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Educational.

Whatever may be said or written about the material prosperity of Alabama, and much of which may seem like exaggeration and intended to boom certain localities, there can be no stretch of imagination, "airy conceits," when we say the educational interests and facilities now extant and so generally attested all over this commonwealth by the number of closing exercises of schools of high grades and commencement services of collegiate institutions, vouches most unmistakably for the high appreciation felt by the people of the State of advantages afforded them of educating their sons and daughters at home. And now we have schools institutes and colleges second to none in the Union. We would like to have attended the interesting exercises of each one but it was an impossibility as they are located from Huntsville to Mobile, and from East to Livingston, north, south, east, and west of us, and all along between points. If there is anything Alabamians should be proud of, it is their educational facilities, and especially our Baptist schools at Tuscaloosa, Marion, East Lake, Greenville and Midway, and a host of others more or less prominent, and in addition to the private and denominational schools, the public schools are every day growing in favor and popularity and the standard of education is getting better and higher. B.

How to Read the Paper.

The best and truest knowledge comes from practical experience. Theories are very good things sometimes, but facts ascertained from practice are incontrovertible. The writer, having had an experience of many years, may not therefore be considered egotistic when he tells you "how to read the paper," and he means the ALABAMA BAPTIST. The second page of the paper is usually the Editorial, and the Field Notes and most important recently received matter. Now this should be read first. See what the editor has to say and try and get in sympathy with him, or if you can negative his ideas, do so. Then read the Field Notes, made up of items from all over the State and giving you a general view of what the brethren are doing and saying and also many items of general information religious and secular, and by the time you have read the page you will begin to feel anxious for more. So turn back to the first page, read the Foreign Letter, or other good correspondence, or some good suggestions about our great denominational interest, either our Mission Work or Educational Work, and no doubt as you read your zeal will be stimulated, your interest increased, and first thing you know you will want to have a word to say as you will think of some happy past experience or suggest some future good. Then you will turn to the third page, and the sad column may greet your eye; but do not turn away, read how the Christian can meet and conquer death and "fall asleep in Jesus." And as we joyfully endures for a night, for joys come with the morning, you now read of happy marriages, delightful district meetings to be or have been, and finally on the fourth page you will read some most charming story, which you can store away in memory and tell it to your children, and also find many short stories selected for the information they impart or salutary lesson contained therein.

Now we have gone through the paper. You have been reading about two or three hours. Now close your eyes and see if you can recall almost everything you have learned, and you will be astonished how much you know, and the satisfaction will be inexpressible. Now try it once; and if you don't say you have got the best paper you ever read, we will never say another word about it.

Now suppose you just pick up the paper "to kill time," read a line here, and another there, and a paragraph here, and you never notice what said what you read and you don't care, and so you fly from one half of one idea to another, and after having said in your mind pretty badly mixed up in reading, you concluded the paper isn't worth a cent. You have not fixed a solitary idea in your brain, and your time has been "killed" sure enough and the men who have toiled hard to give you mind and soul food have been lightly esteemed, and you have dishonored God in not making this opportunity a "means of grace."

Now brethren, a word to the wise is sufficient. We know scores who read the paper right, and they are right thinking people for their minds are well stored with facts as they are, and they are our live Christians who are doing "with all their might what their hands find to do." And they are happy readers of the paper as they watch the development of their labors and the cause of the redeemer. B.

Bessemmer.

The Baptists of Bessemmer worshiped in their new unfinished church house yesterday. Last night Bro. M. N. Varnado was ordained to the office of deacon, Rev. J. W. Stewart aiding pastor Culpeper. Congregation and Sunday-school increasing all the time. One young man awaits baptism; they begin a meeting next Sunday; outlook hopeful. JNO. W. STEWART.

When a man begins to go down he has not only the force of natural gravitation, but a hundred hands to help him in the precipitation.—Talmage.

In Memoriam.

In sorrow the members of the South Side Baptist church of Birmingham gather around their altar to give expression to their high appreciation of the worth of Dr. J. D. Renfro, their late beloved pastor, and of their grief that it has pleased the great Head of the Church to call him to high duties and privileges. As we look upon the place made vacant by his death with a full knowledge of his labors of love and self-sacrifice we say well done, good and faithful servant. Can any one ever fill as he filled the place he has left? His sudden removal has awakened in us a profound conviction that we did not do our duty to him when he was with us, and that his devotion and willingness to serve and to labor caused us to leave burdens for him to bear which his church ought to have borne.

Remembering his patient forbearance with our sins of neglect, and his gentleness in rebuking our faults, we now feel that it would have been a kindness if he had occasionally dealt more harshly with his people.

Turning from our neglect of him, let us gather strength and encouragement from his life and character. In early youth, though embarrassed by poverty and the lack of educational advantages, he gave his life with all the energies of his great soul to the Christian ministry. By laborious study, stimulated by his great desire to serve most efficiently the Master to whose yoke he had submitted, he in a great measure overcame the disadvantages resulting from the want of educational advantages, so that in time he came to be regarded by all the people as one of the best equipped Baptist preachers in all the South. Always of feeble body and weak lungs, by an indomitable will and a spirit never to submit or yield, he accomplished more of labor perhaps than any of his contemporaries. His writings gathered in book form would make volumes. In his life in his ministerial work there was no self-seeking. At the close of a life of labor and works of love he had no treasure save that which he had laid up in heaven. Hither he has gone to enjoy that.

His singleness of purpose and elevation of character may be illustrated by taking one notable instance of great self-sacrifice. Exempt from military duty, he left the comforts of home and the then comparatively light cares of a small church made up of people in good circumstances to share the dangers, privations and hardships of the common soldiery of the Confederacy. On the line of march, in the bivouac, in rain and snow and heat and cold, and in the fearful carnage of the battlefield. Standing in the midst of the war, weathered veterans of Wilcox's brigade, lighted only by the stars and sheltered by the vault of heaven, he told his hearers of the greater love and the greater sacrifice of him who gave himself an offering for his enemies. When taken away from life he was engaged in the preparation of a book containing his sermons preached to the soldiers of the Army of Northern Virginia, and the circumstances under which they were delivered.

The worth of the man is better understood when it is known that in a ministry of thirty-six years of continuous pastorate he was pastor of very few churches. He was pastor of the Baptist church at Talladega continuously for twenty-nine years, which included the time he was chaplain in the army. There were staying qualities in the man which when people came to know they laid hold of and were bound to him. He did not specially seek to make men love him. It was the Master's face shining through him men saw and loved. In Talladega where he so long lived and labored, all the people of every class and name loved him. So that when his body was carried there for burial all the people turned out to do reverence and honor to the man who so long was their ministering servant. The Master had said that he who would be great among you let him serve. Verily in our pastor was this realized.

In his whole life Dr. Renfro was signally distinguished by his unflinching, courageous love of the truth, his clear, strong convictions of the doctrines verily believed among us, and his profound hatred of error, sham and falsehood. Whenever and wherever error lifted its head, however disguised, without regard to consequences, Dr. Renfro struck it full in the front with all his strength. In his war with error he never thought of himself. He only thought of the wrong and injury the enemy was doing to the cause he loved. He never resorted to artifice or strategy. He was an open foe and a manly antagonist. If overcome he submitted, if overcome there was no vainglory.

This great and good man stepped aside in his pilgrimage to labor among the humble people of the Southside in the Southside Baptist church of Birmingham, a feeble folk, that he might strengthen and build them up, and here among them he laid down his life. A prince in Israel, a Christian soldier of the cross, has fallen at his post of duty; one feels like laying the sword, sheathed in its scabbard, upon his bier. When shall we look upon his life again. Now that he is gone it is too much to allow us, his bereaved folk to say that the most disunitive Baptist preacher, the bravest, best equipped of them all has been called to his reward. *Requiescat in pace.*

Satan, like a pirate, sits on a ship that is richly laden.—Watson.

