

Alabama Baptist.

JOHN L. WEST, EDITOR.

MARION, ALA.

Thursday, July 12th, 1877.

A Splendid Offer.

We will send the ALABAMA BAPTIST to our subscribers from now until January, 1878, for ONE DOLLAR. We make this offer for the purpose of putting the paper within reach of all, and with a view to the extension of its circulation. We trust our pastors, and others, will take advantage of this and lose no time in pressing the claims of the paper on all who are not now subscribers. Remember, it is only one dollar from now until January 1st, 1878.

Ere the present number of the BAPTIST is out, we expect to be on our way to the State Convention, not to return until next week. On this ground, therefore, we feel assured that any editorial deficiency, both in the present and in the succeeding number of the paper, will be pardoned. Otherwise, we doubt not that these numbers will be well gotten up, our esteemed Brother, Maj. E. H. Hawks, having kindly consented to take charge of the paper during our absence.

Winning Souls.

God is a good and great and glorious sovereign. His dominion extends from world to luminous world as far as the universe spreads her flaming wall. And there is scarcely room for a doubt that multiplied myriads of worlds above and around us are peopled with rational and immortal beings, all subject to the will of the only wise God, and tributary to his glory. It may be that of all the countless multitudes of worlds which God has formed and peopled with intelligent and accountable immortals, but one has rebelled against him, and that one is ours. So far as we know, the angels who kept their first estate and this world of ours, are the only rebels against the Majesty on high. The fallen angels are already irretrievably and eternally lost. This world's impudent dead have already been consigned to the abode of everlasting anguish.

"Where there are groans that never end and sighs that always sigh, and tears that ever weep, and ever truly seek for utter death." The rebellion of those who do not repent ceases not forever. They league themselves with the demons of darkness to curse "Almighty God, and curse the Lamb, and curse the resurrection morn, and seek, And ever truly seek for utter death." This much of God's creation, we know, will always be at enmity against him. There has never been any plan devised, and there never will be, by which they may be brought under peaceful subjection to the King eternal. Were it possible to recover them, myriads of Holy intelligences, we doubt not, would joyfully make any sacrifice consistent with the eternal laws of righteousness, to accomplish this end. But this cannot be; their doom is fixed.

Not so with the wicked of this world. True, their rebellion is as real as that of the angels of darkness; or of the lost sons of earth; but their condition is not so hopeless. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life." This passage most powerfully and conclusively demonstrates that God regards the winning of souls as a work of transcendent importance. The almighty and all-wise God, could have made no greater sacrifice than this for the salvation of the world. The humility and sufferings of Christ, when he came to seek and to save that which was lost—his tears and groans, his agony and death, set forth in the most powerful and impressive light the declaration of his word that "who redemption of the soul is precious." The honor of God's throne requires that all his creatures should be in perfect and peaceful subjection to his will. Wicked men dishonor him. They are at war with the best interests of his kingdom, disturbing its peace and harmony, by persisting in a most unreasonable and ungrateful rebellion against their Sovereign. "To reclaim such is a service to God, tending to establish his boundless and everlasting dominion." If angels were permitted to perform this service, they would doubtless "sweep like winds" to the utmost parts of the earth, proclaiming everywhere the glad tidings of great joy, and beseeching men to be reconciled to God. We imagine that there is not an angel in Heaven whose heart would not thrill with rapture should God commission him to proclaim to men the Gospel of Christ. But God has seen fit to commit to us, to frail men and women, the work by which we doubt not, an angel would consider

himself highly honored. He requires this service of our hands; and the promises of his word, when rightly received, are peculiarly calculated to stir one hence to the utmost diligence in discharging it. "He that goeth forth and weepeth, bearing precious seed, shall doubtless return again with rejoicing, bringing his sheaves with him." "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."

But there is another important consideration, besides the desire to honor God and extend his kingdom, which we should labor for the salvation of souls. The desire to benefit our fellow-men, resulting from a devout regard to the great precept, "Thou shalt love thy neighbor as thyself." Sin is the greatest evil that has ever fallen to the lot of man. It plunges its victim into excessive misery in this world, and exposes him to God's eternal wrath in the world to come. No man can be truly happy while his heart is under the dominion of ungodly passions. Though he has all that the world can bestow at his command, yet, if he has not the love of God in his heart, he will fail to find that happiness which all men desire. He is the enemy of God, of mankind, and of himself. His own soul is under the dominion of that destructive malady, which can but terminate in speedy and eternal death; and, not only this, he infects all who come under the range of his influence with his own deadly disease. Though he may be unwilling to acknowledge it, the sinner is yet, in every true sense, a curse to himself and to the world. Hence, to reclaim a sinner is not only to confer a lasting benefit on him, but it is the immediate object of our efforts; but it is to confer a blessing on the world in which he lives. No other service than that of winning souls can be so acceptable to God of such great benefit to mankind. These pious labors are as fruit from the tree of life. Immortal souls are valuable above all estimation. He, therefore, who, proposing to himself this noblest of ends, contributes his tears, his prayers, his heart, his intellect, his labors, his influence, his money, toward winning souls to Christ, is preeminently the wise man—wise, inasmuch as he honors the King who reigns above, and who will not suffer his faithful servants to lose their reward—wise, inasmuch as he confers the highest possible benefit upon the world around him, and thus prepares to enter eternity with rejoicing, bearing his sheaves with him; wise, inasmuch as he improves the talents which God has given him, and thus prepares himself to receive the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord;" wise, inasmuch as he transports his substance to the skies and lays up his treasures in Heaven. "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."

A Difficulty Overcome.

