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THE ALABAMA BAPTIST

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Letter From Bro. Dawson.

Dear Baptist: In a rash and unguarded moment we three wanderers entered into a compact this morning not to speak a word of English before to-morrow, and a fine of one penny was set upon each violator of that law. Since then Farmer and Robertson have become strangely quiet. The latter has gone to bed, for he is one of these musical mortals who can sleep as melodiously in German as in English. The former is diligently reviewing his German grammar, and I, not being in a specially talkative mood myself, have decided to write you a letter. For the sake of honesty, I must say that we are following these various occupations largely for economical reasons, but I hope you will not on that account despise my little message.

London claims to be a world in itself, and it is not altogether an idle boast. There is to be found there, in the compass of a few square miles, nearly every existing type of humanity, but its throbbing life is now so far away, and so many travelers have written about it that I can very well afford to omit it.

But there is one thing there in the British Museum so dear to the heart of every lover of liberty that it must be mentioned. I refer to the original magna charter as signed by King John (no thanks to him) in the year 1215. This ancient document, forming, as it does, the foundation of English and American freedom, is held in great veneration by the people. The authorities keep it carefully locked away to protect it from decay, although it has done its work so well that the privileges it confers no longer depend upon its own preservation. Only photographs are exhibited to the public, but the keeper, finding himself unable to resist the united appeals of three free-born Americans, showed us the copy which bears the very seal of the unwilling tyrant who signed it.

It is a single sheet, about two feet by one and a half, more or less, which came so near being destroyed by fire at one time that it is now only a blackened parchment, with scarcely a single legible word upon its face.

In one sense, it means nothing now, but in another it is an epoch making document which marks a distinct period in the preparation of the world for the coming of Christ. Thanks be to God that while the old relic itself is being destroyed by time, the great principle which it represents is ever renewing its youth and is extending itself all over the world.

We came direct from London across to Antwerp, which is, to say the least, a very curious city. The part I saw was very old, but contained some buildings which the citizens regarded as quite new, dating back not more than two hundred years. The streets are narrow, dirty and irregular, leading off in all directions. Here, for the first time, I saw dogs that were really useful. It was no uncommon sight to see a dog and a man harnessed together drawing a cart through the streets—the dog doing most of the drawing. All visitors here go to see the well-known pictures of Rubens in the St. Paul's Cathedral—the "Elevation" and the "Descent of Christ from the Cross." I will not attempt to describe them, for their transcendent beauty cannot be transferred from canvass to canvass much less from canvass to type. But a man with a soul in him can't study them aright without standing uncovered before the genius which brought them into being, and feeling as if he were in the very presence of his crucified Lord.

By the way, the pictures generally used so freely in these great European cathedrals have a double effect. To one who can study them from an intellectual and artistic standpoint, they are highly improving as well as enjoyable, but to many men and women who worship in those great temples, they are simply ruinous. I have been deeply pained by the sight of worshipers kneeling before picture or statuary, counting their beads with an adoring admiration that cannot fall short of idolatry. Alas! that the trail of the serpent should be found even upon that which is highest and best in human life.

On leaving Antwerp I thought I'd see something of the Belgian country, but being a little tired I dropped asleep for a few minutes, and when I awoke the Dutch custom house officers were ready to examine our baggage on the frontier of Holland! These old countries are provokingly small.

If I mistake not, I threatened in my last to write something about Holland. It is one of the greatest *little* nations on earth. The greater part of the country is lower than the level of the sea, and the people have fought a hard battle with the ocean for the beautiful homes they now possess in safety. The water is kept back by dykes along the cost, something like our levees on the Mississippi. These barriers have been occasionally broken, and sometimes the waves have swept across the country with terrible destruction to life and property.

There are many stories told of real and unreal heroes and heroines who, at imminent peril to themselves, have, single-handed, literally held the gray old monster at bay, till help came from neighbors who were made conscious of their danger only by the absence of some loved one from the family circle.

This struggle has had something of the same effect produced by a mountainous region in adding to the natural vigor of the people. So far as I was able to observe, the whole country is one bright story of frugal industry and thrift.

The land is very flat and naturally damp, but little canals—they are not more than ditches—dug at intervals of about one hundred and fifty yards, and crossed by others at greater distances serve the double purpose of drainage and fencing.

There are comparatively few roads, their place being supplied by canals larger than those used for fencing, and it follows, of course, that boats are more common than buggies and wagons. There are no trees, except such as have been planted. But they are not a few, for besides large and neatly arranged groves, what few roads they do have (they are as smooth as asphalt pavements) are fringed on both sides by a double row of trees which give the traveler a solid shade throughout his journey.

The soil must be very fertile, for I never saw such crops of hay and small grain, and the best part of it was, the people at work in them seemed happy and content.

We stopped at Rotterdam, The Hague and Amsterdam, their chief cities. They, too, were full of canals, reminding one of Venice, in Italy. Like the country, the towns were "clean unto godliness;" quite a pleasant surprise, for I had imagined them otherwise.

But Farmer reminds me I must close. An idea has just struck him, but at the moment the thought came in one window of his mind his German had flew out the other. In the effort to express himself he shut both eyes, bent half way down to the floor, pointed his nose and index finger at the ceiling, and said, "Ah-h h——." That's as far as he has gone, and up to that point I understand him perfectly.

L. O. DAWSON.

Berlin, Germany, July 21th

For the ALABAMA BAPTIST.

Letter from Illinois.

Bro. Editors: I presume you will be surprised to hear from me so far north. But circumstances connected with the Mt. Vernon Baptist church in which a case of discipline made it necessary for me to be present, as advisory counsel, brought me to Mount Vernon, Ill, last Monday. After a satisfactory adjustment of the matter, both to the church and individual, I concluded to remain awhile and visit the northern portion of this state, and possibly Iowa. You will first allow me to express many thanks to my members at Clanton for their kindness to me and my family. There seemed a desire on the part of my members and other Christian friends, as well as friends not members of any church, to express their interest in my work in Clanton. I can truly say that the church did its part nobly in meeting my financial wants and supplying me with cash for travelling expenses. I am very thankful to the ladies for their present of the $7 pants, and also to Mr. O. A. Duke, of Duke Mills, for his present of the $8 silk hat, and the $4 pair of shoes for myself and the pair for my wife. Mr. Duke is not a member of any church, but has been truly a friend indeed.

This opportunity to come north necessitated my closing my work in Clanton sooner than I anticipated. It is gratifying to know that my brethren appreciated my work in Clanton, as they have liberally given to my support.

MOUNT VERNON.

This town is well known on account of a cyclone which passed through it some years ago, which destroyed the Baptist church. But now they have a new Baptist church, costing about $11,000. Rev. W. J. Theile is their pastor.

SAYLOR SPRINGS

are situated five miles from Clay City, on the O. and M. R. R., in Clay county. It is a noted resort, as they have here a variety of mineral water. The grounds occupy about ten acres, with two large hotels, cottages, tents, etc. There has been a Baptist assembly meeting here for some years called Prof. Harper's Summer School. This body of Baptists have lectures on Theology, and this year Prof. Price, of Morgan Park Theological Seminary, gave instruction in Hebrew, and lectured on the "minor" prophets. Prof. Price is teaching Hebrew in the Seminary, in the place of Prof. Harper, who has gone East. Prof. Price is a young man of scholarly attainments, and was raised in Ohio, near Denison University, and is a graduate of that college. Dr. Kindric, of Alton, Rev. J. A. Leavitt, of Ewing College, and Mr. Albert, of Atlanta, Ga., were present. Having enjoyed two days very pleasantly and profitably in the "school of the prophets," I reached

CARLINVILLE,

the county seat of Macoupin county, on the Alton and Chicago railroad. This town is about thirty miles northeast of Alton, and has about 4,000 inhabitants. The noted character of this town is its new court house which cost $1,500,000. I think it is the finest and most costly finished structure I have ever seen. I was invited to fill the pulpit here last Sunday, and will preach two nights before leaving for Springfield, the capital city. The Baptist church is weak, and at present is without a pastor. They have a good house of worship and are surrounded by strong Presbyterian and Methodist churches. A Presbyterian college is here also, which makes it necessary for the Baptists to have an able man. This county is rich in soil and produces wheat and corn. The drouth has materially injured the corn, while the open winter damaged the wheat.

E. STILLWELL.

Carlinville, Ill., August 11th.

From Dr. Boykin.

Bro. Editors: While en route to the recent convention at Fort Worth, I mentioned to Dr. J. L. M. Curry, an incident concerning our mutual friend, Rev. Jesse Collins, whose unfortunate death occurred a few years ago. I will repeat it here, and say more in the same connection. One day Bro. Collins said to me, "Boykin, I appoint you, J. L. M. Curry, J. J. D. Renfroe and Jack Waldrop the executors of my character when I am dead." I thought of it at the time of his tragic death, but for various reasons I have remained silent. I will say here that I met Bro. Waldrop at Fort Worth and mentioned to him what I had said to Bro. Curry. I think that both agreed that something ought to be placed upon record by us concerning the life and services of our dear Bro. Collins. At the time of his death, Dr. Samuel Henderson said some kind things of Bro. C., either in the ALABAMA BAPTIST or *Christian Index*, or both.

Those who knew him will remember that he was, in some respects, quite eccentric, as the wish above referred to would indicate. Perhaps I knew Bro. Collins' inner life as well as any man of his acquaintance at the time we were associated together. I have no doubt that he unbosomed himself to me as much as to any living man, and I think that no friend loved him more than I did. The first time I met him was in Gadsden, at a Sunday school convention. The subject assigned him on the program was, "The moral grandeur of the Sunday-school." He made a grand speech, treating his theme in a masterly manner. I was so much delighted with it that I went to him as he sat down, and, taking his hand, congratulated him, and in a pleasant way, said to him, "I have heard much of you as a preacher and as a man; I have heard that you were eccentric, but never heard that you could make such a Sunday-school speech as that; I thank you for it with all my heart." At first he seemed uncertain as to how to receive my congratulations, but at the close the tears gathered in his eyes and he clasped my hand warmly. Afterwards he said to me in private: "I came to Gadsden with my mind made up that I would not like you, because I thought that Wash Wilkes, Sam Henderson, and other south Alabama preachers had poisoned your mind against me." From that time on we were warm friends and intimate companions. He sometimes indulged the morbid feeling that some of his best friends, among whom were Henderson and Wilkes, did not love him.

The first Sunday-school tour that I ever made was with Bro. Collins, who planned and arranged everything connected with it. He met me at Talladega and took me home in his buggy. The next day we started out together on horseback, he furnishing both horses and saddle-bags. For over two weeks we traveled over the mountains and through the valleys of Talladega, St. Clair and Shelby counties. Large crowds met us at our daily and nightly appointmenss that seemed to enjoy our talks and sermons. I think there was not a single failure at any point. This was the beginning of the state Sunday-school work in Alabama. Just here I want to put on record another fact that may not be generally known. The idea of sending forth a state Sunday-school missionary, or evangelist, originated with our dear brother E. B. Teague, than whom there is no grander or better man in Alabama. If anybody ever suggested it before he did, I never heard of it. I desire now to say something, as briefly as possible, about Bro. Collier as a man and as a preacher.

1. I will say, first of all, that I think he was not fully understood by most of his friends and acquaintances. Those who knew only the outside of him would certainly form an incorrect opinion of his character. That he was eccentric, and sometimes very much so, none of his friends denied; that he was sometimes apparently cold, if not repellent in his manner, all admitted. This was the result of that morbid feeling that his friends did not appreciate him, and were disposed to neglect, if not dislike, him. Under the impulse of this feeling, he would, as he has said to me, "draw himself under his shell," and appear indifferent to everything and everybody. I remember that he once said, in a talk at Ruhama, now East Lake: "I owe the Baptists nothing; nobody loves me, anyway, except my old dog." But underneath this rugged exterior there beat as warm a heart and throbbed as loving a spirit as but few men possess.

2. He was generous in disposition and tender in feeling. I believe he would have divided his last crust of bread with any one in need. To make a contribution to any good cause and to anyone in want, was to him a luxury. And I have seen his sympathies excited as quickly as a woman's by the cry of a child or the moan of a man.

3. He was candid and honest in his dealings with friends or enemies, if he had any. While he was often criticised, I think nobody ever accused him of insincerity. He never did anything by indirect methods. If he had an opinion he expressed it. If he had convictions he had the courage to maintain them. His friends, especially among the ladies, thought that he was sometimes too candid. If he appeared so, it was because he despised even the appearance of hypocrisy. If he was an enemy, he was an open one. If he was a friend, he was a true one.

4. As a preacher, he was sound, earnest and eloquent. In his statement of a truth, he was clear, and in the enforcement of it, was logical and powerful. While he was not always systematic in the arrangement of his sermons, he was earnest and forceful in delivery and convincing in argument. At times, he would rise to the highest point of true eloquence, and sway his audience at will. On several occasions I have heard from him sermons that would compare favorably, in matter and delivery, with any that I have ever heard.

5. He loved the truth and loved to proclaim it. He loved the doctrines of the Bible and loved to defend them. He loved the Lord Jesus Christ, and loved to talk about him and his work. He loved the souls of men, and loved to labor for their salvation. While he was at times metaphysical, he preached the plan of salvation so plainly and clearly that a child could understand him.

