and piloted us through the rest of the

trip. Bro Skinner was ahead of us

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G. W. Ellis, Secretary,

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ALABAMA PULPIT.

A Sermon to Young People.

BY W C BLEDSOE, D D

of God created he him"-Gen. 1:26-27 sulted in various theories, ranging from the mystic mythology of the an the street? I crave your pardon, cients to the evolution of modern so young men, for such suggestions that the grand possibilities that are before called scientists. I take it for granted, seem to most of you so impossible of you in Christ like attainmen's. What however, that you agree with me in a realization in your own history; yet strength of faith, what brightness of full and hearty acceptance of the ac the world's tearful records show so hope, what consecration of life may count of the creation as given to us in | many of the noblest, brightest, purest | be yours if, early in your years, you the Bible, "preterring," as Dean Bur of our boys who have tallen before lay hold upon these things God help gon expressed it, "to seek our ances this dread destroyer, that I must in you so to do. Amer! tors in the garden of Eden, leaving love and in tenderness speak to warr others, if they choose, to look for you of this danger A Christian be theirs in the zoological gardens" held a poor, fallen one wallowing in The account given in God's Word | the mire; pointing his finger toward says: "And God said, Let us make him, he said: "But for God's grace, man in our image, after our likeness there am I." Dear young men, bu * * * So God created man in his for God's grace the picture may be own image; in the image of God crea | yours. Upon this plane of the body's ated he him * * * And the Lord God | dignity is placed the lowest standpoint formed man of the dust of the ground, from which we may view this and kin and breathed into his nostrils the dred vices, but even this should cause breath of life; and man became a live levery fibre of manhood to vibrate ing soul. * * * And the Land plants with a resolution as strong as we can ed a garden eastward in Eden, and bear to place far beneath us the pos

fire of immortality. (2) In the rich latest fashions-some new scheme for endowments of humanity. (a) pleasure—something to gratify the Man reasons. With the grasp of senses,—never one hour of meditation his intellectual powers he lays nold on God, his character, his works; never upon and masters problems the most bringing the powers of the mind to profound; he penetrates the deep mys | bear upon the truths of revelationteries that are locked in Nature's re- the glorious doctrines of salvation; motest fortresses, and brings forth her frittering thought away on all things latent forces and her hidden treasures else save God, Heaven and eternity to do him service. His mind rises (3) Is it in accord with the dignity superior to matter—he subdues the of humanity that the heart's warm earth, he conquers the sea; he turns love should be lavished on earthly ob his eyes even to other spheres and jects, to the exclusion of God and his tracks their courses through the heav. | dear Son, "who loved us and gave ens, and hears some faint echoes of himself for us?" God would have us that divine harmony of the stars sing. give him our hearts, our choicest affecing together the praises of the great tions - J :sue, the Christ, would be en Creator. (b) Man loves. Love is throned there. He alone-earth can the brightest relic of all the remnants not-he alone can fill the full measof man's primeval granduer. Some ure of our desire; beset by no betray one has truly said, "Love is humani als or disappointments, the heart in ty's crown, resplendent with countless him finds its fullest joy. "To love gems telling of countless times God supremely is Love's highest atalong the line of human his tainment." (4) Is it in accord with tory when heart to heart gave the true dignity of humanity that the rich token of tenderest devotion soul-the immortal soul-should be ics, the church and grocery are living in mutual burden bearing, in the com pinched and starved and dwarfed, and together in adultery, and ought to be mingling of symp thetic tears am dit at last be lost? Lost, when Christ divorced to-day. In conclusion, let common sorrows, and rejoicing to has come to save; lost, when the me ask, How much longer can the touches, and brightens with its touch, en's gates are not ajar, but opened with the groceries? much of the worrld's darkness, soothes wide, and all Heaven waits to wel much of its sorrow, wipes many tears come? How sad to see the soul seek

-rolling in the filth of the gutter and the sweeter graces of the spirit

there he put the man whom he wad sibility of such a fate. Let us learn formed * * * And the Lord God that Christ would redeem the body; said. It is not good that man should | God would have men to know that in be alone. I will make an helpmeet his economy of grace the body may the Lord God had taken from man, that the body should be presented "a made he a woman." As for myself living sacrifice, holy, acceptable unto I sweep aside all human theories and God," and at length be fitted to be accept the simple account of the crea | come partaker in the first resurrec tion of man as given to us in the Bi | tion, when "corruption shall put on incorruption,"and when "mortal shall Thus was man created "in the im- put on immortality." (2) Is it in ac age of God," made "a little lower cord with the exalted dignity of hu than the angels." And although he manify that the mind with its powers fell from his high estate of holiness of reasoning, that traces effect back to and innocence, and although the cur | cause, and cause forward to effect; that rent of humanity is defiled by sin, grasps and solves the truths and prob "yet there is a strange light of divin- lems of philosophy, science and art, ity lingering upon humanity still " as well as embraces the shadowy cre We catch the glimmerings of this light ations of the poet's fancy-I beg you in the trend of his thought, the grasp tell me, does it accord with the fitness of his reason, the way of his fancy in of things that such mind should fail to poesy and song, and, most of all, in grasp the divine philosophy of Christ's the longings and struggling of his im | religion-the science and heavenly art mortality. These place man high up of holy living-fail to delight in the in the scale of God's creation-in poetry that beams from the pages of deed a "little lower than the angels" revelation, and that is written by the I. I would have my hearers realize finger of God upon all his fair crea the dignity of humanity-what it is to uon? Alas! that such mind should be a man, a woman, that you may be be absorbed in contemplating the per able to better appreciate the possibil | ishing things of earth, while divine and ities of true manhood and true wo heavenly things are unnoticed Milmanhood. This is clearly seen, as lions give the best energy of sheir already intimated, (1) in the creation minds to things far beneath earthly of man. Coming from the plastic philosophy, or science, or art, or po hands of God, in image like His own, etic fancies, "What shall I eat-what receiving from God's breath his life, shall I drink-wherewithal shall I be and by God's Spirit a soul infused clothed?" The intricacies of com. into that life touched by the divine merce and trade—the market—the

moon and the stars will disappear altars! vast eternity. But at length (d) Jesus all things I am here to say-believe ions. - Baltimore Baptist.

Christ, the Second Person in the Trin- | me when I say, that the religion of the | "The Salvation of the Heathen." | not seem to be a debatable question | he means, but contess we are not ity, God's glorious S n, gave to hu- Lord Jesus Christ is essential to true manity its most exilted dignity when manhood -to true womanhood Young Dr. E. B. Teague's Article Reviewed, by he, in merciful compassion, took upon | men, however handsome in form and himself humanity. Turning from the in face you may be, however cultured glory that was his with the Father, he in intellect, however swayed by genleft those shining seats to come to the erous impulses and noble aspirations. sin cursed earth to bear the --you are deformed, and blurred, and scoffings and the scourgings, the ruined unless body, mind, heart, soul, thorns, the nails, the cross, receives the divine impress of the for hum anity's sake. For, alas! Savior's touch. Your truest and no the divine image of God in man had blest manhood cannot be developed been defaced, blurred, broken by unless you are brought from under transgression-by sin reason had the dominion of sin and unrighteous been darkened. love polluted, moral ness into the glorious liberty of God's perceptions blunted, and the immortal | dear children. Mr. Emmerson, in soul steeped in guilt and despair. an essay on Heroism, says: "Self trust Christ came to restore the divine im is the essence of heroism." This is age, to clear awity the clouds from true as regards the deeds the world human reason, to purify the heart, to calls heroic; but it is not true as to wash the soul of its guilt, and drive the highest type of heroism of which despair a way, and fit it for the skies | humanity is capable. Trust in God |

II This brings us to consider, un is the essence of heroism. Strengthder the second general division of our ened by faith in him you may dare to subject,- The glorious destriny that is do right, -to act and to speak and to open to humanity by the gospel of our think, fearing only him, and seeking Lord Jesus Christ-a destiny involv- his smile above all commendation ing body, mind, heart and soul; life, This is heroic; along this path, step death, time and eternity. Will you by step, hand in hand with God, shall allow me, in most affectionate solici | you be able to rise to heights that are tude for your best interests, to put to sublime and live nobly, grandly you a few questions-questions ad Young women, however lovely you dressed to your cultured intellects, to may be in person, however graces of your warm hearts, to your keep moral mind and of heart may adorn your perceptions; questions that I would character, however you may deserve have you answer before God and and win the devotion of all hearts, "And God sid, Let us make man in our your own conscience? (1) Is it in however you may scatter light and image, after our 1 keness " " " So God accord with the exalted dignity of joy along the way of your life-you created man i his own image; in the image humanity, as brought out in this brief cannot reach the crowning summit of discussion, that the body, bearing the true womanhood until in loving The question of man's origin has impress of God's own image, should trust you wear the pearl of great been a subject of inquiry duting all be debased by vice? This body price. Choose that better part-the ages. These inquiries have re poisoned and bloated by strong drink at the Savior's feet and learn of him

Dear young friends, realize this day

A Report on Temperancy.

The minutes of the Haw Ridge as Temperance was adopted by a hising vote, and that every body present voted for it. Oa m sion of Rev. D/C Allen, it was ordered sent to the ALA BAMA BAPTIST for publication. It is

It is with pleasure that I perform race " Good the duty of writing the report on Tem perance, because there is a talse theo ry among the Baptis's, as well as oth er denominations, about whisky, and false theories lead to false practice. The false theory is that we have a

liest of my recollection church mem bers, as well as worldlings, claimed a right to drink whisky as a beverage consequently it has been used and recommended for nearly all human diseases, from the babe in the cradle to the minister in the pulpit From the great variety of uses there has nat urally grown a great many ways to use it. Let me say here that man has no right which God did not give him In the exercise of his sovereignty God has given man his laws in hoth the positive and negative form Posi tively God says: "Remember the Sabbath day to keep it holy," and he says, negatively, "Thou shalt not steal," so we find God has taught us what to do, and what not to do (See Ex chap 20). Now turn to 1 Tim ch 3 vs. 2, "A bishop, then, must be plameless, the husband of one wife, sober." Here Paul has given the qualifications which a bishop must have, which is an absolute requisite He then gives the negative, and tells him what he must not do; and one of the requisitions of a bishop is that he 'must be sober." He then takes up the deacons and their wives, and teaches them the same truths. Now turn to Titus, 2d chapter. Here Paul takes up the people by classes, as he took them in Timothy by offices, and

teaches them the same startling truth, that they "must be sober." Here Paul sets up a gospel stand ard for the church of Jesus Christ The standard is, that Baptist deacons and their wives, old men and women, and young men and women, "must all be sober." This standard is so clear, so strong and high, that there is but one augument left for the devil, and that is to mystily the word "so ber" But figures never lie, and they will settle that mystery. Here is the calculation: If three drams make me drunk, one dram would make me one third drunk; and if I am one-third drunk I am not sober. Before I drank any I was sober, but when I took one drink I was then one-third drunk and two thirds sober; and when I take two drams I am then two thirds drunk and one-third sober; and when I take three drams I am three-thirds drunk

According to the above mathemat

W J HATCHER.

Rev. J A. Scarboro, Georgia.

There is no "golden mean," or half faith in missions. The Book is all true, or none is true. Christ is the only Savior of sinners, Jews or Gen tiles, or heathen, or we have no Savior. Faith is the only channel through which sinners can gain access to the merits of Christ's propitiation, or the Book is not true And the preaching of the gospel, the proclamation of sal vation through faith in Christ's merits as the One Mediator, is essentially prerequisite to faith in Christ. There ore, the preaching or proclaiming of salvation through the merits of Jesus prerequisite to the salvation of all

of lost men, for doing mission work. I simply state the proposition without arguing it, for it is so self evident from the whole Bible, that I deem it un necessary. Mission work stands or falls, in its last analysis, with the fore-

God is unity, in Creation, in purose, in method and in end. God is eternal and unchangeable. "We," as the writer says, does mean "the whole race," and it it does, then "we!" (Jews and heathen) "both have access through him (Christ) by one Spirit unto the Father."-Eph. 2:18 That this access to God through Christ is by faith, is abundantly proven by the Word. One passage puts it compre hensively: "And the Scriptures fore seeing that God would justify the hea then through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." - Gal That the access of the heathen salvation by grace is 'through

faith," is beyond all cavil. Markind are a unit in depravity and consequent ruin, with its resultant helplessness. The whole race was lost. Christ is the "One Mediator medium of "access into this grace," (Rom. 5.2) and hearing is prerequiteaching of God's Word on this allimportant sulject. And it is dogmat

1 Dr. Teague admits the universal ity of Christ's Mediatorship; that he

shall they believe in him of whom I if we know so little of these outside they have not heard? and how shall things, how do we know they are they hear without a preacher?" etc. | true Whatever is in opposition to the

stated, "Christ the only Savior," etc. have sofficient light through nature to was his thought, but if it was, what need is there for a revelation at all? and why preach at all? And then what becomes of justification by faith? position will result disastrously for missions if it should be extensively

Is he not mistaken in his applica tion of the Word? In Rom 10, Paul salvation This is plain from the consaith in him none can be saved. To wicked life infer, therefore, that the Holy Spirit

whether the Holy Spirit regenerates sure we understand him Does he "some" through the revelations of mean that faith makes character, and nature and law, which our writer calls character saves? It so, then are not rocal duties of the church and mem-'din and imperfect visions of divine all who have faith in mediation of any truth." It is beyond question that kind, whether by blood of beast or the "sword of the Spirit is the word man, saved? Will not the brother ex of God," and that the gospel, or plain his meaning here? What kind church owes it to his church to be inpreached word of God, stands in the of faith, and what kind of mediation, relation to the Spirit of an essential does it take to "make character?" and of his church. It is his duty to be and effective instrument, as Peter de- when the character is made, is its first a Christian and then a Baptist. clased of the saints: "Being born owner saved by the faith, the media again, not of corrupuble seeds, but of tion, or the character, or by all? I am incorruptible, by the word God which not trifling; the matter is deeply seri liveh and abideth forever "-1 Peter ous to me.