The truest end of a life is to know a life that never ends.

Who is he?

We have an uneducated country preacher, a strange man in almost every particular, whose utterances are esteemed highly worthy of print. Meeting house pulpits are too little for such a preacher.

His personal appearance is humble, unassuming, even rugged; but he is generous, genial and kind in companionship; unpretending and polite in manners.

At our church, (Macedonia, Randolph county, Ala., Rock Mills Association,) on the 2nd Sunday and Saturday before, inst., our pastor, the beloved H. K. Moore, not feeling like preaching, this preacher preached for us.

His text on Saturday was: "This is my beloved son, in whom I am well pleased." Said he: "This is the hinge upon which the door of salvation turns. If God be for us who can be against us. The testimony of God in the case is enough. It is important that notice be taken of the hinge on which this testimony turns. Jesus implicitly submitted to the will of God, the father, and filially obeyed his commandments. This was absolutely essential to, as well as characteristic of the well beloved sonship of Jesus; and, to him, by him, in him, and through him, by his faithful gracious work of redeeming the world, equally as absolutely essential to, and characteristic of, the beloved sonship of any and all the children of God in all the ages of the world. This refers to the important act of baptism. This is a Bible Baptist doctrine. No Christian order is worth any thing at all as a church only so far as their principles, teachings and practices are scripturally Baptist." "God, the Father, Jesus and the Baptist, are essential to a state of beloved sonship, God being the witness."

To show that the preacher referred to in this notice is fully in sympathy with the mission work, it is here stated, that after preaching, in regular church conference, when the letter from the secretary, asking for money, was read, he at once arose and spoke in behalf of missionary work, and suggested the envelope plan to take up missionary collections, which was at once acted on and regularly adopted by the church.

His text on Sunday was: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He said: "The presbytery that ordained John the Baptist to the full work of the gospel ministry, was God the Father, God the Son, and God the Holy Ghost. Who can have any objection to the presbytery? Who can have any objection to the God-ordained Baptist? It was God the Father, God the Son, God the Baptist, and God the Holy Ghost, that was here immediately concerned, ordered in all things and sure, and essentially so."

Let us see a little more particularly: Jesus came to John for baptism—I always mean the immersion of the entire body of a believer in the Lord Jesus Christ, in water, by a God-ordained Baptist minister, when I say baptism—John, like all of God's children, felt and acknowledged his personal unworthiness, wanted before what was to take place afterward, the seal of his preparation and fitness. Jesus' saying, "Thus it becometh us to fulfill all righteousness," coupled with, "suffer it to be so now," gave John satisfactory credentials, and he proceeds at once in the sublimest and most important act connected with the history of Christianity—the baptism of Jesus the Christ according to the will and commandment of God the Father.

Now as I said, brethren, to be a little particular:

There is no choice here, neither upon the part of the administrator nor the applicant; but a suffering of a specified act to take place, a submission to the divine will, an obedience to a heavenly commandment; John did not ask Jesus how he wanted to be baptized, whether by sprinkling, or pouring, or immersion, or some other way. There was no latitudinarianism here. Surely if any preacher in all Christendom has a right to ask such questions, John ought to have enjoyed and exercised it; and if there was ever any candidate for baptism who had a right to do any other way than submit, obey, and suffer the will and commandment and way of God, in being baptized, Jesus did. There is no place here for such perversity. John and Jesus both knew what baptism was. It was divinely ordered in all things, true, to appropriately symbolize the features essential to the manifestation of the Christ. It must be suffered to take place.

Again: It was in the part of the work of Jesus, in the incarnate state, to originate the will of God the Father, to give his commandments, or to devise any of his plans. Jesus came in the flesh to do and suffer the will and commandments of God the Father, as an example for and leader of his people. It is a matter of baptism, and baptism is a matter of God. It is a fulfillment of the plans and purposes of God, who ordereth all things exactly right, because he is all wise.

One word about "now" in the text: This is infinitely important. Let it take place at once. God is in the work and the work is in God, there is no more latitude here than there is in the act itself.

So far as infants and all other irresponsible parties are concerned, to attempt to baptize them, to say the least of it, is sin. Jesus did all that was necessary to be done for their salvation. The Christian attention they need is not baptism; for they cannot receive it. They need admonition, nurture, and kindness.

I humbly dare to say that Jesus

never did any work only exactly as it was to be done, and was absolutely necessary to the accomplishment of the work manifesting of his being the promised Messiah and Savior of sinners. I further and more humbly dare to assert that Jesus does not require any work to be done by sinners, or believers, but what is absolutely necessary to their manifestation as being Gods children, and heirs manifestation as being Gods children, and heirs of salvation. Jesus and the Baptist suffered baptism to take place by submitting to God in every particular, and being specially and faithfully obedient. The same is required of all his followers."

For fear we trespass upon your space, even if you see fit to print this notice, which we certainly hope you will, in full, we conclude by saying again that we are readers of "our" State organ, and are thereby much obliged.

T. G. EMBREY,
A. W. WATSON,
G. J. KENT.

Howard College Building Assured.

After all the gloomy predictions of failure the main building of Howard College is assured. The Board of Trustees had a meeting on last Saturday and arranged for work to begin at once.

Persons unacquainted with the situation in Birmingham, can scarcely imagine the fearfulness of the financial depression which has prevailed here for many months. This has brought new institutions to a standstill. The college was removed here on the heels of the inflation of real estate values last year, and the condition of things which followed was an inevitable reaction of the boom. No one will deny that this was most unfortunate for the institution.

But we are not persuaded that the college has passed its darkest period. New confidence has been created among the students, and the predictions now are that the number of matriculates next session will be equal to that of any other institution in Alabama. Indications point to the fact that there will be a large installment of patronage from northwest Alabama, a section which has heretofore furnished scarcely no students to Howard College. But that region has been made more accessible by new railway lines, and its educational patronage will naturally seek our own institution. The difficulties heretofore unavoidable have, in large measure, been overcome and the college, under its new impulse, starts upon a fresh career of prosperity and usefulness. B. F. RILEY.

Good News from Blocton.

Eds. Ala. Baptist. After many disappointments we hope still to be able to report good news from Blocton. Our work now seems to be prospering. On the first Sabbath in this month we received eight members into our church, and on the second four more; two of the number were baptized. Since we began in March the church has grown from nineteen to thirty-nine members, and our Sabbath-school has also increased until at present we have a school numbering nearly ninety. We hope to have a new church very soon; everything is ready for going forward with the building, and we need it so much more for having to hold our meetings in a school house and that at a time when there was nothing else to interfere. The church is going forward; may the Lord hear the prayers of this people, that we may tell before the close of the year of many being baptized. W. D. HUBBARD.

Blocton, Ala.

Poplar Hill Baptist Church.

Dear Baptist: I drop you a few lines from this part of the vineyard of our Lord.

The cause here is alive to the interest of souls; the Lord is adding to them the saved; on the second Sunday in May last we baptized one sister, Mrs. Mollie Harlow, a noble, good woman of fine influence for the Master.

Last Sunday, June 10th, it was my pleasure, as well as my duty, to bury with our Lord that distinguished gentleman, Craig Gilbert, Esq., of Prospect, Tenn., in baptism. This dear and venerable gentleman had put off this duty until the above date. Bro. Gilbert is now seventy years of age, but spritely, and promises to live years to work for the Master. Bro. Gilbert has been a Baptist in faith for many years, and now he is one of us. And, Bro. Editors, when you or any of the brethren come to this part of the field I am authorized to say to you, call on Bro. Gilbert, his doors are evermore open to the brethren. He authorizes me to say to you, put him down a life time subscriber for the ALABAMA BAPTIST. This was before he joined the church, so you see that talking the ALABAMA BAPTIST helps, perhaps, to get the elect into ranks.

Dear BAPTIST, will you join me in thanking God for this dear old man? he promises to do us great good. The Lord is giving us good material, men and women who are calculated to be of material help to the cause.

