

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.
VOL. 22.

"SPEAKING THE TRUTH IN LOVE."
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ALABAMA BAPTIST.

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terest to write for terms. This paper has
a wide circulation in Alabama among the
white population.

*Send at the Post Office at Montgom-
ery, Ala., as second class mail matter.

God sent weeds to be a standing
reminder that he means all men to work.

F. N. Barnett, of the American
Grocer, estimates that the nation's
annual drink bill is \$1,014,759,057.

Every nation that has the gospel
of Christ has now a national Wo-
man's Christian Temperance Union.
—Miss Willard.

Increase in the number of saloons
in the Yukon mining district, Cana-
da, calls for an increase in the
police force.

Since I cannot govern my tongue,
though within my own teeth, how
can I hope to govern the tongues of
others?—Franklin.

Many Christians ask: "Shall we
know one another in heaven?"
Guess not; you never seem to know
one another in church.—Penn Dis-
ciple.

The liquor dealers in Ohio in
their recent annual meeting in Cin-
cinnati passed a resolution, saying:
"Our only enemy is the W. C.
T. U."

Beware of excuses when you feel
prompted to pray. Pour forth the
longings of your heart to God
and you will experience great light-
ening of your load.

The total amount of beer drunk
in the world during 1893 is estimated
by a German statistician at
4,500,000,000 gallons. Enough to
float a navy or drown a nation.

I have these four reasons for be-
ing a total abstainer. First, my
health is stronger; second, my head
is clearer; third, my heart is light-
er; fourth, my purse is heavier.—
Dr. Guthrie.

In one of Herbert Spencer's lec-
tures he said: "Life is the definite
combination of heterogeneous
changes, both simultaneous and
successive, in correspondence with
external co-existences and se-
quences."

After reading that plain and sim-
ple definition of life, no one should
have any difficulty in understand-
ing and explaining what life is.
The statement is equally as lucid as
some of the theological proposi-
tions of the Herbert Spencer school
of skeptics.

The London Baptist has received
information which is probably not
far from the truth, though we do
not know upon just what it is
based:

High Churchism is declared to
be rapidly crushing out all liberal-
ism in the American Episcopal
Church. A catechism prepared by
Rev. W. McGarvey, of Philadel-
phia, and in use in some of the
Episcopal churches, declares that
it is the "only true church of God,
and that it is a 'moral sin,' and
those who die in it 'go straight to
hell forever,' 'to willfully break
the commandments of the church,'
and the chief commandments of the
church are as follows: (1) To ob-
serve the Sundays and chief holy
days by being present at a celebra-
tion of the holy communion. (2)
To keep 'the days of fasting and
abstinence.' (3) To confess our sins
to a priest whenever we have 'ser-
ious and doubtful' sins. (4) To re-
ceive holy communion regularly and
'worthily.' (5) To give money for
the support of the church. (6) Not
to marry any near relative nor any
unbaptized person. This catechism
also explicitly states that 'children
who die unbaptized will not go to
heaven.'"

For the Alabama Baptist. Instability.

Don't let me be misunderstood.
I wish to blame nobody. I have
not prided myself on the circumstances
of anybody. I am simply cognizant
of the facts and their disastrous ef-
fects.

Scarcely anybody is settled. Men
owning the best of farms are ready
to sell them; the homestead idea is
about obsolete; consequently there
is no neighborhood pride—no local
attachment, no concern to build up
schools and make society. An ac-
quaintance lately asked me what I
thought of Texas, now in these
parts the last resort of the unsatis-
fied.

I began to enumerate facts,
only the cumulative effect of which
satisfies my mind. He snatched
the words out of my mouth, when
I had but fairly begun, and ran
away with a few considerations
weighty indeed, but overbalanced
to me by others equally weighty.

The truth is, the same advantages
cannot be had in Texas for less than
in Alabama. The sun never shone
on a better country than Alabama.

The same state of things obtains
in church matters. Eminent breth-
ren, even, flit into the state and flit
out, not stopping long enough to
become identified, whether the fault
is theirs or that of the churches.
Others move almost annually from
one community to another, or if they
remain localized, exchange churches
annually. Now, brethren of the
churches and pastors, there is "ut-
terly a fault among you." Why not
be still a little? A man who
cannot make a place cannot keep
one when it is made. The churches
cannot find better pastors than those
they have.

Mission boards in appointing men
ought constantly to do it with a
view to establishing permanent
pastorates. The old system, or no
system if you prefer, worked better
in some respects than the present;
the percentage of additions to the
churches was greater. They relied
on regular pastoral work; now it is
a surprise in many places if any-
body "joins the church," except in
a protracted meeting. Pastors large-
ly stayed with their people, attach-
ments stronger than death grew up;
the children learned to reverence
the man of God, so long and so
often seen and heard as the messen-
ger of heaven. Now, a modest
man has scarcely time to become
acquainted before he is replaced by
an annual election.

Settle down, brethren; be at
home, even if you have to make
a stable man. In truth, human
nature despises a man who cannot
take care of himself. E. B. T.

For the Alabama Baptist.
Groundless Fears.

Ed. Ala. Baptist: Evidently
Bro. Robison Brown, of Tusca-
loosa, has never attended the
Southern Baptist Convention, and
witnessed that great platoon of
delegates which it is almost im-
possible now to obtain a building
large enough to hold, even in our
largest cities, minus the women.
He more especially is ignorant of
the meetings of the "good sisters,"
where a man cannot get in, how-
soever charming or handsome, per-
former or persuasion. Even Sec-
retaries Willingham, Bell and Tich-
ner are admitted to have a ten
minutes "say" in behalf of their
boards, after which they are courti-
ously escorted out of the door and
sent on their way rejoicing. And
if those same zealous secretaries go
over their allotted time they are
mercilessly "rung down."

We are glad to have the brethren
"speak out" on such matters, else
we could never correct their ground-
less fears.

As to the B. Y. P. U., we shall
in nowise sanction nor endorse the
idea of its being a "side show"
of the convention. It must be a part
of the convention. The conven-
tion should set apart a day for the
assemblage of its young people,
who, unfettered by hobbies or rules,
may receive the wisest judgment
of the veterans of the cross, to steer
them into the haven of greater ac-
tivity and usefulness. Young
people feel shy and egotistical to
rise up and express their views or
purposes unto those who are older
and more experienced. Thus by
having a young people's day under
the guidance of the older brethren,
who can predict the marvelous in-
roads that we may make against
the Powers of Darkness?

LIDA B. ROBERTSON,
Vice-Pres. Mobile B. Y. P. U.

For the Alabama Baptist.
God's Noblemen.

"A friend in need is a friend in-
deed," is axiomatic. During the
past several months we have been
laboring assiduously and earnestly,
endeavoring to get a house of our
own. We were confronted by many
things to discourage us, but the
church was determined, and per-
sisted. The "Willing Workers,"
the ladies society of our church,
labored and toiled, never relenting,
not becoming discouraged in their
noble undertaking to aid all that
was possible in building a house,
until at last they feast their eyes on
the spire reaching heavenward.

The building committee labored
incessantly, not faltering over any
obstacle. Bro. W. C. Sawyer, a
member of our church and the con-
tractor, worked and waited patient-
ly for lumber and money, until now
the hull of the house is complete,
the building committee satisfied
with the work performed, and the
building stands a monument to sac-
rifices made. Bro. Sawyer has
done himself great credit in the
work performed.

But we were called to a halt.
Lumber out, treasury empty, and
only the "hull" of our house com-
plete. What was to be done? We
suggested and conjectured until
finally "The Willing Workers"
made an appeal to "God's nobles-
man," Bro. J. C. Bush, of Mobile.
They stated the case plainly, giv-
ing facts, and asked a contribution.
He considered in his characteristic
business way, and donated ceiling
to cell our house, amounting to one
hundred dollars or more; and now
today the ceiling is being put in
the house by the brethren, so that
Bro. Sawyer will resume work in
a few days, and ere long it will be
ceiled.

But it is to paint, must be paint-
ed to preserve and complete it. It
will be done. It must be seated;
but no money on hand. Yes, no
money, but lots of energy and faith,
so it will be, must be comfortably
seated. If you wish to aid in this,
brother, send along your contribu-
tion. The church will highly ap-
preciate the same.

We all join in one accord in say-
ing and praying, God bless this no-
bleman, Bro. J. C. Bush. Oh that
we had such by the scores.

S. P. LINDSEY.
Perdue Hill.

For the Alabama Baptist.
My Work in Alabama.

No. 1—At Troy.
T. H. STOUT.

Sixteen years ago, last month
(January), I moved from Talbot-
ton, Ga., to Troy, Ala., taking
pastoral care of the First church in
that city. Since that time to the
first of last January, my time has
been given either in whole or in
part to the Master's cause in that
state. For three years I continued
to be pastor at Troy, giving them,
however, only two Sundays in each
month. During my pastorate of
the Troy church, I also preached
for the churches at Brundidge,
Orion, Pine Level and Shiloh. I
was made happy in seeing all of
these churches advance in numbers,
spirituality, benevolence and mis-
sionary spirit. During my pastorate
Troy church bought an elegant
lot and built a nice "pastorium."

At Troy I had the hearty and
valued co-operation of Rev. A. N.
Worthy; at Orion, Rev. J. S. Yar-
brough worked with me in loving
Christian sympathy. For both of
these brethren I shall ever entertain
the tenderest recollection.

During the four years I lived at
Troy I baptized at
Troy church..... 5
Brundidge church..... 23
Orion church..... 21
Shiloh church..... 30
Pine Level church..... 19

Total..... 98
I also baptized twelve in Georgia;
making a total of 110, while resid-
ing at Troy. I shall always look
back to my life in Troy as a green
spot. Many dear brethren and
sisters are held in most grateful
memory. The following incident
occurred during my pastorate there,
that I shall never forget:

In carrying out the discipline of
the church, an old and respected
brother was arraigned by the church
for clerking in a bar-room. He
came before the church and gave
an excuse that it was a question
of meat and bread; he said he was
old, not able to do manual labor,
and was in the bar-room simply to
support himself and wife. The
church asked him if he was will-
ing to quit the bar-room if they
would support him and his wife
till he could find something else to
do. He said he was. He left the
bar and the church took care of
him and his wife till he found other
business. This action of the church
was said to be the most effectual
temperance speech ever heard in
Troy.