"Set your affection on things above, not on things on the earth." The apostle's never intended, as some have supposed, to inculcate in this passage, an absolute, unqualified indifference to things on earth. If he had, "where would have been," as John Foster very truthfully says, "an essential, insuperable inconsistency between our duty and the very condition in which he has placed us." God instituted the family relation. Can't be supposed that he inculcates indifference on the part of the husband toward his wife, or of the wife toward her husband? On the part of the parent toward the child, or of the child toward the parent? On the part of a brother toward his sister, or of a sister toward her brother? The idea is simply absurd, as well as contrary to the Scriptures. God instituted the social relation. Can it be supposed that he inculcates an utter indifference toward our neighbor, our brother? On the contrary, to love him as ourselves is one of the fundamental laws of religion. The discoveries of science, the culture of the arts, the pursuit of knowledge, industrial and social activities, lies of family and society—all these are necessary to our welfare. Can it be supposed that God ever intended that all interest in them should be annihilated? How can a man succeed in the world—how can he get along in the world, or with it, if he takes no interest in its affairs?

What interpretation, then, shall we give to the injunction, "Set your affections on things above, not on things on the earth," and other passages of a similar import, such as "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The answer is very brief: As the twinkling stars are entirely obscured by the resplendent glory of the sun, so every earthly affection must be, not partially, but entirely eclipsed by affection for the things above. Over every other love there must be in our hearts a "love, surer than all, brighter than all, stronger than all, subtler than all, governing all—the love of God through Jesus Christ." This interpretation being granted, there is no further difficulty in understanding the passage. Our hearts must, in a limited measure, be occupied with our worldly relations; but our attachment to Heavenly things must be so much stronger, as to make it literally true that our affections are set on things above, and not on things on the earth. For example; it accords with the teaching of the Scriptures that parents love their children, and children their parents, and neither can love the other too much; but Christ says, "He that loveth father or mother more than me, is not worthy of me." To make the case still stronger, he says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yielding his own life also, he cannot be my disciple"—not absolutely hate them, but love God to such a degree that his love for them will be as faded in comparison. The same principle applies to every earthly relation.

Now, I repeat, a man must and will be interested in his family and social relations; a farmer must be interested in his farming operations; a physician must be interested in the science and practice of medicine; a lawyer must be interested in his profession; the philosopher must be interested in the study of physical, intellectual and moral phenomena; the naturalist must be interested in cultivating the different domains of nature; the true politician must be interested in the affairs of his country. To express the whole thing very briefly, a man must and will be interested in the affairs of the world. The world has claims upon us, and will make them good. But God himself is the author of these claims. And now, the great difficulty is, that men recognize the claims, but do not, will not, recognize the author; they set their affection upon things, instead of upon God, they love the creature, but not the Creator, they love the creature, but not the Creator. The grand distinction between the man whose affection is set on things on the earth and the man whose affection is set on things above is that the one pursues earthly interests only for self-aggrandizement, while the other pursues them only for the glory of God; the one is influenced by the sentiments, motives and ambitions, which belong to a worldly spirit, while the other is influenced only by those that belong to a regenerate soul; the one subordinates his life to self-interest, and seeks self in everything; while the other subordinates his life to God and seeks God in everything.

If our affections are truly set on things above, God will be to us all in all. The heavens will declare to his glory, and the firmament will show his kindly work. The different functions of life will be pleasant and attractive to us, because God is their author and his glory is their end. In all that is true and beautiful, is as that is great and good, whether it be Heaven above or earth beneath, we will seek and find God.

Literary Notices.

SENIOR'S BIBLE BOOK, Part VIII of the International Lessons, from July to December, 1877. Studies in the Bible, by Rev. Edwin W. Ricks, Phil. American S. S. Union, 1122 Chestnut St.

This is one of the best manuals we have seen. The lessons are evagelic, the notes short and pointed. Many parents will prefer to have a book for the use of their children, as less likely to be lost than a paper. To such we commend this.

A New Volume. This number of *Little's Living Age* for the week ending July 12th, has the following valuable contents: Life and Times of Thomas De Witt by the historian Froide, *Nineteenth Century*; Pauline, by L. B. Wallard, author of "Mr. Smith," etc.; A clever serial, printed from advance sheets; Twenty Years of African Trade, *Blackwood*; Green Pastures and Scenery, by William Black, *Examiner*; Genius and Vanity, *Cornhill*; A Great Sea-Wave, *Spectator*; North Country Fishermen, *Pitt Mail Gazette*; Ave Maria, a Breton Legend, by Alfred Austin, *Cornhill*; This number begins a new volume of this standard eclectic. For fifty-two numbers of sixty-four large pages each (or more than 3000 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send anyone of the American *Living Age* for a year, both postpaid. Little & Gay, Boston, are the publishers.

Field Notes.

"Don't stop my paper, for I cannot afford to do without it!"—P. Brown, *Fowler, Ala.*—Rev. W. W. Gardner has resigned his position as Professor of Theology in Bethel College, on the supposition that his office there would become somewhat of a hindrance to the removal of the Southern Baptist Theological Seminary to Louisville. This is a severed connection made 17 years ago.

Appointments.

Rev. E. T. Winkler, D. D., will preach in Ashville, St. Clair county, Monday, July 16th; in Springville, Tuesday, 17th; in Trussville, Wednesday, 18th; in Rahama, Thursday, 19th; in Birmingham, Friday, 20th.

Mrs. P. B. Hasley, of Louisiana, has given about \$1,000 to the Baptist churches in Trenton and Monroe, in that State, within the last three years.—*Baptist Reformer*.

Special attention is called to the elegant essay of Mrs. W. M. Black, which appears on the first page of this paper. "We are relieved in the removal of the Seminary, but go where it may, our sons must follow it, and our churches will look to it for pastors. The prayers and sympathies of South Carolina Baptists will attend an Institution which, as they have learned by experience, is a great blessing to them."—J. A. W. Thomas, *Demetrie, S. C.*

J. S. B. Teague, son of Dr. E. B. Teague, died at the residence of his father on Sunday morning last, after a lingering illness, of consumption. [We extend our heartfelt sympathy to our dear Bro. and his family in their bereavement.—Ed.]

