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## \*ALABAMA BAPTIST.\*

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"good white Baptists."

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## The Preachers and Missions.

In my last I did not get quite  
done with the preachers. I love  
the preachers, and would not be too  
severe on them, but I love our Baptis-  
t cause better, and I know that our  
cause is suffering because of  
dereliction of duty upon the part  
of some of the preachers. I know,  
too, that they are frequently criti-  
cised wrongfully, and do not re-  
ceive that amount of sympathy they  
deserve, but the addage is true,  
"Like priest like people."

The worthy pastor has a wonder-  
ful influence over his charge, and if  
he goes wrong, the effect is gen-  
erally manifest in his congregation.  
He is indeed a moulder of senti-  
ment. Therefore he should guard  
well every step and make sure of  
his footing. But he should be both  
progressive and aggressive—a live  
man—hearty in sympathy with the  
enterprises of his denomination.  
Every Baptist in the South should  
be proud that he is a Baptist. He  
should be proud, first, that he is as-  
sociated with such talent as we may  
boast of in the denomination. Was it  
not said by the secular press, re-  
ferring to the Southern Baptist  
Convention, that it was the grandest  
body of men ever assembled on the  
American Continent?

Again, we should be proud of the  
wonderful progress we are making  
in disseminating the pure gospel of  
Christ through our mission enter-  
prises, our colleges and schools.  
Prouder still because of our Bible  
doctrines. But notwithstanding these  
things, when we consider the  
demands upon us, and the opportu-  
nities which lie before us, and  
then think of the comparative little  
we are doing, it should make us sad,  
and we should arouse ourselves as  
never before.

I have often wondered why our  
people were so indifferent to these  
demands; why so many pay nothing  
in supporting our missionary  
enterprises. Why belong to a mis-  
sionary Baptist church and oppose  
missions? We know that more than  
half of the Baptists of Alabama  
pay absolutely nothing for missions.  
"Like priest, like people." And  
now I will risk the assertion that  
the preachers are largely at fault.  
Too many of them are missionaries  
in name. We fail to preach the  
gospel in our churches, and to talk it  
in the homes of the people. We meet  
our associations once a year, write  
reports, make long winded  
speeches, have some good brother  
to preach a missionary sermon on  
Sunday, take up a collection and  
get a few dollars, and here the  
work ends. Pastors return to their  
charges, look after their salaries,  
and the work sleeps until the meet-  
ing of the next association.

In nearly all our churches there  
are some good, honest brethren who  
oppose missions. We don't know  
why, but it is true, and we often  
shrink from duty for fear that we  
may offend them by talking mis-  
sions. This is all wrong. We  
should be faithful to our trust, and  
labor with them that we may win  
them to our way. By many I am  
called a "Hardshell." I like the  
term so far as it applies to Bible  
doctrines, but I am a missionary. I  
believe that without the gospel all  
are lost, but with it many are saved;  
and to say the least, we have the  
opportunity of giving the heathen  
the gospel. Duty is not to be taken  
into consideration where there is  
such grand opportunity. Duty is  
but the offspring of opportunity;  
so stop, all you Baptists, and think.  
Oh, how wide the door of oppor-  
tunity through which Baptists may  
enter, everywhere, at home and

abroad; in Alabama, in the South,  
and in foreign lands.

And now, preachers, "honest In-  
jun," are we not largely at fault for  
the little our churches are helping?  
Have you preached to the churches  
and talked missions in the homes of  
your congregations? If you have  
not, try it; tell the people of our  
institutions, and the work the de-  
monstration is doing; get them to  
take and read the ALABAMA BAP-  
TIST, which will greatly aid you in  
this work. So preach doctrine,  
Bible doctrine, preach missions, and  
get your people to take the ALA-  
BAMA BAPTIST, and you'll be hap-  
py. N. A. HOOD.

Ashtville.

For the Alabama Baptist.

The Little Things.

"There be four things which are  
little upon the earth, but they are  
exceeding wise; The ants are a peo-  
ple not strong, yet they prepare  
their meat in summer. The conies  
are but a feeble folk, yet make they  
their houses in the rocks; and the  
locusts have no king, yet they forth  
all of them by bands; The spider taketh  
hold with her hands, and is in kings  
palaces. Prov. 30: 24-28.

We sometimes overlook the little  
things of the Bible; forgetting the  
fact that the larger things are made  
up of the smaller. The ants that  
appear to be so insignificant, teach us  
a good lesson. We see a good  
deal of wisdom exhibited in them;  
they are fore-thought and pre-  
pare their meat in summer. Every  
life has a summer. The opportuni-  
ty presents itself, and the only  
question for us to settle is this; will  
we be wise like the ant and take  
advantage of the opportunity? or  
will we fold our hands and say "a  
little more sleep, a little more slum-  
ber, a little more folding of the  
hands?"

Another thing about the ants,  
did you ever notice the little fel-  
lows trying to carry food to their  
winter quarters? If one can't man-  
age the load, the second will lay  
hold, and if necessary the third and  
fourth will render assistance, and  
when a sufficient number take hold  
they succeed in securing the prize.  
Brethren, our trouble is just this:  
Only a few men are rowing the old  
Baptist boat, and the cargo that they  
are carrying is dead (in tres-  
passes and sins), and you know  
dead weight is the heaviest sort of  
weight. Now if this cargo can't be  
brought to life, just throw it  
overboard and concentrate all our  
forces; and then our colleges and  
mission boards would be relieved  
of the burden of debt, the pastors'  
hands would be loosed, and things  
would begin to get better.