6. To those who knew him well, his piety was unquestionable. While it was not always of a demonstrative kind, it was none the less sincere and earnest. I know that he was often in secret prayer. Sometimes he would say, "I have just been praying for you." On the road between his home and Asheville, where he was pastor for a long time, there was a large rock, at which he stopped and prayed to and from his appointment. I once joined with him in prayer at that place.

I could say s great deal more of my departed friend and brother, and could relate a number of interesting and amusing incidents about him, but I forbear for the present. If any of his children are living I should be glad to communicate with them. I will thank you or any mutual friend for the address of any member of the family.

T. C. BOYKIN.

Decatur, Ga.

For the ALABAMA BAPTIST.

"Oh, to be Nothing, Nothing."

A Plea for a Proscribed Hymn.

All who know anything of President Andrews, of Brown University, will heartily endorse the *Western Recorder's* statement that he "is a man of sense, as well as of profound scholarship." And any one acquainted with the *Western Recorder* can but respect its critical ability, as well as admire its uniform fairness and consistency. And, moreover, few will deny that some of the hymns in the Gospel Hymn Book, are seemingly unworthy of a place in that collection. But when one of the most popular of these religious songs, one which in the judgment of thousands is of the best, is subjected to the widely advertised and exceeding severe censure of two such distinguished authorities, it surely were time that the matter be considered seriously. It is said that Dr. Andrews in a recent sermon on "Holding fast the form of sound words," declared that the hymn "Oh, to be nothing" is "*unfit for any Christian man to sing*," and has "*in it the essence of Buddhism*." The venerable *Recorder* condescends to stigmatize it as "*that so-called hymn*."

Now, if this hymn, or any other, should be found to merit these grievous charges, our duty is clear. We should not only completely abandon its use, but retire the book in which it is published from our prayer meetings, Sunday-schools, and homes, for such a dreadful fly as that would spoil the whole box of ointment. But the writer, as one of the humblest of the thousands of saints who find, at times, in this hymn the expression of their holiest desires, begs leave to protest, in a fraternal way, against criticism which he can but feel is more caustic than just. Can it be just possible that these honored mentors have been led by their zeal for sound words to give to a mutilated extract an application entirely foreign to its use in the hymn? A glance at its words must satisfy the most captious of critics that it is at once orthodox and wholesome. An analysis of its sentiments makes it apparent that "for the Master's use made meet," is its key note. It is the prayer of a soul, persuaded that its sufficiency must be of God, for preparation for service, for perfected usefulness.

"Oh, to be nothing, nothing,
Only to lie at his feet
A broken an emptied vessel,
For the Master's use made meet.
Emptied that he might fill me
As *forth to his service I go;*
Broken, that so unhindered
His life through me might flow."

The cry is that pride may be broken, that "the excellency of the power may be of God;" that self may be sacrificed in order that perfect fitness for "service" may be acquired. Ps. 34:14, 1 Cor. 3:18, 2 Cor. 4:7, James 4:10, etc.

"Oh, to be nothing, nothing,
Only as led by his hand;
A messenger at his gateway
Only waiting his command.
Only an instrument ready
His praises to sound at his will,
Willing should he not require me,
In silence towait on him still?

This verse is a plea for self-abnegation, for childlike obedience, for readiness and preparation; a "messenger" awaiting the command; an "instrument" useful and used; a soldier standing guard in silence at his post; ready, like John the Baptist, to be either the sounding "voice" in the wilderness, or the silent herald in the dungeons of Machaerus. "They also serve who only stand and wait." Mat. 18:4.

"Oh, to be nothing, nothing,
Painful the humbling may be,
Yet low in the dust I'd lay me
That the world might my Savior see.
Rather be nothing, nothing,
To him let their voices be raised
He is the fountain of blessing,
He only is meet to be praised."

In this stanza the singer prays to be humbled that Christ may be exalted; he would fain lie in the dust that Christ may "be lifted up;" unseen and unremembered that all eyes and thoughts may be centered upon him the "Fountain of blessing," the only one "meet to be praised." "Less of self and more of Thee," is the sentiment of this prayerful hymn.

Now which of these thoughts makes it "unfit for any Christian man to sing?" Just where shall we look to find this masked battery of paganism? In which of these orthodox lines lurks the "essence of Buddhism?" Which of these stanzas could be guilty of inciting the singer to aspirations after the "impenetrable apathy," the "eternal quietude" of the Buddhist Nirvana? Shall the accusation rest upon the first four words? Can it surely be? Under such critical treatment the Holy Word itself might be pronounced "dangerous and unsound," "unfit to be read, and sensible as the very sublimated "essence of" atheism. Is it not written "There is no God?" Yes, but let us not lose our critical breath. The Spirit in a prelatory remark declares this to be but what "The fool hath said in his heart."

It is said that a brother tried to start the tune, "I love to steal awhile away," but after three attempts failed to get beyond "I love to steal." The pastor arose and said, "It is greatly to be regretted; let us sing another hymn." We may enjoy the facetiousness in which the preacher indulged, but how should we reply to the brother whose zeal for sound words should induce him to read us a Philippic on the immorality of this dear old hymn? Does it not distinctly assert, that "I love to steal," and is that a Christian sentiment?

It is to be hoped that no super-sensitive Christian, abashed by this criticism of his favorite hymn, will hang his head in shame; nor that any morbidly conscientious preacher, from awe of these illustrious names, and fear of teaching in some uncomprehended way the "essence of Buddhism," will abandon its use.

It is our duty to scrutinize carefully the hymns introduced into our books. A false doctrine wedded to fascinating music is doubly treacherous. Such hymns should be summarily and conscientiously weeded out, however endeared they may be by association, or otherwise. Let us be careful to "hold fast the form of sound words." But let us be careful, also, with our arrows. Hasty criticism is like random shooting into a crowd—the wrong man may get hit. And in criticising a hymn let our zeal be "according to knowledge"—of the hymn

HUGH P. MCCORMICK.

Zacatecas, Mexico.

Louisville Letter.

Dear Baptist: We were not a little interested in the recent theological institute at East Lake. It seems that Dr. Purser knows how to bring things to pass. We rejoice in the good work done by the institute, regarding it not as a rival school but as a feeder to our Seminary. Drs. Teague, Hiden, Young, Manly and their colaborers gave for four weeks instruction quite similar to that which is conducted in the Seminary during eight months of each year. We confidently expect accessions to our ranks from the seventy men who pursued studies at East Lake. Let the brethren come to Louisville on October 1st, and see what provision is made for busy pastors who can spare only eight months from their fields. We of course wish the Howard boys to graduate before coming to the Seminary.

The increase of students at the Howard is extremely gratifying to all the alumni of the institution. Dr. Riley has already wrought wonders in building up the patronage of the college. He and his able faculty may depend upon the "old boys" for both moral and financial support.

All is quiet along the Baptist lines in Louisville. Drs. Eaton, Tupper and Jeffries are off on vacation. Dr. Broadus is in Detroit supplying the pulpit of Dr. Henderson during August. Prof. Robertson, in company with your sprightly correspondent, Rev. L. O. Dawson, and Prof J. H. Farmer, of Canada, is visiting the two leading universities of Germany. Dr. Kerfoot is not far away seeking rest with Mrs. Kerfoot in the summer resorts of northern Europe. Dr. Manly is at home rejoicing over the arrival of another son. Dr. Whitsitt is at work for the Students' Fund among the conventions and associations.

The McFerran Memorial church have not yet secured a pastor. Rev. J. O. Rust, stated supply for the present summer, has large congregations, and is adding strength to the church by enlisting the Baptists of the neighborhood in the work of this new organization.

On account of the recent strike of the carpenters in our city the completion of our new seminary library building will be delayed some months. We had hoped to have all the books from the Boyce collection and the present seminary library thrown together and conveniently classified in the new Library Hall before October 1st. It will be impossible to finish this undertaking before the opening of our session, but it will probably be done during next winter. With the addition of the Boyce library we shall have a large and extremely valuable collection of theological works. We hope that some Baptist, who is both wealthy and a lover of books, will, in the near future, donate a handsome sum as an endowment for our library, the interest alone to be used in the purchase of new books.

JOHN R. SAMPEY.

From Rev. J. S. Dill, of North Carolina.

Impressions of His Recent Visit to Alabama—A Plea For a Better Organization of the Alumni Society of Howard College.

After more than a two years' absence from the good state of Alabama, it was no small pleasure to once more stand upon my native heath. The enjoyment of such a visit was no little enhanced by the occasion which, in the commencement of Howard College, brought me face to face with so many brethren beloved as old fellow-students and former co laborers in the gospel of Jesus.

To one long absent from a place the changes become more perceptible than even to the man who in much pain and labor in hand to hand conflict with the difficulties, has wrought out the result. It is therefore with gratitude to God that after the lapse of two years my eyes have again beheld the work of the Lord in Alabama, and marked its progress.

Of the continued development of its material resources, and the marvelous changes in its magic cities that all along and at every turn, greet the eye, I need not write. All the world knows this. And lives there a man who has not heard it, he need only apply by the next mail to any real-estate agent in that favored land of booming cities.

It has seemed to me that, more than ever, the Baptists of Alabama are seeking to keep pace with this rapid material growth, and are building for the future both wisely and well, while all departments of our work, and notably that of state missions under the wise management of Bro. W. B. Crumpton, are moving grandly forward, the best opportunity was afforded me for observing the educational enterprise. Of this let me especially speak.

There can be no longer any doubt that the location of a great Christian college in the very heart of the mineral region of Alabama is wise; and so soon as our Howard can become fully equipped with the things necessary to the most efficient work, it must become one of the greatest and most useful institutions in the land. I noted with pleasure some things indicative of growth in its new environment, and under its present administration.

There has been enlargement in the course of study. This is a very important matter. Some of us have realized that for lack of teaching force the curriculum of the college had not been kept as extensive as it ought. A college in order to stand abreast with its rivals must in these days keep up the highest and broadest standards. We are pleased to see that as the best evidence of its success the Howard is adding to its teaching force and enlarging its course of study.

It is a matter of congratulation, and a substantial token of prosperity, that the roll of students is second in the history of the college. With the better facilities which the new building will soon afford, what may we not soon expect from the Howard in its new surroundings? Let the Baptists of the state thoroughly believe in their college and there is no reason why, in the near future, it may not distance all its rivals in the highest elements that make up a Christian institution.

As I spent commencement at East Lake on the invitation of the Alumni Society it will be appropriate for me in this letter to say several things with reference to that organization. At our recent meeting it was agreed that the society needed to be better organized. It seems to me that in the new environment a stronger organization of the Alumni Society is more practicable. Interest taken in the society by its local membership can give it more strength than aught else.

I find that in the vicinity of the college, including the city of Birmingham, there now live fourteen full graduates. Among these are some of the best men the college has sent out.

With such local strength we ought to effect a vigorous organization. I am sure those of us at a distance are ready to follow their leadership. It is next to impossible for either individual or corporation to do much while in the fix of the little boy who complained, "I ain't got no pocket to put no money in, and I ain't got no money to put in no pocket." This has been the condition of the Alumni Society. But we have now elected a treasurer and appointed a local committee. Each member will be called upon to contribute an annual fee of $1 00. This will be used for the advancement of the organization. The object now specially before us is to secure a full attendance of the society next commencement and effect arrangements for the proper celebration of the semi-centennial of the college which is to occur in 1892. Of this we will hear further from the local committee.

Here in North Carolina one element of great strength to Wake Forest is that the brethren, and especially the old pupils, attend commencement with the same devotion they go to the convention. These annual visits to the college help to keep alive the interest in its work. The pupil who never visits his alma mater soon loses interest. The special work of the Alumni Society should be to draw together its membership and all former students and friends of the college, and keep alive the interest in the great enterprise. Frequent contact with the Howard on the part of the Baptists of the state, will always prove a blessing to the institution. I think the Alumni Society will render better service in this direction in the future. Though now personally associated with Christian work and education in a distant state, I can but note with pleasure the growth of the enterprises with which I was once identified. God grant his continued blessing to the great work!

J. S. DILL.

For the ALABAMA BAPTIST.

"Historic Faith in Christ."

It seems to me that a "historic faith in Christ" is a thoughtless expression. The learned and wise use it to distinguish the faith of the unregenerate from the "evangelical faith" of the regenerate. There lurks in the expression or phrase an admission as dangerous as false. The doctrine of it may fill the churches with members, may multiply so called preachers and teachers of the Scriptures, may increase the number and devotion of mock religionists, but makes it harder for the real preacher of the true doctrines of the Bible. Popular religion, based on the letter only, is as good in one man as another without regard to their variance, in theory or practice concerning the rites, ordinances and ceremonies of the church. The Catholic, the Methodist, the Baptist whose religious beliefs proceed only from the letter may be equally devout, equally zealous, equally righteous in his own estimation and all be condemned together in the end.

True, pure Christianity cannot be understood, received or appreciated by the unregenerate. "Christ" is the essence or spirit not only of the New but of the Old Scriptures. He is THE spiritual truth of Divine Revelation.

The Scriptures are considered authentic history. Any man can believe, from the Scriptures, that one called Jesus lived, was crucified and buried, but all the authentic history in the world cannot make him believe in the Messiahship of Jesus. For, if so, then authentic history (in some countries) would be equally effective in creating a belief in the prophetic character of Mahomet.