"I am for the paper, and expect to labor for its wider circulation. I need it—my wife and children need it, my every Baptist needs it, and should not fail to make sacrifices to get it. May the Lord bless you!"—J. B. Appleton, *Collinsville, Ala.*

We are in receipt of a communication from an esteemed brother at Snow Hill, giving a detailed account of the closing exercises of Bro. J. T. Heard's school at that place. The exercises reflected credit upon both teacher and pupils. Bro. Heard goes to a new field—where, the communication does not state.—We are offering the ALABAMA BAPTIST from this date until Jan. 1st, '78, for \$1.00. Do not fail to avail yourself of this opportunity to secure the paper six months for yourself and your family.

Bro. J. H. Weatherly expects to open a school at Elyton in September. Until that time he promises to do all that he can for our paper. "There is a remarkable revival going on among the Baptists in Sweden. The church at Stockholm has received one hundred members since the beginning of the year, and hundreds and thousands have been converted in the country."—Dr. J. H. Culbert, of Washington City, is preparing a sketch of Dr. Fuller's life.—Rev. W. O. Bailey is having a good meeting at Henderson, Texas. There have been 54 professions.

At the Pan Presbyterian Council in Edinburgh, June 25th, a paper on pulpit eloquence was read. At the close of the discussion, a motion was adopted that simple preaching of the Bible was the true work of the ministry. We may hope now that preaching to infant baptism will be tabooed in Presbyterian pulpits.—"Is baptism a saving ordinance?" Yes. It is frequently administered by Methodists and Cumberland Presbyterians to save people from becoming Baptists. And where people have received this ordinance at the hands of a qualified administrator, it saves them from all doubt as to whether they have been baptized. It is a saving ordinance, if there ever was one.—*Western Baptist*.

Bro. Hackett writes to the *Texas Baptist Herald* from Shreveport: "Maj. Penn has been with us four days. The result is absolutely wonderful. House packed, aisles filled with chairs, platform full, windows and all available space about the door crowded. Many go away for lack of room. Forty-two within the flags last night, not less than sixty asking for prayer, among them the mayor of the city, and many of our best men and women. Conversions frequent. Bro. Parker, with his company of singers, organized here, is doing excellent service."—Rev. B. R. Hendon, after preaching for the church at Mt. Hermon, Santer Co., on the 2nd Sunday in June, organized there a Missionary Baptist Sunday School, with Bro. B. F. Mayhew, of Hale county, Superintendent, and Bro. J. M. Seran, Assistant Superintendent. The school opens with fifteen members, with a prospect of a heavy increase."—J. L. Lancaster, *Secretary of School*.

A brother writes from South Carolina that he has recently assisted in the ordination of three young brethren to the full work of the Gospel ministry, viz: Bro. J. Hartwell Edwards, grandson of Dr. Jesse Hartwell, of precious memory, and nephew of the present Dr. Hartwell, our missionary to China, and brethren B. C. Lampy and A. J. Thomas, all three of whom have spent two sessions at Greenville, and expect to go to Louisville in September.—Dr. W. C. Cleveland received four members into his church by letter last Thursday p. m. He is doing a good work in Selma. Dr. J. B. Hawthorne has been assisting Dr. Renfro in a series of meetings for several days with marked success.—Dr. Hawthorne was from the Convention to At. ton, Va., to spend the summer, where his correspondents will address him.

No one regrets these misapprehensions more than we do. It is clearly the policy of both sections to come to a mutual good understanding. And the sooner, the better. So far as the South is concerned, we feel assured that the desire of its people is to let bygones be bygones. They are ready to welcome any honorable or Christian man who comes here from the North either to visit our country, or to settle in it. But they cannot justly be held responsible for the false position into which such visitors may, whether purposely or inadvertently, put themselves.

Religion and Science.

Nobody questions the often repeated saying that "True science is not the enemy of religion." And none are more prompt to admit this truth than those very men who are supposed to be inimical to science; but who devoutly recognize the same Author in Nature as in Revelation, and who know full well that the All-Wise cannot contradict himself. What we insist upon is, that scientific facts which touch upon the domain of theology, must be adequately established; and further, that the speculations which profess to explain these facts, and yet which are changing with each new generation of thinkers, shall not be forced upon our acceptance, in the name of science. Thus for example, the Evolution Theory of Darwin is not "a fact," nor is the Uniformitarian Theory of Lyell. They are ingenious speculations—nothing more; and, as Mr. Clarence King has recently demonstrated in his famous Lecture, before the Sheffield Scientific school, they are flatly and emphatically contradicted by American facts. The geologic catastrophes of which this country has been the theatre, are incompatible with the theory

Social Recognition.

Censure have been cast by the correspondents of several of our Northern exchanges upon the Southern people, because of their neglect of certain persons of good repute who have visited them from the North. These complaints are facetiously published and have wide currency. The replies merely appear in the Northern press. And yet we have no doubt that the explanation in each particular instance would be entirely satisfactory to all fair-minded men.

Thus, for example, the Southern Baptist Convention has been condemned for not recognizing the Lehigh Institute in New Orleans, and special tributes Dr. Stone, its President, and Deacon Chamberlain, its generous financial administrator. Yet, while that institution maintains the reputation of an "outrage-manufacture," the Convention can do nothing else than ignore it.

The conductors of that institution have a right to their own opinions, and to give such expression of them as they may think proper. We, however, who regard these deliverances as cruel scandals, cannot fraternize with their authors. Self-respect forbids. And no good would come of it. For Dr. Stone is convinced that he knows more about both races of the South than we do, who have lived among them for fifty years. The writer of the present article took the trouble of writing to Dr. Stone a voluminous letter, showing by a long array of facts what the spirit of the whites was towards the negroes in the Cotton Belt of Alabama. And the reply was that these cases must be exceptional! Others may not be impressed, as we were, with the willful perversion of a position which cannot be assailed by any kind or amount of counter-testimony—but it seems clear enough that there is no common ground upon which the conductors of the Lehigh University, and the members of the Southern Baptist Convention can meet in fraternal union. Nay, while they entertain such opinions of our people as they now do, why should they wish for social recognition?

