

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., APRIL 4, 1895.

TERMS CASH: \$1.50 A YEAR

NUMBER 14

## \*ALABAMA BAPTIST.\*

Published Every Thursday by the  
ALABAMA BAPTIST COMPANY.

OFFICE.—33 Dexter Avenue, up stairs,  
over Stoelker's Jewelry Store.

TERMS.—\$1.50 per Annum, \$1.75 if not  
paid in 3 months, \$2.00 if not paid in 6  
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wide circulation in Alabama among the  
60,000 white Baptists.

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

## Alabama State Sunday-School Convention.

To the Sunday-School Workers of the State  
of Alabama.

Dear Brethren and Sisters: The

annual session of the Alabama

State Sunday-School Convention will be held in Government Street

Presbyterian church, Mobile, Ala.,

beginning Tuesday night, April 30,

and closing Thursday night, May

2nd. It is earnestly desired that

all the County Associations and

schools of the state be represented

in this convention. No effort is

being spared to make this the very

best convention in our history.

Brethren, go to work at once and

see that every county in the state

is represented at this convention.

Hold your County Associations

and send a full delegation, and urge

representatives from individual

schools to attend the State Con-  
vention. The Executive Commit-  
tee is doing all in its power to  
make this convention attractive  
and beneficial. Brother Wm. Rey-  
nolds, of Peoria, Ill., will be with  
us; also Rev. Saml. I. Lindsey, of  
St. Louis, and probably Prof. Ham-  
ill, of Illinois. Arrangements will  
be made with the railroads for a  
special rate. We are working for  
a one fare for the round trip  
from all points in the state, and  
are encouraged to believe it will  
be given us. At any rate, it will  
be greater than heretofore. This  
will be announced later through the  
newspapers. The programs will  
be printed within a short time, and  
can be secured by application to  
either of the undersigned. If you  
expect to attend, send your name  
as soon as possible to E. O.  
Fowles, Mobile, Chairman Reception  
and Entertainment Committee.

J. B. GREENE, President.

Opelika, Ala.

G. E. DRIVER, Ch. Ex. Com.

Opelika, Ala.

Jos. CARTER, Secretary.

Anniston, Ala.

The road to heaven would be

crowded if it was carpeted with

velvet.

No tree can become so great that

it can get along without the help

of its smallest roots.

The doors to the stingy man's

heart are so small that there is not

room for Christ to enter.

Conscientious preparation is as

essential for the teacher in the Sun-  
day-school, as for the preacher in  
the pulpit.

There is one text in the Bible that

ought to be a great comfort to

many people. It is "The Lord pre-  
serveth the simple."

No matter where you open your

Bible and discover the purpose of

God, you will find the devil work-  
ing with all his might to defeat it.

It pays to be cheerful in bad

weather as well as in good weather,

for a cheerful heart makes good

weather even when there is no sun-  
shine.

The hideous crime against the

Armenian Christians grows in hor-  
ror as it is further investigated.

The latest accounts put the number

of massacred Armenians at fifteen

to twenty thousand.

Little self-denial, little sym-  
pathy, little passing words of sym-  
pathy, little namesakes of kindness,  
little silent victories over favorite  
temptations—these are the silent  
threads of gold which when woven  
together, gleam out brightly in the  
pattern of life that God approves.

For the Alabama Baptist.

Responsive.

1. I would say, first of all, to our

dear sister, Miss Robertson, that I

have always felt the profoundest

reverence for active Christian women,  
but profounder still, I trust, for the  
Master and his unerring Word.

2. God's institutions are, civil  
government, the family, and the  
church.

3. I have never opposed, but al-  
ways encouraged an adequate num-  
ber of societies, committees, &c.,  
women's or others, in the church  
and under its direction.

4. The commission to evangelize  
the world was given to the church  
exclusively.

5. While in my retired position  
I have not known any mothers  
"turning over their children to the  
nurse" to go off on mission errands,  
it would be wonderful if there are  
none such amid the hundreds, not  
to say thousands, North, East, West,  
and South, constantly flocking to-  
gether at distant points for such  
purposes.

6. I cannot conceive how the  
Woman's Convention, much less  
the B. Y. P. U.'s, are to meet along  
side the Southern Baptist Con-  
vention at Washington, May proximo,  
without the expense of thousands  
of dollars. What though they do  
so at the voluntary expense of each  
individual, their money is the Lord's,  
not their own. Nobody who is not  
absolutely needed has any business  
even in the Convention, grown so  
unwisely that every community  
dreads it.

7. Extra church societies do good,  
I admit, but how much more their  
members might do working within  
the lines of the church, I don't  
know. (I regard all non-denominational  
organizations disintegrating  
in their tendencies.)

8. They say they are doing what  
the church will not do. Does any  
pastor find them willing to do in  
the church a moiety of what he is  
always begging them to do? Per-  
haps the best of them do.

9. Multiplied organizations take  
the young people from home so  
many evenings in many communi-  
ties, as to break up family prayer,  
unless hurried and mechanical; in-  
deed, many families meet once or  
twice a day only, for a hurried meal,  
and we are in a way, like the  
French, soon to have no use in our  
vocabulary for the word home.

10. All religious meetings ought  
to have in them, if possible, the ex-  
perience of age, the capacity of  
child-life, the energy of youth; these  
mutually supplement each other;  
not boys alone and girls.

But enough. The survivors of  
fifty years ago carry the scars on  
their hearts of the dreadful conflict  
required to get the consent of the  
churches to be their own missionary  
agents. Shall we now surrender  
the conquered ground?

E. B. T.

For the Alabama Baptist.

The Root of the Trouble.

BY L. O. DAWSON.

We may, and doubtless do, lack

systematic missionary effort in all

our churches, and those of us who

have regular plans fail, perhaps, to

push them as vigorously as we  
ought. Every church should be a  
trained battalion in the army of  
Immanuel, and not a disorganized  
mob with only a small part of its  
force in operation, and that part  
going blindly into battle. To im-  
press this upon our people, our  
secretaries have been compelled to use  
"line up" time and precept upon  
precept. They have found it hard  
to get the churches to adopt any  
plan, and the churches that have  
adopted such find it equally as hard  
to "work" it. We use the envel-  
ope plan in Tusculoo. The well  
nigh universal experience of all  
churches declares this to be the  
best of methods. We do our best  
to make it succeed. Through the  
envelopes we take a missionary  
contribution every Sunday. Then  
we gather up all arrearsages possible  
at the end of each quarter, and at  
the same time try to reach those  
who do not use the envelopes.

True to the prophecy of the sec-  
retaries, our contributions have  
largely increased in spite of "hard  
times." But the fact remains that  
the real limit of our power is not  
half way reached. This experi-  
ence, I doubt not, is typical of  
many other earnestly struggling  
churches. The lack of plan is not  
the real trouble—a number of  
churches use the best of plans with  
encouraging, but not with satisfac-  
tory results. The difficulty does not  
arise from a lack of effort to carry  
out a system. Many put forth their  
best strength and it suffices to save  
them from defeat, but not to crown  
them with victory. Our boards are  
suffering some "things from hard  
times," but not half their ills can be  
attributed to that source. The mis-  
erable pittance we give the Lord is  
spent many times over for the mean-  
est gew-gaws, regardless of "de-  
pression" or poverty.

The trouble does not arise from  
the fact that our people have the  
heart taken out of them by the con-  
tinual reports of debts, deficits and  
impending disaster, though I must  
admit that these, with very little  
of anything else, does weaken the ef-  
fort of many who work by enthu-  
siasm rather than from duty. But  
the fact is, that not enough of the

people read those reports to be af-  
fected by them one way or the other.

Well, what is the matter? It is  
my earnest conviction that the  
root of the whole trouble lies in the  
fact that the churches have ignored  
more or less the power of the Holy  
Spirit in all departments of their  
work. Our own personal religion  
is more of a theory than a fact, and  
the consequence is that we do our  
duty, or some little part of it, more  
because of *ought* than *must*.

The simple fishermen of Galilee  
changed the history of a world be-  
cause being imbued with the Spir-  
it, their religion was to them a vi-  
tal fact, a living force, a reality.  
We fail where they succeeded, for  
while we have every earthly ad-  
vantage, they had that within them  
which made Heaven and Hell pres-  
ent actualities and not future prob-  
abilities, dim and vague. Every  
soul to whom this little message  
goes will admit the truth of what I  
say, but will admit it more because  
it is a doctrine of the church, than  
for the reason that it is a most urgent  
truth knocking at the door of their  
hearts. Some may even remember  
the promise of the Lord and his  
anxiety to give the Spirit to all  
who ask for him, and remembering,  
no doubt will offer a desultory sort  
of prayer for this unspoken gift.  
But the Spirit of Power comes not  
so. We cannot pray until our de-  
sires have passed beyond the stage  
of a mere wish into that realm of  
greedy soul-hunger which finds  
expression in the cry of a burdened  
heart. This is why a "day for  
prayer" is generally futile, and why  
"practical, business men," pastors  
and all, regard it with indifference.  
"It amounts to nothing unless you  
take a collection." Why? Alas!  
the answer to that brief question  
tells the story of our weakness, pov-  
erty and shame!

For the Alabama Baptist.

A Pleasant Recollection of Dr.  
Broadus.

Dear Editor: It is right that we  
should cherish every incident con-  
nected with the great and good who  
vanish too soon from our midst,  
hence I trust personal references  
will be pardoned by any one who  
kindly reads this reminiscence.