Or as James says: "Of his own vision of divine truth," the knowledge never arrived at a definite conclusion, which men have of God through na or he is afraid of a conclusion, or he ture and a conscious knowledge of has concluded to take the middle good and evil, it seems to me the an course. He says: "It may be well not swer is plain both in Holy Writ and to dogmatize on the subject before us

u son less evidence. As to the imme diate disciples, they had taith enough 1) say, "Thou art the Christ, the Son of the living God,"and while they may no have understood all of the myste

(and who does?) still they believed in He says "there are outside 2 He quotes Rom 10: "How trucks of which we know little " Well,

ries of his death and resurrection,

disjunctive, and forcing us to con faith in Christ, or a knowledge of recently appeared in the Christian In clude that the thought in his mind God through him, is in direct opposi was that notwithstanding what he first | tion to that word | Therefore it is not | and leading brethren in Georgia dep yet it may be inferred that the heathen | brother's intention to make the silence | follow to salvation. I do not say this trine. This is the trick of the Rothe unity of God, and the justice of When the Bible speaks, that ought to God in the sinner's condemnation? I settle the matter with every Christian something in rejoinder from some of seeming was badly reversed. sincerely hope I do the beloved broth | at least, and the Bible has spoken on | er no initistice, but I fear the apparent | the instrument which the Holy Spirit

His reference to Dr Gill's sug Christ without faith upon their part is arguing the question of the necessi and his parallelism between them and ty of preaching in order to faith and the unevangelized heathen is unfor tunate, for the reason that it is not a clusion: 'So then, faith cometh by parallel. He certainly cannot mean hearing, and hearing by the word of to teach that the unconscious infant. God " Not that they have light suffi | whose will or purpose is wholly un cient for their salvation, but that the developed, and the adult heathen who gospel is prerequisite to a knowledge knows good from evil and deliberate of God through Christ, or as he said by, voluntarily, with full purpose to do elsewhere, "It pleased God by the evil, performs overt acts of sin, are oolishness of preaching to save them | alike guilty, before God. If the "mor that believe." In the other passages | al quality is in the intelligent purhe quotes to prove that the heathen pose," and all moral scientists are have a knowledge of God, the pur agreed that it is, so far as I am in pose of the inspired writers seems to formed, then an infaut is incapable of be to show us that the heathen have sins of valition, and is not such a sin no excuse for their sins, that they ner as the heathen who has all the know good and evil, are voluntary guilt attaching to the evil purpose. transgressors of God's law written in The infant has all the elements that their hearts, (Rom 2:14, 15) and will certainly produce the evil purtherefore God is just in their con pose and acts in its nature, but until dempation. The main point in the these are developed it is not a sinner first chapters of Romans is the total whose case is at all parallel to the depravity o, the race, and God's jus | heathen. I would say its sin is the

tice in its condemnation. The writer, corruption of its nature, a condition, instead of endeavoring to show that an involuntary condition, for which it the heathen can be saved without is not accountable. But the heathen faith in Christ, is laboring to prove are willing sinners, having all the deprecisely the opposite, that without practity of nature, to which is added a His reference to the philosophy may use the knowledge of God which of Socrates and the statesmanship of all men have through nature as the Acistides, together with the opinions instrument of their regeneration, and of Drs Hartwell and Freeman, prove on that inference base a conclusion nothing except that such were their that he may do so, seems to me to opinions. He cannot desire to have beg the whole question of missions as us believe that Socrates was saved for where. well as (pardon me) the divinity of his philosophy or good deeds! Nor Christ and the truth of the Bble | that God was so pleased with the "For after that in the wisdom of God, statesmanship of Aristides as to pay the world by wisdom knew not God him off in eternal life! Would he have (savingly), it pleased God by the us endorse the doctrine of Dr. Free toolishness of preaching to save them man, whom he quotes with such apgether amidst common joys." Love Spirit woos to life; lost, when Heav churches afford to live in adultery that believe." Our brother evidently parent approbation, as declaring a confounds the knowledge of God "knowledge of the propitiation through God's works in nature, which through which alone salvation can The editor of the Nashville "Chris all men have, with that of revelation come, is not necessary to salvation?" away. Of all the attributes of human ing gratification by bowing down be- tian Advocate" states that once he through the gospel of grace, which we understand him to mean such ity, love is nearest akin to God. It fore the things that perish! Alas! the dedicated a church, and when none have save those to whom the knowledge as unnecessary to the adult dignifies and exalts wherever its pure dangers of idolatry that stalk abroad about to leave two members, word has been proclaimed. Nature or voluntary sinner, putting him in presence comes. But it remains (3) in the midst of the light of this gospel who were worth \$200,000 each, is a great preacher of God's power and the same category with infants Are for the spiritual and moral endow- day! Not an idolatry of stocks and maited on him to know his "ex dodhead, but she is dumb as to the ments of humanity to reveal its truest stones; but an idolatry equally as despensed. They expressed surprise scheme of redemption through faith the spiritual and moral endow- day! Not an idolatry equally as despensed its truest stones; but an idolatry equally as despensed. They expressed surprise scheme of redemption through faith the spiritual and moral endow- day! Not an idolatry equally as despensed its truest stones; but an idolatry equally as despensed. They expressed surprise scheme of redemption through faith the spiritual and moral endow- day! Not an idolatry equally as despensed its truest stones; but an idolatry equally as despensed in the spiritual and moral endow- day! Not an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones; but an idolatry equally as despensed its truest stones. and highest dignity. The soul is im- grading and ruinous to the soul. The that he hadn't a half fare pass on the in Christ. Nor does a knowledge of read the first chapters of Romans" corn upon it all you find upon it is a We readily excused him, since a handmortal. Grandest truth of Revela idols are gold, silver, and earthly railroad, and by a mighty effort gave God's law save men, or show them Discouraging to what? Why, to the nubbin and a little smut. So with some fee was thought to be involved tion! Beyond "the wreck of matter treasures—dress, fashion, pleasure. him \$3.65 We now and then hear of and the crash of worlds" the soul will Many souls worship at these shrines. some close-fisted deacons among the the knowledge of sin." Paul is spe without faith in the Son of God Ex long as survive, to live as long as God lives." God's creatures do this; creatures Baptists, and it invaribly awakens a cific when he tells what nature re- actly so. To the theory that Socrates, He is counted as against the church, On Sunday, the 26th, at Philadel- two languages besides his own. In The earth will be destroyed, the firm made in his image, a little lower than teeling of shame. We have always veals of God: "His eternal powerful for phia, we met with an enthusiastice re- Chili, French and German are univerament rolled up like a shriveling the angels, endowed with such wonscroll, the sun will fade away and the
scroll, the sun will fade away and the
scroll the stars will disappear and the stars will disappear and the stars will disappear alleged.

Spirit without a knowledge of the only you will find at best only a nubbin to study English. fort to know that close fistedness is not his revealed law they know of his jus- means of mediation? Indeed it i He and a little smut "Herein is my interest. Here we were joined by from their places, while the soul in Dear young people, believe me a Baptist peculiarity; but that such peo tice, their sins and the wrath of God, declares: "We know that a faith in Father glorified, that ye bear much Bro. B. J. Skinner, one of the pastors The great secret of success in life is

Lastly. His conclusion reminds begat he us with the word of me of the school teacher who said if 1:18. If the "essential ques his patrons believed the world turned the known history of the human race but he is not at all certain about it. 3. Our able brother declares "the He says "there may be a safe gol len Old Testament saints knew little be- mean," but he is not certain about you an expected propitiation," and that. Is he certain it may not be safe further, that "Christ's immediate dis- to dogmatiz? or that there is a golden ciples understood not his death and mean on this subject? a sort of mid resurrection until after the events." die path in which a Christian can go As to the Old Testament saints, they on and be missionary, omissionary or knew so much about the "expected anti-missi nary as may suit his notion propitiation," that the writer of the or convenience, without affecting his received the promises, but having this subject it is not safe to reach a seen them afar off, and were persuad | conclusion, for the reason that if we do ed of them and embraced them," etc | reach it we may be wrong | Like the ginning of the world, beginning with learn how w swim," he would have Abel, and ending in such climax that us avoid a conclusion lest we make a he exclaims, "And what shall I say mistake. He apprehends the object more? for the time would fail me to tion so natural, that such theories who have since believed. Our broth that while "the more despairing view er certainly did not mean to say that may powerfully stimulate missions, it the promised Messiah was not the ob- is contrary to fact to assume less zeal 'the more hopeful view' does exert a than in a good religious paper. most disastrous it il lence against mis sions. And I know that this is the view held and a tvocated by the anti-

missionaries in Georgia... I am glad Dr Teague did not ventare to adopt the only logical conclusion which his argument could lead to, i. e, that since the Holy Spirit may regenerate men without the gospel, herefore missions are unnecessary But I fear many of your readers will accept his arguements and the conwith various other passages, under a plate word of God is not true; and the clusion, and therefore I write this that the Holy Spirit regener | An article on the same line, from the

> dex and I have heard many excellent true. It was evidently not the good recating its appearance. Let us write eyes in astonishment at the intrepidi arelessness on the subject of missions trusion for a Georgian to say this much in the ALABAMA BAPTIST, for in our Lord's cause there are no geothe brethren in Alabama, but I waited until I despaired, and so venture to attempt what others could have done

> > Eastman, Gr. What Makes a Preacher Happy?

True and genuine sympathy is th best thing that we can have, and when a pastor real zes that his people are in sympathy with him, and that they are co-operating with him, it is a great actor of strength and encouragment Money is a good thing when it is properly unlized, and we must have t, but true sympathy is much more

desirable. The people with whom I am labor ng seem to appreciate my efforts very much, and in order to demonstrate this to my mind they met at the par sonage last night and made me many presents of such things as I can subsist on. A ter they had filled my dinning table with provision Rev W E Foust, the Methodist minister of this place, who headed the procession, made a splendid address, saying that these expressions showed the ap preciation of the donors for me as pastor and preacher. Rev. Mr Foust is a very friendly, good man, and he is working for the salvation of the people. His life and eff rts show that is heart is in the work of the minis-

After remaining in the dining room for some time, we retired to the study and engaged in the songs of Zion, after which brother Foust and others offered earnest prayers for the success of the gospel in Cottondale and else-

show that his people love him and ap preciate his efforts. Brethren, let us pray that we may have more sympa thy for each other, and that brotherly kindness may become more universal. Bro Editor, please send me twenty-five copies of the ALABAMA BAPTIST of this week's issue, as I want my people to read them and subscribe for way. L H. HUFF. the paper. Cottondale, Ala

Such gatherings as these do a pas

tor much and lasting good. They

God savingly in Christ. So it does dispensable" (to salvation) we suppose Ex.

