

THE ALABAMA BAPTIST.

JNO. L. WEST & CO., Publishers.

"SPEAKING THE TRUTH IN LOVE"

TERMS, CASH: \$2.00 A YEAR.

VOLUME 12.

SELMA, ALABAMA, THURSDAY, MAY 7, 1885.

NUMBER 19.

Old Testament Study for Homiletic Use.

By R. S. MACARTHUR, D. D., New York City.

The Old Testament is often in danger of neglect and disparagement. Some, because of acknowledged ignorance of its worth, belittle its claims. Others with an air of superiority insist upon confining the attention of our Sunday-schools to the study of the New Testament, and, in some cases, simply to the four gospels. They talk slightly of the Old Testament as compared with the New. In their judgment it is but the gray dawn of the morning compared with the dazzling splendor of the noon day. It is but the ladder upon which we climb to lay hold of the ripened fruit of revelation's harvest. The relation between these parts of God's book is at this moment a subject of frequent discussion in our Sunday-school and general religious papers. Let us remember that we do not honor the New Testament by dishonoring the Old. All parts of God's word are perfect. It was a part of this Old book, which David so loved, and in which he meditated both day and night. It was this book which Timothy was so familiar that Paul could say of him, "From a babe thou hast known the sacred writings." Of these "sacred writings," Paul in addressing Timothy affirms, that they "are able to make thee wise unto salvation through faith which is in Christ Jesus." It was this book, which Christ studied and expounded, and which he commended his hearers for knowing.

The "Higher Criticism," if sincere and devout, will, in the end, do good. It is worth something, that attention is called to the history and distinctive characteristics of the Old Testament. Truth, no matter who brings it to us, is from God. We gladly welcome it. In encaustic tile at the entrance to Tennyson's home in the Isle of Wight are the words, "Truth against the world." We would gladly put these words at the head of every sermon. It is truth we seek. Truth never fears examination. It invites scrutiny. The stoutest believers in the Old Testament are the readiest to welcome fair criticism. There is a criticism which is merely destructive. This requires only the lowest order of talent. It makes up in bluster what it lacks in ability. Out of the fiercest fires of criticism all that is the truth of God will come without the smell of fire on its pages. The best evidence of Christianity is Christianity. The best evidence of the worth and inspiration of the Old Testament is a knowledge of the Old Testament. The criticism— from whatever motive it arises—which leads to a fuller knowledge of the Old Testament is a blessing. Well will it be for the churches of Christ, and for all the interests of truth, when this larger knowledge of the Old Testament, is derived from expository preaching, by men who avail themselves of the New, so far as it is true, and who cling lovingly to the Old, so far as it is true.

After an experience of nearly five consecutive years, in preaching expository sermons on Sunday evenings, taking the Old Testament in regular order, the writer is constrained to name some of the homiletic advantages, which this use of the Old Testament possesses.

1. There is the freshness, the novelty, of the Old Testament narratives. To many, otherwise intelligent men and women, large portions of the Old Testament are a terra incognita. If honest, they would have to put at the beginning of many a chapter and book, what we used to see in the old geographies concerning an occasional portion of country, "unexplored region." The pastor who will lead a congregation through these vast regions, will do, as has been suggested, what Stanley and Livingstone did for Central Africa. He will open for many of his hearers a country beautiful beyond their wisest thought, and interesting beyond their highest hope. The Bible is unexhausted; it is inexhaustible. Expounding Shakespeare, no actor in the world could hold an audience year after year. Expounding any other book in the world than the Bible, no man could get an audience weekly for a series of years. The Book never grows old. Much of the majesty of the Divine Author is seen upon its pages. You do not refuse to go up the Hudson on a beautiful moonlight summer night this year, because you went up on a similar night last year. You do not refuse to send your bucket down into this well to-day because yesterday you drank of its delicious water. There is a freshness in these narratives which would put life, power and beauty into the

sermons which to-day are marked by wearying platitudes and monotonous hortations. This freshness would stimulate and charm men and women of highest literary attainments. These narratives reveal a new world. The civilization of that olden time again lives and moves before us. Its crudities and its charms amuse and instruct. The man who uses the Old Testament or the New, will give his preaching much of the freshness, variety and authority of the Divine Word itself. Such a man will not run out. His own mind will catch the inspiration of the Book; his style will have freshness, quaintness, forcefulness, and a certain archaic charm. He will supply a want whose existence the people feel. He will tell them things newer to them than the events which unfortunately they read that morning in their Sunday newspaper. He knows that they are painfully ignorant of the Old Testament. He has often watched their hopeless look, as they try to find some obscure book. Now he finds that they are reading carefully for each Sunday evening's subject. He finds them with open Bible following him as he preaches. He will find in the congregation men and women from other denominations (whose pastors do not use the Bible), who are hungry for the word of God. He will find that a new world is opening for himself and his people. How often have these statements been verified in reading and preaching recently on Saul, David, Jonathan, Mephibosheth and others. The remarks made by men not accustomed to attend church, and by some even who are not church members, as to their surprise in finding the Bible so interesting a book would cause a smile at the expense of the dignity of the *Old Testament Student*. How shall ministers prolong their pastorates? One way, is to know more and to preach more Bible. How shall congregations be drawn to the second service? One way is to lead them into the unexplored regions of the Old Testament narratives.

2. There is also the inherent interest and instruction of these narratives. In the preceding paragraph we spoke of their novelty; we are prepared to advance a step. Their freshness arrests attention; their inherent worth imparts instruction. Think of the grandeur which gathers about Abraham, "the father of the faithful!" Consider the charms which the name of Moses, the leader and lawgiver of Israel, suggests. Remember the knightly, rather the saintly, virtues which brave Joshua illustrated; a life of one hundred and ten years without a stain. No wonder that his name fired the imaginations of the poets of the middle ages; no wonder that this man "without fear and without reproach," should have been the ideal of Christian knighthood. In him submission and authority, strength and gentleness, kingly power and child-like simplicity beautifully blended; he is the soldier of God, the father of his people. What shall we say of David, Jonathan, Daniel, and scores more? The world waited with bated breath to learn the fate of General Gordon. He was a man to arrest attention and to awaken enthusiasm. With the intrepid virtues of the puritan and the mysticism of the middle age theologian, he combined the fatalism of the dreamy Oriental; imperious as Napoleon, inflexible as Cromwell, he was zealous as Xavier. He appeals to the world's imagination, as he stands or falls the lone sentry at the outermost bounds of civilization and religion, and whether standing or falling, he is loyal to his country and his God. Go with me into the records of this old Bible and you will find many men to rank with General Gordon—men of whom the world was not worthy.

But leave individuals and look at books. Think of the sublimity of the early history of the race, the matchless wisdom of the law, the idyllic beauty of Ruth, the peerless glory of the Psalms! With a sceptre more regal than he every wayward over subdued Phillistine, David sits crowned king in the glorious realm of lyric poetry and religious song. But time would fail to speak exhaustively of this feature of the book: to do so this paragraph would become a volume.

3. There is also the ready adaptation of the Old Testament to the spiritual needs of modern life. We are all familiar with the undue tendency of a former age to spiritualize all scriptural history. That is not the tendency to-day. A judicious use of this method is now in demand. How readily these ancient stories fit modern life, even a cursory student must see. In a real sense every man is his own Adam. All life has at some time its Eden. Every life knows some-

thing of the bitterness of the curse against sin, the menace of the flaming sword and the sweetness of the ancient promise of a Deliverer. Exodus is the history of every man's soul; each book is a chapter of our own struggling lives. The history of each individual is the history of the race. To this hour the Psalms are the mirror which best reflects the soul's loftiest hopes, lowliest penitence and most beseeching petitions. The fifty-first Psalm has sobbed and wailed through the world for three thousand years. The heart's bitter cry is heard in every line. These Psalms have been the *Miserere* and the *Te Deum* of the heart's noblest sorrow and most exalted joy. To this hour the Christian, on the mountain tops of faith and hope, or in the valleys of doubt and despair, can find no vehicle of his thought so expressive, so simple, so sublime as these old Psalms.

4. Lastly, there is also a relation of the Old Testament to the New. Recent criticism has startled many people. Let them not be alarmed. Let the Old Testament be studied with fresh interest and the relation between the two Testaments will be more helpfully understood. They are not two books; they are one. These sixty-six books are inseparable parts of a sublime whole. They are a divine oratorio setting forth the might and majesty of Jesus Christ. Some parts of the New cannot be understood without a knowledge of the Old. Were there two Isaiahs? It would be well if we had twenty-two such men. Those who affirm that there were two have certainly not proved their claim. One thing is sure, there is but one God, and he is the glorious author of this matchless book, this crowning revelation of himself. This collection of books written by princes and peasants, poets and prophets during hundreds of years, is one book, and God is its author. Let us love it, study it, preach it, live it.