For the Alabama Baptist. From Bishop Sims.

Dear Baptist: For the present
year I am bishop of four churches,
viz.: Mt. Pleasant, Chapman, Mt.
Pisgah and Prattville. And I am
very much inclined to speak of
my present, as I have of all former
charges, and say they are a very
clever people. Really I do not
think I could accept the pastorate
of any church without first falling
in love with the people. If the
pastor truly loves his people, and
he is "a wise master builder," as
he should strive to be, he can suc-
ceed more or less, not only in in-
gratulating himself into the affec-
tions of his people, but also in
drawing them into the work which
absorbs his own heart and engages
his own hands.

MT. PLEASANT
is a church located in a thickly
settled farming community, ten
miles east of Georgiana. Under
the leadership of Deacon J. H.
Johnson the congregation has
readily adopted monthly collec-
tions for missions, etc. This same
noble deacon has gathered from the
congregation and brought to the
pastor two loads of family sup-
plies. The result of our monthly
collections is, we have raised al-
ready more than was apportioned
by the Association, and by the
time the Consecration Association
convenes with us next fall we hope
to have double the amount asked for.
Mt. Pleasant is the home church of
Bro. W. H. Joiner, and he was my
predecessor in the pastorate. He
is now earnestly serving two
churches—Antioch and Catawba
Springs. I feel that I have the
heartiest goodwill of Bro. J. and his
noble Christian family.

CHAPMAN
is another young and growing
church. The little town of same
name is located on the L. & N. R.
R., three miles north of Georgiana.
Here the W. T. Smith Lumber
Co. have their large mill plant
located. The company's railroad
is now graded about fifteen miles
east, and they expect to continue
the road to Seagriff. The church
was founded, built up and presided
over from the first, until a few
months ago, by that grand old vet-
eran of the cross, Eld. Jefferson
Falkner, of Montgomery. With
him the shadows of life are rapidly
lengthening. This, doubtless, is
his last pastorate. He is now more
than 84 years old. More than 60
years ago he accepted Christ, and
been proclaiming the unsearchable
riches of the gospel of Christ. The
church at Chapman is very well
organized. We have a regular
prayer meeting in which most of
our brethren take part. Also, Sun-
day school and Sunbeam Society.

The big-hearted and liberal W.
T. Smith, whom many of our
readers remember as the champion
friend of the Judson Institute, and
the one who steered that institu-
tion out of its great embarrassment
immediately after the burning of
the old building, is a deacon and
faithful worker of the Chapman
church. His noble wife is our
organist, and also the leader in our
Sunbeam work. Chapman, too,
will give during the year more than
twice the amount asked for by the
Association. Recently we sent
twenty dollars to Miss Willie
Kelly. At our last meeting we
raised and forwarded ten dollars
to the Orphan's Home. By the
way, Miss Kelly taught her last
school the past year at Chapman.
She has a warm and lasting place
in the hearts of our people, and we
will often remember her at God's
throne as she lives and toils for
her Master in far-away China. Her
worthy and sweet-spirited sister,
Miss Stella, is teacher for us now
at C.

MT. PISGAH,
I cannot say much at this writ-
ing. However, we are laying
plans and organizing forces for the
future, and we expect to have the
harness on soon.

PRATTVILLE,
you know, is the county town of
Autauga. Here is located the
famous Pratt gin manufactory, also
a large cotton factory. These in-
dustries give employment to sev-
eral hundred people, and each
month distribute thousands of dol-
lars in the community. Our
church here is in a fine growing
and working condition. We have
a number of faithful and true
workers of both men and women.
We have large and attentive con-
gregations. Our Sunday School
numbers more than a hundred.
We have an excellent Ladies Mis-
sionary Society, Sunbeam Society,
a growing and interesting B. Y.
P. U. and two prayer meetings—
one for the congregation at large,
and a young men's prayer meeting.
In the church we have about
twenty young men, and every one
of them, without a single excep-
tion, will lead in public prayer or
conduct the prayer meeting! Is
there another church in the state
that can claim such a team of noble
young men? Some of these young
men are accustomed to making
talks in their prayer meetings
which would be received and list-
ened to with edification by any re-
ligious assembly. We expect large
things from some of them in the

future. We are largely indebted to Deacon Walls for their train- ing.

The church is coming up nobly
with her monthly collections for
missions, as well as paying prompt-
ly the pastor's salary. It is a
strange coincidence that three of
Prattville's late pastors were from
Georgiana. L. G. Skipper and J.
E. Bell, both from my town, pre-
ceded me in the pastorate at Pratt-
ville—and both went from this
pastorate to heaven. Both of these
brethren were truly worthy and
lovable, and the noble Baptist
people of Prattville will ever cher-
ish the fondest memories of their
Christ-like lives and their faithful
labors. I sometimes wonder if I
shall be called from this pastorate
to the spirit world as were those
two noble fellow-workers. If I
am, may the Lord grant that I may
be as well prepared to render an
account of my stewardship as were
my predecessors. A. T. SIMS.

Pedo-Baptist Ordination.

The Central Baptist, of St. Louis,
states the Baptist position on this
subject very well in the following
short article:

The Herald and Presbyterian is
greatly surprised that Rev. H. P.
Welton, formerly a Presbyterian
minister at Detroit, was ordained
by a Baptist church on becoming a
Baptist minister. An appeal is
made to the Baptist press to know
if this is Baptist usage. Our in-
formation is to the effect that this
is the rule among us, though there
have been some exceptions. Per-
haps our neighbor would not fully
appreciate the reasons which dic-
tate our course, because of a differ-
ence of view on the whole subject
of ecclesiasticism. Pedo-baptists
generally hold a theory of the
church which embraces all be-
lievers, membership in which is a
sort of birthright, and the ordi-
nances of which convey some kind
of mystical benefit. With us, a
church is a visible, local, voluntary
organization, having officers of its
own appointment. One of these
offices is that of the minister, upon
whose qualifications the local
church has responsibility of passing
before accepting him to that office.
Mr. Welton was doubtless a good
man, or the Presbyterians would
not have ordained him. But in
this ordination neither he nor they
supposed that act was an official
sanction of him to an office in
a church which ordained him through
the call of a council, did not pass
favorably or unfavorably on his
Presbyterian ordination. With
that they had nothing to do.

One-Tenth.

At the last meeting of the South-
ern Baptist Convention, Bro. A.
K. Seago, of Louisiana, introduced
a resolution in regard to giving
one-tenth of our income to the
Lord. The resolution was referred
to a committee which will report
next year.

Without intending to infringe
upon the matter referred to the
committee, we beg leave to call
attention to a few facts on this
subject.

We estimate the gross income of
the white Baptists of the South to
be not less than an average of one
dollar per day, or an aggregate of
\$500,000,000 per annum; one-tenth
of which would be \$50,000,000.

Let us see how this sum would
fit the requirement of our religious
conditions and what amount could
be applied to each object fostered
by the denomination.

There are 17,000 churches to be
cared for.

At \$500 per church, this would
require \$8,500,000. Then there
would be required say \$100,000 in
each of our fifteen states for denomi-
national education. This would
be \$1,500,000.

Then we would need for orphan-
age and for the support of indigent
ministers and for the sick and poor,
say \$100,000 more in each state.
This would make another \$1,500,000.

Then there would be required
for State and Home Missions, in-
cluding church buildings, say
\$100,000 in each State, or a total
of \$1,500,000. This, it seems to
me, would be ample provision for
these various objects, and the total
would be:

Church support..... \$8,500,000
Education..... 1,500,000
Orphanage, etc..... 1,500,000
Home Missions..... 1,500,000

Total..... \$13,000,000
There would be left \$12,000,000 for
Foreign Missions. [There would
still be left unexpended \$25,000,000.—
Ed. Recorder.]

Incredibly may smile at these
figures, but when our churches be-
come earnest in their endeavors to
enthrone their Christ, their offer-
ings will greatly exceed them.—
Home Field.

Oliver Wendell Holmes, who so
finely exemplified the possibility of
growing old gracefully and making
the last earthly days the best days,
said: "No brighter or truer thing
than that a man had better be
seventy years young than forty
years old."

From the Journal & Messenger. The Sabbath Made for Man.

BY HENRY F. COLBY D. D.

As the observance of Sunday is a
blessing to men physically, so also
it promotes their moral welfare.
Men must have time to consider
their duties, and to enjoy those
privileges that cultivate the con-
science. Constant drudgery blunts
the moral sensibilities, and makes
men envious and morose. On the
other hand, it is favorable to self-
respect and to a true sense of honor
for a man once a week to wash off
the soot and grime of hard work,
and to dress himself in his best
clothes, and to sit down with other
persons thoughtfully in the sight of
God. It promotes good judgment
and mutual kindness. It is indis-
pensable to that intelligence and
liberty which underlie a good popu-
lar government. Prof. Goldwin
Smith, of England, has said that
"freedom of religion and hallowed
Sundays explain the average of the
moral prosperity of America."
"Why is it," asks Joseph Cook,
"that Switzerland, Scotland, Eng-
land and the United States consti-
tute almost the entire map of long
continued and safe popular govern-
ment? Is it not because in these
countries Sunday has been for a
long time observed? On that day
people have been taught their per-
sonal accountability to God, to val-
ue the delights of home life, and to
cultivate the domestic virtues." Addison
wrote once in the Spectator,
"that famous series of essays: 'I
am always pleased with a keep-
ing holy the seventh day were only
a human institution, it would be
the best method that could have
been thought of for the polishing
and civilizing of mankind.'" Judge
McLean, of the U. S. Supreme
Court, is reported to have said:
"Where there is no Christian Sab-
bath there is no Christian morality;
and without this free institutions
can not long be maintained." This
remark is true because the life of a
nation like ours depends on the
tone of the public conscience more
than upon the rulers whom any
one time sit in the chairs of state;
and the tone of the public con-
science depends largely upon Sun-
day as an opportunity for moral re-
flection and instruction.

