in the office to instruct him. But just as the old clerk left us one of our children was stricken down with a dangerous illness and demanded our constant attention until the last few days. Through the kindness of the pastor of the Selma church and others the paper was carried on, but we were compelled to delay the posting of our subscription books until we could attend to it in person. We regret this delay exceedingly, but there was absolutely no help for it. The names will all be entered and the papers sent this week.

On the 16th of March the only living son of the editor of this paper was suddenly stricken down, with a violent and dangerous illness. He was so ill, indeed, that his recovery is a matter of astonishment to attending physicians and all who were acquainted with his condition. But God had mercy on us, lest we should be swallowed up with overmuch sorrow, and our boy still lives, as we are firmly persuaded, in answer to our prayers, and is now slowly recovering. This will be a sufficient answer to the inquiries of numerous friends. We take this method of expressing our gratitude to friends who have written to us, for their sympathy and their prayers on our behalf. Our heart has been deeply touched by these tokens of Christian affection, and we shall never forget them. We should be glad if we could command the time to write to each one separately who thus remembered us, but that will be impossible. Believe us, dear brethren and sisters, your timely expressions of sympathy have been very, very grateful to us, and to the wife and mother as well who watched with us over what all supposed to be the dying couch of our boy.

We do wish brethren would bear in mind that the proprietors of the ALABAMA BAPTIST do not keep the subscription books or mail the papers. That would be impossible. The books are kept by one man employed for the purpose and the mailing is done by another. Except in rare instances these clerks do not know one man on our subscription books or mailing list from another. All communications in regard to subscriptions are placed in the hands of clerks, and we never read them unless they contain something which is intended especially for our eye. All accounts are made out by clerks—in short, clerks employed for the purpose attend to every thing in regard to subscriptions. Therefore, brethren, if you deserve consideration on any account, do not take it for granted that the clerk knows you deserve it, for he does not. Do not, we beg you, hesitate to claim all that is due you, and it will be gladly given you. It will be a real and great favor to us if you will bear this in mind.

THE HOWARD STUDENTS at the Exposition received a great many compliments. A distinguished gentleman of Georgia, writing to the President of Howard College, says: "I saw most of your boys in New Orleans, and they were the best behaved set of boys away from home that I ever saw. They did good credit to your training and influence."

## To the Baptists of Alabama.

Dear Brethren: Inquiries have come to me of late concerning a report in some parts of our State that my connection with the Hudson is to terminate with this session. There is no foundation for the rumor. I have not even entertained the thought.

ROBERT FRAZER.

## State Mission Board.

The regular quarterly meeting will be held in Selma on Tuesday, April 14th, at 7:30 p. m.

Brethren holding appointments from the Board will please forward their reports to the due time.

T. M. BAILEY, Cor. Sec.

Marion, Ala, April 4.

## FIELD NOTES.

We publish this week the programme for the next meeting of the Baptist State Convention.

Dr. L. R. Gwaltney visited the New Orleans Exposition with twenty-nine pupils of Shorter College.

The *Biblical Recorder* does not believe that there is any use for Deacons in Baptist churches.

A Mississippi brother has made the discovery that those who try generally do more than those who do not try.

The father of Joseph Cook died on the 28th ult. He was a deacon in the Baptist church at Ticonderoga, N. Y.

"To a great extent your Christian character will be judged—and influenced—by what you talk about."—*Watchman*.

It will soon be the meeting of the Southern Baptist Convention at Augusta. It is time now begin to raise money to pay your pastor's expenses.

A brother writes from Eufaula: "Bro. Nunnally has taken hold of our people in a different way from any other within my experience. He seems to be the man for whom we have been praying, and we believe there is a glorious future in store for us."

The *Christian Index* reports that two Sundays ago Dr. J. B. Hawthorne, pastor of the First Baptist church of Atlanta, preached on the missionary aspect of the Christian religion, and at the conclusion of the sermon a collection of \$25.00 was taken up for State Missions.

"There were four preachers at Plantersville last Sabbath—Elds. Andrews, Mills, Huchabee and Ruddick. We had preaching from the oldest and the youngest and enjoyed a pleasant time. A collection was taken up for foreign missions. May the Lord bless the labors of the day."—R.

The *Baptist Home Mission Monthly*, in noting the fact that five cent pieces, which are now finding their way to the Pacific coast, are taking the place of quarters and dimes in the church collections, says: "Nickel-plated benevolence will not meet the demands of God's progressive kingdom in times like these."

The editor of the *Baptist Record* says: "Our ladies are educating a girl in Mexico, and our Sunday-school is educating a boy in Africa. The membership of our church since the roll has been revised is five hundred and seventy-five; Sunday-school, three hundred and seventy-five; Mission Sunday-school, one hundred and thirty-five."

The next lecture in the course furnished by the Board of Ministerial Education to the Theological Class at Howard College, will be delivered next Wednesday evening, April 15th, by Rev. J. P. Shaffer, of Roanoke, Ala. Subject: Consecration to the Work of the Ministry. So look out, young men, here is another good feast for you.

"The religious newspaper has to do with religion. It cannot deal largely with secular matters, and with sensationalism not at all. It must aim to bring mankind nearer to God, and must use such means as tend directly to this end. Holiness unto the Lord is the watchword of the religious papers as it is of the pupil."—*Western Christian Advocate*.

"The man who never says a cheery word to his pastor for fear of puffing him up, must be brother to the man who never takes a religious newspaper, yet spends twenty cents a day—\$60 a year—on tobacco, and then curses the memory of his ancestor Adam because his children take to dime novels. Oh, Adam! but you are not responsible for all the sins of your children."—*Christian at Work*.

## Eternity.

This is a word of momentous import! It gives heaven its chief value, and drapes hell with infinite horror. Man, viewed merely as a creature of time, is of small importance; but, stamped with eternity's brand, he at once rises to infinite value.