Your State Paper.

telligently familiar with the doctrines Every member ought to know from and not something else. The man who says he is a Baptist, but is about as much something else, is about as tion" to is, as Dr. Teague declares, over, he taught the turn over theory of geography; if they believed it was generate the human soul, in case of flat and standing still, he taught the ought to be familiar the most lavish spreads that ever s, through this dim and imperiect flat, standstill theory. Either he has with Baptist history, with the terrific stopped the mouth of a hungry Bap and glorious struggles of his ecclesiastical ancestry, by means of which he is allowed to hold these blessed doctrines unmolested to day. In helping to that degree of intelligence which he owes his church, our state denominational organ, the ALABAMA BAPTIST, is a mighty helper. No sand times more grateful. member can do his duty to himself. his church and his denomination, and neglect his state paper. One great trouble with our people is, that they epistle to the Hebrews declares, faith or duty? His conclusion, if it do not know. They want to do their These all died in faith, not having may be called a conclusion, is that on duty, but they are not informed. as to our great denominational movements, in which each one ought to Heb 11:13 In fact he reviews the fond mother will said, "My boy, you take part. Every member ought not history of God's people from the be must never get in the water until you only to take the Alabama Baptist, and pay for it, but read it attentively and keep himself intelligent on our work in the state, the Southern Bap tell" of the unnumbered multitudes are hurtful to missions, by observing list Convention, and throughout the cent trips, through which every world. Some of you complain you cannot afford your state paper, and then go and spend twice as much on this means a pleasant and profitable saints Their faith was even stronger this, I cannot speak for other states, some secular journal, or luxury. Stint vacation can be planned for all of our a Christ than ours, for they believed but my opinion is that what he calls your family in anything else, rather town and city pastors, and the total

Centennial Trip.

In this age of rapid transit, and of paper-wheeled, vestibuled lightning luxuriance, an occasional set back does a man goos; it gives him a keener appreciation of the difficulties and inconveniences of travel undergone by our forefathers. The man who successfully waits for a boat in Selma must be pretty thoroughly imbued

zed out ante bellum fathers, and enabled them to "walk one side at a time," and caused them to roll their nothing to soothe the already stupid ty of man when he made stage consciences of the masses in their coaches to go fity miles in a day; and its notice, lacks the courage and in above all, he must be possessed of an unlimited stock of patience of the sort that dates back to Job. Well, that boat did arrive, and now that it is all passed, a thousand years seemeth but as one day, but while I waited the

> On the morning of February 16 arrived at Bridgeport Landing, and hence proceeded, by way of Camden. to Rock West, where the Centennial trip really began, and where we en oyed the elegant hospitality of Bro M. F. Murphy. Here Bro. White and myself neld four services to an average attendance of about fifteen West brethren are a whole souled, big nearted brotherhood; and the children have, under the leadership of

On Sunday, the 19, we conducted hree services with the Camden church—map talk in forenoon by my services were large and the collec tions good The Camden flock is without a shepherd, and I hereby ter keep him close, for I saw a strong disposition among our Camden brethren to lay violent hands upon him.

From Camden I proceeded on my way. Pineville, Philadelphia, Burnt Corn, Pleasant Ridge, and Monroe brethren George Parker and W. N.

Our week-day congregations were usually quite good, while the collections were small in proportion, except at Concord, where a very small con- his utmost endeavors to enlist the full gregation produced an unusually good | force of his church against this great collection.

We found that in some localities the object of the Centennial was not thoroughly understood. One old brother informed us that "he heered we were out raising money for the World's Fair, and it was his opinion | Christian, of Mississippi. We have not that every man who went to the had time to examine it, but Dr. C. World's Fair orter to pay his own generally nows what he is doing

Brother Parker was my true yokefellow throughout the trip, from Enon,

took us under the shadow of his wing, comes .- Beaconsfield.

In a recent sermon 'On the recip- in the Centennial, and had already

pledged his churches to this cause, and the pledges being about redeemed, bers." Rev. P T. Hale said: "In the our tour of his field didn't add much next place, every member of the to our subscription list, but great good was accomplished in an educational way. I find Bro S is a great general, and knows exactly how to make the other preachers do all the work while he bosses the job, so that when he kindly dismissed Bro. Parker and the Scriptures why he is a Baptist, myself at Monroeville we were-well, if not skinned, at least thoroughly skinnered Our reception everywhere was the most cordial, and while our ears were

> tist preacher The very people who didn't feel able to give one dollar to missions, would set before us a ten dollar dinner, and feel hurt if we didn't eat it all Oh, if our churches would just treat the Lord as well as they treat the

preachers! Brethren, while we are grateful, the Lord would be a thou-

The map talks elicited the most inense interest, and the large quantities of literature distributed were eagerly taken and read

The collections, not counting the pledges of Bro. Skinner's churches, aggregated \$156 and when Camden, Concord, Pineville, Philadelphia and Burnt Corn, all of which promised to celebrate children's Centennial day, are heard from the total will probably go up to \$200.

It seems that these Centennial cam paigns demonstrate the wisdom of inaugurating an annual campaign of ed ucation, on the plan of these re church in the state can be visited once a year, and something obtained from each for the cause of missions By contribution of Alabama to missions swelled fi'ty per cent.

J W. WILLIS.

Pulpit and Temperance Reform.

We need direct and energetic efforts to advance the cause of temperance. The pulpit is the only adequate source to which we may look for the incitement of the Christian public to this with the spirit of antiquity; to say the great work. The religious press is least, he must be possessed of that not in sufficiently close personal con plish much. And the secular press, represented in nearly every town and village, with the prevailing evils of the day constantly obtruding upon

dependence to advocate reform These incapacities of the press as a means for the promotion of reforms, enhance the responsibility of the pul pit in this direction. Its first duty is to create a correct sentiment in the church, of which there is at present such a manifest lack.

Want of conviction as to the measure of moral guilt which attaches to the support, directly or indirectly, of the liquor traffic, is the greatest barrier to an efficient fight against intemper-Though few in number, these Rock | ance. Church members are not sensible of aiding and abetting the highest crime when they give encouragement Mrs. Paillips, been doing a work for in any way whatever to the liquor missions worthy of imitation by all business. This fact, which is so evident to every one who is capable of giving an unbiased interpretation to the history of intemperance, or even to self, children's services in the after. daily recurring events, must be noon, and services by Bro White at | thoroughly impressed upon the minds night. Congregations at all of these of Christian men and women before they can be relied upon as efficient and persevering supporters of the warn my Orrvelle brethren that since temperance cause. Let ministers of they have a good pastor they had bet. the gospel realize their responsibility and give the trumpet no uncertain sound in this matter. With the secular press muzz ed and the religious igzag journey across Wilcox and press comparatively isolated, with Monroe counties, visiting on my route | whimpering toadies to secular power the churches of Enon, Concord, Mid for our statesmen and office holders, where else shall we look for the means ville. Bro White could go no fur of arcusing the public conscience ther than Camden, but at Enon I met touching this giant evil, but the pul pi? The minister of the Gospel, as ne desires the salvation of souls, and his own acquittal in the judgment, must not rest until he has put forth J H. CURRY. evil.

Northport, March 9

We have recieved a copy of a book on Close Communion, by Dr. J. T. when he writes on doctrinal matters, so we take it on faith. It is published A professor outside of the church and he did splendid service. Bro. by the Baptist Book Concern of

Throughout all Spanish America no

immortal vigor will live on throughout when I say-and this is what above ple find their way into other commun- but by the gospel alone can they know mediately to be ready when your opportunity

MONTGOMERY, ALA., MAR. 23, 1892

RATES AND INFORMATION. rescription Paics-\$2.00 per year. To ministers, regularly in

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once. are charged for at the rate of 2 cents a word. Semember this when you send one for publication. Count the words and send Appearmens—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

A SUNDAY-SCHOOL teacher, wh was deeply in earnest about the pressions made upon the minds of his pupils, asked the question, "What is conscience?" Some answered one thing, some another, each having a sort of vague idea, undefinable; at the last a very timid little girl spoke out and said: "It is Jesus whispering in our hearts." Striking definition. So simple, and yet so true, for Jesus comes to us with so much tenderness and love that his whisperings touch our conscience, and if we will but beed his warnings all will be well.

parents would so live and act that | ing has been erected. their lives would be a sermon every

In one of the proverbs we have this language, "It is an honor for a man to cease from strife; but every fool will be meddling." If you wish to have honor, cease from strife, learn peace, and pursue it; but if you desire to be set down in the catalogue of tools, then go about meddling with other people's business, and you will get what you seek. In one of Esop's Fables, he tells of a monkey that stealthily watched some fishermen lay ing their ness in a river. The men had no sooner set their nets, and retired a short distance to their dinner, than the monkey came upon the scene. thinking he would try his hand at the same sport. But in attempting to lay the nets, he got so entangled in them that, being well nigh choked, he was forced to exclaim, "This serves me right; for what business had I, who know nothing of fishing, to meddle with such tackle as this." Meddle some people, whether old or young will always come to grief. Moral Attend to your own affairs and let others alone. The meddlesome man or woman will never have friends.

Parents, teach this to your children To keep a secret is, to some people, a very difficult thing to do. The more they think of it, the greater the desire to tell it. And even if they do tell it, sure it will not be the better of utterer than another friend is met, the the desired answer. whole secret is revealed. This betrayal of confidence keeps the world in a heated commotion. Phillipides,

horted them, "Owe no man any from. great Rowland Hill, when about to are not answered. take up a collection, said: "From the First, a lack of faith. Without faith great sympathy I have witnessed in it is impossible to please God: for he with thy neighbor. The man that for the success of a financial scheme, give your post office, friends

can pay his debts and won't do it, is or some other object on which his

REV. W. C. BLEDSOE, D. D. Was born October 11, 1847, near La Fayette, Ala., the eldest son of Rev. John F. and Mary U. Bledsoe. In his youth he learned the trade of a printer. In his sixteenth year he en listed in the Confederate service, joining company F., Sixty-first Alabama Regiment of Infantry, and served to the close of the war, surrendering with Lee at Appomattox.

He graduated at Georgetown College, Ky, in 1868, and in that year was ordained to the work of the Gos ministry, Dr. N. M. Crawford presiding over the presbytery, and God took charge of the Cane Run Baptist church, near Lexington, Ky. After field, with Rock Spring added six that your Father in heaven may for THAT was a beautiful and tender | years ago, and since that time, with an | give you; and if ye do not forgive, nei charge given by the dying Henry interval of six years, he has been past ther will your Father forgive you." On Furlong to his children: "Aim at high | tor at La Fayette. He has seen the account of business entanglements, attainments in religion, and let your La Fayette church grow from a once- social misunderstandings, political characters shine through your lives, a month appointment to preaching differences, men carry in their hearts Give my love to the brethren, and tell every Sabbath. Under his administ grudges against their neighbors, and them I die on the Rock " O that all tration a handsome new church build-

It is worthy of mention that Bro. day to their children, and when the Bledsoe's success has been achieved husbands and wives to live together end comes, could say, as did the saint- among those who have known him ed West, "A band of angels waits to all of his life. In the community giving honor unto the wife as unto waft my spirit home; hallelujah!" Or where he was born and reared he has the weaker vessel, and as being heirs like George Jenkins, "Not a cloud risen to his present position of emiovershadows my spiritual skies; all is nence and good influence. From well." May God touch and tender printer's apprentice to pastor of a rich the sinner's heart, and may he come and influential church, all in the same to the cross before it is eternally too town, with the degree of Doctor of Divinity added by Howard College in 1889 His sermon on the first page will show one of the reasons for this

Alabama of the Foreign Mission what account is the prayer, Board He has served several years there is no sort of repentance for Married-At the residence of the on the State Mission Board and on the Bible and Colportage Board. He is the present pastor at La Fayette.