As a member of the Alabama  
Press Association, I attended the  
Southern Baptist Convention held  
at Waco, Texas, about fifteen years  
ago, and there heard Dr. Broadus.  
My impressions were similar to  
those of many others. His choice  
of good, plain English made him  
so easy to follow that I was re-  
minded of and quoted a remark made  
by a good old man about my father,  
which the latter said was the finest  
compliment he ever received.

"Can that be the Judge?" asked  
he.

"Yes," was the reply.

"Why, I understood every word  
he said."

So with Dr. Broadus. The Rev.  
Walter Whittle was with me on  
that day, and thought my applica-  
tion very appropriate.

Having asked where he was stay-  
ing, I was told it was a long walk  
and might be for naught, as he was  
crowded by visiting brethren. But  
I set forth over the prairies, then  
blushing with the rosy-cups of  
June, with only my boy, a child  
between four and five.

"It is very doubtful," replied the  
gentleman who met me in answer  
to my request to see Dr. Broadus.  
But I was kindly invited to come  
in and rest.

"Give him this card, please,"  
said I, "but if he is resting, never  
mind." The Doctor came immedi-  
ately into the parlor and shook hands  
with me.

"I owe you an apology, Doctor,"  
said I, "but will not detain you, for  
I know you must preach again to-  
night. I came only because I  
thought you would like to hear  
from an old admirer. I am the  
widow of G. L. Henry who was a  
student at the University of Vir-  
ginia when you were chaplain."

"Is it possible?" asked he, his  
face lighting up. "The name?"

"Yes, yes. And he remembered  
me."

"Most pleasantly," continued I,  
"and I thought it would be pleasant  
to you to know that he loved and  
revered you as the minister who had  
made a deeper impression upon  
him than any he ever heard, irre-  
spective of denomination."

"This is very gratifying to me,"  
said he with a thoughtfulness akin  
to sadness of expression. I arose  
to go, but he detained me with  
kind inquiries about him, myself  
and my child.

Again I arose. He took my hand  
and said, "I am glad you came to  
see me; I would not have missed  
this visit. You named the boy for  
his father?"

"Yes, Doctor."

"Come here, George."

Holding my hand, he placed the  
other on the child's head and said:  
"God bless you, my dear madam;  
and God bless you, my boy, and  
make you a blessing to your moth-  
er!"

I often thought of the interview,  
but supposed the greatest pleasure  
was mine, and I only one of the  
many visitors to be seen and for-  
gotten.

Several years after, the Rev. Jno.  
C. Duncan said to me jocosely,  
"They've been preaching about  
you in Chicago." "Not I," was  
my answer. He handed me a re-  
ligious monthly, (I have forgotten  
the name) with a leaf folded down  
where a quotation was made from  
one of Dr. Broadus's sermons in  
which he dwelt feelingly on the  
duty of working on without realiz-  
ing immediate results. He referred  
to that interview in Waco, where  
he least expected it, when he had  
been told of one already passed  
away who dated great good from  
his preaching at the University of  
Virginia. I do not quote verbatim,  
but in effect he said, "I had often  
wondered if I had done any good  
to those young men. Among so  
many I knew of none, and was  
sometimes weary. But after many  
days came that young man's widow  
with his little boy and made my  
heart glad, telling me I had done  
him good, and that he had never  
forgotten me. Thus we never  
know what we are doing, and must  
weary not in trying."

Now that he too has joined "the  
great majority," I am glad that I  
obeyed the impulse, which seemed  
almost the payment of a debt for  
one who held him in grate-  
ful remembrance. For even in the  
hearts of the great there is doubt-  
less a frequent longing to know re-  
sults—aye, more, to feel the sym-  
pathy and appreciation of our fellow  
creatures.

I. M. P. O.

Montgomery.

For the Alabama Baptist.

The Jesuits.

Dear Ala. Baptist: This para-  
graph fell under my eye a few days  
ago: "We are very much dis-  
quieted over the Jesuits. We have  
good reason: they are only some  
seventy-five thousand and avowed mem-  
bers, but their devoted adherents  
are innumerable. Their mission,"  
says the Catholic priest and philoso-  
pher Gioberti, "is to diminish the  
amount of intelligence in the

world," and faithfully have they

discharged it." This with reference  
to North America, and it is most  
interesting to see how the whole  
country is becoming aroused on  
this most vital subject. Here in  
Alabama, as in all of South America,  
we have seen the tree of Jesuitism  
bearing legitimate fruits,—just such  
and just such fruits as will  
soon be seen in North America if these  
seventy-five thousand Jesuits and  
their innumerable adherents accom-  
plish what they have on their pro-  
gram. In spirit Rome never  
changes; she changes her tactics—  
transforming herself into an angel  
of light and mercy, to gain her ends.

To add my quota towards warn-  
ing and arousing the people I ask  
permission to present to your read-  
ers the views of Jesuitism as seen  
through Catholic eyes in Europe, in  
other countries and ages. Grego-  
ry the Great: "Preachers of anti-  
Christ, in nothing they do is  
not a right intention, because  
their object is, to attain the height  
of temporal glory." Again: "They  
are described by John in the Apoc-  
alypse in the vision of the dragon,  
having two horns as of a lamb; but  
being the body of a dragon," etc.  
Melchior Cano, bishop of the  
Canaries, denominated them "im-  
pious preachers of anti-Christ."  
Juan de Bellai, bishop of Paris,  
calling of the bulls of the Jesuits,  
"They contain many things  
contrary to reason and ought not to  
be received into the Christian religion."

The theological Faculty of Paris  
in the end of 1554 styled them  
"perjurers of the name of Jesus,  
murderers of true piety," "Disturbers  
of the peace," "Seditious usurpers  
of the rights of sovereigns,"  
"George Bronswel, archbishop of  
Salts, says of them, 'True cam-  
els in point of religion,' " "Enem-  
ies of the truth," "Deceivers of  
men," "Dangerous spies,"  
"The destroyers of religion."

Francis of Borgia, the third  
superior of the company of Jesus  
Christ, in a letter to the priests  
of the order, April, 1560, says of  
them, "Proud, without virtue, cov-  
ers of riches,"  
"Jean Hermetus, French theo-  
logian, in the council of Trent,  
in 1563, styled them "Ever-  
lasting flatterers of the vices of  
the world of Rome,"  
"The Empress of Austria, queen  
of Hungary, wrote to the general  
of the order, 1571, calling them, "Au-  
thors of evil to the states that ad-  
mitted them," "Deceivers and cor-  
ruptors of princes," "Ambitious  
and despotic," "Perverse confess-  
ors by sowing discords and  
estrangements."

The University of Paris, 1599,  
called them, "Assassins of kings,  
exhorters of pericides, monsters,  
authors of all calamities, trumpets  
of war. . . authors of horrible  
oaths and sacrilegious."

The Jesuit, Hannibal Codroto,  
affirms of them, "corruptors of  
youth," "Traitors, wicked and as-  
sassin."

I could fill many more pages  
with just such opinions, but will  
close by giving the experience of  
Pope Clement the VIII with this  
"holy company of Jesus." He was  
presiding at one of their meetings,  
exhorting them to reform them-  
selves, saying that the "Jesuits  
abuse the confessional by their per-  
nicious curiosity; that they seek  
to make themselves masters  
of princes, bold censors, and con-  
tumacious in their defense of  
errors." (I here translate from  
Saldanha Marinho): "This pope  
promised after exhorting them, that  
he would reform; but when in 1605  
he desired to carry into effect his  
plan, he suddenly died—poisoned!"  
The Jesuit cardinal Belarmino,  
knowing of the pope's resolution,  
put forth the following significant  
declaration: "Let him look sharp;  
he may be able to do it, but he may  
not do it, and if he undertake it,  
he will die before the day closes." This  
prophecy was fulfilled; the re-  
form never came because the Jesuits  
saw how she gives shelter in  
her bosom to the apparently harm-  
less serpent, ere she receive the  
vehement of its poisonous fangs!

J. J. TAYLOR.

Luiz de Fora, Brazil, Feb. 11, '95

Dr. J. W. Bozeman.

The notice recently of the death

of Dr. J. W. Bozeman, the honored

and beloved pastor of the First

church of Meridian, calls for some

mention of him in the ALABAMA

BAPTIST; for this state gave this

godly and useful man to our sister

state. I do not know where he was

born, but when a youth he was

with his uncle, David Bozeman, of

Central, Coosa county. He was

always a model as a boy and young

man. He early professed Chris-  
tianity, and lived in conformity  
with that profession. Though a  
young man when he left us, he was  
among the most useful members of  
the strong and well equipped Union  
church. He took the full course of  
the Central Institute, and left her  
halls bearing away her first honors.

All who were present on that oc-  
casion expected much of him, nor  
have they been disappointed, as the  
long years in the most important  
pulpits of Mississippi have attested.

GEO. E. BREWER.

Dr. Broadus and His Work.

Echoes of the Press.

Dr. Broadus was, all things con-  
sidered, the greatest Baptist in the  
world and the peer of any scholar  
living. His contributions to relig-  
ious literature are classics of the  
highest type and will be held as  
text books by Baptists for genera-  
tions to come. We have grave  
doubts whether a greater Baptist  
scholar, preacher, and exegete has  
ever lived.

As a preacher Dr. Broadus took  
rank among the great preachers of  
Christendom. It was given to us  
to hear him many times and always  
with the profoundest interest and  
deepest reverence. His simplicity  
of style, coupled with that pro-  
fundity of thought, richness of anal-  
ysis, and depth of pathos that al-  
ways characterized his sermons,  
made him one of the clearest and  
greatest preachers of the century.  
—Texas Baptist Standard.