As there is no common unit of measure between the infinite and the finite, so there is no common unit of measure between eternity and time. The ratio of one second of time to one million of centuries is incalculably larger than the ratio of the longest human life to eternity! Granted that man is immortal; that there is no pardon beyond the grave, and that moral suffering does not lessen guilt; and it follows that eternity will evolve in the conscience of every lost soul a greater amount of soul-torture than all the wicked—both men and devils—have experienced up to the present date of the world's history.

The argument is this: Eternity can develop in a heart irretrievably sold to sin, a greater sum total of suffering than time has developed in a finite number of finite centuries.

Again, eternity will develop, in the heart of every blood-washed descendant of Adam, happiness beyond all finite computation—yes, happiness as pure in quality and as great in quantity as all of God's creatures—men and angels—have together enjoyed from the creation of the first finite intelligence

to the present moment. The proof is much the same as before: Eternity will see developed, in the heart of every purified soul, more happiness than time has developed in all of God's finite, happy creatures. An infinite factor must produce a larger result than the product of any finite number of finite quantities. What follows?

1. That it is the greatest folly of which man is capable to venture into eternity with his sins unpardoned! All the other follies of his life would be wisdom compared with the folly of rejecting Christ!

2. That all the success possible to man in this life cannot, in the least, compensate for the evil which must result to the lost soul in eternity!

3. That, standing, as we do, on the verge of eternity, it is extreme folly for the Christian to live chiefly with reference to time.

4. That the trials, afflictions, and adversities of time should lose their power to sadden our hearts, seeing that they are "but for a moment," and must soon be forgotten amid the glories and splendors of eternity!

5. That, as we are to be "rewarded according to the deeds done in the body," (though "we are saved by grace," we should lay out every energy of our being on the altar of him who "though he was rich, yet for our sakes became poor, that we through his poverty might be rich." We will never regret having done too much for him. A. S. WORRELL.

## Thoughts for Sinners.

What is your life? Think of this. It is a vapor that appeareth a little time, and then vanisheth away. Consider life is short, and death is sure. Like a morning cloud or vapor it appeareth a little time, but soon is dispersed. How shall we best improve this short space of time? and what account shall we render when it is past? and as it is appointed unto men once to die, but after this the judgment, sinners think of your poor souls. What will become of you when you fall upon the dying bed of affliction without being prepared for death? To die is awful to think about; to have the threads of life cut asunder and fall into eternity forever; to lie in the burning lake of fire and brimstone! Seek the Lord while he may be found, for the day is coming when it will be too late; he cannot be found, and you may call him and he will not hear you. We know not the day, nor hour, nor minute, that God may summon us to go, and we cannot wait a moment, but we must go prepared or unprepared. Which will we do? How foolish are men of this world! In a little time how worthless will be all their wealth! It is gained by anxiety, toil, and tears; it never satisfies; it harasses them with constant care; it smooths no wrinkles, alleviates no pain when they are sick, saves no friend from death. It may vanish at any moment; and while they squander or enjoy it, where shall the soul of him go who spent all his probation to obtain it? Alas! lost, lost, lost, forever lost! and no wealth, no man, no devil, no angel, can ever redeem him or be given for his poor soul. How foolish and wicked are men!

W. W. M.

## Skipperville, Ala.

## Spiritual Christianity.

BY REV. W. M. LISLE.

In ALABAMA BAPTIST, March 26, from *Examiner*.

Come, Bro. West, allow me to say some things just as I want to say them. Just as a full heart and a rejoicing spirit prompt me to say them. But, oh, what do I want to say? and how shall I say it? Well, in the first place, I want to urge all the Christian brethren who have not read this unsurpassed production on the subject treated, to read it; and those who have given it only a casual reading, to read it again. In the second place, more spirituality in our denominational papers is necessary to every interest we foster, to the souls of the readers, and to our personal Christian examination. Third, the pulpit,—ah, well, read the article.

But, I'm sick and nervous, and can't write half of what I thought of writing at the outset. More anon, perhaps. W. WILKES.

In his sermon at St. Paul's, Canon Liddon was enlarging upon the necessity of men's publicly acknowledging their faith in the Redeemer, and said: "Fifty years ago there was a dinner party, and after the ladies had retired the conversation became very dishonoring to Christ. One guest alone was silent, and presently he arose and ordered his carriage, while, with polished courtesy, he apologized for leaving on the ground that he was 'still a Christian.' One would think perhaps that he was a clergyman; but no, he was a rising member of Parliament who afterward became a Prime Minister; it was the late Sir Robert Peel."

Think of the day, the humbling, affecting, overwhelming day, when the cup of cold water will appear as an ingredient in the everlasting glory.—James Hamilton, D. D.

## LITERARY NOTICES.

THE LORD'S SUPPER. A sermon by S. J. Anderson, Junior Editor of the *Texas Baptist*. Hayden & Anderson, Publishers, Dallas, Texas. We announce the appearance of this neat little pamphlet, although we have not yet found time to read the sermon. The author claims for it simply that it is a plain, simple, Scriptural treatment of the Lord's Supper.

HOW I MADE MONEY AT HOME. By John's Wife. Hunter MacCulloch, Publisher, 1828 Reed St., Philadelphia. 32pp. Mailed for 30 cents. This is an interesting description of how John's Wife made money with the incubator, bees, silk worms, canaries, chickens, and one cow, and it is practical as well as interesting. It is profusely illustrated, and is well printed. We recommend it cordially to housewives, and suggest that it will not be unprofitable reading to the man of the house.