A good deal has also been said about Chief Justice Waite's recent visit to South Carolina. It has been wondered that, so eminent a citizen and official, should have received no attention from the ardent and hospitable citizens of Charleston. Yet the explanation here also is easy. Chief Justice Waite was unfortunate in his associates. He was without any fault of his, thrown among persons who are as disreputable in Charleston, as Judge Duff and his accomplices were in New Orleans. It was simply impossible for Charleston to recognize certain parties who had the Chief Justice in charge, persons whose social title made their tyranny and corruption only the more odious, and who were at that time believed to be manipulating a political trial, and packing a jury, in a case of life and death, for the purpose of elevating one of their number to the Senate of the United States. Under any other circumstances we feel assured that the dignified and the unblemished character of the Chief Justice would have attracted all the social respect and civic honor which his name is more prompt than Charleston to render to distinguished strangers.

No one regrets these misapprehensions more than we do. It is clearly the policy of both sections to come to a mutual good understanding. And the sooner, the better. So far as the South is concerned, we feel assured that the desire of its people is to let bygones be bygones. They are ready to welcome any honorable or Christian man who comes here from the North either to visit our country, or to settle in it. But they cannot justly be held responsible for the false position into which such visitors may, whether purposely or inadvertently, put themselves.

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of Evolution, and displace "the cornerstone of that imposing structure." When, therefore, Prof. Youmans, of the *Popular Science Monthly*, changes religious people with being opposed to science, he is confounding under this name two very different things—the facts of nature, and the theories by which his intellectual masters explain those facts. In other words, he is confounding genuine science, and "science falsely so-called." It is not so much the reputed facts as the theories, which have awakened just indignation. Earnest men, to whom the Bible is dear, have been indignant, when recognized leaders in the scientific movement have presumed to treat Christian Ethics and Christian Theology as conquered provinces. An indestructible Christianity might regard such pretensions with sublime indifference were it not that they are destroying the souls of men.

E. T. W.

Communications.

Report of Rev. T. M. Bailey for Conventional Year.

The following is the report of our State Evangelist for the Conventional Year 1876-77:

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| Sermons delivered, | 131 |
| S. S. Addresses, | 104 |
| Subscribers to ALA. BAPTIST, | 200 |
| Letters written, | 120 |
| Miles traveled, | 6,192 |
| Collected for State Board, | \$1403.13 |
| Foreign Board, | 42.00 |
| Home Board, | 18.00 |
| Howard College, | 204.00 |
| Associations attended, | 8 |
| S. Schools organized, | 40 |
| Collected for Seminary, | 18 |
| Baptized, | 27 |
| Churches aided in securing pastors, | 22 |
| Travelling expenses, | \$186.00 |
| Postage, stationery, &c., | 6.00 |

To Seminary Students.

Dear Brethren: I want the name and Post Office of every one who has ever attended the Southern Baptist Theological Seminary who is now residing in Alabama, or was from that State at the time he attended the Seminary.

Please send your name and Post Office, together with those of any other Seminary student, whose whereabouts you know, whether he is now living in Alabama or not. I am acting for our State (Alabama) on a committee of one for each State, appointed at a meeting of all the students just before the close of the last session.

Our object is not of interest to the public, but only to Seminary students, hence we think it best to disclose it through a private correspondence.

Act promptly, brethren. Send me the desired information by letter or mail immediately.

Address me at Wallalla, S. C. Your brother in Christ, W. W. SANDERS.

July 2, 1877.

P. S.—If any one who reads this knows of a Seminary student anywhere, he will confer a favor by sending me his name and Post Office at once.

We need not say with what profound emotion we read the following letter. The assurance that such a result has occurred through our editorial labors is a sweet reward for the weary service of months and years.

Editor *Alabama Baptist*:—I have been thinking for some time of writing to you to express my gratitude for the noble work your paper has accomplished toward the salvation of my soul. I never had the pleasure of reading it until, in the year 1875, it was forwarded to me through the kindness of a dear Aunt. I was then very indifferent about reading religious papers; indeed, I seldom noticed them. But happening to glance over the *Baptist*, I was struck with its earnestness and began to examine it closely, until it produced in me a measure of my soul. I felt myself to be a sinner, and that there was no hope for me. But the paper was ready to show me the way to eternal life and help me to find it. It led me to read my Bible more, and helped me to understand a great many things. At times, a picture, almost lifelike, of our Savior nailed to the cross, suffering untold agony, would present itself to me, warning me of the suffering that awaited me, if I did not repent. I could not endure it; I confessed all my sin, and now I feel that I am forgiven.

I examined the claims of all the churches, but the Baptist, by its earnest unaffectioned truthfulness, won my heart. The happiest hour of my life was the hour in which Rev. W. K. Crumpton, one of the noblest men I have ever known, baptized me into the fellowship of Providence Baptist Church, August 27th, 1876.

I think parents would be conferring a great blessing on their children by removing trashy novels from them and substituting the ALABAMA BAPTIST in their place. Will they not try it?

God will surely bless you in the great and good work your paper is

doing. Long will its memory dwell within my heart. I should almost as soon be deprived of my food as to be deprived of my paper. The soul must be fed, as well as the body.

Let all who wish an instructive paper subscribe for the ALABAMA BAPTIST. A LIFE MEMBER. Cahaba, Ala., July 2nd, 1877.

A Letter from a Pastor to a Young Sister.

My Dear Young Sister: You will doubtless be surprised to receive a letter from me, but not being able to visit you as your pastor as often as I would like, and my anxiety for you, furnish my excuse for writing.

I am convinced that there are some who know you and associate with you, who would secretly delight in having you violate the rules of your church—not that they wish you any harm, but to gratify a deep-seated enmity against any body or any organization which opposes their favorite enjoyment.

I know you want to be a consistent member of the church, and do not wish knowingly to bring a reproach upon the Savior's cause. He has bought you with his own precious blood; you are his. In the joy of your new born soul, you were willing to give up all for him. You told him so; you said the same to your brethren. They put confidence in your statement and received you into their family. You are one with them; they love you. In the hour of your trial and temptation, you can go to them confidently, expecting to receive their sympathy and counsel. You would not dream of seeking sympathy at such times from the gay and giddy who are now trying to seduce you from the good and the right way.