There must be prolonged and patient study with the best aids attainable. These abound. We are heirs to a noble inheritance. The very thought of it stirs one's blood. The intellectual wealth of the ages is ours. Let us fill ourselves with truth; and partake very sparingly of the merely destructive critic. He is often an insufferable offence. A child or an idiot can destroy; but children and idiots ought not to be turned loose in halls of statuary and galleries of paintings. They could destroy in an hour more than Raphael and Angelo could create in a life time. Most of all, we must cultivate a homiletic and devout spirit.

This is scientific. To enjoy the glorious hills, we must have mountains in the brain; to appreciate the sea we must have oceans in the soul. Nature gives up her secrets only to her devout students. To understand philosophy and art we must be artistic and philosophical. To know God we must be God like; to see him we must be pure in heart. To understand his word our ears must be trained to catch the music of his voice, our heart must feel the inspiration of his love. There is a knowledge which dictionaries and grammars can never give; he who has only this knowledge sits in the vestibule and is a stranger to the glorious temple. To sit at Christ's feet is the best university. The possession of divine love is absolutely essential to the understanding of the revelation of divine love. Love only can interpret love. The "undevoted student" of the Sacred Word "is mad." He lacks the key to unlock the glorious arcana of God. "The people that do know their God shall be strong and do exploits."—*Old Testament Student*.

The Fifth Sunday Meeting.

The fifth Sunday meeting of the Selma Association, held at Collierville in March, was a delightful occasion—a real soul feast. The next session of the meeting will be held with the church at Pleasant Hill, embracing the fifth Sunday in May inst. The programme appears in this issue of our paper. The brethren at Pleasant Hill request me to say that all are cordially invited to come. That they will be glad to entertain a large attendance. Pleasant Hill is on the Selma and Pensacola R. R. All who come by rail are requested to notify Dr. W. R. Hardy as soon as convenient so that conveyance may be provided to carry them from the depot to the village.

J. M. FORTUNE.

Because Christ loves us he claims us, and desires to have us wholly yield to him, so that the operations of love in and for us may find no hindrance.

—[F. R. Haverall.]

District Meeting of the Third District of Muscle Shoals Baptist Association.

This body convened at Bethel church, near Hartsell, in Morgan county, on Friday before the fifth Sunday in March last. The moderator of the Association, Eld. W. B. Carter, was elected moderator of this meeting, and presided with his usual ability and fraternal kindness of manner. Elder J. N. Thompson was chosen clerk, and efficiently and promptly discharged his duty. To his memoranda, kindly furnished at the request of the meeting, I am indebted for most of the facts concerning this communication. Other ministers of the district present, were: S. R. C. Adams, J. D. McLanahan, T. J. Weaver, J. E. Weaver, W. G. W. Smith, H. J. Holbrooks and J. I. Stockton. Other ministers attending were J. W. Tapscott, S. J. Wilhite, J. C. Orr, E. P. McLanahan, J. E. Roan, T. E. Ward, and brethren Jackson, Thompson and Scruggs. Some, even near by, were prevented from attending the meeting on account of sickness. Elders John M. Simpson, of Mt. Carmel Association, and Mat Lyon, of second district Muscle Shoals, were invited to seats. I know not how many (not ministers) attended after the first day. After the appointment of a committee on devotion, the following queries were considered.

1. "What is the kingdom of Christ?" or, the difference between the church and the kingdom? On one side, it was argued that the true churches of Christ compose his kingdom; on the other, that all true believers are in the kingdom, and that the church of Christ is not yet built. The question was continued to the next session.

2. A similar disposition was made of a kindred question, "What relation has the church of Christ to the Jewish church?" It was shown that in Old Testament times there was no church in the New Testament sense.
3. The question, "How to revive a lukewarm church," was, with much unanimity, answered thus: "Exhort and pray with the members; exercise church discipline faithfully, and support the preaching of the gospel by your worldly means."

4. The next question considered was, "What is the meaning of the expression, 'withdrawing fellowship from a member'?" One view was, that since God had united members to the church (Acts 2: 47) it was not the province of the church fully to exclude members, but to discipline them within the pale of the church. But it was considered that the language of our Savior in Matt. 18: 17, and of Paul in 1 Cor. 5: 5, directed absolute exclusion of offenders, even if we believe that, in some cases, they may really be regenerate, though for the time, like Peter, indulging in sin; of which afterwards he repented bitterly. (Matt. 26: 74, 75.) And such was the answer given.

5. In the question, "How shall the church apprise herself of the offender and the offence?" the point of chief interest was, whether it is right for a church to receive testimony against a member from persons not members of a Baptist church? The answer was, It is right to receive testimony from any source whatever, and then consider it for what it may be worth.

6. The question, "What is meant by the expression in Psalm 69: 9, 'The zeal of thine house hath eaten me up?'" was considered to express Christ's ardent desire for the honor of his Father, and the salvation of his people.

7. The question, "What is meant by the words 'unto repentance' in Matt. 3: 11, was answered, 'In regard to repentance.'"

8. The discussion of the question, "Were the twelve disciples at Ephesus (Acts 19: 7) rebaptized?" turned mainly on grammatical construction, and the answer was "They were."

9. Three questions, "What is the atonement?" "Can an elder serve more than one church according to the New Testament Scriptures?" and "How shall the church of the present age best carry out the great commission of Christ, 'Go ye into all the world, &c.'," were considered to some extent, and adjourned to the next session.

10. An inquiry as to "The origin of Satan" raised a little momentary excitement; but the evil spirit was soon laid—on the table.

Some of the questions, it will be seen, involved critical disquisition, but the prevailing disposition of the brethren was to discuss subjects of practical Christian duty. Among these was one set for Sunday morning, before the hour for preaching. This was:

11. "Is it the duty of Christians to keep up a Sunday-school and a pray-

er meeting in their neighborhood? If so, by what methods can these things be done most successfully?" Some time was spent in the consideration of the queries presented, so vitally interesting to all who are anxious for religious improvement. Bro. Scruggs made, on this occasion, some important practical suggestions.

Bro. M. Simpson was appointed to preach at Bethel church on Friday night. I was sorry I was obliged to be absent, and could not hear him; but I heard Bro. Adams with much pleasure in Hartsell on Saturday night. This would have been his introductory sermon, but that exercise was postponed at the beginning, for a larger audience. The unfavorable prospect of the weather prevented Bro. J. E. Weaver from fulfilling the appointment made for him, to preach at Bethel on Saturday night. Bro. J. I. Stockton delivered a very interesting discourse in Hartsell on Sunday morning, and in the afternoon the large audience listened with great attention to Bro. Adams at Bethel. The congregations on Sunday morning were large. The series of services closed with preaching at Hartsell on Sunday night. In that handsome, growing town of pleasant residences, the infant Baptist church has increased in growth. It has the privilege of occupying the Presbyterian church for the present.

The next session of the third district meeting will be held at Blue Spring church, in Morgan county, beginning on Friday before the fifth Sunday in August next. Eld. J. I. Stockton is to preach the introductory sermon; Eld. J. D. McLanahan, alternate. This district meeting was characterized by the true Christian spirit of brotherly love. The above named appointment was made for August, because the fifth Sunday of May next, will be occupied with the district meeting of the whole association at Moulton; at which place the association itself will also meet about the first of October next.

MAT LYON.

John Wesley Scranage.

The subject of this notice was a native of King George county, Va. He emigrated to the State of Missouri; thence to Marengo county, Ala., in 1840. He united with Spring Hill Baptist church in 1853, and died at his residence in this vicinity, in full assurance of a blessed immortality, Feb. 17, 1885, aged 78 years. Thus passed away this aged Christian and father in Israel.

Resolved, That in the death of brother Scranage our church has lost one of its best members, the community a good citizen, and his devoted wife an affectionate husband.

Resolved, That this preamble and resolution be placed upon the church record, and a copy sent to the ALABAMA BAPTIST for publication, and a copy sent the family of the deceased.

Done by order of the church in conference assembled, April 5, 1885.

T. T. DAUGHERILL,
WM. WALSTON,
Committee.

Dumas, who wrote "Camille," said: "You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to the theater." And W. C. Macready, another noted actor, said, "None of my children shall ever, with my consent, or on any pretense, enter a theater, or have any visiting connection with actors or actresses." Knowles, Edwin Booth, and others, have acknowledged the common dangers of the theater. When such men condemn and forewarn, let not Christians, nor those who respect religion, approve. —*The Morning Star*.

The religious education of the young devolves mainly upon parents. The church cannot take this work off their hands, neither can the State. We cannot ask the State to provide Sunday-schools for its institutions. If we would have religious schools for our children, we must provide them ourselves. The indorsement of such institutions is a proper work of the church. Secular education costs, and so will religious education. When the children are properly trained there is peace and prosperity. Our own land is not free from schemes and plots devised by the devil; and the remedy for this is purity in the individual home. —*Rev. Dr. John Hall*.