We always preach from four to six sermons every time we visit this church, once per month. Preached last night to our colored Baptist; a large crowd were present, and seemed to appreciate our sermon very much. God bless our colored brethren everywhere.

Brethren, pray for me and my dear churches, you know something of our trials, and may God bless you and make your paper a means of great good among the churches. W. B. CARTER.

Gathered Here and There.

Here is something which Archdeacon Paley would have called "an undesignated coincidence."

"Some Sundays since one of our city pastors, who has a good many country members on his church-roll, arose in his pulpit just after the second hymn had been sung and spoke as follows: 'One of my members who lives four or five miles from town asked me to come to see him; and he came to town in his buggy, took me to his house, where I spent a day or two very pleasantly, and then he brought me back home in his buggy. I always believed that he really wanted me to come to see him.' Then, turning to the Bible on the desk the preacher announced his text, Luke 10:7; 'Go thou and do likewise.' Several persons in the congregation were struck by the odd coincidence, and also was the preacher himself; but he had not the least intention to bring it about."

This story, which we have seen in a number of our religious papers, we happen to know to be true, but here is another which we suspect was made, though it is very well made:

"A minister of the gospel, who was of large stature, married a fine, large, handsome woman. The bride's given name was grace. As the preacher was a modest man, who did not like to pose as a bridegroom before his Sunday congregation, he invited a brother preacher to fill his pulpit on that day, and the pastor sat in the pew with his handsome wife. The officiating brother had the efferity to take for his text the 8th verse of the 3rd chapter of the Epistle to the Ephesians, 'Unto me, who am less than the least of all saints, is this grace given.' We suspect that it would be a difficult task to convince the average hearer that this coincidence was altogether undesignated. It looks too palpable."

Here is a stray item which ought to awaken some readers to profitable reflection:

"Some time ago," says one of our city pastors, "I received an anonymous letter from a good sister, who had sent the same letter to other pastors of the city, I believe, asking us all to preach on the duty of the fathers of families to spend some of their time at home. She said, 'My husband gets his breakfast and is off to his place of business before the little ones are dressed. When he comes home to dinner the children have not come from school; and when he returns home at night they are gone to bed. What sort of chance has he to get acquainted with his family?' I do not often pay any attention to anonymous letters, but I felt constrained to take some notice of this. It was so full of sense that I could not feel like neglecting it." And the pastor was right. Not a few of our business men know many of their employees, and even some of their customers, better than they know the younger members of their families.

Another, on the same line: The little three year old, who was speculating on the question which of her relatives were likely to go to heaven, said, "Well, I reckon mamma will go, and sister Mary, and aunt Susan, and papa?—no, I don't reckon he will go, because he can't leave the store." If "papa" heard that it ought to have been an effective sermon. A good old deacon of the First Baptist church of Wilmington, N. C., was once remonstrating with some of the business men of the church who could not come to prayer meeting because they could not leave the store; and he said, "Brethren, how is this? You can trust God for the salvation of your soul through all eternity, and you cannot trust him with that store for one hour in a week." It was a hard argument to meet.

Here is a paragraph that is worthy of careful attention:

"Profanity is a sin of fearful prevalence. This is true not only in its most shocking and offensive forms, but also in the use of expressions which answer the same purpose, while they are designed to evade the grossness and guilt of common oaths. To the latter kind many men are so addicted that they never feel any restraint, while others, when in polite society, are seldom addicted to it. But it is to the former type of swearing that we now refer—that style of swearing in uttering surprise, in expressions of admiration, and in emphasizing good or bad wishing—expressions which answer for oaths and phrases which the names of God and Christ are shockingly interlarded. This irreverent habit, if not outright profanity, is an offence that calls for rebuke. 'Swear not at all,' is the command of our Lord, and those who violate this injunction are not only wanting in self-respect, but positively criminal."

We will adopt the comment of the Baptist Courier on this: When a Christian woman reproves her ungodly son for profanity, and then cries out "O Lord," or "Lord-mercy," when she accidentally pricks her finger with her needle, can she reasonably expect her reproofs to be effective? We once knew an honest, sensible Christian man, who, when anything vexed him, would say "drot it." We did not believe that he knew he was using a contraction of the horrible oath, "God rot it," so we said, "James, do you think it is a sensible thing in a man to use words that he does not know the meaning of?" He was a man who abhorred all affectation and pretentiousness; so he answered promptly, "No, I don't."

Then we said, "You will very much oblige me, if you will tell me what 'drot it' means." He became thoughtfully silent; and we do not remember that we ever heard him use the objectionable expression again."

And we will add that if people never used profane language until they had taken the trouble to ascertain the exact import of the words used, there would be a deal more thinking and less swearing done in the world.

In an article on "The Bible and speculation," a correspondent says: "It may possibly be allowable to investigate for the purposes of confirmation, but not to ascertain whether the Bible is a book of revealed truth." Had this rule been adhered to, we should never have had "Butler's Analogy," nor, indeed, any other treatise on the evidence of Christianity. There is such a thing as excess of caution."

—Exchange. True!

And here is a stray item which may awaken some reader's literary curiosity:

"Somewhere, in the works of the famous critic, Longinus, there is a passage which 'Saul of Tarsus' is mentioned and commended as an orator; and in the same passage he is spoken of as the advocate of doctrines not fully proven. Cannot some one of our scholarly readers cite the passage word for word, and then tell us what (if any) are the grounds for suspecting it to be spurious?"

This question, from a correspondent of the Baptist Courier, interested us so much that we took up "Longinus on the sublime," and read it through; but we failed to find any reference to Paul, or "Saul of Tarsus." Still, we did not read in vain; for we did find out some other things, and one of them was that "Longinus on the sublime" is a marvellously overrated book. We find it difficult to resist the conviction that a great many people have praised it without taking the trouble to read it. We do not say that it is worthless; but we would rather know Whately's Rhetoric than to have Longinus "at our fingers' ends."

To my Little Friend Mamie, Jr.

Dear Mamie: You say you heartily agree with me, and you think I display sound judgment and good taste. I really feel complimented. And to think a little girl, a stranger, too, should ask permission to call me aunt; yes, with all my heart, for were you ever, to visit Kinston you would be surprised to see the number of little boys and girls, and grown people, too, who call me aunt. You say you would like to know more of me. I was a school girl in your city more than forty years ago. I attended the School of Misses Mary and Caroline Childs. They had a fine school at that time. Many of my schoolmates have passed away, and so many changes, both in people and places, and I feel so thankful that I am yet spared. I trust for some good purpose.

Well, Mamie, as the time of picnics have arrived, our Sunday-school had one on Wednesday. They went aboard the steamer, and went a distance of twenty-five or thirty miles down to Biddle's landing, and when the landing was reached most of the excursionists went to the Biddle place, where they were kindly received, and were invited to the nice shady yard to spread dinner, and the freedom of the house was also extended to them. They all seemed to enjoy it very much.

Yes, Mamie, your answers to the enigmas were correct? I am glad you love the Bible enough to search them out. For the good book tells us to "search the Scriptures, for in them ye shall find life eternal, and they are they which testify of me. John 5:39. Also, 'The words of the Lord are pure words, as silver is tried in a furnace of earth, purified seven times.' Ps. 12:6. There are hundreds of passages of Scripture truths just as precious to our hearts, and there are some even more dear to us. And as Mamie loves to search these precious truths, I will give her one enigma to look out.

What woman is spoken of, was numbered about much serving, and asked her Lord to bid her sister help her. Luke 10:40. Name of the wise and beautiful wife of wicked Nabal, who afterward became the wife of David. 1st Samuel, read 25th chapter. Who was appointed to supply the vacancy in the company of the twelve apostles, occasioned by the apostasy of Judas. Acts 1:26.

What prophet told Hezekiah to get his house in order, for thou shalt die and not live. 2 Kings 20:1.

