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ALABAMA BAPTIST.

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"Between two evils" it does sometimes seem that many people choose both.

Not only does "the apparel proclaim the man," it sometimes makes him—all there is of him.

The man who blows his own trumpet is apt to blow so hard as to disgust everybody else.

The one thing a man doesn't like to do is often just the thing which stands most in his way.—White.

No man who studies money-making more than anything else ever walked in the strait and narrow way.

No one should think that he is "speaking with God" or living in devout meditation and prayer.

The man who does not believe that God hears and answers prayer cannot pray. He has taken the kernel out of the nut, and has nothing left for which to pray.

Charles Dickens wrote: "I think it must be somewhere written, that the virtues of mothers shall occasionally be visited on their children as well as the sins of their fathers."

The strife and anarchy that are now in the world are the growth of poorly regulated homes. We must sow another crop in good homes before we can root out the evil.

Many a preacher has ignorantly given the prayer-meeting a fatal stab by calling on the man who ought to be on the mourners' bench to speak a few words of exhortation.—Youth's Advocate.

The consolation of God, the joys of the Holy Ghost, are these still waters by which the saints are led—streams which flow from the fountain of living waters and make glad the city of our God.—Henry.

Our children, relations, friends, honors, houses, lands and endowments, the goods of nature and of fortune—nay, even of grace itself—are only lent. It is our misfortune, and it may be added, our sin, to fancy that they are given. We start therefore, and are angry when the loan is called in. We think ourselves masters when we are only stewards, and forget that to each of us it will one day be said, "Give an account of thy stewardship."—Bishop Horne.

Dr. J. B. Simmons relates that once, when questioning a Chinese candidate for baptism, he said to the interpreter, "Ask him if he loves his enemies." Some of the brethren thought that a hard question to put to one just emerging from the darkness of heathenism—a question which many American Christians would not find it easy to answer with perfect honesty. But he insisted on putting it. The answer was vague, as if the question were not clearly understood. Then Dr. Simmons said: "Ask him if a rough, bad man, meeting him on the street, were to throw a brick at him and cut his forehead, so that the blood ran down over his face, would he love the man?" The response came quick as a flash, "I would love the man, but the brick!" Did not that show that he had caught the true spirit of the Gospel? Could a better answer have been given?—Examiner.

Some people look at the world through mist spectacles and then wonder why everything looks wrong to them.

For the Alabama Baptist. Central Association—Half Century Celebration.

We, your committee on Memorial or Jubilee year of Central Association, submit the following: Whereas, This is the 50th anniversary of our association:

Resolved, That this 5th Sunday meeting, in session with Union church, at Central, March 29-31, do hereby request—

1st, All our veteran members of the body to meet at its next session, to be held at Rockford in this year, 1895.

2d, That on the second day of the session, at 10 a. m., there be an address on the history of the association, embracing, 1st, The contrast of the times at organization and now; 2d, The work of the body during its existence; 3d, The men who figured in this work; by Geo. E. Brewer.

3d, At 11 a. m. on same day there be a memorial sermon by J. P. Shaffer.

4th, That immediately after sermon (as the body may decide) there be special memorial services regarding the leading spirits of the body in the past, participated in by all who choose to do so.

5th, That Geo. E. Brewer be requested to prepare and submit a brief historical sketch of Central Association from organization until the present. D. S. MARTIN, S. F. THOMAS, C. J. BENTLEY, Committee.

For the Alabama Baptist. A Cry for Indian Territory and West Arkansas.

You have seen the statement of Bro. Tichenor, secretary of the Home Board, Southern Baptist Convention, that "the Home Mission board cannot carry the present indebtedness through the coming summer. If our brethren do not furnish us the means to pay it, the board will be compelled to discharge its missionaries." Then he calls on the secretaries and superintendents of missions in the several states to "tell what it will mean to these missionaries now in the field, and what it will mean to our cause for generations to come."

