

ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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RULES.

THE ALABAMA BAPTIST is sent to subscribers until an explicit order is received by the publishers for its discontinuance, and payment for arrearages are made.

CHANGES—Over 100 words in length are charged for at the rate of a cent a word. Remember that when you send one for publication, you send the words and send the money with the notice.

ANONYMOUS COMMUNICATIONS—Will always find their way to the printer. The name of the author should be sent to the editor's eye.

TO CORRESPONDENTS—Do not use abbreviations; be extra careful in writing proper names; write with ink on one side of the paper; do not write copy intended for the editor, and business items on the same sheet. Leave off personalities; condense.

CHANGES IN POST OFFICE—When writing to have your paper changed, please state the post office at which you receive the paper, as well as the one to which you wish it changed.

STATEMENTS—Will be sent to each subscriber when in arrears. This is Business, and reasonable people will not object to it.

REMITTANCES—Should be made by Postal or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

ADVERTISEMENTS—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the 20,000 white Baptists.

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Notwithstanding the Seventh Day people, it is beyond controversy that our law makers must require the observance of one certain day in seven as a day of rest. It is equally clear to thoughtful people that the day selected must be observed by all alike. Because if each individual should select his own day of rest, there would be endless clash and confusion. While some people, on their chosen day, would be trying to worship God in the peace and quietude of the sanctuary, the carpenter and the brick-

layer would be hammering and clanging their hammers and the ring of the trowel. The employer would have one day and the employe another. The banker would take Thursday and the merchant Friday, and thus for two days they two could transact no business together. The farmer would carry his produce to market, only to find that the buyers were taking their rest, and he must lose one day. The judge would name one day for the trial of a case in court, but some of the lawyers and witnesses and jurors would object to it because it was their day of rest; and others would object to the day following because it was their day, and so on, and the case would hardly be tried. Thus in allowing everyone to follow his own notions in regard to a day of rest, it might easily be that little would be done and few would be satisfied.

A church in Pennsylvania ordained to the ministry a man whose past life had been, it appears, rather bad. The Examiner criticised the act of the church. Reply was made that if the man was converted, the church had nothing to do with his past record; to which that paper responds as follows:

It is a view quite common among Baptists, but one that seems to us erroneous, as comes to the Scriptures and to a prudent administration of a church of Christ. The first qualification of a minister is thus stated by the Apostle Paul: "The bishop therefore must be without reproach." Moreover he must have a good testimony from them that are without." There is no question that the blood of Jesus Christ will cleanse from all sin the vilest of mankind; the thief, the drunkard, the adulterer, the murderer may believe in Christ and be saved. But a man with a bad past, while he should be received without question into the church on due evidence of regeneration, should not be ordained to the ministry. A minister of Christ should be a man of spotless reputation. If he is a man the recollection of whose past life will cloud his ministry, whose influence for good will always be impaired in the community by the knowledge of what he has been and done, it is not wise to ordain him. Not only is it not wise, but it is distinctly forbidden to do so by the Word of God. The question is not one of charity towards the erring, but of obedience to God, and before such an issue no Baptist should hesitate as to his choice.

Divine things are known to be divine because humanity is endowed with the gift of direct vision into divinity.—Jonathan Edwards.

Forty Odd Years in China.

For the Alabama Baptist.

By Mr. C. W. BOND.

Troublesome Times.

Our missionary work, though not mentioned in the previous chapter, was on our return from America resumed and continued at Shanghai, much the same as formerly, for more than three years.

Mr. Crawford and teacher, Wong Ping San, preached regularly at the Sung Way Dong, the general mission chapel, and also at the Nay Way Dong, our own rented hall. To this latter place I accompanied them twice each week. After the services were over we spent the remainder of the day talking to persons of the congregation, and others who dropped in, individually—a very needful and efficient mode of laboring among the heathen. In addition to this place, Mr. C. visited another in the northern part of the city for my special use. Here I opened a girls' school and held regular meetings for women. Though the minds of all were much disturbed by wars and rumors of wars, our labors during these years were not without visible fruit. A few from time to time were added to the church.

Among these were a Dutchman named DeGree, a grocery keeper living in the French settlement, and his Chinese wife. Through the influence of Mr. Kloppers, a Dutch missionary previously baptized by Mr. C., Mr. DeGree was led to repentance and conversion. In consequence he decided to reform his life and unite with our Baptist church. For some time he had been living with a Chinese woman in an irregular manner, but was now anxious for her to become both a Christian and his lawful wife. Calling upon us one day he told us his wishes and asked me if I would give the woman religious instruction. This I, of course, cordially agreed to do. He could not speak Chinese; she could not speak Dutch; so they conversed with each other in the jargon called "pidgin English." Soon after this the woman came to our house dressed in foreign costume. After a few remarks on ordinary topics she said: "I no savvy (understand) English—God. DeGree no let me chin chin (worship) China joss (idols), so I think (think) I pose I make die, where I go? No can go to top-side (hall)." Meaning that having no religion to take her to the one place or the other, after death her soul would be a homeless wanderer. She was a young woman of good mind, and after much careful instruction and prayer, she professed conversion. The two were finally married and baptized. They became regular attendants at Sabbath services and seemed to live Christian lives to the best of their knowledge and opportunities.

Though none were gathered into the church from my women's meetings, yet two I trust were garnered in heaven. On Wednesday and Sunday afternoon I visited this place, examined the school, and held service for the women, which the school girls also attended. One day after services were over a handsome woman, Mrs. Dzung, came down stairs and said, in a light, derisive tone, "Preach some to me, I was not ready to come down sooner; now I wish to see how you do it." "No," I replied, "I never teach the gospel for people's amusement. The words contained in this precious book are for our salvation, not for merry-making. Do you know that your soul immortal, and that without the Saviour offered in this gospel you can never enjoy happiness." Finding she gave close attention, I had a long talk with her, and from that time she became a regular attendant at the meetings, her interest constantly increasing. She asked many serious questions and learned to pray. After some months she removed to another part of the city and I could hear nothing of her new home. One day Mr. Wong Ping San came to me saying that Mrs. Dzung was very ill and wished to see me. Finding herself very low of consumption, she thought of her Christian friends, and sent begging Wong's permission to come and die at his house. On entering her room I found her, pale, thin, the wreck of her former self, crouching on the bed. She reached both hands towards me, exclaiming: "Oh, I am glad to see you; I am afraid to die; Jesus has saved me." She spoke with difficulty, but I talked long with her, greatly rejoicing over this soul saved. A day or two after she requested Mrs. Wong to put on her burial clothes and, as is the Chinese custom, remove her from the bed to a stretcher, assuring all her friends that she was going to be with Jesus, and asking them not to weep or to perform any idolatrous ceremonies for her. She died a few hours after.

The other was a man. Among those who regularly attended my meetings was a middle aged woman whose name I do not remember. She listened attentively and often asked explanations of what she did not understand, seeming to try to remember all she heard. One day I noticed as she came in that she made signs to a man to go into

delighted in talking of God's goodness to him.

It was always helpful to me to sit his house where he and his lovely wife seemed always glad to have me come. I feel his empty seat yet.

Over there is the seat that used to be occupied by

MRS. A. R. KENDALL.

She was not so free to talk of her religious life, but her presence always helped me. She was generally at Sunday-school, and although she belonged to no particular class, she would become perfectly absorbed in some class near which she usually sat. The first ministry I performed in my pastorate here was to visit her when many thought she was soon to pass away, but she regained her health, and during our five years acquaintance she was a regular and helpful attendant upon my preaching; and just as my pastorate closed, late in the afternoon of Nov. 30th, as the sun was sinking, I stood at her grave and prayed. My remarks as pastor began with a prayer at her bedside and closed with a prayer at her grave. Her empty seat I have not forgotten.

The last seat to be left empty by death in our church was that of

MRS. AMANDA JONES SALTER.

She was true and faithful; a friend to her pastor and loyal to her church, and better still, devoted to her Saviour. For a long time before her death she was deprived of the pleasure of attending church. She was fully resigned in all her suffering. She was a meek, patient, earnest Christian woman. I miss her. The sorrowing husband and children have the sympathy of the entire community. May we all imitate all the good we saw in these our fellow Christians.

JNO. W. STEWART.

Evergreen.

For the Alabama Baptist.

Religious Statistics of the United States.

WM. D. GAY.

I think most of your readers will be surprised at the figures given by Dr. J. H. Hoadley, of New York, in the Homiletic Review for this month.