To deprive the working man of
his Sunday, to take away from him
the clean linen and best coat on the
first day of the week, and the op-
portunity of taking his dinner out
from special seasons of worship,
if the stream of devout communion
is to flow through all our days,
there must be frequent reservoirs
along the road, or it will be lost in
the sand, like the rivers of higher
Asia."

Two sayings of our Lord, often
quoted and commented upon sepa-
rately, are placed by Matthew in a
juxtaposition that seems highly
suggestive. Speaking of the events
predicted by him in the discourse
given in the twenty-fourth chapter
of that Gospel, Jesus says: "Heav-
en and earth shall pass away, but
my words shall not pass away." Then
he immediately adds: "But of that
day and hour knoweth no one, not
even the angels of heaven, nor the
Son, but the Father only." If the
words in the second quotation must
be understood as implying a limita-
tion of knowledge in him,—the
only place in the whole New Testa-
ment in which such an implica-
tion is supposable,—still those in
the first quotation assert as strong-
ly as is possible for human language
the absolute authority of our Lord's
teachings, with no hint as to limita-
tion of knowledge in him. The
words in the second quotation it is
difficult, with present insight of the
great mystery involved in our
Lord's divine-human personality,
to explain. With those of the first
on record, it is no longer an open
question whether we shall inter-
pret the words of Jesus, on any
point of his teachings, otherwise
than as the infallible for truth and
for authority. As regards, further,
what appears in the second quota-
tion above, it is worthy of remark
that in a Syriac version of the New
Testament recently discovered in
the Monastery at Mount Sinai—a
translation made from the Greek,
as is claimed, about the middle of
the second century,—the words,
"nor the Son," are not found.
What the influence of this may be
on interpretations of that difficult
passage, cannot as yet be antici-
pated.—Standard.

The Birmingham Christian Ad-
vocate says that Rev. M. H. Neely,
presiding elder of one of the dis-
tricts, after holding a quarterly
conference felt a strong impulse
that he ought to go home. He did
so, and found his wife well and
happy. Before night she had a
stroke of paralysis and never spoke
again. She died the next morning,
January 28th.

Another Mexican church, Toluca,
has become self-supporting, and a
Mexican association has decided to
support a missionary within its
bounds. This has the ring of true
progress. An orphanage has been
opened also at Toluca.—Biblical
Recorder.

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.

THE CITIES.
In Baltimore, New Orleans,
Washington and St. Louis, the four
largest cities in the bounds of the
Convention, the Baptists constitute
a small minority of the population.
Louisville is the only city of the
first-class in the South where the
Baptists are equal to other denomi-
nations. In cities of the next class,
as Nashville, Memphis, Charleston,
Savannah, Atlanta and Galveston,
the numerical inferiority of our
Baptist churches is in many of
them painfully manifest. There are
more than a hundred cities in the
South where we ought, the coming
year, were it possible to do so,
to organize one or more churches and
help them build places of worship.

MOUNTAIN REGION PEOPLE.
"The most effective and economi-
cal method of helping this vast
body of Baptists by denomina-
tional schools, conducted by men and
women who sympathize with their
needs and are wise to stimulate
their desire for higher attainments
and a nobler life."

Before many years the board
hopes to see this whole region from
Alabama to Pennsylvania dotted
over with schools, where science
shall serve the more clearly to show
that Jesus is the world's redeemer,
and that the voice of Christianity is
the voice of God.

OUR NATIVE WHITE POPULATION.
Our native white population is
after all the greatest mission field
of the board. It is greater not only
in the numbers to be reached, but
in the needs to be met.

Let the enlightening influence go
out from these Southern States to
all places.

Do we ever think we see poor
returns for the money we expend
for the coming of the Kingdom?
Do we ever account for it by feel-
ing it was not accepted by our
Lord because it was not given in
the right spirit? Let us in this week
of self-denial give that which shall
be of a "sweet smelling savor" to
him who gave himself for us.

New Societies.—At Chapman,
Sunbeam Band. Pine Apple, Lad-
ies Aid society.

Some are always saying: "If I
were rich I would pay off the debt
on the church." Perhaps so; but
you might change your mind and
hold on to your money. You are
fairly well off, and how much are
you willing to give? "If I could
speak like the minister, I would
take part in the prayer meeting." Perhaps
too big a part, so it is well
for the meeting you are not elo-
quent. But you have some trifling
gift of speech, and why not use it?
Quote from memory a verse of
Scripture, or if you are too timid
to do so, then open the book and
read. Do what you can; duty does
not demand more. The sparrow
cannot warble like the canary in
its gilded cage; but as it flies up-
ward in the open sky it chirps and
is so supremely happy.—The Christian
Advocate.

There is uncertainty about the
boundary line between Alaska and
the British possessions. The pres-
ent line was agreed upon by Great

Alabama Baptist.

MONTGOMERY, FEBRUARY 28, '95.

Directory for the Baptists of Alabama.

OUR BOARDS.

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

Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POSITIONS.—W. M. Harris, Greenville; C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; T. T. Hale, Birmingham; W. C. Reddick, La Fayette; W. R. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

OPRAPH'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clifton, C. S. Rabb, P. M. Bremer, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

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BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. F. H. Mell, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. McGaha, President. Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS.

The ALA BAPTIST, Montgomery, Ala.

THE TEXAS BAPTIST Standard rightly believes that a Baptist church may in some cases refuse to recognize the act of a sister church. It states a case thus:

The church at A received a member on his alien immersion. She afterwards gave him a letter of dismission, which he presented to the church at B. The latter church refused to receive him on the letter, and rightly required him to be baptized.

WHILE some of the Northern religious papers have much to say on political subjects, the Louisville Courier-Journal, a few days since, contained an editorial lecture to preachers on what should not be the subjects of discourse. It tells them there is no harm in the ball room or in the theatre as such. Which shows that that paper knows as much about religion as the Northern religious papers do about politics.

We acknowledge receipt of a copy of the proceedings of the twenty-third annual session of the Alabama Baptist Association, held at

1894. It is a very interesting document, and contains valuable suggestions, some of which, however, have not been strictly regarded; especially those contained in the report made by the committee of which Mr. F. P. Glass was chairman. Let us hope and insist that the suggestions made by the committee concerning "membership" be strictly observed and enforced in future. This session was a success, and we are gratified that the association is beginning to appreciate the fact that these annual gatherings mean business and not simply pleasant pastime.

We congratulate secretary Rountree on the full and excellent report made, and also the mechanical execution of the little book.

BRO. R. Q. A. TEAGUE, of North Carolina, makes through the Biblical Recorder the following suggestion to Sunday-school superintendents. It is certainly worth thinking of:

If you lecture at all, do it in connection with the reading of the general lesson of the whole school before the teachers take their classes. Thus all, even the little children, will become interested, new life will spring up, and success will crown the exercises of the day.

Let me repeat: Give instruction on the lesson in the opening exercises, so that teacher and pupil may have the benefit of that instruction in the study of the lesson.

A man says: "Boys, go and plant that field of corn, and then come back and circle around me, and I will lecture you on corn planting." Every one can see at once that the lecture comes at the wrong end.

In conclusion let me say: After the teachers have heard their classes, call the whole school around the organ, and with a few inspiring songs, adjourn.

SELF-DISCIPLINE.

The discipline which is necessary to self-application comes with continued effort. If human nature is left to its own propensities, it will inevitably fall into channels of discord and self-indulgence. Our moral nature requires discipline and culture, as much so as the mind.

Self-control is one of the graces which adorn the Christian character. Temptations beset us on all sides, and unless our moral nature is subservient to the will of God we may fall into every evil way. Unreserved submission to, and strict compliance with the Divine Will is the only sure safeguard and protection against the

machinations of the evil spirit. "Choose ye this day whom ye will serve," is as applicable to man today as it was to the children of Israel. To serve aright there must be self-discipline, the conscience purified and trained, the will forced into subjection to the aims and preferences of an overruling Providence. The paths of virtue may for a time be rugged, and the descent of pleasure easy and captivating, but as moral discipline becomes more and more perfect, the ways of Christian wisdom will become more pleasant and peaceful, and the ascent to a higher plane of perfection less difficult.

If we surrender our will-power to self-centered action, which always carries with it a low estimate of life, our better nature will be overcome by the fascinations and allurements of worldly pleasures, and the dominating idea will be to get as much out of the pleasure the world can give us as possible. When these conditions exist, the church member becomes a stumbling-block and a drag to the church, is found walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful.

Watchfulness and self-examination are essential elements in the make-up of Christian character, and without a strict observance of these principles, we are apt to fall into divers temptations and wrongs.

What sea-faring man will go to sea without a careful examination and inspection of his vessel? Who would traverse a wild forest full of ravenous beasts and venomous reptiles without watching diligently on every side? Man is on a life voyage, and it behooves him to examine his ways and means and set his compass by God's chart, if he hopes to arrive safely on the beautiful shore. As the world is full of vice and crime, beset on all sides by evil temptations that deceive and capture; watch, therefore, that these evils may be discovered and avoided.

The faithful working Christian carries all things to God in prayer and seeks his guidance. Faithful Abraham "lived and moved and had his being" in God. "He went out not knowing whither he went," having a conscious faith that the Divine Hand would guide him. There is a general sense in which God overrules every life, and this plan and service.

special sense in which God guides the life that is freely committed to Him. Such is the history of "the father of the faithful." His was a disciplined life. Every burden he cast on the Lord. He lived for his generation. His whole career was given to obedience. "The steps of a good man are ordered by the Lord; and he delighteth in his way."