Eleven years ago Dr. Tichenor's board gave the board of the General Association of West Arkansas and Indian Territory, \$300. That year our missionaries baptized 55. Now his board is giving our board \$200, and for the year ending September 30, 1894, our missionaries baptized 87.

Our churches are poor. Not one of them supports a pastor for even half his time. Most of our missionaries are forced to plow through crop time—and do what they can at mission work Saturdays and Sundays, and week days when they can give week days. But see how God blesses the work of these poor men! Over 1000 baptisms!

Bro. Tichenor's board does not support these men of God. They are supported largely by the labor of their own hands; more largely by the labor of their wives and children, and the noble Baptist women in union with that grand woman of Baltimore, Miss Annie Armstrong. But Bro. T's board finishes the support. The other helps loosen the cords that hold these men; Tichenor's money unties them. The other helps get out the materials, and get them ready for a building. There they lie till a few dollars actual cash from the Home board come and buy what nothing else but cash will buy. This finishing help secures the structure. "It lays in heaven the topmost stone." It gets the poor preacher loose awhile and enables him to go to the souls who are hungering for bread of life, and who feed on it, and live forever.

Epidemic rages in a city. Citizens fly. The poor and aged and sick cannot escape. They are dying. A poor man is at work on the western prairies. He has lived in that city—has very many friends there. They know he has had the disease, and will not take it again, (will not "draw back," Heb. 10:38), that he knows how to save them, and can do it, if he gets to them. They telegraph him: "Come save us." He flies to the depot with hard earned \$10, and learns from the strange agent that the fare is \$12. He is a stranger, he has no way to get the other \$2. "My darling sister is sick; and dear old mother, so dear to me, is sick; and so many other friends are sick; and I cannot get to them! Oh, God! help! help!" A kind man hearing his prayer for "help" gave him the \$2 needed to "finish with." Time passes. And now his friends are saved.

That poor man is the army of very poor preachers in the General Association of Western Arkansas and Indian Territory. His sick and dying, but now saved friends are the 4,300 that have been baptized by this army of tired but trusting volunteers since the kind man has been giving the \$2. The kind man is your Home board of our dear Southern Baptist Convention.

Brother, sister, look at this picture! See what your \$1 has done! What it is doing now! Are you going to keep back that \$2? No, you must give \$1. No money spent in missions in the Indian Territory

has been blest so much as the money given by Southern Baptists. I tell you now, you are going to give \$4, or God will be angry. Get on your knees and talk to God about this business! You must do it! You will do it! Then God will show you

HOW TO GIVE.

I have just received a letter from a precious brother who is obliged to work nearly all the time for a support. He has baptized 61 for the year ending April 1st, 1895, and says of his report: "Oh, that it was ten times as much! Oh, what will become of me and my family if I don't preach more next year than I have this year! What is to become of me? Woe is me if I preach not the gospel!"

Brother, sister, read that brother's words again, and then stop and pray. See the anguish of soul because he cannot go and preach all the time! As an honest man he is forced to work daily for his family. Still he has baptized 61. His letter is dated March 22, 1895. Will you keep back God's money from such a servant of God as this brother is? No, you cannot. It will cause and ruin you, or it will curse your children for time and eternity.

Southern Baptists! Every man and woman! Time has come for action. And I appeal specially to all my personal friends and relatives to pray for and give to this work. And do not wait. Let Southern Baptists do their duty, and Indian Territory is sure to become one of the very strongest Baptist states in the Union.

E. L. COMPERE, Supt. of Miss. Gen. Asso. West Ark. and Ind. Ter. Dallas, Polk Co., Ark.

My Work in Alabama.

No. 3—At Midway. T. H. STOUT.

On Sabbath, January 5th, 1890, I delivered my first sermon as pastor of the church at Midway, from the text, "This year," Jer. 28:16. I preached for this church two Sabbaths in each month and on Saturday before the 3d Sabbath. For four years I continued to preach for Midway. During these four years in addition to Midway, I also served Bethlehem, Center Ridge, Union and Shiloh, all in Alabama.