He was easily first among his  
brethren, although he would have  
been last to claim such a distinction.  
In wide and accurate scholarship,  
and in the rare faculty of interpret-  
ing its results to the popular mind  
and heart; in a singular and  
felicitous union of scholarly tastes  
and habits with the most remark-  
ably practical sense and a notably  
correct and well-balanced judg-  
ment; in a large and useful knowl-  
edge of books and men; in a re-  
markable command of virile and  
limpid English, both in spoken and  
written discourse; in the power to  
bring things to pass and to enlist  
others in his enterprises without  
appealing to any lower motive; in  
a self-forgetting devotion to a great  
work, when tempted most subtly  
and agreeably to go elsewhere; in  
the ability to impress himself upon  
others and to perpetuate his influ-  
ence with them; in a beautiful com-  
bination of self-reliance and genu-  
ine modesty—in all these and many  
other respects, Dr. Broadus was un-  
surpassed, and perhaps it would not  
be extravagant to say unequalled.  
—Religious Herald.

In his chosen sphere as a New  
Testament scholar and teacher, it  
may be said with truth, as we think,  
that Dr. Broadus had no superior.  
As a general Greek scholar and a  
man of wide and generous culture  
he could never have failed to be at  
home in any circle, however dis-  
tinguished. His work upon "The  
Preparation and Delivery of Ser-  
mons," published in 1870, was not  
of course in his own department,  
yet its value was at once recognized,  
a sure testimony to that effect be-  
ing afforded in its prompt republica-  
tion in England. His writings  
in periodical literature were num-  
erous and various, and always su-  
perior in character. An important  
service, also, was an edition of the  
Revised New Testament, with the  
Bible Union Version as in part the  
basis, prepared by him in associa-  
tion with Dr. Hovey, of Newton.

It is, however, the man as he was  
in his whole endowment, and in his  
genial and cultured manhood, whom  
his brethren have admired and  
loved, and whom they will now  
mourn with a depth and universality  
of sorrow such as is seldom felt.  
So much of genius joined with so  
much of sterling character, such  
steadfastness of conviction softened  
by a gentleness and sense of justice  
which recognized all the rights of  
conviction in others, such power of  
public address appealing equally to  
the intellect and the heart, such a  
generous soul abounding in kind  
thoughts of others, and with the  
law of kindness ever in its lips—  
this we shall all miss in him, and  
while we think of him thus we shall  
feel that beyond it all there was the  
general fascination, not to be de-  
scribed, which drew to him the lit-  
tle child, no less than the grown  
man, in an attachment almost mys-  
terious. —The Standard, Chicago.

## Directory for the Baptists of Alabama.

## OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. Board of Foreign Missions, J. B. Collins, Secretary, Montgomery, Ala.

Geo. B. Eager, Pres., Montgomery, Ala. Members and their Post-Offices:—W. M. Harris, Greenville; C. W. Ellis, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Blodgett, Lafayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

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

WOMAN'S CENTRAL COMMITTEE.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas.

ALABAMA YOUNG PEOPLE'S UNION.—President, W. D. Dudley, Birmingham, Secretary and Treasurer.

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

OUR PAPERS.—The ALA BAPTIST, Montgomery, Ala.

A LETTER from Mrs. Crawford, of China, dated February 2, reports all well, but both she and Dr. Crawford had been quite sick. We will publish the letter as soon as we can make room for it.

EVANGELIST A. B. EARLE, who did good work in Montgomery more than twenty years ago, died March 30 at Newton, Mass., aged 83 years. He had been engaged in evangelistic work more than forty years.

DR. EAGER, of Montgomery, is to preach the annual sermon at the Southern Baptist Convention at Washington, May 10; Dr. A. B. Miller, of Texas, is his alternate. Dr. Whitsett, of the Seminary, will preach a historical semi-centennial sermon during the session. It will be the thirtieth session and fiftieth year of the convention.

SECRETARY CRUMPTON intended to begin his Trip Notes again this week, but we defer them till next week because our columns are so pressed with matters that will not bear delay. However, the opening paragraph of the Trip Notes should not wait. Here it is:

"For the first time in five weeks I tried my hand at preaching on the 4th Sunday at Georgiana. 'Bless the Lord, O my soul,' was in my mind all the day long. Brethren who have been for a time kept from the Lord's work by reason of affliction, can appreciate my feelings when the good Master lifted the clouds and let the sun appear."

The Seminary Magazine for April will be a Broadus Memorial Number. It will be unusually large, and proposes to give a complete outline of the life and works of Dr. Broadus. In addition to a sketch of his life, well known writers and preachers will contribute papers on the distinguished subject as a pastor, chaplain in the army, preacher, teacher, author, citizen, friend, Seminary president, conversationalist, etc. It is worthy of note that the last mentioned will be written by Jewish Rabbi Moses. The volume will also contain two eulogs of Dr. Broadus at different periods of his life. The Magazine will be furnished at the low price of 25 cents, and to clubs of five or more, received by April 13, at 20 cents per copy. This is an opportunity that ought to be eagerly embraced by every Baptist. Address C. T. Taylor, Business Manager, Southern Baptist Theological Seminary, Louisville, Ky.

We announced last week that Dr. Riley had received a new honor in being chosen by the American Baptist Publication Society as the representative of the South in the preparation of a series of Baptist histories. There are to be five volumes. 1. A History of the Baptists in New England, by Rev. Henry S. Burrage, of Maine; 2. A History of the Baptists in the Middle States, by Prof. Henry C. Vedder, Crozer Seminary, Penn.; 3. A History of the Baptists of the Western States, east of the Mississippi, by Rev. Justin A. Smith, of Chicago; 4. A History of the Baptists in the Southern States, east of the Mississippi, by Rev. B. F. Riley, D. D., University of Georgia; 5. A History of the Baptists in the Trans-Mississippi States, by Rev. Lemuel Moss, D. D., of New Jersey.

The volumes will be independent, each being complete in itself, with index, etc., while at the same time together they will, it is expected, form a complete history of the denomination down to the present time.

We congratulate Dr. Riley on his preference, and we have no doubt he will perform his part with accuracy and fidelity, and to the satisfaction of the public. The work recently completed by him, giving a history of the Baptists of Alabama, is an evidence of his fitness for such an undertaking. The Publication Society has acted wisely in securing his services.

## S. B. CONVENTION—INFORMATION.

The committee of arrangements at Washington sends out the following information for those who may attend the convention:

We have endeavored to secure ample accommodation in hotels and boarding houses at reduced rates for all who desire to attend. Rates will range from \$2.50 to \$1.50 a day, while some boarding houses will receive delegates and visitors at \$1.00 a day.

At the Ebbitt House the rates will be \$2.50 a day, with accommodation for fifty persons at \$2.00 a day with two in a room. Delegates and visitors will obtain these rates on the presentation of a card of introduction.

Assignment. Those who expect to attend will please write as soon as possible to the undersigned, giving the full name and the number of those for whom accommodation is desired, stating whether Mr., Mrs. or Miss, the rates preferred, and the time of arrival in Washington, and the Committee on Assignment will do its utmost to furnish comfortable quarters.

These terms apply also to all attending the meetings of the American Baptist Education Society, the Woman's Missionary Union, and the Young People's Union. Address all communications to:

M. M. SHANN, Sec'y, Dept. of State, Washington, D. C.

FIELD NOTES.

Rev. J. B. Wilbanks, formerly of Alabama, asks that his paper be sent to Moreland instead of Luella, Texas.

We have at this office a few new sets of Henry's Commentary, which are offered very cheap. Write for particulars.

We have received Bro. Stewart's report of receipts for the Orphanage for March. We will print it so soon as we find room for it.

Some one sends us a money order from East Lake for \$1.50, dated March 30, but does not write a word by which we might know from whom it comes. Who sent it?

Bro. Bradley writes that Brewton church has given him the fifth Sunday for mission work wherever he may wish to go. He went to Wallace last Sunday. He keeps the ALABAMA BAPTIST in mind and talks about it to the people.

A teacher in South Montgomery Baptist Sunday-school asked a little girl in her class, "Why did Christ send out the disciples two together?" and the answer came promptly, "So that one could preach and the other take up the collection."

"The BAPTIST is a great educator for our churches. I am constantly at work for our paper; I enjoy it more and more." So writes Bro. Upshaw in a postscript to a letter containing money for a new subscriber. His success as a pastor, and our receipts through him, show that he speaks truly.

It will be of interest to most of the Baptists of Alabama, especially the earnest workers, to learn that Mrs. T. A. Hamilton, on leaving our state, returned to her home in the country, near Thomson, Georgia, and about thirty miles from Augusta. Thomson is her post-office, and is on the railroad from Atlanta to Augusta. We are sure her former co-workers would be pleased to hear from her through these columns.

Letters from Rev. J. V. Cova and from his daughter, Pura, Havana, Cuba, show that our "Little Cuban Girl" is making very gratifying progress in her studies. See Bro. Cova's letter in Central Committee column. Payment for her tuition is now due, and the Central Committee urge all who have promised aid to send their contributions immediately. Send to Secretary Crumpton and report to us.

J. W. Hamner, Seale: The Seale field, notwithstanding the hard times, moves on the even tenor of its way in the Lord's work. Seale, Mt. Lebanon, Uchee and Hatchee-chubbe all take regular monthly collections for the different interests fostered by the S. B. C. Boards and the state board.—By the way, now and then a pastor looms up and boasts about a pounding or some other good thing his church has done for himself or family; but according to my notion this field has the correct idea about such things. Instead of loading the pastor down all at one time, some one is constantly supplying his table with eggs, chickens, home raised hams, sausage, vegetables, etc., and that without any understanding or arrangement among themselves.