Name of a young man who fell from the third story of a house while Paul was preaching. Acts 20:9.

Who was the forerunner of our Savior, who preached repentance, and had his raiment of camel's hair, and a leathern girdle about his loins, and baptized in the Jordan. Matt. 3:1-6.

Who was instantly killed for laying his hands upon the ark, in violation of the divine law. 2 Sam. 6:3-8.

Name of the place where Jesus was brought up, and went into the synagogue on the Sabbath to read. Luke 4:16.

The name of the son of Abraham and Sarah his wife. Gen. 21:3.

Who did Abah call, who was governor of his house, who feared the Lord greatly. 1 Kings 18:3.

Name of a Moabite woman who married the son of Naomi, and left her own country and followed her mother-in-law into Judea, and said, entreat me not to leave thee. Ruth 1:16.

By using the first letter of each answer will spell the name of a lovely Christian girl. Your friend, MAMIE.

Kinston, N. C.

"And They Remembered his Words." Luke 24:8.

Sorrowful women bringing spices came early in the morning on the first day of the week to the tomb of Jesus, but finding the stone rolled away and their Lord gone, they stood perplexed. How strange their perplexity seems to us; after our Savior having predicted his crucifixion and resurrection. But they were perplexed, and were reminded by the "shining apparel" of what he had said of his death.

"And they remembered his words," and went and told how the Lord had risen. My reader I think it is often so with us most familiar with the precious words of Jesus. We stand perplexed sometimes. It is not that we doubt his word, but memory seems to have momentarily fled, perhaps in some deep grief akin to that which those poor women knew when standing beside the tomb of the Lord. Is it when we stand beside the bier of a loved one, that we are most perplexed? Then come O, gentle reminder, sweet spirit of love in "shining apparel" and tell us our loved ones will rise again with Christ Jesus; for he says so! And when this heavenly reminder comes, we will cease our weeping, grow forgetful of self-rejoicing that our loved mortal is now immortal, and we will go and tell others of a risen Jesus.

We shall remember his words."

Words which like a sunny ray
In its beauty, and its gladness,
Falls athwart some darkened way,
Lighting all in perfect day.

Words which a sweet peace imparts
To a restless broken heart—
Cast thy burden, child, on me,
I will aid and strengthen thee.

JENNIE GERALD.

Woman's Work.

"Our Master has taken his journey
To a country that's far away,
And has left us the care of the vineyard,
To work for him day by day."

Yes, he who did so much for us, patiently suffered and bravely bore so many trials, yea, sacrificed his life even, that we might be saved, has asked but a simple boon and an easy task in return for all he has done for us—only "to work for him day by day." How sacred the trust, and how important the work! Yet are we, my sister, giving thought to the vineyard, or heed to the work? Are we consecrating our lives in the service of Jesus? and can we to-day be called a band of "Faithful Workers."

Ah! no, while a great number have dedicated themselves to the Master's service, and much good has been accomplished by them in the past few years, much still remains to be done. More laborers are needed. We need women who will place their minds, hearts and souls; aye, their very lives in their work.

The pure and noble lives of women recorded in the annals of history testify their faithful allegiance to Christ in years gone by. Statistics prove that as early as 1800 a "woman's missionary Society" was organized; but we must not dwell on the incidents of the past—on what others have done—we must press onward and grasp the work waiting for us, working only for the glory of God and the uplifting of humanity.

With our hearts filled with a fervid zeal and energy, and beating with an ardent love for Christ, what a power we might wield! how much achieve for our God, for our fellow creatures and for ourselves. With souls thoroughly aroused, alive and active, hands ever willing and ready to work, the world would, ere long, be infused with new life and become co-workers with us in this grand and noble work.

God has entrusted to us a work peculiarly adapted to woman, and should we not, think you, use all our God-given powers in fulfilling that trust? If we cannot cross the surging billows of the deep and explore the land of heathendom, we may, at least, aid in sending a substitute. Nothing given us to do offers a broader field for labor than sending the "gospel into all the world, to every creature." Think of the countless thousands scattered over this broad land without God and without hope; those who have never been told of a merciful Father, and the tender love of a gentle Savior. Even here in our own country, in the quiet village and crowded city numbers roam the streets day after day, with hearts hot and restless, spirits crushed and broken, souls seeking in vain for sympathy, longing and pleading for peace and a home where the weary may rest.

Is this no work? Could our gracious Father, so bountiful in all his blessings, have given us a grander, or sweeter mission? Can there, anywhere, be found a task so simple, and yet so great, as telling the weary and despondent of Jesus? Can we deem it an idle work in leading others to Christ, bidding them follow in the road that leadeth "unto life eternal?" But the work does not stop here, nay, 'tis found in every duty of a woman's life. In the home, where the purest affections of her life are entwined around the altar of family love, nestles a mission for her hands only—filling the hearts of her loved ones with a holy love for Jesus.

Do you ever think, oh, ye who sometimes wander away, forgetful of all you owe to Christ, of that solemn hour when you gave your life into the keeping of its Maker, and trusting only in Jesus, was buried with him in baptism? Are you still influenced by the same strong love, and does your very being now thrill, as it once did, even at the mention of his name? Have you proved true to the vow made then to your most high God? Are you doing for your church all

that you could do? or, are you leaving it for more willing hands to do? Though it may be accomplished by others the success will never be so great, the victory never complete, unless you join with us and perform yourself the work assigned to you.

No nobler work is ours than the training of little ones, in the Sabbath-school for the life in years to come. The guidance of youthful minds should be wisely considered, for the scenes in which you now figure will, in the rapid course of time, be filled by them.

Our prayer meetings should serve as an index to our church, but, alas! how can it be so, so long as we neglect the fulfillment of our duty. If all would but lend their presence to these meetings they would be awakened; so eager for the salvation of souls that soon this department of work would be a great factor in the cause of Christ.

In our different societies where so many names are enrolled, are all found working together, exerting all their influence in this noble work. Too often only a few are found laboring under the banner of Christ. The few can accomplish but little, while all could bring great trophies to the Master's feet.

Let us be up and doing, remembering that there is a work for each and all of us to do, that our mission in life will always be found wherever the hand of our wise and benevolent Father may guide and direct us.

NELLIE LONG.

Greenville, Ala.

District Meeting.

District Meeting of the Pine Barren Association to be held with Furman Baptist church, embracing the fifth Sunday in July 1888.

Friday, July 27th, 11 o'clock a. m.—Introductory sermon by Rev. J. W. Elliott, Pine Apple.

2 o'clock p. m.—Discussion, "The Christian in the world," by Dr. C. J. Knight, Monterey, and O. J. Burson, Concord.

8 o'clock p. m.—Sermon by Rev. —Parker,

Alabama Baptist.

MONTGOMERY, ALA., JUNE 21, 1888.

Clinging to the Last.
The virus of rheumatism often remains in the system through life, when it does not cut the thread of existence suddenly, as it is always liable to do by attacking the joints. Ere the grip of this tenacious disease tightens, it should be unloosed by that beneficent liberator from disease, Hostetter's Stomach Bitters, which will free the sufferer at the outset from subsequent pain and danger. No purer or more agreeable blood purifier exists, as multitudes of the rheumatic and neuralgic have ascertained by certified experience. It is through the medium of a regular action of the kidneys and bladder that an outlet is afforded for the escape of impurities which begot not only rheumatism, but gouty ailments, and dropsical effusions. To these organs the Bitters gives an impulse, never verging on the bounds of irritation, but sufficiently vigorous to cause them and the bowels to perform their functions with clock-like precision. Use it also for dyspepsia, biliousness, fever and acid debility.

Patience strengthens the spirit, sweetens the temper, stills anger, quiets envy, subdues pride; she bridges the tongue, refrains the hand, and tramples upon temptation.—Horne.

For Rickets, Marasmus, and Wasting Disorders of Children.

Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequalled. The rapidity with which children gain flesh and strength upon it is well known. Read the following: "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing, and have been more than pleased with the results, as in every case the improvement was marked."—J. M. MAIN, M. D., New York.

It is foolish to try to live on past experience. It is a very dangerous, if not a fatal habit, to judge ourselves to be safe because of something we felt or did twenty years ago.—Spurgeon.

Periodic Headache and Neuralgia, cold hands and feet, and a general derangement of the system, including impaired digestion, with torpor of the liver, &c., are certain localities, invariably caused by Malaria in the system in quantity too small to produce regular chills. Many persons suffer in this way and take purgatives and other remedies to their injury, when a few doses of Shallenberger's Antidote for Malaria would cure them at once. Sold by Druggists.

A son who hears his father and forsakes not the law of his mother will come to honor, but one who despises the counsel of his parents has promise only of an evil end.

Perhaps no local disease has puzzled and baffled the medical profession more than nasal catarrh. While not immediately fatal it is among the most distressing, nauseous and disgusting ills the flesh is heir to, and the records show very few or no cases of radical cures of chronic catarrh by any of the multitude of remedies of treatment until the introduction of Ely's Cream Balm a few years ago. The success of this preparation has been most gratifying and surprising.

Receive Christ with all your heart. As there is nothing in Christ which can be refused, so there is nothing in you from which he must be excluded.—John Flavel.

An Important Element.
Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a full equivalent for his money. The familiar headline "Two Dollars Original," stolen by imitators, is original and true only of Hood's Sarsaparilla. This can easily be proven by any one who desires to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

A contemplative life has more the appearance of a life of piety than any other, but it is the divine plan to bring faith into activity and exercise.—Cecil.

"My father, at about the age of fifty, lost all the hair from the top of his head in one month's trial of Ayer's Hair Vigor, the hair began coming, and in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N.Y.

The serene, silent beauty of a holy life is the most powerful influence in the world. Next to the might of the Spirit of God.—Spurgeon.

The benefits of vacation season may be greatly enhanced, if, at the same time, the blood is being cleansed and vitalized by the use of Ayer's Sarsaparilla. A good appetite, fresh vigor, and buoyant spirits attend the use of this wonderful medicine.

Save me alike from foolish pride, Or impious discontent.

Or aught thy will do me denied, Or aught thy goodness lent.—Pope.

Breaking a Window.
If a tree were to break a window, what might the window say? Tremendous (tremendous) Taylor's Cherokee Remedy of Sweet Gum and Camellia Oil, a tremendous sale, for it meets all forms of coughs, colds and lung troubles.

The Bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stella universe.—O. M. Mitchell.

An Ex-Christ's Opinion.
Judge O. A. Lochrane, of Georgia, in a letter to Dr. Biggers, writes that he never suffers himself to be without a bottle of Dr. Biggers' Huckleberry Cordial for the relief of all bowel troubles.

This is the reason why we have two ears and only one mouth, that we may hear more and speak less.—Reno of Cithar, B. C. 308.

Really Wonderful.
Yes, Mrs. Smith it is really wonderful, the effect Dr. Biggers' Huckleberry Cordial has had on my little child. The greatest blessing with that bowel trouble. I advise you to get a bottle at once.

Men are won not so much by being blamed as by being encompassed with love.

A Great Victory.
A great victory over the ravages of bowel trouble, was achieved when old Dr. Biggers gave his remedy, Dr. Biggers' Huckleberry Cordial to a suffering woman. It is the great bowel panacea.

He who can forget a favor the soonest, can remember an injury the longest.

Save My Child.
Can you not appreciate the feelings of gratitude in Mr. W. L. Fain, of Atlanta, when he says Dr. Biggers' Huckleberry Cordial saved his child that he thought dying from the bowel trouble.

Love labor, if you do not want it for food, you may for physic.

Impurities of the blood often cause great anxiety at this season; Hood's Sarsaparilla purifies the blood, and cures all such affections.

ADVICE TO MOTHERS.
MRS. WINSLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

If God made the world you need not fear that he can't take care of so small a part of it as yourself.—Rev. Edward Taylor.

FITS: All Fits stopped free by Dr. Kline's Great Nerve Restorer. No Fits after first day's use. Marvelous cures. Treatise sent free. Trial bottle free to fit cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

WANTED: A respectable white woman to go to Verbena and cook, milk and keep house for a small family. Address, stating age, references, and terms. C. W. HARE, Montgomery, Ala.

A Classical Teacher of 20 years' experience, wants a position as Principal of an Academy. Good references. Address: ALABAMA BAPTIST.

To the Baptists of Alabama.

All delegates to the Alabama Baptist Convention, which will meet in Talladega, Ala., on the 13th of July, 1888, are requested to send their names to Jno. C. Williams, Talladega, Ala., chairman entertainment committee, as early as possible, and not later than July 1st. Church clerks will please bear this in mind and in that the delegates names are forwarded at the proper time.

Newspapers in the State will please copy the above a few times.

Sixty Fifth Annual Session

OF THE ALABAMA BAPTIST STATE CONVENTION, TO BE HELD IN

Talladega, July 13th, 1888.

MINISTERS MEETING PROGRAMME:

Thursday, July 12, 1888.

MORNING SESSION 10-12 O'CLOCK.

"Dangers to which our churches are now subjected." Opening address by Rev. W. L. Pickard.

AFTERNOON SESSION 3-5 O'CLOCK.

"Duties now demanded of our churches." Opening address by Rev. M. H. Lane, D.D.

THURSDAY EVENING, July 12, 8 O'CLOCK.

Organization of the Laymen's Work. Conducted by Hon. G. R. Farnham, assisted by

CONVENTION PROGRAMME:

Friday July 13th, 1888.

MORNING SESSION 8:30-12:30 O'CLOCK.

1. Opening Exercises. Thirty minutes.

2. Enrollment of Delegates.

3. Election of Officers.

4. Address of Welcome.

5. Response, by President of Convention.

6. Appointment of Correspondents.

7. Reports. (a) State Mission Board, (b) Board of Ministerial Education.

8. Appointment of Committees: (a) On Devotional Exercises, (b) On Finance, (c) On Nominations.

AFTERNOON SESSION 3-5:30 O'CLOCK.

1. Devotional Exercises. Thirty minutes.

2. Reports. (a) From Trustees of Howard College, (b) From Trustees of Judson Institute, (c) From Directors of Judson Institute, (d) From Treasurer of Convention.

3. Miscellaneous Business. 30 minutes.

EVENING SESSION 8 O'CLOCK.

Introductory Sermon, Rev. J. S. Dill, or alternate, Rev. J. H. Curry.

Saturday, July 14th, 1888.

MORNING SESSION 8:30-12:30 O'CLOCK.

1. Devotional Exercises. Thirty minutes.

2. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

3. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

4. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

5. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

6. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

7. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

8. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

9. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

10. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

11. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

12. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

13. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

14. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

15. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

16. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

17. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

18. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

19. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

20. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

21. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

22. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

23. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

24. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

25. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

26. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

27. Report on State Missions, 9-12 o'clock.

Enlarging—State Mission Work.

Time of Meeting.

I join with Bro. Lloyd in urging that the time of meeting of our Convention be changed. When we had a very small Convention, and but little interest manifested in its work, indeed, we had almost no work. We put it at a time when most of our people could attend; our object has been secured, we have a large Convention, it has a warm place in the people's hearts. We can have a well attended meeting at any time of the year. It is simply impossible for us to give proper consideration to important questions in July because of the heat. I believe that much of the "bad blood" exhibited at our meetings is due to the excessive heat. We want to put it at a time when we can meet with our churches in Mobile, Selma and Montgomery. Many of their members are gone for the summer in July, hence they never invite the Convention. We want the Convention to meet at a time when our schools are in session, so that the Convention can see them at work, if it should meet in Marion or Birmingham.

As to the time, I would suggest the second Sunday in April, or the second Sunday in December. The only objection I can see to the first is its nearness to the meeting of the Southern Baptist Convention. But that doesn't interfere with Georgia brethren who meet about that time.