(1.) America being a free country, more people than any other nation.

We are surprised to learn there are 143 different ones, of which 130 are Christian. In addition to these there are 150 different congregations that can agree with none of these sects; 6 kinds of Adventists; 12 kinds of Presbyterians; 13 kinds of Baptists; 16 kinds of Lutherans; 17 kinds of Methodists, while the Catholics are divided into 6 or 7 different kinds.

(2.) The number of adherents to the churches in the 62,000,000 population is surprising. Counting out the Jews and other non-Christians, there are but 5,000,000 irreligious persons, and we have no warrant for believing they are atheists.

The census states there are 111,026 ministers and priests; 165,297 church organizations; 142,000 buildings used for religious purposes. There are 14,180,000 professed Christians among Protestants. The Roman Catholics have 6,257,871 communicants in a population of 7,362,000, while the Protestant population is 49,630,000; a large portion of the excess consisting of refugees from the surrounding cities and towns. About twenty thousand of them were Nankin people who, seven years previously, had fled to Suchoe before the rebels, and now on its capture, and natives contributed largely for the relief of the sufferers. Bamboo sheds were built to shelter them, but these were utterly inadequate to the demand and thousands perished from exposure to the heavy rains in this low, malarial region. Their miseries were beyond expression or power of relief, and they died like sheep. The necessities of life became exorbitantly high, and some of them were difficult to obtain at any price. During the sickly seasons of these years the cholera carried off its victims by the tens of thousands. Many coffins were placed in the open fields and on the roadsides, while hundreds of the victims who could not afford even this covering were cast out and devoured by gangs of hungry dogs. This daily familiarity with the dying and the dead was harrowing in the extreme.

(Concluded next week.)

For the Alabama Baptist.

Empty Seats.

I am not pastor of the church here now, but every time I drop in on Sundays I see (and feel, too) three empty seats. One used to be occupied by

MRS. PHILIP BURT.

He was an old man with a rough exterior, but with a character all of strong and true. He was always in his place, and never failed to help the preacher with his presence. He would pray in public when called on, but he seldom sang unless one of the old hymns chanced to be selected; then he seemed to go back in his thoughts, and with a youthful spirit rise in fervent devotion to God. He was ever ready to welcome his pastor to his home, and

For the Alabama Baptist.

Letter from Europe.—No. 3.

In my references to Bunyan and Howard, in a previous letter, I failed to call attention to a very important historical fact which came under my observation respecting that part of England from which these men came.

Bedford county has played a conspicuous part in the revolution of the later civilization of the globe. Howard led in prison reform and led in motion a revolution which has affected the civilization of the world. John Bunyan gave an impetus to liberty of conscience which has gone far toward impairing the claims of the divine right of kings, to say nothing of what he has accomplished for religious liberty.

When the Bedford persecution has contributed to the larger liberty which it now enjoys.

Besides these worthies, the Puritan fathers of New England came from this same region of Britain—a small territory, and yet the influences which sprang from it have been most potent in the uplift of humanity during the later centuries. These historical facts interested me, and I thought them worthy of record in this connection.

Passing over from Britain to Belgium via Dover, the student of history can not fail to remember that Dover marks the spot of the landing of the Romans when they first invaded Britain in 55 B. C. From Dover the outline of the French coast (ancient Gaul) is barely visible. When Caesar came to the strait his army was inactive for a period, and as he peered through the proverbial mists and fogs which hang over the strait, he saw a lantern in the distance. He finally resolved on taking his forces across to see what he could. In rude flats he made his way across this boisterous body of water. He was met by the robust Britons more nearly naked than clothed. These ancient Britons were savages of the fiercest type, and in physical strength out-matched the Romans, who prevailed by reason of skill and discipline. It was a hard and long struggle to bring the fierce Britons into subjection to the Roman eagles.

The Romans built towns and constructed military highways of interesting fact that many of the railway lines in England follow the ancient highways of the Romans. Regarded in the light of these ancient facts, travel in this part of Europe is very interesting.

It is amazing how ignorant are many well informed Europeans respecting their own country. As much illiteracy as we have in America, ours is undoubtedly in the lead in general intelligence.

The average American finds himself making constant comparisons between his own land and the old world. The American is not only an omnipresent element in Europe, he is a most arrogant element. He talks, and commands, and boasts as if he owned the universe and all the regions beyond! He is an inveterate boaster. On this side the Atlantic he tells how they do it in America; on the other side he is constantly boasting of "what I saw in Europe." There is no doubt that the American is leading the civilization of the world. The Anglo-Saxon blood in his veins and the showing seven times as many Protestants in this country as Romanists—which seven times are being taught to quake every time a Romanist is announced. During the ten years between 1880 and 1890, the population of the country increased 24.86 per cent., but the Christians increased 38 per cent. Protestants increased 42 per cent. Roman Catholics but 30 per cent. In New York City the Romanist own church property to the value of \$8,124,750; that owned by the Presbyterian church is \$9,354,000. These figures leave but two out of every three persons are not yet professed Christians.

We also see that substitutes for evangelical Christianity have proved failures. The Theosophical Society founded in 1875 has spread over 19 or 20 states, but after 19 years of existence it has only 695 members, and church property worth only \$600. The Unitarians were established under the most favorable circumstances over a hundred years ago, but they have only a trifling over 67,000 communicants, with church property valued at more than \$10,000,000. The society of Ethical Culture, after 18 years existence, has but 1,064 members, spread over 4 of the states.

C. The census shows the most encouraging and hopeful outlook in history. Aggressive, organized, active, the cause is going forward; adapting itself to the times, we have the most practical Christianity of all the ages.

NOTE.—The general impression has been that the Episcopalians had the most valuable church property in New York city, at least of the Protestant denominations; but it appears from the figures above given that the Presbyterians are ahead of even the Catholics.—EWS.

He who has not a clean heart cannot have a clear intellect.

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For the Alabama Baptist.

Four Reasons Why That at Death We Should Will a Part of Our Property to the Lord.

I may be in error, but it seems to me that of all denominations, the Baptist is farthest behind in this respect, the Catholics farthest ahead. Many of their members, ere the hand is palsied in death, sign their last will and testament donating all or a part of their possessions to a church already richly endowed. In a hundred ways I would not have Baptists imitate the members of the church of Rome, but in this one thing I would have them excel. All through life we should give to the gospel as the Lord has prospered us. But why should we at death make a special donation? They generally prove a curse to the heir. But to the church it does not. And when I say the church, I mean all its interests, schools, colleges, missions etc. Whether given in the right or the wrong spirit, money donated to church work can be blessed of God to the furtherance of the gospel. I believe it absolutely wrong for parents to leave much wealth to their children. The intention is to bestow a blessing, but in most instances it proves a curse. Wealth is the horse that many a boy rides down to the chambers of hell. Wealth buys that which satisfies the appetites and lusts of an effeminate, enervated youth. Leave the boy an educated mind, a good name, a sound body, a pure heart, and the example of a Christian father, and you have left him the only heritage that is worth leaving. Then let him tunnel the rest of his way. The elements of the father may be in him, but they can never be developed; his environment is not favorable to making men. Men do not grow at the wet end of a cigarette.

"They that will be rich fall into temptation and a snare, and many foolish and hurtful lusts, which drown men in destruction and perdition."

II. At death we should will to the church because—1. The interest becomes an actual income; and though dead we can still live and speak with trumpet tongue. The best banks are the hearts of Christian boys and girls. A hundred national banks may break; but the bank of heaven will last through eternity.

2. And then it will be an example to stimulate the others to donate to the church. He is not the greatest man who personally does much good; but he who stimulates a thousand men to do as he has done is a benefactor to the race. Ye men who like to lead, here is an opportunity to lead from generation to generation in a work that is almost divine. This is a day of splendid monuments, both national and individual—monuments of brass and monuments of marble. But the mightiest monument of any individual or republic is not the sculptured pile that covers the dead, but it is an institution that covers the living; that lifts up man morally and physically and draws him nearer to God.

We should give when we die because we have given so little while living. Where is the man who has given even a tenth of his income to the Lord? Or who has given even as the Lord has prospered him? Now, if Jesus has forgiven our sins, and if with one stroke of the pen we can in some measure make amends for the neglect of past duty, should we not do it? There are men who have sufficient wealth to lay up to serve twelve generations; but the first one in whose care it is left will spend it all, and drink the dregs of sorrow in the spending.