The Old Scriptures are full of Christ, but the scribes and pharisees who were so well versed therein as to be the accredited exponents thereof, rather than being impressed with any belief in Christ were loudest in denial and denunciation of his claims. Their religious ardor and devotion can not be questioned, but the authentic history in the Old Scriptures imparted to them no "historic faith in Christ." The audible voice of God himself acknowledging the person of his Son is inaffective upon the ears of the unregenerate, else all who heard "This is my beloved Son in whom I am well pleased," would have believed. The reading of Moses and the Prophets begets no faith in the great spiritual truth of Christ. The resurrection is equally impotent as a generator of faith. The many demonstrations of his miraculous power failed to generate or create any belief or faith in him as the Son of God on the part of the multitudes who were eye witnesses. If the occular demonstration failed to convince, how can the relation of the event, years after, have more power to compel belief?

That he is "the Christ, the Son of the living God," is not revealed by flesh and blood and can not be revealed in any other but one way—"by my Father which is in heaven."

Concerning the "Christ" there can be no historic faith. To admit it is to deny the spirituality of the Gospel with its central truth. "Flesh and blood" can not be equal to the Father. If the Apostle John is correct when he asserts "he that is not of God heareth not us," how can any impression be made upon such a one for purposes of compelling faith?

If "historic faith" is a myth, a delusion, an error, a heresy, then there can be but one faith "in Christ." This one faith must come "by hearing." The hearing must come" by the word of God." The mystery of this faith is unfathomable to those who "have ears to hear but hear not."

If through the senses of non-seeing eyes and non-hearing ears the reader of history can be brought "to confess that Jesus is the Son of God," the mystery of the Christian's faith is foolishness indeed.

If such brethren as Teague and McQueen would direct their thoughts and pens to this subject, and give the readers of the BAPTIST the benefit, it would, no doubt, be instructively gratifying.

J. CULPEPER.

BIGBEE ASSOCIATION.

This body will meet with York church, Thursday, the 11th of September, 1890, at 11 a. m. The church is now preparing to entertain the association and extends a warm invitation to all delegates and visitors. Let every church send a good delegation, and sister associations corresponding messengers. We want a representative of the ALABAMA BAPTIST, the presidents of the Howard and Judson, and our corresponding secretary of state missions, and as many more good workers as will come.

CLERKS OF CHURCHES.

I have sent each of you a blank associational letter. Please fill out, as far as possible, every blank, and send this letter to the association; also, please notify Bro. W. L. Pack, of York Station, Ala., at once, of the number and names of the delegates from your churches.

CHAIRMEN OF STANDING COMMITTEES.

Look over last year's minutes, brethren, and if you are the chairman to report at this meeting, prepare your report without further delay, and if you cannot come send your report to the clerk of the association a few days before the meeting.

J. D. COOK, Cl'k of Ass'n
and pastor York Church.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. I. Y. SAGE, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

AUGUST—PRAYER CARD.

Home Board.—"I will declare thy name unto my brethren." Missionaries 371; baptisms 4 477; Sunday-schoo's organized, 336; churches organized, 267; churches built, 84. Receipts of Home Board, $68 297 76.

Study Topics.—Home field and its needs. The work of the board is the work of the churches. Three-fold plea; soul, country, Christ. Systematic giving a necessity. Do our gifts keep pace with growth in membership and prosperity?

Those whose privilege it has been to have met Mrs. M. J. Nelson, of Mississippi, will know the sweetness of the hour spent with her in a Bible reading last week. It was indeed "good to be there," and more than one felt that he, who had been invited as an honored guest, was "in the midst." From the singing of "Blest be the tie that binds," at the opening of that meeting to the close, when as a remembrance of the day that wonderful text, "I can do all things through Christ who strengtheneth me," was given each one, as a "smooth stone," it was a "feast of good things." On Sunday afternoon the sunbeams of Birmingham assembled to be instructed by the same gentle voice and winning manner, and those words of loving entreaty cannot but influence the tender hearts to whom she appealed. One came away with moistened eye and melted heart, feeling what a beautiful thing is there-religion of the Lord Jesus Christ. How it illumes and electrifies, and intensifies and inspires those hearts that are reaching out to do something for the Master. May the fire leap from heart to heart and set us all aflame with that "love of God that passeth understanding."

Mrs. S. A. Robertson accepts the vice presidency of Union association, and Mrs. M. A. Lee, the vice presidency of Bethel association. Two new societies reported, viz., Geneva, Geneva association; and Liberty, Central association.

Mrs. J. C. Hudson attended the Florence association, as was prophesied of her, and reports literature distributed, and much general information on missions disseminated. She gratefully acknowledges the aid rendered by those brethren who made addresses on the subject of woman's work, and gave some facts and statistics that surprised some of the saints assembled at Brush Creek, and which she trusts will give a new interest in the work she is doing so efficiently. Let each vice president go supplied with literature to the associations and with silver tongued brother to speak for her.

"Our Friend, The Enemy."

The following from *The National Republican* shows what the South may expect, if the time ever comes when Radicalism shall have rule. The attempt to force this law through congress has made the whites of the South more solid than ever before.

God pity the poor fools who, pretending to be friends to the negro, are continually putting his life in jeopardy by foolish legislation. W. B. C.

"With the Lodge national election law in full force over the South and various Democratic strongholds up North, we may confidently look for a different state of political affairs than now exists. New York city will then return several more republican congressmen than at present, while more than twenty negro representatives from the South will render the republican of the future congresses absolutely secure and safe. As Mississippi, South Carolina and Florida contain a large majority of negroes, and as there are enough white republicans in Alabama, Arkansas, North Carolina and Louisiana, acting in concert with the negroes, to put these states into the Republican line, we can confidently look in the future for seven Southern states to be reliably republican. This means a gain of fourteen senators and at least twenty representatives to the republican party.

"When through the operation of the Lodge national election law six or seven Southern states shall discard democratic rule, we shall look confidently to see some measure of justice done the blacks who have so long been defrauded of their rights.

"Heavy taxes should be laid upon the property of the whites to develop and extend the public school system in these states, separate schools for the two races should be abolished, and the plan of bringing the youth of both colors into close and equal relations in schools and churches given a fair trial, as one of the most potent elements to break down the detestable Bourbonism of the South. The right of the blacks to bear arms should be guaranteed to them, as well as all the social rights intended to be secured to them by the passage of the 14th and 15th amendments to the constitution. The state laws against the intermarriage of the races should be repealed, and any discrimination against the blacks in the matter of learning trades or obtaining employment should be made a criminal offense, while the colored man's right to hold office should be as sacredly protected and recognized. A few years of this policy will solve the race problem satisfactorily."

Alabama Baptist

MONTGOMERY, ALA., AUGUST 21, 1890.

Address all correspondence to
HARE & POPE,
Montgomery, Ala.

So many brethren are now helping us with lists of new subscribers that we have not space to thank each one. A pastor cannot do more for a family than to encourage its members to read religious papers.

Now is the time to secure subscribers for the ALABAMA BAPTIST. If your members have not the money, send us their names and then collect the money from them one month hence when they sell cotton.

THE Anniston *Hot Blast* is authority for the statement that cigarette smoking has wrecked the mind of a prominent young man of that city. Parents and lovers of humanity should interpose to save the youths from this growing curse.

DEAR reader, you feel that you would be glad to do something for Christ. Now, one of the easiest things in your reach is to persuade your neighbor that he needs the ALABAMA BAPTIST in his home. The good thus done can only be told when eternity shall unfold its secrets.

THE officers for the Alabama Alliance for this year are: Rev. S. M. Adams, of Randolph, president; W. M. Downs, of Elmore, vice-president; W. B. Groce, of Etowah, lecturer; J. T. Carlisle, of Pike, assisant lecturer; J. P. Oliver, of Tallapoosa, secretary; Rev. E. R. Moore, of Montgomery, chaplain.

WE have an understanding with the Bible and Colportage Board at Opelika, whereby we again solicit orders for books. The importance of getting good books into the homes of our people is so great that we want to help forward every plan possible to that end. Our readers can be supplied with whatever they need in the line of reading by ordering through us.

BRO. DEAL is preaching once a month at Ozark. The growing importance of that town certainly demands regular preaching every Sabbath. New people are constantly moving in, and if the church is manned in a business-like way it will be their delight to fall in at once. The Baptists can move right onward if they will only determine to do so. May God help them to meet their responsibilities like men.

WE ran down to Ozark last Friday to be with the brethren who are talking about the advisability of forming a new association, to be composed of the churches along the Alabama Midland railroad. It was the unanimous conclusion that such a move would redound greatly to the glory of God. Churches will talk over this enterprise and send in their letters to their respective associations stating their determination in the matter.

BRO. HALE tells of a meeting in which several brethren made talks. At last a new convert arose and said: "Brethren, I just want to give God the glory. Two weeks ago, during that meeting, he saved my soul. I notice in the Bible that when men were saved they glorified God. I want to stand here to-night and thank him for what he has done for my soul. By the help of God I am going to glorify him in my future conduct. Heretofore I have taken a back seat at church and a front seat at the opera, now I am going to take a front seat at the church and none at all at the opera."

THE effort being made to get together a collection of hangmen's ropes, nooses, etc., in order to make an exhibit at the exposition in this city next November, will meet with a rebuke by all Christian people. It is the purpose of "the chief," it is said, to have on exhibition the noose with which Dick Hawes was hung and also those of other "noted criminals." Such a disgusting advertisement for any enterprise or business can but damage the enterprise or business it is proposed to help. Another suggestion is, that the officers have a safe-blowing, showing how burglars enter a safe and steal money. Of course, it is only depraved and corrupt minds who conceive such ideas and it is only that class who would encourage such measures at a fair or exposition.

IT is sad news that we bear to our readers this week of the death of Bro. R. H. Sterrett, of Birmingham, on the 16th inst. He had been for many years prominent in legal, political and religious affairs. For many years he made his home in Selma, where his friends were many. He removed to Birmingham several years ago and has had a constantly increasing patronage. In church affairs he had been a faithful burden-bearer. Casting his lot with the South Side brethren, he had ever proven a wise counsellor and active worker. Howard College has lost in his death one of her most faithful trustees, and the Baptist denomination in Alabama mourn for an earnest and efficient co-worker. His bereaved widow and little children have our warmest sympathies.

FROM the *Jeffersonian*, of Charlottesville, Va., we copy the verses printed below, the *Jeffersonian* saying: "The following poem, aside from the literary merit, will be better appreciated when we say that it was written while its author was a resident among the Puritan population of Massachusetts a few years since, she being a Virginia girl, with all that term implies:"

A Dream

BY C. M. GRACE HIDEN.

My home, the bright Southland, comes back to me,
Loved forms and faces ever near I see,
The mountains, trees, and flowers in sunlight gleam,
When lo! I wake, and find—'twas but a dream!

'Twas but a dream. Ah! but the dream was sent,
As o'er my weary form the angels bent,
To cheer and help me on my lonely way,
And to the darkness lend a brightening ray.

Still let me dream, awake me not, I pray;
These visions vanish in the light of day.
They are not real, you say, but only seem?
Then let me rest, I would thus ever dream.

New Bedford, Mass., April 26, 1889.

THE NEED OF EARNESTNESS.

Every preacher has his trials and tribulations. They come by the world, the flesh and the devil, and many of them come because of our weakness. Some trials are easy to bear because they are from sources that we naturally expect, but the most severe are those received in the house of our friends. The earnest pastor is always seeking to win to Christ the unconverted sons and daughters of his congregation. His prayer, night and day, is that "some word, prayer, or song" may move them to "think on nobler things," and after a period of seed-sowing he calls to his aid some man of God who ceases not day nor night to call on sinners to repent. The waters are being troubled, young and old are asking the way of the Lord, every indication is for a glorious revival, when Satan, making use of some weak vessel, in or out of the church, gets up a dance, a picnic, or an entertainment, and presses the young people to attend. They go sometimes with the parent and often with others. The whirl of gayety about them drives far away every serious impression; the glitter and promise of earthly joy lead them to decide to wait a while longer before turning to Christ. The next night they return to the church, if there is no entertainment, but the heart-broken pastor realizes that the devil has the advantage, and the souls he hoped to be the means of saving have "drifted farther and farther away." He closes the meeting, and with a heart so heavy he flies to a pitying Savior, who knows what it is to be rejected of men, and to be "wounded in the house of his friends."

We appeal to Christian parents to come to the help of the pastor. While a protracted meeting is in progress, by all means discourage the giving of parties and picnics, but if the ungodly *will* get up such things, by all means, for the sake of your child's immortal soul, keep him from becoming in this way influenced by the wicked one. The gentle wooing of God's Spirit must cease when so insulted. Remember your own experience. It was in solitude where you found it most precious to think of God. Many parents will have to answer for the eternal ruin of their children. Allow not yourselves to be made a tool in the devil's hands. If you want your children saved, you must be in earnest about it; surround them with those influences that will direct their thoughts to a loving Savior.

TROY ASSOCIATION.

This body had been in session one day and night when we arrived.

Bro. W. H. Barnett was for the fourth time elected moderator and Prof. J. M. Dewberry, clerk.

The introductory sermon was preached by Bro. Yarbrough.

The second day the report on foreign missions was read by the chairman and discussed by brethren Yarbrough, Crumpton and Hare.

The Sabbath-school report was spoken to by brethren Crumpton, Dewberry and Major Wood; after which time the association adjourned for dinner, with the understanding that a mass meeting would be held Sunday morning.

There was no meeting in the afternoon, owing to the burial of the infant son of Bro. Purser.