OUR LITTLE ONES for April. The Russell Pub. Co., 36 Bromfield St., Boston, Mass. \$1.50 a year. The number before us is fully up to the standard. It is full of sprightly articles for the little ones, and is full of beautiful pictures—not ordinary cheap cuts such as are usually found in publications of this kind, but really beautiful works of art. We recommend the magazine most cordially to those who wish something for their children that will not only be pleasing and instructive, but refining to a degree. We do not know of a more charming magazine for young children.

The April number of *Dorcas* is an admirable one. In addition to the usual number of patterns and directions for crocheted and knitted articles, there is an article on Tile Carving from Colorado Marble, which opens the way for a new industry for women. This magazine takes special pains to bring forward anything new, which may in any way help women to new and better means of self support. *Dorcas* is a periodical which should be in the hands of every lady in the land who has any taste for art decoration or fancy work. Subscription price, \$1.00 per year. Send ten cents for sample copy. Address, DORCAS, 872 Broadway, New York City.

BAPTISTS AND LIBERTY OF CONSCIENCE. By Henry C. Vedder. J. R. Baumes, Publisher, Cincinnati, Ohio. This is a brief historical sketch of the struggle of English Baptists for liberty of conscience. The author does not pretend to recite facts that are not already known to well informed students of history, but as these facts are not accessible to the masses, he has done the denominational a great service in giving them circulation in this form. The book is a most valuable one and we hope it will have a wide circulation. We regret that we cannot quote the price. It will no doubt be given promptly, on application to the publisher, Rev. J. R. Baumes, D. D., 18 Elm Street, Cincinnati, Ohio.

BEFORE THE FOOTLIGHTS. By Rev. F. M. Iams, author of "Behind the Scenes." G. W. Lasher, Publisher, Cincinnati, Ohio. Price 75 cents. This book of more than 250 pages is intended as a sequel to "Behind the Scenes," which was noticed in these columns. In that book the author, who was once a Congregational minister, but is now a successful Baptist pastor, gave an idea of the struggles through which he passed in becoming a Baptist, and told the story of the baptismal controversy in a capital and telling manner. In the volume before us he recites in a forcible manner the facts and arguments which sustain him in the course he pursued. The book is such a mass of facts and quotations from Pederbaptist authors as should carry conviction to every candid mind. We recommend it heartily as a most valuable addition to our Baptist literature.

FORD'S CHRISTIAN REPOSITORY.—The April number of this beautifully illustrated Magazine is on hand. Its contents are as follows: Rev. J. P. Greene, Portrait and Biography, S. H. F. "Future Retribution," J. M. Pendleton, Gill, His Contemporaries and His Times, illustrated, S. H. F. Womanhood in the 19th Century, Rev. J. C. Fernald. The Same Thing Under Different Names, Rev. P. S. Whitman. Will Believers come unto the Judgment? C. H. Spurgeon's Visit to Pompeii. The End as Predicted in Matthew and Luke, S. H. F. Home Circle.—The Divorce and What Came of It, S. R. Ford. Poetry, Thought and Deed. Missionary Department.—Guards Before the Temple of Aynar, illustrated. The Meria Grove; a Tale of Sacrifice, Mrs. Posters. Poetry, "Three Lessons." From China. Poetry, "Watch Christian." For the Wee-Wees, Dot's Present, illustrated. In Memoriam, Dr. Crane, with Portrait. In Memoriam, Dr. Lowry, with Portrait. Editorial, \$2.50 a year. Address S. H. Ford, St. Louis.

CASSELL'S FAMILY MAGAZINE.—Two of the best novels now appearing in serial form are by women, and in *Cassell's Family Magazine*, "A Diamond in the Rough," by Alice O'Halon, and "Sweet Christabel," by Arabella M. Hopkinson. Two more charming stories of English life it would be hard to imagine. Besides these serials this magazine publishes by way of fiction this month a story in three short chapters, "How She Saved Him," "Frank de Vaud," a story of Swiss life; and "An Old Maid's Friends." Articles of a more practical nature tell us "How American Bread is Made," of "The Road to the Giants' Gauseway," of the special features of "Shareholders' Meetings," of "Wild Birds in London," of "Work in the Garden," and last, but very far from least, "What to Wear."

Other articles of interest in this number are a review of Julian Hawthorne's "Nathaniel Hawthorne and His Wife," of which the reviewer speaks in complimentary terms; "The Bagle Calls of the English Army," and "The Body's Invisible Enemies," a discussion of germs of disease, by the Family Doctor. "The Gatherer" is as usual filled with accounts of the latest inventions. Illustrations abound in this number.—Cassell & Company, Limited, New York, \$1.50 a year.

THE MAGAZINE OF ART FOR APRIL.—Mr. Albert Moore has the place of honor. His "Study in Drapery," printed in color forms the frontispiece, while reproductions from his best known pictures grace other pages of the magazine. Mr. Moore's art is dispassionately discussed by Mr. Cosmo Monkhouse. The opening paper is on "The Older London Churches," by W. J. Lofie, which is followed by a curious account of "Fashions in Waists" by Richard Heath. Both of these papers are fully illustrated, and indeed are all in the magazine, "Some

trait of Rev. F. D. Power, of Washington, President Garfield's pastor, forms its frontispiece. A view of the new Christian Church at the Capital, and of the old church in which President Garfield worshipped are also given, with an historic sketch of the church and of the pastor. A sermon by Rev. Mr. Power is the first place. Other sermons are by Drs. Findley, Harris, Davidson, Hickok, Henson, Conrad and Parkhurst. Timely and important subjects are treated by Dr. Wishard, Professor Hunt, Rev. F. Proux, Bishop Walsh, Dr. J. Parker, Dr. J. Hall, Bishop Carpenter, Bishop Ryle, Dr. J. E. Twichell, Pres. J. L. Porter, D.D., Rev. S. Baker, Dr. J. Sanderson, Rev. R. Chambers, etc. A complete Index, covering twelve pages, of the yearly volume, is a notable feature of this number. Yearly, \$2.50. To clergymen, \$2.00. Single copies, 25 cents. B. B. Treat, Publisher, 771 Broadway, New York.