Among the facts referred to in a pamphlet entitled, "English Wine," is one asserted to be Archdeacon Farrar, that "in four hours in one evening, in one city, 36,803 women were seen going into public houses." The statement is startling, and reveals a painful aspect of our social condition.

The Final Judgment.

BY R. M. HUNTER.

The stars that shine so brightly now
Shall soon, like figs, in autumn fall,
And every knee shall trembling bow
Before the throne, and every tongue
When God the judge, shall pronounce all.
The heavens shall vanish like a scroll;
The sea and grave give up their dead;
The lightnings flash, the thunders roll,
Around the affrighted sinner's head.
The moon to blood shall drip away;
The sun, black as a funeral pall,
Shall shroud in gloom that awful day,
When wicked men for mercy call.
See rending rocks hurled from their throne,
And aged oaks to splinters fly,
When comes the blasting furnace storm
And shimmering lightning from the sky.
Rustling wings of the righteous dead
Shall rise from earth and sea to sea,
As angels from their mouldering bed,
Whence angels strike Time's Jubilee.
Before I thus this mighty throng,
Born of every nation and every land,
While age on age has marched along,
Shall in his glory and image stand.
The earth by fire shall cleansed be
When from beneath the billows rise,
And burning roll the flaming sea,
Till all's refined beneath the skies.
Then shout, oh saints! in triumph sing,
Till heaven and earth with songs of joy
Shall make the vaulted temple ring,
Your home the flames cannot destroy.

An Interesting Letter.

Dear Bro. West: Even here, in the "Hill country," spring is lavishing her blessings with queenly liberality. When one remembers the iron ribs of these hills, and beholds their summits crowned with such wonderful verdure, flashing with such various blossoms, it is natural to think of giants, in conscious conquest, adorned with victor's wreaths. A little while ago, I read with longing, the letters from our more southern land. Now, I think, surely, the most covetous of nature's charms, might find contentment amid our hills. Come on, and try it. The quickening touch of spring has renewed the energy of our city, not less than the beauty of the surrounding country. New people, new buildings, new enterprises, new ambitions are the order of the hour.

The Baptists are not insensible to the demands of the time. The "new church" is still the pressing need and the constant talk. Besides this the First church has increased its responsibilities and its possibilities by adding to its pastoral force Rev. John Pusey, as assistant to his brother.

The Canaan missionary is trying to fence in the city with churches. A Warrior we have bought an eligible lot and made a good beginning toward a house. At Pratt Mines we have organized a church with good prospect; at Oxmoor the organization will be effected soon. This week I spent some days at Wheeling, in the neighborhood of the "Woodward Iron Works," and found one of the most beautiful sections. The iron, coal and lime, and the great furnace, all within a few miles, and in the midst of thriving farms, in a lovely valley, I found quite a number of Baptists waiting organization. Truly this whole country is waiting for the builders. How long before the Baptists will determine to fully occupy North Alabama? More and more I feel the unspeakable importance of our State Board, and more and more do I realize the difficulties under which it has already made such noble conquests. God give to his people one heart and one hand in this great work.

I wish I had time to speak of the many points of excellence which I have observed in increasing prominence in your paper. I mention the unusual pleasure I had in Bro. Crumpton's lecture—common sense is so refreshing.

Nunnally's good time at Eufula is a joy to a former pastor there. I am glad the house is fully repaired. I had the pleasure of seeing the work begun, and of knowing that the ladies had accumulated the means to make the place beautiful, before I left there; I am glad so good a man is enjoying it.

The news from Marion, too. Surely all over Alabama our hearts rejoice, that there, where Baptist sons and daughters are congregated, God is so graciously blessing his people. Now, if only our young ministers carry forth the fire throughout the State!

J. E. CHAMBLISS.
Birmingham, April 24.

From The Christian at Work.

The German Fallacy.

Reliable data, from 1837 to the present time, show that while the Germans drink more beer than any other nation, they also use more of distilled liquors than the United States or England. (See McCulloch for 1837; Dr. Wald, of Konigsburg, for 1850, and reports of the Sanitary Congress at Geneva in 1854, as quoted in the "Liquor Problem in all Ages," by Rev. D. Dorchester, pp. 571-573.)

At the large, enthusiastic gathering of the American Temperance Union at Chickering Hall, beer was attacked

as one of the most dangerous enemies of mankind. Statements of Prison Inspectors of Germany declare that five-sixths of their inmates come there through drink, for which in Prussia a sum is annually spent about six times as large as all the direct taxes. The saloons there have nearly doubled in ten years and the increase in strong drink has grown even faster than that in beer, showing what is the sure result of the lighter beverages.

The socialists, nihilists, dynamiters and English wife-beaters are all excessive users of beer, and lately in the Western Brewer, of Chicago, the statement was expressed that "in a properly organized government, such gatherings as the Noontide Temperance Prayer-meeting would be suppressed by law." Shall we idly let beer degrade American minds? The demands of the beer interest are undermining our political parties, destroying our Sabbaths, bringing a reign of hideous terror into our cities. Life loses its nobility, and eternity its fearfulness, for the last statistics show the Germans to commit suicide in eight times the proportion of Americans and five times that of the Irish.

German physicians have become of late greatly aroused to this evil, on purely sanitary grounds, declaring that the life of the abstainer averages three times longer than that of a drinker. In the United States, in the last ten years, while beer-drinking has grown four times as rapidly as the population, the use of strong drink has in the same time increased 2½ times as rapidly.

It is not over-production but under-consumption that ails business. Let the saloons be shut, and their keepers would find some way to earn the necessities of life, at least, and the thirty-five men whom each now impoverishes would buy out the bread and clothing of the country.

A large amount of discussion is taking place in England among physicians, concerning the use of alcohol as a medicine. One doctor gives his testimony, that of 500 cases of typhoid fever treated by him in one season, without alcohol, only four per cent died, while the general statistics gave the average of deaths among typhoid fever patients as from sixteen to twenty-five per cent.

I have carefully examined each number of the London *Lancet* for the last six months and fail to find report of one case out of the many treated by the best English physicians, in which alcohol was ordered, or used. Is it not high time that the fraternity in this country become equally intelligent?

Lord Napier, in a recent address before the Church of England Temperance Society, said that while commanding the armies in India, a return made to him relating to eighteen thousand men showed that among the total abstainers there was no crime, but that the whole body of crime was among the drinkers.

ESCALAPIUS.

Facts About the Bible.

A prisoner condemned to solitary confinement secured a copy of the Bible, and by three years careful study, obtained the following facts: The Bible contains 3,586,480 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word and occurs 46,277 times. The word *revere* occurs but once, which is in the 9th verse of the 111th Psalm. The word *Lord* occurs 1,855 times. The middle verse of the Bible is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The finest chapter to read in the whole Bible is the 26th of the Acts of the Apostles. The 19th chapter of 2 Kings and the 37th chapter of Isaiah are verbatim alike. The longest verse is the 9th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. Every verse of the 136th Psalm ends alike. There are no words of names of more than six syllables.

Dear readers, read and secure a copy. Five years hard work and study obtained in a few minutes. Nay, a lifetime to some that never would reap such important truths from the word of God. I have looked out many of these references and found them all to be true. Don't let it pass.

A. B. SPIDLE.

Howard College.

The essential thought of Christianity is entire consecration. "If any man will come after me let him deny himself, and take up his cross, and follow me," are the words of the Master. They are the words which test the genuineness of any experience, and the honesty of any profession. If the soul hesitates to accept them, there is danger.

Temperance Column.

Selected for the Alabama Baptist by the Superintendent of Press Work of Gadsden W. C. T. U.

Ex-Governor Van Zandt, of Rhode Island, at a temperance meeting at Rocky Point, 1887, gave the following account of how he became a prohibitionist:

I sat in your senate chamber as its temporary presiding officer. By education, by association, I was naturally conservative. I doubted the influence and benefit of so-called "sumptuary" legislation, because I had been brought up in that school. But, my friends, in one moment, when the so-called prohibitory law of this State was before our General Assembly for its action, my mind acted. It was a tie vote on the postponement of the law until the January session, and the clerk handed me the roll of the house for which I was entirely and utterly unprepared, and announced that it was a tie vote, and the whole thing marvelously, and magically, and wonderfully, rested upon me. The burden was pressed on my shoulders. My mind moved with almost inconceivable rapidity, and a train of thought something like this passed before me like a weird panorama. I looked back to the days of my youth, and I saw those who started out with life full of bloom, and promise, and happiness, fallen at my side, the victims of the great and terrible Moloch: I saw society disorganized and deranged; I saw men who honestly and with Christian faithfulness lifted their hearts and aspirations to God, and they were dragged down into the mud, and slime, and filth of corruption and degradation, by this same power; I saw the fairest happiness of woman soiled and ruined. I saw little children pauperized, and ignorant and degraded. And it occurred to me, sir, what has produced all this? What is the leading cause that has created it? And there was only one thing that I could see. Everything pointed right at this one element in social life,—intoxicating spirits; and I made up my mind if by my vote I could experimentally, at any rate, test that law, I would cast it against the postponement of that law. And I did so, and never regretted it.