Organized effort is the need of  
the Baptists above everything else.  
The conies are but a feeble folk,  
yet make they their houses in the  
rocks. The conies are said to be  
about as large as a rabbit, and it is  
said that they never stray far from  
their place of abode, so that if an  
unusual alarm is heard they can  
take safety under the rocks. We  
must ever bear in mind that we are  
but feeble folks, and hence we are  
to be careful and not wander from  
the Rock. If we are close to the  
Rock we are close to each other.  
Let us keep close to the fountain  
(Christ), and thus do the work of  
the Master, ever looking to him for  
strength and power to conquer.

The locusts have no king, yet go  
they forth all of them by bands.  
We see that the locusts go forth  
united. They are uniform in their  
efforts, and without this uniformity  
they could never accomplish the  
thing for which they were made.  
If the thoughtless, unintelligent in-  
sects, without the guidance and as-  
sistance of a king, go forth united,  
accomplishing their work, what  
ought the people of God do with  
such a wise king and helper as Je-  
sus Christ? The reason the walls of  
Jericho fell was the fact that the  
Israelites obeyed Joshua's com-  
mand. He was their leader and they  
were subject to his orders. They  
had faith in their leader's command  
and faith that prompted them to im-  
mediate action. They were not to  
take it with the sword, nor spear,  
but by inventions of their own, but  
by obeying their captain's com-  
mand.

Brother, the walls of sin con-  
front us on every side, and if they  
are ever broken down it will not be  
done by power or by might, but by  
the Spirit of the Lord. We are not  
merely to blow the Gospel trumpet  
on Sunday, but sound it every day  
in the week, and on the seventh  
day sound it seven times. Now, I  
think there is too much feeble  
"blowing" to-day. Men and wo-  
men take up some Christian work  
and give a few little puffs, and if  
the walls of evil don't fall they  
grow despondent and give up the  
battle. Like the locusts, let us go  
forth by bands, united in heart and  
hand, and do whatsoever our hands  
find to do.

The spider taketh hold with her  
hands, and is in kings' palaces.  
The man who is not afraid to take  
hold with his hands in advancing  
the cause of Christ is the man that  
is happiest and one whom God  
honors. All that we do is making  
impressions on some one. The  
web that we are spinning is going  
far to determine the destiny of our  
children and all those with whom  
we have to do. Let's not make a

web that will entangle our own feet  
or the feet of those over whom our  
influence extends. A man once hid  
from his enemies in a cave. When  
they came in pursuit they saw that  
a spider had made its web across  
the mouth of the cave, and they de-  
cided that if the man was there the  
web would be broken, so they  
passed him by. By taking hold  
with our hands we can make a web  
across the door of our hearts and  
homes that will prevent the enemy  
entering it. L. H. HUFF,  
Cottondale.

For the Alabama Baptist.

A Short Review.

During the month of January  
there was handed me two pam-  
phlets: One written by Eld. Ar-  
thur Miller, setting forth the doc-  
trines of Mormonism; the other by  
our Rev. Z. A. Parker, of North  
Alabama Methodist Conference, con-  
fession of faith in 1865, appear to  
be in favor of the baptism of be-  
lievers only." Chamber's Encyclo-  
pædia of Religious Knowledge, vol.  
1150, says: "It appears certain  
that the Cathari, Petro-brussians,  
etc., as far as history testifies, ve-  
mently oppose infant baptism."

Be it remembered now that the his-  
tory of these dissenters, especially  
the Cathari, can be traced back to  
before the time of Constantine A.  
D. 325. See Chambers' Encyclo-  
pædia, page 114.  
This modern historical light of  
North Alabama makes all manner  
of sport over the immersion of  
3,000 people before noon, and of  
5,000 more after noon on the day  
of Pentecost. One would suppose  
that one so dexterously skilled in  
the use of the Greek preposition *eis*  
would know more of the grammar  
of his own mother tongue than is  
displayed here. Mr. Parker con-  
descends to make one or two refer-  
ences to Dr. Clark, two to Dr.  
Ditzler, and one to one of his bish-  
ops. He exhibits a great deal of  
cant in dealing with baptismal re-  
generation, and then gives as one  
of his objections to immersion that  
it prohibits baptism to the dying.  
Why baptize the dying one if there  
is no saving power in the ordi-  
nance? "Oh! consistency, thou  
art a jewel."

I could say a great deal more  
concerning this book, by this mod-  
ern Solon, but this is too long al-  
ready. According to this histori-  
cal light, Paul was baptized stand-  
ing on his feet, and there is no wa-  
ter at Enon, near Salim, except  
some small springs.

What I have here said is not the  
fruit of early training. My father  
was a minister in Mr. Parker's  
church. In a Sunday-school in the  
Methodist church I learned my A. B.  
C's; and among the earliest  
Scriptures I learned to recite was,  
"In those days came John the Bap-  
tist preaching in the wilderness of  
Judea, and saying, Repent ye for  
the kingdom of heaven is at hand."

Mr. Parker would have gained  
many more adherents to Method-  
ism if he had written with more  
respect for history. No thinking  
Methodist or Baptist will be led  
by such obscurity.

W. N. HUCKABEE.

Camden.

For the Alabama Baptist.

Embezzling the Lord's Money.