HARSH AND UNJUST CRITICISMS.

The carping critic is abroad in the land. In every station, among all creeds, in all parties, even in every family he has his abiding place. He is indigenous and exotic, in the church and out of it. He does not confine himself to discreet and just rules, but is a law unto himself. With a reckless thoughtlessness, without regard to time, place or circumstances, he holds up to view what he regards to be the weaknesses or shortcomings of men. Just in proportion to the standing or influence of this self-constituted critic will harm result.

The purpose of this article is to defend the devoted pastor against the unjust and reckless assaults made on him by thoughtless members of his church, without, perchance, so intending it. Members of the church should be doubly cautious in the form and manner of the criticisms pronounced concerning the pastor. There is a kind of criticism that is warranted and not objectionable, which is based on love; such as characterized Jesus towards his disciples. But captious criticism brings no good and accomplishes no reform.

We regard the office of pastor or bishop as the highest among men, and it should receive the kindest and most affectionate consideration. If the sermon is a little prosy, or not such as we expected to hear, or the gestures awkward, or the voice without melody, or the attitude ungraceful, or the prayer longer than we liked, or the music not as harmonious as our trained ears like to listen to, or the announcements too long, or the conference uninteresting, why should we with a frown and with emphasis express our dissatisfaction to the discontent of others? Perhaps during these services our mind was dwelling on business matters, worldly pleasures, in which the devil was taking an active part. Our own indifference to the worship may be the cause of

our criticism. The whole wrong, perhaps, lies at our door and not at the preacher's. One thing sure, we cannot worship God and coquet with the devil.

It is a lamentable fact that no office or calling is made the subject of promiscuous criticism with less restraint than that of pastor or preacher. Why is this? We can answer in no other way than want of just conception and proper appreciation of the ministerial office.

Merciless criticisms are often indulged in with such recklessness as to commit a wrong that years cannot right, and hence we can not be too cautious and thoughtful regarding our utterances. These thoughts were inspired by having heard a captious, fault-finding, hard-to-please church member giving vent to numerous criticisms regarding the pastor. It was more imaginary than real, and while it was caustic it was dyspeptic. We pity the pastor who has many dyspeptic members who never take a view of the "inward life," or note their own shortcomings, but who are ever ready to parade the idiosyncrasies of others, without regard to time, place or hearers. If the fault-finder, the grumbler, the chronic critic would institute self-examination of tenor; and measure his own weaknesses and define his own errors and correct the same, a better state of things would exist in many churches, the pastor would be encouraged and the cause of Christ strengthened and pushed on to greater triumphs.

THE Christian Observer, Presbyterian, of Louisville, is still worried about that sermon by Rev. John Robertson on baptism. It has been investigating Mr. Robertson's religious history with the hope of weakening the effect of the sermon. There is special anxiety to show that he is not a Presbyterian. But the Observer's wit-nesses fail to prove that he is not what he claims to be, excepting his position on baptism. They also fail even to allege anything against him that is worth mentioning as a serious complaint. His moral character and Christian integrity are not impeached, and it is admitted that great crowds attend his preaching services.

We need not defend him. His sermon on baptism testifies to his candor and to his mental vigor and keenness. No doubt the Observer and its friends think that was just on a recent Sunday. About seventy-five members were present, and a collection of four dollars was taken for the Orphanage. There is no occasion for surprise at the prosperity of the Sunbeams when it is known that Misses Van Trammel and Pearl Haynie are two of the leaders. We know them. Bro. Anderson was on his return from Hayneville, where he preached on Sunday. He will labor there this year, and will continue at Loachapoka.

Brothers sometimes send us a postal card which contains as much as ought to be written on a page of note paper. When words and lines are so closely crowded together the Revising Pencil "can't get in a word edgewise," and besides, we have some type-setters who are not yet firmly rooted and grounded in the grace of patience—in fact they are a little shaky right there—and closely written postal cards or other manuscripts give them no joy. Please, brethren, give yourselves plenty of room when you write.

Rev. C. Johnson has been at work about one month as pastor of South Montgomery church. He is greatly encouraged thus far by the success that has attended his labors, and the members are in good spirit. They feel that they have been fortunate in securing the services of a discreet and prudent pastor and one whose sermons are equal to those of any other preacher. The church is looking for a lot on which to build a house of worship, and is evidently in earnest. We may remark that here is an inviting opportunity for some one to invest a little money in the service of the Lord.

Rev. J. L. Thompson expects to take charge of the pulpit of West Montgomery church on Sunday next. This will be a gratifying event in Baptist circles more especially, but also to the Christians of the city generally. Bro. Thompson's former pastorate here at Adams Street church secured him many friends, so that he will not have to work his way into the confidence and good will of the people. We learn that West Montgomery church is united and cheerful, and the members are hopeful of a year of prosperity. Congratulations to pastor and people.

A few days since four little girls, viz. Sallie and Mattie, daughters of deacon J. B. Collier, and Rebecca

On Monday last Dr. J. C. Hiden, of Richmond, once of Alabama, went to the University of Virginia to preach ten or twelve days in a protracted meeting with Dr. J. Wm. Jones, the chaplain. They were room-mates at that great school in 1859-60. We imagine Dr. Hiden's preaching to be just the kind to impress the teachers and students at the University.

C. J. Bently: Please change my paper from Buick to Equality, as I will be here for a few weeks. A good day at Bethany on the 2d Sunday, although the weather was cold. The Sabbath-school is evergreen. Good lessons, consecrated superintendents and teachers. Great help to pastor. Contributed about \$25 for all purposes since last association. Isn't that good for only 50 members? More yet to come. The deacons are good shearers.

A. J. Preston, Abbeville, Ala.: Mr. J. R. Ward, of Abbeville, and Miss Ella Camp, of Clifton, were joined in marriage Feb. 19. Mr. Ward is one of the most successful young farmers of Henry county. The bride was a daughter of Mr. Thos. Camp, a worthy and highly respected citizen of Dale county, and is in every way worthy of the most excellent young man who has won her heart and hand. They are both members of the Baptist church.

Mrs. S. L. Connell, Pine Mills, Texas: You will please accept my renewal to the paper. I thank the Lord that I can pay for it, and as the cause in dear old Alabama is so precious, I cannot do without it.

When I read the letters from foreign fields my anxious desire runs out for the success of the missionaries and for the salvation of the heathen. I can only cast in my little mite and ask God to bless it. May the rich blessings of heaven be on you and your work.

We have frequently reminded our friends that communications which reach us later than Tuesday morning will be too late for that week; but they do not take notice. Almost every Wednesday morning we receive something which we are requested to print "this week, sure," but the paper is already going through the press. Please remember that Tuesday morning is the last opportunity, and then only short articles can hope to get in, unless we have been notified to expect a long one that is urgent.

Rev. G. S. Anderson tells us of a most enthusiastic meeting of the

FIELD NOTES.

Rev. J. M. Loflin asks that his paper be sent to Curry, Pike county, instead of Post Oak, Bullock county.

Rev. J. J. Cloud, of Shorters, has been unanimously called by the church at Auburn. We have not learned Bro. C's decision in the case.

E. B. T.: A sagacious Methodist brother the other day commented unctuously on the great work our Howard Theologues are doing in weak churches and destitute places around Birmingham. Shall we let any of them be compelled to leave college?

Bro. McCollum will deliver a lecture for the Junior B. Y. P. U. of the First Baptist church on tomorrow (Friday) night. He will talk of his work in Japan, and of the manners and customs of the people. Of course it will be a good lecture.

See the advertisement on the fourth page telling of the beautiful pictures which are so easily within reach of our subscribers. Without hesitation we recommend them as not only ornamental but instructive also, and very cheap at the small sum asked for them.

Rev. W. Y. Browning, of Howard College, preaches at Irondale. He sends the name and money of a new subscriber from that church, and says he is determined that the paper shall go into each home represented in the membership. He tells us how it is to be done, and we are sure he will succeed. And he will succeed as pastor.

Rev. P. T. Hale, of the Southside church, Birmingham, passed through the city on Monday on the way to Evergreen to deliver a lecture for the Orphanage. He reports the Birmingham district as looking up a little, especially in the large territory that is opening up to its coal product. As business increases the churches will prosper.

J. O. A. Pace: Please change my paper from Russellville to Threet, Lauderdale county. I have been called by three churches in Florence association. I have moved near one of my churches in a splendid community. It was hard to leave my old home where I have spent so many happy hours. I leave a great many dear friends in Franklin county.

Rutledge and Jannette Robinson, conceived the idea of having a "fish pond" with the purpose of raising money for church use. Secretly as little mice, so far as the old folks were concerned, excepting Grandma Collier, they perfected their plans and had their "fishing," the patrons being their little companions. The sum of two dollars and ten cents was the result. As the little workers attended different churches, the money was equally divided, Sallie and Mattie turning one dollar and ten cents over to South Montgomery church.

"The Authority of the Sunday Sabbath," a neat little tract of 16 pages, by Rev. Wm. P. Swartz, has been sent us by the publisher. The subject discussed is now attracting attention, and while we have not found time to read closely the tract before us, we judged by a glance through its pages that the author made a sound and safe argument. It has the endorsement of ministers of high standing. It might be read with profit by our readers. Sample copies, fifty cents; 100 copies, \$3.50. Address Homer Barry, Publisher, Wilmington, Del.

M. Ivey, Perote: Please find two dollars enclosed for renewal to our most valuable paper, the ALABAMA BAPTIST. * * * You may count on me as a regular subscriber. I have been taking the paper for many years, in fact ever since the Southwestern Baptist was first published at Tuskegee. Now I do not feel that I could do without it. I pray God's richest blessings on the dear paper. [This note from our brother, written at his dictation by an accomplished Christian daughter, brings vividly to mind one of the most delightful seasons of spiritual and social intercourse with refined Christian families that linger in our memory.]