I know you do not wish to wound the feelings of your kindred in Christ. I know that in moments of reflection you feel about it as I do. Those who would and could do most for you in the temptation to which all Christians are subject, are not found among the advocates of dancing. You have trials and afflictions which are peculiar to the Christian life. There are remedies for these with which older Christians are acquainted. The world does not know them. Does not appreciate them, and could not, if it would, apply them. You will need as you go through life, sympathy; you will want to tell your confidants to some one who has had the same. To whom will you go? In the first place, you ought to tell them to Jesus "who careth for you," and no doubt you will; but will you tell them to the young people whose enjoyments are of a worldly character? They will laugh at you. They can't possibly see how you could have such conflicts; they are strangers to them. Would you carry your troubles to the worldly church member who is an advocate of dancing, card-playing and the like? What comfort would they be able to give? They would not refer you to a promise of God's word, for that is a book they read but little; it yields no comfort to the one who finds his chief comfort in the gaieties of the world. To whom then would you be most likely to go? Would it not be to those pious men and women who by their self-sacrifice are seeking to save the world from ruin? Alas! these are your true friends, my sister! and I know you will not be persuaded into a course of life which would grieve them.

I said that you would tell your troubles to your Master in prayer. This you would do for a time if you should yield to the seductive spell which some are trying to throw around you, but after awhile your prayers would not be so frequent; you would pray from a mere sense of duty, in a cold formal manner; you would read your Bible in the same manner; finally, prayer would be wholly neglected, except in times of danger; your Bible would be unread; you would take no interest in your church, or its work; you would become skeptical about the whole subject of religion, give yourself up to a life of worldliness, and, too late, find that you had trifled away your precious life. "Religion never was designed to make our pleasures less," but rather to increase them; but our pleasures are to be found in the paths of wisdom, not of folly. Your pastor, as all ministers are, is a watchman on the walls of Zion. He is to *watch for souls*. When we do not countenance dancing or anything which is calculated to injure the souls of men, young people frequently think hard of us and regard us as enemies to their enjoyments; but we are their best friends if we faithfully warn them of danger. Be assured that this was written for your good by one who remembers you in his prayers. May the Lord direct you to "show forth his praise."

YOUR PASTOR.

Dr. H. F. Buckner is sixty-eight years of age, and has been among the Indians twenty-nine years.—*Western Baptist*.

The chiefs of the Cherokees, Delawares and Seminoles, are members of Baptist churches; and in two cases the chiefs are pastors.

Congregationalist, Methodist and Baptist ministers of Boston have taken steps toward a formal protest to the Legislature against the introduction of any sectarian worship into the public institutions of the State.

Rev. James B. Simmons, D. D., is urged to return to the pastorate. He has tendered his resignation to the Foreign Mission Board with the view of doing so. His resignation has not yet been accepted.

Article on Election.

In the BAPTIST of July 5, 1877, we have an article from Brother W. Wilkes on Election. Will our good Brother please tell us how we are elected? I mean, whether God chooses the person or the character to serve him?

Did Christ, or the Holy One, choose Paul because his name was Paul or because he was just the right kind of a man to do his work? If God chooses men, why preach? But if God chooses the character, then let us try to get all men to press in and be saved. Respectfully, D. D. WARREN, Childersburg, Ala., July 6th, 1877.

Alabama Baptist.

Publisher's Department.

RATES OF ADVERTISING.

SPACE.

First Quarter, 1877.

PAUL AT LYSTRA.

Acts 14: 8-20.

Golden Text.—"BUT THE LORD HE IS THE TRUE GOD, AND AN EVERLASTING KING."—Jer. 10: 10.

REMARKS.—After leaving Antioch to what place did the apostles go? 13: 15. What effect did their preaching have there? 1. What did the Jews do to them? 2. Did they prevent the work of grace? 3. How did they come to leave? 4-6. What did they do at Lystra? 8, 9. Why did Paul think he could cure him? Was faith necessary on the part of the cured man? 13: 48, 49. How long had the man been lame? 8. How did he cure him? 10. Was it really Paul that cured him?

REMARKS.—What did the people of Lystra think about this cure? 11. What did they say? 11. Of the speech of Lystra was the language of the district in which Lystra was located, and was probably part Syrian and part Greek? By the name of what god did they call Barnabas? 12. Jupiter was supposed to be the most powerful of all the gods. Whom did they call him? 12. Mercury was the god of eloquence. Why was he so called? What were the priests of Jupiter and the people about to do?

REMARKS.—How did the apostles like that? 14. What did they say to stop it? 15-17. What about themselves? What about God? In what way did they say God had manifested himself? 17. Did they easily stop them? 18.

REMARKS.—After they had prevented the multitude from doing this foolish thing, how was Paul rewarded? 19. Who persuaded the people to do that? 19. Where did they take Paul? What did they suppose? Was he dead? 20. What did he do when he awoke? What next did he do? After this rough treatment didn't he stop preaching? 21, 25.

GENERAL QUESTIONS.

How do we learn in this lesson:

1. That it takes faith to be healed.

2. That men naturally are more willing to worship anything else than God.

3. That God's disciples want God to have the glory?

4. That from God comes all power?

5. That the wicked heart will drive away God's message and his messengers.

ROOTS.

1. As there could be no healing of the body without faith, so there can be no healing of the soul without it. Faith is the condition precedent for the cure in either case. John 1: 12; 3: 6; 4: 47; 11: 25; Acts 8: 17; 13: 39; 16: 31; Rom. 10: 10; Gal. 3: 22.

2. The evidence of one is that one becomes strong where before he was weak. Instead of mastering him, he masters his master. Rom. 8: 13; 1 Cor. 4: 11; 12: 6; 13: 13; 2 Tim. 2: 22; 1 Peter 2: 11.