The second Sunday in December is not usually a bad time. The associations will have just closed and we can have their work ready to report. This question is worthy of serious consideration, brethren.

W. B. CRUMPTON.

Gleanings from the Field.

Bro. L. B. Cochran and the writer recently organized a Baptist church, with fourteen persons, in extreme eastern Coppecuch county, near Crete P. O. After organization the writer baptized three persons, and one awaiting the ordinance. Bro. Cochran will serve the church as pastor.

From Crete the writer visited Andalusia, where he preached several sermons and baptized two excellent ladies whose influence will be helpful to our cause there. The church in Andalusia is moving on nicely now, specially the ladies' work. They have an Aid Society, which is aiding church work very materially in Andalusia. They have recently put into the church a neat pulpit, and brethren stimulated by their example, have constructed a splendid pool, which the writer had the pleasure of using for the first time.

At Crest View, Fla., two souls consecrated themselves upon the altar of Christ. At Chaffin ten persons surrendered to the Lord. At these points brother J. E. Holly is doing a good work.

At Freeport, Fla., on the Choctaw-hatchee Bay, the writer recently held a meeting of four days continuance, which resulted in the ingathering of eight persons by baptism. Among this number we had the pleasure of baptizing two ex-slaves; one had spent seventeen of the other twenty years of his life in slavery. We also baptized an old Mexican soldier.

On the first Sabbath in the present month we organized a Baptist church at Ponce de Leon, Fla. (You will remember that this is the name of the misguided Spaniard who searched so diligently for the fabled Fountain of Youth. It is said that he passed very near where Ponce de Leon is located.) Eleven persons entered into the organization and ten were received by baptism, making a total of twenty-one. Pretty good for a church only two days old. Among all the nice places where the writer has ever administered the sacred ordinance of baptism, Ponce de Leon has the prettiest and most convenient. It consists in a large spring one hundred feet and more across, shaped very much like a saucer, with a beautiful sandy bottom, and the water as clear as crystal. The flow from this spring would be sufficient to run a large mill. The P. & A. speak of building a large hotel near it.

Fourth District Meeting of Union Association.
Day of meeting Friday, August 10, 1888; place, Bethel church. Subjects:—1. The importance of exercising wholesome church discipline. A. P. Smith and R. H. Foster.

2. The importance of greater activity on the part of our lay members. J. P. Barnett and J. L. Marquis.

3. Who is to blame for the coldness that now exists among our churches? R. D. Lucius and F. W. Edwards.

4. Essay: The importance of a denominational newspaper in the family. Jas. T. Smith.

We desire a full delegation from the churches. THE ALABAMA BAPTIST and State Mission Board are cordially invited to come. M. M. MOOR.

District Meeting.

The next district meeting of the 4th district East Liberty Association, will convene with the church at Sandy Creek, on Friday before the fifth Sunday in July, 1888, at 11 o'clock a. m. Introductory sermon by Rev. W. H. Bedell.

QUESTIONS.

1. Why do not Baptists invite members of other denominations to their communion supper? T. B. Fargason and Benjamin Walker.

2. What is our duty as Baptists to spread the gospel? W. H. Bedell and T. D. Lunsford.

3. Wherein do we as Baptists differ from other denominations? F. H. Moss and J. C. Burnes.

June 30th.

On that day the books of the State Mission Board close. I am gratified to say our people are beginning to respond to the appeal lately made for June collections, but they will have to largely increase if we settle with the Missionaries at the end of this quarter.

Probably in no year of our history has more or better work been done than the one now closing. We must not take a backward step after the Convention, but we will be compelled to discontinue at some points unless we can settle up with our employees. Come to the rescue, brethren.

W. B. CRUMPTON.

Howard College.

I am in hearty accord with the views expressed by Dr. Wharton with reference to the success of our college at Birmingham, and my heart responds to the encouraging view he takes of the situation. The step has been taken, the die has been cast, the Rubicon is passed. It is too late to retreat. The circumstances do not call for such a course. It was a wise move. Birmingham will yet come up to her duty. Large bodies move slowly. Enterprises of great pitch and moment cannot be consummated in a day. Reverses do come, expectations will be disappointed, (this should encourage us,) difficulties are met in the prosecution of all good. Trial is the law of righteous success. The Savior was perfected through suffering. Whatever bears his name moves upward. That which afflicts with affliction hath not wrought is but feeble and false. We cannot waver for a moment; onward, upward, must be the cry. Our expectations must not fail; our hopes must not be blasted. In Howard College are vested largely the possibilities of our future. The following preamble and resolutions if adopted by the Birmingham donors to the college will solve the problem:

Whereas, The Baptists of the State of Alabama have manifested their confidence in our ability and liberality to support their college and have, upon encouragement offered by us to them, exercising faith in our promises, moved Howard College to our midst to become a permanent enterprise with us.

Therefore resolved—1st. That in view of the confidence thus reposed in us by said authorities of Howard College in this moving of the said college to our midst, that we do hereby withdraw and nullify all conditions made in the donation of all property made to said college.

2nd. That we will as speedily as practicable raise and pay over to said college without recourse, the amounts we have subscribed to be paid in cash.

G. S. ANDERSON.

Marion Military Institute.

The closing exercises of this Institute were most gratifying to its many friends. But a successful close was anticipated by those of us who have been so fortunate as to catch a glimpse once in a while of the inner workings of the Institute and to note the able and efficient manner in which it was conducted.

Friday morning, June 8th, a large crowd assembled in the Institute hall, which was handsomely and tastefully decorated. The boys who spoke acquitted themselves nobly, and reflected great credit upon their instructors. We congratulate him who was so fortunate as to receive from the hands of Prof. Frank Caffey, the first medal bearing "M. M. I."

We could but admire the quiet and dignified manner in which everything was conducted, and this feeling grew when we gathered again at 8 p. m., and were entertained by the class in English. We are convinced of one thing, the boys of the M. M. I. have worked well under the successful management of Col. J. T. Murfee and his assistants, Maj. W. H. Caffey and Prof. W. G. Brown. Such fruits as were exhibited by this class are the results of labor, of a session of thorough training and thorough work. The entire class did well, but Cadet Clements was particularly successful in that he was the fortunate winner of the medal awarded by Prof. W. G. Brown to his class.

We had not the pleasure of seeing the cadets drill, but we understand that they drilled well, and that Maj. Caffey has great reason to congratulate himself upon the success of his corps.

If we may judge of its future by its past brief career we predict for the M. M. I. a successful, indeed a brilliant future. At its head is a Christian gentleman who carries into its work rare qualities of head and heart. His wife, an excellent lady, makes the Institute a pleasant home for the boys, for they have her personal care and attention.

But to digress a little, and yet it scarcely seems a digression so intimately are the names of Dr. W. W. Wilkerson and Mr. J. B. Lovelace connected with this Institute. In school and in life, Mr. Wilkerson's management we wish to express our heartfelt appreciation of the course which has been pursued by Dr. Wilkerson and Mr. Lovelace. We have the good fortune to know Dr. Wilkerson well, and have the honor of claiming Mr. Lovelace as our friend, and as we have been close observers from an unobscured standpoint we know whereof we speak. Their loyalty to the interest of the Christian denomination to which they belong has won our sincere admiration. Where is to be found an instance of a more complete forgetfulness of self and a greater loyalty to a grand and noble interest than they displayed in handling the property which is now the Marion Military Institute? An Institute for which, were cheering allowed, cheers loud and long would arise from

COUNTRY FRIEND.

A worthy Quaker thus wrote: "I expect to pass through this world but once; if, therefore there be any kindness I can show, or any good I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

BAPTIST PERIODICALS SEALS :: BROTHERS.

AND GRADED LESSON HELPS FOR THIRD QUARTER, 1888, NOW READY.