Embezzlement is one of the high-  
est crimes known to the civil law.  
For one to use the money of an-  
other to fill his own pockets, calls  
forth the censure of all honest peo-  
ple. Yet men and women are al-  
most every day embezzling the  
Lord's money, and seem to regard  
it as a light thing. We are told by  
Paul in his first letter to the Cor-  
inthians that we are not our own,  
but are bought with a price. Then,  
if we are not our own, we right-  
fully belong to the one who has  
paid the price for us. Then all we  
have is owned by our Master, and  
we are only his stewards, and must  
use our Lord's money as he directs,  
or be put out of our stewardship,  
and others appointed who will car-  
ry out the commands of our Lord.

Christ our Savior has bought and  
paid for us with his own blood, and  
all we have is his, and should be  
held subject to the demands of his  
cause. We are his stewards, and  
he has given direction in his holy  
Word how we are to use his money.  
He has said to us to make to our-  
selves friends of the mammon of  
unrighteousness, and how can we  
do this unless we use the money  
committed to our trust as directed  
by him? How long will we as  
Baptists continue to embezzle it?  
How long will we continue to  
withhold from the cause of Christ  
that which belongs to him? Breth-  
ren, do we hear the calls of our  
boards? are we responding to them?  
are we bringing our tithes into the  
storehouse of the Lord? are we put-  
ting God to test on the promise he  
has made us? I fear we are not.  
We have to some extent left the old  
paths marked out by Christ, there-  
fore the cry of hard times is heard  
everywhere, and this political par-  
ty is charged with the condition of  
affairs in our government. It may  
be that the parties that have been  
in power are somewhat charge-  
able with the condition of things.  
But the prime cause of the hard  
times, in my opinion, is that we  
have failed to use our Lord's money  
as directed by him. The calls of  
our boards seem to be unheard.  
Men and women are dying without  
the gospel, and we Baptists are  
failing to carry out the great com-  
mand of our Savior, "Go ye into  
all the world and preach the gos-  
pel to every creature."

Brethren, let us wake up from  
our long sleep and pay off the in-  
debtedness of our boards; and not  
only do this, but let us keep bring-  
ing in to the Lord's treasury until  
we shall have money to send the

gospel to earth's remotest bounds.  
When we do this, hard times will  
be a thing of the past, and we will  
be a prosperous and happy people.  
May the Lord put it into our  
hearts to rally to the calls of our  
boards with our money and with  
our prayers, so that the year 1895  
may be the most prosperous year in  
our history. G. A. CHUNN,  
Burch, Ala.

For the Alabama Baptist.

Sabbath Observance.

The Sabbath beyond question is  
of divine and very ancient origin.  
And after the knowing tooth of  
time shall have crumbled the many  
glories of note to dust, the Sabbath  
will be. Eden was blessed with  
the Sabbath and with the marriage  
relation. The man who strikes  
either, strikes at much that is hol-  
iest in the sentiment of the best men  
and women, and at much that is  
dearest to God. Palsied the hand  
that would lift itself against the  
Sabbath of God. God gave a law  
by which the people were to be  
governed. A law is a rule pre-  
scribed by a superior, or a principle  
by which a thing is regulated, and  
is based on the principle of right.  
When Moses had the law read to  
the people, they said Amen, which  
meant, "We submit to it." And it  
has been the purpose of God al-  
ways to maintain a testimony for  
truth and righteousness in the midst  
of this ungodly world. In other  
words, he made an example of  
many for a warning to all succeed-  
ing generations, and has not left us  
without warning and example. In  
the days of Moses there was a man  
found gathering sticks on the Sab-  
bath day, and God had him stoned  
to death.—Num. 15: 32. And Jerem-  
iah said, "Take heed to your-  
selves and bear no burden on the  
Sabbath day. 17: 21. And in Ex.  
20: 10 "that thy son and thy daugh-  
ter, man servant, maid servant, and  
thy cattle, and thy stranger that is  
within thy gates are forbidden to  
work on the Sabbath. Nehemiah  
13: 15 says, "I testified against  
them that sold victuals on the Sab-  
bath day." All which I under-  
stand to mean for the sake of the  
money that is in the business are  
these things forbidden. I do not  
find in God's word where he au-  
thorized man to revoke his law.  
Christ said he came not to destroy  
the law, but to fulfil. Paul said  
Christ, that he is the end of the law,  
that he might bring in the law of  
life, not a question of salvation  
but of service; or in other words,  
we show our respect to God by the  
way we treat his commandments.  
The Sabbath was made for man,  
hence is a blessing to him. And  
God preceded man in keeping it;  
for we find that in the beginning  
he made heaven and earth in six  
days and rested on the seventh,  
leaving an example for man. Man  
needs rest. It is God's day, and  
he lifts up his voice and says stop  
and rest. And if man takes God's day,  
he takes that which does not be-  
long to him. Happy is that land  
and blessed is that home where  
God is loved and honored by keep-  
ing his Sabbath. Kingdoms have  
risen and fallen, but the Sabbath  
has still been kept in memory, and  
man has had some inclination to  
follow his Maker's example, though  
it has been to many more of a hol-  
idays than a holy day, and often  
much desecrated.

This point I desire to mention  
more particularly. The Sabbath is  
a memorial of the resurrection of  
Christ; hence it should not be a day  
of gloom, but a day of joy, gladness,  
praise and thanksgiving—a day to  
be spent on God's Book. Was there  
ever such a Book? See how full of  
wisdom and love. Look at it on  
bended knee, and find heaven be-  
tween its pages. God took great  
care to make it, but man does not  
take much trouble to read and  
search it. In reading it our minds  
are taken away from the world and  
from earthly care.