UNANSWERED PRAYERS

We speak not of the duty of prayer That point has been forever settled by one who spoke with authority: Men ought always to pray and not to faint. The obligation is enforced by of the Spirit, by the necessities of our nature. God will be erquired of by his people. The prayers of saints are as sweet odors unto him. His eyes are upon the righteous, and his ears are open unto their cry. He is de scribed pre eminently as a God that heareth prayer. And in the experience of devout hearts prayer has often proven a source of blessing and vic-

Nevertheless, thousands of prayers have received no specific answer. Far mers pray for rains that do not come. Merchants pray for the auccess of their enterprises, and receive disaster instead of success. Parents pray for the right development of their children ninety-nine times out of a hundred and yet in sorrow see their sons plung they will add to or take from it. Be ing into guilty excesses, and their daughters gliding into the paths o ing. How often one friend confides folly. Prayer is offered for the re in another, and reveals such secrets covery of the sick, yet often they lanas it would be improper to divulge, guish and die. And through the whole and yet, even under a solemn pledge category of human desires there are to forever keep the secret, no soon- offered to God prayers that bring not at Birmingham. We extend to our kind of officer, and will leave the

Some one has suggested an analogy between prayers and letters: Thousands of letters are never answered. Some the ancient comedian, being asked of them fail because the postage is not by king Sysimachus what he desired paid; others, because they are wrongly should be given to him, answered, directed; and others because they "Anything but a secret." How differ- contain unlawful matter. So these ent are people from this man: they letters float around through the mail even hunt up and seek after all the bags, and drop into the dead-letter secrets they can find, and failing to office, and finally are committed to find any they are unhappy, when they the flames. Similarly prayers are not should, in many instances, be much answered because the petitioners are more happy without them. Never stingy and mean, or because they ad violate a promise to keep a secret. To dress their prayers to the people rathboys and girls let us say, there is one | er than to God, or because they load person only to whom we should tell their prayers with rebukes for their all of our secrets-that person is brethren. And so these prayers that do not come up to the requirements PAUL, in his letter to the Romans, of Divine law drop into the deadamong many other good things, ex prayer office and are never heard

thing,"-that is to say, pay as you go. This analogy may be traced in many Unless this is done, we are bound to particulars, and yet there is a more go in debt; can't help it. Debt is a authoritative appeal. The Scriptures tyrant that knows no mercy. The disclose several reasons why prayers

your countenances, and the strict at that cometh to God must believe that tention you have honored me with, he is, and that he is a rewarder of the city last week. He didn't call to there is only one thing I am afraid of, them that diligently seek him. And see us, but we will not quarrel with that some of you may feel inclined to faith is not simply desire and hope; him, as he treated this office with due give too much. Now, it is my duty it is a conviction of the certainty of respect on a former visit. But we to inform you that justice, though the things hoped for, which convic. feel that when the preachers and othnot so pleasant, yet should always be tion is born of a Divine promise. er workers in the vineyard come to a peer virtue to generosity; therefore, Such a faith cannot be wider than town we would like for them to step ings into "praise and thanks meetupon in your respective seats, I wish rests, or more specific. Hence when time for anything more. to have it thoroughly understood that we pray for specific things, we cannot thing into the basket who cannot pay have faith that we shall recieve them, attend to the matter because she does his debts." One of our first duties is because there is no specific promise to not tell us the name of her post office. to be honest with God; this done, and that effect. For example, a man Neither can we learn from the postthe next duty will follow, be honest prays for the recovery of his sick wife, mark Please remember, and always

that love God. So when men come to pray for special gifts, not knowing that they would be best, like Jesus they must submit their petitions and yet say, "Nevertheless, not my will

Want of works is another thing that restrains answer to prayer. Talk about faith; the apostle says; "Will thou know, O vain man, that as the body without the Spirit is dead, so faith without works is dead also." And as a dead body soon becomes an offense to men, a dead faith, unac companied by any effort to keep God's commands and do his will, must be a stench in the nostrils of Almighty

Probably more prayers lie unnotice before God's throne on account a year's work there, failing health the unforgiving spirit of the petitioners forced him southward, and he return than anything else. Jesus says: "I ed to his old home. Bro. Bledsoe thou bring thy gift to the altar, and took charge of a field of which La there rememberest that thy brother Fayette was the chief point, including | hath aught against thee, leave there thy Providence, Antioch and Farmville. gift. And when ye stand praying Since 1870 his work has been in this forgive, if ye have aught against any, so effectually block the way of prayer Even domestic discord may wreck the prayers of a family. Peter warns according to God's law, the husband together of the grace of life, that their prayers be not hindered.

Selfishness often hinders the answer to prayer. 'Ye ask and receive not because ye ask amiss, that you may consume it upon your lusts,"

iniquity in my heart, the Lord will Jacksonville, will occupy the pulpit of not hear me." In emergencies wick-Bro. Bledsoe is vice President for ed men often call upon God; but of morning and evening. past sins and no sort of reformation to bride's parents, near Selma, March

occasion to display his sustaining and is a deacon of Town Creek Bapgrace. One of the foremost Chris tist church. They have a bright fu tians suffered from a thorn in his flesh, ture both in this life and the one to a messenger of Satan. He prayed for its removal: but it stayed. God said to him: "My grace is sufficient the example of saints, by the precepts for thee, and my strength is made perket in weakness."

In some of these suggestions the discouraged Christian may account for his unanswered prayers.

FIELD NOTES.

I H Glazner, Gadsden, Mar. 20 The new election law gave entire satisfaction in Gadsden, to the whisky

Rev. J. M. Fortune is to preach at Mt. Willing on the first Saturday and Sunday in April, and monthly there-

Greensboro Watchman: There is a Longcrier. That's a very suggestive and you will enjoy the reading, wheth

Pine Level church, this county, ex pects to make a grand occasion of the Centennial meeting on the first Sun-

day in April. Rev. B. D. Gray has entered upon his work as pastor of the First church brother the right hand of fellowship. The Baptist Young Peoples' Union at Pratt City, has elected W. G. Orm president, Miss Maud McKenzie secretary, and Miss Birdie Vann treasurer

The Brotherhood of Railroad Train men have placed us under obligation by an invitation to attend their first annual picnic, which is to be given at Jackson's Lake, Wednesday, May 3d. Selma Mirror: Rev. J B. Haw-

thorne, D. D, did a great work in Selma. He convinced the judgment of men who had almost become skeptics, and put hundreds to thinking of their duties.

Rev. J. W. Garrett has removed from Lauderdale county, this state, to Wills Point, Vanzandt county, Texas. We hope brother Garrett will tell us about the Baptists in that section of

Lowndesboro Baptist church begun protracted meeting last Monday night. Pastor Elliott has the assistance of brother I. A. White, of Orrville. Let us pray the Lord's blessing on the meeting.

Dr. Bledsoe, of LaFayette, was in die in the Lord."

are being made for its success.

Speed. In her death the Baptier ber, We are very hopeful. cause lost one of the most devoted workers it has been my pleasure to Orion to Luverne, Crenshaw county, know. As her pastor I feel the loss keenly. But our loss is her gain.

church-the initial services on the first Sunday in March-the fine Sunday school-seventy five members to begin with, etc. We will publish the letter next week.

Remember, brethren and friends. that when your communications reach us Tuesday morning, there is no cer tainty that they can find a place in the paper that week. It they are long, send them in the week before you ex pect them to appear. We are always

Jackson, in Clarke county, failed to get the court house at the recen election, but the editor of the local paper finds comfort in the fact that the Methodists will soon erect a new church right at the rear of his office Perhaps he feels that a church is the next best thing to a court house.

The Ladies' Aid and Missionary Society, of the First Baptist church Montgomery, has engaged to furnish and keep in order a room of the Or phanage, at Evergreen, and to give \$5 a month for six months for the sup port of the institution. Are there not other churches in Alabama that will "go and do likewise?"

Dr. Eager is to deliver the opening address before the Y M. C. A. Con vention at Mobile to night. He wil go from Mobile to attend the Centen nial meeting at Talladega on Saturday The Psalmist says: "If I regard and Sunday. Rev. W. H. Smith, of the First church, this city, on Sunday

14. Mr Miles Hardy, jr, and Miss Sometimes God allows a prayer to Estelle Johnson. Bro Hardy is one remain unapswered that he may have of Dallas county's best business men,

Rev. B H Crumpton, D D, o Brewton, paid Montgomery a short visit last week, and came in to see us for a few minutes. He came to with relatives, and he also called the attention of some of the state officials to his growing town as a desirable place for the location of one of the new agricultural stations. Bro. Crumpton always works for the town in which he lives, if it is worthy.

It is not often that Dr. Teague is "reviewed." but he can stand it about as well as any one we know. The article on the first page, in which he is subjected to that process, is rather lengthy to be published in the same issue with a sermon, but it is well writbreacher up in Bibb county named ten, the subject is an important one, er you agree with the reviewer or the

A subscriber writing to us from Gadsden says: 'Our town has just elected to the mayoralty the chief whisky saloon keeper of the place, and I am unwilling to live under that place."-If a town thinks it can pros per with saloon men in the lead, it has only to try the experiment for a while. Even drunkards prefer to have sober, upright, moral men to manage

Rev. E. B. Carroll of Albany, Ga spent last week in this city, assisting the pastor of Adams Street church in a series of meetings. Bro Carroll's sermons not only gave evidence of ability on the part of the preacher. but they showed a ripeness and mellowness in experience that might almost excite the envy of his less favorinterest and profit during his entire will contribute monthly to the college, ed brethren. He was listened to with stay with us.

G. D. Benton, Phenix City, March 14: On yesterday I preached the funeral of old brother John White, who has long served as deacon in our denomination. Bro. White was a son of Rev. Cyrus White, the originator of the Whiteite Baptists in this country. Bro. White was a good man, and we trust he now has the companion ship of the spirits of just men made

Sunday school very interesting. Have just finished paying for our new organ. Have turned our prayer meet. them?

13: I came here February 1st and children are in need. I will send \$5 action. found the Baptist forces very much for their relief, if Dr. Eager will agree There are many other fields which

A union meeting, to be conducted scattered. We have been hard at next week to receive it, or name some the Board would gladly reinforce, and as bad as Annanias, and may suffer heart is set; there is no specific prom- by evangelist R. G. Pearson, will be work to unite them, and think we are one to do so. Friends, one of cur other new ones which it greatly desires The dishonest man is ise that the things asked shall be given held in this city, beginning April 16 succeeding finely. The church house soldiers has fallen. The children he to enter, but further enlargement a stigms on society. Honesty is a regardless of Divine will and purpose; The large warehouse, corner Cooss here having been condemned as un has left must not suffer. For particuprinciple, not a policy; for a dishon but there is a promise that all things and Tallapoosa streets, is being fitted safe, we have been holding services lars write to Dr. Geo. B. Eager, Mont ed us by the churches. Applications est man may appear honest for policy shall work together for good to them up for it, and extensive preparations in the court house. Our Sunday gomery, or to Rev. Thos. Henderson, for help from churches that need school has increased in number from Childersburg. I. R. Larkin, Coatops: Died-In fifty one to seventy-six. Our congre-Belmont, March 9th, Miss L'zzie gations are rapidly increasing in num

> Rev. J. S. Yarbrough removed from Pine Mills, Texas. At the suggestion two or three weeks since. Now that his town is to be the county seat, it is Too late for this issue we received to be hoped that he can, with the asa letter from Bro. R. E. Pettus, of sistance of the other brethren, so man-Huntsville, telling about the new age Baptist affairs that we will take the lead and keep it. Too often Bap tists wait in the new towns until the for another subscription. This was year its proportions increase, and its other denominations get a good start | done, and now the hearts of two ladies before they begin to move. We hope will be made to rejoice by Bethel that is not, and will not be the case at the new county seat of Crenshaw.

G D. Benton: We are delighted at having brother Waller as pastor of one of the Columbus churches. He has already joined our Baptist Ministers' Conference, and we consider him quite an accession to our little band. Columbus can certainly boast of three of the best Baptist preachers-well, if they are not the best, they are mighty give another credit for what is over. good. Maybe I had better not say the best in Georgia. We had two to join us by letter, at Ladonia, last Saturday-not two preachers, but two

readers are talking favorably of the osper. A lady at Isbell, Franklin brother Baptist said to me a short time since, 'You don't know what you are missing by not taking the ALABAMA BAPTIST' But I replied Yes, I think I fully realize it, and am mourning over it, and as soon as I can I will avail myself of its benefits. No Baptist in the state of Alabama should be without it."

Just the book we have been wantng It is the American Baptist Year der obligation to the American Bap tist Publication Society, 1420 Chestnut St. Philadelphia. This book regularly. We propose to offer a sugcontains a great amount of statistical gestion or two, sometime, as to some and other information which is useful and interesting to all who wish to become acquainted with Baptist affairs To the names and post offices of all the Baptist preachers in the United States, are added those of all the foreign missionaries. It is a valuable book. Price 25 cents.

becoming systematized, and it is moving along nicely. Two received last night; one by letter and one by experience. I think that under the Spirit of God our church is waking up along the line of all Christian work. The Sunday school here is to have a picnic in May, which is anxiously look ed forward to by the scholars.

Here is another evidence that ad vertising pays: In response to our in quiry of week before last as to wheth er a certain preacher mentioned was brother Jud Dunaway, the answer came in a few days: "Yes, it's the same old craft. I am glad to tell you that I am a new man since marrying -weigh 1861/2 pounds," and on the next day he expected to eat a dinner in honor of the birth-day of a little daughter. He requested his paper sent to Plantersville instead of Centerville. Tell your people about the ALABAMA BAPTIST, brother, and write us the Baptist news in your section.