JASPER. R. M. HUNTER.

THE London correspondent of the Standard, of Chicago, gives a most interesting description of the annual festival in celebration of the founding of Stockwell Orphanage by C. H. Spurgeon. In the new hall is an elaborate memorial of the great preacher, which was unveiled by his twin sons. The writer says: "It was very impressive to see three generations of the family which has produced so many preachers taking part in the proceedings. First, there was the venerable father of the most famous of them all—the Rev. John Spurgeon; next came his son, James Archer, and the twin sons of the late pastor, Charles and Thomas—whose children, the fourth generation, were at that moment speeding across the ocean with their mother, to make the family circle complete. Presiding over the opening ceremony, Great Grandfather Spurgeon, with tremulous voice, said he stood before the crowded assembly a living witness to the truth of God's word, and bore testimony to the Divine Father's goodness to him and his unto the third and fourth generation. Going back again yet another generation, he spoke of his father having been a good preacher in his day. He rejoiced that his son James, without whom Charles would not have carried on his great work, still remained to help forward the institution.

Hunger never finds any fault with the table-cloth.

For the Alabama Baptist.

Central Committee.

PRAYER CARD—AUGUST.

Home Board.—"Beginning at Jerusalem." Missionaries, 381; churches and stations, 1,239; baptisms, 4,470; Sunday-schools, 420; scholars and teachers, 19,381; churches constituted, 133; houses of worship built, 67. Receipts of Home Board, \$67,768.51.

Study Topics.—Relation between home and world evangelization. Co-operation of pastors with the work of the board. Home Missions and patriotism. Rome and the public school. Baptist strength in the South the measure of responsibility.

Quoting James.

Professor Phelps, of Andover, said a few years ago: "I was a missionary in Canton, my first and most important prayer every morning would be for Home Missions in America, for the sake of Canton. Five hundred years of time in the process of this world's salvation may depend upon the next twenty years of United States' history." Professor Hoppin, of Yale, says, "America christianized means the world christianized."

"A Christian should never be troubled because he is asked to give. If he cannot give, he may well be sorry; but if he does not wish to give, he ought to be more than sorry; he should be alarmed. Lack of money is by no means so serious as the lack of a generous disposition. A man often shuts the door in the face of his best friend when he shuts out an appeal to his benevolence."

The W. M. Society, Livingston, sends \$100 toward the expense fund. What apt scholars they are, and what a good teacher they have!

The Eufaula society leads off with \$40 for the convention. No wonder Bro. Bow spoke *con amore* of woman's work at the convention.

Bigbee Association contributes \$70.60 toward the debt.

Only two pledges made at the W. M. U. Alabama for the debt remain unpaid. That is possessing the sound moral principle which should always go with religion—making one slow to promise, but quick to fulfill. Let it all be paid this month, sisters.

Kentucky sisters report only \$75 remaining to be paid on their own contribution. Let us make fine returns this month—everybody sending a contribution.

Next week the Central Committee hopes to be able to give an accurate statement of the amount in hand, raised by the women of Alabama for the Foreign Mission debt, and as soon as the \$5,000 is raised, the list of contributors will appear in this column.

Gallion sisters send \$10 with the most beautiful words of cheer and appreciation of the work in hand. They say they "might have sent less, but by personal effort and sacrifice they doubled their contribution."

After the district meeting was protracted until Thursday, Aug. 9. During this time the church was greatly revived, and 26 members added. Twenty baptized, four by letter, one by restoration and one stated. Approved for baptism, 24. There were 25 male members, and a good portion heads of families. Bro. Glenn did all the preaching, which was twelve sermons, from Sunday until Friday night. From then until the meeting closed the pastor did the preaching.

Before Bro. Glenn left us he organized a Ladies' Aid association, which I think will be a great factor in developing the work of the church. Bro. Glenn is the very man to work in North and North-west Alabama. We have many preachers and churches that are lying dormant; but if the churches and pastors that are doing anything will stand by this dear brother, untold good will be accomplished. If, while Bro. Glenn is in this section of the state, every association would employ some energetic man as co-reporter we would soon be ten-fold stronger than we are to-day.

The time has come when this people must be developed by the Baptists, or some other denomination will capture them; but I think the time has come when the Baptists shall quit sitting down with their arms folded, boasting of "standing by the Bible," "we are the church that Christ set up while on earth," at the same time letting other people take the world out of our hands. The Lord help us to wake up and go to work as the people of God.

J. E. BARNARD.

Guin, Marion Co.

OUR BOARDS

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala.

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W. M. Harris, Greenville, Theo. Welch, T. L. Jones, G. W. Ellis, W. R. Davidson, Judge John Haralson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma, Ala.

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Howard College, East Lake, Ala.—A. W. McGaha, President.

OUR PAPERS

The Alabama Baptist, Montgomery, Ala.

READ CAREFULLY THE ARTICLE BY

Bro. Whittle giving reasons for patronizing Howard College, and call the attention of your neighbors to it.

NOW THAT GOOD CROPS OF COTTON

and corn are in sight, of course our subscribers who have been afraid to part with their money will send in and renew their subscriptions. Delays are dangerous, brethren.

AFTER A FEW WEEKS REST IN VIRGINIA

Dr. Averett is back and on the field hunting for girls for the Judson. He reports the prospects more flattering than for two years past.

THE TEXAS BAPTIST EDITORS HAVE

fallen out. Indeed it looks like a general falling out. The editors have gone to praying for one another and publishing their prayers in their respective papers.

CHURCH LETTERS TO ASSOCIATION

—We are prepared to supply them to clerks of churches at very small cost. Inclose five cents in postage stamps, and we will send by return mail three of the blank letters.

THE WESTERN RECORDER OBJECTS

to Sunday-schools observing Children's Day. It may have given a good reason for the objection, but we were not able to appreciate it.

NOTWITHSTANDING THE FACT THAT

we give the price at which we supply church letters to the associations, some brethren appear to think they are printed for free distribution.

EVERY WEEK, NO MATTER HOW THE

times are, we must settle with our employes. Reader, if you are behind with your subscription, can't you send us a part of it now?

AS INDICATED IN A PARAGRAPH

elsewhere, Prof. Giles will give increased attention to the teaching of English at Howard College during the coming year.

THE LOCAL NEWS COLUMNS OF THE

papers throughout the state tell us of the prospects of abundant crops. True there is the effect of drought or too much rain here and there, but the general promise is of full barns and storehouses.

THEY HAVE A LAW IN NEW YORK

to punish a would-be suicide with imprisonment. Bob Ingersoll, the leader of infidelity in this country, attacks the law, calls it barbarous, and commends suicide.

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A CHEERING LESSON FROM HISTORY

There is such a thing as being so environed and familiarized with current evil that we may lose sight of the fact that the world is growing better. But how a man with the broader view, knowing somewhat of the past as well as the present, can note the cheering inflection with which from century to century event pronounces itself, and still fall into distrust and disheartenment, we cannot understand.

And certainly no man with the Bible and human history before him, has a right so to narrow himself down in view and sympathies to current depravity as to put himself out of position and trim to detect the grand forward drift of events which is certified to not only by prophecy, but all history when it is read, as some one has said, "consecutively and integrally."

There is one advantage, certainly, in living so long after the erasing advent of Christ. There is hardly an aspect of human life, hardly a condition or relation of men, that, during these intervening centuries, has not had great and, indeed, pretty steady experience of betterment and enrichment. Take, for instance, the relation of father to child, once a relation of petty despotism, now, broadly speaking, a relation of helpfulness and affection. Or take the relation of husband and wife, once a bond of slavery, now a relation of equality before God, and more and more before the law.

The rising wave of Christian influence and civilization is seen also, in the case of certain unnatural vices, once reputable, now deemed damnable or unmentionable. Then think of the numberless other examples which so often have been summed up, and so readily suggest themselves. The gradual cessation of serfdom and slavery, the diminished frequency and barbarity of war, the increased humanity to prisoners, whether criminals or captives, the abandonment of torture as a means of eliciting testimony or dealing with heresy, the almost complete immunity from religious persecution, the marvelous multiplication of hospitals, asylums and retreats for the sick and for all sorts of sufferers, the improved means and methods of ministering to the sick, the merciful care bestowed upon the aged and helpless instead of burying them alive, the settling of disputes and differences by umpire, or by arbitration,—where would the mighty catalogue end?