Many observe the Sabbath be-  
cause it is customary, and not be-  
cause God said so; hence it is kept  
in a loose way. We are wasting  
much time on the Sabbath day,  
when there is so much good to be  
done. Souls are neglected; church  
and Sabbath-school not attended.  
And probably we prevent others  
from attending by visiting them.  
If at church they are there on busi-  
ness; and while they sit in church  
their minds are far away making  
plans for which they are anxious  
Monday should come to put in  
practice.

The Sabbath is a day to feast on  
God's Word, and not on the news  
of the day. God said take six days  
for your business, but many say no,  
we want seven. And if we take  
the Sabbath for anything else but to  
serve and glorify his name, we  
greatly desecrate the day. Too  
many use it for amusement or for  
business. Many make much ado  
about the iron works and railroad  
men for breaking the Sabbath, but  
other men often do the same,  
though in a way not so visible to  
the public. It is said that the Phil-  
adelphia Exposition, which closed  
on the Sabbath, was a financial suc-  
cess, while the New Orleans Expo-  
sition, which was open on the Sab-  
bath, was a financial failure. It  
was on the Sabbath that the disci-  
ples had meetings and Jesus came  
among them. That is what we  
need—Christ's presence. The soul

is happy when spent with the dis-  
ciples and Jesus. Thomas was ab-  
sent from church that day, and the  
shadow of doubt will hang around  
his name forever.

The Sabbath was made for man  
that he might once a week turn his  
mind entirely from his worldly pur-  
suits and think of God's power over  
all things, and his tender care and  
love for him, and his own depend-  
ence on him. And is reminded of  
that eternal rest promised him  
when the toils of life have ended.  
The nation will soon forget its  
God after it has forgotten his Sab-  
bath. When we labor six days in  
the week we want a good spiritual  
meal on the Sabbath if we can get  
it, and we find therein a blessed  
compensation and refreshment.

When Christians live up to  
gospel mark we may then look for  
institutions of the world to begin  
to fall in line also. And now may  
the Lord's Spirit help us to love,  
serve and honor him who said, "I  
am Lord of the Sabbath."  
Amen and amen.  
W. M. HALL,  
Lincoln.

Ministerial Ethics.

Bishop Galloway, Methodist, re-  
cently printed in the Preacher's  
Magazine an excellent article on  
the subject of the conduct of preach-  
ers toward each other. We make  
the following extracts. On how a  
retiring pastor should treat his suc-  
cessor the bishop says:

If his ministry has been distin-  
guished for fruitfulness and popu-  
larity, he can largely affect the suc-  
cess or failure of the one who fol-  
lows him. The character of the  
introduction and commendation he  
gives will determine the welcome  
his successor receives, and have a  
potent influence upon the entire  
history of his pastorate. If doubts  
are expressed as to his ability or  
availability—if fears are intimated  
that he lacks at certain vital points,  
or has some objectionable peculiar-  
ities; if confidential predictions of  
failure are made "just to one or two  
very special and discreet friends"—  
the brother comes with a moun-  
tain of prejudice to scale, and sil-  
ent but positive opposition to con-  
quer. On the contrary, if he com-  
mends his virtues, applauds his  
abilities, tells of his fidelities, re-  
joices in his successes, and congrat-  
ulates his old flock that they are to  
be under such competent and con-  
secrated pastoral care, he comes  
with a clean conscience, and a  
natural sympathy to sustain him, and  
assured victory to cheer him.  
Again, until several years have  
elapsed, an ex-pastor should deny  
himself the pleasure of frequent  
visits to his former parish. Unless  
very careful his presence will oc-  
casion discontent, and every un-  
pleasant word will be the sowing of a  
dragon's tooth. The very form and  
emphasis of questions about the  
new pastor, and how they like him,  
and if the church is prospering,  
may be the ambush from which  
poisoned arrows fly with deadly  
aim at the heart of an innocent vic-  
tim.

Again, he should discourage his  
warmly attached friends from call-  
ing upon him for pastoral service.  
Unless the case is very exceptional,  
and the reasons extraordinary, every  
pastoral function should be per-  
formed by the minister in charge.  
If not, he is discounted in the eyes  
of his people. On wedding, fun-  
eral and baptismal occasions the  
pastor should officiate. It is posi-  
tively reprehensible for an ex-pas-  
tor to take advantage of his personal  
attachments to secure the honor  
of officiating at marriages in his  
former charges. It may flatter his  
vanity, and slightly increase his  
perquisites, but he thereby injures  
a brother, discounts the ministry,  
and makes merchandise of personal  
popularity.

I would also advise against con-  
fidential and voluminous corre-  
spondence with old parishioners.  
It invites petty criticism, and en-  
courages reliance upon other coun-  
sel and leadership.

And not less important are the  
duties of a preacher to his prede-  
cessor. These are many, and cannot  
be easily overestimated. Upon  
only three have I time to place  
emphasis to-day:

1. He should endeavor to carry  
out his predecessor's well formed  
plans. With our limited time of  
service, a wise master-builder must  
leave many proposed works uncom-  
pleted. They require time for their  
full development. These must all  
come to naught unless his successor  
enters into their spirit and vigor-  
ously undertakes their achieve-  
ment. Harmony of effort is an ab-  
solute condition of any great suc-  
cess. But here is the vulnerable  
heel of Achilles in our itinerancy.  
Nothing is more common than for  
a pastor's cherished enterprises to  
lose or lapse when he moves to an-  
other field. His successor doubts  
their wisdom, considers others more  
important, and, with a self-con-  
cited that would be ludicrous if the  
results were not serious, haughtily  
declares: "I have my own plans;  
another's I never could follow."