At the night session an effort was made to finish up before midnight, which was done. The chairmen of most of the committees had no reports, but Dr. Andrews was not on that roll. He reported on temperance, and then followed his report with a speech. He thought we needed to rely on the church and our Christian manhood to get rid of intemperance and not so much on the civil law. Remarks were made showing the great need of all spiritual circumspectness on the part of Christians, and then our need to call on the strong arm of the law to protect us from men who have not the love of God in their hearts. The speakers were brethren Crumpton, Hubbard, Bowles and the writer.

Judge Hubbard is in position to know what he is talking about, and he affirms that the prohibition law does prohibit, and that the true idea of all government is to put laws on our statute books and educate the people up to a proper respect and appreciation of them.

In the absence of reports, brief speeches were made on education in its various departments, on state and home missions and on literature.

The Troy association is a small body, but does good work. About $75 were given last year to ministerial education.

Sunday morning found us too unwell to participate in the Sunday-school mass meeting, but Bro. Crumpton and Bro. Sam Carroll met the needs of the hour. Bro. Carroll had just come from Ashville, N. C., and was enthused with the great Sunday-school he attended, and is determined to awaken a deeper interest among the Trojans for this glorious work.

The missionary sermon, which was preached by Bro. Crumpton, touched the practical side of Christians. He asked for $100 and it was quickly given him.

THE CHARACTER OF POLONIUS.

II. THE FOOL.

In our estimate of the intellectual capacity of this character we are aware that we are somewhat at variance with current opinions. The Danish courtier is often spoken of as the typical "worldly wiseman." But we have only to say that we are not here concerned with the Polonius of popular opinion, but with the Polonius of Shakespeare.

There can be little doubt that Shakespeare meant to represent Hamlet as the most intellectual character in the play. He is

"The courtier's, soldier's scholar's eye, tongue, sword."

His insight into human character is so profound, and his analysis of motive so quick, subtle and acute, as to appear almost instructive. He skilfully conceals himself from critical dissection; he throws Polonius off the scent; puzzles and terrifies the king and queen, and utterly overwhelms Rozencrantz and Guildenstern. Now such a man's estimate of the Lord Chamberlain's intellect would seem to be entitled to no small weight in making up our own opinion. And what does Hamlet think of him? On three several occasions he pronounces the courtier a fool.

In Act II., scene 2, when Polonius leaves the prince, who has completely foiled him, Hamlet says, with weary contempt, "These tedious old fools!"

In Act III., scene 3, he advises Ophelia to have the doors shut upon her father, "that he may play the fool no where but in 's own house." And after he has killed Polonius, he says,—

"Thou wretched, rash, intruding fool, farewell."

J. C. HIDEN.

On still another occasion, in a conversation with Guildenstern, he calls Polonius "a great baby," who "is not yet out of his swaddling clouts."

But we are not left to make up our estimate by simply adopting Hamlet's; for, in the progress of the play, we have abundant evidence from which to form an independent judgment. The term "fool," in the sense of a great man's "Merry Andrew," was certainly not applicable to Polonius; for he had no pretentions to wit. Indeed, he is almost as drearily tedious as Mrs. Nickleby herself. Nor was Polonius a fool in the same sense in which Dogberry was: for Dogberry amuses us, and Polonius is a most potentous bore.

Shakespeare's fools were not all alike. The art of the great interpreter of human nature is never more fully, nor more splendidly exhibited than when he employs it in depicting the various phases presented by different characters of the same general type. An ordinary observer would suppose that there would hardly be any marked difference of moral character between two men who were both ready to be hired as assassins. But Shakespeare knew better. And hence we find the two murderers in "Macbeth" exhibiting two widely distinct phases of reckless depravity. One of them says that he is

"So weary with disasters, tugged with fortune,
That he would set his life on any chance
To mend it, or be rid on 't."

The other says that he is one—

"Whom the vile blows and buffets of the world
Have so incensed that he is reckless what
He does to spite the world."

Now there can be no doubt that the last named was a much worse and more dangerous man than the other. Such grades as these are common enough in real life; indeed, they are the rule. Burns and Byron were both dissipated, and both licentious. And yet who believes there was not a vast moral difference between the honest Scottish peasant and the lordly English libertine? Sterne and Swift were both coarsely obscene, and both clerical miscreants. But who will deny that there is a great moral interval between the mighty master of "English undefiled", and the hypocritical vender of tawdry sentimentalities? Polonius was not a professional fool, but a fool for the want of sense.

In making up this opinion, we do not forget what is sometimes called his "admirable advice" to Laertes. This celebrated passage is really very little in our way; for, while it is not without some show of shrewdness, still it is a shrewdness such as almost any worldling of our own day could pick up from the pages of "Poor Richard," and from the proverbial sayings of Josh Billings. The whole thing is little more than a series of superficial saws, inculcating the selfishness of a Chesterfield without his elegance. If a father *must* go through with the rather questionable performance of making a set speech to his son on parting with him, we cannot help thinking that the speech ought to be better than this. A man may follow Polonius' advice very strictly, and yet be neither wise, happy nor useful.

But even if it were admitted that the advice is admirable, what does it prove? We have never known a person on this side of drivelling idiocy, who could not, upon occasion, give very capital advice. During the late civil war there was hardly a bomb-proof editor in the South who could not tell Gen. Lee how to "beat the Yankees;" and probably not one in the North who could not tell Mr. Lincoln how to "crush the rebellion." There is scarcely a bankrupt loafer in the land, who cannot tell you how to make money. The most superlative scoundrel in the penitentiary can tell you how to live a virtuous life; and even the rich man in hell could tell what his brethren on earth must do in order to get to heaven. Wise men do not commonly indulge so freely in giving advice; and it is just because they know how easy it is.

Polonius takes great credit to himself for discovering Hamlet's love for Ophelia; but this gave no proof of discernment. Anybody could see it; and Ophelia had told Polonius all about it.

Polonius was utterly deceived as to the cause of Hamlet's strange conduct. The king and the queen had suspicions which pointed very near the truth, and neither of these characters are remarkable for intellect. Indeed, the king is rather stupid than otherwise. But Polonius is so intoxicated with the idea of Hamlet's love for Ophelia, and is withal so weak and vain, as to be utterly impervious to the power of evidence. And yet he verily believes, and is willing to wager his head, that he has solved the riddle of Hamlet's conduct. In stating his view of the case, he goes through a long, tedius, verbose flourish, when directness and simplicity were especially demanded; and in the midst of this rigmarole he tells us that "brevity is the soul of wit;" and that "to define true madness, what is it but to be nothing else but mad?" No wonder that the queen interrupts this irrelevant trash with the demand, "More matter with less art"—an uncommonly sensible criticism upon Polonius' general style.

When Polonius "boards" Hamlet, as he calls it, in the scene in which the prince enters reading, Hamlet completely puzzles him. The contrivance of the meeting between Hamlet and Ophelia utterly miscarries; for it shows Ophelia's love for him, but gives no hint of his for her. The play within the play seems to be pretty well understood by the king and queen; but Polonius appears to be utterly innocent of suspicion.

It may be, and has been said, that Polonius could hardly be both hypocrite and fool—that the two characters are incompatible. But in reply to this we have only to say, Granted, *if the hypocrisy be successful*. For a man to pursue a long course of *successful* hypocrisy—to simulate and dissimulate—to carry his point by maneuvering and plotting in the presence of his adversaries, and then to escape detection, and keep down suspicion—all this does require intellectual capacity of no mean order. But then this is precisely what Polonius did not do. His schemes egregiously and uniformly failed. He was foiled at every point; outgeneraled on every field; routed in every engagement. Never was trickster more completely outwitted; never was weakness more thoroughly exposed. And he failed because he had not sense enough to succeed; and he was at last run through the body for lack of brains.

If anyone should insist that Polonius had as much sense as the average "machine" politician of our own day, we might safely admit the fact, without at all disturbing our opinion that he was a fool. What man of sense would ever have agreed that the cloud pointed out by the prince was like a camel, a weasel and a whale, all at once? And yet the admission strikingly reminds one of some of our modern party "platforms."

But we think enough has been said to prove that Polonius was a tedious old fool; and, that he bore us no further, let us say, with Hamlet,—

"Thou wretched, rash, intruding fool, farewell."

J. C. HIDEN.

Eufaula, Ala.

The second district meeting of the Tuscaloosa association was held with Mt. Hebron church, August 8th and 9th. Eld. S. E. Hodge was chosen moderator and Bro. J. C. Lawrence, clerk. There are twelve churches in this district and but two have Sunday-schools. The ministers and delegates promised to go home and work for a school in each church. Much interest was manifested in temperance work. The delegates, with quite a number of the brethren and sisters in the congregation, covenanted together not to touch, taste, handle or use as a beverage, in any way, intoxicating drinks. The church at Mt. Hebron was burned one month since. It is thought that it was done by some of the "moonshiners," because some of the brethren were opposed to their nefarious business. They have another substantial frame building 36x46.—*J. H. Carey, Northport, August 11.*

A DIFFICULT QUESTION.

A brother writes for information, thus:

"I have been preaching at —— church something over two years. Since I began to serve them as pastor, having received a unanimous call, there has been some dissatisfaction and some have withdrawn from the church. These have been forbidden to trespass on the grounds or to come into the church. The doors and windows have been nailed up two or three times, but they have been forced open. The Bible, the lamp and the chairs have been stolen, and finally the locks and hinges were stolen from the windows and doors, and the gates to the yard fence were beaten down. What do you think ought to be done?"

1. We are puzzled to give an answer. We do not know the circumstances that led to the withdrawal of a number of the members. It would seem that they were very rebellious and needed the true essence of the gospel in their hearts. Nor can we see how a minister can continue with a church that is determined to be disorderly and discontented. This, however, would be the time above all others for him to pray earnestly and deal wisely with the erring brethren.

2. To forbid men to come into a Baptist church is assuming grave responsibilities, it seems to us; but there are occasions, if they persist in creating disturbances, when they should be kept out, or politely informed that their room is more preferable to their company. We can hardly imagine a Christian man so depraved as to stir up strife in a church. When we hear of such troubles, we know the devil is at work in the hearts of men and has about gained possession. It is a declaration that he has come among the "children of light" and is teaching them "works that are dark."

3. It would seem by the desire of the withdrawing members to steal the Bible and church furniture, and ruin and deface the church property, that the other members were acting on the defensive when they forbade them entrance into the house and from trespassing on the grounds. Moreover, the man, or set of men, who steal, no matter whether it is a chair or a horse, should feel the effects of a prosecution in the courts and the weight of the law.

4. The very fact of stealing a Bible and church furniture convinces us that the "spiritual condition" of the members who "took" the property is at a very low ebb. If the case is as it seems to be, we think the church has had in its membership those whose names should never have been on the roll, and no possible harm can come to it on account of their withdrawal. It is hard to believe that church members, or even those who had been members of the church at one time, could conceive of such meanness; and we are forced to the conclusion that the devil is doing his work and doing it well.

All troubles in the church should be carefully investigated by the church. The editors of religious papers do not know the condition of the church nor the circumstances that may give rise to their troubles. Our advice to every church would be, so far as you can, govern your own affairs and settle your disputes and differences among yourselves. If you are determined to have "a fuss," we do not intend to be included. We believe in peace. The Lord help us to keep the devil out of our hearts and out of our churches.

FIELD NOTES.

Rev. W. C. Bledsoe is visiting in Georgetown, Ky.

Rev. J. L. Thompson is engaged in a meeting at Pine Level this week.

A protracted meeting is in progress in the Baptist church at Jackson, Ala.

Sugrsville church has received a new organ. Now "let all the people sing."

TELL your merchant that he can get his printing done by the Baptist Printing Company.

Bro. S. P. Lindsey filled Bro. Harris' pulpit at Elyton on Sunday, the 10th, the latter being in bed sick.

Elds. J. B. Small and Jud. Dunaway are holding a meeting with Mineral Springs church, Pickens county.

The address of B. H. Crumpton is Northwest corner Washington avenue and Live Oak street, Dallas, Texas.

A meeting is now in progress at Hickory Grove church. Brethren McQueen and Pipkin are assisting in the meeting.

Sister P. T. Hale has sufficiently recovered from typhoid fever as to be able to sit up. She has had a long siege of it.

Bro. W. H. Cox, of Midway, was in our office Monday and informed us of a protracted meeting in progress in their church.

The Bigbee association meets at York, on the 11th of September, and notice is hereby given that we accept the invitation to be present.

Bro. Pipkin closed his meeting at Antioch, Butler county, on the 9th, with an addition of seven—four by letter and three by baptism.

Bro. Jno M. Webb will preside over the Lowndesboro Male and Female Academy. That people are to be congratulated on such an acquisition.

Bro. Gates, secretary of the Education Society, was in Florence last week with Dr. Hawthorne and others interested in the Baptist college there.

Send in your renewal promptly. Do not wait, but forward your name, with the money, before your time is out, so you will not miss an issue of the paper.

Bro. Catts rendered Bro. Anderson valuable service at Ft. Deposit church, and was well received by church and community. Good results are expected.

Bro. A. J. Dickinson, the Selma pastor, is away on a two weeks' rest. His members love him very tenderly, and feel that they have a great preacher and tender pastor.

Bro. Jeff Falkner has returned from a trip of several weeks among friends in Chambers and other counties, where he has been preaching and assisting in meetings.