THE OLD TESTAMENT STUDENT.—The March number contains (1) "Old Testament Study for Homiletic Use," by Rev. R. S. McArthur, D.D., New York City; (2) "Hermeneutics and the Higher Criticism," by Prof. M. S. Terry, D. D., Evanston, Ill. Then follows (3) a Symposium on "The Use of the Old Testament in the Sunday School," in which Prof. E. C. Bissell, D.D., Hartford, Conn.; Prof. W. Henry Green, D.D., Princeton, N. J.; Prof. Heinrich Johnson, D.D., Chicago, Ill.; Rev. J. H. Vincent, D.D., New Haven, Conn.; Prof. Geo. H. Schodde, Ph. D., Columbus, O.; Rev. E. F. Williams, D.D., Chicago, Ill.; Prof. E. V. Gerhard, D.D., Lancaster, Pa.; Rev. H. Clay Trumbull, D.D., Philadelphia, Pa.; Dr. C. R. Blackall, Philadelphia, Pa.; Rev. Howland Crosby, D. D., N. Y. City; Rev. Wilbur F. Crafts, D. D., N. Y. City; Prof. M. S. Terry, D.D., Evanston, Ill.; Prof. Willis J. Beecher, D.D., Auburn, N. Y., take part. Other articles and notes with the usual Editorial Notes, Book Notices and Bibliography make up one of the most interesting numbers yet published. The American Publication Society of Hebrew, Morgan Park, Ill. \$1.50 a year.

THE QUIVER FOR APRIL.—The Rev. Dr. Wm. T. Taylor, of New York shoots the first arrow from the *Quiver* for April "Reserve Force in Character," is his theme. "Secret Faults" is the subject of a paper by Rev. Geo. Hill. "The better a man is, the more conscious does he become of his badness," exclaims Dr. Hill. The Lord Bishop of Rochester continues his interesting statement of the "Church Work in South London."

The Rev. Gordon Calhoun writes of "The best place to hide the Bible in." Prof. Blake continues his far-reaching "Bi-Centenary Sketches," showing us France in 1685, a gorgeous but not attractive picture. Dean Plumptre has a paper on living to ourselves which is worth reading. The Rev. Guy Pearce writes of "The Mount of Blessedness," being the second part of the Sunday Readings in the Psalms. "Mollie's Maidens" and "A Poor Man's Wife," are continued. By way of shorter stories we have "Sir James Lawrence's Warning," "Sandy's Diamonds," "In Membership," and "Dorothy Clements." There is poetry and music, and pictures on almost every page. Cassell & Company, Limited, New York, \$1.50 a year.

THE APRIL CENTURY.—In the April number of *The Century Magazine* Admiral David D. Porter contributes to the War Series a paper on "The Opening of the Lower Mississippi." While Admiral Farragut led the men-of-war past the New Orleans forts, Porter paved the way for and supported the attack with the Mortar Fleet. At the beginning of his paper Admiral Porter speaks of the New Orleans Campaign as "the most important event of the War of the Rebellion, with the exception of the fall of Richmond." He has made graphic descriptions of the many stirring incidents which befel the fleet in its memorable battle with Forts Jackson and St. Philip. Accompanying the article are portraits of Admiral Farragut, Admiral Porter, Captain Theodore Bailey, General Butler, who was in command of the land forces, General Lovell, the Confederate commander, and other leading participants in the conflict. Besides the portraits there are more than twenty-five maps, plans, and pictures of incidents, most of the latter being after designs by Admiral Porter. George W. Cable, in a brief article, gives a description of New Orleans before the Capture. Theodore Roosevelt contributes a paper on Phases of State Legislation, in which he reveals the dark side of the legislative picture, the methods of the Lobby, and the perils which beset legislators. A reply to Mr. Cable's recent paper on "The Freedman's Case in Equity" is contributed by Henry W. Grady, of the Atlanta Constitution. The fiction of the number includes the sixth part of "The Rise of Silas Lapham," by Mr. Howells; the third part of "The Bostonians," by Henry James; and a humorous short story by Colonel Richard Malcolm Johnston, entitled "The Mediations of Mr. Archie Kittrell," accompanied by character-sketches by E. W. Kemble. The poetry of the number is contributed by Mrs. Helen Jackson (H. H.), Mrs. Louise Chandler Moulton, Anne R. Aldrich, and in "Bric-a-Brac" by Frank D. Sherman, Miss Alice Trumbull Learned, Margaret Vandegrift, and others. \$4.00 a year. Address Century Co., New York.

Some of our contemporaries are discussing the question if it was possible for Christ to fall when he was tempted by the devil. We suggest to the brethren to also discuss the question if God could make a hot-air engine to be driven by ice, or whether the earth could have been made a flat disk without a jumping off place. Either one of these questions seems about as profitable as the others.—*Christian at Work*.

Hold fast to the present. Every position, every moment of life, is of unspeakable value as the representative of a whole eternity.—[Goethe.

Venetian Knockers" are described by H. P. Brown, and the "Artist in Corsica" continues his graphic journey. The second paper in the series on "Profiles from the French Renaissance" is on Maitre Roux. Harry V. Barnett contributes a bright "Note on Gainsborough," while the editor of the magazine discusses at length the French sculptor Clodion and his work. A very sensible paper by James Runciman tells of the mismanagement of art studies in what is known as the Board School in London. Austin Dobson with his pen and Fred Barnard with his pencil have the page devoted to poetry and picture this month. Mr. Dobson's verse is in his delightful eighteenth century manner. The "Art Notes" of America and Europe are so well edited that there is little the reader will not find in this admirable record. Cassell & Company, Limited, New York, \$3.50 a year.