Under date of March 24 Bro. S. B. Jackson, clerk of Bethel association, writes for publication a lengthy explanation of the reasons why there has been so long delay in printing the minutes. Bringing it down to few words, the two reasons are, 1, that very little money for printing minutes was placed in his hands at the association; but he learned from the treasurer that there was money sufficient in his hands to pay for the printing; 2, that he wrote to the Alabama Printing Co. in regard to the work, but the reply was mislaid, which caused much further delay. A postscript states that he had learned that the minutes had been printed.

S. J. Ansley, East Lake: Bro. Foster began his meeting here yesterday. Bro. Baldy, of Kentucky, arrives this evening to assist him. Will not the Christian people of Alabama pray that we may have a glorious revival in our midst, especially in Howard College? There is a very good spirit manifested by the students and we hope to see them all brought into the fold of God.

We had an exceptional meeting yesterday evening at the Young People's Union. Dr. McGaha made a very practical, impressive address upon "Christian Responsibility." The Union meetings are as enjoyable and as profitable to those who attend as any service we have.

The meetings conducted by Evangelist Munhall are making an impression on the city. Congregations are large and Christians are engaged in an active and united campaign against sin. Prayer-meetings were held at many private residences on Tuesday morning, and for a time in the afternoon business was generally suspended to give all an opportunity to attend the meeting. The churches have felt the quickening effect of the services, and a number of members have been received into their fellowship. It is too early to estimate permanent results, but it is confidently believed that much lasting good has already been accomplished.

H. C. Hurley, Oakark: The church at this place seems to be making some move forward now. The people are becoming more interested in missions than ever before. We held a missionary mass meeting last night, which was largely attended, and all seemed to enjoy the exercises. The people need to come into touch with the work generally. The Woman's Missionary Union, which I organized several months ago, is progressing finely.—The church at Haw Ridge, which has been without a pastor for sometime, has called Bro. A. B. Metcalf, of this place. The brethren are to be complimented upon such a wise choice. Bro. Metcalf is young in the cause, and has been preaching but a short while, yet he is meeting with marked success wherever he goes.—Rev. W. H. Simmons, also of this place, is succeeding admirably at Brundidge and Ashford. May the great work continue.

The Gay Lectures.

SEMINARY, LOUISVILLE, March 30th.

Rev. W. D. Gay, Montgomery.—DEAR SIR: The Gay Lectures, which closed last night, were an admirable success. The first was entitled, Some Basic Principles of Missions; the second, Method of Missions; and the third, A Wider View. It is long since we have had anything more Scriptural and judicious. At the close there was a rising vote of thanks to you and to the lecturer. On the evening of the second lecture I read your letter to me. Many regrets were expressed that you would not be present.

Fraternally, Wm. H. WHITSETT.

Appointments for April.

I will be at the following appointments in April: I hope the meetings will have desired planting by that time, and that everybody will attend.

Jefferson, Friday and Friday night, April 12.

Linden, Saturday and Sunday, 13 and 14.

Hills, Monday and Monday night, 15.

Sweet Water, Tuesday and Tuesday night, 16.

Nannafalls, Wednesday and Wednesday night, 17.

Nicholsville, Thursday and Friday, 18 and 19.

Thomasville, Saturday and Sunday, 20 and 21.

Pine Hill, Monday night and Tuesday morning, 22 and 23.

Canam, Wednesday and Thursday morning, 24 and 25.

Catherine, Thursday night and Friday morning, 25 and 26.

McKinley, Saturday and Sunday, 27 and 28.

We will have a special program for these meetings and intend to make them a great blessing. The pastors of all these churches will be with me, and other brethren have promised to go with me. Let everybody come.

The brethren at different places will be expected to furnish conveyance from one place to another.

S. O. Y. RAY.

## Railroad Rates to S. B. Convention.

The Southern Passenger Association, the Associated Railways of Virginia and the Carolinas, the Seaboard Air Line, the Southern Railway, the Norfolk and Western R. R., and all other lines south of Washington, together with all railroad lines in Texas, have granted rates of "one first-class fare for the round trip;" tickets to be iron-clad signature form, limited to a continuous passage in each direction; to be sold May 7th and 8th, final limit for return fifteen days from date of sale. No official notice has yet been given me of reductions by any Western lines or from the territory of the Trunk Line Association.

Further announcements will be made as information is received, or I will take pleasure in giving any information in my power by letter if stamped envelope is sent for reply.

These rates apply to delegates and visitors to the American Baptist Education Society, the meetings of the Young People's Society, and the Woman's Missionary Union.

OLIVER F. GREGORY, Sec'y in Charge of Travel, 524 N. Broadway, Baltimore.

For the Alabama Baptist.

Three Paragraphs.

In my little squib published this week, you make me say, "When we think of the missions of Southern Baptists, &c. Millions, not millions, is what I wrote. As published, there is no sense in it."

Riley's History.—The binding in good, the paper better, and the reading best. Of course, the matter compressed into this little book is capable of indefinite expansion. Herein is its crowning merit. The author has kindly left to his readers the pleasure of reading for themselves. Dr. Riley shows his good judgment and admirable taste as less by what he leaves out than by what he puts in.

Our congregations are large. Our regular Sunday morning collections aggregate about \$30 per month. Add to this our occasional special collections for Foreign Missions, Orphan's Home, &c., and the sum seems hopelessly liberal. Steadily, earnestly, faithfully we work. Sixteen members received in three months. Five this week. Our Sunday-school is full and doing the best work in its history.

Z. D. ROBY.

Opelika, March 28.

[We do not regret the little error, as it caused Dr. Roby to write another good note.—Ed.]

For the Alabama Baptist.

Some Good Books.

RILEY'S HISTORY OF ALABAMA BAPTISTS.

The denomination owes a debt of gratitude to Dr. B. F. Riley for his faithful and impartial work he has done on his new history comprising about 500 pages, just issued by Roberts and Son, Birmingham.

It is written in charming style, and from first to last is full of interest. The writer took it up when quite busy, but found so much to enlist him that he most unwillingly laid it down. Beginning with the pioneer period and with the secular as well as the religious history of the state, the author traces the growth and development of our people through their checkered experiences until the little one has become a thousand and the small one a strong nation. Dr. Riley felicitously tells the story of those sturdy men who laid the foundations on which we have built, and with equal attractiveness recites the achievements of those who came after them. Nor does he forget those still on the stage of action. Always honest, he is unparing in his treatment of the anti-missionaries and the divisions they created. Some pages are so graphically written that they are not only readable but also a source of inspiration. The reader sees as with his own eyes what is narrated. Reminiscences have rarely been more happily woven with history. These respecting the burning of Howard College and the war period should especially be mentioned, though there are many others full of interest. The work is really historical, recent and biographical—which constitutes an excellent history. There are also pictures of some of our most eminent men of Howard College and other institutions. Despite the stringent and judicious book should have a wide circulation among our people. What is better than the present to buy a book that will help us to know our people better and to know our own history? The book is a real treasure. It is a book that should be in every home. It is a book that should be in every church. It is a book that should be in every library. It is a book that should be in every school. It is a book that should be in every college. It is a book that should be in every university. It is a book that should be in every place where there are people who care to know their own history and to know their own people.

Very suitable as a companion volume to the above, and as a guide light on the period preceding that treated by Dr. Riley, is "The History of the Baptists in Virginia," lately published by the Religious Herald Company, Richmond, Virginia. Virginia has been described as "the plant-bed of Baptists," and our fathers in that state had in them the stuff of which heroes are made. Their conflicts and their victories are finely portrayed in this work, which has about the same number of pages as the other, and which has been edited by Rev. George W. Rouse, one of the best informed men in the Virginia ministry. Sample's history had become exceedingly scarce, only a few volumes being found, and when the Herald Company happily conceived the idea of its republication, they have in that set a fine example.

No theology is right that gives God a character better than love.

The hardest kind of repentance to bring about is repentance for popular sins.

All enlightened Baptists would have a copy of it.

Unsettled Questions Touching the Foundations of Christianity, a book by Rev. J. M. P. Otts, D. D., and published by the Fleming Revell Company, Chicago.

The book was originally prepared for Davidson College Divinity lectures, and the book is therefore especially designed for thoughtful men, but all intelligent men will read it with profit, and thus apprehend the trend of philo-logic and scientific thought, as applied to Christianity. Dr. Otts gives the reader much to think about in this little book of less than 100 pages. Is God an eternal person? Is man an immortal soul? Is the Bible a divine revelation? Is Christ a living Savior? These questions he propounds and answers with marked ability, showing himself at once to be a fine logician and an earnest Christian scholar. The foundations are in no danger of being removed with our college-bred young men as long as they have presented for their reflection sentiments such as Dr. Otts has given them. Alas, that all our colleges have not similar courses of lectures! It is a pity that the perils of this emergency, when the nations of the world are open to the missionaries and the people are in a ready frame of mind to accept the Gospel as they have never been before. This is our great opportunity. Let us grasp it. The burden is light if all will lend a helping hand. Do you remember the story of the lifting of the great beam by the men of the village: how that after every atom of energy put forth to bring the beam into its permanent resting place, a few inches yet were lacking; to push it farther was impossible; to bring it back was certain death; how that the cry went forth from father, husband and brother to the women and children to lend a helping hand, and how they came running and placed their shoulders and hands against the great weight by the sides of their loved ones, and lo! in an instant the beam shot into its place and the enormous strain was relieved? Well, the great weight is on the shoulders of our noble, self-sacrificing brethren of the Home and Foreign boards and of the missionaries in the field. Will Alabama Baptists stand by and let the weight crush these servants of the Lord Jesus Christ?