Rev. C. P. Fountain has accepted a professorship in Baylor Female College. It gives us pleasure to again bear testimony to the excellent Christian character of this brother.

Our congratulations are extended to Mr. John Cain, of Martin's Station, Ala., and his bride, *nee* Miss Ellen Crum, of Winchester, Tenn., who were married a few weeks since.

Bro. George W. Pryor, of Greenville, is now in great mourning over the death of his wife. May the Lord, who only wounds but to heal, deal in great tenderness with this brother.

Prof. Chitwood, principal of the Union Springs military academy, spent last Thursday with us. He is a splendid young man, and will succeed wherever he may go. He is an honor to Howard College.

Bro. W. W. Harris will tender his resignation to the Elyton church next Sunday. He and sister Harris will leave early in September for Louisville, Ky., where Bro. H. will take a two years' course in the Theological Seminary.

Bro. J. F. Savell is duly appreciated by his people, as has been clearly demonstrated by the gift of a nice gold watch and chain by one of his leading members.

In another column will be found a card of the reliable house of H. C. Keeble Co., of Selma. This firm does a large business. Mr. H. C. Keeble, the manager, has been in business in Selma for about thirty years, and has the entire confidence of all who know him.

The Southside (Birminghan,) members are all trying to help in building their new church. Some will give material, others will give a certain number of day's work, painting, laying brick, etc. This partnership business will make them all love the church more.

The advertisement of Holt, Agee & Co., of Selma, appears in this issue of the ALABAMA BAPTIST. The members of this firm are among the best business men of the South. Our readers will find them to be thoroughly reliable in all respects, and withal very pleasant gentlemen.

An error crept into the date of last week's paper. It should have been dated 14th instead of 17th. The latter date was Sunday; but the brethren need not fear that we are publishing a Sunday paper. We are at the same place and are sending out the paper on Thursday, as heretofore.

Bro. Sam Carroll and wife, of Troy, paid a visit to Ashville, N. C., and brother Sam says while he saw big hotels and big mountains, yet the biggest thing of all was the Baptist Sunday-school at Ashville, and what makes it such a success is the fact that every member takes an interest in the meetings.

Have just closed a most gracious meeting. The church has been greatly revived. Seven await baptism. Others, I trust, will be brought in. My father, Dr. H. C. Hornady, was with us, for one week, and told "the old, old story" in much tenderness and power.—*G. A. Hornady, Tuskegee, August 17th.*

I feel to thank God that he allows his work to prosper in my hands. I am preaching for Shiloh, Salem and Liberty Hill churches. We have had some precious meetings, and are encouraged in the hope that still better things are reserved for us in the near future.—*Hardy Jones, Verbena, August 14.*

The Fayette *News* contains the following sketch of the work done in the New River association by their missionary, Rev. Q. D. Haney: Sermons preached, 40; prayers in families, 53; family visits, 42; baptized 9; received by letter, 12; miles traveled, 381. This earnest brother finds much destitution in his field.

The Greenville church has sustained a heavy blow in the death of Bro. J. S. M. Smith. He moved to that town about three years ago from South Carolina, and showed himself to be a most exemplary Christian, a successful business man, and an excellent citizen. His family have our sympathies in their affliction.

Rev. W. J. Ruddick will now devote all his time to study and preaching. His post-office is now Ruddick instead of Stanton, as heretofore. He gives us a special invitation to attend the Unity association on Wednesday before the first Sunday in October, at Big Spring, Autauga county, and the BAPTIST man hopes to be with them.

WANTED.—The minutes of the following associations for the year 1889: West Harmony, Harris, Liberty (Bibb county), North Alabama, Pea River, Town Creek, Haw Ridge, and Liberty (Choctaw county). Will some one please mail me one copy each of the above?—*Geo. W. Ellis, Statistical Secretary Ala. Bapt. State Convention, Montgomery, August 15th.*

Mr. Spurgeon, the eminent London Baptist, has refused a bequest of $150,000, because the donor left relatives poorly provided for. Mr. Spurgeon relinquished the whole claim in favor of the poor relations. "Covetousness, which is idolatry," evidently has no place in Mr. Spurgeon's heart. Does anybody know of a case similar to this?—*Exchange.*

We have just closed a good meeting at Wehadkee church. A deep interest was manifested at every service. During the meeting twenty-one were received by baptism and one restored. At our last service quite a number of penitents came forward and asked to be prayed for; some of them we believe will be saved and added to the church at an early date.—*J. P. Hunter, La Fayette, Ala.*

Opelika is certainly blessed in having such a mineral well. Bro. Cherry tells us that great numbers of sick, halt and maimed use the water, and many wonderful cures have been effected. Water is shipped to all parts of the country for a small cost, and where the sick are poor the water is shipped to them free. Kidney, liver and other complaints find considerable relief from using this water.

A brother writes: "You needn't have sent me the cards (addressed postals), for I have always been glad to help the paper at my own expense." Thanks, brother; we have the postals and the brethren have the notes. We have agreed between us to publish the news to the Baptist world and our columns show that the brethren are not forgetting us. When your supply of postals is exhausted, write for more.

The Evergreen church have very much beautified their house of worship, and are continuing to improve it. We want to entertain the Baptist Congress next February. The church to-day, very unexpectedly to the pastor, cordially voted him a month's vacation. He will take it during September. Attendance upon neither Sunday-school nor church is so good as it was in the spring.—*John W. Stewart, Evergreen.*

A young man who has just entered upon the work of the ministry can render himself disgusting to all right-thinking people by pushing himself to the front, and by trying to find out what everyone thinks of his sermon after the little thing has been emptied on a long-suffering audience. Young man, this paragraph is intended to do you some good. Read it and apply it to yourself.—*Alabama Christian Advocate.*

I have just closed a meeting of seven days at the Antioch church, in the Evergreen association, which will be long remembered by many of the persons who attended it. The membership of the church was revived, backsliders were reclaimed and sinners converted. There were twenty-six additions to the church—seventeen by experience, sixteen of whom I baptized. Among these were a father, son and daughter. We give God the praise. —*R. Herring, pastor.*

I have never attended a more interesting and refreshing meeting than that at Jemison. Bro. A. E. Burns, the pastor, has his flock well trained in spiritual work, and they are calculated to infuse new life into almost any one with whom they may come in contact. The series of meetings just closed there resulted in fourteen accessions to the church; eleven by baptism and three by letter. Bro. Burns is well established in the hearts of his people and is doing a grand work at Jemison, as well as at his other charges.—*S. P. L., East Lake, Aug. 11.*

Have just closed a good meeting at Hartsboro. Four baptized; several others professing hope in Christ. Bro. J. H. Foster rendered good help for two or three days. We congratulate the church at Union Springs on having such a lovable pastor. The meeting ought to go on and glorious results might be anticipated. But that is the usual result where a pastor serves four churches. He can not prosecute to a satisfactory end a good work begun.—*Geo. E. Brewer, Hartsboro, August 15th.*

We closed a very precious meeting at Orrville the first Sunday night in August. The Selma pastor was with us most of the time, and gave us some warm gospel sermons. All of us were very much edified under his preaching. The last night of the meeting I baptized three young converts in the new baptistery. These were the first baptisms in the Orrville church. One received by letter during the meeting. We expect to continue to reap the fruits of the meeting.—*J. M. McCord, Orrville, August 15.*

While in Ozark we met our friend and brother, Prof. R. J. H. Simmons. The trustees of the Ozark Academy have just secured his services as principal of their school. For three years we have been coming in contact with him, and believe him to be a successful and faithful teacher. This recent election is a special compliment to him, since Ozark is his boyhood home. Usually a man is not without honor save in his own country, but here is a case where a community is glad to call home a noble son to be their leader in matters educational.

The State Mission Quarterly, July number, has just been turned out from this office. We are sorry for the unavoidable delay. We detect an error in the printing of Prof. ...cke's undelivered speech. The following should have appeared as a foot note. It was no part of the speech, being added by Bro. Crumpton, but by some mistake it appears in the body of the speech: "In the world there are 3,701,382 Missionary Baptists. Of these 1,107,520, nearly one-half the whole, are members of the Southern Baptist Convention."

After a silence of a few weeks I will again begin my weekly reports. Since my last, meetings have been held at Collinsville and Liberty Hill churches. Bro. Adams, of Woodlawn, did most of the preaching in his own effective way. There were four baptized at each place; hope others will follow soon. The general outlook is encouraging. My health for two weeks has been very poor, but I have kept up most of the time; took my bed yesterday after baptizing, but feel refreshed this morning. Pray for us.—*John B. Appleton, Collinsville, August 18th.*

We are in the midst of a glorious meeting at Bethany church. I have the efficient aid of our dear brother J. G. Harris, who has rendered such good services. Oh, for more lay members like the Major! We have had thirteen accessions, and the meeting not yet closed. Coolness and indifference in the community is fast dying out. The church is greatly revived; a good mission collection to begin with. Try it, brethren, let our prayers and alms go up together. May God bless our Zion over the state. Look for more subscribers from my churches soon.—*W. J. D. Upshaw, Ware, August 13.*

The Lord wonderfully blessed us at Spring Creek last week. Meeting lasted nine days; church greatly revived. Eight additions by baptism, one by letter, and one by restoration. Others entertaining hope, but not satisfied. Bro. James Hogan, pastor of the Third church of Birmingham, did the preaching. "The spirit of the Lord was upon him," hence he preached. I had the pleasure of going down to Harpersville on the second Sundsy morning and baptizing two young men, as the result of Dr. Teague's meeting there, he having had to go home sick.—*C. W. O'Hara, Columbiana, August 18th.*

I spent part of last week with Bro. Summers, at Bethel. Brethren Gibson and Nesmith were there. Bro. Spear preached one sermon. The preaching was good. There was good interest; nine had professed before I left. Friday noon; five joined by experience; twenty-five penitents. I am now in a meeting at Liberty (this place); interest good; congregations the best I've seen here; several penitents; prospects encouraging; am without ministerial help; have had only one sermon yet; expect help to-day. May God bless all efforts being made, and give us success.—*J. B. Huckabee, Town Creek, August 12.*

The fifth Sunday meeting of North River association meets with Samaria church, Friday, at 10 a. m., August 29th. Introductory sermon by J. E. Watson. Subjects: 1. How often should a church meet for worship? J. E. Barnard. 2. Religion in the home. J. H. Pool, J. J. McCollum. 3. Duties of pastors. A. A. Smith, Wm. Randolph. 4. Duties of the layman. W. B. Appling. 5. Systematic Christian giving. W. T. Rutledge, W. P. Smith and L. M. Bradley. Sunday: Sunday-school mass meeting and preaching. All the Sunday-school workers and singers in the association are invited to attend.—*L. M. Bradley.*

I have just returned from Liberty church, Blount county, Ala. Elder J. A. May had an interesting meeting in progress. The church is much revived, as evidenced by much rejoicing among the saints, and quite a number came forward for prayer at each service. The meeting is being continued, and I hope Bro. May will report results. I found the ALABAMA BAPTIST was a stranger in that part of the county, and I did my best in representing it and in getting subscribers. The accompanying adds nineteen names to your list. I think I could do as well on another trip. May the Lord bless you.—*G. D. Staton, Woodlawn, August 8.*

I have just closed a very interesting meeting at Orion, which resulted in fourteen additions to the church. One received by letter, twelve baptized and one awaiting baptism. The church was greatly revived and the interest increased from the beginning to the close of the meeting. Bro. J. S. Yarbrough preached four excellent sermons for me and worked faithfully through the meeting. My four churches, viz: Orion, Spring Hill, Elba and Shiloh, are moving forward in the Master's work and I am greatly encouraged. They sent me to the Southern Baptist Convention, are paying me all they promised, and my collections for the last quarter were good.—*P. L. Mosley.*

In a private note on August 10th, while in Boston on his way to Martha's Vineyard, to lecture on Southern questions and preach on Sabbath last, Dr. Wharton writes: This city is overrun with G. A. R. men, more than one hundred thousand strangers being here. To-day the grand parade (and one of the grandest in history) takes place. The whole city is brilliantly decorated, and everything tells of the war that crushed the South. Yesterday afternoon I strolled through Boston common, of historic memory. In the center stands a beautiful monument with an inscription which shows the spirit of the people, and the latitude: "To the men of Boston who died for their country on land and sea, in the war which kept the Union whole, destroyed slavery, and maintained the constitution, the grateful city has built this monument that their example may speak to coming generations." I looked with more interest on Bunker Hill which towered two hundred and fifty feet high in the distance. The Boston people are polite, kind and attentive to strangers to a degree I have never seen equaled. They seem to be charitable towards the South. The grandest decoration here has this legend: "Fraternity, charity, loyalty," with a picture of a Union soldier grasping warmly the hand of a Confederate.

Under the heading, "The Baptist Church Growing," the Sheffield *Enterprise* of recent date says: "The subscription to the Furnace Hill Baptist church is growing. Rev. O. E. Comstock is the pastor. He is attentive to business and devotes his leisure hours to the poor of the city, besides he pays from his own purse for all literature used. He has lessened arrests among the whites of Furnace Hill forty per cent. Every man in the city should subscribe something. Send or bring your subscription to Rev. O. E. Comstock. The land company has donated a lot. Work will begin within ten days." Subscriptions to the amount of $166.64 have been received, but the cause is in need of other funds. Who will help?