By that vote, ladies and gentlemen, I stand or I fall—Law and Order. In one of his recent lectures in Louisiana the Hon. W. H. Goodale, having incidentally mentioned the name of Miss Frances E. Willard, paused to pay her the following glowing tribute:

"God bless this noble woman! Others of her sex have charmed the world by their matchless beauty and won them by their great intellectual gifts; others still are enrolled in the long line of heroines who have devoted their lives to the glorious work of relieving suffering humanity and ministering to human necessities. These are recorded upon the scroll of the great and the noble who have helped the individual up to a higher life. But I count this woman the noblest of them all, since, the equal of the greatest in her individual gifts and benefactions, peerless in the grandeur of her personal character, she strikes at the very root of humanity's ill, and raises up the individuals by elevating the entire race. So, above the great and the mighty that shine in golden characters on that azure firmament where those are written who have blessed humanity, she has set her name in a glittering galaxy of glowing gems that will sparkle in the pure sunlight of a universal gratitude, so long as there exists light to reflect virtue or capacity in man to appreciate the good the beautiful and the true.

A father and son wandering among mountain scenery encountered an eminence more difficult to ascend; the father directed the child to "go round," and immediately began the perilous ascent. He was startled midway, by a childish voice from below calling, "Step shorter, papa, I'm following in your tracks." To retrace his steps is impossible; we may imagine future steps short, deep, firm and secure. Are these voices echoing their words in any of our homes to-day? The power of example is ever stronger than precept. The very fact that cider is considered by so many harmless makes it all the more dangerous. Poison is seldom carelessly left for little hands to reach and little lips to touch.

SIGNS OF THE TIMES.—An observant bartender gives it as his opinion that drinkers are not so numerous as they used to be. The man who came in for his cocktail every morning before breakfast or luncheon, and the men who took four or five good drinks of whisky every day, no longer exist to the extent they did ten years ago. The fact is, habitual drinking over the bar is not fashionable nowadays. —*Detroit Free Press*.

Alabama Baptist.

SELMA, ALA., MAY 7, 1885.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor.

Entered at the post-office at Selma, Ala., for transmission through the mails as second-class matter, March 10, 1879.

TERMS, CASH, IN ADVANCE.

One copy, 3 months..... \$1.00

One copy, 6 months..... 1.50

One copy, 12 months..... 2.00

One price for all. No club rates.

Extra copy one year to the person sending 10 names, new or old, and \$3.00.

Write for specimen copies.

THE OLD TESTAMENT SCRIPTURES.

The article on the first page of this paper from Rev. R. S. McArthur, D. D., deserves particular mention. It is most timely and of vast importance—especially to preachers, not only as opening to them in their sermon building an inexhaustible supply of rich and fresh materials, but also as bearing indirectly yet powerfully upon one of the living questions of the day. There is now going on an earnest discussion as to the present practical value of the Old Testament. We are glad to see it, being sure that it will result in a more earnest, devout, and in every way more commendable study of this portion of God's word. It cannot be denied that there has been inexcusable apathy in that direction, and discussion, even ardent and conflicting, is infinitely better than the scoff of infidels or the indifference of professing Christians—convulsions are better than death. Must the Old Testament go? Must we abandon it as something that has fulfilled its mission and ceased to be useful? This is a vital question, and is up for discussion, earnestly demanding settlement. We here put ourselves in the negative with strongest emphasis of an earnest mind and devout heart—ourselves, our influence in every way. With us, after much reading of the later literature on the subject, and after the best study possible with us, this question, however momentous, is not an open question. We believe in the unity of the Bible; that the two great divisions, the Old Testament and the New, as all the sixty-six different books composing them, although separated widely in the date of their composition, are wrought into a marvelous oneness, giving us the completed Bible, the one Book of God. The Bible was a growth, the product of centuries; when we get the boughs, the foliage, the blossom and fruit, we cannot therefore throw away the trunk: the Bible is a building; you cannot tear away the foundation and retain the superstructure, however magnificent and desirable, the superstructure would fall. The Old Testament goes, the New will speedily follow; destroy faith in one and you undermine faith in the other. They are inseparably united—the head and body are not more so; and we would not distinguish at all between them, except for convenience—the first and second volumes of the one great book.

The Old Testament is largely a book of history. And its history is interesting, not only as being a truthful record of the men and incidents and events of those far off times, but also as being wonderfully instructive for these modern times in which we live. The history of those days, if rightly read, touches our modern life at every point. All history is valuable as an educational force—the present must ever walk in the light of the past; and the past is history. The Old Testament is unique and differs from other history in the character of its events, the truthfulness of its records, and in its wonderful purposes, which are, perhaps, more manifest to us than they were to those who made the history there recorded. God is in all history, working through men, guiding, overruling men, punishing men, rewarding men. But in the history of the Bible we are permitted to see him at work and are furnished a correct key, and the only key, with which to unlock the wonders of history. Here God is making a revelation of himself to men—a revelation full of awe, majesty, grace, power and mercy; here is disclosed the particular and definite channel of the ages through which God was moving in his great purpose of human redemption, the whole of which is wonderfully symbolized in the ladder of Jacob's vision at Bethel; here is discovered the methods, the great principles, by which God deals with men—and here, alone, for here we are permitted to see him when he puts his hand on a man whether to guide or smite, when he puts his arm around a nation whether to guard or crush, when he overshadows an enterprise whether to bless or blight. God's dealings with men of similar character and under similar circumstances, are always along the same line, and always move in the best interest of righteousness and for the highest welfare of his people. With him there is neither variability nor shadow of turning. We need not expect him to bless now any enterprise resembling in plan or principle or purpose one which three thousand years ago he cursed and smothered. What will be God's bearing toward men under certain circumstances?

stances? Name the circumstances, and turning to the Old Testament history you will find an answer. As he dealt with Abraham and David, Saul and Solomon, Ahab and Jeroboam, each in his own sphere and time, so always and everywhere, will he deal with the faithful, the faithless, the wicked, the repenting, the vacillating. However familiar we may be with the men of the Bible, we need to study those records diligently to learn more of the God of the Bible—of him who was back of those men and working through them. The God of the Old Testament is the God of the Bible from Genesis to Revelation, and is of more importance than the men of the Bible, infinitely; and his actions toward men in response to theirs toward him, as revealed and recorded in the Old Testament, are intended for our instruction; and if we neglect them, we neglect them at our peril—possibly to our eternal undoing. Every one of the Ten Commandments, which are God's formulated statement of the Moral Law, finds striking and repeated illustration in Old Testament history. There is more power in these historical narratives than in mere didactic statements. The concrete has more vividness and impressiveness, more directness and force than we can put in the abstract. Study the life of Jacob to learn more of the God of Jacob. "Whatever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." It was so in Paul's day, and no less so in our day; and Paul meant the Old Testament Scriptures. The Old Testament as we have it, is precisely, no more and no less, the Old Testament as the Jews had it, and it was their complete Bible in the days of Christ and his apostles. This statement represents the latest results of the best religious scholarship of the world, and is a very remarkable fact. The thirty-nine books constituting now what we call the Old Testament constituted in the days of Christ and his apostles the Hebrew Bible—were their sacred Scriptures, neither more nor less, and as to their divine origin and consequent authority received from Christ and his inspired followers the profoundest reverence, the most distinguished mention, the highest encomium, and unqualified endorsement. "Search the Scriptures," said Christ; "The Scriptures cannot be broken," said Christ—and he meant the Old Testament Scriptures. "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus," wrote Paul to Timothy, and he meant the Old Testament Scriptures only. "All Scripture," and again the inspired man meant the Old Testament Scriptures and nothing more—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." If they were such to Paul and his times, surely they are such to us and our modern life. An eminent American expresses our creed on this subject: "The Old Testament is a part of God's Word to the world. It is a concrete putting of great principles involved in the divine administration. Believing that nothing is higher, more practical, or better for man than that he should be a man of God, and that he be thoroughly furnished into all good works, I believe in the Old Testament as a text book for use in the pulpit, the Sunday school, the family, and the closet of devotion"—the more the better, and the better it is done the more it will be done. Give the Old Testament Scriptures not less attention, but more and better.

DR. BROADUS SAYS SO.