This lack of harmony entails loss  
and dispirits enterprise. It begets  
instability of purpose and contrari-  
ety of opinion, fatal to peaceful  
and permanent growth.

2. Another duty is to defend his  
predecessor's reputation. Every  
man of positive convictions will

have had some antagonisms. His  
style was not according to every  
taste. Some over-sensitive ones  
felt themselves slighted. On his  
first pastoral round a preacher will  
discover that his predecessor had a  
blade that cut, and a twanging bow  
that sent an arrow to the mark.  
He will hear criticisms, favorable  
and unfavorable. Then and there  
he has opportunity to display the  
true chivalrous brotherhood of the  
ministry. By defending and hon-  
oring the Lord's anointed, he pro-  
motes his kingdom. He can in-  
flict upon him untold injury, or,  
like a true brother in Christ, he  
can honor and exalt him. He  
should remember two things: First,  
his own ministry has to undergo  
the same hypercritical test; second-  
ly, the very persons who discuss  
so freely his predecessor.

3. It is also a preacher's duty to  
honor the labors of his predecessor.  
What has been accomplished should  
not be undervalued. Much of our  
work is to reap where others have  
sown. Their sowing should have  
equal honor with our reaping. A  
field of labor may be served for a  
long term without the earnest pas-  
tor noting much fruit of his labor.  
Another comes whose mission is to  
gather the golden sheaves, and  
whose joy is to sing the harvest  
song. Though possibly more hon-  
ored—credited with being a more  
successful workman—he really en-  
joys the fruits of other planting.  
In speaking of his own ministry  
and that of Apollus at Corinth, the  
Apostle Paul said: "Now he that  
planteth and he that watereth are  
one." Differing in gifts and grace,  
and separated in order of time,  
they have a single purpose, the  
same spirit, and a common spiritual  
heritage. Depreciation of a prede-  
cessor's efficiency ought to be as  
rare as it is reprehensible.

Another delicate question will  
often arise in your pastoral history  
—how far should courtesy control in  
inviting ministers to occupy your  
pulpits? In order to answer this  
question satisfactorily two very im-  
portant facts must be borne in  
mind: 1. The frequent interrup-  
tion of a pastor's regular pulpit  
teaching is not well, either for him-  
self or his congregation. Knowing  
the needs of his flock he is best fit-  
ted to feed the Lord's sheep. Ac-  
quainted with their perils, he can  
most effectively give proper and  
timely counsel.

It is not well to invite one to fill the  
pulpit unless well assured that he can  
edify his congregation. He has  
the care and cure of souls, and can  
not for mere courtesy turn them  
over to incompetent hands.

The Half-Fare Question.

A minister (we have really for-  
gotten just where he lives) has ac-  
quired a little newspaper fame by  
returning half-fare clerical permit  
which he had received from one of  
the railroads. Of course, it was  
entirely within his right to do this;  
but if it was his intention to cast  
any reproach upon ministers who  
receive and do not return such a  
permit, the action was very unjust.  
Ministers, as a general thing, re-  
ceive the very minimum salary.  
They receive a salary far less than  
is given to a good salesman or com-  
mercial traveler. They do an enor-  
mous amount of unpaid labor, often  
at their own expense. A large  
part of this is for the public at  
large, and for those who have ab-  
solutely no claim upon them.

Such instances as the following  
occur, although we are happy to  
believe they are not frequent: A  
minister in Camden was requested  
to attend the funeral of the wife of  
a man of wealth, the president of  
one of the street car companies.  
The family did not attend his  
church, and had no claim whatever  
upon him, except that they were  
human beings. No carriage was  
sent for him. He walked a long  
distance, attended the funeral,  
walked home, and contracted a fe-  
ver which prostrated him for weeks.  
No one intimated a word about  
compensation, or about his ex-  
penses, nor was he even thanked.

In another instance within  
our knowledge, a minister  
contracted pneumonia by  
riding in an open wagon a long dis-  
tance to attend a funeral. In this  
case, also, there was neither pay nor  
thanks. A minister goes here or  
there to attend a council, an ordi-  
nation, a ministers' meeting. He  
is always the first to be appealed  
to in case of charity; he gives time  
and labor to looking up and caring  
for no end of cases, and often gives  
money far beyond his means and  
his proportion. He is a direct help  
to every employer in raising the  
standard of fidelity among the em-  
ployed; and he is a great help to  
the employer in kindling a spirit of  
justice and brotherhood in the em-  
ployer. If any corporation, or if  
any individual, wishes to recognize  
these services by giving him a dis-  
count on his railroad ticket or on  
his purchases, we see no possible  
objection to it.

If it is urged that it would be  
better to pay him a higher salary,  
and also to pay him for the services  
and time which he devotes to the  
community outside of his regular  
duties as a pastor, we quite agree  
with those who take this view of  
the case. No doubt it would be far

better. But unfortunately many  
churches cannot pay larger salaries  
—though we fear there are some,  
and not a few, that can but will  
not—and a minister of Christ is  
compelled by his sense of duty to  
humanity to perform many services  
for the poor and suffering, for  
which no pecuniary compensation  
can be made. Hence every true  
minister must continue to render a  
large amount of gratuitous service  
to the community at large, and it is  
small return, and no ground for  
cavil, when he is granted and re-  
ceives half-fare on railways or oth-  
er reasonable discounts. In accept-  
ing reductions of this kind, he  
places himself under no unworthy  
obligation to the corporation or the  
individual; he simply receives back a  
part, and a very small part, of  
that which he has honestly earned  
by hard and wearing service for the  
community.—The Examiner, New  
York.