We have just closed a very precious meeting of eight days with Ashville church, resulting in the church being much revived, and in fourteen additions—nine by baptism. Two or three more will follow. This is the result of the church having a *mind to work. They are in a splendid condition.* All appear to be willing to do what they can for the Master, and work in harmony together. They have raised the sixty dollars asked of them by the association for missions and education, and are preparing to send their delegates to the approaching session of the association with a clean record, and ready to enter more earnestly into the work of the Master for next year. Brethren Robertson, Hood and Montgomery, preached one acceptable sermon each during the meeting. To the Lord be all the praise.—*J. A. Glenn, August 18th.*

District meeting to be held with Pine Flat church, Perry county, August 29, 30, and 31, 1890. Friday, 10 a. m. Introductory sermon by Rev. E. Bell. Query 1. What is inspiration in the Bible sense? Rev. H. D. D. Straton. 2. Should swearing members be retained in the churches? Revs. W. B. Crumpton and W. A. Bishop. 3. What is Christian beneficence? Revs. A. J. Preston and A. M. Perry. Saturday, 9 a. m., Devotional exercises, conducted by W. O. Perry. Query 4. Should Baptist churches tolerate dancing? Revs J. W. Dickinson and J. B. Poole. 5. Are whisky and other intoxicating liquors essential to the development of Christian character? Rev. D. C. Culbreth and Bro. C. Suttles. Saturday, 2 p. m. Question box, conducted by Rev. G. W. Haggard. Sabbath morning, 10 o'clock. Sunday-school mass meeting. 11 a. m. Sermon by Dr. Straton.—*D. C. Culbreth, G. W. Haggard, W. B. Alexander, Committee.*

I enjoyed reading the sermon by Bro. Thompson, in last week's issue, on the "Necessity of Regeneration." I think he is right, and more emphasis should be placed upon the subject of regeneration. I find this week's paper laden with good, substantial reading matter, just the kind we as Christians need. What boy or young man can read the article headed, "Ross Carson's Courage," without learning a valuable lesson of true courage? Or what young lady can read "A Sister's Influence," if she has a brother, without resolving to make home more attractive and help him to pass off his time more pleasantly and profitably than loafing around the city seeking places of pleasure to spend their time? The Christian young ladies of our land can do a great deal toward leading not only their brothers to the Savior, but other young men with whom they meet, if they will only do so. May God help us all to be more faithful servants in performing the work he has assigned us. Much success to the BAPTIST. —*J. E. Barnes, Chair'n.*

Program for district meeting to be held with Bethel Baptist church, Friday and Saturday before the fifth Sunday in August: Friday, 11 a. m. 1. How shall we secure a large attendance at our church services? L. B. Cochran. 2. How shall we enlist our entire membership in Bible study? Mac. Thigpen. 2:30 p. m. 3. How can we best develop young Christians in doctrine and work? A. A. Sims. 7:30 p. m. Sermon by A. A. Scruggs. 9:30 a. m. Devotional service thirty minutes, conducted by Harry Henderson. 4. How shall we cultivate a deeper sense of reverence for the services of God's house? J. E. Bell and J. T. Fincher. 5. How can we secure a proper observance of the Lord's Day? J. H. Higdon and E. P. Lovelace. 2:30. 6. How can we increase the missionary spirit and effort among our churches? P. M. Bruner and I. Spence. 7. How can we best promote a spirit of fellowship and brotherly love in our churches? A. A. Scruggs. Sunday, 9:30 a. m. Sunday-school mass meeting. By order of the executive committee.—*G. R. Farnham.*

JUDSON INSTITUTE.

Eds. Alabama Baptist—Dear Brethren:—

The organ donated by Mr. George C. Kelley, of Birmingham, through the Alumnae Society to the Judson as a memorial to Mrs. Isoline Bates Kelley, was regulated, examined and received to-day. Mr. Eugene L. Merriam, who examined the instrument, says among other things in his report to me: "In musical effects also *it is fully up to the standard.* The diapasons are full, round and mellow; the string tones pungent and cutting; the flutes clear and strong; and the reeds characteristic without being obtrusive. The pedals satisfactorily balance the rest of the organ, and are unusually smooth and even. The cabinet work and decorations are exceedingly fine. To sum up—the organ is one of the most satisfactory instruments I have ever played." After this critical examination in detail, Mr. Merriam played for us about an hour selections from operatic music and from popular music, greatly to the delight of about two hundred persons who assembled to witness the testing of the organ under his skillful management.

Since I wrote you last Miss Mary L. Laughlin, of Ravenna, Ohio, has been selected to fill the place of vocal teacher. Miss Laughlin was educated at Drury College, one of Missouri's wealthier institutions, and completed her musical education at the Syracuse Conservatory, N. Y. She has had eight years experience in teaching music. Miss Laughlin is strongly endorsed as a lady of lovely Christian character, a good singer and a thoroughly equipped teacher of vocal music and harmony.

Miss Theresa Lindsey, a graduate of the Judson from Alabama, will be the presiding teacher.

We have now good connections in coming to Marion from every direction, two daily trains passing over our railroad both ways.

S. W. AVERETT.

COL. R. H. STERRETT DEAD!

Tidings That Will Carry Sorrow to Many Hearts—One of Our Best Laymen Fallen.

At six o'clock on the evening of Saturday, Aug. 16th, Deacon Robt. H. Sterrett breathed his last. He had been sick for nearly three weeks with fever. The physicians broke the fever, but his constitution was not sufficiently strong to rally.

On last Friday morning hopes of his recovery were entertained. But before evening failure of the heart was evident, and he sank rapidly, lasting only twenty-four hours longer.

Deacon S

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 21, 1890.

STATE OF OHIO, CITY OF TOLEDO } ss
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co, doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of Dec., A. D. 1886.

{SEAL} A. W. GLEASON, *Notary Public.*

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free. F. J CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

First Young Lady (at railroad station): What time is it now, dear? Second Young Lady (looking at her watch): Mercy! We must begin saying good by, dear; the train will be here in half an hour.

Horsford's Acid Phosphate
Makes Delicious Lemonade.

A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

Tailor: You promised me faithfully yesterday morning that you would call in and settle for that suit last night, if it rained pitchforks. Customer: Yes, I know; but it didn't rain pitchforks."

The Old Grandmother

insists on the mother giving the little one Dr. Biggers' Huckleberry Cordial. She knows it will cure both young and old of all bowel troubles, and not constipate as many preparations do with injurious effect

First Housekeeper: What is your idea of the height of sarcasm? Second housekeeper: Calling servants 'help'

IF YOUR BACK ACHES
Or you are all worn out, really good for nothing it is general debility. Try
BROWN'S IRON BITTERS.
It will cure you, and give a good appetite. Sold by all dealers in medicine.

How can it be said that young men are rushed through college when every everybody knows that they get through only by degrees?

THE SOUTHERN MUTUAL BUILDING and Loan Association, capital $5 000, 000, desires to establish a strong local board of directors in every town in Alabama where from 100 shares upward are sold, to aid the citizens in securing homes, and in making profitable investments. Address,

A. O. WRIGHT, Gen. Manager,
117 Bibb St., Montgomery, Ala.

A young man was calling on a Congressman's daughter, the other evening, when the father appeared at the parlor door. "May I come in?" he asked, hesitatingly. "Oh, yes," she answered, "you may; but we have a quorum without you."

For Sale.

A lot and residence in Marion, Ala. Convenient to business and schools. For particulars address

F H BATES,
Hamburg Ala

Lady: I don't need any of your burglar alarms. Agent: Your next door neighbor said 'twas no use for me to call here, as you'd nothing to be stolen. Lady: Put in three.

Wanted --- By an Experienced Teacher, a position in a school or family. Can teach the usual English branches, beginners in Latin and Music. Good references and testimonials given. Address MISS B A.,
St. Stephens.
King & Queen Co, Va

Hungry Customer: Why doesn't that waiter return with my order? Restaurant Proprietor: The waiters have gone on a strike, but if you will be a little patient, sir, I do not think you will have wait much longer than usual. The arbitration committee is already appointed.

To Dispel Colds,

Headaches and Fevers, to cleanse the system effectually, yet gently, when costive or bilious, or when the blood is impure or sluggish, to permanently cure habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, use Syrup of Figs.

Visitor (trying to amuse the baby): See, baby, see! There goes the choo choo! Boston Baby (contemptuously) Indeed! I had always been informed that that was a locomotive, but if I have been misinformed I thank you for the correction.

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 diarrhœa. 25 cents a bottle.

Great Jurist's Wife: What makes you so tired to night? Judge: I had to charge a jury in an important case this afternoon. Wife: Oh, I suppose it is a great strain to recall all the details of a case. Judge: It isn't that; it isn't that. It's being obliged to talk to a jury thirty long minutes without saying anything.

LADIES
Needing a tonic or children that want building up, should take
BROWN'S IRON BITTERS.
It is pleasant to take, cures Malaria, Indigestion, and Biliousness. All dealers keep it.

Major W. E. Penn tells a good story of a blatant young infidel. At the hotel table he took a seat opposite an old Baptist preacher and began immediately his attack on the Bible and God, pretending, as they all do, a knowledge of the Bible and showing, as is also usual a complete ignorance of it. After a while the old preacher said: "I would like to ask you one question." "Certainly." "Do you approve of the conduct of Moses in putting the Lord Jesus Christ to death?" "I do emphatically," answered the infidel. The roar of laughter which followed showed the fellow he had made some great display of ignorance and he left the table discomfited. He was effectually silenced, too, in that hotel during the remainder of his stay.—*Western Recorder.*

NOTICE TO CHURCH CLERKS.

The State Convention of 1887 recommended a form of association letter, and in order to get the churches to use this form, thus having uniformity in reporting statistics to the associations, I have had printed, at the expense of the State Board, 1,500 copies of these blank letters, that I am sending to all the church clerks, with a circular of instruction.

Please use this blank letter and report every item under the head of finances, including all home expenses, and send by your delegates to the next meeting of your association, and not to me, as some have done.

Any clerk not receiving one of these letters can get it by writing to me.

GEO. W. ELLIS, Statistical Sec'y
Ala. Baptist State Con'n.
Montgomery, Ala.

THE HARRIS ASSOCIATION.

This body meets with Mt. Lebanon church on Tuesday, Sept. 9th. We hope to have our brethren with us representing our denominational enterprises, especially, and others of our brethren who may wish to enjoy the session of a real live little body of Christians, meeting with a good Christian community.

Visitors or delegates who come by public conveyance can come to Scale on the 8 or 11 a. m. trains on Monday, on the M. & G road; or come up from Eufaula, by boat, on Monday night to Jernigan; or from Columbus, by boat, on Tuesday, leaving there at 8 a. m., and arriving about 2 p. m at Jernigan. They will be met at these *points with conveyances.*

Come, brethren, and let us enjoy your presence.

There is a very enjoyable meeting now in progress at this church.

GEO. E. BREWER.

RESOLUTIONS.

Whereas, Almighty God, in his inscrutable providence, has seen fit to remove from our midst by death our beloved brother, Willis J. Langston, on Thursday morning, July 24, 1890, therefore be it resolved by Jemison Baptist Sunday school,—

1. That in his death our church has lost a promising young member, our Sunday-school a faithful and devoted student, our community an exemplary young man, and his parents a devoted and dutiful son.

2. That we sincerely mourn the death of one so modest and unassuming, yet so faithful to every call of duty, who was just entering upon the threshold of a bright and promising life.

3. That we tender our sincerest sympathies to the bereaved parents who mourn the untimely death of their first born, and point his sorrowing brothers and sisters to his modest, unassuming, Christian life as worthy of their emulation, praying God to sanctify this dispensation of his providence to the good of all the bereaved.

4. That these resolutions be spread upon the minutes, that a copy be presented his parents, and that they be forwarded the ALABAMA BAPTIST for publication.

A. E. BURNS,
L. J. HAND,
H. T. CAFFRY,
Committee.

DIED.

Mrs. Julia Henderson was born Nov. 1, 1846, in Wilcox county. On January 16, 1868, she was married to Jas Henderson, a brother of Dr. Sam Henderson, deceased. In August, 1879, she professed faith in the Lord Jesus Christ, joined the Baptist church at Allenton, and was baptized by Rev W. G. Curry. She died Aug 1, 1890, at her home in Allenton. The deceased had been postmistress at Allenton for eleven years and was faithful in all the relations of life. Her life was a continual exhibition of Christianity. She was a faithful wife, a kind and tender mother. May the God of all grace guide the five children that are left withone father or mother through this life. Those of us who knew sister Henderson feel that she is safe in the arms of Jesus. W. J. E.

OBITUARY.

Mrs. S. A. Bynum entered into rest on Aug. 2, 1890. She was the daughter of Maj Lewis O'Bannon, a wealthy planter and prominent citizen of Barnwell county, S. C. In early life professing faith in Christ, she was baptized at Barnwell. Leaving Carolina, she lived for a time in Louisiana and Texas, and then here in Montgomery. Everywhere she was known as a devout Christian, identifying herself with the church where she resided. She was about seventy five years old. Her last utterances were expressions of thanksgiving to the loving Master she had served fifty-five years for raising up the kind friends who were ministering to her helplessness

* * *

ROYAL

BAKING POWDER
Absolutely Pure.