Here is a grand work for the young people of Alabama. Our convention will soon meet in Birmingham. Let us stir ourselves, and with renewed energy between now and then send such a contribution through the churches to our secretaries that the delegates to the convention will be enabled to make such reports as will startle the opponents of the Young People's Movement, and cause them to withdraw all opposition in the future.

The B. Y. P. U. Societies of Alabama can more than raise the share of these debts allotted to this state. Will they do it? Let me earnestly request that the energies of the societies be devoted to this work for the next month, and God will wonderfully bless the efforts thus put forth for his glory.

Auburn, P. H. MELL, Pres. B. Y. P. U. of Ala.

For the Alabama Baptist.

From Mrs. Bostick.

Ed. Ala. Baptist: Our post office is now changed from Chefoo, China, to Gospel Mission Box, Shanghai, China. Kindly change ALABAMA BAPTIST for Mrs. Crawford and me accordingly, and ask all friends to note the change. We get our mail direct by way of the Grand Canal, a distance of about seven or eight hundred miles. That is a long way to send to the post office, isn't it? We hope our friends will remember that it takes the same amount of trouble and expense to get little or no news as it does to get lots of it, and so write us frequently. How we do love to hear from dear ones in the homeland!

Our twelve Gospel Mission workers are now in their new field some eight or ten days journey from Pingtu, the nearest station where there are any American Baptists working.

We reached this city October 14, after ten days hard travel. The roads were exceedingly dusty at that time, which made it more trying. Our little Bertha May was quite sick on the way, and we felt anxious about her; but she soon recovered after reaching her destination.

We are all well and happy in our work here, and hope before this year closes, that many more from the homeland will join our little band here in giving the gospel to these people. The good news comes that several are preparing to do so at an early date.

The war still goes on between China and Japan, and soldiers from South and Central China have been passing here on their way to Peking and Tien Sin almost daily for several months. Sometimes as many as three or four thousand at a time. The inns here are not sufficient to accommodate them, and so they go into the homes of the people to lodge. They have attempted to come into our and Dr. Crawford's homes a few times, but on finding that foreigners lived here, left without trouble except once, Mr. Bostick had gone over to Dr. C's one day, and hearing loud knocking at our street gate, returned to find a flag on the door. On asking what it meant, he learned that they intended to come in and take possession here. He tried to reason with them—told them he would open the door and let them see that there was no room in here for them, that his family lived here, &c. As Mr. B. walked in, one fellow threw himself into the door so that it

could not be shut, and called to another to bring a gun to kill the "foreign devil" with. As that one ran in, Mr. B. snatched his gun from him, and called to our cook to bring the key to lock them in till their officer arrived. They got hold of the cook and tried to drag him out on the street to kill him, I suppose. Dr. C. and Mr. King hearing the tumult came over, and they all finally succeeded in getting them out, promising to give up the gun when they were outside. The Mandarin hearing of the trouble came in haste, dispersed the crowd, and asking the gentlemen where they were from, said China and America were on the best of terms, that it was only Japan they were fighting, and promised protection. Proclamations from him have just been sent in to be posted at our gates, and the passing soldiers no longer annoy us.

The news comes that Japan is successful in almost every battle and that China is asking for peace. Poor old China! Her four hundred millions cannot stand before little Japan's forty millions. We sincerely hope that this troublesome war will soon end, and that peace will again reign.

We feel that we are safe in the hands of Him who rules all well and wisely. May this be a happy new year to all your readers.

Yours in Christian love, M. T. BOSTICK.

Tai Anfu, China, Jan. 9, '95.

For the Alabama Baptist.

Marion Notes.

Judson Institute.

On Wednesday night, after prayerless, our pastor, Rev. J. L. Lawless, informed the deacons that he had received a third call to the Patie Park church of St. Joseph, Mo., and that he was convinced that he ought to accept it. On Sunday morning he made a similar statement to our church and tendered his resignation. It was accepted. Col. Redd and Col. Murfee expressed the sentiments of the church on this occasion. The retiring pastor's services had been abundantly useful to the church and helpful to the entire community. He was a godly man beyond all dispute, and one of our foremost citizens; he was the most influential man in the town; he would carry with him the affectionate regard of our entire people. It was not an occasion of formal resolutions, but one of deep feeling, of sense of loss, of reluctance, conviction of duty and resignation.

Bro. Lawless will continue to serve us till the last of April, and will probably leave us for his new home about the middle of May.

The BAPTIST was kind enough to give space in last week's issue to a favorable notice of the chain-letter that the young ladies of the Judson had started for the relief of its debt. The pecuniary results, so far, exceed in amount the estimate of your correspondent. The responses to these chain letters are bringing to us much encouragement besides; they tell us of a considerable number of young ladies who are preparing to enter the Judson. My own letters and meetings with people bring to me information of the same sort. The prospect of attendance for the next session, so far as the sentiments and purposes of the people affect it, is probably as good at this date as it has been at any corresponding date during the period of my work—possibly better.

Mr. S. H. Clark, of Chicago University, made us a delightful visit last Thursday and gave his Dramatic Recital in our chapel that night. He has been pronounced "a complete master of the art of elocution;" his reputation was well sustained by his effort on that occasion.

We have at last penetrated the rock that lies nearly four hundred feet below the ground on which Marion is built and struck water. Our authorities are preparing a reservoir for it, and expect to contract for piping the streets and houses in a few days. The water is said to be excellent and abundant.

S. W. AVERETT, Marion, March 25.

For the Alabama Baptist.

That Soap Business.

At the request of the Southern Baptist Convention soap advocates, who propose liquidating the Convention's debt by the financial soap scheme, the matter was presented to our church in conference at Salem, Saturday, the 25th of March.

It resulted into something on the order of an indignation meeting, and we resolved ourselves into a committee of the whole, to raise as much more as possible, than the soap profits, by next conference, and remit for the Salem church part of the convention debt.

We are building a good church house at Salem, hard times, or no hard times. We have the material and work arrangements about made, and paid for to do the outside work. The shingles and weatherboarding are being put on, and the steeple is raising its head toward the sky to receive a welcome kiss from the Savior, who purchased it with his blood. Brethren, don't reflect upon your confidence in God's promise by the soap scheme. Raise your part of the Convention debt direct, like Christian men and women, in your church capacities, and pay it over.

W. R. WHITLEY, Alexander City.

[Our columns being crowded, we omit a large part of our brother's remarks on the "soap scheme," but enough is given to show that he is opposed to it. It is a matter of opinion, and in such cases good men may differ.—Ed.]

couldn't be shut, and called to another to bring a gun to kill the "foreign devil" with. As that one ran in, Mr. B. snatched his gun from him, and called to our cook to bring the key to lock them in till their officer arrived. They got hold of the cook and tried to drag him out on the street to kill him, I suppose. Dr. C. and Mr. King hearing the tumult came over, and they all finally succeeded in getting them out, promising to give up the gun when they were outside. The Mandarin hearing of the trouble came in haste, dispersed the crowd, and asking the gentlemen where they were from, said China and America were on the best of terms, that it was only Japan they were fighting, and promised protection. Proclamations from him have just been sent in to be posted at our gates, and the passing soldiers no longer annoy us.

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For the Alabama Baptist.

In DeKalb County.

Dear Baptist: We very highly appreciate your valuable contents. Would rejoice to know that every Baptist in the South were perusing your columns. How stirring are the letters from Miss Kelley in her foreign home. How interesting are those letters, "Forty-three years in China." May God bless the writers in their far-off homes.

Unity church is on the march. With one month's effort—one deacon, Bro. Vaughn, reported for the quarter ending second Sunday last (March) \$13.50. This is more than half what we were asked for by the association. "Let your light so shine before men," says the great Master. We have a prayer-meeting now. Hope to have a Sunday-school soon. We pray that the bundles of samples of ALABAMA BAPTIST sent to our address may not return void.

Bro.



...Latter U.S. Gov't Report

# Electropoise

ABSOLUTELY PURE

Purified Through Loss.

"What made you so late, child?"

"We had to stay for the rehearsal, mamma."

"Lulu, if you have forgotten your dear sister enough to take pleasure in such things, perhaps I ought to be glad. But there is no joy for me, bereft of my dear little Josie."

Lulu's eyes filled with tears.

"Mamma, do you think Josie would wish us never to be happy?"

"Happy when the home seems like a tomb?" Mrs. Bennett's tears flowed afresh.

"Say like a vale of tears, mother," said Phil, with an impatient whistle.

"Hush, Phil," whispered Bertha. "Give us some supper, then."

The two girls hastened into the kitchen to find the toast burned and the cocoa boiling over upon the stove.

"I've no heart to look after things," wailed Mrs. Bennett.

"A letter from Aunt Janet, Ellen," said Mr. Bennett, coming in. "She is ill, and begs you to come to her."

"Oh, my dear Josie was with me when I last went there; I cannot go, Edward."

"Think, Ellen, of the happy home that Aunt Janet gave you for many years. She writes that while Dr. Loring thinks she may live some months, she is liable to go at any time."

"I'm going down to Wilton's," said Phil. "They'll have a jolly supper and fun afterwards."

He slammed the street door behind him.

"Why don't you keep him from such companions," sighed his mother.

"Ellen, can we expect him to stay in a house like this?" asked her husband, with unusual severity.

"Well, I'll go and see Aunt Janet—the only friend who cares for me now Josie is gone, and I am to lose her too!"

Aunt Janet met her niece with her own bright smile and herself presided at the cheerful tea-table.

"Why, Aunt Janet?"