After writing our article on the Old Testament Scriptures, we received the May No. of the *Homiletic Review*. It contains a noble sermon recently preached by Dr. John A. Broadus, on the Power of the Holy Scriptures. We give the following extract in confirmation of what we have written concerning the Old Testament now and the Old Testament in the days of Christ. Dr. Broadus is recognized as authority in distinguished circles of learning and is fully abreast with all that is known upon the great questions of Biblical research, and gives no uncertain sound in his clear utterances. We devoutly thank God for raising up a man among us who stands so square, so simple, so mighty in his earnest advocacy of the Old Testament, and earnestly pray that the young men at the Seminary may accept his sentiments and return to us imbued with his spirit. In his sermon he said: "Thou hast known the Holy Scriptures." That did not mean the same thing for Timothy, exactly, as for us. It meant our Old Testament; for of course when Timothy was a child, the New Testament was not in existence. How do I know that it meant our Old Testament? How do I know that our Old Testament is a book of divine origin? Is there any way to prove that it is not dependent upon scholarship, which can be easily stated apart, I mean, from its internal evidence of its own inspiration, wisdom, power and blessing. I know it in this way. The term 'Scripture' or 'Scriptures' was a technical term, just as it is among us. When a man among the Jews spoke of 'the Scripture,' when Jesus said, 'The Scriptures cannot be broken,' everybody understood that it meant a certain well known and well defined collection of sacred writings known to all their hearers. Jesus and his apostles have testified that they are divine. Now do I know that they were? Yes; I know from outside sources, very varied and ample. I know from the great Jewish historian and scholar, Josephus, who expressed himself very distinctly on the sacred books of the Jews, and declares that no man would venture to add to the number or to take away from them. I know from the Jewish writings of a later period, embodying their traditions of the New Testament times and of earlier times, including the Talmud, in which the collection of sacred writings is precisely our Hebrew Old Testament, neither more nor less. I know from Christian writers of the second century, and third century, who made it a specialty in Palestine itself to ascertain what were the sacred books of the Jews in the time of Christ, and who definitely stated the result to be our Old Testament. Now I am not joining my faith to the Jews and saying that these books were divine because the Jews thought so. I am trying to ascertain what books they were which Jesus and his apostles declared to be divine, and I learn beyond a doubt that the Jews who heard them understood without fail and without exception that it meant precisely what we call the Old Testament. And there is a clear statement of the matter, which cannot be gained and which leaves no occasion for doubt. A man may say, 'Well, I see a good many things in the Old Testament that I don't see any use for, that I don't see the good of, some things that I object to.' But hold! The Founder of Christianity and his inspired apostles have spoken about them, and whether you understand everything in the Old Testament or not, they have declared that the Scriptures cannot be broken; that all Scripture is given by inspiration of God, and is profitable; that the Holy Scriptures (the Old Testament) are able to make wise unto salvation through faith which is in Christ Jesus."

DR. W. W. WILKERSON, having moved from Marion to Montgomery, has resigned the presidency of the Board of Trustees of Howard College, a position which he has long filled with rare ability and great usefulness to the denomination. No man, perhaps, has ever served the Baptists of Alabama more efficiently and more unselfishly. J. B. Lovelace, Esq., of Marion, who has served for many years on the Board of Trustees, and who has rendered eminent service to the cause of education and religion, has been chosen to fill the place made vacant by Dr. Wilkerson's resignation.

QUERIES.—1. Can we as Baptists work consistently with the Young Men's Christian Association?

2. Is it consistent for a part of a church, acting independently of the church conference, to organize themselves into a society, with a superintendent and secretary, to superintend the church work, visit the sick, raise funds, &c., apart from and independently of the church? INQUIRER.

ANSWER.—1. It is better for us as Baptists to do our own work through our own organizations.

2. We respectfully decline to answer the second query. An answer would be simply to commit ourselves to an opinion in regard to a society that evidently exists, but with the reasons for whose existence we are not acquainted, of whose objects we are ignorant, and with whose workings we are not familiar.

QUERY.—At our last conference meeting one of our deacons offered his resignation as deacon. The church deferred action on the matter until next conference, and requested me to ask you to give your opinion on the subject through the ALABAMA BAPTIST. By order of the church in conference. J. G. SINGUEFIELD.

ANSWER.—We know of no Scriptural reason why a deacon may not resign his office. There is no evidence whatever in the Scriptures that a church has a right to compel a man to accept the office of deacon or to continue in it, any more than it has to compel a man to accept the pastoral office or continue in it against his will. It is comparatively rare for a deacon to resign—too rare, we think—but he has a right to do so if he wishes, and the church has a right to accept his resignation.

QUERY.—Is it right to have a swarm of bees on the Sabbath day? If left on the tree till Monday they would fly away; if hived on Sunday they would probably remain.

R. H. GORDY.

ANSWER.—We should have the bees and feel that we were doing right, and provided we had been provided in providing a hive for them. We should not make one on Sunday, even though we should lose the bees.

Light-houses don't ring bells and fire cannons to call attention to their shining; they just shine.

FIELD NOTES.

The smallest salary a pastor in the Presbyterian Church in Australia is permitted to receive is \$1,500.

The First Presbyterian congregation of Atlanta, Ga., have cleared away a debt of about \$8,000 at a stroke.

The First Baptist church of Montgomery will invite the Southern Baptist Convention to hold its next session with them.

Lebanon Theological Seminary (Cumberland Presbyterian) at Lebanon, Tenn., will turn out thirteen preachers this year.

The Nashville *Christian Advocate* claims that the net gain of the Southern Methodist Church during the past year was over \$5,000.

Rev. W. H. Strickland, of Nashville, will preach the sermon for the Shelby Female College, N. C., commencement, May 31st.

Rev. Drs. George Dana Boardman and Wayland Hoyt have been elected respectively president and vice-president of the Brown University Alumni Association of Philadelphia.

The Rev. H. G. DeWitt, D. D., reports excellent progress and prospects at Salt Lake City. He has baptized twenty during the winter and spring, and looks for yet larger additions.

I wish to say a hearty amen to Bro. Crumpton's address to the ministerial students at Howard College. We need just such "common place" talk as that just now.—J. M. Fortune.

According to *The Evangelist*, the Presbyterians haven't had "so dark an April" in a long time. Their mission debt is \$80,000. It sounds a trumpet call to clear it off before the Assembly meets.

Rev. Emory J. Haynes, late pastor of the Washington Avenue Baptist church, Brooklyn, has received an official call to the pastorate of the Tremont Temple Church of Boston, and has accepted the same.

Alabama's contributions to the Home Mission Board for the Convention year amount to \$1,871.85—just \$1,871.85—only that amount and no more—just \$1,128.15 less than the amount expected of us. Alas!

Rev. A. C. Davidson, of Marion, Rev. J. M. Frost, of Selma, and Rev. Jno. N. Prestridge, of Hopkinston, Ky., took the train at Selma Monday for Augusta to attend the meeting of the Southern Baptist Convention.

A missionary of the Presbyterian Board in Mexico, in a place where the press had preceded him for six years and had been doing its silent work, has been able to gather sixteen congregations, with a membership of nearly 4,000, within a radius of thirty-five miles.

In 1877 there were twenty-three Danish Norwegian Baptist churches in eight Western States, with 1,350 members, seventeen ordained ministers and twelve meeting houses. Now there are thirty-nine churches, thirty-four ministers and twenty-seven meeting-houses.

"A Bloomington (Ill.) youth of fifteen, after a course of yellow-back literature, wrote to a merchant that unless he immediately received \$100 he would burn down the merchant's store. He confessed afterward that he adopted the scheme from a novel."—*Christian at Work*.

The greatest revival meeting Montgomery ever experienced closed Sunday night at the First Baptist church, Rev. M. B. Wharton, D. D., pastor. There were 150 conversions and 125 additions to the church. We rejoice with Dr. Wharton in the abundant fruit so speedily gathered.

J. C. Traylor, who moved from Dallas county, Ala., in 1859, died recently in Jasper county, Miss. He was a member of Town Creek church, Dallas county. After his removal to Mississippi he was ordained to the office of deacon, and served efficiently in that capacity to the close of his life.

"The meeting of the Woman's Baptist Foreign Missionary Society, at Boston, was an occasion of great interest. The report of the treasurer showed that the receipts were \$424.71, and the disbursements including the debt of last year and \$200 placed in the contingent fund, \$61,253.18."—*Baptist Weekly*.

The American Baptist Missionary Union under date of April 25, 1885, makes the following financial statement: Appropriations for the year (including debt April 1, 1884, of \$22,369.67) \$418,642.26. Receipts. Donations, \$229,413.23; Legacies, \$29,802.41; Woman's Societies, \$71,679.67; Other Sources, \$1,131.19; Total, \$362,026.50. Deficit, \$56,615.77.