3. In doing God's work we should be sure to give him the honor. We should not only realize ourselves, but try to make others realize that it is not by our power or by our might, but that it is by the Holy Spirit through which all miraculous success is attained. Then we shall not only exult ourselves, but we shall exult others. Micah 6: 8; Zech. 4: 6; Matt. 28: 19; Acts 4: 30; 19: 17; 1 Cor. 10: 13; 11: 1; 1 Thess. 4: 12; 1 Peter 4: 11.

4. God suffers each one to walk in his own way, trying, however, to win him by daily benefits, by all gentle and persuasive influences, by kindness, and by chastenings over, from the wrath that is to come. Job 33: 27-30; Ps. 78: 38; 14: 35; 18: 7-10; Rom. 11: 4; Rom. 22: 4; 2 Peter 3: 9, 10.

5. Supposing he had been dead. The world is frequently not so victorious as it thinks. The cause it has written down often rises again and exhibits more vitality than ever.

When God has work to be done, it is not stop it. Job 9: 12; 34: 14, 15; Prov. 21: 30; 14: 14; 27: 43; 28: 26; 1 Dan. 4: 35; Rom. 8: 18, 19; Eph. 3: 11.

THE CROSS OF CHRIST A GLORY.

Tearing off the wreaths of time; All the light of sacred story; Gallers round its head sublime.

When the woes of life o'ertake me, Troubles deceive and fears annoy, Never shall the cross forsake me, Let it glow with peace and joy.

THE PRIMARY CLASS.

The primary teacher needs but little help in this lesson. 1. Review the historical part of the last lesson. 2. Show on the map the next place to which they went, tell what they did there, and how they came to leave it. 3. The curing of the lame man. Make the children unable to help himself all his life. Faith cured him—not Paul. If we have faith God will give us power instead of weakness. 4. The effect of the miracle. Describe the procession that came to worship Paul and Barnabas. 5. The way they stopped the sacrifice—God—God's kindness to all. 6.—The stoning instead of garlands. The brave way Paul continued his work.—Rev. S. S. Teacher.

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open is often beneficial; it may not be best for every reader.

Bro. Samuel Huey said he freely endorsed the sentiments advanced by the other brethren.

Bro. A. P. Waldrop related an amusing anecdote of Dr. Jeter, setting forth the absurdity of the practice of spiritualism, the Scriptures, which had been denounced by J. H. Weatherly in his speech.

"Christian Influence" was then introduced by A. M. Huey, who emphasized it as a subject worthy of the serious consideration of all Christians.

Bro. W. J. Zerk said: All have an influence, for good or for evil. All eyes are upon Christians. Our influence is greatest upon the young. We should closely guard our conduct.

Bro. Samuel Huey spoke to endorse what had been said.

Bro. Frank McDonald said: The world watches us. Our evil conduct is noted by the world more than our good.

The Convention then adjourned to meet on Sabbath morning.

Sunday, 10:30 a. m., the Convention assembled. Bro. E. B. Waldrop having another engagement to fill, Eld. A. J. Waldrop was called to the chair.

"Denominational Literature" was discussed by J. H. Weatherly, as follows: Denominational literature embraces whatever is regarded as the orthodox publication of the doctrines, faith and practice of any denomination, whether in the form of books, tracts, or papers. Our literature includes standard books, tracts, and papers. Christian literature made use of the writings of God men to disseminate truth. Very soon after the invention of printing, they began to employ the power of the press as an agent in spreading the gospel. All denominations now regard the circulation of Bibles, books, tracts, and papers as powerful agencies and a real necessity. Even conscientiously believing its faith to be right, they authorized to propagate it through the circulation of literature. Many persons can only be reached and brought under the influence of the truth by this means. It is a most powerful means of reaching the young. We must reach their hands that which is pure, chaste, and salutary; otherwise they will be poisoned and ruined by corrupt publications; for they will read. It is a most sacred duty we owe to the young and to future generations, to set them right in the formative period of life.

He presented the chains of our State organ, the ALABAMA BAPTIST. Other denominations work for and take their papers. Our people should be stimulated by this example. We must, to some extent, localize our influence and work. We must work for Alabama in almost everything. He was born in Alabama and feels that he must, to a great extent, live for Alabama, especially Alabama Baptists, for theirs is the cause of truth. Our paper was first to be a necessity. It has outlived its position. It is one of the living enterprises of our denomination, and deserves the kind feelings and the patronage of all Alabama Baptists. It is bringing the brethren of different sections and all parts of our noble State nearer and nearer together. It is a pleasant and welcome weekly visitor to many. It brings tidings from our brethren all over the State, telling what they are doing, and keeping us in remembrance of each other. It is a weekly letter. All should have it. All should read it. Our children should have it. It more than pays for itself.

The Convention then adjourned, to meet with Canaan church in July.

A. J. W. Waldrop, Mod.

J. H. WEATHERLY, Secy.

Heavenly Dew.—No. 1.

Is cotton King? Well we need not discuss this question just now, though we fear there are too many people who would be more interested in such a discussion, than they will be in what we are going to say in this article. But whether cotton is King or not, it is certainly one of the most important products of our section of country, if not of the world.

We suppose that the world might manage to exist, and the human race might make shift to get somehow, if the production of cotton were absolutely to cease from this moment. But no one could do so. We have an adequate conception of the inconvenience, the loss of health, and even of life, the disasters—moral, social and financial, even religious—which would result from such an event.

True, cotton is not an article of food. In fact, it sometimes inflicts serious damage upon our people by occupying land that ought to be sown or planted in food crops. But then cotton clothes the world. Its cheapness, warmth and durability, make it the poor man's friend.

Now it is one of the peculiarities of cotton, that its successful culture requires a climate where dews are frequent and heavy during a considerable portion of the year. The land may be rich; the culture careful and skillful; the rains abundant,—in short, all other requisitions may be met, yet if the climate and lo-

cal are such as to exclude the presence of frequent and heavy dews, the culture of cotton will scarcely be remunerative. Dew is the quiet, silent—often unrecognized—friend of the great Cotton Belt, and thus of the clothes-wearing world. We all know the importance of rain. In the Episcopal Prayer-book there are forms of prayer, and of thanksgiving to God for rain, as well as for sunshine. But who ever thought of making a form of prayer for dew? And yet dew clothes the world.