You must not fail to read Miss Robertson's earnest talk in behalf of Howard College. If the Baptists of the state will listen to her, the college will soon be in much better financial condition than it is now. It is proposed that we have in this paper a "Howard College Column." Just what that may be is not clearly defined to our mind, but we are quite willing that our columns shall be used for the benefit of the Howard. We suppose the publication of the names, is the beginning of the "college col-

his wife with two little children. The arise, that the Home Mission Board A J. Preston, Russellville, March widow is an invalid. She and her will cheerfully reciprocate their kindly

ing the paper to the dear sister at tion for her paper in the Sunday-Sunday school and Sunbeams. I want to say that I am proud of them both.' -And you brethren, or rather your children and young people, were doing more good than they thought they were, because to every dollar that is sent us for the objects above mentioned, we add one, which makes two. Thus the g od you do is doubled

We have received part of the set of Sunday school periodicals issued by the derive all the benefit possible. They Sunday school Board of the Southern | are not only zealous as to their spir-We are gratified to know that our Baptist Convention, at Nashville. The itual duties, but have a strong regard Intermediate () sarterly is missing, and county, writes as follows: "A good of that. We have not attempted to n good standing, and who is endors ightly expounds the lesson Scriptures We are pleased with the Kind Words weekly, and wish the price could be educed one half, so that all the chil The Teacher is good, very good, and has some articles from Dr. Broadus, Dr. Ellis, and other of our leading writers. Every Sunday school teacher ought to read The Teacher

of the publications, but now we have he literature that is issued by our own pard should not receive a hearty and iberal pair page Address Baptist unday school Board Nashville, Tenn

New Fields and New Workers.

Notwithstanding the Board entered Sidney Catts, Fort Deposit: The the Conventional year \$10,000 in ladies cleared \$33 oo from the supper | debt, and had to pay on December 1st given last Friday night by the aid so \$20 000 on the Havana house, such ciety for the purpose of raising money have been the calls of Divine Provi for the tower which we expect soon | dence which we could not disregard, to erect. The work of the church is that in the face of financial embarrassment it has entered new fields and employed new workers to labor in the

Master's vineyard. In addition to the new work in Baltimore among the hundreds of thousands of foreigners who annually enter that port, two brethren, first class men, have been sent to New Orleans. Our work has been en larged in Oklahoma, and in the Indian Territory, and arrangements made for additions to our forces among the Germans in Missouri.

So rapidly has our work increased in Cuba that its needs have ourgrown the ability of our noble, self sacrificing misssonaries to supply them. Three things present themselves for the consideration of the Board:

1. The business interests of the mission arising from the cemetery, and the rent of such portions of the church ouilding as were not needed for worship, had become a serious tax upon the time and energy of brother Diaz.

2 The fact that many Americans reside there, and hundreds visit the city every winter, and many natives speak English, rendered work among them as a support to our missions among the Spanish speaking people very desirable. 3 The fact that there are many

young men, members of our churches there, who need to be trained for mission work, rendered it, in the judgment of the Board, desirable to have an American missionarry as an assistant to our brethren there. The to be found elsewhere, of those who Corresponding Secretary, in consultation with brother Diaz on these mat ters, suggested brother E. Penuleton Jones as peculiarly qualified for the W. B. C: "When we have envel- special needs of that field; this suggesopes our mission collection about tion met the warm approval of brother thribbles the amount we get without Diaz. At a recent meeting of the them." That is what brother Robt. Home Mission Board the appointment Kornegay, the deacon of the Selma of Bro. Jones to this work was recomchurch who has charge of the distri- mended by the Corresponding Secre bution of the envelopes, said to me tary, and was adopted by a cordial the other day when he met me on the and unanimous vote. A resolution street. This is the testimony wherever was passed requesting the Foreign ry of the Foreign Mission Board, in perfect. "Blessed are the dead which the envelopes are diligently tried. It Mission Board to release him from his individualizes every member. His obligations to them, as missionary Correspondent, Isbell: Our church name is on his envelope. The little under appointment to Brazil, in order organization at this place is flourish envelope, with passages from God's that he might accept the appointment ing. "Brotherly love continues." word, is a mute witness for God be- to Cuba. The Foreign Mission Board fore every member's conscience. have cheerfully acceded to our request, Brother, why don't your church use and Bro. Jones has accepted the position to which he has been called by John W. Stewart, Evergreen: The the Home Mission Board. We take as you will all immediately be waited the scope of the promise on which it in and say "howd'e," if they haven't ings" for the present, and we find so Baptists of Alabama have no means much to praise and be thankful for of looking after the wants of the wid acknowledgement to the Foreign Mrs. S. C. Gardner writes us a note that it is difficult to find a stopping ows and orphans left by their minis. Mission Board for the kind, fraternal no person will think of putting any. in the strict use of language say we in regard to her paper, but we cannot place. Our "praise meeting" last ters who have died. A few months consideration evinced, and to assure Thursday night was enjoyed by all ago one of our pastors died and left them, should the opportunity ever

houses of worship are many and press-Sidney Catts, Fort Deposit: I saw ing. It would be easy to expend the your suggestion in reference to send- whole of the \$125,000 of the Centennial fund in aiding the thousand homeless Baptist churches to gecure needed of brother Norris I took up a collec places of worship-even then there would be many fields left unsupplied school, and obtained enough to make We trust the churches will regard this her subscription sure for the coming increasing need of the Board and enyear. Bro. Gunn, president of our large their liberality much beyond Sunbeams, not to be left behind, pro- that of any former year. There is a posed that the Sunbeams give enough great work before us, and year by

I. T. TICHENOR Atlanta, Ga, March 11, 1893. A Note from Bro. Glenn.

Dear Baptist: On last third Sunday

and when one of the sisters who is un- appear to be united in their purposes; able to pay is supplied for a year, we services are well attended and good at tention paid to preaching. They have a fine Sabbath-school, which meets every Sabbath, and which appears to be working earnestly that they may hat I can but recommend the plan to other churches They take public day in Sabbath school, and every meeting day with the congregation ast meeting we collected \$5 35 for ministerial education.

I do not know but that it would be a good thing if more of our churches had been established through missionary help, as is shown in this case. The few brethren realized they ever had a church they must be church doesn't pay him or anybody liberal; and the State Board coming | else. o their help in time of need, has giv en them a higher appreciation of the mission work, so that it is but little trouble to get from them probably all that they should do. If our people appreciated the mission work as they should, there would be much more

Success to the BAPTIST. JAG. Ashville, Ala

State Mission Board.

This report was crowded out last

A meeting of the Board was held the evening of the 7th at the pastori-

The attendance of other than ocal members was small. The corresponding secretary reported concerning the field work. After hearing his report, several applications were considered and acted on. The report of the secretary in charge of the book department was read. A ecommendation therein, that the Board request the churches and Sun day-schools to forward their contribu ions as early as possible, was adopted. The rule of the old Board, that all indesignated funds be distributed as

ollows, was adopted: Divide by 34-

State Missions receive : : : 15 parts Home " Foreign " Bible and Colportage. Work 4

powered to appoint delegates to the Southern Baptist Convention,

The executive committee was em

day in July.

W. B. DAVIDSON, Rec. Sec.

The Sunday-School Board, Rev. T. P. Bell, D. D., Elected Secre-

The Sunday school Board of the Southern Baptist Convention is glad to announce to the Baptists of the South that it has called to its Secretary ship Rev. T. P. Bell, D. D., of Rich mond, Va, and that, after a visit to Nashville, and after carefully surveying the field, as well as after much earnest prayer and anxious consideration, he has accepted the position, and will take charge shortly. Dr. Bell is well known to Southern Baptists as the offi cient Assistant Corresponding Secreta which capacity he has made a fine impression upon the denomination. and now possesses its confidence to an unusual degree, both as a man and as a Secretary. His acceptance of the Secretaryship of the Sanday school Board is a renewed assurance and pledge to the denomination of the continued prosperity of that Board, and we congratulate the denomination

We may add that Dr. Frost will continue to act as editor of the Teach er, and will be President of the Board. Your obedient servants,

THE SUNDAY SCHOOL BOARD EDGAR E. FOLK, Com. Nashville, Tenn., Mch. 17, 1893. News Items.

Cholera is spreading in Russia. Pneumonia is prevalent in LaFay-

T. Heffin has been elected mayor of LaFayette. Alexander City will soon have a

> andle factory. The Marengo grand jury returned

A new iron furnace has gone into ast at Florence

There are seventeen prisoners in Henry county jail. Gov. Turney, of Tennessee, is still

sick with rheumatism.

Frank G. Lyon, a prominent farmer of Marengo, is dead.

Dr. Frank Tipton, a prominent physician of Selma, is dead. Fort Payne is beginning to feel the

throb of returning prosperity. The Adams cotton factory at Mont-

omery is now running on full time. W. E Tate, a vegetable farmer at Evergreen, sold fresh strawberries on

Giles Mitchell, of Lee county, has been again taken taken to the insane W. G Beckwith, of Prattville, has

received a patent for a cotton gin belt A G) pay fortune teller has been arrested at Seale for doing business with-

The election in Clarke county resulted in leaving the court house at

T E Landrum, saloon keeper, and D. Jones, shot and cut each other

Mrs. I fferson Davis has written a

etter against women voting or taking The Alabama National Bank of Mobile is in trouble, but it is said

will get on its feet again. Postmaster Thompson, of Notasulga, fell dead of heart disease on the is h inst. at his home in that place.

The First National Bank building, at Sheffield, which cost \$52,000 two years ago, recently sold for \$16,100 Senator Pugh, of Alabama, will be chairman of the judiciary committee, the most important in the U. S Sen-

Dr. Talmage threatens to quit the Brooklyn Tabernacle because the

Arrangements are now made for

the removal of the remains of lefferson Davis from New Orleans to Rich-Washington county is to have an

election to decide whether or not the court house shall be moved from St.

Another large lumber mill is soon to be erected in Washington county, and it will build a railroad to the M.

A weather-prophet at Florence says there will certainly be frost on the 15th of May, because there was thun der Feb. 15th. The freight steamship Naronic has

peen lost at sea; with the crew of 75 men and a number of cattle men who were returning from Europe. Dr. Campbell, president of a medical college at Cincinnati, recommends

people who need a change of climate to come to Evergreen, in this state. The president has sent ex-congressnan Blount, of Georgia, to Hawaii to learn the true situation, so that this

government may act intelligently in regard to annexation. W. P. West, born and reared in Dallas county, and a member of Hannon's cavalry during the war, has been elected president of the Arkansas cot

Mr. Carlisle, secretary of the treasury, is said to be in favor of having state banks to issue money, but with enough government supervision to make the money always good.

ton grower's association.

A negro who was to be hanged at Birmingham sold his body to the highest bidder; one doctor paying 8 cents per pound, live weight. The negro used the money in having a good time.

I. Tom Moore, of Lee county, has started to walk to Texas, and pull his mother in a little hand cart. His Adjourned, to meet the second Tues- sister, with two children, 7 and 13 years of age, and his own daughter of 3 will accompany him, and walk all the way-if they hold out.

After the grip, when you are weak and 'played out," Hood's Sarsaparilla will retore your health and strength.

A Question of Right.

To the Editor of the Ala Baptist:-Pardon a word about a delicate mat-

er. I have read the late excellent etters you have published from Mrs. Crawford and Mrs. Bostick in China with deepest interest, as I doubt not hosts of others have, also. Concern ing the letters as a whole, and concerning the devoted missionary writers, I have only words of appreciation and praise to utter, except as touching point. I question the fairness of their using our state paper, the organ of our regular Convention work, for appeals to our churches to help them directly, after they have severed their connection with the Foreign Mission Board; and I question the right of the paper to publish such appeals. Mark you, I do not question, in the least, the right of these noble women to appeal to the churches for support, or the right of the churches to give directly to their support. I only question their right to use the ALABAMA BAPTIST, or any other organ of our regularly organized

work, for such a purpose. I write in utmost Christian love, but in the interest of common fairness. GEO. B. EAGER.

ONTGOMERY, ALA., MAR. 23. 1893.

M. D. LANE, Deverraux, Ga., writes: "One summer several years ago, while railroading in Mississippi, I became badly af-fected with malarial blood poison that impaired my health for more than two years. Several offensive ulcers appeared on my legs, and nothing seemed to give permanent relief until I took six bottles of B. B. B. which cured me entirely."

A hog in a pen never tries to be anything else, but the one in a street car tries to pass himself off for a man.

FOR DYSPEPSIA, BROWN'S IRON BITTERS. All dealers keep it, \$1 per bottle. Genuine has trade-mark and crossed red lines on wrapper-

The devil wouldn't get so many people i he couldn't make a foundation of sand look like solid rock.

Ho! Traveller, take Beecheam's Pills with

A true life is at once interpreter and proof of the Gospel. - Whittier.