"Prof. G. W. Thomas, of Montgomery, has accepted the Presidency of the Alabama Central Female College at Tuscaloosa. The *Advertiser* congratulates the college. Professor Thomas is a fine educator and a thoroughly accomplished gentleman who has a great many friends in this city, and he deserves every one of them. The Central College has made a splendid selection."—*Montgomery Advertiser*.

"Our city is quite moved by the meetings now in progress in our church. Bro. Needham has done noble work and seems never to grow weary or stale. Hundreds have attended the meetings daily. Scores have been found among the inquirers, and some fifty have professed faith. Last Sunday we received seventeen, and many others are expecting to join. I have been compelled to give up going to the Convention at Augusta. Evidently my duty is here just now.—Geo. B. Eager, Mobile, April 27th.

"The Baptist church in Athens has been enjoying a series of services, conducted by Dr. C. H. Strickland, of Nashville, Tenn., which continued nearly two weeks. Morning and night the people listened with breathless attention to presentations of the gospel scarcely to be excelled. The tender, loving, persuasive eloquence won some hearts to Christ; those who loved him, loved him more; all were interested, impressed. Though the church is small, we feel our hearts enlarged and strengthened, and are determined that 'in the name of our God we will set up our banners.'"—*L. Moore*.

"The Baptist Sunday-school of this city has engaged the popular and quite noted lecturer, Sau-ah-Brah, a native of India, to lecture here on the nights of June 3rd and 4th."—*Baptist Courier*. Some three years ago Sau-ah-brah was in Selma. We were informed that he was giving entertainments in order to raise funds with which to procure a medical and surgical outfit, and that he would return to his native land in the autumn and devote himself to missionary work. We interested ourselves in his behalf and did all we could to aid him. Successive autumns and springs have passed and he is still here, but our interest in him will soon be gone unless his prolonged presence in this country can be explained on higher grounds than those suggested to our mind.

Speaking the Truth in Love.

BY C. E. W. DORRIS.

When my eye first fell on a copy of the ALABAMA BAPTIST, my attention was arrested, not only by the clean and clear impression so grateful to a printer, but also by its scripture motto—"Speaking the truth in love."

For this expressive clause the Greek has just three words—*aletheutes en agapes*. The one participle does service for the words "speaking the truth." Our common English version gives in the margin "being sincere," as an alternative rendering. The Roman Catholic reads in his Douay Bible "doing truth in charity." The Bible Union translation is "holding the truth." The Canterbury revised version retains the common rendering without the article, and with the marginal "dealing truly." In a published sermon preached to the Cambridge University students, the Rev. Dr. Benson, Archbishop of Canterbury, translated "being lovingly real"—the text urging the expression of the truth by one's whole life and conversation, the tone of life answering to true conviction. Lovingly real! No hypocrisy! Guileless sincerity in thought, word, act!

The Greek verb occurs only twice in the New Testament—Eph. 4: 15, and Gal. 4: 16. In the latter place we read, both in the common and revised version, "tell the truth." Probably the most literal equivalent of the Ephesian passage would be "trusting in love." As our language has no verb of that family, such a rendering would be unintelligible and, of course, inadmissible. It denotes the expression of the truth, whether in the conduct or in the speech; witnessing for the truth both in life and in word.

The context throws some light on the sense. The ascended Lord has given gifts to his church—"apostles, pastors, teachers, evangelists," to build up his body in the knowledge of the Son of God, to the attaining of the unity of the faith, that "we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men." By contrast the word urges stability in the truth in Jesus. In the divine plan certainly a prime factor in preserving and perpetuating the truth in its purity and fullness is the constant, loving proclamation of that truth; for, after all, the world learns the truth most readily by hearing it. "Faith comes by hearing."

Unquestionably the belief of the truth—the intelligent apprehension and sincere acceptance of true doctrine—is vitally important to the ideal and realization of a true life. "As a man thinketh in his heart so is he." The strength and symmetry of an edifice depend largely upon its foundation. Character cannot grow into the beauty of holiness save as underlying it is the eternal rock of truth. A distinguished president of an English medical college said to his class of graduating physicians: "Remember, young gentlemen, the strength and integrity of your life will be in proportion to the sincerity and vigor with which you cling to that which is true."

Paul surely thought it important and possible to know and to be firmly fixed upon the truth. He had no sympathy with that mischievous modern sophism that declares "it is no matter what one believes so the heart is right!" He would have indignantly scouted such a proposition. Everywhere he insists upon the duty of seeking to know and do the truth. The word "truth" occurs oftener in his writings than in all the rest of the New Testament. He was in hearty sympathy with his Master who had said: "Ye shall know the truth and the truth shall make you free."

Baptists have special obligations to discharge in this loyal proclamation of the truth. God has graciously given to us most clearly and comprehensively to know the truth. As a denomination we are peculiarly "set for the defence of the gospel." Our characteristic doctrines are vitally important to the preservation of pure Christianity. If the teachings and ordinances underlying our denominational organization are of God's word, they must be honestly and faithfully, earnestly and lovingly proclaimed. The world needs them. We cannot hold them back and be innocent. We must speak, and defend, and urge them; not as "mere non-essentials," for God's truth knows no non-essentials—but as integral parts of the gospel, as revealed and ordained doctrine and order. For every truth, every ordinance of Christ, is essential to the purpose for which it was given by him who made man and who knew just what truth he needed for his spiritual edification.

Otherwise there can be no apology for our ecclesiastical existence. Baptists as such have a mission for the truth's sake, or ours is a "fool's errand." The great Anabaptist leader of the sixteenth century, Hubmaier, on the title pages of all his books printed the words "the truth is immortal." For that truth he fearlessly stood, boldly speaking it in love, and bravely dying at the stake in attestation of it. All along the centuries, maligned and persecuted Anabaptist

Why "Unexpected?"

The last issue of the ALABAMA BAPTIST has a communication from the Board of Ministerial Education, in which the following paragraph appears: "Some may ask why this sudden decision which will so materially affect our students?" The answer is found in the statement of two facts: "First, a bill from Howard College, for furnishing rooms and fuel for ministerial students, amounting to two hundred and forty-eight dollars, which bill we were not expecting." &c.

The first inquiry after reading the above was, "Why unexpected?" Every intelligent Baptist in the State, who is at all familiar with the educational interest of our denomination, knows full well that Howard College has no endowment and is wholly dependent on the patronage of its friends, and skillful management of those who have it in immediate charge. And yet, it would seem this all important fact is, sometimes, either ignored or entirely lost sight of.

Twenty years close observation, as well as insight of the management of the college, enables the writer to speak advisedly, when he asserts, that no institution in this country, either with or without endowment, has sustained itself upon such elevated ground. And to the arduous labors of a faithful faculty; to the tact, energy and skillful management of its president, and to the financial ability of the president of the Board of Trustees, the Baptists of this State are largely, if not wholly, indebted for an institution that should ever be the pride of our denomination.

The problem before us, brethren, is a simple one; and our duty as Baptists plain. The college must be sustained by encouraging patronage and raising funds to defray the expenses of those young ministers whom you have promised, and who have a right to expect your aid. Let us do this and not throw the burden upon the hard worked and poorly paid professors.

M. W. H.

Forkland, April 28.

A little boy who was told the W. C. T. U. women all prayed every day at twelve o'clock that the saloons might be abolished, said "Can't the children pray too? The little hands on all the watches and clocks lift their pointers toward heaven at twelve."

Our city is quite moved by the meetings now in progress in our church. Bro. Needham has done noble work and seems never to grow weary or stale. Hundreds have attended the meetings daily. Scores have been found among the inquirers, and some fifty have professed faith. Last Sunday we received seventeen, and many others are expecting to join. I have been compelled to give up going to the Convention at Augusta. Evidently my duty is here just now.—Geo. B. Eager, Mobile, April 27th.

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The following are given as the religious statistics of Virginia: Methodist Episcopal South: churches, 1,200; itinerant preachers, 535; local preachers, 399; members, 112,000. The above does not include colored Methodists, but they are few in the State. Baptists (white and colored): churches, 1,457; ordained ministers, 797; baptisms during the year, 8,846; total membership, 215,604. Presbyterians: ministers, 207; churches, 336; members, 25,458. Episcopalians: clergy, 153; communicants, 13,640. Evangelical Lutherans: churches, 170; communicants, 14,000. Disciples: churches, 170; membership, 12,800. Catholics: churches, 35; chapel, 28; priests, 27; Catholic population, 18,300. The statistics of Richmond are as follows: Baptists, white, 4,698; colored, 11,744; Catholics, 5,700; Methodists, white, 3,094; colored, 416; Episcopalians, 2,540; Presbyterians, 1,553. In all the churches there are 31,555 members."—*Christian at Work*.