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Picture Lessons.—Beautifully printed in colors. No. 1. Packages of five and ten copies, 5 cents each. No. 2. Packages of five and ten copies, 5 cents each. No. 3. Packages of five and ten copies, 5 cents each. No. 4. Packages of five and ten copies, 5 cents each. No. 5. Packages of five and ten copies, 5 cents each. No. 6. Packages of five and ten copies, 5 cents each. No. 7. Packages of five and ten copies, 5 cents each. No. 8. Packages of five and ten copies, 5 cents each. No. 9. Packages of five and ten copies, 5 cents each. No. 10. Packages of five and ten copies, 5 cents each.

SENIOR GRADE.

Senior Quarterly.—TERMS: Single copy, 7 cents. In packages of five and upwards, 6 cents per copy for one quarter, or 24 cents per year.

Our Young People.—Published monthly. TERMS: Single copy, 50 cents per year. In packages of four and upwards, 25 cents per copy for one year.

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The Baptist Superintendent.—A Bi-monthly journal. Designed exclusively for superintendents. TERMS: 25 cents per year. No subscription received for less than a year.

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Were all wise enough to heed this advice in season, a world of suffering would be avoided. The best months in which to take Hood's Sarsaparilla, the great blood purifier, are

March April May

At no other season is the body so much in need of, or so susceptible to the benefit to be derived from Hood's Sarsaparilla, as now. The impoverished condition of the blood, the weakening effects of the long, cold winter, the loss of appetite, and that tired feeling, all make Hood's Sarsaparilla absolutely necessary. Try Hood's Sarsaparilla and you will be convinced that it is the ideal spring medicine.

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100 Doses One Dollar

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Alabama Baptist.

MONTGOMERY, ALA., JUNE 21, 1888.

"When the Mists have Rolled Away."

When the mists have rolled in splendor,
From the beauties on the hills,
When the sunlight falls in gladness
On the river and the rills,
We'll recall our Father's promise
In the rainbow on the spray,
We shall know each other better
When the mists have rolled away.

CHORUS.
We shall know as we are known
Never more to part again,
In the dawn of the morning,
On that bright and happy day,
We shall know each other better
When the mists have rolled away.

Of we've trod the path before us,
With a weary burdened heart,
Of we've toiled amid the shadows,
And the fields are far apart,
But the Savior came, ye blessed,
All your labor will repay,
When we gather in the morning,
When the mists have rolled away.

CHORUS.
We shall come with joy and gladness,
We will gather round the throne,
Face to face with those who love us,
And the song of our redemption
Shall resound through endless day,
We shall know each other better
When the mists have rolled away.

"That Little Highflyer."

BY EMMA C. DOWD.

"I never was so beat in all my life," said Mrs. Hollister. "To think of that little highflyer's being propounded!"

"Anybody else?" asked Mrs. Brackett.

"No, not a single soul but Chessa Hopkins. I guess they ain't no special interest; I haint heard that there was. And the idea of that child's uniting with the church all alone! I should have thought Mr. Milbank would have had her wait till there was somebody else, at least. She ain't no more'n fourteen years old anyway, and no more fit to be a church member than a frisky kitten. There she comes prancing into Sunday-school all dressed out in satin and plush, her eyes a-dancing and her hair a-flyin', and setin' every body agog."

"She is pretty," said Mrs. Brackett. "You can hardly blame the boys for liking to look at her; my Tom raves over her, and thinks she is the sweetest girl in town."

"Oh! that's the way they all go on about her," said Miss Hollister, scornfully; "boys are always bewitched by these hitty-city girls. But what I say is that they haint no right to let her into the church; it won't never prosper and be a shinin' light if they let such giddy pates in. I dare say Mr. Milbank means all right, but he lacks judgment, he ain't old enough. We never ought to ha' settled such a young man. I told 'em they'd rue it before he'd been here three months, and I guess they will. If this is a sample of what he is going to do, why, it makes me feel like gettin' right up and managin' things myself!"

"I suppose the Standing Committee had something to say about it," ventured Mrs. Brackett.

"Of course they had a chance to; but every one of 'em would accept Mr. Milbank's opinion as law and gospel. They seem to think he's a perfect saint. They expected when he came there'd be a revival right away; but I haint seen no signs of it yet. Well, he must be goin', Miss Brackett; but it does make me feel real sad to see what our church is comin' to. The idea of that little highflyer's comin' to the communion table gives me a shock every time I think of it. Why, she haint no more idea of the sacred vows she is takin' upon herself than a two-year-old baby. Well, I hope them who are responsible for it may be forgiven."

On the first Sunday in May, Chessa Hopkins stood in her own room, drawing on her gloves. She was attired for church, and she wore the identical plush and satin of which Miss Hollister had spoken, several weeks before. But evidently dress had no place in the young girl's thoughts; her face was graver than usual, and it had a certain sweet expression that seemed in keeping with the day. Her Bible lay open upon the bureau, and after fastening the last glove button, she lean upon her elbow, while she read a verse or two. Then she bowed her head in prayer, asking her Father's blessing upon the day, and begging his strength and guidance for the important step she was about to take. She walked lightly along the corridor, and listened at the door of her mother's room.

"She may be asleep," she said to herself; "I will not disturb her." Then, as she went down stairs, "I believe I will ask him, though I do not suppose he will go."

It was early, the bells had not yet begun to ring, when Chessa left the house. She paused a moment at the corner of the next street, as if in doubt which way to go; then she turned from the direction of the church, saying:

"If Mr. La Monte would go, it would be such a happy beginning!" and she made her way swiftly to the Tontine Hotel.

Mr. La Monte was a brother lawyer of Chessa's father, and an intimate friend of his. He was a bachelor of forty-five, and perhaps the most brilliant society in the city. Both old and young sought his company, for he could be most entertaining when he chose, and there was seldom an hour when he did not choose. He was a man of the highest honor, but if he had any religious creed nobody knew what it was. During his residence at Rondee, he had never been known to enter a church except on the occasion of a wedding or funeral; still everybody liked him, and Chessa Hopkins loved him almost as well as she loved her own father. This was not remarkable as he was always at her house more or less, and she could scarcely remember a happy day that was not in one way or another connected with Mr. La Monte. Since she was a mere baby, when she paid her visits in company with her nurse,

Heroism Unto Death.

Among the reports of havoc and suffering caused by the great storm, our readers may not have noted a piteous little incident which occurred on the Pennsylvania railroad. An express train, rushing through the blinding blizzard, ran into a derailed car near Huntington. The engine was crushed as if it had been glass, and the engineer, Robert Gardner, was wedged immovably between the tender and boiler, the brass corks of the latter being deeply in the flesh of his thigh. His first words, when discovered, were, "Is Jim (the fireman) safe? Are any of my passengers killed?"

For nearly three hours he remained thus, held motionless, his leg slowly burning. He was an old man, past the first strength of manhood; but during the first hours of torture he did not utter a single cry or groan. Once he said, "Why don't they hurry up and pull back the tender? My leg is burning and I can't stand it much longer." Somebody offered him liquor to stimulate him, but he pushed it back saying, "I never touch that."

The passengers stood in the darkness and furious storm, helplessly watching him burn to death, until another engine arrived and dragged away the tender. They carried him to one of the cars, but he was dead before he reached it.

We repeat this story to our readers in order to call their attention to the fact that such heroism unto death in the discharge of plain, every-day duties for which men receive wages, is growing more common among us with every year. It is so common that we scarcely notice it.

Knight in the old times fought bravely to win renown, to gain a woman's love or a neighbor's land, for a good cause or for a bad one. Their object was glory, and the world has given it to them liberally. Even now we think of the men of the chivalric day as of a race more heroic and loftier in aim than the drudging, dollar-earning American.