G. W. Webb, Catherine: Find enclosed money order for three dollars to pay past dues and place me one year ahead so that I can read my own paper for one year. Then, if times do not get better, or if I am not made better by reading the paper, I will have to stop it. [Now, brother, you ought not to try to frighten us about a matter that is twelve months off. "Sufficient unto the day is the evil thereof." In one year the country may be flooded with money; and by reading the ALABAMA BAPTIST, if you read it right, you would renew your subscription at twice the present cost. We count on you, brother.]

Rev. Catt. Smith has given up his engagement in Tennessee and will return to Alabama. He needs no introduction to the Baptists of East and North Alabama, and is also pretty well known to brethren in other parts of the state. He is a good preacher, and delights in evangelistic work. The following note dated at Winchester, Tenn., Feb. 22, explains itself: "When I strike Alabama I will send you all the subscribers I can. Yes, I love Alabama and all her interests and people. I should be glad to return, but for the present will engage in holding meetings. Would you do me the kindness to announce that I am now ready to engage in evangelistic work, and shall be glad to hear from pastors and churches. I hope to join hands with you in every good work."

J. H. Riffe, Monroeville: I accepted a call in December to serve the church at Buena Vista one-fourth of my time during 1895; but being absent from the state during January, my work there as pastor began with the 4th Saturday and Sunday in February. I verily believe that this is a good church and composed of some very excellent people; but they seem to have been somewhat indifferent and inactive for quite a while, having been without a pastor for about a year. We had very inspiring meetings Saturday and Sunday. The attendance was fairly good, and we succeeded in getting the church thoroughly organized for systematic church work along the line of missions, Orphan's Home, and ministerial education. Both pastor and people feel very hopeful of the future, and may the Lord enable us to do our duty in his service, is our prayer.

Interesting Announcement.

We have closed out the retail department of the Baptist Book Concern, in order to meet the demands of our growing publishing and order departments.

Our arrangements with publishers and jobbers will enable us to supply books to our patrons even cheaper than heretofore. We can afford to sell at less profit, because our expenses will be so much less. BAPTIST BOOK CONCERN, Louisville, Ky. W. P. HARVEY, President.

To brood over the past is to mispend the present, and to jeopardize the future.

Some Notes.

It was not my intention that publication should be made of my trip to the hospital, but brethren will now be inquiring, so I write on this, the seventh day, that I hope by the time these lines are read by the most of the readers to be in Marion at home. Only a few days later I will take up the work of answering correspondents and arranging for the proposed missionary rallies, and in a few weeks I will be in the field with the brethren.

The anxiety of mind and the bodily suffering I have had to pass through have been very trying; coupled with this has been my distress over all our denominational work, the suffering caused by the cold weather and a feeling that "I must be about my Father's business." For months I have suffered because I could not spare the time, I thought, to come here. But the Lord has been good. I am rapidly improving, though I am still in bed. The good Doctors kindly assure me that I will be as strong and well as ever after this. The kindness of friends I can never forget. I am just overwhelmed. Brethren Hale, Gray, Savelle, Lloyd and others have been to see me frequently; others came at times when I could not see them, and many others have written, telephoned and sent messages.

The Doctors Davis, to whose nice, new, private infirmary I was directed to go by a kind Providence, with their good mother and kind nurses, have been attentive and faithful. The old saying, "There's no place like home," needs to be amended with this, "Except a good infirmary, when one needs to go there."

However good a home one may have, the home folks are utterly helpless in a case like this. Trained nurses with everything at hand is essential to the best results.

How have I spent my time? Well, it has been weary enough at times, but besides the visits of other brethren, Bro. Hale came in twice each day, read and prayed with me, read the news and told me about his contemplated trip to Europe and the Holy Land. What a feast it has been to me to even hear of it. Seeing how I took it in, he even suggested that I think of making the trip with the party, and I actually, for the first time in my life, began to fancy myself starting on trip abroad. In another column I give some account of the route contemplated. Feeling sure that many readers of the ALABAMA BAPTIST would be interested, I asked him to furnish this for publication. He and Bro. Whittle will give us some letters of travel, which will be read with great interest.

I can not fail to mention the very thoughtful kindness of the B. Y. P. U. of the First church, in sending me a number of rare, fragrant white roses, and Mrs. Hamilton, who sent "In Christ," for me to read. Now that its gifted author, A. L. Gordon, has lately gone to his reward, it is almost like reading the words of one from the glory world.

Paul "thanked God and took courage" when he met the brethren on his journey toward Rome. I can enter into his feeling. Surely the good Master will say to each one of these good people, "Inasmuch as ye did it unto the least of these my disciples, ye did it unto me." A note so personal as this may not appear in good taste, but I have written as my heart felt, and I know some of my friends will be glad to read it and excuse it.

Now that the bad weather is over, and the congregations can meet together again, let the Lord's people bring in their offerings to him who loved them and gave himself for them. Let every one bring something. If all will do this, the treasury will be soon replenished, and we will not know about the hard times. W. B. CRUMPTON.

For the Alabama Baptist.

Pinckard's Paragraphs.

Dear Baptist: In December at Ramer church, a committee of young ladies was appointed to solicit contributions for the Baptist Orphan's Home. Besides a few dollars in money, a box valued at \$17.35 was sent. Thus by the efforts of a few Christian young ladies and a public collection, Ramer sent more than \$20. What would become of the benevolent institutions were it not for noble Christian women?

I preached at Friendship church, of which I am now pastor, in the afternoon, of the 2d Sunday. A month ago a young lady member of that church handed me nearly \$2 for the Orphan's Home. Before Christmas I asked her to solicit contributions, and she went to work. Many of our young people would work if they only knew what to do. Both of these churches sent up temperance petitions of about 50 names each. I had a large congregation at Friendship, though the weather was disagreeable.

Dr. Teague's article on Gal. 4:16 was timely and to the point. The cry of "hard times" and debts is so often heard that I frequently ask myself the question, "Will a man rob God?" (Malachi 3:8-9.) They robbed God in tithes and offerings, and the curse was inevitable. Has not God been robbed in Alabama? If so, Malachi 3:10 is the remedy, the only remedy, and verse eleven will follow. Who is the deceiver, and shall he not be rebuked? One tenth is little enough for a Christian, yet Paul says, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come." (1 Cor. 16:2.) Has this been done? I know a church, the members of which are said to be worth \$75,000. In 1892 that church paid her pastor the pitiful sum of \$65. The pastor him-

self told me this. Will a man, will a church rob God? One tenth of \$75,000 is \$7,500. Now, suppose that yields an increase of ten per cent, which is \$750. What a difference between that and \$65! Proving the Lord is what must be done, it seems, for Howard, Judson, and missions. Bringing tithes is not sufficient; but "bring all the tithes into the storehouse," and this is the way to prove the Lord. Who knows but that the trials of afflictions are now upon us? I trust that the abundance of joy, though connected with deep poverty, may abound unto riches of liberality, and that Alabama will be willing beyond her power. (1 Cor. 8:1-5.)

A few words on communion. Com is euphonious variation for "con," which means with, or together; Un is derived from unus (Latin), which means one; ion means the act or condition of. Put them together, beginning at the last, and we have the act of being one together, as a literal meaning of communion. This is what communion, one of the (2) ordinances of a Baptist church, means. One in sentiment, one in doctrine, one in fellowship, one in feeling, one by the purpose and grace of God, working in us both to will and to do of his good pleasure, one in aim, one in hope of the glory of God. Baptists, viewed in this sense, are close communists; otherwise viewed, they are not. All denominations (but Quakers) say baptism precedes communion. Valid baptism must consist of the proper authority (the church); the proper administrator, a regularly ordained Baptist minister; a proper subject, a believer in the Lord Jesus Christ, and a sufficient amount of water to immerse (bury.) Those who accept sprinkling, pouring, etc., and believe in falling from grace, that baptism is essential to salvation, etc., etc., cannot be one together with me in doctrine, sentiment, fellowship. Hence, I cannot invite them to the Lord's table, and will not accept when they invite me. Any one I cannot have, Christian fellowship for, though I have Christian fellowship, I cannot invite to partake of the Lord's Supper. The closeness is really in baptism and church fellowship, and not in communion. Please remember that communion means the act of being one together, or with, in sentiment, doctrine, feeling, purpose, fellowship, and then you can understand the Baptist position on communion.

Orion. A. E. PINKARD.

For the Alabama Baptist.

Campos Mission (Brazil) Annual Report.

Members in Jan., 1894..... 92
Members baptized..... 55
Members received by letter..... 9
156

Members died..... 126
Members left by letter..... 8
Members excluded..... 12
23

Total members Dec., 1894..... 133

FINANCIAL.

Money in hand Dec., 1894..... 1,000.00
4,000.00

LITERATURE.

Bibles sold..... 84
Testaments sold..... 560
Gospels sold..... 2,300
Houses visited..... 816
Persons spoken to for religion..... 7,248

Our greatest need is a proper place to worship. We ask all lovers of the Lord to help us.

Your missionary,

SOLOMON L. GINSBURG.

Campos, Brazil, Jan. 12, 1895.

Going to Europe and the Holy Land—A Delightful Tour.

In a conversation with Bro. P. T. Hale, pastor of the Southside church, Birmingham, he tells me that he and Bro. Whittle, vice-president of Howard College, will sail the 24th of next August, with a select party, for Europe and Palestine, and other parts of the Orient. It makes me wild to go when I hear them talk of it! An ocean voyage in one of the great modern steamers—a floating palace—visiting London, Paris, the Alps, and the sweet, cool lakes of Switzerland; to visit the great art galleries and renowned works of architecture of Milan, Florence, Venice, Rome, Pompeii, and other cities of Italy; to linger a week in Athens and about the bays and historic sites of sunny Greece; to see Ephesus and other places of Biblical interest in Asia Minor; to dwell for weeks in Palestine, and among the scenes of Egypt captivates the imagination. But what especially fired my heart, was that they will visit the places of interest throughout the Holy Land, from the snows of Hermon to the plains of Hebron. How I should love to press the soil where the "blessed feet have trod"; to walk the streets of Jerusalem; to visit, under the stars, the olives in dark Gethsemane!