THE THEOLOGY OF CHRIST FROM HIS OWN WORDS. By Rev. J. P. Thompson, D. D., late pastor of the Broadway Tabernacle, New York. Introduction by Wm. M. Taylor, D. D., LL.D. One vol., crown, 8vo., 310 pages, \$1.50. E. B. Treat, publisher, 757 Broadway, N. Y.

To our mind the author makes some statements that are open to criticism. Notably, on page 105 he says, "The Chief Justice [Taney] gave the sanction of his office to the stigma that 'black men had no rights which white men were bound to respect.'" That statement is not true. Chief Justice Taney simply declared that before the "Articles of Confederation" were adopted, there was a disposition to believe that "black men had no rights which white men were bound to respect." But, while not agreeing with everything contained in this book, we yet recommend it cordially to ever Biblical student. The eminent author has treated his subject with great vigor and eloquence, crystallized the teachings of Christ upon the various topics that enter into the live theological questions of the day and produced a volume that will be an invaluable aid to every pastor and Christian student in the investigation of truth. In his introduction, Dr. Wm. M. Taylor says truly: "In 'Theology of Christ,' which we commend to Biblical readers, theological students and ministers of these days, we have one of the earliest, and still one of the best specimens of Biblical induction which has been produced in our language."

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## Convention Programme.

Suggestions by the committee on order of business presented by the Convention for a Ministers' Meeting, to be held at Tuskegee, on the day preceding the sixty-third Session of the Baptist State Convention of Alabama.

THURSDAY, JULY 16, 1885.

MORNING SESSION, 10-11 o'clock.—Is the influence of our churches, with the people, increasing? Opening address, of half hour, by Rev. G. B. Eager.

EVENING SESSION, 8-10 o'clock.—Are not our churches failing to utilize their material resources for want of better methods? Opening address, of half hour, by Rev. D. J. Pusey.

Order of business, suggested by the Committee on Programme, for the Sixty-third Session of the Baptist State Convention of Alabama, to be held in Tuskegee, beginning Friday, July 17th, 1885.

FRIDAY, JULY 17TH.

MORNING SESSION, 10-11 o'clock.

1. Opening exercises.  
2. Enrollment of delegates.  
3. Election of officers.  
4. Address of welcome by pastor T. W. Hart, and response by former pastor T. W. Hart.  
5. Receive correspondents and visitors.  
6. Appoint correspondents to other bodies.  
7. Read Reports from—1. State Mission Board, 2. Board Ministerial Education.  
8. Appoint committees on—1. Religious exercises, 2. Finance, 3. Nominating remaining officers of the Convention, 4. Nominating delegates to the Southern Baptist Convention, 5. Any other nominating committee.

AFTERNOON SESSION, 3-5 o'clock.

1. Devotional exercises.  
2. Miscellaneous business.  
3. Hear Reports from—1. Trustees Howard College, 2. Trustees Judson Institute, 3. Any other Reports, 4. Director of the Convention, 5. Treasurer of the Convention.

EVENING SESSION, 8 o'clock.

Convention sermon, by Rev. S. Henderson, D. D., Alternate, Rev. E. B. Teague, D. D.

MORNING SESSION, 9-10 o'clock.

1. Devotional exercises, 9 to 9:30.  
2. Miscellaneous business,







# Alabama Baptist.

SELMA, ALA., APRIL 9, 1885.

## THE FAMILY CIRCLE.

### Dick's Disaster.

BY CLARA MARSHALL.

"Eight—nine—ten," said Mrs. Styles, counting her glasses. "There will be six lacking to fill out the table, and the folks will be sure to call for 'em if they are left away from any of the places, though it's little enough water that any of the men drink except at dinner time. On holidays, too, they get thirsty from eating so much salt and celery here they are helped to turkey. Here, Dick, take this quarter and run around to the crockery store, the one next to Swain's grocery, (that man always keeps open on holidays), and take care you get six good goblets. And be quick about it, too. Don't get to fooling with none of them boys on the street."

Dick, who was boy of all work in his aunt's "Boarding House for Gents," put on his little shabby overcoat and his damaged hat, and letting himself out of the basement door, set off on a run. The pavement was covered with ice, but he was too good a skater to mind that, and if from time to time he came so near losing his balance as to startle the nervous foot passenger, it was only to show off his agility in recovering it. Having made his purchase, he proceeded home towards rather slowly. Holidays had a bad effect on his aunt's temper, and no wonder! On the preceding Christmas the cook, having had a drop too much, deserted her half-roasted turkey and left for parts unknown; on New Year's of the following year, she had been so drunk that she had smashed the glass in her front door in her attempt to use both of her latch-keys at once; and now here was Washington's Birthday, and the gents, instead of being at their work, were lounging about the house, coming into the kitchen where they were not wanted, or smoking cigars in the parlor. Dick might complain with justice, not only of having "the rise in the price of provisions visited on him," but of being affected by many of his aunt's other trials. He was, therefore, even more fond of out-doors than other boys, and in spite of Mrs. Styles' injunction, he was disposed to linger, especially after leaving the avenue for the more inviting cross street, where several boys of his own age, oblivious of the policemen, were making slides for the unwary.

"Take care how you walk, sonny," exclaimed an elderly gentleman who had just passed by, grasping a railing.

"Oh, I can get along!" returned Dick with a superior air, and thereupon he began a slide with which to astonish the beholder. And then the pride and Dick had a fall to gether, and the latter dropped his parcel and heard an ominous smash. The elderly gentleman walked on, kindly refraining from saying, "I told you so." A man who came along, trundling a hand-cart, asked the boy if he had broken himself anywhere, and on being answered in the negative, asked why he didn't get up, for Dick was so dazed by his mishap that such a proceeding had not occurred to him. As he was gathering himself together the grocer's boy came along.