Central Committee.

PRAYER CARD—FEBRUARY.

Missions in Southern States.—  
"Enlarge the place of thy tent."  
Number of missionaries, 357. La-  
boring throughout the entire South,  
in all destitute places; among In-  
dians, colored people, foreign popu-  
lation, the poor of large cities,  
mountain regions, and out on the  
frontier.

Study Topics.—The many new  
industrial enterprises in the South  
attracting emigration—many peo-  
ple of many kinds. The obligation  
resting on the highly favored, to es-  
tablish Sunday-schools and church-  
es, in less favored localities. The  
publications of the Sunday School  
Board of the S. B. C. important  
factors in the work.

Summary of Work.

THE INDIANS.

The work of the Board among  
these people has always been con-  
fined to the Indian Territory. The  
work has been so successful and so  
long continued that it has now  
closely approximated in its charac-  
ter and conditions our work among  
the white people of the frontier.

There are now in the Indian Ter-  
ritory:

Associations . . . . . 16



The exploration going on at Babylon under Prof. Peters, is yielding rich results. A temple of 130 rooms has been uncovered, and tons of clay tablets and inscribed bricks have been found. The temple is thought to have been enlarged by Nebuchadnezzar.







Highest of all in Leavening Power—Latest U. S. Gov't Report

# Royal Baking Powder

ABSOLUTELY PURE

Suppose.

BY S. JENNIE SMITH.

"Just suppose it should rain?"

Corinne looked up at the threatening clouds in the sky, and, in answer to her sister's remark said calmly:

"Well, all we've got to do is to hurry along faster. I think we can get home before it comes on, don't you, Sadie?"

"Perhaps so, if we almost run. But just suppose it should come down now, and we in our best dresses, they'd shrink all up, I'm sure. It just makes me sick to think of the sight we'd be."

"Then I wouldn't think of it," wisely replied Corinne.

"But we've got to think of our clothes, you know. There's no telling where any more Sunday clothes are coming from, if we ruin what we have. These are hard times, Corinne, and we've got to be careful."

Corinne's sweet face became very thoughtful for a moment. Then she said:

"Of course, we've got to be careful, and I think we're taking the very best care of our clothes that we can. We're hurrying along so as to get home before the rain comes, and that's all right. But what's the use of worrying about how we should look if our clothes are ruined, when they may not be, after all?"

"Well, if they are, you'll see," answered Sadie, with a very knowing air.

The girls were now going along too fast for much talking, so there was little more said until they reached home, and were safe within doors. Then Sadie exclaimed:

"Well, what a relief! I was sure that rain would catch us!"

"And you had your worried all for nothing," laughed Corinne.

"I don't know that I had," Sadie quickly retorted. "I saved my clothes, and kept from getting a soaking, which might have laid me up in bed for several days, for there comes the rain now."

Surely enough, the big drops

Indigestion, Nervousness, Sleeplessness

Rev. Geo. A. Lofton, D.D., pastor of the Central Baptist church, Nashville, Tenn., and author of "Character Sketches," gives testimony in the Baptist and Reflector:

Several parties have written to the editor of this paper inquiring

of the wonderful curative powers that are claimed for it. While the editor has not been in a position to speak from personal experience a number of his friends and acquaintances have testified to the great benefit received from its use; among them is Rev. Dr. Lofton, of Nashville, who writes as follows:

"I have given a partial trial to the 'Electropeise,' and found it a great relief to indigestion, nervousness and sleeplessness; and while I have not kept up the use of the instrument sufficiently to judge of its full effect in the treatment of the many ills of life, my wife considers it invaluable, and so do many of my friends about me, who would not for any consideration part with it. My very good health since I purchased the 'Electropeise' has superseded the necessity of its use, except occasionally when I employ it for the purpose above specified. Judge East told me that after exhaustive speaking he found it of great value in equalizing the circulation and restoring the nervous equilibrium in sleep, and I have found the same effect under like circumstances."

GEO. A. LOFTON.

Nashville, Tenn., Oct. 24, '92.

Electropeise.

NASHVILLE, TENN.,

March 22, 1894.

Dear Sir: I suffered eight years with eczema; went twice to Hot Springs which afforded temporary relief. The Electropeise (pocket size) cured me after using three months. Yours truly,

MARCUS B. TONEY.

Ministers of the Gospel.

Rev. W. P. D. Clark, Nashville:

"The Electropeise cured my son of acute mania, caused by nervous prostration, superinduced by overwork."

Rev. A. Owen, D.D., Nashville:

"I have proved by experience that the Electropeise is a speedy and effective remedy for rheumatism and neuralgic pains."

Rev. M. W. Millard, Nashville, used Electropeise for St. Anthony's fire and piles and says: "Since I began the use of the Electropeise the disease has disappeared."

Rev. T. J. Pentecost, Nashville:

"The longer I use the Electropeise, the more I value it."

Rev. F. B. Webb, Columbia:

"I used the Electropeise successfully in what seemed to be the beginning of grippe, and I certainly believe in it."