"How much will all this cost?" I asked Bro. Hale. "It is a trip that usually costs over \$1,000, but we have arranged so that it will cost those who are of our party only \$600—every thing. This includes even the 'backsheesh' to the servants in Palestine. Bro. Whittle's experience in spending months in the Orient will be of great help to us, and has enabled us to go so cheaply. Everything has been carefully arranged, even the hotels we stop at, &c. We go on the fleetest steamers and stop only at the best hotels. We have also an experienced guide who meets us in London, and remains with us until we sail for home."

"The tour will take about a select one, no one being accepted for membership except known to us, or bringing the highest references. By having our own guide and everything arranged, all worry will be obviated, and the party will enjoy themselves so much the more. While the trip will be one of pleasure and health, it is especially a

ranged for improvement and for studying the Bible in the Holy Land. I am now going through the Bible with reference to its topography, to be of greater help to the party."

There are some of the brethren who ought to take this tour, and some parents who ought to send their sons and daughters on it. It will be an education in itself. What can be more refreshing and broadening than travel, and especially travel amid these places so thronged with historic associations? As the party will be limited, and those first getting membership getting the choice steerage, it would be well for those wishing to go, to write Bro. Hale about it at once.

W. B. C.

THE OPPORTUNITY!

Here is the opportunity for churches, mission societies, B. Y. P. U. and individuals to get the literature they need at small cost.

The ALABAMA BAPTIST and Foreign Mission Journal one year for \$1.65. Clubs of five or more can get the two for \$1.60.

The ALABAMA BAPTIST and the Young People's Leader at the same price as above, at present. The Leader contemplates some improvements, which may increase the price. Better send now. The Leader is published by our Sunday-school Board at Nashville for our young people. It is not a mere child's paper, but has attractive, stimulating and instructive reading for youths and young men and women. Every member of B. Y. P. U. and other young people's societies should read it.

For the Alabama Baptist.

A Rejoinder.

Ala. Baptist: In your issue of February 7th, Bro. B. Davie, of Clayton, in his article "Here are the Figures," makes some grave errors, and placed me in an awkward position before the public, by his unjust criticism. His mistakes amounted to something over \$215. He intimates that I had misstated facts and figures. I maintain that my statement was strictly correct.

Now, in justice to me, as well as to himself, I ask him to please examine carefully the financial exhibit and make the corrections accordingly. "One more word and I am done." I would advise the good brother to send his "boys" to Howard College and let Prof. A. D. Smith put them through mathematics. M. P. REYNOLDS.

Midway.

[It is evident that the brethren do not understand each other. Two good men, with figures before them, could not differ so widely if they were looking at the same point. We guess that the presence of that word "plus" causes the difference. Ed.]

For the Alabama Baptist.

Bro. Hutto Reports.

Our work at Easta Bogra is moving along fairly well considering everything. They have kept up their Sunday-school so far through the winter, but many times the attendance was small. Our Young People's Mission Society is still at work, but as we organized just as the bad weather begun our number has increased but little. At our January meeting they handed in a small Christmas offering. We did not hold a meeting in February, the weather being so very bad. I have been asked if I had met with opposition in this work. I have had no open opposition, but there is some secret opposition, and a very marked indifference. The greatest hindrance in any such enterprise in our country churches is the want of suitable leaders. But as the people become better acquainted with the work, this obstacle will be removed.

In December last I was called to the pastorate of Bellview church, in the lower part of Jefferson county. The church belongs to the Tuscaloosa association. I have accepted the call. This church has a flourishing Sabbath-school. They have some fine workers of both sexes. They organized a Ladies Aid Society recently, with thirteen members, and expect to soon have twenty members or more. This organization is due largely to Mrs. M. A. Pemberton, who was made president. This church was organized in a school house several years ago, and they have never built for themselves, but now they think it time to build a house for the Lord, and, though the "hard times" are upon them, they expect a good house of worship before the close of the year. Doubtless some one who reads these lines will be asked to aid in this work. If so, I trust that you will respond as liberally as you can, for I assure you this is a worthy effort and a large undertaking for this church. They expect to do what they can themselves, and get help from others.

Alabama Baptist.

MONTGOMERY, FEBRUARY 28, '95.

A Faithful Sunday School.

This was our day for service at Coldwater, Calhoun county, but we had no preaching as the ground was covered with five inches of snow. In fact everything has been frozen up here for about 12 days. All the schools suspended last week on account of extreme cold weather. To-day has been a beautiful, bright day, the first we have had for some time. Some of the young people have had a fine time sleighing. This is the first time our Sunday-school has failed to meet this year. The weather has been very unfavorable, especially for a country school to keep up. We have on the roll 54. The average attendance for January was 25 pupils; average attendance for officers and teachers, 5; average number of verses repeated, 17 for each pupil. Our officers and teachers are young people. We use the Southern Baptist Convention series. Have had a Bible class of old men, but they are seldom there.

C. H. LESLEY.

Jenifer, Feb. 17.

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SCHOOL FURNITURE

AND ALL KINDS OF

BRASS AND IRON

WORK

Some people are more worried about a mole on the countenance than a mill-stone on the conscience.

Montgomery Churches.

West Montgomery.—At 11 a. m. a gospel service was conducted by Bro. W. B. Davidson, of the First church, who, after reading a portion of God's word as found in John 9: 28-36, spoke beautifully and appropriately upon Christian work; giving many bright illustrations, showing more vividly the importance of unity among Christians for furthering the cause of Christ. The exercises were participated in by many of the brethren, who could say as Peter, when upon the Mount of Transfiguration, "Master, it is good for us to be here." No service at night. Bro. Thompson will preach for the first time as pastor next Sunday, March 3d.

South Montgomery.—A bright and beautiful Sabbath day brought quite a number, and the congregations were much larger than usual. At the morning service the pastor preached from Gal. 16: 9, "And let us not be weary in well doing; for in due season we shall reap if we faint not." Evening service, text 1 John 5: 7, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." The services were well received and the congregation edified. At the close of the evening service 4 were received by letter. The Sunday-school was well attended and the children seemed bright and happy in the study of God's word.

First Church—Good attendance

at Sunday-school. Preaching 11 a. m. and 7:30 p. m. by Rev. J. W. McCollum, missionary to Japan. Morning text, Romans 10: 14, 15. Evening text, Heb. 2: 3. Collection taken, for foreign missions amounting to over \$200. At conclusion of the morning service church went into conference and elected by ballot Bro. W. E. Pierce deacon, and brethren Berry Tatum, J. D. Roquemore, Joseph Norwood, J. M. Falkner, H. W. Parrish, J. G. Harris, J. F. Dennis, A. G. Tuttle and C. S. Anderson, unofficial members of the Advisory or Business Committee. At night one was received by letter. Bro. McCollum will lecture for the B. Y. P. U., Jr., Friday night.

Adams Street—Attendance at

Sunday-school increased. Prizes will be awarded to pupils who bring in the largest number of new scholars. Pastor Gay is indoctrinating his members at present, his morning subject being "Immersion essential to baptism." Large congregation. Five received by letter. Treasurer Ellis made report for church for past ten months, showing that \$3,000 had been raised for various purposes. "Excellent report," said the preacher, "but the next year's must be better." Pastor is delivering a series of lectures to young men on "Young men of the Bible," his subject Sunday night being "Lot's Choice." Several hundred cards of invitation have been given out, and a large number of young men attend. Pastor preaches his first anniversary sermon next Sunday.

Birmingham Conference.

Dolomite-Pastor preached morning and night. Good services; one addition by letter.

South Side—Pastor Hale preached

at both services. Two received, one under watchcare and one for baptism. Two splendid young men baptized at night, one of whom, it is thought, will be a missionary. 246 in Sunday-school. Large audiences; some standing at night.

Avondale—Pastor Lee preached

morning and night; good congregations; very precious services. Young peoples' society enjoyed a social last Friday night; they held a fine meeting yesterday evening. Sunday-school doing well.

Pratt City—Ninety-two in

Sunday-school. Good congregations at both services, and pastor preached. A good meeting of the Young People at 3 p. m.

Woodlawn—Pastor Hobson

preached at 11 o'clock, on the "Legacy of Peace," John 14: "My peace give I unto you." At night the subject was "Enoch." 1. He walked with God. Gen. 5: 24. 2. He worked for God. Jude 14. 3. He went to God. Gen. 5: 24.

East Lake—Pastor Foster preached

at both hours to unusually large congregations. Sermon in the morning, "Rest awhile;" at the evening service, "I will put books in thy jaws." Subject at the Young People's Union, "Grace." One addition at morning service.

Second Church—Average attendance

at Sunday-school and congregations during the day about as usual; attention unusually good. Mrs. Akin in charge of the Helping Hand band gave an entertainment Friday night at her home. It was a real success. Collected for missions from Ladies Aid society, \$4; church, \$1.25. Dr. Hale will lecture for us Friday night.

First Church—Largest congregations

we have had during the year. Fine interest; one addition to the church. The Ladies Union will join the various unions of the Birmingham association next Thursday at 3 p. m., in the First church, in a special missionary service. It is hoped that a great meeting may be had.

Investigations into the whisky

trust last week show that its president has been making fifty thousand dollars a year from one contract alone. The receivers are "astonished" at the daily revelations of fraud. Why should they be? A "whisky trust" is well-nigh the essence of badness.—Union Signal.

Minutes of a Good Sunday School.

Ed. Ala. Baptist: I send you a minute of our Sunday-school on Sunday, Feb. 10th.