"Well, I guess you'll have to be out of it," suggested that worthy.

"Say you was doing your best to walk steady, and that feller with the hand-cart run up against you and knocked you down. When I drop things and damage 'em, such as eggs and bottles and the like, I always say I was run up against at the corner and knocked down. They swear at me for being so ornery, but they don't dock it out of my wages."

"I ain't going to let about it," said Dick, shaking his head.

"Then you'll get a paddy whacking when you get home," returned the boy, "and it will serve you right for pretending you know how to slide when you don't. They'll all broke, ain't they?"

"No," said Dick, who had been examining the extent of the damage.

"But three of 'em are; and it will take all my money to pay for them. I had fifteen cents saved up towards buying a knife."

"She won't make you pay if you say it was the feller with the hand-cart," persisted the boy. "You will only get scolded."

"I tell you I ain't a going to let about it," exclaimed Dick angrily. "I don't come of no lying stock."

"You lie on the pavement until folks come along and tell you to get up," retorted the other. "I thought you was drunk when I first seen you stretched out there in the slush. Well, good-by, General Washington. I suppose this is your birthday. You folks is keepings; but won't the old woman lay it on hard, though? Oh, my!"

So saying, the grocer's boy executed a shuffle and trotted on. Dick was preparing to follow when he heard some one calling.

"Hello there, youngster! Johnny! whatever your name is. Hold on a minute. I want to make a bargain with you."

The voice came from the open first-floor window of the nearest house, and directly a long haired, round shouldered man came out on the stoop.

"I was airing my room to get rid of the smell of tobacco smoke," said he, as Dick went up the steps, "and I overheard the confab between you and Apollyon."

"His name ain't Apollyon, sir," said Dick. "It's Billy."

"Well, it ought to be Apollyon, but it is too cold to talk about that now. I want to buy those broken glasses of yours. What are they worth?"

"They ain't worth nothin'," was the prompt reply.

"Yes, they are worth something to me. I wish to try my Everlasting Cement on them. I perfected it a week ago, and since then that provoking Billy in the dining-room hasn't broken either cup or saucer. See! He doesn't do it just now 'cause he's afraid. I'll give you five cents apiece for you

glasses, and they will be worth that to anybody after I have doctored them with my cement. I think I have my pocket-book with me. Yes, here it is, with this failure of a knife hitched on to it. I invented a knife that—keep the quarter; I don't want any change—a knife, I say, that was to be knife, scissors, cork-screw and tooth-pick combined. I engaged an idiot to work out my idea, and the cork-screw and tooth-pick aren't worth a straw. It has two good knife blades, for I took care to make him use the best of steel. You can keep it, if you like. I have knives of all kinds, but none equal to what this would have been if the fellow had had sense enough to make it. And, mind you, Johnny—oh, don't interrupt me! Johnny is as good a name as any other—What was I going to say? Oh, yes! Stick to the truth. Leaving the immorality of the thing out of the question, lying isn't business-like. The best shopkeeper this city ever produced never told lies. He could do it, I suppose, but he had sense enough to know it wouldn't pay in the end. Be off with yourself, now, or there will be a row about your being gone so long."

And with this adieu the long-haired inventor, a harmless lunatic, returned to his room; and Dick, with heels as light as his heart, ran back to the crockery store to replace his broken goblets.

### True Manliness Appreciated.

How many people there are who have neither the courage, nor the manliness to express opinions they may entertain differing from those in whose company they may be, and whom, in some respects, they consider their superiors. And how many will conceal their real circumstances, and give themselves much unnecessary pain, oftentimes, rather than come out in a manly way stating that they cannot afford to do so and so, or must forego certain pleasures and luxuries because they have not the means to enjoy them. Not thus was it with Sydney Smith. "Into whatever company he was thrown," so states his biographer, "the force of his character immediately asserted itself, and whilst gentle to a degree, he never for a moment surrendered his independence, or was afraid to utter exactly what he thought. No doubt the frankness and sincerity which marked his intercourse with the aristocracy heightened its charm to men who at that period, at least, were only too well accustomed to be addressed in terms of mock deference and servile flattery."

"If Sydney Smith was poor (and poor in very literal sense he was during the first years of his residence in London), he had the manliness never to be ashamed to acknowledge the fact; for one rule in his life to which he allowed no exception was that which led him never to sail under false colors. He could not honestly afford the price of a coach when he went to the receptions at that 'enchanting palace,' as he describes Holland House in one of his unpublished letters, and so he was content to trudge through the streets, often in a driving rain, and to change his mud-stained shoes on his arrival. The servants who appear at first to have regarded the advent of so indigent a guest as something very like an unwarrantable intrusion on themselves, if not on Lord Holland, were regarded with flashing pleasantries of do droll a description that not even their official solemnity was proof against the unexpected strain."

"Sydney Smith kept not willingly, but of necessity, the plainest of tables, yet no man was worthy to share the hospitality of that home who felt inclined to grumble at its simple fare. Once a week he gave a supper party to his friends, and there was probably more merry laughter behind the closed shutters of No. 8 Doughty street, on those occasions, than in any other house—size at discretion—in the whole of London. Sometimes, however, he was inclined to wish either that 'smiles were meet for children or kisses could be bread,' and it was the remembrance of his own early struggles which led him to say on one occasion, with dry humor, 'The observances of the church concerning feasts and fasts are tolerably well kept, upon the whole, since the rich keep the feasts and the poor the fasts!'"