If you will send your name, or that of some friend, we will send you copies of letters from the above parties, and from hundreds of others—people who know from every section of this and other states—testifying to the curative powers of the Electropeise.

Four months rent \$10. DuBois & Webb, 255 21st street, Birmingham. Valuable book free.

Most Perfect Made.

A pure Grape Cream of Tartar Powder. Free from Arsenic, Alum or any other adulterant.

40 YEARS THE STANDARD.

## "Straightening Out the Furrows."

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out furrows, and I can't do it."

One boy turned his head in surprise toward the captain's neatly kept face.

"O, I don't mean that kind, lad. I don't mean lead furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on.

"When I was a lad about the age of you boys, I was what they call a 'hard case,' not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all my stubborn, vexing ways so patiently will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After awhile, tiring of all restraint, I ran away, went off to sea—and a rough time I had of it at first. Still I liked the water, and liked journeying around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides empty letters. And such beautiful letters as she always wrote me during those years of absence. At length I noticed how longing they grew—longing for the presence of the son who used to try her so—and it awoke a corresponding longing in my own heart to go back to the dear, waiting soul."

"So when I could stand it no longer, I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew that I had helped to blanch that hair to its snowy whiteness, and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out."

"But last night, while mother was sleeping in her chair, I was thinking it all over, and looked to see what progress I had made."

"Her face was very peaceful and the expression contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out—and I—never—shall—never!"

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you, that the neglect you offer your parents' counsel now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great troubled eyes, "I should think if you're so kind and good as you are, you'd be able to do it."

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll go and chop some wood mother spoke of, I'd most forgotten," said Jimmy Hollis, in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful, soldier-like way.

And Mrs. Bowles declared a fortnight afterward that Billy was "really getting to be a comfort!"

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be a good boy, but he was actually being one.

"Guess your stories they like so much have morals in them now and then," added the gratified mother, with a smile.

As Mrs. Hollis passed, Captain Sam, with folded arms and head bent down, said softly to himself:

"Well, I shall be thankful enough if a word of mine will help the dear boys to keep the furrows away from their mother's brow, for, once there, it is a difficult task straightening out the furrows—Exchange."

Now is the Time.

The benefit to be derived from a good medicine in early spring is undoubted, but many people neglect taking any until the approach of summer, when they will find it like a tender flower in a hot sun.

Something must be done to purify the blood, overcome that tired feeling and give necessary strength. Vacation is earnestly longed for, but many weeks, perhaps months, must elapse before rest can be indulged in. To impart strength, and to give a feeling of health and vigor throughout the system, there is nothing equal to Hood's Sarsaparilla. It seems perfectly adapted to overcome that prostration caused by change of season, climate or life, and while it tones and sustains the system it purifies and renovates the blood.

Mrs. Watts: Isn't it in Turkey that a woman is not allowed to see her husband until the day of the wedding? Mrs. Potts: I don't remember; but any way it is not much worse than the American way of seeing so little of him after marriage.

Miss Hardcash: O papa! I was down Broadway this afternoon, and I saw a diamond ring that was just too nice for anything! Mr. Hardcash: That's too bad. If it had not been regarded as too nice, it should have been probably purchased for your birthday present.

## READ THIS

### ALABAMA BAPTIST PREMIUM LIST

#### AND TAKE YOUR CHOICE.

For every new subscriber with \$1.50 we will give one copy of B. H. Carroll's great speech before the Southern Baptist Convention, on "Patriotism," one of "My Infidelity, and What Became of It," by the same author; TEN of "The Bible," by W. B. Crumpton, and TEN of "What Baptists Principles are Worth to the World," by A. E. Dickinson.

Or Holman's Self-Prone Teaching, or Bible, Persian, Arabic, Divinity Circuit, Silk-sewed, leather-lined, round corners, gilt edges, Minion type, equal to, if not superior, to the Oxford, with all the helps. Price, post-paid, \$5.00. This splendid Bible and the paper for one year, at the price of the Bible alone (\$5.00).

Or one set of "Geddes's Hours with the Bible—Old Testament Series—six volumes, and the ALABAMA BAPTIST for any new subscriber for \$6.00. Price of books alone delivered at Express office, \$4.00.

Or, Fourteen New Subscribers and \$21 will get the six volumes.

J. B. COLLIER, Sec'y.  
Book Dept. Bap. State Bd. Miss.  
Montgomery, Ala.

Look for other Premium List next week.

An Objection Answered.

"Geddes Smith," in the Herald and I resbyter, answers a skeptic's objection to the idea that God answers prayer, in the following style:

"My neighbor, Jabez Jones, doesn't believe in prayer. He says that God has laws, according to which he governs the universe and that to ask him to change them, or to suspend their operation in favor of a suppliant, is absurd. He came over to my house last night and asked me to lend him my hay rake, as I had just finished haying, and he had broken his. I replied to his request: 'Certainly, Jabez, I am glad to accommodate you, though the law on my farm is that, as soon as the hay is all bunched, the rake is stored in the barn. I answer your prayer by suspending my law. But I am surprised that a man of your principles, in regard to prayer, should come to me asking and expecting to receive. You don't go to God in that way.' 'No, for you can change your mind, being a man, but God cannot. He foresaw and fore-ordained everything from the beginning, and it has come to pass just as he foresaw it.' 'Very well, then, God foresaw that you would break your rake and need to borrow mine, and that you would get it. Why, then, did you come over? Your asking could not affect the result. You should have staid at home and said: 'If it was foreordained that I should have Senex Smith's rake, to finish my haying I will have it, asking or not asking.' But you have thought, in my case, that what was worth having was worth asking for. Why are not we as polite to the Lord as you are to me? Ask for what you want and don't bother yourself about his foreknowledge and decrees. Do what he tells you to and don't try to understand what he has not chosen to reveal.' Jabez said, 'I'll think about it,' and went away with the rake."