"Yes, child, I may go at any time, Dr. Loring says, but I am mercifully spared suffering."

## ELECTROPOISE

THE GREATEST CURATIVE AGENT KNOWN.

OPIUM HABIT CURED.

Six weeks' use of the Electropoise cured a friend of the opium habit. It also benefited me a great deal. I suffered with kidney trouble.—Rev. W. Bruce, Hopkinsville, Ky.

From the editorial columns of the Western Recorder:—If there is any truth in men and women, it does indeed benefit in hundreds of cases of all kinds of sickness. A friend who had suffered long with nervous prostration wrote that it had cured her. A gentleman in the city, who, a year ago, seemed to have only a few days of life left him by consumption, has greatly improved, has been able to go on uninterrupted with his business. Two other personal friends said nothing had ever done so much for their rheumatism. Nothing has ever received so many testimonials from trustworthy persons.

"One night's use of the Electropoise gave me relief from brain congestion and vertigo. I have been a well man ever since."—Rev. George H. Means, Covington, Ky.

WHAT TENNESSEE MINISTERS Say About the Electropoise.

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

Rev. A. Owen, D.D., Nashville: "I have proved by experience that the Electropoise is a speedy and effective remedy for rheumatism and neuralgic pains."

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

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

Rev. F. B. Webb, Columbia: "I used the Electropoise successfully in what seemed to be the beginning of grippe, and I certainly believe in it."

WHAT ALABAMA MINISTERS Say About the Electropoise.

Rev. James A. Heard, D.D., Florence: "I am a walking advertisement of the Electropoise."

Rev. L. A. Darrey, LaFayette: "Every family ought to have an Electropoise."

Rev. T. J. Beard, D.D., Birmingham: "I take pleasure in saying the Electropoise gave me permanent relief from neuralgia of the stomach and bowels."

Rev. W. C. Hearn, D.D., Talladega: "My wife and I use the Electropoise with good results."

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 powers of the Electropoise.

Each month's rent \$10. DuBois & Co., Chamber of Commerce, Nashville, Tenn.

AWARDED HIGHEST HONORS—World's Fair, DR.

CREAM BAKING POWDER

MOST PERFECT MADE.

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

## The Life of John the Baptist

No. 2.

Written for the B. Y. P. U. Jr., by E. P. Marks.

I.—HIS WORK.

Just as a loving hand would approach the pall of some dear friend, and lifting back its thickened folds, gaze upon the beloved face beneath so calm and peaceful in its sleep of death; so the dawn, driven before the approaching day, softly glides across the Judean plains, and with its silvery sheen removes the settled gloom of night from their bosom and floods the distant hill-tops with its golden glamour, while its piercing light steals into the valleys between the adjoining hills and spreads their hidden beauties to the light; at the same time the sun, the harbinger of the day, passing above the eastern horizon, delineates a lonely traveler, who with his cloak of wild-beast skin loosely thrown across his shoulders, being fastened at his waist with a leathern girdle, and with a stout crooked staff carried aloft in hand, bronzed by glaring heat, was slowly stalking across the desert plains towards the far distant plains of the river Jordan.

As he drew near the city of Jerusalem on his way thither, there met him a band of the learned Jewish priests from the Jewish temple, clothed in their sacerdotal robes, and followed by a large concourse of the proud and stately Pharisees, who approaching him demanded, "Who art thou?"

"I am not the Christ whom ye seek after, but am John called the Baptist, of the house of the priestly order of Abijah, and he of whom the prophet Elias said, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make straight in the desert a highway for our God,' he answered."

"If thou be not that Christ, nor the prophet Elias, why baptizest thou then?" they still further questioned, in an authoritative manner.

"I baptize with water; but there standeth one among you whom ye know not; He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose," he replied, and turning from them passed down to the brink of the river Jordan.

The sun had passed the zenith of the mid-day hour, and its brilliant rays sparkling and flashing about the tiny wavelets of the river, sent forth a dazzling glamour of golden light as if reflected from the rugged surface of a frosted mirror.

"The reeds bent down the stream; the willow leaves, With soft chuck upon the falling tide, Forgot the lifting winds;"

The powerful man of the wilderness stood upon his banks, bathed in the dazzling glory of the shining sun, and preached to the multitude that gathered around him, saying, "Repent ye, for the kingdom of heaven is at hand," and baptized those who believed, and rested not until turning backward he saw the true Christ coming towards him.

Then he ceased his labor and said, "Behold the Lamb of God, which taketh away the sin of the world. This he of whom I said, 'After me cometh a man who is preferred before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.' And Christ approached near and demanded to be baptized by him, but John protested, and said:

"I have need to be baptized of Thee, and comest thou to me?"

"Suffer it to be so now: for thus it becometh us to fulfill all righteousness," Christ answered.

Then John baptized him, and coming up out of the water, the heavens suddenly opened and the Spirit of God descended like a dove and rested upon him, and there came a voice through the rift of the opened gates of heaven saying, "Thou art my beloved Son; in whom I am well pleased." And the earth took up the message and bore it from sand to sand—until the hazy mountains nodded their heads in ecstasies of joy; whilst the trees upon their rocky sides stretched up their living foliage and told aloud the joyous news; and the chanting angels softly descended from the opened heaven, and stayed the lowering shades of evening sufficiently to rest themselves within the glowing halo of the rapidly sinking sun and caught the wondrous tidings, "Thus it becometh us to fulfill all righteousness," which, bearing upward, they made heaven reverberate with their song of gladness; and the distant hills echoed and re-echoed the softly dying sounds until the darkness called the earth to silence and to rest.

America First Discovered by a Boy.

Almost 450 years before Christopher Columbus was born, America was discovered by a Norwegian boy named Biorn, son of Hergolf. He was known by no other title, for in those days sons did not share their father's name.

In the year 1000, Hergolf, an Icelandic colonist, fitted out two small vessels for a trading voyage to the Greenland settlement, and placed one of these under the command of his son, Biorn, a youth of sixteen years, who, having been bred to the sea almost since infancy, had mastered the details of his profession at an age when other boys usually commence their apprenticeship.

When near the southern coast of Greenland, Biorn's ship encountered a heavy gale, which lasted several days, and drove his vessel far to the south and west. The storm broke in the night, and when morning dawned he discovered a strange land close ahead. Sailing along the coast for some distance, he found a large bay, into which he steered and dropped anchor. Upon landing, the country was seen to be clothed with vegetation, and the streams swarming with fish and fowl.

Trees of large growth grew in great numbers just back from the shore, and the climate was warm and delightful. Of natives they saw nothing, and believed the land uninhabited.

Rejoiced over his important discovery, Biorn returned to Iceland and communicated the news to his friend Lief, son of Eric the Red, who had founded the colony on the coast of that island. The two ambitious young men immediately entered into an agreement to share the expense of equipping a suitable vessel, sailing to this newly discovered land, and bringing back whatever cargo promised to reimburse them for fitting out the ship.

Their first sight of the new land was not calculated to impress Lief with a promise of its fruitfulness, for it was rocky, barren and gloomy. This gave rise to openly expressed dissatisfaction on his part, but Biorn assured him that further south they would meet with green fields and woodlands. After the

paratus for milk, and automatic alarm to regulate supply.

A quaint little craft called Innocence, laden with simplicity and love.

A thing we are expected to kiss, and look as if we enjoyed it.

A little stranger with a free pass to the heart's best affections.

That which makes home happier, love stronger, patience greater, hands busier, nights longer, days shorter, purses lighter, clothes shabbier, the past forgotten, the future brighter.

A tiny feather from the wing of love, dropped into the sacred lap of motherhood.—Munsey's Magazine.

"Excuse Me."

She was a brown-eyed maiden, just four years old, with the sweetest voice and the tenderest heart in the world. She was pulling her little rocking-chair across the room the other day, when, somehow, in her progress she trod upon the tail of dog Prince, and elicited a low growl of reproach from that much valued member of the family.

A look of dismay crossed the baby's face, and she turned hastily. "Excuse me, Prince," she pleaded, as she laid her snowflake of a hand caringly on the dog's head.

"Excuse me," she said, "it's all right, dear little mistress. I know it was all an accident."

Ah, why is there not more of it in the world, we wonder—that spirit which hesitates to wound the feelings even of a dog, which has a tender and kindly care for the humblest in God's creation. In old times people believed that if a man could tame the birds so that they would eat from his hand, he had given evidence that he was beloved of God. And the quaint theory was not altogether without weight. He who cares for the little birds, and supplies their needs, has something in his heart akin to the nature of the loving Father who hears the cry of the young ravens, and whose pitying eye sees the fall of the tiniest sparrow.

If when a certain member of a family enters the house, the cat slinks away, and the dog covers as if expecting a blow, we have received important evidence against his character, though not a word has been spoken. He is destitute of those finer feelings which link God's great family together. And on the other hand, a little child whose heart is full of love to all created things, seems to bring the Kingdom of Heaven nearer. Blessings on the bright-faced teachers!

"When I grow up," said a little six-year-old philosopher, "shant I feel strange for a day or two?"

## ECZEMA

Most Distressing of Skin Diseases Instantly Relieved by

### Cuticura

WHEN ALL ELSE FAILS

A warm bath with Cuticura Soap, and a single application of Cuticura, the great Skin Cure, afford instant relief, permit rest and sleep, and point to a speedy, permanent, and economical cure when all other methods and remedies fail.