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The following are given as the religious statistics of Virginia: Methodist Episcopal South: churches, 1,200; itinerant preachers, 535; local preachers, 399; members, 112,000. The above does not include colored Methodists, but they are few in the State. Baptists (white and colored): churches, 1,457; ordained ministers, 797; baptisms during the year, 8,846; total membership, 215,604. Presbyterians: ministers, 207; churches, 336; members, 25,458. Episcopalians: clergy, 153; communicants, 13,640. Evangelical Lutherans: churches, 170; communicants, 14,000. Disciples: churches, 170; membership, 12,800. Catholics: churches, 35; chapel, 28; priests, 27; Catholic population, 18,300. The statistics of Richmond are as follows: Baptists, white, 4,698; colored, 11,744; Catholics, 5,700; Methodists, white, 3,094; colored, 416; Episcopalians, 2,540; Presbyterians, 1,553. In all the churches there are 31,555 members."—*Christian at Work*.

Why "Unexpected?"

The last issue of the ALABAMA BAPTIST has a communication from the Board of Ministerial Education, in which the following paragraph appears: "Some may ask why this sudden decision which will so materially affect our students?" The answer is found in the statement of two facts: "First, a bill from Howard College, for furnishing rooms and fuel for ministerial students, amounting to two hundred and forty-eight dollars, which bill we were not expecting." &c.

The first inquiry after reading the above was, "Why unexpected?" Every intelligent Baptist in the State, who is at all familiar with the educational interest of our denomination, knows full well that Howard College has no endowment and is wholly dependent on the patronage of its friends, and skillful management of those who have it in immediate charge. And yet, it would seem this all important fact is, sometimes, either ignored or entirely lost sight of.

Twenty years close observation, as well as insight of the management of the college, enables the writer to speak advisedly, when he asserts, that no institution in this country, either with or without endowment, has sustained itself upon such elevated ground. And to the arduous labors of a faithful faculty; to the tact, energy and skillful management of its president, and to the financial ability of the president of the Board of Trustees, the Baptists of this State are largely, if not wholly, indebted for an institution that should ever be the pride of our denomination.

The problem before us, brethren, is a simple one; and our duty as Baptists plain. The college must be sustained by encouraging patronage and raising funds to defray the expenses of those young ministers whom you have promised, and who have a right to expect your aid. Let us do this and not throw the burden upon the hard worked and poorly paid professors.

M. W. H.

Forkland, April 28.

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Alabama Baptist.

SELMA, ALA., MAY 7, 1885.

THE FAMILY CIRCLE.

John Carter's Influence.

BY KATE SUMNER GATES.

It began with John Carter, day laborer, in a quiet little village so far removed from the noise and bustle of the busy world that the simple inhabitants were almost skeptical when an occasional visitor to this outer world tried to enlighten them as to what was happening.

They lived their quiet lives, enjoyed their simple pleasures, with only a vague idea of the rushing, whirling activity going on out in the world, and with but little conception of the misery, wretchedness and sin that existed there. Yet they too, had their sorrows, their joys, and also their aspirations. Who could help a lifting up of the spirit in the sight of the grand old hills! John Carter could not, though there was but little chance in his busy life for him to indulge himself in them.

"I should have liked to have made something of my life," he said one morning, stopping in the doorway and thinking of yesterday's sermon. "I should like to feel, when I come to bed, that the world is just a little better for my having lived."

"How do you know that it won't be, John?" asked his wife, as she put his simple breakfast on the table. "It doesn't appear natural to me that God should let anything run to waste, and so far as my experience goes in the world, he doesn't."

"I don't see what good we are doing, but I reckon that he had a purpose in creating us, and as long as we don't really see what it is, we will do whatever comes to hand just the best we know how. There's no mistaking the fact that it's our duty to earn our living; probably it is just as well to show how faithful and honest and true we can be about it."

"Everybody knows that you are that, John, so don't worry; you may be doing more than you think for. Now come in to breakfast."

That being over, John went out to his work just as he had time and again, but somehow it seemed a little different to him this morning. If by any means this life, spent in plowing, sowing and reaping, could be and was divinely intended to be used to the glory of God, it would be worth living for, and the homely laborer seemed to have been glorified by the thought.

At noon, on his way up from the field, he met two strangers. "Could you direct me to some place where we could get a dinner?" asked one. "We have wandered farther than we intended, and the inner man strongly objects to subsisting any longer upon the beauties of nature, and the fish—we hope to catch."

"If your 'inner man' will put up with farmers' fare you are welcome to a dinner at my house, just over yonder," responded John.

It was a long time since John had heard so much about the busy world as these two young strangers told him, while they refreshed themselves with bountiful bowls of bread and milk. In spite of himself the longings of the morning came back to him; if only he had their chances! Why must he spend his life plodding among the hills when out in the world there was such different work and grander opportunities! Would these young fellows improve their chances, as he would if he had them?

"How much is it for our dinner?" they asked, as they rose to go. "Nothing; we are glad to have entertained you; it is not often that we see a stranger face—you are welcome to all that you have had."

"Don't you find it rather lonesome?" asked one, looking rather dolefully in all directions for a glimpse of another habitation. "Well—perhaps," replied John, smiling. "But mostly we are too busy to think much about it. Still I must say I can't help envying you a little, though, please God, if I had your chances I'd try to have the world a little better for my being in it."

The young stranger's merry face grew unwomanly grave. "I'm afraid, sir, that we, that I at least, have not thought about anything but to enjoy myself."

"I made me wish myself a young man again; with my life before me. However, I suppose that Dr. Weston would tell me that my trust was in repenting for negligence of duty is by striving more earnestly in the future. It does not seem possible that he can ever have cause to mourn wasted opportunities; if ever a man was instant in season, it seems to me he is."

"Haven't I heard somewhere that as a young fellow he was as utterly devoid of serious impulse as it is possible for any one to be?" asked Dr. Grey.

"Yes, I suppose so. He was expecting to be a lawyer, but was led to change his purpose by a chance word—there be such things as a chance word. I always think of Spencer's: 'It chanced; eternal God that chance did guide.'"

"Certainly this casual remark of a plain farmer, at whose house Dr. Weston and his chum took dinner when off on a tramp, seemed divinely guided and blessed, for it was the means, under God, of changing both their lives completely."

"I know Dr. Weston is splendid, but somehow, after all, Mr. Lane does me more good," said Denham to his friend, Ed Palmer, as they walked home from church together that same Sunday.

"You expect a minister to be good and earnest and all that, but good and earnest is not the world, like Mr. Lane, living a real earnest Christian life, and being true blue in everything, it seems more real, somehow, and makes you believe it in spite of yourself."

"You know Mr. Lane began as clerk for Mr. Everett, and father says that he has heard him say that when he gave Mr. Lane anything to do he was sure that it would be done well, even if it was only sweeping out the little dark back store."

"I know it," replied Ed. "My father says amongst business men now there isn't one whose word in every respect is so absolutely trusted as Mr. Lane's. I should like to be just such a man; it seems grand, I think."

"I told Mr. Weston so once, and he said that it was the grandest thing in the world to live a Christ-like life, and that every one could."

"He said, too, that we had no idea how much power we hold in our hands—how much any one of us could do by just being true right through. Every act of one's life, he says, is like a pebble thrown into the water. You know how that is; and so every act, he says, instead of ending with the doing, reaches out and out, away beyond you. It half frightens me, after all."

"I know," he told me once that the influence of a few words from a man in a little bit of a country place led to his becoming a Christian and minister. Then a sermon of his influenced a friend to become a missionary to some foreign country," said Will. "And the missionary had done lots of good, doubtless, and those that he has helped have, in their turn, helped others, and all started with that farmer. Why, you can't begin to follow it all, can you? I'm glad that I'm alive, though I don't suppose any act of mine will ever create any such ripple."

"You can't tell," replied Will sagely. "I don't suppose that that farmer ever dreamed that any word of his ever reached clear to Africa, and yet it had."

In the little church yard of D stands a simple white Cross with this inscription: "No man liveth to himself." JOHN CARTER, Aged 55.

It is regarded with much pride by the villagers. "One of the greatest preachers in the country put it up," they will tell you, "because through John Carter's influence he became converted." And so, as I said, it began with John Carter, day laborer, and ended—but no, it is not ended; it goes on and on forever. It will not end until that last day before the great white throne. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."—Selected.

"Grace, dear, bring your chair to this side. Homer may take the stool, and little Horace will sit on his throne—in mamma's lap. Now, children, what shall my story be about?" "Something nice, said Horace. "Tell the story you told the night cousin Mable was here."

"Would you not rather hear a new one?" "Yes, Horace, let mamma tell us a new one."