Yet there is not a grimy engineer who puts his hand on the lever of an engine, that does not feel that his duty includes the risking of his own life if needs be, for his passengers; and not once in a thousand times when the emergency comes does he shrink from that duty. How many doctors, nurses or clergymen shrink from the perils of a great epidemic? It is a significant fact that since the organization in 1871 of the Life-Saving Service that guards our entire coast, there have been but two instances in which a man refused to risk his own life to save a ship-wrecked crew.

There is no clan, no passion, no fervid clutch at glory in this kind of courage, which is becoming a marked feature of American character. It is the quiet, calm, obstinate performance of duty—however commonplace—once undertaken, in the teeth of death itself.

It is a kind of courage, too, that can be taught. You cannot give a child, at will, the vivid, enthusiastic temperament which will make him a leader on an improbable battle field. But you can inoculate him with the cradle with that loyal, instant obedience to conscience, that habit of self-denial which will make him hold to his daily commonplace duty as faithfully as did Christian at his roll while the fiends clutched at his roil while the engineer who, while burning to death, stuck fast to his resolve to touch no liquor, and who tried, even then, to care for his passengers, had never, we may be sure, been made a selfish, frivolous child by a silly mother.—Rebecca Harding Davis, in *Congregationalist*.

OH, YOU HAVEN'T any kidney disease, eh? But you are from time to time troubled with BACKACHE, BLADDER TROUBLES, RHEUMATISM, NEURALGIA, HEADACHES, NEURVOSNESS, INDIGESTION, NUMBNESS, DIZZINESS, MALARIA, CHILLS and FEVER, AGUE, BOILS, CARBUNCLES, ABSCESSSES, PARALYSIS, DYSPEPSIA, IMPOTENCY, SWOLLEN ANKLES and JOINTS, and your wife has FEMALE TROUBLES. Don't you know that these diseases would almost never prevail if your kidneys were naturally active and kept the blood clean?

"WARNER'S SAFE CURE" is the only scientific blood purifier, and that is the reason why it not only cures known kidney disease, but also 93 per cent. of all other diseases which come from Unsuspected Kidney disorder. Try it to day. Delays are very dangerous.

Read the Next

Column Article

account, unless you choose; but the lawyer only smiled, and remained throughout the service. Those who watched his face from time to time during the next half-hour, were not repaid for their trouble. If Mr. La Monte felt any unusual emotion, it was known only to himself and his God.

A few months later, Miss Hollister was again seated in Mrs. Brackett's little parlor.

"I never was so beat in all my life," she was saying. "It does seem as if I couldn't get over it! To think of that little Chessa Hopkins being the Lord's instrument for doing so much good, and bringin' this church on to their knees, and everything! Why, she's brought more of those rough street-boys into the Sunday-school than they actually know what to do with! She has such a winnin' way that nobody can resist her; they all come if she asks 'em. I tell ye, Miss Brackett, when I sat there last Sabbath, and see them twenty-three comin' out on profession of faith, and Lawyer La Monte among 'em, and your Tom, and my nephew Jack—Jack's been a hard boy, but he's come out strong on the Lord's side—and all them girls in Chessa Hopkins' class, and thought how, under God, it was 'most all that child's doin's—though I don't say but what Mr. Milbank's worked nobly—I declare, it made me feel mean!" I tell ye, Miss Brackett, there ain't nothin' in that make ye feel so humble as to see how near you've come to upsettin' the Lord's work. There, if I'd had the chance, I shouldn't ha' let that blessed girl into the church—as if I was worthy o' judgin' who the Lord should call! And I said she was nothin' but a little highflyer! Well, if the church were full of such high-flyers as Chessa Hopkins is, the millennium would be here before we knew it!"

Musicians have listened in the woods, and they have written down in their portfolio in musical score the song of the birds—the libretto of the forests.—[Talmage.]

Immersion.

What the most distinguished scholars say in regard to the ancient practice of baptism. We might give similar testimony from hundreds of other scholars.

John Calvin, the founder of Presbyterianism, commenting on the baptism of the eunuch, says:—"Among the ancients they immersed the whole body in water." "It is certain that immersion was the practice of the ancient church."

Martin Luther, D. D., founder of Lutheranism:—"Those who are baptized should be deeply immersed."

Protestant Church of Saxony (written by Melancthon, 1550):—"Baptism is the entire action, namely, the immersion and the pronouncement of the words, 'I baptize thee, etc.'"

John Wesley, the founder of Methodism, commenting on Rom. 6: 4, says:—"Buried with him, alluding to the ancient practice of baptizing by immersion."

Phillip Doddridge, D. D.; the celebrated Independent, commenting on the same passage, says:—"It seems the part of candor to confess that here is an allusion to the ancient manner of baptizing by immersion."

George Whitfield, the colleague of Wesley, in his sermon on the same text, remarks:—"It is certain that there is an allusion to the ancient manner of baptism, which was by immersion."

Daniel Whitby, D. D., a most learned Church of England commentator, says:—"Immersion being observed by all Christians for thirteen centuries, and approved by our church."

Bishop Nicholson, of the same church, in his *Exposition of the Church Catechism*, p. 174, says:—"In baptism, while our bodies are under water, we may be said to be buried with him."

Adam Clarke, D. D., the celebrated Methodist expositor, in commenting on Cor. 15: 29:—"As they receive baptism as an emblem of death in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life in coming up out of the water."

Dean Stanley says:—"Baptism was not only a bath, but a plunge,—an entire submersion in the deep water. I hope that after a time nature would repair the loss, but I waited in vain. Many remedies were suggested, none, however, with much success. As my Ayer's Hair Vigor, and I began to use it. The result was all I could have desired. A growth of hair soon came out all over my head, and grew to be as soft and heavy as I ever had, and of a natural color, and firmly set."—J. H. Pratt, Spout, Texas.

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After an extensive practice of nearly one-third of a century, Ayer's Cherry Pectoral is my cure for recent colds and coughs. I prescribe it, and believe it to be the very best expectorant now to be had as a family medicine.

Some years ago Ayer's Cherry Pectoral cured me of asthma after the best medical skill had failed to give me relief. A few weeks since, being again a little troubled with the disease, I was promptly

Relieved By

the same remedy. I gladly offer this testimony for the benefit of all similarly afflicted.—F. H. Hassler, *Editor Argus*, Little Rock, Ark.

"For children afflicted with colds, coughs, sore throat, or croup, I do not know of any remedy which will give more speedy relief than Ayer's Cherry Pectoral. I have found it, also, invaluable in cases of whooping cough."—Anna Lovejoy, 1251 Washington street, Boston, Mass.

"Ayer's Cherry Pectoral has proved remarkably effective in croup and is invaluable as a family medicine."—D. M. Bryant, Chicago Falls, Mass.

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"I was afflicted some three years with scalp disease. My hair was falling out and what remained turned gray. I was induced to try Ayer's Hair Vigor, and in a few weeks the disease in my scalp disappeared and my hair resumed its original color."—Rev. J. S. Sims, Pastor U. B. Church, St. Bernard, Ind.

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Time table No. 2. To take effect Jan. 15, 88.

No. 3, No. 1.		No. 2, No. 4.	
Mon. Wed. Fri.	Tues. Thurs. Sat.	Mon. Wed. Fri.	Tues. Thurs. Sat.
Ar. Selma	Ar. Selma	Ar. Selma	Ar. Selma
5:50	10:45	5:50	10:45
10:50	3:42	10:50	3:42
6:04	10:59	6:04	10:59
6:16	11:11	6:16	11:11
6:34	11:31	6:34	11:31
6:50	11:53	6:50	11:53
7:16	12:13	7:16	12:13
7:30	12:27	7:30	12:27
7:57	12:54	7:57	12:54
Lv. Selma	Lv. Selma	Lv. Selma	Lv. Selma
5:35	10:30	5:35	10:30
5:50	10:45	5:50	10:45
5:55	10:50	5:55	10:50
6:04	10:59	6:04	10:59
6:16	11:11	6:16	11:11
6:34	11:31	6:34	11:31
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7:30	12:27	7:30	12:27
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