TUTT'S FILLS in use 3 : years. That which we are we shall teach, no

voluntarily, but involuntarily, -Emerson. Street car drivers and othe s who are constantly exposed to all kinds of weather, and

Cough Syrup cures coughs and colds. It The surest method of arriving at a knowl edge of God's eternal purpose about us is to be found in the right use of the present mo-

ment. Each hour comes with some little fagot of God's will fastened upon its back. Many Persons are broken Brown's Iron Bitters Rebuilds the

system, aids digestion, removes excess of bile, and cures materia. Get the genuine. Whenever the preacher takes a square aim at sin, every hypocrite in the church begins

to dooge not do better than to keep a dozen of Salvation Oil at each station. It instantly re a few days makes an effectual cure of the

wound, 25 cts.

Let us never forget that God made home among the first things he created. Before commerce and trade, laws and statutes thrones and altars, there were men and women, fathers and mothers, brothers and sisters, lovers and friends, hearth-stones and homes -G, R, Van de Water.

To Get at the Facts

Regarding Hood's Sarsaparilla, ask the peoimonials often published in this paper. They will certainly convince you that Hood's Sarsaparilla possesses unequalled merit, and that HOOD'S CUKES.

Hood's Pills cure constipation by restorin the peristaltic action of the alimentary canal They are the best family cathartic

Christ fits his ministers through manifold experience of sorrow and pain for the high est service. He writes their best sermon for them on their own hearts by the sharp stylus of trial. Such as he would make mos eminent in his service he takes fu thest with him into Gethsemane -Dr. W. M. Taylor.

A CHANCE TO MAKE MONEY, -I have Strawberries, Rasp berries, Currants, Peaches and Grapes fresh as when picked. I use the "California Cold Process" It keeps per feetly fresh, can put up a bushel in ten minutes and costs about one cent a quart. I sold directions to over 100 families last week. Any agent can sell the directions at St op each, by showing the beautiful sam ples. You can get directions from John Casey & Co , Zanes ille, Ohio. They mail samples and complete directions to any one for 20 two-cent slamps, which is the actual cost of samples, postage, advertising, etc. Times are so hard, I think it my duty to give my experience for the benefit of poor people, who may be glad to make two or three hu dred do lors round home in a few MRS MARGARET EWING.

There was company in the school room that morning when the beginning class in geography was called To the question, "What is a cape?" every hand went up. "Nanny may tell," said the teacher. "A cape a point of land objecting to the water.

Schiffmann's Asthma Cure. Is used by inhalation, thus reaching the seat of the disease direct. Its ac tion is immediate and certain. No waiting for results. Ask any druggist or address, Dr. R. Schiffman, St

MARRIED.

Paul, Minn., for a free trial package

At the residence of Mr. J D Hardy, the bride's father, on the evening of March 16th, Mr. A R. Scott to Miss Cora Belle Hardy, J. G Lowry officiating.

The bride is a beautiful and accom plished young lady, and the groom is one of Kentucky's noble young men. They will reside in Calera.

At Big Sandy Baptist church, Tuscaloosa county, on the evening of Feb. 14th, Mr. Hays Raycroft and Sewing Circle of the Baptist Church Miss Ida Clements were united in the holy bond of matrimony by Rev. in its early days. J. G Lowry. May heaven's richest blessings abide upon them.

At the residence of the bride's fa ther, Mr. H. J. Lovins, of Gadsden, and Miss Fannie Clayton, of Alabama City, on Sanday, the 19 h, at 630 o'clock, J H. Glazner officiating

STILL FURTHER ADVANCE published by the American Baptist Publication Society, have been gain ing in excellence for the past years, point of usefulness. It was difficult to see how last year's periodicals could be improved, but on using the num think the Sunday schools of the present age have reason to be very thank the use of the American Baptist Publication Society's literature, every period of its history! teacher should and, if his heart is right, will become efficient.

WORTH A GUINEA A BOX." (Tasteless-Effectual.) POR ALL

BILIOUS and NERVOUS DISORDERS. Such as Sick Headache, Wind and Pain in the 3 Stomach, Giddiness, Fullness, Swelling after Meals Dizziness, Drowsiness, Chills, Fush, ings of Heat, Loss of Appetite. Shortness of ath. Costiveness, Scurvy, Biotohes on the Skin, Disturbed Steep, Frightful Oreams, All Nervous and Trembling Sensations, and Irregularities Incidental to Ladies. Covered with a Tastoless and Scluble Conting. Of all druggists. Price 25 cents a Box. New York Depot, 365 Canal St.

Endowment Howard College. We are for the Collège,

And promise a monthly amount to

A. P Bush, Mobile. Ladies' Aid, St. Francis Street Paptist church, Mobile.

G J Robertson, Mobile. Lida B Robertson, Mobile.

A Notable "Golden Anniversary.

The late "Golden Auniversary" of the Ladies' Aid Society of the First cannot find ime to lay by, should ever bear the Ladies' Aid Society of the First souls of women who knew only to in mind this plain fact that Dr. Bull's Baptist church, Montgomery, proved love. And human nature cannot al to be a most delightful and memora | ways work, work. Firg rs must rest, ble occasion. The lecture room of and then comes silence the old church probably never was in a warmer light, or witnessed a more whole-souled and social gathering. Palmettoes and ferns, fruits and palling uproar. fl wers, the gold and the green, the niscences and social interchange were the order of the evening. Nor was The Fire Department in every city could there any lack of more substantial things to feast on-dished out most lieves all burns, sca'ds and bruises, and in daintily and served most delightfully by an incomparable corps of white

> kingdom for such a time as this " But perhaps no part of the feast was more keenly relished than that provided by that rare caterer, Mr. Theo. Welch, of which we give a sample in the report below. The venerable society has fairly renewed its youth, can ever forget the warmth, and of the Sewing Circle that comes to us beauty, and sociability, and withal, the religious glow of the occasion. - Such a gathering augurs good for the church and a new lease on life for the dear old society. Mr. Welch spoke as fol

P.easant, indeed, is the duty imposed upon me by the Ladies' Aid Society of the First Baptist Church of Montgomery, albeit, most excellent friends, I had hoped to be a listener on this occasion, rather than a talker.

Churlish, though, would be the man who could refuse any request preferred by the Ladies' Aid Society of this church, and thus it happens that I am before you to perform, very humbly, my part on this semi cer ennial anni

To Him who sitteth in the heavens, and before whom all angels bow, a thou sand years are but as yesterday; but to us a half century marks more than giving. But I do not know! "Let not a generation's span. If fty years is a long, long time when measured by the life of man, and happy, thrice happy he who, after three score years then hide the fact. Ostentatious char and ten, or more, can look back and declare that of them all, fifty were well and honestly spent.

Fifty years! In our vanity we think we comprehend the period, and now and then one will boast of apprehend ing four score and perhaps five score years. Ah, well, it is amiable! We do know a few years, in a way. But the iconoclast comes along and breaks our idols, and we doubt, until our van ity comes again to our relief.

For instance, and in all soberness say it, the ladies who have by mistake honored me this night, all claim, as a society, mind you, to be fi'ty ety, from the commencement of your years old. And yet, and yet, when I ask for the record, they modestly tell me it is unwritten-hidden by the mantle of charity. Its memory is not altogether so. Forty years, and more, doth my good sister remember ble omission. the incomings and outgoings of the of Montgomery, for such it was called To give begets giving. As you dis-

moment of levity on my part, my very soul was profoundly touched by the very pathos of the story.

ing all I have said of a half century, among the spheres, at last come back in the village of Montgomery; to see a or to bless. Who knows? Certain it smaller than usual. The attendance J. M. FROST, President. The publications for aid in studying little band of noble women meeting to is that your work will be felt by at the morning service was good. Do

charity in its broadest, best sense. From then to now how the very scene

and yonder cabin, knew their pres sheet anchor and our hope. ence, so often a benediction, and heaven smiled!

early, early years, how few remain! ever. One, two, perhaps three-the rest, all are on the other side of the river, and "their works do follow them." Twenty years later, and we had fallen upon and in "grey" husbands, fathers,

matron and by maider? Who can tell Birmingham are to send boxes. the story of love, devotion and self-

its excitement and its action to relieve and occupy the mind, was as nothing compared with the silence and sus pense of the quietude of home. What though the needle plied faster and aster, there was the absence of loved ones to fill with forebodings the very souls of women who knew only to

How awful is silence! Think of more beautifully decorated, or bathed yourself as the last man, or woman, on earth, listening to silence! Even si lence would then become terrific, ap

In those years I can see the woman old and the young vied with each oth- sitting in silence that wrung the very er in lending beauty and lustre to the heart. At each table was a vacant occasion, and music and song, temi | chair, and around each hearthstone was sadness.

Were you to ask me to describe the ideal patriot I would do so in a word -woman, woman, woman.

And so this Sewing Circle met, day after day, and clothed the boys on aproned lassies who had "come to the the tented field. In the presence of such retrospect

we, men, would do well to indulge in a little introspection. How different are men! How self

sh! In comparison with woman, as night to day! During that four years, how suband none who were there that night lime the love, how superb the labor

> preserved and known as the Ladies' Sometime ago was formed "The Woman's Mission to Woman." Near a score of years it remained an inde pendent society, and in November, 1892, the two, "The Sewing Circle" and the "Woman's Mission," were

Curious and interesting would be the record could we know how many omes had been blessed by the presence of the Society since its organiza

tion in, or about 1840. On, the hearts that were ministered unto while the body was being clothed and fed! Who were they, and what their after lives?

Even would it be pleasure, perl aps, to know how much in labor, and clothing, and bread, and money has been dispensed in all these years of your right hand know what your left hand doet! !"As the Lord hath blessed, so give, may be the better rule, and ty is but giving, and in it no element of love. So, ladies, your unwritten record may at last be your proudest

And I had forgotten the smiles! A smile will cheer an army. A sincere smile is the child of gentleness and of love. Before it resistance gives way and peace reigns. A smile speaks all languages and all tongues, and is a benediction.

Ladies of the Aid Society, gladly would I comment on the life of each of your presidents and secretaries, yea, on that of each member of your sociorganization to now, but as hinted in the beginning, the records give me not the names. To mention a few and not all, would likely be invidious, wrapped in the mist of legend, -still and therein find we excuse for what would otherwise appear an inexcusa

I may say of you, and to you, that you are a band of ministering angels pense blessings, you educate the As I sat, a few days ago, in her hos- beneficiaries, and thus is sown the seed pitable home, despite an occasional of charity, and who will tell where ends the ir knence of your example? It has been said that the words we utter go out on everlasting wings, and It required no fancy, notwithstand- having echoed countless ages, maybe,

composed, wishing to be let alone; fure well being of man. Religions, pel for all." ful to the Society, which makes Sun now bold, aggressive, giving as well as because of our nature, wax and wane. day school teaching so easy and com receiving. Then but "baby figures as the inconstant moon Piety is plete through the publications of its of things to come at large;" now warm or cold, amid peoples, in cycvaried aids. With proper study and abreast the world in the mightiest ling periods, but, thanks to woman, it never dies Thank God that women And the ladies of that "Sewing know how to be ever religious. With are the most sacred channels for the Circle!" You can see them as they out their influence, I have sometimes spread of the heavenly leaven.

strive, willingly, hopefully, in their said, there would be no virtue, no labor of love! This home, that cottage | charity, no religion. You are our

As a society and as individuals, each, I bid you God-speed and may and sparkling as ever. Any thinking But of that little band of those heaven's richest blessings attend you of subscribing for it, send for a sam-

The Orphan's Home

Is finding friends in several parts of the state. East Lake Baptist ladies troublous times-1861-1865. War's send \$10; Miss Nannie Wethers, "dread alarum" belched deep mut Newberne, sends from her Gleaners terings in the valleys, and awakened \$5 20, and reports box shipped; lathunderous echoes in the mountains, dies of Selma Baptist Missionary So ciety send bex; box received from brothers, sweethearts went out to Greenville; a big box, packed full, from Granberry, for Baptist ladies of What record was then made by Brewton; ladies of Coatopa and North

Let all the pastors put me in communication with any indigent orphans To be in the midst of the fray, with they may know of. We certainly have parentless children in our state. INO. W. STEWART.

On Which Side are You?