Then each one of these classes is generic, and admits of manifold exposition and illustration. So, then, any one even moderately familiar with the facts can see that when they are all considered and combined they forge for us an argument of tremendous cogency, an unanswerable proof, indeed, of the forward drift of events, of a great and blessed evolution; of the unconquerable potency of the heaven divinely deposited in the measure of meal.

Thus we are enabled to climb up into the confidence that it is God's good purpose to have the whole world reached and leavened—"till the whole was leavened," is the language of the Master—and that this good purpose is being steadily accomplished. All society is getting more and more touched and wrought upon by the heavenly dynamic, as the meal gradually succumbs to the disturbing but transforming power of the yeast.

If any of our readers, especially our preachers, are growing doubtful or despondent about the future, or are tempted to think all is going to the bad, let them "think on these things." Let them remind themselves as Judson did, that success is as sure as the promises of God, and let them take a fresh view of the historic facts in the case as they are presented, for instance, in Uhlhorn's "Conflict of Christianity with Heathenism," or his "Christian Charity in the Ancient Church," in Brace's "Gesta Christi," or in Kid's new and striking book, "Social Evolution." The witness of history as thus recited is unanswerable and thoroughly reassuring. That there is "a power without us," as well as within us, that "makes for righteousness," is as necessary a conclusion from the known facts of the case, as is the law of gravity inevitably deducible from falling apples and waning moons.

Bro. GAY wrote us on Tuesday morning the following report of the tent meeting which he and Bro. Stewart are conducting at La Pine: We have received seven by letter and two on profession of faith. Cousin Jesse Dickson collected nearly three hundred dollars for a new church. A new organization is in sight, and our labor is, therefore, not in vain. An old gentleman came out yesterday morning. One by letter last night, making nine.

FIELD NOTES

The ladies of Jasper Baptist church tried to cool the people off and also raise a little money by an ice cream supper on Tuesday night. We hope they had great success.

Another Dickinson, brother J. A., a brother of A. J. and J. G., is likely to settle with the Gadsden people as pastor. We will welcome him. He comes of good stock.

Bro. Elliott reports a pleasant season at Mt. Gilead, Lowndes county, last meeting. Two were baptized who had been previously received, and one was received for baptism.

We have heard a rumor that Pastor French had been called to Albany, Ga. We can't believe that he would leave his beautiful mountain home in Talladega; he just fits the place, and the people love him. Alabama can't spare him.

The Talladega Mountain Home says: "Reva. J. M. Solley and S. A. Austin are conducting a meeting at Dry Valley church this week." Will Bro. Solley please tell us how he can do complete Baptist work in a dry valley?

Brother J. L. Lawless, pastor at Marion, had a flattering call to Austin, Texas; but he thought it not best to give up the best pastorate in the South for untried fields. Alabama retains one of its most godly pastors and consecrated workers.

Bro. Hobson will not return to the Seminary as he had expected to do, but will resume his previous pastorate at Woodlawn. Bro. H. has not been in good health for several months, and his physician advises against his return to the Seminary.

Rev. W. A. Whittle preached at Monteagle, Tenn., last Sunday night, and lectured there on the following Monday night. There were visitors there from New York to Texas, and we are sure that our brother made a good impression on his intelligent auditors.

Dr. Cleveland wrote recently that his church (Columbia) had given him a vacation, but he had worked so long and so continuously that he hardly knew how to stop. The Doctor is to be pitied. A man who doesn't know how to rest such days as these deserves all the commendations his friends can spare.

C. L. Matthews: I have just passed through a two days meeting at Pleasant Grove church, six miles north of Ozark, which resulted in eleven accessions, all by baptism. The church is in a very prosperous condition. I will be with White Rock church to-night and probably continue there two or three days.

Abbeville Times: Rev. H. C. Hurley will preach at the Baptist church Sunday and Sunday night. At the eleven o'clock service he will, by request, discuss the Baptist position of salvation as opposed to the Universalist theory. At night he will preach a sermon on some of the distinctive principles of the Baptist church.

Greensboro Beacon: Rev. A. R. Hardy filled his appointment at the Court House for the Baptists last Sunday, both morning and night. At the close of the night service he announced that the Baptists had come to our city to stay, and that work would soon begin for the erection of a church building. Preaching was announced for the second Sunday in September.

J. M. Smoke, Huckabee: We had a good meeting at Bethesda, Autauga county, commencing on Saturday before the fourth Sunday in July and continuing a week. Bro. J. M. McCord gave us a series of splendid sermons; the Lord gave power to his word; the church was greatly revived, and we had 18 accessions, 13 by baptism and 5 by letters. Let all the people praise the Lord.

D. G. Reed, Post Oak: I have just closed a meeting of ten days at Indian Creek church, Bullock county, in which the church was greatly revived and sinners converted. Seventeen were added to the church, sixteen by baptism and one restored. This church now numbers one hundred and two members, and is in a healthy condition. I was assisted in this meeting by brethren Young and Harrison, who did some good preaching. They are two young and growing preachers. May God in His infinite love continue to help this church and community.

B. H. Crumpton, Brewton: Prof. Sanders has determined to leave Brewton. No better man have I met than Bro. S. As a teacher I have heard no complaint against him from any quarter. He is a Baptist minister, and quite a help to any pastor. For this reason some objected to him, not desiring a preacher in the school room. I think he has been true to every

FIELD NOTES

truth while here, and he leaves with the confidence and love of all who know him well. We commend him to the confidence of those to whom he may go. I shall miss him very much.

G. E. Brewer, Alexander City: After the meeting at County Line, I assisted Bro. Jno. Conger in his meeting at Providence, Tallapoosa county. The meeting was good, and eight were baptized. Bro. Conger is a good man, and much loved by his people.—From that meeting I went to Hurtsboro, and though the intense heat, fodder pulling and other things were in the way, we had a good meeting. Six were baptized, and the church much revived. So far, hard as the year has been for money, my churches are fully up to former years in contributions.

B. Brooms, Indian Creek: Our meeting at Fairview, Bullock county, was good. We had a gratifying revival, and the church was considerably wrought up. There were three accessions by baptism. We expected something for the last two or three years spiritually, but on account of the political contest. The prospect now appears to be very favorable for the church to prosper. While the membership is small, there are among them a few faithful brethren and sisters who seem to be very earnest in prosecuting the great work for the Master.

J. D. Martin, pastor, Parkwood: Please announce that there will be conveyance at Parkwood on L. & N. R. R., two and a half miles west of Mars Hill church, on Tuesday, the 28th, for the convenience of those who will come to the Shelby Association by public conveyance.—The only train running north in daylight arrives at Parkwood at 11 a. m. The association meets at 10 a. m. on Wednesday, the 29th. There will be conveyance there on Wednesday at 11, but it will be best to come Tuesday. Anyone wishing to come at any other time will write me at Parkwood, Ala.

Prof. Giles, of Howard College, stopped in to see us on Monday. He has started on a campaign for the college in Southeast Alabama, in which we hope he will be very successful. We were much interested in learning from Prof. Giles that he has recently taken a course in English literature at the University, where he met professors from the State Universities and colleges North and South, who were there to reap the great advantages offered by that institution. The Professor will be better prepared than ever to instruct his classes in English when he meets them at the Howard.

Sidney Catts, Fort Deposit: Our meeting closed here yesterday with 21 additions; one of the candidates for baptism being 88 years old, and so feeble as to be baptized in a chair. Sixteen of the twenty-one who joined are adults and many are heads of families. Rejoice with us, Bro. J. H. Foster, jr., of East Lake, was with us and did the preaching. He has certainly won a loving place in the hearts of our people, and as he leaves may pray "God be with him till we meet again." His earnest and pointed preaching touched many and we look for them soon. Old Bethel is revived.

We met brother Jud. Dunaway in passing through Selma. It is refreshing to meet an enthusiastic brother. Jud. is absorbed in his work as pastor. He had twenty-two calls last fall. He had been determined not to preach in favor of missions and against certain sins, but he stood to his duty. His churches will all come up with their mission money this fall. Brother J. B. Small, from Carrollton, reports his work progressing in spite of hard times and politics. On a field where there is much hard work he is getting a living. He was on his way to help brother Dunaway at Fellowship.