"I will tell you a story I heard when quite a little girl. A gentleman, Mr. Elverton, sat one evening in his library in a deep study. He had been reading his daily newspaper, and was so engaged with his thoughts he scarcely heard a rap at the door. It was repeated, and he roused himself and opened the door. A stranger entered. 'Sir, do you not recognize me? I am the man who saved you from drowning five years ago. I was called to this city on business, and knowing that you have a live place, I inquired about it. I have been unfortunate in business, and am nearly bankrupt. I have hotel charges; and so must ask your hospitality for a short time.'

"I remember you, and the great service you rendered me," said Mr. Elverton, and I assure you I will never forget it; but it will not really be convenient just at present to entertain you. I regret that it is so. Since I am indebted to you for my life, my daughter has issued invitations for a large party, to be given to-morrow evening, and some of her school friends from a distance will, as a matter of course, have to remain. I am sorry, my friend, but do come again to see us."

"Oh, mamma," said Grace, "how could he turn away a man who had saved his life, and besides, was too poor to pay hotel bills? He must have been a very hardhearted man. However, if you were a man, would you be so cruel? I should be tempted to disown you, if you were."

"Indeed I would not. Would I, mamma? I would give him the very best I had, if my house was a fair company."

"So would I, mamma," said little Horace, "and he should have all my prettiest playthings, and—everything he wanted."

"I hope my children will have such tender loving hearts. But Grace and Homer, are you not keeping a friend waiting at the door who did even more for you than Mr. Elverton's friend did for him?"

"Why, mamma, they both exclaimed, 'what do you mean?'"

"I mean that you have not opened the doors of your hearts to your Saviour. He says: 'Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. If you refuse, are you not more hard-hearted than Mr. Elverton?'"

"Oh, mamma, can it really be so bad as that? I never thought of it in that way. I ought to give my heart to my Saviour, but I keep putting it off."

Homer, after staring in the fire a few minutes, looked up. "Mamma, I am worse than Mr. Elverton, but I never thought of it in that way."

"I know that was the reason, and was afraid you did not realize the importance of deciding the question now. Homer, do you remember a Bible verse that confirms what I have just said?"

The Future of Jersey Cattle.

Can any one give a single reason why it should not be bright? We are the main uses for cattle? Clearly best and the product of the dairy. It is a fact, demonstrated many times, that the Jersey is unrivaled, as a butter producer, both as to quantity and quality. It is also established, (and it is doubled in susceptible of proof) that she produces this large supply of butter with the smallest outlay of food.

Now, if a cow costing \$500 yields 500 pounds of butter a year, worth, anywhere, \$2.50, and gives a calf at the average price (averaging bull and heifer calves) of \$2.50, making a total of \$500, what better investment could any one make? In two years you have your money back and the cow besides. Well, will any one say that 500 pounds is an over estimate? Then cut it down to 400. Now, if the estimate or the price of calves is objected to, put that at \$100. Then put the price of butter at a fairer average, say 35 cents per pound, and we still have \$240. Where can it be surpassed?

But the mistake is often made of buying a cow above her value. All Jersey cows have a value from one hundred to two hundred dollars. If one pay \$500 for a cow worth only \$300, the result will be disappointing. But where are we to locate the fault? With the Jersey? If men buy houses, or lands, or anything else without knowledge, experience or business sense, and the profit is unsatisfactory, does it ever occur to us to place the responsibility of failure on the property? Do we not say it was an injudicious investment? Just so with Jersey cattle. If one looks at the color of a Jersey's hair, the head and horn, or even the illustrious family to which the individual cow belongs, and not at her constitution, under development and placement of teats, and so makes an injudicious purchase, the blame is upon him and not with the cow.

Buy the cow at her relative value, family and individual merit taken into account, breed to none but good bulls, and the Jersey will never disappoint. The Jersey cow possesses intrinsic worth—a real value; she fills a need; she supplies as no other cow has done or can do, a demand for cream and butter. But if fictitious values are encouraged; if the owners of rival families, through ambition, or avarice and selfishness, begin to depreciate each other's strains, or even to assert that all the excellence of the Jersey is confined to some five or six families, and not allow others to have even a relative value, except as grades, then we have that division which will injure the foundation, if it does not overthrow the house. I believe in the excellence of the Jersey, but one of the very meaneast Jerseys the writer ever saw, is full sister to the most illustrious bull that ever lived.

Another danger to Jerseys, is to be apprehended from the mere trader. But let the Jersey stand on her real worth, her intrinsic excellence, and there is not the least doubt that she will maintain a front rank among cattle. Once having tasted her most delicious cream and sweet, rich butter, our wives and daughters will be content with nothing inferior.—SAM, in California.

For colds, fevers and inflammatory attacks, as well as for cholera morbus, diarrhea, dysentery or bloody flux, or cramps in stomach, use Dr. Pierce's Extract of Smart-Weed, composed of best Grape Brandy, Sweet-Weed or Water Pepper, Jamaica Ginger and Camphor Water.

There are finer specimens of Jerseys, Shorthorns and Holsteins in the United States than anywhere in the world.

A Lady's Opinion.
Mrs. Geo. Gilbert Bryan, Ohio, writes: "I am a subscriber to your PERNIA this morning, and should just as soon think of doing without my meals as without my medicine. I have been doctoring for about four years, and was just giving up in despair when I got one of your books, 'The Life of Life.' I was in bed at the time. I read and re-read your book and felt like trying your medicine. My folks thought there was no use in trying anything more. I was too far gone, and might as well make up my mind to die. I told them PERNIA was the medicine I needed, and I intended to try a bottle. It proved a success in breaking the chills, and it had not done one thing more. I would have been satisfied. But it has done more, and I feel like another person. Everybody that sees me is surprised to see me looking so well, as they all thought I was dying with consumption, and now my own folks have as much to say for the PERNIA as I. I recommend it to everybody I see. There were two of our neighbors in Jersey inquiring about the PERNIA. I gave them one of your books to read, told them to bring it back, as I prized it very highly. The other got the name of the PERNIA to send to his son in Chicago. He is a telegraph operator. My disease is something similar to Mrs. M. H. Hargrave's, though nothing compared to being so bad. There was a lump raised on my collar bone, and it was a long time before it looked like opening. The doctor said he would have to lance it in a few days, but I thought I would attend to that myself, so I put a little fly blister on it and it opened; then I put a poultice on and then salve, and kept the salve on all the time. I got bad and good many more times, and one place under my left shoulder, and one place under my right breast. Then there were two places on my head, one near the temple and one back of my head, and was just dreadful. No doctor can tell what I suffered. My head felt so strange sometimes, I thought I was going crazy. Since I have used the PERNIA (I don't use the salve any more) my sores healed up right away. And oh, what a relief it is to get away from nothing and having to suffer with my sores. I feel like letting every body know all about it."

John Ferguson, Gallatin, Pa., writes: "I have been suffering from rheumatism, and my left shoulder and my right arm were stiff and sore. I used your PERNIA, and in a few days I was able to move my arm and shoulder. I feel like letting every body know all about it."

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WHAT CAN CUTICURA DO FOR ME?

EVERYTHING that is purifying, beautifying, and curative for the Skin, Scalp, and Blood the CUTICURA REMEDIES will do. Nothing in medicine so agreeable, so speedy, and so wholesome. Guaranteed absolutely pure by the analytical chemist of the State of Massachusetts, whose certificates accompany every package. For cleansing the Skin and Scalp of Birth Humors, for itching, burning and inflammation, for curing the first symptoms of Eczema, Psoriasis, Milk Crust, Scald Head, Scrofula, and other inherited skin and blood diseases. CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Purifier, externally and CUTICURA RESOLVENT, the new Blood Purifier, internally, are infallible. Sold everywhere. Price, CUTICURA, 50c. SOAP, 25c. RESOLVENT, \$1. POTTER DRUG & CHEMICAL CO., Boston.

Send for "How to Cure Skin Diseases."

ESTABLISHED 1870
CHAS. SIMON & SONS,
No. 63 North Howard St., Baltimore.
IMPORTERS AND DEALERS IN
DRY GOODS
OF EVERY DESCRIPTION.
SAMPLES SENT FREE.

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Wear, Corsets, Etc.,
Orders amounting to \$20 or over sent free of freight charges by express.

DR. J. H. McLEAN'S
STRENGTHENING CORDIAL
AND BLOOD PURIFIER
Is the greatest Blood Purifier in the world. TRY IT, AND YOU WILL USE IT EVERY SEASON.

It acts as delightfully on the tender babe, the most delicate lady and infirm old age, as on the strong man, in imparting Health and Vigor to Weak and Sickly Systems. It is used by all classes with the happiest result. Dr. Fonda of Jefferson, Cook County, Ill., writes:—I have used Dr. J. H. McLean's Strengthening Cordial and Blood Purifier in my practice for years with a single instance of its failure. For Female Complaints I consider it unequalled, being rapid and certain in its action.

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THE LITTLE HUCKLEBERRY.

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