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## THE HOLY LAND ART PORTFOLIOS

ENTITLED—

### "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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Send ONE DOLLAR AND FIFTY CENTS for subscription to the ALABAMA BAPTIST, and Book No. 1 will be sent you in a few days. If you wish others, send us Ten Cents and we will send them. These beautiful Pictures of the scenes in Palestine and elsewhere, taken by association with the work of Christ and the Apostles. Rev. W. D. C. G. Montgomery, has visited many of the places and the Pictures they are accurate representations, and he says so far as he knows, the scenes are as they were. Those who are not subscribers to the ALABAMA BAPTIST, can get these fine Pictures at 25 cents per book. They are not only interesting and instructive to the Bible student, but are also attractive ornaments for the interior table.

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Offers every facility for Luxurious and Speedy Travel.—Solid Vestibuled Trains (Finest in the South) run Daily between New Orleans, Meridian, Birmingham and Chattanooga and the North.

Through Sleepers to Washington and New York via Knoxville and Bristol.—Through cars via Birmingham between Atlanta, Vicksburg and Shreveport.—Through cars to California via New Orleans.

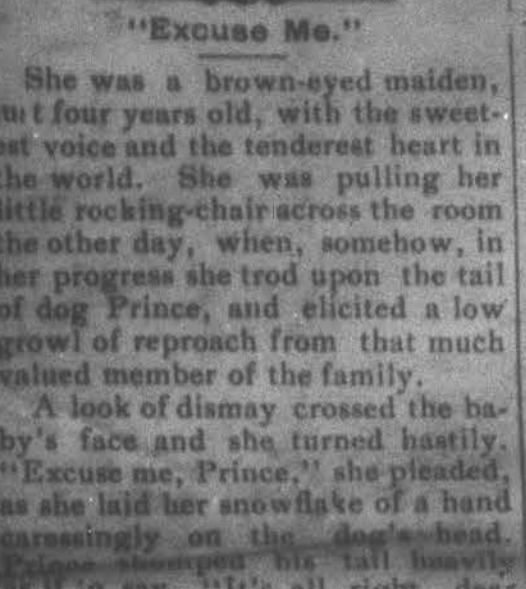
Choice of Routes to Texas via New Orleans or Shreveport.—Solid Vestibuled Trains to Cincinnati.—Through Service to Louisville.

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Ask agents for detailed information, or address W. C. RINEBARN, G. P. A., CINCINNATI, O.

The wealth which George Penbody left for the poor of London in the shape of model tenements now amounts to \$5,500,000. Twenty thousand people now live comfortably in the 11,300 rooms he constructed. The average rental of the room is but fifty-four cents a week.

The herd of camels that ranges between the Gila and Colorado rivers, in the plains below Eagle Tail mountains in Arizona, is said to be increasing rapidly. It numbers upward of 400, despite the fact that many are killed and sold to miners for beef and others are captured for circus troupes. This herd now forms the main supply for showmen.



## HEALTHY EXERCISE

—fresh air and proper food, help to keep a woman in good condition. It's insufficient for some, weakened or borne down as they are by the ailments and irregularities peculiar to their sex.

They're easily helped, though; there's a remedy in Dr. Pierce's Favorite Prescription—that will build up and cure every enfeebled woman. It's the prescription of a physician; has been tested in thousands of cases, and never found wanting.

The only risk that's taken is that of the manufacturers who promise to refund the money if no benefit is experienced.

This "Prescription" reaches the origin of the trouble. Dizziness, fainting spells, and nervous disorders, such as sleeplessness, chorea or St. Vitus's dance, depend upon the irregularities and displacements of the special structures, the "Prescription" cures by regulating and correcting these functions and organic changes.

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.

No. Bound First Class	STATIONS	No. Bound First Class
No. 1.		No. 2.
9:10 a. m.	Lv. Sheffield, Ar.	6:10 p. m.
9:22 a. m.	M. & C. Junction	5:58 p. m.
9:34 a. m.	Spring Valley	5:46 p. m.
9:46 a. m.	Passing Place	5:34 p. m.
9:58 a. m.	Littleville	5:22 p. m.
10:10 a. m.	Good Springs	5:10 p. m.
10:22 a. m.	Russellville	4:58 p. m.
10:34 a. m.	Darlington	4:46 p. m.
10:46 a. m.	Spruce Pine	4:34 p. m.
10:58 a. m.	Phil Campbell	4:22 p. m.
11:10 a. m.	Bear Creek	4:10 p. m.
11:22 a. m.	Haleville	3:58 p. m.
11:34 a. m.	Delmar	3:46 p. m.
11:46 a. m.	Natural Bridge	3:34 p. m.
11:58 a. m.	Lynn	3:22 p. m.
12:10 p. m.	Nauvoo	3:10 p. m.
12:22 p. m.	Oakland	2:58 p. m.
12:34 p. m.	Saragosa	2:46 p. m.
12:46 p. m.	Gamble	2:34 p. m.
12:58 p. m.	Jasper	2:22 p. m.
1:10 p. m.	Ar. Birmingham, Lv	12:10 p. m.

### Southern Railway Company.

Time Table—In effect May 20, 1894.

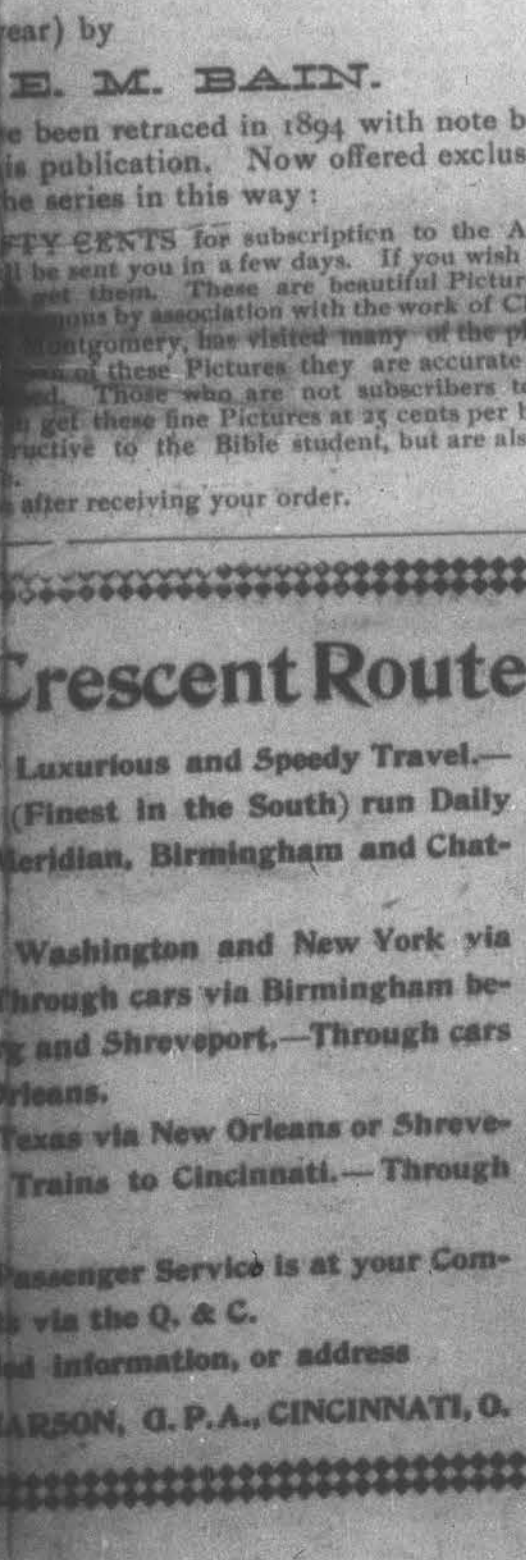
Read down	Stations	Read up
4:00 p. m.	Lv. Mobile	12:30 p. m.
4:15 p. m.	At. Vernon	11:10 a. m.
4:30 p. m.	At. Jackson	9:50 a. m.
4:45 p. m.	At. Thomasville	8:40 a. m.
5:00 p. m.	At. Selma	7:30 a. m.
5:15 p. m.	Lv. Selma	6:20 a. m.
5:30 p. m.	At. Columbia	5:10 a. m.
5:45 p. m.	Talladega	4:00 a. m.
6:00 p. m.	Aniston	2:50 a. m.
6:15 p. m.	Jacksonville	1:40 a. m.
6:30 p. m.	Piedmont	12:30 a. m.
6:45 p. m.	At. Rome	11:20 p. m.
7:00 p. m.	At. Knoxville	10:10 p. m.
7:15 p. m.	Bristol	9:00 p. m.
7:30 p. m.	Roadend	7:50 a. m.
7:45 p. m.	Washington	6:40 a. m.
8:00 p. m.	Baltimore	5:30 a. m.
8:15 p. m.	Philadelphia	4:20 a. m.
8:30 p. m.	At. New York	3:10 a. m.

Pullman Sleeper between Mobile and Cleveland, Solid Vestibule train between Chattanooga and Washington carrying Pullman Vestibule Sleepers to and from Washington and New York without change. For tickets and Sleeper reservations, apply to any agent of the Company.

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C. A. BENKOTER, A. G. P. A., Knoxville, Tenn.