Now we are not writing an article for the agricultural column; but we have been led into this train of thought, because it seems to us to afford an illustration of the state of mind which characterizes the great body of professing Christians. We are not framing a bill of indictment now against our brethren of other denominations, nor of our own; for we are sadly aware that the present writer must needs plead guilty of sharing this state of mind in common with his brethren.

We feel that we have, all our life been neglecting the dew-drops of grace; and we feel sure that our religious life has suffered from it.

We are far from willing to see less attention given to the great landmarks of Christian doctrine; for without these we are convinced that there would be little or nothing of solid Christian experience in the world. But then all the trees in a forest, or in a field, cannot be landmarks. There is much valuable timber to say nothing of many a beautiful shade-tree—which is so located that it will not serve any such purpose.

The regular, earnest, faithful preaching of the great "Doctrines of Grace" is not to be neglected. It is the God-appointed means of saving souls; and God forbid that we should depreciate it. Such preaching constitutes the great food-producing and food-distributing agency of the church. Without it the churches cannot live. We may as well expect to raise grain without showers, as to have a genuine Christian experience without such preaching. On this view we are all so generally agreed, that we need scarcely add further upon it here.

But there are quiet, silent spiritual influences which are essential to the decent and comfortable clothing of the Christian, and which are so unobtrusive, so gradual, so soothing in their operation, and in their effect, as to be liable to be overlooked, underrated, or even utterly ignored. They are dew-drops of grace.

It may be assumed that most professing Christians do something in the way of private reading of the Bible. There is no great and visible sensation to be produced perhaps, in the quiet and private reading of a few verses, or a few chapters of God's word. But, my brother! if you will do this in a proper spirit, and with regularity through the week, you will go to church on Sunday better clothed than if you had on the finest broad-cloth that ever came from A. T. Stewart's. John Bunyan was not preached to while he was spending his thirteen years in Bedford jail; but he had the Bible and the Pilgrim's Progress which makes critics praise, and sinners tremble; and saints rejoice, shows what the dews of God's grace can do. Brother! sister! when you read your Bible, do you read it with the view and the desire to be come holy? "Sanctify them through truth; thy word is truth," were the words of him who prayed for you, and who died for you. Do try to think of this when next you spend an hour, or a half-hour, alone with your Bible, and God grant that the thought may do you good. Read that you may become better, holier, stronger for Christ. It is important that you should read the Bible for religious information; but it is still more important that you should read it for religious strength.

When you read a letter from a highly-prized friend, you know that it produces within you a feeling of nearness to that friend. One of the loveliest women in my church left us some years ago, took a letter of dismission, and is now residing in England. Some time ago she wrote a kind Christian letter to her late pastor; and the three thousand miles of ocean rolling between us seemed sensibly to diminish, as we read her words of affectionate encouragement. And as we read the words of our Lord as recorded in the 14th and 17th chapters of John's Gospel, shall they not draw us nearer to him and to heaven? God grant it!

J. C. HINES.

Greenville, S. C.

A Book of Passing Thoughts.

CHAPTER III.

A BUNDLE OF PROVOKING LETTERS.—LETTRE NO. 1.

To my dear sister Sampson: It is with unfeigned love and the sincerest intentions that I address myself to the unwelcome and very delicate task of saying something to you which ought to have been said a long time ago. And I shall be just as gentle and loving as I possibly can lest you should regard something I should

say as too harsh and you should send that poor deluded alms-husband of yours to me with a short gun in his hand to make me take it all back. Now my sister should I say anything you should not happen to like, just consider it as "swallowed" without sending your "old man" to see me for that's what I'll do as soon as I see him coming. But what I have to say is this; you have so conducted yourself that public sentiment is against you. This sentiment is very strong against you. Indeed some of the most influential members and our pastor held a caucus meeting to come to some understanding about a plan to get you out of our church; but they didn't do it. It was right funny; the pastor said that the Scriptures condemn fathers and disturbers of the peace in the strongest terms but that it was not *Baptist* usage to exclude sisters for that misdemeanor. A brother Deacon held that you were already out of the fellowship of the church and all they had to do was to strike your name off the church roll. Another brother held that if we turned you out for back biting and tattling we would have to turn out all our sisters except the wives and daughters of us who were present. (Present company had to be excepted of course.) And I told them it wouldn't do to turn out so many of our dear sisters, as it was evident we would have to do if we commenced such an innovation; and as you were the leading gossip in our church I would write you a letter and see if I could not persuade you out of it. Now my sister I can't believe that you intend to do as much mischief as you do. Only think of it. You called on sister Jones the next week after she moved into our village, the very day she was having a general cleaning up, and went off and told that you never saw such a house, nor children in such a plight and all that kind of stuff and kept other ladies from visiting for several months. But eventually good sister Haygood broke through the ostracizing sentiment which you had built up like a brick wall around her house and others followed her, and they all say that you have done sister Jones great injustice and that she is a great deal nicer house-keeper than you are. You heard Joe Smith say in a familiar way if Henry Umstead didn't quit riding out Miss Ellen Lovelace's was going to shoot him with pest and you went and told Henry to be his guard for you overheard Joe say that he was going to shoot him; which was a very serious matter, for between those two young friends which resulted in a difficulty between them in which Joe was made a cripple for life and Henry had to leave his native State and doesn't dare to come to see his grief-stricken family. Now all this trouble and suffering you caused just by indulging that unaccountable passion of yours to make enemies of friends. And there have been several rumors out on some of the best young ladies in our town, and they have all been traced back to you as their authors. If we may judge, the fertility of your imaginative powers by these rumors there is no doubt if you would turn your attention to novel writing you would soon become a celebrated authoress of "Dime Novels."