Asbury Shell, Pigeon Creek: Our meeting begun at Sardis church on Saturday before the first Sunday in August. There was some trouble existing, but that was removed. The members had been praying; the Lord heard their prayers, and 16 converts were baptized. Their ages ranged from 13 years to 63; five were married men, seven were married women, and two boys and two girls. The church now numbers 136 members. Bro. Avant, the pastor, did all the preaching. He had to close the meeting on Thursday night to meet another engagement.—The young ladies have collected money and bought two large swinging lamps, and Sardis church is now well lighted, for which we give them praise.

Evergreen Star: Mr. W. A. Taliaferro contemplates educating himself for the ministry. With this end in view, he will enter Howard college at the opening of the fall term. In the undertaking Will Taliaferro will succeed. He is one of nature's noblemen. Truth, earnestness, fairness of decision and high character are stamped upon him in signs that are unmistakable, and he will as surely as time lasts make a name for himself. His friends are legion.—Rev. W. D. Hubbard will take a two week's vacation in a few days, and it is then thought a series of meetings will commence at the Baptist church.—Rev. J. W. Stewart occupied the Baptist pulpit last Sunday night, and, as is usual with him, preached a most excellent sermon.

A lady came into the book department and selected a small Bible, but did not take it with her. The second day after her daughter called and got it. The third day the husband called in the early business hour and cheerily asked for the Bible which his wife had bought. His manner showed that it was a pleasure to obey his wife's command. We suspected something, and asked him when did his wife speak to him about the Bible. Casting his eyes to the floor he tried to think. At last he said, "I think it was a day or two ago." Just as we thought. On the day of purchase the good wife told her husband to call and get that Bible, and it had taken him nearly three days to think of it. The moral is, if a wife wants a thing done she had better do it herself.

J. G. Lowrey, Clanton: Our meeting began last Sunday night, and has grown in interest from the first service. Large congregations gathered at each service to hear the story of Jesus and His love. The presence and power of the Spirit is manifest at each service. Christians are aroused and many have asked prayer for their loved ones and friends; while sinners are, in great numbers, asking the prayers of Christians. Bro. M. M. Wood, of Pratt City, is doing the preaching, and is at his best. He preaches the gospel in great power and simplicity and has won the hearts of our people.—The field here is white unto the harvest. I want to ask every Christian who reads these lines to join with us in earnest prayer for the salvation of these souls. So many of our people here have no hope in Jesus. Brethren, sisters, help us by your prayers to lead them to Christ. "Oh, that he would rend the heavens and come down, that the mountains might flow down at his presence!"

For the Alabama Baptist. Selma Association. The Selma association, which met with the church at Mount Willing, Lowndes county, on the 14th, was probably in many respects the best session of its history. Three new churches were received, and there were evidences of increasing life and vigor in most of the congregations represented. Bro. Ellis, of Orville, presided with ease, and showed how the president can add to the interest and facility with which the several subjects are treated. Dr. Eager, of Montgomery, was present and greatly delighted and edified the people by his presence and speeches. Also Bro. Harris, of Greenville.

For a long time the Selma has been the banner association of the state, and it is yet in its youth. It is noted for the fondness of its people for taking collections. The orphans were well remembered. After a most excellent, terse and full report from Bro. Hinson, a collection of about fifty dollars was taken, and the churches apportioned about three hundred to be raised during the year. A number of Sunday-schools assumed the clothing of as many orphan children. It is a question, however, whether this specializing in such matters is not fraught with danger.

The Mount Willing people entertained in royal style, and their guests were made to enjoy themselves to the full. It is indeed a delightful little village of large hearted people. A. J. D. We have other notes of the association which will be printed next week.—ALA. BAP.

For the Alabama Baptist. The Chataqua. Dear Baptist: This is my first opportunity to write after a seven-teen days attendance at Alabama's first Chataqua. The Methodists, I say it to their credit, took an active part in the exercises, but our Baptist people were in great part conspicuously absent. There were no lectures delivered that were superior to those of Baptists, however. From the great Chataqua platform issued rivers of wisdom, music and eloquence. It was a very great privilege to me to be there. The only criticism of the most attractive program was that it was "too fat." Let all patriotic Alabamians attend her great Chataqua next year. J. B. KILPATRICK, Wilsonville.

D. L. Moody makes this inquiry: "Suppose that a man should advertise to take photographs of the heart, would he have many customers?"

FIELD NOTES

For the Alabama Baptist. The People of Alabama Should Patronize Howard College. Because it has fifty years of glorious history behind it; Because of the army of noble men whom it has prepared for the high and responsible duties of life; Because of the excellent work it is now doing; Because all departments of the college are now manned by competent, cultivated Christian men; Because of the strong moral safeguard thrown around every mother's son who goes there; Because of the special care given to bodily health and physical culture; Because of the superior accommodations offered the students—the college seven buildings, five brick, two frame; Because it is a home institution; Because Howard offers more for the same money than any other college in Alabama; Because the present management is wise, conservative, and aggressive; Because money men in the state and throughout the nation are taking more interest in the college than ever before; Because in fifty years more Howard College will be regarded as one of the great institutions of America. W. A. WHITTLE.

For the Alabama Baptist. From Huntsville. Dear Baptist: Yesterday was another field day for us at the Dallas Avenue church. In the forenoon we had ordained as deacons brethren Frank Burnell and Joseph Atkins. Deacon R. E. Pettus made the presentation address, Rev. Oscar Haywood, of the First church, preached the ordination sermon, and Rev. J. L. Thompson, of Gurleys, delivered the charge. The ordination was before a large audience, and was very solemn and impressive. Brother Thompson preached us a good gospel sermon at night. Our pastor, Rev. A. G. Moseley, joined by letter at the night service. As soon as arrangements can be made the church will call for Bro. Moseley's ordination. We hope on that occasion to have our worthy secretary of the state board, as he kindly claims brother M. as one of his boys.

Our revival meeting begins next Sunday. Brother A. E. Burns, of Tusculum, will conduct it with our pastor. As the secretary of the state board has not sent us his check for a thousand dollars for the West Huntsville cause, we have decided to give him further time, and will get a deed for a lot out there to-day upon which to erect another Baptist chapel. The bill for the lumber has already been put in and we hope ere long the songs of Zion will be sung in the Whitman Memorial in West Huntsville.

The corner stone of the First Baptist church was laid here last week with most inspiring and impressive ceremony. This building will be an ornament to the city and denomination when complete. R. E. PERRYSS. P. S. You publish in the Banner that our association, Liberty, will meet at Round Island church, Madison county, but it should be Limestone county. Get off the train at Athens, on L. & N. road.

Trip Notes. In July I spent a Sunday with pastor Lowrey at Mulberry church, in Chilton county. It is eight miles from the railroad and in a good farming community. It is one of the best neighborhoods in the state. They have a good church and one of the best pastors in Alabama. Besides being a good preacher, Bro. Lowrey is a good all round man, fully alive to all the enterprises of the denomination. There is no reason why this church should not support a pastor for all its time, but they are content with monthly services. With the splendid crop they have this year, they ought to turn over a new leaf this fall.

At McKinley, a pastorless church in Marengo county, I spent the 5th Sunday with preachers Caine, Cabaniss, Johnson and Roden. We had a good meeting. This is a fine old community, and they gave us a royal welcome. Politics was all the talk, and interfered some, but the meeting was a success in spite of this.

OUR VACATION. The Board insisted that I go away and rest. After the McKinley meeting I undertook to do what the Board instructed me to do. I didn't go to Monteale, Monte Sano, or any of the watering places where the weary ones rest, but I struck a bee-line for my wife's house at Marion. I have enjoyed my stay at home, have rested some, but it is a new experience. I would have to get used to it before I would know how to spend a vacation in the most approved style. I have sent out many letters and hundreds of circulars, and now I am just ready to wind up and go into the campaign of the associations. Brethren have volunteered to help me in the canvass of the associations. The Lord helping, we will make the campaign a success. W. B. C.

From Dr. Taylor. Alabama Baptist: In the Foreign Mission rooms to-day I saw that Bro. Robertson had labored through two columns and a half in your issue of the 16th to try to gather up the fragments of his nut which was cracked some two months ago. I have not time to wade through his verbiage, and shall not undertake the job till I get home. Then we shall see what we shall see. We are having a pleasant season of rest here; will go into Henry county in a few days. Love to the brotherhood. J. J. TAYLOR, Richmond, Va., pro. tem.