It is not true that in these latter days too many of us deny ourselves and our families the pleasure of many an informal gathering of friends because we lack the means to give them an elaborate entertainment, and lack the courage to offer them less? Would it not be delightful and refreshing to drop much of the extra care and expense of preparing painted menus on satin, decorated mottoes and luxurious tables, and invite our friends more often and enjoy them even with simpler fare? A little thought on this subject might not be amiss. Some old-fashioned customs would, we think, prove as acceptable as old-fashioned furniture.—Exchange.

### A Game of Marbles.

Uncle James watched the boys as they played a game of marbles in front of the house. At least Ned and Harry were playing and talking loudly and excitedly; but Will leaned against the fence, with his hands in his pockets and a very discontented look upon his face. The boys were so eager and interested in their play that they did not at first see Uncle James. But as Harry won the game, and stooped to gather up the marbles, he caught sight of his uncle.

"O Uncle James!" he claimed, "this is the sixth game I've won straight along!"

"Yes," said Will in an aggrieved tone, "and you and Ned have got all my marbles away from me."

Harry laughed, and shook his marble-bag. "I only had five marbles when I began to play, and I've got a dozen now."

"Sorry to see my nephews gambling!" said Uncle James, quietly.

"Gambling!" exclaimed Ned, looking up from the ring he was re-arranging. "who's gambling?"

"If Harry strikes a marble to a certain point, he takes that marble, does he not?" asked Uncle James.

"Yes, sir; but that ain't gambling."

"While other grains may be better adapted to growing stock, the popular belief that corn is best for fattening hogs is correct. And to make the hardest pork it should be fed dry and water be given sparingly."

"Ian't it? What do you think gambling is?"

"Why, men put up a lot of money, and take chances to win with cards or dice."

"And when some boys put up a lot of marbles, and take chances to win them away from each other, what do you call that?"

Will laughed, but Ned and Harry were silent.

Uncle James went on: "If you, Harry, had but five marbles when you began to play, and by chance have won away all of Will's and a part of Ned's, except so far as the value is concerned, you might as well have been playing for money. Gamblers proceed on exactly the same plan. You boys shoot a marble to a given point; the gambler depends on a certain number on his dice or cards. The principle is the same, my boys, whether you work with marbles or money. Games of chance are dangerous, however innocent you may begin. After you have played for cards or billiards, with a small stake of money, may be very apt to follow. Men rarely become gamblers all at once, and many, no doubt, can trace their evil career back to even such a simple beginning as playing marbles for keeps."

Uncle James knew boys too well to stop any longer. He turned and went away.

Ned dug in the ground, with his boot-heel, Will whistled, and Harry industriously sorted the marbles. He put aside five, and tooting the rest to Will and Ned said: "Here, boys, pick out your own. I'm done gambling, if that's what we were about."

Opportunistic and What He Thought.

About 300 years ago there was a man named Copernicus. He lived in the city of Rome and taught mathematics in one of the great universities.

He watched the motions of the sun and stars and studied them carefully. He could not believe that the sun and moon and stars, each, was fastened in a crystal shell that whirled around the earth once a day. This is what other people thought, but he believed that such beauty as he saw in the skies must be due to some simpler and more beautiful arrangement.

You remember the little rhyme, "Twinkle, twinkle little star, How I wonder what you are."

but I must tell you that all stars do not twinkle. If you look at them at night when the sky is clearest, you will see how lively the light of most of them sparkles and flashes, as if they were laughing at you, but if you look carefully you may find a few that do not twinkle at all; they shine with a clear and steady light. These are called planets. The earth is one of these planets, and if you could get far enough away from it you would see it shine as bright as any of them.

Now Copernicus saw that the sun and all these planets are in a system by themselves; the twinkling stars are far away beyond them all. He believed the earth to be a globe, turning around upon its axis once a day. He believed the sun and all the other planets to be globes too, and that they were whirling on their own axis also. He watched their motions through the heavens and found that each one has its own path in which it travels around the sun. They leave no track behind them, and yet their way is never lost. Time after time has each one traveled over and over again its noiseless journey in its smooth and unmarked path way around the sun. Copernicus hardly dared to tell the world his new ideas about the heavens, for it was then a dangerous thing to believe anything different from what others thought to be true. He who did would sometimes be driven from his home, shut up in prison or punished with painful torture. So Copernicus kept his thoughts to himself, but he wrote them out in a little book, and not until the very day on which he died was the first printed copy of it received. What he did not dare to teach while alive, everybody has since his death, learned to be true. The sun is the center of the system, the earth and all the other planets go around him at different distances in the heavens.—Prof. L. C. Cooley, Ph. D.

Business Farming.

A noted English agricultural writer says: "The farmer has failed as a business man." I don't see how a farmer can do any better, so long as he crawls along in the dark, keeping no accounts, knowing scarcely anything of how much he owes until the bills come in at the new year; and having a very meager knowledge of what he has to sell and the market value of it, from which he may pay what he owes. This way of doing business keeps farmers poor, and leaves them at the mercy of dealers and middlemen of all kinds, who thrive and grow rich on the products of the farmers' labor. A very conspicuous instance is given in the present low values of wheat and pork. Two months ago pork was selling at \$7 per hundred pounds. It is now \$5.

The farmers who acted on the common business principle of being first in the market got a good price; and are yet forced to sell, because to feed the hogs longer would be to suffer from loss of getting better. This is a hard luck for the farmer, but it is the inevitable result of a lack of business management. It is equally hard luck for the wheat grower, who has no idea as to whether he should sell or hold his grain, not knowing anything at all of the general position of things in the world, because he neglects the very first rule of the business man, which is to read newspapers and know everything that is going on all the time. A farmer should have his daily newspaper quite as necessarily as the men who buy his produce, but not one in a thousand uses the indispensable means of acquiring a knowledge of his business.