After music by the school and prayer by Bro. Hill, the lesson of the day was read and the classes took their places for recitation. Good lessons, as usual. After recitations, Bro. Pennington, superintendent, announced that we would take a collection for the benefit of the Baptist Orphan's Home at Evergreen. Then little Mary Lisle Lawson, youngest child of Bro. M. L. Lawson, spoke as follows:

"On behalf of the primary class of this Sunday-school, we propose to make a collection for the benefit of the Orphan's Home at Evergreen, for the education and support of the dear little orphans for whom God has prepared a home and God loving and God serving people to superintend it. Our little hearts are made to swell with emotions of joy whenever an opportunity to do good presents itself. But we love the Lord and his work, although we are old enough to realize that a small portion of it that is suited to our young minds and hearts. But the Lord willing, our army of little workers in a few years will be organized into an army of great workers, and all the institutions of the church will be carefully looked after."

Little Misses Viola Batson and Beatrice Smith made the collection, while the Sabbath-school choir sang one or two pieces of music. After the collection was turned over to little Pearl Pond, daughter of Bro. H. W. Pond, who delivered the closing address on the subject of missions, as follows:

"The subject of missions has impressed our minds, and especially this primary class, so much that we feel that our duty is not performed unless we give our little mites for the advancement of the Savior's cause. Although we are at the beginning of life's career, and hope to make ourselves useful in God's moral vineyard, we, on this occasion, offer as the widow did, 'two mites,' all we can raise for the dear little children who are bereft of father and mother, and are dependent for food, clothing and instruction upon the contributions of Christian people and the Sunday school children who are considering their condition so prayerfully and desiring them to be raised in the nurture and admonition of the Lord.

"We are taught by our venerable teacher that it is more blessed to give than to receive, and we have the Word of God for it, and selecting the place where we think it most needed, and perhaps save some souls for heaven, we direct this to the Orphan's Home at Evergreen, to be placed to the credit of the Primary class of the Rockford Sunday-school."

After which we organized a general

collection for the same purpose.

W. T. JOHNSON.

Riley's History of Alabama Baptists

Will be ready for delivery on Monday, March 4th. Subscribers will be furnished promptly. Agents will please send in their orders. Price \$2.25 by mail.

ROBERTS & SON,

Birmingham, Ala.

Hon. John F. Brown, Governor

of the Seminole Nation, has been ordained a Baptist minister. He is a well educated and able man and can do great good among both the Seminoles and Muskogees (or Creeks.) The old chief, Rev. John Jumper, is still alive and actively engaged in Christian work.—Rev. J. S. Morrow, in Baptist and Recorder.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by J. H. Stephens and L. T. Stephens, his wife, National Building and Loan Association of Montgomery, Alabama, on the 7th day of March, 1894, which mortgage is recorded in Book No. 18 of Mortgages, page 136 of the records in the Probate Office of Barbour County, State of Alabama, and under the powers of an agreement for foreclosure by sale executed on the 4th day of February, 1895, the said National Building and Loan Association will proceed to sell at public auction, at the Artisan Building, Court Square, in the City of Montgomery, Alabama, to the highest bidder, for cash, on the 18th day of March, 1895, the following property situated in the City of Barbour County, State of Alabama, and described as follows to-wit:

The South half (S. 1/2) of Lot or Block No. 41, containing the lands of George W. Dent on the North and West, the lands of Mrs. J. H. G. Martin on the East, and the lands of R. F. Kolb on the South, containing Two (2) acres.

This the 4th day of February, 1895.

NATIONAL BUILDING AND LOAN ASSOCIATION, Mortgagee.

WM. E. HOLLOWAY, Attorney.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by J. B. and J. N. May to the National Building and Loan Association of Montgomery, Alabama, on the 6th day of January, 1894, which mortgage is recorded in Book No. 58 of Mortgages, page 632 of the records in the Probate Office of Perry County, State of Alabama, and under the powers of an agreement for foreclosure by sale executed on the 8th day of January, 1895, the said National Building and Loan Association will proceed to sell at public auction, at the Artisan Building, Court Square, in the City of Montgomery, Alabama, to the highest bidder, for cash, on the 12th day of March, 1895, the following property situated in the town of Marion, County of Perry, and State of Alabama, described as follows to-wit:

A body of land bounded on the North by Green Street, on the East by the Robert Jones lot (now owned by Mrs. A. V. Hanna), on the South by the land of Stephen Childs and lot of Martha and Josephine Anderson, and on the West by the lands of Mrs. M. M. McKeel. Said lot or body of land contains twenty (20) acres, and is situated in section 12, Township 10 N., Range 7, and front 550 feet on Green Street. Said lot was occupied January 6, 1895, as a homestead by the said J. B. and J. N. May, and the same land conveyed to them by Lida W. Bell and J. R. K. Bell, on February 20th, 1890, by Deed of Record in the Probate Office of Perry County, State of Alabama, in Book 47, pages 31 and 32.

This the 4th day of February, 1895.

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SECOND QUARTER, 1895.

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All the flags for our navy are made in the equipment building at the Brooklyn Navy Yard. The floor of the flag room is covered with lines representing the exact measurements of the various ensigns, and it is no easy matter to turn out a flag which will be exactly according to pattern, both as to design and measurement. There are eight hundred and thirty-two different designs in flags and ensigns, and the work is done in white, blue, orange, yellow, green, brown, black and canary yellow. The canary yellow is used for signaling. This is because it is found that, when signaling at a distance, a white flag or a device on a white ground blends with the horizon and becomes almost invisible. The largest American flag made is called No. 1. It measures 34.86 feet in length and 18.12 feet in breadth, and is very rarely used. The size called No. 2, which is considerably smaller, is the one generally used by war ships. Cruisers carry the Stars and Stripes in seven different sizes, but only the Minneapolis and the Detroit fly the gigantic No. 1 size.

The most difficult flag to make is that of San Salvador. This flag requires all the colors, and Costa Rica runs it close, requiring all but brown. Our own flag is by no means an easy one to make. The 44 stars in their blue field have to be accurately arranged, and the stripes mathematically exact according to the official pattern. The stars are made of muslin, folded 25 times and punched out by a steel punch, which cuts a dozen or more stars at each operation. There are used in the Navy Yard 50,000 yards of bunting annually, which is all made in the United States.

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 me, asking me to give my experience with the Electropoise."

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 'Electropoise,' 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 'Electropoise' 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."

Rev. Geo. A. LOFTON, Nashville, Tenn., Oct. 24, '92.

Rev. Geo. A. LOFTON, Nashville, Tenn., March 22, 1894.

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

Ministers of the Gospel.

Rev. W. P. D. Clark, Nashville: "The Electropoise cured my son of acute mania, caused by nervous prostration, superinduced by overwork."

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Rev. T. J. Pentecost, Nashville: "The longer I use the Electropoise, the more I value it."

Rev. F. W. Webb, Columbia: "I used the Electropoise 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 you know from every section of this and other states—testifying to the curative power of the Electropoise.

Four months' rent, \$10. DuBois & Webb, 227 1/2 street, Birmingham. Valuable book free.

ROSE'S CREAM BAKING POWDER

Most Perfect Made.

A pure Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

square inch, a person of medium size is subjected to a pressure of 40,000 pounds. Each square inch of skin contains 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain pipe one-fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a file ditch for draining the body almost forty miles long.

Man is marvelously made. Who is eager to investigate the curious and wonderful works of Omnipotent Wisdom, let him not wander the wide world around to seek them, but examine himself.

What We Know of the Moon.

The discovery of the mountains on the moon by Galileo were among the first results of the invention of telescopes. A very ordinary modern glass reveals them, and a telescope of four or five inches aperture shows them in much detail and endless delight for the observer. Over thirty thousand of them have been charted on maps of the moon! Nearly all of these mountains have a ring like form, with the central area depressed, often to a lower level than that of the surrounding country, as is known by the relative length of the internal and external shadows. The diameter of the rings varies greatly, some of the larger being fifty, one hundred, or even one hundred and fifty miles, while the smaller look like little dots in large telescopes. Their height above the surrounding plains may be as much as three or four miles; this being less than the highest of terrestrial mountains, but greater in proportion to the size of the moon than any of our mountains are to the earth. On account of the resemblance of these ring mountains to certain terrestrial volcanoes, it has long been concluded that they were produced by volcanic action, although no certain sign of volcanic activity has been detected by direct observation. This conclusion is very generally accepted; yet there are reasons for questioning it, or at least for holding an open mind with regard to the origin of the rings and craters of the moon.

In the first place, nearly all the volcanoes of the earth have a large cone and a relatively small crater, while the reverse is true of the moon. It is true that in certain terrestrial volcanic districts the upper portion of the cone has been in some way destroyed—blown off or fallen in—leaving a broad and deep depression called a caldera, enclosed by ringlike walls. For example, in Italy several such calderas contain lakes of roughly circular outline.

Similar basins occur on the Azores, in Sumatra, and elsewhere; but by far the greater number of terrestrial volcanoes are of the large cone and small crater variety. Hence if the ring mountains on the moon represent a phase of volcanic activity that is exceptional, and not prevalent on the earth.

There is one very curious thing about the movement of the moon. Although it goes around us once a month—or month, as I like to call it—we can only see one side of it. The other side is entirely unknown, as it is always turned away from the earth. Some persons argue from this that the moon does not rotate on its axis; but such an opinion implies a wrong understanding of rotation. Rotation consists in turning so as to face in every direction successively all around the compass. The moon certainly has this motion, for during the period of a month, while it is moving around the earth, it turns its visible side toward us from all directions.

The curious point here involved is not that the moon does not rotate, but that it rotates on its axes in the same period as it revolves around the earth.—*Harper's Young People.*

Drink at Meals.

Recent experiments and investigations by high medical authorities have been the means of exploding another popular fallacy. From time immemorial we have been told that we must not take fluids with solid food, but now the doctors come in several journals and decide that this rule of our mothers is "all bosh," and some of our medical men even go so far as to say that instead of hindering digestion, the fluids taken at meal time are a positive aid and are of as much importance as the thorough mastication of the food before swallowing it.