A cream of tarter baking powder. Highest of all in leavening strength — *U. S. Government Report, Aug. 17, '89.*

UNIVERSITY SCHOOL FOR BOYS. SELECT.
Graduates admitted to several universities without examination. A few vacancies. Catalogue. C. B. WALLACE, M. A., Nashville, Tenn.

THE
State Normal College,
FLORENCE, ALA.
Has exceptional facilities for training teachers. College graduates and experienced teachers take professional course in one year; others require two or more years. Graduates securing State certificates are in great demand. Annual expense need not exceed $120. The Fall Term opens Tuesday, September 16th, 1890. For Catalogue apply to
JAS. K. POWERS, PRESIDENT.

OXYGEN'S
SPECIFIC OXYGEN.

Specific Oxygen is a special medicated Oxygen treatment for diseases of the nose, throat and lungs. The inhalations contain Germicides and Disinfectants, in addition to the best known specifics for these diseases making it a positive cure. Separate Specifics used in Catarrh and Hay-Fever. Not a patent medicine. Physicians prescribe it in their practice.

Ask your druggist for it; if he hasn't it write for our manual of information, including 3 cent stamp.
SPECIFIC OXYGEN CO., Nashville, Tenn.

STATE : NORMAL : COLLEGE,
TROY, ALA.
E. R. Eldridge, LL. D., President.

1. Established by the Alabama Legislature in 1887, to educate Teachers, *where tuition is free.*
2. Supported in the main by State and Peabody appropriations.
3. Location healthful, people generous toward students, and surroundings pleasant.
4. An able and energetic Faculty of ten who take pride in making students comfortable, and in giving them inspiration and instruction. All good students are welcomed and cheerfully aided.
5. Has large attendance of students, both sexes.
6. Pedagogic, Scientific, Literary, Latin, Mathematical, Music, Art, Elocution and Commercial courses maintained. All students pay a small incidental fee of $3.00 per term, (3 months) and the tuition is but $7.00 per term, to all Scholastic Students, and to the Pedagogic Students it is free tuition The tuition for Art, Music, Elocution and Commercial branches is reasonable. All the instruction is first-class and on the "New Methods of Teaching."
7. Boarding in private families is only $9 to $12 per month, and all other expenses light.
8. The Normal Institute term opens Aug. 25, four weeks; the Fall term, Sept. 23, thirteen weeks; the Winter term Dec. 30, twelve weeks; the Spring term, March 24, twelve weeks.
9. Scholarly Teachers may begin a course of Professional (Pedagogic) Study in the Peabody State Normal Institute—Aug. 25, four weeks—carry it forward term by term under their home teaching and at subsequent Normal Institutes until they finish a course and attain the *State Certificate* for Life, and Diploma and Professional or Collegiate Degrees as granted by the college. Such Life Certificate, etc., will be not only a professional badge of honor, but a passport to better and more lucrative positions. Experienced teachers desiring to better their condition will not fail to note this condition.

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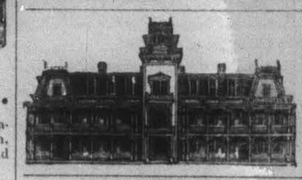

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The Paris baker of world wide fame sends out his bread not in baskets and wagons, as is the custom in America, but by a woman who wears the longest apron on record. As will be observed, its extraordinary length is for a reason. When it is dropped down, this apron trails on the ground in front of her, and its utility is as evident as its simplicity is beautiful to the unaccustomed eye. The cook [illegible] apron she ties together forming a sack in which the bread is carried. There is a waist fitting over the shoulders so that her load, by no means a light one, weighs upon the shoulders and does not pull altogether on the hips. Who invented this novel *panier au pain* is not known, but it must have been some genius who could not afford a donkey cart, and desired to economize space.

The small breakfast rolls—how good they are!—the long and the short loaves, the sticks of bread so slender that they are called "flutes," and are only crusts to be broken up in soups, are brought in this amazing apron. Mr. Henry Bacon, the artist, tells me that when he was in the Beaux Arts studying under Cabanel, there was a pupil there whose father was a baker, and a fine baker at that. The young fellow was tall and thin, and they at once christened him in the school, "*Flute au-soupe*," and to this day, when they meet together to chat anddine, he is called by his thoroughly Parisian nick-name.

This sturdy woman who carries bread is not one of the aristocrats in aprons. She is sort of patient packhorse going her rounds betimes, and too heavily loaded to relish gossiping with customers on her route. She seldom sees her clients, as she leans her loaves against the door, rings and departs. It is not a ring which ever penetrates to the ears of the sleepy master or mistress of the apartment; on the contrary, it is only a gentle tinkle, an apologetic tinkle, forsooth, for having called so early, before anybody is awake.

These bread aprons, which are often the property of the baker, are always made of dark blue linen. As they cost twenty-five francs or five dollars a piece, a poor working woman is not expected to supply them any more than she is expected to furnish the baker's shop. In Paris, bread stufis receive a certain worship not accorded the staff of life in less economical lands, and bread making has consequently reached the acme of perfection among a people who look upon flour with reverence, and its production with intimate affection. That its transportation should be originally conducted is not surprising. A loaf carried about in an apron is no more singular than to see it tucked unwrapped, under a buyer's arm, or used as a cushion for the cold sidewalk by the urchin who pauses to watch a top spin on his way home from the baker's shop. As the loaves have a hard and slippery surface, their integrity is preserved under adverse circumstances, and when more delicate substances must surely be rendered unfit for human consumption. Let fastidious people take comfort in that thought. But unless one rises very early, the baker's woman will remain an invisible factor in the distribution of our daily bread.

"I don't think that you give yourself credit for the merits you really possess," said a young woman to Willie Washington. "I have been told that you are quite a hard thinker."

"Ya-a-s," said Willie. "It has stwuck me that I think with a gweat deal of difficulty."—Washington Post.

"Ethel, get up, my dear. Don't you know it's naughty to play like that? Mr. Smith's daughter never would do so. She's a good little girl."

"Well, mamma, Bessie Smith ought to be a better girl than I am. Her papa's a minister, and my papa's only a deacon."

Not Dealing in Futures.—(At the perfume counter.) Clerk (handing out a bottle): This, madam, is the "Sweet-By-and-by."

Lady (smelling it): Umph! it may be sweet by and by, but it's awful now.—Harper's Bazar.

He that is habituated to deceptions and artificialities in trifles will try in vain to be true in matters of importance; for truth is a thing of habit rather than of will. You cannot, in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincere.—F. W. Robertson.

The Psalms come from all epochs in the history of Israel; they are of all the characters that lyric poetry can assume; but the pervading thought of them all is the mercy, the justice, the redeeming love of the one God, whose law is enshrined in the life of Israel.—Fremantle.

FULL WEIGHT PURE

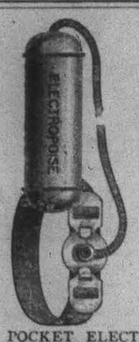
DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.
New York, Chicago, San Francisco, St. Louis.

THE ELECTROPOISE.



PERFECT POCKET ELECTROPOISE.

THE ELECTROPOISE.

What It Is and What It Is Used For.

This is an advertisement, and if you never read "ads." you better stop before going farther. It is not intended for your benefit, but for the information of thousands who are not well and wish to know something of this most remarkable and successful method of regaining their lost health and strength.

The discovery of the principle by which the Electropoise destroys disease and renews health and vigor is due to the sickness of the inventor—Dr. Hercules Sanche—with ordinary malaria, which ran its natural course without medical treatment. During this time the sufferer observed facts which none of the accepted medical theories could explain, and for a period of thirty years he devoted his life to investigating the cause and cure of fevers. When by the use of Electropoise complete success was obtained in one section or climate, he moved to another, to make sure it was really true that by the simplest means he was absolute master of this dread scourge. In this manner he traversed large portions of North and Central America and considerable portions of Europe, the same experience being everywhere repeated. The deadliest fevers and congestions of the tropics yielded as readily as the simpler agues of more northern latitudes, while fact surmounted fact, all showing the correctness of his theories. It was not till 1888 that the Electropoise was given to the public. Previous to its introduction it was submitted to the severest tests, and in every case did more than was promised. During this year it was taken to Jacksonville, Fla., by Dr. Sanche and Mr. Webb, President of the Company, while the yellow fever was epidemic there. The results were most satisfactory.

By the Electropoise any gas existing in the atmosphere can be attracted to or repelled from the human system at will. Disease is caused by the absorption into the system of positive gases. The Electropoise is pre-eminently Nature's method of cure. It applies immediately to the disease—uses neither drug nor poison, is not subject to errors of diagnosis, impurity of compositon, carelessness or ignorance of administration, but in Nature's way and with her curative means, pure Oxygen. The entire treatment, in a few words, is simply the application of oxygen into the system in any quantity desired from the atmosphere.

Life and death are diametrically opposed. Death is mere absence of life. Health is the absence of disease and a degree of life. Nothing is plainer than that health and disease are only manifestations of the same force working in opposite directions by exactly the same symptoms, differing only in their tendency and results. The progress of disease and death is arrested as soon as the Electropoise is applied, and as cure progresses the process of becoming sick is reversed, and the system goes back toward health over the identical course by which it came from health to disease. Acute diseases, taken at the stage when they are ordinarily given into the hands of a physician, are cured in a few hours by the Electropoise. Fever, pneumonia, acute bronchitis and other affections of the throat and lungs, croup, diphtheria, colic, cholera morbus, dysentery, diarrhœa, congestions, inflammation of the various organs, influenza, pleurisy, or any other sudden and fierce attack of disease yields readily to this treatment.

With an Electropoise and a willingness to rely upon it, most of our illness would amount to no more than a temporary inconvenience. There is no shock or tingling sensation from this treatment, as with the ordinary battery or electric belts, etc. Electro-Libration is but distantly related to established electrical science. The treatment is usually applied at night, while the patient is asleep. It has no equal for insomnia.

Endorsed by Eminent Divines of Montgomery and Other Places.

REV. M. B. WHARTON, First Baptist church, Montgomery, Ala, says: I have used the Electropoise, and find it a most valuable instrument; it benefited me greatly, and all who have used it speak in the highest terms of its powers.

MONTGOMERY, ALA.

I believe the Electropoise is going to cure my heart disease. I am better than I have been in two years.
REV. DR. J. DEW. BURKHEAD.

We add a letter from Rev. C. N. Morrow which explains itself. His evidence is deserving of the greater weight, because he got the very first instrument ever sent out, and cured himself of chronic bronchitis, catarrh, dyspepsia, and carbuncles.

HAWTHORNE, FLA., June 23, 1890.

Rev. M. H. Houston, Nashville, Tenn., Chairman Ex Committee of Foreign Missions, Presbyterian Church.

DEAR BROTHER: Yours of June 20 received and contents noted. I have had almost two years' experience with the Electropoise, and must say it far surpasses the most skillful medication. I have treated more than two hundred cases of various diseases with marked success. I have broken chills and fever of several weeks' duration, in from one to three nights. It is impossible to have chills while using the Electropoise properly. I have treated more than fifteen cases of fever, the majority being typho malarial, curing them in from two hours to four days. Diarrhœa, dysentery, and cholera-morbus I have cured in from one hour to eight generally. It has never failed to cure rheumatism.

It is beyond doubt the greatest remedy God has permitted us to know. The instruments are now placed all around me, and I am treating people day and night. It is giving me influence here as nothing else can. My confidence in the treatment is almost unbounded. It cures promptly and permanently. I will mark you a few certificates in the enclosed circular of cures effected by myself. The certificates of cures in F[illegible] could be made much strong[illegible] in the circulars. By all means put the Electropoise in the hands of our missionaries for their protection and influence, that like our Savior they may go forth preaching and healing the people.

Yours fraternally,
C. N. MORROW.

MRS SALLIE F. CHAPIN, President of the Women's Christian Temperance Union of South Carolina, Charleston, S. C., writing under date of Jan. 20, 1890, says: I [illegible] glad to learn that an office had been opened in our city for the sale of an instrument (the Electropoise) about which I became so enthusiastic a few months ago that I rashly went into print in an article describing its wonderful curative properties. I did not imagine the trouble I was bringing upon myself, for not a week has passed since that I have not been called upon to give further testimony and tell more about it. I have friends who, after suffering for years the most excruciating pain, which the most skillful physicians North and South had failed to relieve, have been cured by the use of the Electropoise. It is a panacea for nervousness, brain fatigue and general debility. It only needs a trial to convince the most skeptical, and when I hear the testimony of the Hon. Wm. C. Sibley, of Augusta, the Rev. T. W. Moore, D. D., of Florida, and others, whom I personally know and who have been benefited, I feel it a duty I owe suffering humanity to say, try the Electropoise.

A Sensible Man Would Not Exchange His Pocket 'Poise for All of Birmingham.

BIRMINGHAM, June 7, 1890.

Gentlemen—I have used the Pocket 'Poise for nearly three months, for heart trouble caused from smoking. It has given me entire relief, and I believe it will cure anything you claim for it. I would not exchange it for all of Birmingham if I could not get another.
T. WARREN BRISCOE.

COLUMBUS, GA.

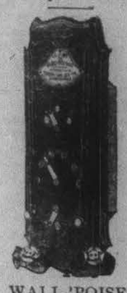
I do not want to be without an Electropoise under any circumstances.
DR. J. M. MASON.

OPELIKA, Ala., July 9, 1890.

I am well pleased with the Electropoise. I would not be without it for ten times its cost.
A. H. SLAUGHTER,
Commission Merchant.