This is a sensible answer to the skeptic's objection to God's answering prayer. What a fool he would be who, because he could not understand how a peach grows should refuse to eat and relish one! We need not inquire how God answers prayer. It is enough for us to know that he does.—C. H. Wether.

THE RELIGION OF JAPAN.—It would be hard to say just what the present religion of the Japanese is. There are all kinds of sects, Buddhism probably predominating. Since the Mikado renounced his infallibility.

Birmingham, Sheffield and Tennessee River R.R. Company.

E. A. HOPKINS, Receiver.

Time Table No. 21. In effect Monday, December 3, 1894, at 6 a. m.

So. Bound. First Class. No. 1. STATIONS. No. 2. No. Bound. First Class. No. 2.

9:10 am. Lv. Sheffield. 6:10 pm. 9:10 am. M. & C. Junction. 5:10 pm. 9:10 am. Spring Valley. 5:10 pm. 9:10 am. Passing Place. 5:10 pm. 9:10 am. Littleville. 5:10 pm. 9:10 am. Russellville. 5:10 pm. 9:10 am. Darlington. 5:10 pm. 9:10 am. Spruce Pine. 5:10 pm. 9:10 am. Phil Campbell. 5:10 pm. 9:10 am. Bear Creek. 5:10 pm. 9:10 am. Haleyville. 5:10 pm. 9:10 am. Delmar. 5:10 pm. 9:10 am. Natural Bridge. 5:10 pm. 9:10 am. Lynn. 5:10 pm. 9:10 am. Nauvoo. 5:10 pm. 9:10 am. Oakdale. 5:10 pm. 9:10 am. Sargassos. 5:10 pm. 9:10 am. Gamble. 5:10 pm. 9:10 am. Taylor. 5:10 pm. 9:10 am. Birmingham. 5:10 pm.

Passenger, Daily except Sunday.

Flag Stations for freight trains only.

Flag Stations. C. CAMPBELL, Gen. Manager. O. K. CAMERON, Train Dispatcher.

## THE CHANGE FROM GIRLHOOD TO WOMANHOOD

is fraught with dangers. At this period the young woman is especially sensitive, and many nervous troubles, which continue through life, have their origin at this time. If there be pain, headache, and nervous disturbances, or the general health not good, the judicious use of medicine should be employed. Dr. Pierce's Favorite Prescription is the best tonic and nerve at this time. The best bodily condition results from its use. It's a remedy specially indicated for those delicate weaknesses and derangements that afflict womankind at one period or another.

For all women, at all times of life, in all cases of peculiar nature, the "Prescription" is the safe agent that builds up, strengthens, and cures.

In catarrhal inflammation, in chronic disorders and displacements common to women, it is guaranteed to be of service.

A great many medicines "relieve" Catarrh in the Head. That means that it's driven from the head into the throat and lungs. But, by its mild, soothing, cleansing and healing properties, Dr. Sage's Catarrh Remedy perfectly and permanently cures.

Southern Railway Company.

Time Table—In effect May 20, 1894.

Read down. Stations. Read up.

4:00 pm. Lv. Mobile. 12:30 pm. 5:05. 4:54. 5:11. 5:30. 5:45. 5:53. 6:12. 6:24. 6:30. 6:45. 6:50. 7:00. 7:15. 7:30. 7:45. 8:00. 8:15. 8:30. 8:45. 9:00. 9:15. 9:30. 9:45. 10:00. 10:15. 10:30. 10:45. 11:00. 11:15. 11:30. 11:45. 12:00. 12:15. 12:30. 12:45. 1:00. 1:15. 1:30. 1:45. 2:00. 2:15. 2:30. 2:45. 3:00. 3:15. 3:30. 3:45. 4:00. 4:15. 4:30. 4:45. 5:00. 5:15. 5:30. 5:45. 6:00. 6:15. 6:30. 6:45. 7:00. 7:15. 7:30. 7:45. 8:00. 8:15. 8:30. 8:45. 9:00. 9:15. 9:30. 9:45. 10:00. 10:15. 10:30. 10:45. 11:00. 11:15. 11:30. 11:45. 12:00. 12:15. 12:30. 12:45. 1:00. 1:15. 1:30. 1:45. 2:00. 2:15. 2:30. 2:45. 3:00. 3:15. 3:30. 3:45. 4:00. 4:15. 4:30. 4:45. 5:00. 5:15. 5:30. 5:45. 6:00. 6:15. 6:30. 6:45. 7:00. 7:15. 7:30. 7:45. 8:00. 8:15. 8:30. 8:45. 9:00. 9:15. 9:30. 9:45. 10:00. 10:15. 10:30. 10:45. 11:00. 11:15. 11:30. 11:45. 12:00. 12:15. 12:30. 12:45. 1:00. 1:15. 1:30. 1:45. 2:00. 2:15. 2:30. 2:45. 3:00. 3:15. 3:30. 3:45. 4:00. 4:15. 4:30. 4:45. 5:00. 5:15. 5:30. 5:45. 6:00. 6:15. 6:30. 6:45. 7:00. 7:15. 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