L. A. BELL, D. P. A., Selma, Ala.

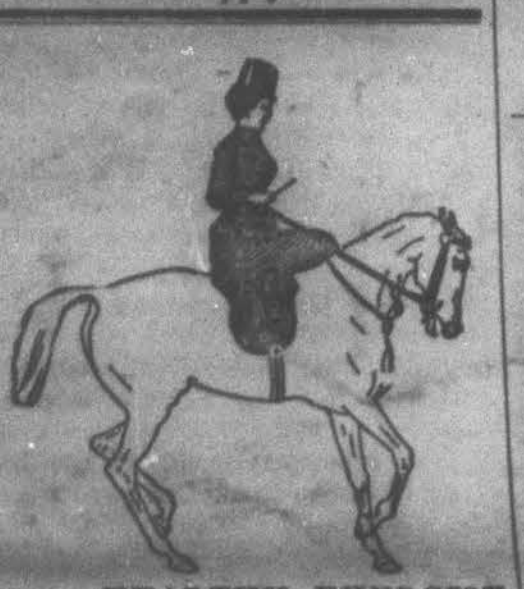


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It strengthens and builds up the enfeebled system, creates a good appetite and promotes digestion, clears the complexion and restores the body to perfect health.

Sold by all Druggists at \$1.00 per bottle.

THE DR. J. H. MCLEAN MEDICINE CO., ST. LOUIS, MO.



## Lost Energy

Fickle appetite, tired feeling, stomach sickness and weakness can be promptly remedied by using

### Dr. J. H. McLean's Strengthening Cordial Blood Purifier.

It strengthens and builds up the enfeebled system, creates a good appetite and promotes digestion, clears the complexion and restores the body to perfect health.

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IT IS THE PLAN OF SCRIBNER'S to give its readers next year a history of the past 25 years in the United States. (1869-95.) These years have been unparalleled in the history of the world for national development and material progress. The narrative will be written in a graphic and picturesque style by President Andrews, of Brown University, and capable artists will illustrate it.

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## WESTERN Railway of ALABAMA

Read down. IN EFFECT FEBRUARY 4, 1895. Read up.

No. 32	No. 33	STATIONS	No. 34	No. 35	No. 36
4:00 p. m.	4:10 p. m.	Lv. Selma	Ar. Montgomery	11:15 a. m.	11:25 a. m.
5:05 a. m.	5:15 a. m.	Benton	10:35 a. m.	10:45 a. m.	10:55 a. m.
5:30 a. m.	5:40 a. m.	Whitehall	10:23 a. m.	10:33 a. m.	10:43 a. m.
5:50 a. m.	6:00 a. m.	Lowndesboro	10:10 a. m.	10:20 a. m.	10:30 a. m.
6:12 a. m.	6:22 a. m.	Burkeville	10:00 a. m.	10:10 a. m.	10:20 a. m.
7:15 a. m.	7:25 a. m.	Ar. Montgomery	Lv. 9:30 a. m.	8:45 a. m.	8:55 a. m.

No. 36	No. 37	STATIONS	No. 38	No. 39	No. 40
11:50 a. m.	12:00 p. m.	Lv. Montgomery	Ar. 9:30 a. m.	8:45 a. m.	8:55 a. m.
12:02 p. m.	12:12 p. m.	At. Meigs	8:20 a. m.	7:35 a. m.	7:45 a. m.
12:14 p. m.	12:24 p. m.	Shorters	8:10 a. m.	7:25 a. m.	7:35 a. m.
12:26 p. m.	12:36 p. m.	Goodwyn	8:00 a. m.	7:15 a. m.	7:25 a. m.
12:38 p. m.	12:48 p. m.	Cowles	7:50 a. m.	7:05 a. m.	7:15 a. m.
12:50 p. m.	1:00 p. m.	Chelaw	7:40 a. m.	6:55 a. m.	7:05 a. m.
1:02 p. m.	1:12 p. m.	Notasulga	7:30 a. m.	6:45 a. m.	6:55 a. m.
1:14 p. m.	1:24 p. m.	Loachapoka	7:20 a. m.	6:35 a. m.	6:45 a. m.
1:26 p. m.	1:36 p. m.	Auburn	7:10 a. m.	6:25 a. m.	6:35 a. m.
1:38 p. m.	1:48 p. m.	Opelika	7:00 a. m.	6:15 a. m.	6:25 a. m.
1:50 p. m.	2:00 p. m.	Opelika	6:50 a. m.	6:05 a. m.	6:15 a. m.
2:02 p. m.	2:12 p. m.	At. Columbus	6:40 a. m.	5:55 a. m.	6:05 a. m.
2:14 p. m.	2:24 p. m.	Opelika	6:30 a. m.	5:45 a. m.	5:55 a. m.
2:26 p. m.	2:36 p. m.	Cusseta	6:20 a. m.	5:35 a. m.	5:45 a. m.
2:38 p. m.	2:48 p. m.	West Point	6:10 a. m.	5:25 a. m.	5:35 a. m.
2:50 p. m.	3:00 p. m.	Gabbettville	6:00 a. m.	5:15 a. m.	5:25 a. m.
3:02 p. m.	3:12 p. m.	La Grange	5:50 a. m.	5:05 a. m.	5:15 a. m.
3:14 p. m.	3:24 p. m.	Hogansville	5:40 a. m.	4:55 a. m.	5:05 a. m.
3:26 p. m.	3:36 p. m.	Granville	5:30 a. m.	4:45 a. m.	4:55 a. m.
3:38 p. m.	3:48 p. m.	Monticello	5:20 a. m.	4:35 a. m.	4:45 a. m.
3:50 p. m.	4:00 p. m.	Newnan	5:10 a. m.	4:25 a. m.	4:35 a. m.
4:02 p. m.	4:12 p. m.	Palmetto	5:00 a. m.	4:15 a. m.	4:25 a. m.
4:14 p. m.	4:24 p. m.	Fairburn	4:50 a. m.	4:05 a. m.	4:15 a. m.
4:26 p. m.	4:36 p. m.	Manchester	4:40 a. m.	3:55 a. m.	4:05 a. m.
4:38 p. m.	4:48 p. m.	East Point	4:30 a. m.	3:45 a. m.	3:55 a. m.
4:50 p. m.	5:00 p. m.	At. Atlanta	4:20 a. m.	3:35 a. m.	3:45 a. m.
5:02 p. m.	5:12 p. m.	Atlanta	4:10 a. m.	3:25 a. m.	3:35 a. m.
5:14 p. m.	5:24 p. m.	Greenville	4:00 a. m.	3:15 a. m.	3:25 a. m.
5:26 p. m.	5:36 p. m.	Charlotte	3:50 a. m.	3:05 a. m.	3:15 a. m.
5:38 p. m.	5:48 p. m.	Greensboro	3:40 a. m.	2:55 a. m.	3:05 a. m.
5:50 p. m.	6:00 p. m.	Danville	3:30 a. m.	2:45 a. m.	2:55 a. m.
6:02 p. m.	6:12 p. m.	Richmond	3:20 a. m.	2:35 a. m.	2:45 a. m.
6:14 p. m.	6:24 p. m.	Washington	3:10 a. m.	2:25 a. m.	2:35 a. m.
6:26 p. m.	6:36 p. m.	Baltimore	3:00 a. m.	2:15 a. m.	2:25 a. m.
6:38 p. m.	6:48 p. m.	Philadelphia	2:50 a. m.	2:05 a. m.	2:15 a. m.
6:50 p. m.	7:00 p. m.	New York	2:40 a. m.	1:55 a. m.	2:05 a. m.
7:02 p. m.	7:12 p. m.	At. Atlanta	2:30 a. m.	1:45 a. m.	1:55 a. m.
7:14 p. m.	7:24 p. m.	Chattanooga	2:20 a. m.	1:35 a. m.	1:45 a. m.
7:26 p. m.	7:36 p. m.	At. Cincinnati	2:10 a. m.	1:25 a. m.	1:35 a. m.
7:38 p. m.	7:48 p. m.	At. Atlanta	2:00 a. m.	1:15 a. m.	1:25 a. m.
7:50 p. m.	8:00 p. m.	At. Savannah	1:50 a. m.	1:05 a. m.	1:15 a. m.
8:02 p. m.	8:12 p. m.	At. Augusta	1:40 a. m.	0:55 a. m.	1:05 a. m.
8:14 p. m.	8:24 p. m.	At. Charleston	1:30 a. m.	0:45 a. m.	0:55 a. m.

Train No. 36 has sleepers New Orleans to New York. Train No. 37 has sleepers New York to New Orleans and New York to Atlanta.

Trains 35 and 34 have sleepers between Montgomery and Atlanta.

GEO. C. SMITH, Pres. and General Manager.

W. J. TAYLOR, G. P. A., Atlanta, Ga.

W. J. TAYLOR, G. P. A., 15 Commerce St., Montgomery, Ala.

## Plant System, Alabama Midland R'y.

Direct Line to Florida.

SCHEDULE IN EFFECT NOVEMBER, 1894.

Going East—Read Down.	STATIONS.	Going West—Read Up.
No. 26. Daily. 11:00 a. m.	Lv. Montgomery	No. 35. Daily. 7:00 a. m.
No. 27. Daily. 11:00 a. m.	At. Lufkin	No. 36. Daily. 7:00 a. m.
No. 28. Daily. 11:00 a. m.	Troy	No. 37. Daily. 7:00 a. m.
No. 29. Daily. 11:00 a. m.	Ozark	No. 38. Daily. 7:00 a. m.
No. 30. Daily. 11:00 a. m.	Pinckard	No. 39. Daily. 7:00 a. m.
No. 31. Daily. 11:00 a. m.	Abbeville	No. 40. Daily. 7:00 a. m.
No. 32. Daily. 11:00 a. m.	Dobson	No. 41. Daily. 7:00 a. m.
No. 33. Daily. 11:00 a. m.	Alaga	No. 42. Daily. 7:00 a. m.
No. 34. Daily. 11:00 a. m.	Bainbridge	No. 43. Daily. 7:00 a. m.
No. 35. Daily. 11:00 a. m.	Thomsonville	No. 44