FIELD NOTES

For the Alabama Baptist. Program. Of fifth Sunday meeting of Columbia Association to convene with Ashford Baptist church on Friday, Sept. 28. 1. How best to train young Christians. Rev. S. A. Savell. 2. Ought Christian parents or teachers encourage dancing in their children or pupils? Rev. L. M. Bradley. 3. The importance of individual work in leading souls to Christ. Dr. W. C. Cleveland. The influence of non-going church members and of those who go. Rev. W. M. Butt. R. B. STAPLETON, M. D., J. J. WHITE, A. P. STUART, Committee.

For the Alabama Baptist. Double Thanks. Let a brother from another state thank brother French for his strong paper on the preacher and politics, and also brother Eager for his honest words for honest elections. If the preachers of Alabama will follow the example of these two brethren, a great reformation will follow their following. We cannot shirk our duty in this matter and be guiltless before God. While it is time for God to work, it is time for us to work, too, and God will work through us. J. B. GAMBRELL, Macon, Ga.

Publisher's Announcement. The American Baptist Publication Society is making a grand clearance sale of one hundred thousand volumes of Sunday-school books. These are not second-hand or shop worn books, and are substantially bound. The sale is made with the view of modernizing later editions of their older publications. This is a rare chance for Sunday-schools to replenish their library, or secure reward books at absolutely less than cost. Think of securing books that sell for \$1.00, \$1.25 and \$1.50 for only 25 cents. This is what the Society is offering. Write for particulars at once if you want a share in this big offer. C. H. BANES, Sec., 1420 Chestnut St., Philadelphia.

To the Young Preachers. The Board will assist in the education of ministerial students at the Howard College and the Seminary as far as its means will allow. The churches making contributions for this purpose expect the Board to be careful in the appropriation of the funds. We shall expect every beneficiary to make formal application by September 17th. Last year many went on to the college before they were accepted by the Board. The Board will not become responsible this year for any who do not make application in the regular way at the appointed time. The Board expects every applicant to pay his own expenses, as far as he can. Besides this, the beneficiary must be approved by his church in conference and recommended to the Board, and the association or its executive committee must endorse him and promise to aid in his education. On the 17th all the applications will be passed upon by the executive committee of the Board in Montgomery. W. B. CRUMPTON, Cor. Sec'y.

SECULAR NOTES. Crop prospects good in Tusculoo county. The cotton crop about Abbeville is quite promising. Up to the 16th rain was much needed in Blount county. Dry, hot weather in Hale caused sandy land cotton to rust and drop bolls. Some Bullock county farmers say the rains have caused the cotton bolls to rot. The great strikes of railroad men and coal miners, in which so much has been lost, are practically ended. One dollar bills raised to ten have been in circulation for a while in Barbour and some other counties. Congress passed bills which open the way for the territories of Utah, New Mexico and Arizona to become states. Congress has authorized the construction of a wagon and foot bridge across the Chattahoochee river at Columbia, Henry county. The Clanton View complains that whisky is made in Chilton county in violation of law and drank to excess in violation of good order. There is war between China and Japan in regard to Corea, and there is danger that England and Russia may become involved on account of it. The House finally accepted the tariff bill as modified by the Senate, and it went to the president for his signature. He had not signed it at last reports. Selma received its first bale of new cotton on the 9th and Montgomery got the first on the 11th. That at Selma brought 9 cents, while Montgomery gave only 7.

The Christian World has this item: "It is stated that the Roman Catholic Bishop in Syria has pronounced a curse upon all who read or receive the sermons of the late Charles Spurgeon. So great is the hatred they entertain toward his excellent evangelical discourses that they have burned all the copies they could find."

Do you have headache, dizziness, drowsiness, loss of appetite and other symptoms of biliousness? Hood's Sarsaparilla will cure you.

Learning Power

ABSOLUTELY PURE

Fireproof Reading for All the Family.

The Brightest Gift.

One day, when the studies were over, the school-master took from his desk an old-looking book with pictures of birds painted upon it. He called the boys to his desk and told them that he had bought each of them a little present. Then, while they stood around, he drew out of it some pretty white and pink shells and some pretty toys, which he gave to them with kind and pleasant words.

But the most lovely thing of all was a little statue of an angel. She stood with her small white hands folded over her breast, and her face uplifted, and appeared so fair and so pure that the children gazed at her with eyes full of joy. They had never seen anything like it.

"This little angel is too lovely to be given to any child who is not good and true of heart. But the one who brings me to-morrow the brightest thing on earth shall have the angel for his own."

The children looked at each other, not sure that they understood the master. But he said no more, and they went home.

The next day, after the lessons were finished, the children gathered around the master to show him what they had brought. Some had picked up sparkling stones by the roadside; one had polished a small piece of silver until it shone like a mirror; another had brought a watch crystal that his father had given him; and Henry, the merchant's son, had brought a breast pin with a stone set in its centre that shone like a diamond.

"Ah, mine is the brightest!" cried Henry.

"But where is Carl?" asked Master Lewis, looking around. "We cannot decide until Carl brings his offering."

At that moment, Carl, the baker's son, came running into the room. In his hands, held lovingly against his neck, was a snow-white dove. Some red drops upon its snowy breast showed that it had been hurt.

"Oh, master," cried Carl, "I was looking for something bright, when I came upon this poor dove. Some cruel boys were throwing stones at it, and I caught it up quickly and ran here. Oh, I am afraid it will die!"

Even as he spoke the dove closed its eyes. He nestled close to Carl's neck, dropped its little head, and died. Carl sank upon his knees beside the master's desk, and from his eyes, upon the dove's broken wing fell two tears, large and bright.

The master took the dead bird.

September 1st, the Last Day.

This date may not be the last day of all time, but it is positively the latest date that you can rent an Electroprise for two months for five dollars. All orders received on or before this time will receive prompt attention; all new instruments. Don't delay until the last day before making up your mind; take advantage of it right now. One of our patrons thus aptly expressed himself: "The Electroprise has cured me of neuralgia, indigestion and a complication of other ailments which had so completely wrecked my nervous system that my life was a burden. I had been sick for twenty years. I realize that the Electroprise is a propelling force in nature's storehouse for suffering humanity. It is nature's remedy, whose healing effect is so silent, so sure and yet so mysterious that it is justly termed the wonder of the age."

ELECTROPOISE
TWO MONTHS RENT \$5.00.

To take advantage of this offer you must order before September 1, as this offer will be positively withdrawn on that date. For full information, address DuBois & Webb, 1914 First Avenue, Birmingham, Ala.

D. A. Bryant, Hackneyville: "I was badly crippled with rheumatism, also had kidney trouble. I was helpless and could do no work. The Electroprise cured me and enabled me to work regularly."

Rev. W. C. Hearn, Talladega: "For producing calm, refreshing sleep, and curing sciatic rheumatism, the Electroprise can be equaled."

Joseph Williams, Stevenson: "I can walk all over town and even run, whereas a few weeks ago I was a helpless cripple. The Electroprise did it."

Mrs. W. P. Nelson, Sunshine: "My recovery was wonderful. I have also tried the Electroprise on several of my neighbors, for various ailments, nausea, kidney trouble of the worst form, all with the most gratifying results."

Geo. S. Vautou, Mobile: "The Electroprise has been of great value to me, curing me of a distressing case of hay fever of ten years' standing, and my entire household used it as a prompt cure for colds, fever, sore throat and violent pains."

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For the boys, who are now having good vacation times in the country, who are observers in the world of natural history, and are making collections of things curious and interesting to enjoy and entertain their friends with in the winter time, this bit of "how to do it," may not be without interest. If you wish for the skeleton of a mouse, your wonderful friends, the ants, it will prepare it for you with the utmost neatness and perfection. When the troublesome little mouse gets caught in the trap, bury it in the garden near an ant hill, and in a few weeks the busy dwellers therein will have cleaned and polished the frame of it in a manner to do credit to any museum. This you can show to your friends and enjoy yourself with a zest undreamed of were it obtained in the regular way.

from his hands and laid it tenderly upon his desk. Then, turning to the school boys, he said:

"My children, there is no brighter thing on earth than a tender, pitying tear."

"Give the white angel to little Carl," cried the boys. "We know now what you meant; and his offering is better than any of ours."

Bits of Advice to Girls.

WHAT TO AVOID.

A loud, weak, affected, whining, harsh or shrill tone of voice.

Extravagances in conversation—such phrases as "awfully this," "heavily that," "don't you know?" "hate" for "dislike."

Sudden exclamations of annoyance, surprise and joy—such as "bother!" "gracious!" "how lovely!"

yawning when listening to any one.