Evergreen, Ala

You, our thousand ordained min isters in the state, on which side are you? Are your hearts with the Col my be done on these cocasions, last lege and its work? Do you feel it to be a necessitous factor to our Baptist interests in the state? Or are you in favor of abandoning the effort to keep up a Baptist institution wherein to ed ucate our young men and ministry? If you are not, the crisis has come for you to put forth your deepest interest

You, our brains Baptist laymen, on which side are you? Do your hear's and judgment approve and endorse the effort to maintain our denominational institution, whereig our Baptist youths can be placed under highest religious ir fluence, as well as under

and best thought in its behalf.

your alma mater sinking into oblivion? If not, put forth your energy, nerve and sinew in its behalf; it is desper-

ately in need now of your help. You, our faithful Baptist wom on which side are you? Do you con sent to having no Baptist college in our state, and of turning Baptist young men over to non Baptist edu ators? If not, you can be a grand and owerful lever in helping to plant it peyond peril.

You, all Baptists, in the state, are you willing for the fact to go abroad merged into the present "Ladies' Aid that Alabama's one bundred thousand Baptists allowed this college of fity years standing to go under? The grave question before us is just this; it we Baptists, as a denomination, de sire a Baptist institution to foster our denominational interests, then we, as whole, should stand by it, and sus tain it. If, as a denomination, we do not desire a denominational institution, then the only dignified course is to give it up altogether. Unless our college is backed by the zeal, love and interest of cur strongest and best busi ness men, by our ministry, by our women, and by every Baptist in the state, it is useless and absurd for a faith ul few" to attempt to hold it

If every church, every Sunday school, every Ladies' Aid, every Sun beam Society will contribute a month ly amount, and every individual, who can afford it, do the same, in a short while, that is in a few years, our college will not only be placed beyond peril, but be "endowed" There will be published in every copy of this pa per a list of the names who are for the college, and have promised this monthly amount, however small it may be. No amounts will be published This is a matter for the en tire denomination to decide. If you are for the college, now is the time to manifest it. If you are against hav ing the college, your silence will be sufficient. In this way the voice of the majority can be obtained, whether An Easy Way to Get a Home it is worth while to try to keep it go ing. If we, as a whole, do not intend to sustain it, to suspend it is the only creditable thing to do. Are you for the college? if you are, remember your silence will decide against it. Send your names to me close of the World's Fair. Factories that LIDA B. ROBERTSON.

Mobile, Ala.

Montgomery Churches.

First Church—The funeral services of Mrs S. B. Wragg were held during the Sunday school hour, which caused to look back to 1840; to find myself to him who uttered them, to distress the attendance at Sunday-school to be the Sunday-school lessons which are form a society for works of charity- humanity to the remotest ages of Eager preached from the text Matt. 8.12, his subject being "Practical Your mission is one of love, and Christianity." Before the sermon he and now those prepared for 1893 ap- has changed! Social, moral, physical! merits the support and hearty to mentioned the expected re opening of pear to have attained a still higher How sharp the contras! How chang- operation of the entire church. In the Presbyterian church at night, and ed the methods! How different the this age of push and nervous energy suggested that as many of his congrevery civilization! Then it was unique, there is two little of noble, healthy gation attend there as felt inclined. bers thus far published this year we not paralleled; now, cosmopolitan, sentiment. Religion, itself, is, I fear, In consequence his congregation at notice the Society has succeeded in merged into that of the Nation. Then at a discount. In such as you rest night was small, but he preached a making still further advance. We pastoral, simple, while refined and the hope of the church and the fu fine sermon on the subject, "The gos-

Adams Street-The series of meetings still continues. The congrega tions have been good from the first.

The common transactions of life

to the regret of the body of the stu dents, the privilege of accepting the invitation was restricted by the presideat to the senior class, which now has "senior privileges" in part They gladly availed themselves of the op portunity to visit the University, and enjoyed a very pleasant evening, even with the omission of the ice cream supper, which the young ladies canceled when they learned that the "sophs" could not come, too

Howard College.

for March was out last week, bright

Ala. Bapiist: Our college magazine

The young ladies of the Southern

Female University sent the students

an invitation to a musical and literary

entertainment, to be followed by a

supper, on last Friday night. Much

The ministerial class held its regu lar meeting on Friday night. After the monthly election of officers, some time was spent in the practice of hymn reading, which was accompanied by an interesting discussion. In order that something "specially religious" year's custom of taking a collection for mission purposes at each meeting was revived.

Some of the boys are still associating with the mumps, which linger and lovingly 'tickle them under the chin" The general health, other wise, is good

East Lake Mirch 20 h

We see it stated in the papers that falmage's great tabernacle is again in rouble about money, that is, that debts are pressing on it. We can't help thinking that if Dr. Talmage would lead his church into missionary gifted instructors? If you do sanction and other benevolent work on a large it, your best help, zeal and interest scale there would not be so much are needed to establish it upon a secure trouble about money. He ought to take a collection at every service from You, our college's alumni, on which | the large congregations that go to side are you? Are you in favor of hear him. It would do good all

> Jagson says that "never trust a man ill you know him" is good advice, but you never know some men till you trust Is t'e recognized Headquarters of the Bap

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as ever. My health is better now mother was generous. business as in former days. I am a ris's contribution box as you go by." tropoise, use it strictly a cording to directions, get well and enjoy life. Respectfully, R. WILSON.

Tullahoma, Tenn.

MR. L B. HOLLY,

Of Belixi, Misssissippi, Has a Word to Say.

Mr. L. B. Holly, a well known Gulf coast attorney, writes L S Ber ry, of Moble, Ala, as follows: "In reply to yours of March 12, 1892, I will state that having been for a number of years a sufferer from insomnia. and after trying a number of so called in allible cures without obtaining any relief, in September, 1892, my attention was called to an advertisement in one of the New Orleans papers of Two cents didn't look right, and after cures effected by the use of the E'ec | a while I began to think that I would last resorts, to give it a trial I purchased from the agent in New Or | deal of comfort after I had come to leans a pocket instrument, and have used it ever since. In my case it has reasoning and comparison came back exceeded my expectations From its to me. "Four cents for gingerbread use the insomnia has disappeared, and at night no one can sleep more soundly than I now do. Very respectfully.

L. B. HOLLY. Bolixi, Miss, Mar 14, 1892. For a 50-page book just issued, mail ed free on application, giving particulars, testimonials etc., address

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Cyrus Hamlin. How He Came Out of a Missionary Bex

The venerable Cyrus Hamlin, speak For the last twenty five years I have terdenominational Missionary Union been a sufferer from Indigestion, Tor. at Clifton Springs, told the following used to attend the same church and pid Liver, Constipation, Nervous amusing and suggestive bit of personal look at each other through the loop-

plaints grew worse. At times I was greatest event of the season was the missionary box. I am sure I did; tu: completely prostrated for days and fall training of the militia muster. To I didn't know it at the time "- Help weeks at a time. I tried hundreds of participate in the affair was the great- ing Hand remedies but found but little relief. I est military glory that we could have had no appetite, my sleepwas uneasy, any conception of. There was the restless and unrefreshing, my mind | colonel on his magnificent horse; the was gloomy, my physical condition fifers and the drummers; the militia seemed to make everything look sad | men. It elevated our souls just to I employed various physicians, but all behold the glory of the militia muster. to little purpose. They could only There used often to be Indians there, give temporary relief. My son, Al. and about twenty or twenty five old bert, insisted on me getting the Elec. Revolutionary soldiers who were altropoise. I had no faith in it. I went | ways getting up Indian fights. Every on for months; he finally induced me boy who went to muster had his to accept one and give it a trial, which | money to buy ginger bread and other confections on that great day.

To my agreeable surprise it has Now I remember almost as well as done for me all that was claimed for though it were yesterday a bright it. As soon as I commenced the use September morning when I started a string was tied, from which dangled ot the Electropoise my health began for the muster. My mother gave me to improve. I soon felt that I was seven cents to buy ginger bread for greatly improved, so that I soon felt my er joyment during the day; and a like a new man. My appetite return cent then would buy a pretty large ed and I enjoy my meals as much now | piece of ginger-bread. I was rich; my

than for twenty five years. I owe it I was thinking how I could spend all to the use of the Electropoise It all that money in one day, when my has done wonders for me. I am 65 mother said, Perhaps, Cyrus, you years old and can now attend to my will put a cent or two into Mrs. Far merchant and have been in the mer Mrs. Farris used to take the box home cantile business for forty-two years, with her on Sunday, and persons not and feel it a duty to say to others who at the meeting might stop at her are sick and suffering. Get the Elec | house during the week and drop in a few cents.

As I went along I kept thinking, my mother said "a cent or two." I wished she had told me to put in one cent or two cents; but there it was: Perhaps, Cyrus, you will put in a cent or two,'

As I turned it over in my mind dur ng the first mile I walked, I thought "Well, I will put in two cents" Then I began to reason with myself: "How would that look? Two cents for the heathen and five cents for ginger very well; because we always read the | ged?" missionary news in the Puritan Recorder every Sunday, and then the Missionary Herald came every month; so we kept full of all the missionary news there was, and my conscience was a little tender on that subject tropoise. I concluded as one of the put three cents in the missionary box I went along a spell with a good this decision. But by and by the old and three cents for the souls of the heathen." How was I to get rid of that? I thought I would change it to

> gingerbread. Nobody could complain of that. Then I thought of the other boys, who would be sure to ask, "How many cents have you got to spend?" and I should be ashamed if I only had three cents. "Confound it all! I said. "I wish mother had given me six cents or eight cents. Then it would be easy to decide; but now

four for the heathen and three for

don't know what to do.' I got to Mrs Farris's house and went in. I remember just how I felt to this day. I got hold of my seven cents and thought, "I might as well drop them all in, and then there will be no trouble." And so I did.

After that, I went off immensely well satisfied with what I had done. was quite puffed up, and enjoyed it hugely till about noon, when I began gingerbread stand-didn't want to go there; went off around where the soldiers were having their dinner, and wished somebody would throw me a

Well, I stood it without a mouthful till after four o'clock, and then I start ed for home. I can remember just the body must reach its place therein how I felt when I got in sight of my home. It seemed as if my knees would fail me-they felt worse than they do now-I could hardly drag my self along. But as soon as I reached the house I cried, "Mother, do give me something to eat, I'm as hungry as a bear; I haven't eaten a mouthful which this excellent medicine gives an opinion, but an act. Saving faith all day.'

"Why, Cyru ! where is the money | patiently? gave you this morning?" "Mother, you didn't give it to me right. If you had given me six cents,

or eight cents, I could have divided it; but I couldn't divide seven cents, so I put it in the missionary box "

that brought tears to those loving eyes be served Now, if there are any mothers here who don't want their children to go I'd believe that it was his wish that I'd

When I grew to be a young man, I dry and no shelter for them when the much either."

But we don't like our new pastor very whether simply acrofulous, hereditary, told my mother, "I have decided to blizzard comes. I don't see how I'd much, either." give my life to missionary work;" and be helpin' the Lord out if I just laid 'What's the matter with him?"

and she never said another word my pray bones and taffying the Lord of the purest kind, but too much of I have often thought, in looking says somethin' some where—I have "I see; the old pastor was too his back over my boyhood, that out of the place marked with an ace of dia torical, and the new one is too hys that one missionery box came six monds-about how the people served terical" missionaries, who have done long and the Lord by waterin' and feedin' and good work. We never thought of it lookin' after the herd, and I think it A Noted Divine Says: it now. One of the missionaries is it over. When a critter has had his for Dysposian, Weak Stemach and the man who saved the Telugu Mission | moral nature starved ever since he been arrived. when the Baptist Board thought of was a calf and let run a human may giving it up. They told him they erick till the devil took pity on him wouldn't send him back, and he said, just because nobody else didn't look "You needn't send me back, but I after him, and puts his brand on him you up; we want you to have a Chris- souls."

tian burial, and this young man shall go back with you." I think in five years after their arrival they baptized five thousand converts. That was ing of his boyhood days before the In the Rev. Dr Jewett, of the Telugo Mission. When we were boys, we holes in the high pews. I have al "In those days, all were agreed the ways felt as if he came out of that

Tom's Victory.

"That Ned Lane," said Tom B xby doubling up his fist and stamping his feet, "is a mean, spiteful, wicked boy, I wish he was dead, I do '

Then Tom broke down and fairly burst into tears. His mother, who had heard his angry words, came out to the garden to see what had caused them. Sae, too, was indignant at what she saw There was Tom's pet doggie, Fawn, stretched out stiff and cold on the grass. Around his neck a card. On it these words were writ ten, in a scraggly, blotted hand:-"He'll never chase my chickens no

more - Ned Lane." "Oh, mother," cried Tom, "look at poor, poor Fawn! See what that cruel Ned has done! Oh, how I hate

him! I'll be revenged!" Fawn had been a favorite with all he Bixby family, and in spite of the fact that he would pursue chickens, tear the dresses of passing ladies, or carch and hide away stockings and handkerchie's when they were laid upon the grass to bleach, Mrs Bixby had borne with him. She hoped that his youthful faults would be cured in time. She knew that Ned Lane had been made very angry, because of the loss of two rare fowls which Fawn had shaken and torn to pieces, and she felt that Fawn had been a great annoy ance to the neighbors, -a great trans gressor. But what to do with Ned was a question, for Tom's heart was

almost broken. "Tom," she said, "you say you hate Ned Do you wish what I heard bread " It didn't satisfy my ideas you say just now, -to be really reven

> "Yes, mother; I want to see him suffer. I wish all of his chickens were gone '

'Ned has done a cruel deed, and I do not wonder that you are very deeply grieved; but my son, he that hateth his brother is a murderer."