Of course, this decision, which seems to be founded on good sense, does not countenance the taking of enormous quantities of water or beverages into the stomach at meals, but the best authorities agree that moderate quantities of water will do no harm.

The only danger, especially with children, is that the drink will be used to wash down food that has not been properly masticated. Mothers should carefully guard against this, but they need not longer refuse to allow the little ones their glass of milk or water with their meals.—*Grace Greening.*

SALVATION A PRESENT BLESSING.—Salvation is not a thing of the future, but of the present. Eternal life does not begin after death, but it is here and now. Jesus says to his disciples: "Verily, verily, I say unto you, he that heareth my word, hath eternal life, and shall have, both bath, eternal life, and cometh, not into judgment, but hath passed (not shall pass, but hath passed) out of death into life." The believer in Jesus is not to pray for salvation, but to give thanks for it.—S.S. Times.

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TO MAKE A CHAIR CUSHION.

Not a new way, but a very good and simple way to make a chair cushion, is as follows: When it is desired to give the cushion height, square corners may be secured by turning in the corners, after the cushion is filled, and sewing together the two vertical edges thus formed; the amount turned in decides the height or thickness of the cushion. This is much simpler than the sewing of a strip between the top and bottom.

same plan may be pursued, except that the material for the top should be cut large enough to cover the sides and front, turning over the lower edge where it may be faced with anything convenient. If preferred, the cushion proper may be made in the way described, and the cover made with a strip of the same or a contrasting material sewed between top and bottom to form the sides.

Burma has been added to the list of countries having a national Woman's Christian Temperance Union.

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"Earthly Footsteps of The Man of Galilee,"

Truthfully Reflect in Narrative and Picture the Scenes of the Toils, Temptations and Triumphs of Our Savior and his Apostles.

(FROM BETHLEHEM TO DAMASCUS, 1894.)

Descriptive Text By BISHOP JOHN H. VINCENT, D. D., LL. D., and REV. JAMES W. LEE, D. D.

Photographs (secured last year) by ROBERT E. M. BAIN.

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The Japanese Dentist.

Japanese dentistry is a thing to marvel at. A gentleman who was on a visit to Mr. Hubbard, the American Minister to Japan, sends the following interesting narrative: "One day I was troubled with the toothache, and Mr. Hubbard took me to a dentist and explained to the saddle-colored operator that I wanted the grinder extracted. I was placed in a bamboo chair and tilted slightly back. The dentist examined my teeth, talking volubly meanwhile to Uncle Sam's representative. Suddenly his thumb and forefinger closed on the troublesome tooth, and before I had the faintest idea of what was going to happen he lifted it out and held it up before me, smiling at the same time that vacant smile peculiar to the children of the Orient. 'You were waiting for the forceps, were you?' said Minister Hubbard, with a laugh. 'They don't use 'em here. Look at this. Here is a young Jap taking his first lesson in dentistry.' A 12-year-old Japanese boy sat on the floor, having before him a board in which were a number of holes, into which pegs were driven. He was attempting to extract the pegs with his thumb and forefinger. Mr. Hubbard explained that as the strength of this natural pair of forceps developed by practice the pegs would be driven in tighter. After a couple of years at peg-pulling, the young dentist would graduate and be able to lift the most refractory molar in the same manner that he now lifted wooden pegs."

Helping.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you are as big as I am, 'cause we are twins," said Nellie.

"I won't carry it," said the little cousin with a pout.

Mamma looked from her open window and saw the trouble.

"One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry." "What do you think they did?"

"We don't know," said the twins.

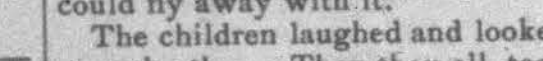
"They all took hold of it together," said mamma, "and then they could fly away with it."

The children laughed and looked at each other. Then they all took hold together of the basket and found it very easy to carry.

"The way to do all the hard things in this world," said mamma, "is for every one to help a little. No one can do them all; but every one can help."—*Sunbeam.*

FOR BABY'S SKIN

Scalp and Hair



The most effective skin purifying and beautifying soap in the world, so pure and sweet for toilet, bath, and nursery. For distressing facial eruptions, pimples, blackheads, irritations of the scalp, dry, thin, and falling hair, red, rough hands, chafings, and simple rashes and blemishes of childhood, it is absolutely incomparable. Sold throughout the world. British agent: Newbery & Co., Ltd., London. Porter, Duggan & Co., Sole Props., Boston, U.S.A.

Southern Railway Company.

Time Table—In effect May 30, 1894.

Read down Stations Read up

4:00 p.m. Mobile Ar 12:30 p.m.

4:30 p.m. Jacksonville Ar 1:00 p.m.

5:00 p.m. Jacksonville Ar 1:30 p.m.

5:30 p.m. Jacksonville Ar 2:00 p.m.

6:00 p.m. Jacksonville Ar 2:30 p.m.

6:30 p.m. Jacksonville Ar 3:00 p.m.

7:00 p.m. Jacksonville Ar 3:30 p.m.

7:30 p.m. Jacksonville Ar 4:00 p.m.

8:00 p.m. Jacksonville Ar 4:30 p.m.

8:30 p.m. Jacksonville Ar 5:00 p.m.

9:00 p.m. Jacksonville Ar 5:30 p.m.

9:30 p.m. Jacksonville Ar 6:00 p.m.

10:00 p.m. Jacksonville Ar 6:30 p.m.

10:30 p.m. Jacksonville Ar 7:00 p.m.

11:00 p.m. Jacksonville Ar 7:30 p.m.

11:30 p.m. Jacksonville Ar 8:00 p.m.

12:00 a.m. Jacksonville Ar 8:30 p.m.

12:30 a.m. Jacksonville Ar 9:00 p.m.

1:00 a.m. Jacksonville Ar 9:30 p.m.

1:30 a.m. Jacksonville Ar 10:00 p.m.

2:00 a.m. Jacksonville Ar 10:30 p.m.

2:30 a.m. Jacksonville Ar 11:00 p.m.

3:00 a.m. Jacksonville Ar 11:30 p.m.

3:30 a.m. Jacksonville Ar 12:00 a.m.

4:00 a.m. Jacksonville Ar 12:30 a.m.

4:30 a.m. Jacksonville Ar 1:00 a.m.

5:00 a.m. Jacksonville Ar 1:30 a.m.

5:30 a.m. Jacksonville Ar 2:00 a.m.

6:00 a.m. Jacksonville Ar 2:30 a.m.

6:30 a.m. Jacksonville Ar 3:00 a.m.

7:00 a.m. Jacksonville Ar 3:30 a.m.

7:30 a.m. Jacksonville Ar 4:00 a.m.

8:00 a.m. Jacksonville Ar 4:30 a.m.

8:30 a.m. Jacksonville Ar 5:00 a.m.

9:00 a.m. Jacksonville Ar 5:30 a.m.

9:30 a.m. Jacksonville Ar 6:00 a.m.

10:00 a.m. Jacksonville Ar 6:30 a.m.

10:30 a.m. Jacksonville Ar 7:00 a.m.

11:00 a.m. Jacksonville Ar 7:30 a.m.

11:30 a.m. Jacksonville Ar 8:00 a.m.

12:00 p.m. Jacksonville Ar 8:30 a.m.

12:30 p.m. Jacksonville Ar 9:00 a.m.

1:00 p.m. Jacksonville Ar 9:30 a.m.

1:30 p.m. Jacksonville Ar 10:00 a.m.

2:00 p.m. Jacksonville Ar 10:30 a.m.

2:30 p.m. Jacksonville Ar 11:00 a.m.

3:00 p.m. Jacksonville Ar 11:30 a.m.

3:30 p.m. Jacksonville Ar 12:00 p.m.

4:00 p.m. Jacksonville Ar 12:30 p.m.

4:30 p.m. Jacksonville Ar 1:00 p.m.

Take a lemon. What is it good for?

Here are a few of the uses: Squeezed into water and a little drunk every morning you have almost a specific for incipient dyspepsia. A lemon decoction applied to the scalp when your hair is falling out will tend to stop this difficulty. The juice added to milk and applied to the hands on retiring at night will whiten and soften those useful appendages. Applied to the face the effect will be the same. A little pure glycerine added will do no harm. Apply a few drops of the undiluted juice to the sting of a bee or hornet and a ready relief will be found.

PUT UP

—in glass vials, hermetically sealed, and always fresh—is the way Dr. Pierce's Pleasant Pellets come.

When you take pills it's an important point to have them small—provided they have equal strength and efficacy. You'll find what you want in these little liver pills of Dr. Pierce.

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Birmingham, Sheffield and Tennessee River R'y 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. Stations. No. 3. Stations.

9:10 a.m. Lv. Sheffield. Ar 6:10 p.m.

9:20 a.m. M. & C. Junction. Ar 6:20 p.m.

9:30 a.m. Spring Valley. Ar 6:30 p.m.

9:40 a.m. Spring Valley. Ar 6:40 p.m.

9:50 a.m. Spring Valley. Ar 6:50 p.m.

10:00 a.m. Spring Valley. Ar 7:00 p.m.

10:10 a.m. Spring Valley. Ar 7:10 p.m.

10:20 a.m. Spring Valley. Ar 7:20 p.m.

10:30 a.m. Spring Valley. Ar 7:30 p.m.

10:40 a.m. Spring Valley. Ar 7:40 p.m.

10:50 a.m. Spring Valley. Ar 7:50 p.m.

11:00 a.m. Spring Valley. Ar 8:00 p.m.

11:10 a.m. Spring Valley. Ar 8:10 p.m.

11:20 a.m. Spring Valley. Ar 8:20 p.m.

11:30 a.m. Spring Valley. Ar 8:30 p.m.

11:40 a.m. Spring Valley. Ar