And more still you visited our pastor's family Monday after he preached that celebrated sermon and found him stretched out on the lounge resting and went off and told that he was the laziest man in the world—that you invariably found him lying down or reading or writing—that he does not help his poor wife at all—that he was too lazy to draw a fresh bucket of water even when company came in very thirsty; and now a number of members say that they do not intend to pay their subscriptions. They say they had rather hear him preach than any of the eleven pastors who preceded him; (and who have been driven by you) but they are not willing to sustain even a preacher in idleness. Now I heard you tell our beloved pastor there in the church that that was the best sermon you ever heard and that he must excuse you for shouting for joy just couldn't help it. And he told you he was glad the sermon did you good for he had worked almost day and night through the previous week and he felt well repaid since one person enjoyed it so much.

And now you have paid him back for that good sermon which made you shout (that however is no evidence of a good sermon for you sometimes shout under a sermon describing the charms of this world) by cutting off \$75. of his salary and prejudicing the minds of weak-minded sinners against him. Really my sister I think that our church would have been better off if you had been turned out ten years ago but since it is contrary to Baptist usage to discipline sisters for such offences I will just do better in the future I will use all my influence to get you reinstated into the Christian fellowship of our church.

Heaven bless you my dear dear sister. And help you to do better.

NON DE PLUME.

Some of the clergymen of Cincinnati made an attack on the Sunday opening of the Zoological Garden. The directors passed a resolution instantly to issue annual passes to clergy.

The Italian Government is displaying much energy in excavating for antiquities in every part of the Kingdom where a probability exists of finding any. Reports of researches and of discoveries are sent every month to the Director-General of the Italian museums.

The wares of the candidate are often past finding out. The Toccoa (Ga.) Herald says: "It is said one of our convention delegates elected hood twenty acres of cotton while engaged in the canvass. His plan was never to call a man from his work to talk about elections (constitutional conventions), but to go right into the field, ask for a hog, and go to work."

Near the cemetery of Pere-la-Chaise, Paris, is a slaughterhouse. One of the butchers, who had strayed into the cemetery, was seen standing before the tomb of Abbad and Teloise. Suddenly clasping his blood stained hands, and bursting into tears, he exclaimed, "Ah, love! love!" and then, wiping his eyes, returned to do more butchering.

Tipolito P. A. Scallor, born in Brazil, returned to this country after an absence of fifteen years. With little delay he went to the Chief of the Police department and confessed himself guilty of murders that are still fresh in the memories of middle-aged persons in Rio. He said: "In hope that my crimes may be justly punished on earth and forgiven in heaven, I confess."

Almost sweet is unsavory, almost hot is lukewarm. (Almost a Christian is like Micah, who thought himself religious because he had gotten a priest into his house. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, who brought a part but left a part behind. Almost a Christian is like Bilisani, who polluted the sacrifices like the fig-tree which deceived Christ with leaves; like the virgins, who ended up without oil; like the willing unwilling, who said he would come, and would not.—Henry Smith.)

"Kiss me, George," she said, and, chained to the rest of the gang as he was, George managed to kiss the girl. The other prisoners looked on in envy and disapproval, looking on indifferently. But how much more the prisoners would have envied that kiss, and how sternly would the officers have prohibited it, had they known that between those coral lips there was a small key, fitting the steel bracelets on George's wrist. Precisely how he put to practical use that farewell kiss is not known, but he did unlock his bonds, and, although the train was going at a very rapid rate, conveying him from Springfield, Ill., to the State prison, he hopped through a window and escaped.

Grand College has educated 1,300 boys, and expended \$2,500,000 on them. Cornell University sold \$70,000 worth of its Western lands during the past year. "Etiquette" a specialty of this college, say the managers of Dean College, Birmingham. The average age of the Dartmouth Seniors is twenty-two and a half. The most spent by any man in the course is \$2,000, the smallest \$975, and the average \$1,730. Madison University, Hamilton, has a debt of \$408,000. The late Donald Ross of Montreal bequeathed to the Trafalgar Institute of that city nearly \$500,000. Dr. E. H. Smith of Brooklyn has given to the University of Virginia a full equipment for a gymnasium. A large boulder has been placed on the campus of Asbury University, Greenville, Indiana, on which will be inscribed the motto of the Class of '77. The will of the late William Palm bequeaths \$100,000 to Washington University, St. Louis. John B. Trever has given \$500 to secure a course of lectures before the students of Rochester Theological Seminary by the Rev. Joseph Cook. The new regulation of the Harvard faculty in regard to voluntary attendance provides that all who have seventy per cent or about the annual scale for their junior year shall have the privilege of voluntary attendance at recitations.

Southern Baptist Theological Seminary.

Professors Boyce, Broadus, Whitfill and Toy, and Rev. R. H. Kerfoot will aid in the instruction.

The next session will open in LOUISVILLE, KY., Sept. 1st, 1877.

Students not wishing to pursue Greek and Hebrew, may attend the theological course without these languages. Tuition and lodging free. Students desiring pecuniary aid are invited to correspond with Rev. A. B. Reade, Secy., New York City, 401 July 26th, at Greenville, S. C., from then till August 11th, after which at Louisville, Ky., stating their cases fully. Students are particularly requested to be in Louisville by August 31st.

For Catalogues and other information, apply to the undersigned.

C. H. TOY.

Norfolk, Va.

FOR SALE.

300 lbs. of Turnip Seed, growth of this season, by David Landreth and Sons, Flat Dutch, Purple Top, Scarlet Top, Amber Globe and Red Ball, at 20 cts. per bushel. Can be sent by mail or express in cloth bags.

I keep Lord's Lamb's, Tobacco, Cigars, Candles, Soap, Sponges, Pepper, Spice, best of Peppermint, and many other articles. Buy Bags, Wads, Waxes, old Brass, Copper, and Tallow; also Fur from Nov. 1st to April 1st. Send 10 cts. for seed and untested Bird Traps of the growing crop.

Cash orders promptly attended to, and cash value promptly returned on receipt of all goods shipped to me.

BERTRAND ZACHERY.

July 12th Opelika, Lee Co., Ala.

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AND SAVE ONE THIRD THE COST OF PAINTING AND GETTING IN A MUCH NICEER WORK.

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