"He's not my brother." 'In one sense he is; yet I am sure you do not mean that you would really like to see him dead and cold like your dog. It you think of the meaning of your words, I am sure you wish him no such ili. I think there is a way by which you can make him very sorry for this, and yet keep your own self-respect."

The gentle tones won their way to Tom's heart He sat down by his mother, and she passed her soft hand over his hot brow and soothed him tenderly. Then she gave him her plan for being | quits," as he called it. with Ned, and for getting the victory.

The next day, when Ned Lane met Tom Bixby on his way to school, he tempt. All the morning, however, when the boys were in their classes tr gether, Tom looked and acted as usual, and at recess he engaged heartily in games with the other boys.

When Ned, feeling more and more uncomfortable, went home to dinner a surprise awaited him. A superb to be hungry. I played shy of the pair of Branmapootra towls had ar rived, with string and card attached: "For those my poor Fawn chased. Tom Bixby."-Angel of Peace.

"The Blood is the Life," Runs the old saying, and everything that ever makes part of any organ of through the blood. Therefore, if the world, suffered, and was crucified. I blood is purified and kept in good read my Bible and pray, and am strict condition by the use of Hood's Sarsa parilla, it necessarily follows that the vices of God's house. Truly I be benefit of the medicine is imparted to lieve." Yes, you believe with your every organ of the body. Can any thing be simpler than the method by say again, the faith that saves is not good health to all who try it fairly and is that confiding and affectionate be-

The Cowbov's Sermon.

"Lots of folks that would really like to do right, think that serving the justification before God. Lord means shoutin' themselves

into missionary work, don't go fooling ride out in the dark ravine of darkness round with missionary boxes. But it and hills of sin and keep his herd pastor?" you do want them to go as mi sion- from bein' branded by the devil and Deacon; "Yes; he was a good man, up and askin' for more. The Bible it?"

DOUBLE DAILY LINE OF PULLMAN shall go back. As I have lived, so shall I die—among the Telugus."

They couldn't do anything with such tell whose herd he belongs to, it is never had anything to do me so much horth, Hast, West, and South. For information as to rates, routes, &"., are agent of the company or write to R. F. Beasley, Pass.

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Iney couldn't do anything with such an obstinate man, so they said, "When shows mighty plain that the cow puncher of the Lord has been huntin' to pitch you into a hole and cover you up; we want you to have a Christonia. Sould "Sould an exception of the Lord has been huntin' salary harder than he has been huntin' sould be sould be sould be sould be sounded the salary harder than he has been huntin' sould be soul · SOLD EVERYWHERE.

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A Home Scene.

She sat limp and disconsolate in her little rocker. Her dreaded Nem esis was close upon her. She had said,

"You sweet old papa boy!"

his lap to hug him tight

"Well, we'll play church a little dance and card party, were critcised sleepy and I'll put you to bed."

"Yes"

"All right. You sweet old papa! services by singing "By and By."

alone was heard. fourth line, and when he insisted that each other she need not teach them she help sing the chorus she said s eep

"I'll listen and you sing " But papa insisted, and with a quav ering voice, far away from the key,

In the sw et by and by

Her head went back softly on papa's shoulder and one little arm stole around his neck.

-or that beautiful shore, In that sweet by and by, We shall meet-

Her eyes had closed by this time as angels had gently kissed the lids. There was a pause between each word -papa stopped, but the little voice seemed to think it must finish

Ou-that-beautiful-shore. was rather mort fied to hear nothing mandarins of sleep had borne her of South Bend, Ind., one of the well about Fawn. He was prepared to away to that country from the shores known wagon manufacturers We defend himself if attacrk, but Tom of which it is only a step to that other asked him what he thought of Sunday passed on in silence. He tried to say "beautiful shore" of which the little opening of the Chicago Fair, and "Hallo, Ned!" but failed in the at maid sang so sweetly and so sleepily this was his reply: "If you wish to -St. Louis Republic.

Saving Faith.

"What is saving faith?" I answer, not an opinion but an act. "But I I have listened to preachers as they Sunday an excursion day." have urged upon me the necessity of believing on the Lord Jesus Christ that conversation, the vast majority of I might have eternal life. And truly Methodist, in and about Chicago would I believe. Never since coming to the look upon Sunday opening as a great years of understanding and accounta moral calamity. bility have I doubted the sovereignty of God, the doctrine of original sin, or the fact that Jesus Christ came into this in my attendance upon the public ser head, but not with your heart, and I lief in the person and work of Christ which affects the character and life, and moves a man to trust in him as the one propitiation for sin, and his finished work as the one ground of

To make this matter clearer let me hoarse praisin' His name. Now I tell illustrate. You wish to cross yonder She said, "You poor boy!" and she you how I look at that. I'm workin' stream. You approach it and find it went right off and brought me a big for Jim here. Now if I'd sit around bridged. You say, "That is a hand bowl of bread and milk; and I don't the house here tellin' what a good some bridge, it is a strong bridge, it is body nourished by pure blood, is think I ever ate such bread and milk teller Jim is, singin' songs to him a safe bridge"—that is your opinion, vouchsafed to man or woman. It is before. There were tears in my and gettin' up at night to serenade it is faith of the head. But you walk the foundation of health and happimother's eyes, and I said, "Pshaw, him when h'd rather sleep, I'd be out on that bridge, then you have com ness To cleanse the blood, skin, and mother! I would go without eating all doin' just like lots of Christians do: mitted yourselt to it, confided in it, scalp of every eruption, impurity and Comfort and Pleasure. day to have bread and milk taste as but it wouldn't suit Jim, and I'd be and that is an act, a thing of the heart. disease, and restore the hair, no agen fired mighty soon. But when I buckle Paul said, "I know whom I have be- cy in the world of medicine is so

Warden: "So you got rid of your

aries, that is the way to train them for run off to where the feed is short and but he was too dry in his preaching,

Dancing and Card-Plaving.

"now I lay me," and had kissed the these worldly amusements? Because will be toward the Fair if its manage. will be toward the Fair if its manage. with the sanction of the Gov. Bible - and - Colportage - Work. times, and now there was nothing left en influence and retard growth in ernment, formally sacrifices the Amer in the world to do but to have her go grace Character is dwarfed because ican Sunday on the altar of Mammon? to bed. A brilliant idea struck her the association is worldly and frivo Christian Advocate. she would kiss the family the seventh lous, and not helpful and uplifting. time. She had to tiptoe to reach papa, Influence is weakened from the fact but as this resulted in a sidewise kiss, that the world loses confidence on the not at all satisfactory to her ladyship, earnestness of Christians who engage she climbed up on one round to get a in these worldly amusements and better one; and then she had to get on sneer at the professions which they make. But some say we do not frequent | you to send your carriage and coach these places or engage in these pas- man to meet me at the six o'clock Papa puts down his paper and looks times because we have any interest in train this atternoor, and I would like rosy and smiling. Her arms are them, but do so to please our, unconaround his neck, and she looks straight warted friends and gain influence. Well, what about the feeling of your brethren the in church? Is the favor of "Papa, you rock me and let's play the ungodly of more moment to you than the favor of God and His peo Papa argues with her. She is too ple? You may succeed by this course I would like to make a good impresbig to be rocked asleep. Nice little of sophistry in tooling your own soul, sion, ladies go right to bed and don't say a but you are not fooling God, or His word. This has no effect, so he people either. Oa one occasion, some church members, who had attended a

BY SENEX

while: then you tell me when you are by a young man who took the position that such pastimes were wrong perse, 'Au' sit by me an' hol' my han?" and when professing Christians countenanced them it led the young into the tempation, which sometimes result Another series of embraces and ed in their ruin. His youthful comkisses, and they decided to begin panion, a bright boy, who had a Christian home, remarked that maybe Papa's voice was soft and lew, but the evil was not so great as represented her voice rang out clear through one as the church people engage in them entire verse She wavered through Sad, sad that anyone professing to two lines of the next verse, but a yawn love Christ should be a snare to the enveloped the third, and papa's voice young. A young lady who engaged

in card playing had charge of a class She was quiet while he sang the of boys in Sunday school, who said to about their duty to God, for her religion was like her Sunday clothes- SENT FREE WONDERFUL CURES. laid aside after the Sabbath. A name to live, and yet to these boys dead.

Now, as to growth in grace, is there anyone who professes to be spiritually helped by such amusements; and are those who frequent such places noted for spiritual work in the church, or are such of the number who are winners of souls?

If Christians would have power with God and it fluence with men, they must be men and women of prayer, and not of frolic. And then their it fluence will be good and the world LOST TRIBES OF ISRAEL; better by their having lived in it.

Sunday, or No Sunday,

At the meeting of the Book Com-That was all. The white robed mittee we met Mr. Clem Studebaker, demoralize all the towns within one hundred and fifty miles of Chicago, open the Fair on the Lord's Day; excursions will pour into the city in countless numbers; young people will take advantage of the Fair to make would have you explain this matter so excursions thither, and a direct temp that I cannot fail in understanding it tation given to all classes to make We print MINUTES, and do all

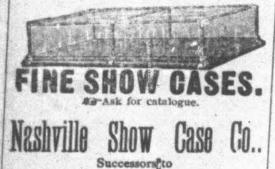
So far as we could ascertain by active



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and political classes They have not Fair on the Lord's Day are not, as a temperence. In this, as in many oth er matters, the children of this world are wiser in their generation than the children of light. We hope, however, that this selfish, reckless scheme, plaus ible enough to deceive more intelligent and well-meaning persons, but transpa rent when steadily gazed upon, will fail. Therefore, we do raise the Why should Christians refrain from question: What the duty of Christians

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Lv Mont'g'ry 7 55 am 4 40 pm 7 30 pm " Eufaula 10 47 am 10 24 pm " Columbus 11 35 am 8 35 pm 44 Americus I 35 pm 4 23 am " Macon 4 10 pm 7 15 am " Augusta 5 50 am 6 55 pm Savannah 6 00 am 7 20 pm " Charleston 12 12 pm 151 am Leave Montgomery 7 55 am 7 30 pm Arrive Eufaula 10 47 am 10 24 pm

Arrive Albany 3 55 pm 1 20 am Arrive Thomasville 6 30 pm Arrive Waycross 12 15 am 4 40 am Arrive Brunswick 7 05 am Arrive Jacksonville 7 30 am Arrive St. Augustine Arrive Tampa Through Sleepers on 7 30 train to Jacksonille, Fla. Time, Savannah to the East, via. Steamer, about 48 hours. For tickets and

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Thomasville Route to Florida

roing Fast.	The second second second second	Of ng West - Kend In		
No. 26 Leave	Leave	Effective January 22, 1893	No. 27 Arrive	No. 25 Arrive
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			30	6 27 am
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3	1 57 pm	Thomasville	1 12 pm	8 (0.00
8 32 am	8 32 pm	Savannah.	6 An men	
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Ar Atlanta 3 55 pm rr con tr copm 4 to pn | 11 15 pm | 20am " East Point 4 27 pe 11 40 pm 7 38am Newnan 5 5 7 pm 12 6 am 8 38am " LaGrange 6 25 pm 2 11 am 9 44am "West Point 6 52 pm 2 46 av 10 1 2m 7 33 pr | 3 36 m 11 10am Ar Opelika Ly Columbus 7 (5 m 3 00000 Ar Opelika 8 1 s any 4 05pm Ly Opelika 7.30 p 3 40 am 4 55pm " Auburn 7 7 pm 3 55 am 5 12pm 8 17 pm 4 35 am 5 53pm " Chehaw Ar Mont'g'ry | q -op | 6 00 am | 7 20pm w. Mont'e'ry | 930p | 704 am

Greenville | 0 52 pm | 8 16 am Evergreen 1 53 pm 9 19 am "Flomaton | 1 07 am to 2 am " Mobile 3 15 at 2 30 pm Ar New Orleans 7 35 am 4 45 pm Lv Mont'g'ry | 9 35 pm | 8 05am White Hall to 18 pm 9 oSam

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