BOLIGEE, ALA., July 7, 1890.

My wife's mother and several other members of her family have died of heart disease. She has also been affected, but never seriously until within the last two years. Sixty days ago she was failing as rapidly as anybody I ever saw, when she began the use of the Electropoise, discarding all other remedies. She is now as well as most women of her age and still improving. I consider the effect of the Electropoise in her case fully as remarkable as any of your published statements.
J. MCKEE GOULD.



WALL 'POISE.

The Electropoise Beats Hot Springs.

Mr. W. A. Andrews, of the L. and N. Railroad, at Montgomery, had suffered with sciatic rheumatism four years. Tried every remedy; had been to Hot Springs, but without relief. At times scarcely able to walk without the assistance of crutches. After using the 'Poise for four months he writes: "Nothing gave me relief until I tried the Electropoise. My rheumatism has been wonderfully improved, as well as my general health."

BIRMINGHAM, ALA.

I had chronic diarrhœa nearly two years. Medicine had no effect on me. A short use of the Electropoise caused a complete restoration to health, with a gain in weight.
W. K. SIMPSON,
Gen. Sec'y Y. M. C. A.

ADDRESS Room 56, Cole Building, NASHVILLE, TENN. — *Electropoise.* (TRADE MARK) — Or, P. O. box 72, BIRMINGHAM, ALA.

Plain instructions for the treatment for all of the above and other diseases given in our book on "The Electropoise," which has just been published. These books are furnished to every purchaser of an instrument. We will furnish books to other parties for 25 cents.

OLIVE -:- HOTEL,
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First Class Accommodations.
RATES $1.50 PER DAY.
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DIRECT ROUTE EAST & WEST
Extending from the Potomac to the Mississippi From
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Between these Points and
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And the Great West, also
NEW YORK, PHILADELPHIA
And the East.

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The Finest Sleeping Car Service in the South. Through Pullman Sleepers between
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—AND—
Calera and Washington
Without Change.

Departure of Trains at Calera.
No. 2. North bound, ... 9:25 am
No. 4. " " ..... 10:05 pm
No. 1. South bound, ... 1:00 am
No. 3. " " ..... 3:10 pm

For any information write to or call on W. F. ALLDAY, T. P. A., Montgomery, Ala.

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THE WONDERFUL **JAPANESE OIL**

At this season use above medicine for FLUX and DYSENTERY; DIARRHŒA; CHOLERA; CHOLERA MORBUS and CHOLERA INFANTUM; CRAMPS or COLIC; SNAKE and INSECT BITES, &c. When Animals or Poultry are afflicted as above JAPANESE OIL has same magical effects as when used on human subjects; also cures them of Bots; Distemper; Sores; Galls; Scratches; Cracked Hoofs; Spavins; Roup, &c. A Trial will Convince. 50cts. a bottle; $5 a doz.

STOP Using Quinine AND USE OUR **NATIONAL SPECIFIC.**

A harmless vegetable Substitute for Quinine. No bad after effects, no ringing ears, no increase of dose, no prostration follow the use of our National Specific. It cures FEVER and AGUE, HEADACHES, NERVOUS EXHAUSTION, LOSS OF ENERGY, and all diseases arising from (so-called) MALARIAL INFLUENCES. 25 cents a bottle, containing 25 Pills; One Pill a Dose. Cheapest and best medicine in the world for its purpose. If above medicines are not on sale near you, will be sent direct to any address on receipt of price. Send postal card for book of testimonials and valuable information.

Address NATIONAL REMEDY CO., 17 & 19 Laight St., New York.

PARKER'S HAIR BALSAM
Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp diseases & hair falling. 50c. and $1.00 at Druggists.

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IS THE BEST
Sewing - Machine
MADE.

J. B. Gerald,
AGENT
Montgomery, - - - Alabama.

Western R'y of Alabama
—AND—
Atlanta & West Point Railroad Co.

TIME TABLE No. 33, in Effect June 17, '90.

	No. 51.	No. 53.
Lv. Selma	5 43 am	4 30 pm
Benton	6 19 am	5 08 pm
Whitehall	6 35 am	5 23 pm
Low'sboro	6 47 am	5 35 pm
Ar. Mont'g'ry	7 30 am	6 15 pm
Lv. Mont'g'ry	7 45 am	1 15 am
Ar Cowles	8 42 am	2 08 am
Lv. Chehaw	9 00 am	2 28 am
Lv. Auburn	9 40 am	3 01 am
Ar. Opelika	9 55 am	3 14 am
Via, S & W RR		N B'd.
Lv. Opelika		10 15 am
Ar. Dadeville		11 50 am
Ar. Alex City		12 07 pm
Ar. Goodwater		12 35 pm
Ar. Childersb'g		1 30 pm
		East B'd.
Ar. Columbus	11 30 am	11 30 am
Lv. Columbus	8 45 am	
Lv. Opelika	10 00 am	3 17 am
Lv. West Point	10 45 am	3 59 am
Lv. La Grange	11 13 am	4 25 am
Lv. Newnan	12 08 pm	5 24 am
Ar. Atlanta	1 30 pm	6 50 am
Via Georgia R.R.	No. 8 Ac.*	No. 5 Ac.†
Lv. Atlanta	2 45 pm	8 00 am
Lv. Athens	7 20 am	5 00 pm
Ar. Augusta	8 15 pm	3 15 pm
Ar. Charleston	6 30 pm	9 45 am
Via Central R. R.		
Lv. Atlanta	2 15 pm	6 50 am
Ar. Macon	10 50 pm	10 25 am
Ar. Savannah	6 15 am	5 00 pm
Via W & A R. R.		
Lv. Atlanta	6 18 pm	7 50 am
Ar Marietta	7 10 pm	
Ar Rome		
Ar Cartersville	8 13 pm	
Ar Dalton	10 10 am	11 40 am
Ar Chattanooga	11 40 pm	1 00 pm
Ar Cincinnati	6 00 pm	
Via Piedmont Air Line to New York & East		
Lv Atlanta	6 00 pm	7 10 am
Ar Spartanburg	2 13 am	2 53 pm
Ar Charlotte	4 50 am	5 30 pm
Ar Danville	10 55 am	10 55 pm
Ar Richmond	3 30 pm	5 00 am
Ar Lynchburg	12 40 pm	12 50 am
Ar Charlotteville	2 55 pm	3 05 pm
Ar Washington	7 35 pm	7 00 am
Ar Baltimore	11 35 pm	8 25 am
Ar Philadelphia	3 00 am	10 40 am
Ar New York	6 20 am	1 20 pm

Only 36 hours and 10 minutes Montgomery to New York. Pullman Palace Buffet Cars Montgomery to Washington train 53 without change. Train No. 51, Pullman Vestibule Cars Montgomery to Atlanta and Atlanta to New York.

SOUTH BOUND.

	No. 50.	No. 52.
Lv. Atlanta	1 20 pm	10 05 pm
West Point	4 34 pm	1 00 am
Columbus	4 00 pm	1 40 am
Ar. Opelika	5 14 pm	
Lv. Opelika	5 17 pm	1 43 am
Auburn	5 29 pm	1 55 am
Chehaw	6 07 pm	2 28 am
Cowles	6 25 pm	2 45 am
Ar. Mont'g'ry	7 25 pm	3 45 am
Lv. Mont'g'ry	7 55 pm	7 50 am
Benton	9 02 pm	8 57 am
Ar. Selma	9 35 pm	9 30 am

No. 7.†	STATIONS.	No. 8 ‡
6 10 am Lv.	Akron	Ar. 10 55 pm
6 26 am	Evansville	10 42
7 27 am	Greensboro	9 43
7 39 am	Newberne	9 10
8 23 am	Scotts	8 47
8 51 am	Marion	8 19
9 14 am	Hamburg	7 54
9 50 am	Ar. Marion Junc'n	Lv. 7 25

(*) Daily except Sunday.
(†) Tri-weekly, Tues., Thurs., Friday.
(‡) Mixed daily.

E. L. TYLER, Gen. Manager. | CHAS. H. ROWELL, Gen. Pass. Agent.
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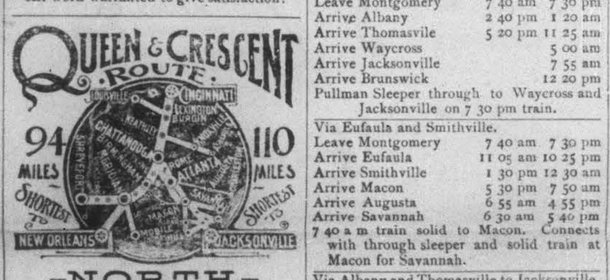

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All Through Trains pass around the base of Lookout Mountain, along the shore of the Emory River, over the Famous High Bridge and through the Blue Grass Region of Kentucky to Central Union Depot, where connection is made for the North and East without transfer, through the city.

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The Shortest and Most Direct Route to JACKSON, VICKSBURG, SHREVEPORT,
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C. C. HARVEY, Vice-President, D. G. EDWARDS, G. P. & T. A. Cincinnati, Ohio.

Time Table, Alabama Midland Railway Co.

TRAINS EAST.

	No. 2 Fast Mail.	No. 6 Accom.
Lv Montgomery	8 00 a m	4 00pm
Lv Snowdown	8 22 a m	
Lv LeGrand	8 36 a m	
Ar Sprague Junction	8 40 a m	
Sprague Junction	8 40 a m	
Lv Ramer	9 05 a m	
Lv Tennille	9 45 a m	
Lv Troy, Ala.	10 10 a m	6 10pm
Lv Wiley	10 40 a m	
Lv Woolford	11 00 a m	
Lv Knoxville	11 25 a m	
Lv Ariosto	11 40 a m	
Lv Dillards	12 05 p m	
Ar Ozark	12 18 p m	8 15pm
Lv Ozark	12 43 p m	
Lv Newton	1 05 p m	
Lv Midland City	1 20 p m	
Lv Dothan	1 35 p m	
Lv Ashford	1 55 p m	
Lv Gordon	2 15 p m	
Lv River	2 20 p m	
Lv Sheffield, Ga.	2 30 p m	
Lv Josephine	2 40 p m	
Lv Donaldsonville	3 00 p m	
Lv Brooklyn	3 10 p m	
Lv Brinson	3 25 p m	
Ar Bainbridge	4 00 p m	

TRAINS SOUTH-LUVERNE DIVISION.

Leave Montgomery	3 30 pm
Arrive Sprague Junction	4 20 pm
Leave Sprague Junction	4 25 pm
Arrive Luverne	7 30 pm

TRAINS NORTH.

Leave Luverne	6 00 am
Arrive Montgomery	9 30 am

TRAINS WEST.

Leave Bainbridge	8 00 am
Arrive Montgomery	4 00 pm

ACCOMMODATION.

Leave Ozark	6 00 am
Leave Troy	7 55 am
Arrive Montgomery	10 15 pm

B. DUNHAM, G. S. HAIDEN MILLER, G.P.A.
W. J. HARLOW, Supt. Trans.

Through Schedule Via. CENTRAL R. R. OF GEORGIA.

In Effect Feb. 2, 1890.

Leave Montgomery	7 40 am	3 50 pm
Arrive Union Springs	9 20 am	5 40 pm
" Troy	2 10 pm	7 20 pm
" Columbus	11 30 am	8 20 pm
" Eufaula	11 05 am	
" Macon	5 30 pm	
" Savannah	6 30 am	

Train leaving Troy at 7 40 am makes close connection for Montgomery. Train leaving Montgomery at 3 50 p m makes close connection for Troy.

Via Albany and Waycross to Brunswick and Jacksonville.

Leave Montgomery	7 40 am	7 30 pm
Arrive Albany	2 40 pm	1 20 am
Arrive Thomasvile	5 20 pm	11 25 am
Arrive Waycross		5 00 am
Arrive Jacksonville		7 55 am
Arrive Brunswick		12 20 pm

Pullman Sleeper through to Waycross and Jacksonville on 7 30 pm train.

Via Eufaula and Smithville.

Leave Montgomery	7 40 am	7 30 pm
Arrive Eufaula	11 05 am	10 25 pm
Arrive Smithville	1 30 pm	12 30 am
Arrive Macon	5 30 pm	7 50 am
Arrive Augusta	6 55 am	4 55 pm
Arrive Savannah	6 30 am	5 40 pm

7 40 a m train solid to Macon. Connects with through sleeper and solid train at Macon for Savannah.

Via Albany and Thomasville to Jacksonville.

Leave Montgomery	7 40 am	7 30 pm
Arrive Eufaula	11 05 am	12 25 pm
Arrive Smithville	1 30 pm	12 30 am
Leave Smithville	2 00 pm	4 30 am
Arrive Macon	5 30 pm	7 50 am
Arrive Albany	2 40 pm	1 20 am
Arrive Thomasville	5 20 pm	
Arrive Waycross		5 20 am
Arrive Jacksonville	8 00 pm	7 55 am

Through vestibule Sleepers Montgomery to Albany, Waycross and Jacksonville, without change on 7 30 pm train.

For further information relative to tickets, rates, best routes, etc., apply to
S. T. SURATT, Depot T. A.,
R. H. HUDSON, City T. A.,
W. H. WILLIAMS, Agent, Montgomery, Ala.
E. T. CHARLTON, G. P. Ag't, Savannah, Ga.
J. C. McKENZIE, Supt. Southwestern Division, Macon, Ga.

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