While other grains may be better adapted to growing stock, the popular belief that corn is best for fattening hogs is correct. And to make the hardest pork it should be fed dry and water be given sparingly.

Overlooking.

A common error among owners of live stock is trying to keep more animals than they have food for. The result is that all are pinched by hunger, the weaker ones suffering greatly. If they do not actually starve they do come through the winter in an emaciated condition, and often die under the sudden changes of spring-time.

The evil results of overstocking a farm or range, show themselves in the loss of flesh, in the shrinkage of milk yield, in the loss of young animals at or near birth, in the lightness and inferior quality of fleece, and in a loss of valuable time in spring, when the stock should be rapidly fattening on luxuriant grass. A case which illustrates this is mentioned by Jacob Funck, a practical stockman of Iowa, in the *Homestead*, that there is more profit in a small flock well wintered than a large flock poorly cared for or allowed to shirk for themselves. "I once bought forty head of sheep," he writes, "the end of a flock that had been wintered on the cheap plan. The spring before I bought them the entire flock sheared an average of three pounds per head. The next spring, when I sheared them, these culls that I bought sheared an average of six and one-half pounds. Now, there were three and a half pounds of wool in favor of good wintering, and then my sheep were in good condition to start in and make a good growth of flesh, as well as wool, during the summer. Recently I saw a pen lamb that had access to the corn crib, granary, and hay stack at all times. The result was that it was about one-third larger than the best of the flock it came from, and while the flock it came from sheared seven pounds each, this lamb sheared twelve. Here were five pounds of wool and about fifty pounds of carcass in favor of good feed, and in favor of the eight instead of the ten head, and for these reasons and many others that might be given, I am very decidedly in favor of farmers' keeping no more stock than they can winter well."

Raising Geese.

The raising of geese is one of the most profitable branches of poultry raising, where any one has plenty of water and a good range of grass. A wooded pasture makes a good run for them. A pond can be easily made for them by the use of a plow and a road scraper in one day's work with a team. In the spring they lay very early.

Take the eggs from the nest as soon after they are laid as you can; place them on a folded piece of flannel, covering with folds of the same; turn them partly over every day until placed under the goose or hen. A hen can cover only six eggs. The time of incubation is from four to six weeks, according to the weather. A hen has rarely brought the goslings out in four weeks with me.

When the goslings are first hatched they are very tender, and should be confined in a pen with their mother on a grass plot with plenty of sour milk, and if there is clover or tender grass or young grain, either oats or rye, they will require no other feeding. I think clover is the best feed for the young ones. I keep a flock of seven geese, and have extra good luck in raising goslings on the above plan. These geese are ready to pick every seven weeks. *Farmer's Home Journal*.

The total amount of wheat produced in India during the past season is estimated to reach 242,000,000 bushels. The average yield per acre is nine bushels.

When men come earnestly to believe there is imminent danger without immediate repentance, there is usually action. When the Bible is heard as the word of authority that must be heeded, there will not only be vigorous church life but there will be power over the world.

Gratuitousness.

Mr. H. S. Bannett, Ottawa, Kansas, writes: "Dr. S. B. Hartman & Co., Columbus, O.—Gentlemen: I have suffered for seven years; have tried every thing and many physicians, and all have failed. I went to Pittsburgh and while there met Dr. S. B. Hartman, who seemed to leave my lungs, and numbers overpowered me. I determined to give PRUANA and MANALIN a fair trial. I used four bottles of each, and my trouble left, never, I hope, to return. I left Pittsburgh three weeks ago for Kansas, and thought I was going to a new country. I had better take a bottle of MANALIN with me, on account of bad water, etc. I arrived here with one-half bottle. I found one of my friends in a pretty bad condition. The doctors were treating her for cholera and fever. I did not know what her trouble was, though I persuaded her to use the MANALIN. She did so, and the first day she was up doing her work. Now this seems strange, but it is, nevertheless, a candid statement. She used it all, and has never had cause to lie down during the day since she took the first three doses."

A Case that was Pronounced Incurable.

Miss C. C. Peck, 714 Jackson Street, Milwaukee, Wis., writes: "Dr. S. B. Hartman & Co., Columbus, O.—Gentlemen: I take great pleasure in stating to you the benefit I received from your valuable PRUANA. I have been suffering for about fifteen years with a severe cough and bronchitis (no doctor can tell). I was treated by different physicians, and spent considerable money for different kinds of patent medicines, but received no benefit whatever. Dr. Fox, of this city, claimed I had consumption, and there was no hope for me ever getting better. I was so bad that I coughed almost continually. Mrs. Henry Ellis, a friend of mine, induced me to try your PRUANA. I am happy to say I began to notice a change after I had taken my second bottle. I took eight bottles in all, and now I feel like a new woman. If it hadn't been for PRUANA I think I would be in my grave now. It is a wonderful remedy, and I shall continue to take it until I feel perfectly cured of all my troubles."

Messrs. Baker Bros., Mt. Vernon, O., write: "Your PRUANA sells well. Customers speak of it as being a good medicine."

Dr. Daniel R. Spry, Portsmouth, O., writes: "I have a good record in PRUANA. It sells well and gives satisfaction."

To Merchants & Farmers.

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A Freshman Farmer Writes.

By the recommendation of Rev. C. C. Davis, I have used Dr. Moseley's Lemon Elixir for indigestion, debility and nervous prostration, having been a great sufferer for years and tried all known remedies for these diseases, all of which failed. First used Dr. Moseley's Lemon Elixir a new case of indigestion and nervous prostration, and after a few days I felt better, and after a week I was able to do my usual work. I am now a healthy man, and feel that I owe my recovery to Dr. Moseley's Lemon Elixir. One bottle bottles has made a final cure of both diseases. J. B. Hill, Jr., Selma, Ala.

A Christian Editor's Opinion.

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