Talking on family matters, even to bosom friends.

Attempting any vocal or instrumental piece of music you cannot execute with ease.

Crossing your letters.

Making a short, sharp nod with the head, intended to do duty as a bow.

WHAT TO CULTIVATE.

An unaffected, low, distinct, silver-toned voice.

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to yourself.

The habit of making allowances for the opinions, feelings or prejudices of others.

An erect carriage, a sound body.

A good memory for faces and facts connected with them; thus avoiding giving offence through not recognizing or bowing to people, or saying to them what had best be left unsaid.

The art of listening without impatience to prosy talkers, and smiling at the twice-told tale or joke.

The Christian Observer.

LINES IN THE FACE.—In order to show character in the face, one must be willing to have lines breaking the surface of the countenance.

One cannot have a song or a story written on paper and yet have the paper as free from marks as before.

Yet there are persons who actually seek to obliterate from their faces the signs of the little character they possess. They employ cosmetics for the purpose of making their countenance smooth and fair, at the cost of destroying the proof of any gain and growth on their part in the direction of true and noble being. And there are photographers who will finish up a negative by filling in the lines of character so that the picture of a real man, or a real woman, is reduced to the semblance of a second-rate wax figure in a hair-dresser's window. A fair face is attractive in its way; but it is not to be compared with a fair fame. And when the lines of age or of care are in a face, they are to secure a fair face or a picture of that face as if it were fair, must be at the cost of the fair name which character gives to one who has gained the results of worthy living. Well marked lines in the face are as precious as well written lines in a manuscript. It is not to the credit of any man, when it can be said of him that the paper on which he wrote is worth more without his writing than with it.

Mrs. Maria Vanderbilt, widow of William H. Vanderbilt, is a quiet, retiring woman, who allows her son to attend to her financial affairs. Her daughters are more self-assertive. These women are each worth at least fifteen million dollars. Mrs. Elliot F. Shepherd, Mrs. Sloan, Mrs. Seward Webb, and Mrs. McK. Twombly each received ten million dollars from their father, and have grown steadily richer. Each is possessed of strength of character and marked individuality. They manage their own money and spend it in their own way. Mrs. Shepherd has built several houses, and has endowed beds in hospitals and scholarships in women's colleges. Since her husband's death she has taken in hand the fitting of her son for business life, and this will be done thoroughly. Mrs. Shepherd's sisters are like her. All are liberal, but all use their great wealth with the skill and discrimination that has characterized the Vanderbilt men and women.

For the boys, who are now having good vacation times in the country, who are observers in the world of natural history, and are making collections of things curious and interesting to enjoy and entertain their friends with in the winter time, this bit of "how to do it," may not be without interest. If you wish for the skeleton of a mouse, your wonderful friends, the ants, it will prepare it for you with the utmost neatness and perfection. When the troublesome little mouse gets caught in the trap, bury it in the garden near an ant hill, and in a few weeks the busy dwellers therein will have cleaned and polished the frame of it in a manner to do credit to any museum. This you can show to your friends and enjoy yourself with a zest undreamed of were it obtained in the regular way.

Potato Barrels.

Annie and Millie were the daughters of a busy farmer. On that great farm not only the farmer, but everyone else, was as busy as a bee—everyone, but the two small daughters. Busiest of all was the mother with her housework; Bobbie always tugging at her skirts, and the six-months-old baby.

"Why don't you put those children to work?" the father would sometimes impatiently ask.

Then the sweet indulgent mother would reply that they did help her sometimes, and that it was easier to do the work than to show them. One bright June morning the hired man drove up with a load of empty barrels for use in the fall, when the potatoes that were then quietly growing out of sight under the ground would be placed in them and sent to market. Putting the barrels in front of the house, he went to his work in the field.

Annie and Millie paid little attention to this, because they were having a tea-party on the porch with their dolls. Along with their own little table and tiny set of dishes, they had strawberries and sponge cake to eat.

The dolls were behaving so well, and they were having a most delightful time when their father appeared.

He looked at the barrels.

"That stupid John!" said he.

"He should have taken them to the barn."

Then, seeing the tea party, he said: "Here, children, roll these barrels up to the barn; I will go ahead and fasten open the doors for you."

What a change came over the pleasant little faces! Before they had looked sweet enough to eat—much sweeter than the strawberries. Now they look sour—sourer even than the strawberries before sugar was put on them. Annie looked at Millie, and Millie looked at Annie.

"Isn't papa too mean?" asked Annie.

"As mean as he can be!" agreed Millie.

"He never wants us to have the least bit of fun!"

"No, he's always setting us to work. Only last night I heard him say to mamma it would be good for us to have some regular work."

"And what did mamma say?"

"She said a little wouldn't hurt us, but we would be young only once."

"Of course we will. It won't be long before we are old; sometimes I feel old now."

"So do I. My back hurts a little already, and I know it will make it worse to roll those horrid barrels."

"Well, anyway, we have it to do," grumbled Annie, moving unwillingly down the steps. "It's awful hot out here. I don't know how we'll get on—stroke, and then I suppose papa'll be sorry enough."

Millie was walking slowly around, placing her hand on each barrel, counting.

"Sixteen," she said with a long breath; "eight times for you to the barn and eight times for me."

"Sixteen times," corrected Annie, "for there's back again, and up that hill. It'll most kill us, I know. I have a notion not to do it."

"I'll tell you what we might do," said little Millie, a smile creeping around the corner of her rosy mouth.

"You see—giving a barrel a push with her feet—an empty barrel isn't really so heavy unless you get to rolling so, and we can play we're rolling hoops only it will be more fun, because the barrels will make such a nice noise."

A smile began to creep around Annie's mouth, too.

"I don't mind doing it for fun," she said, "so we try it."

Roll, roll, roll, under the cherry trees back of the house, up the incline, into the wide, sweet-scented barn. Back and forth flew the little maidens, rosy, laughing, full of fun. Almost before they knew it those sixteen barrels were in the barn, and papa was saying:

"What good little girls I have to-day. They deserve a kiss and a hug apiece."

"We'd like them, papa; but I'm afraid we don't deserve them," said Annie, honestly, "because at first we hated to do it; but then Millie thought of doing it for fun."

"That's right," their father said, taking things by the smooth handles when you can. If you have something hard to do, make the best of it, and it will seem easier."

And with a hug and a kiss for each, the busy farmer went to the field, while the children were soon seated at their tea-party again happier than ever.—Youth's Companion.

Blessed Memories.

Every individual arriving at years of maturity has a store of precious memories. In childhood and youth, all along in life they have been accumulating, and will continue to do so down to old age and to the end of life's journey. The life of that individual must be exceptionally unfortunate who does not find these pleasing reminiscences continually increasing. By day and by night, in dreams, in visions, and during the long wakeful hours, they will come trooping into mind, single and in platoons, with their suggestions, their admonitions, their inspirations, their promptings to glorious hopes in immortality. The kind words, the benevolent acts, the expressions of heartfelt sympathy in many ways that are the outcome of social life in a Christian community, are continually adding rich and sweet treasures to this fountain from which the mind and heart may derive much entertainment and profit. Those who have gone into immortality alike with those who remain here, and may be still furnishing material for blessed memories. How dear how sweet, how blessed these memories, bringing us into delightful communion with our friends, so pleasantly and naturally, whether near at hand or far away, or in the world beyond.

These thoughts should prompt in every individual an earnest desire to improve every opportunity to add to these blessed memories amid the associations and interchanges of life. In affording relief and sympathy, in doing good to all, "their works will follow." They are laying up treasures in Heaven. These treasures immortality can never exhaust. Thanks to God our kind Heavenly Father, that he has endowed us with capabilities of blessed memories by which children and old delightful fellowship with fathers and mothers, companions with dear ones, and thus many an otherwise lonely hour has been cheered and inspired with new energies for doing good and with a brighter hope of immortality.—Christian Secretary.

WHAT THEY MEAN.—Tennyson could take a worthless sheet of paper, write a poem upon it and make it worth \$5,000—that's genius.

Underhill could take a sheet of paper on a sheet of paper and make it worth \$5,000—that's a poet.

The United States can take an ounce and a quarter of gold and stamp on it an eagle "bird" and make it worth \$20—that's money.

A mechanic can take material worth \$5 and make it into watch springs worth \$1,000—that's skill.

A merchant can take an article worth 75 cents and sell it for \$1—that's business. A lady can purchase a 75 cent hat, but she prefers one that costs \$27—that's foolishness.

A ditch digger works ten hours a day and handles several tons of earth for \$2—that's labor.

The editor of this paper could write a check for \$30,000,000, but it wouldn't be worth a dime—that's rough.—Exchange.

A SOFT ANSWER.—Said the wise man, "A soft answer turneth away wrath." A lady who believed in this precept said to her four-year-old Nellie, who is somewhat quick tempered, "If one of your playmates speaks rudely to you, return a soft answer." "Soft?" "Yes. Now run along and play; mamma is busy." The child went out on the lawn, where a neighbor's boy was mending a kite. She accidentally broke the kite still more, where the boy was made angry. "I don't like you; you're a horrid thing!" he said. Little Nellie's eyes flashed, and she was about to reply with a very unkind remark, when, suddenly recalling her mother's advice about a soft answer, she looked the boy right in the eye, and said sweetly and slowly, "Mush!"—Ex.

INCONTROVERTIBLE.—Little Daisy had a pet cat to which she was so devoted that her anxious mother undertook to lessen her devotion.

"My dear," she said, "you love your pussy too much. What would you do if she were to die, for you would never see her again?"

"O, yes, mamma," replied the little one confidently, "I would see my pussy again when I went to heaven."

"No, Daisy," said the mother, "animals have no souls, and when they die that is the end of them. They cannot go to heaven like people."

Daisy's eyes filled with tears, but suddenly she exclaimed triumphantly, "The Bible says that heaven is the end of the world. They cannot go to heaven like people."

Henry A. Moore tells in Home and Farm how to get rid of Johnson grass: Mow it down close to the ground, take a turning plow and break the land broadcast, plowing deep as possible, then turn your hogs in upon it and they will do the rest. They will eat every root and sprig they can find. This method has been tried successfully in this neighborhood and I give it for the benefit of those who are bothered with it. The entire lot of fifty-one packages, weighing sixty pounds each, was immediately destroyed by order of the health officer.—N. Y. Examiner.

Milk changes rapidly when the weather is as hot as it always is in August. It should be taken as quickly as possible into a cool milk room, strained and placed in either the creamery or in pans to set its cream. Care must be taken to wash thoroughly all vessels which have held milk or cream. Unless this is done the vessels will soon become so foul that it will be almost impossible to clean them.—American Cultivator.

An effective fly poison, which has the merit of being poisonous only to flies, is made of the yolk of an egg beaten up with a tablespoonful each of ground black pepper and molasses. It should be poured in shallow plates and set about.

Do not cultivate deep if the ground is clear of weeds, but stir the surface soil only. In many cases the harrow will be better than the cultivator for loosening the soil between the rows of plants.

Trying to get such milk from a poorly fed cow, says an exchange, is like trying to overdraw your bank account, and about as mean.

You cannot step on a man's toes without hurting his feelings.

THE FARM.

The Best Cow.

After many years of careful observation, I am entirely satisfied that the short-horn cow is the best for the farmer whose object in keeping any cows at all is only to produce his own milk and butter. True, if he could be sure of getting good Jerseys, they would be more serviceable; but, as a rule, I find that Jersey calves so much offend the poor cows of my breed that I would sooner risk the latter, not regarding the advertised pedigree of the former of half the value claimed for it. As ordinary farmers care for their cows, short-horns give the best service, and when they are "beefed" there is something of them.

Queries.

GAPES.—Some of my chicks have gapes. Never had such a thing in my yards before. Will you please tell me what to do for them? S. P. J., Augusta.

Put turpentine in their soft feed two or three times a week. For bad cases take a feather and dip in turpentine and swab their throats good. Two or three applications will cure them.—Southern Fancier.

Will you please give remedy for diarrhoea in fowls? My fowls are afflicted with this trouble, and I am at a loss to know how it was caused, or what to do for them.—S. J. T., Burlington, Iowa.

The following, taken from Wright's Practical Poultry Keeper, contains the information you desire: "Diarrhoea may be caused either by cold wet weather, with inadequate shelter, neglect in cleansing the house and run, or from the reaction after constipation caused by too little green food. Feed on warm barley meal; give some green food, but not very much; and at first administer, four times a day, three drops of camphorated spirits on a pill of meal."—Southern Fancier.

Late-hatched Chicks.

Many poultry-raisers have little success with late-hatched chicks. A fruitful cause of loss with chickens hatched in June, July and during the first part of August is the rapid multiplication of vermin and their greatly increased activity at that season of the year. If they are kept free from vermin at this time, and are surrounded by the proper conditions of food, drink and cleanliness, they ought to make rapid growth.

If chickens are to be hatched late, it is important that they be of a quickly maturing breed, so that they may be laying before winter sets in; otherwise there will be no eggs and no income from them until spring. Plymouth Rocks and Brahmas hatched in June or July can hardly be laying before cold weather, but Leghorns hatched in July may be expected, if proper care is given to secure rapid development, to begin laying before exceedingly cold weather makes its appearance. This is a point that should not be overlooked, for on it very largely depends the question of whether they are to be profitable or not.

Late-hatched chicks certainly are not profitable unless they are laying in the time of the high prices of winter, and, still further, unless they can be given such comfortable quarters as to secure continuous laying during the winter. There need be no prejudice against hatching chickens in June and July, but let them be of a breed that matures rapidly and lays prolifically, and keep them free from vermin, which is the prevailing pest of hot weather.—Webb Donnell Maine.

Several samples of a quantity of cheese brought to this city a few days ago were submitted to Assistant Chemist Beebe, of the Division of Bacteriology of the Health Department, for analysis, on the suspicion that they contained diphtheria germs. Dr. Beebe found the true diphtheria bacillus in the cheese. The cheese came from a creamery at Afton, N. Y., and it appears that the farmer who supplied the milk from which it was made had a fatal case of diphtheria in his family. The bacilli were alive in the cheese. The entire lot of fifty-one packages, weighing sixty pounds each, was immediately destroyed by order of the health officer.—N. Y. Examiner.

Politeness and Goodness.

Maurice and Walter, two little boys, had been invited out to tea, and their mother had told them they must be very polite, and not help themselves twice to anything.

At the table they were helped to some very nice honey, and after they had eaten it they were offered more, which they declined with such decision that their hostess said laughingly:

"Why, isn't it good?"

"Yes, ma'am," said Walter, politely, "It isn't the goodness of it, but the politeness of it that makes us say no."—Harper's Young People.

Little Margaret has long wished for a little sister to play with her, and when a stranger arrived in the nursery the other day, she was much elated. A friend met her soon after, and said: "Well, Margaret, so the little sister has come at last?" "Yes, ma, he's come," she said, and with a little sigh, "Only he's a boy-sister."—Youth's Companion.

A Christian, when he makes a good profession, should be sure to make his profession good. It is said to see many walk in the dark themselves who carry a lantern for others.

Buying a Farm.

In selecting a farm, especially if the owner intends to reside upon it, there are many things to be considered aside from its actual commercial value. Whether he intends to live upon it or not, he should take into consideration not only the quality of the soil and its adaptability to the proposed purposes, but also its nearness to market, the state of the roads over which his produce will have to be drawn, perhaps in early spring or late fall, the condition of the fences, buildings, and the natural drainage. All these go far toward making a desirable or undesirable purchase for a farm is a piece of property of which one cannot dispose whenever he may choose. Once bought, it is much more easily sold again if it is a desirable piece of land. In addition to these, if the farm is to be the purchaser's residence, he will take into consideration its distance from school and church privileges. For a family of small children, it is very desirable to have the school-house within a mile at most. This feature alone would be worth hundreds of dollars in the value of a farm to some buyers. Muddy roads and bad weather are unavoidable for a portion of the year, and convenience to the school-house is very desirable.

While the dwelling house and other buildings are important matters in a farm home, do not forget that a dooryard shaded with trees cannot be supplied to order as they can. Be sure that at least a few trees are ready to furnish the ever welcome shade about the house in summer. However carefully planted and tended, they will require years of growth before they afford much shade. A farmhouse with shade trees of good growth in the front yard is a more desirable residence than one left to the scorching rays of a summer sun. It is a common saying that one can buy a farm with suitable buildings on it cheaper than the land could be bought and the buildings added. This may be true, but remember no money can give shade trees within a year or two. It is much pleasanter to have a porous soil in the dooryard than one that holds water like a sponge. A good orchard is worth a great deal to a farm. As

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