My residence at Midway was exceedingly pleasant. The members of the Baptist church treated us with great consideration, and the members of the Methodist church viewed with the Baptists in acts of friendship and love. The pastor of the Methodist church, during all the time I lived in Midway, was Rev. C. B. Pille, between whom and myself there sprang up a strong Christian affection; we loved each other as brethren; and I doubt if there were two Methodist ministers, or two Baptist ministers in the state more intimate than we were.

The church was a strong body numerically, financially, intellectually and spiritually. The Sunday-school was large and efficient. When I went to Midway they were using the Sunday-school literature of the American Baptist Publication Society; but as we had literature of our own, which I regarded as equal to that and in some respects superior, I induced them to change and use the literature of the Southern Baptist Convention. One Sunday in each month the school contributed for missions; and thus a missionary spirit was infused into the children.

We had a very efficient Ladies Aid society, that increased the contributions of the church materially. I organized a Band of Sunbeams, which worked most zealously for missions. Miss Lula Jordan was the first leader, and right well did she fill her place. She was a devoted and earnest Christian, and by her punctual and regular attendance she did much to build up and give efficiency to the band. Mrs. Mollie Britt, an active and laborious member of the Ladies Aid society, also contributed much to the success of the Sunbeams. Sister Britt was one of the most earnest and devoted sisters in the church, and her many acts of kindness to me and her many acts of kindness to the poor and the sick, will never be forgotten. So, too, we can never forget the many kindnesses of sisters Lilla Jordan, William Cox, Taylor Cox, P. M. Johns, Lizzie Comer, Wm. Jordan, A. G. Jordan, Julia Finney, E. Feagin, Nora Thornton, Ann Florence—in a word, the entire membership of the church. Miss Annie Daniel (now Mrs. W. L. Herron, of Dadeville, Ala.) succeeded Miss Lula Jordan as leader of the Sunbeams; and a more consecrated, wide-awake and progressive leader a band of Sunbeams never had. She was also organizer for the church, and how much she assisted her pastor in his Sunday services by her constant and cheerful work, she will never know.

We had a board of good deacons: Brethren W. J. Jordan, Jas. G. Hitchcock, F. C. Hall and P. M. Johns, who met monthly at the pastor's home to consult upon matters pertaining to the interests of the church. Many happy hours did we spend together, discussing the condition of the church financially and spiritually. While all the brethren

were good officers, Bro. W. J. Jordan was one of the most active and best deacons I ever knew; always ready not only to contribute liberally of his own means for the cause of his Master, but also to persuade others to do the same. The church was the most liberal contributor for missions of any church I have ever served. I remember that when the Eufaula association met at Prospect church, in October, 1891, Dr. B. I. Purser, who read the letter from Midway, remarked, as he read the contributions of the church, "Well, this is the first letter I ever read to an association where the contributions were more than the pastor's salary." The pastor's salary was \$450, the contributions \$451.39.

Contributions of Midway church for four years: For 1890.....\$355.19 For 1891.....451.39 " 1892.....454.34 " 1893.....452.41

Total.....\$1713.33

On one Saturday I told the church that I desired to raise \$50 for missions the next day, to help the Foreign Mission board out of debt. One of the brethren remarked that he wished we could raise it, but times were so "tight" he did not think we could do it. We always took a collection for missions on one Sunday in the month, and this was missionary day. Before I left home I was impressed to ask for \$100, which I did, and we got exactly the amount asked for.

While living at Midway, in 1891, I began to preach at Charlton, a station on the railroad, between Clayton and Ozark. My first sermon was preached there on March 9th. During the year I baptized six, and we organized a Baptist church on Sunday, May 31st, with six brethren and six sisters. They were constituted on the "Philadelphia Confession of Faith." Revs. George Harrison, R. Herring and D. C. Allen assisted me in the organization.

The summary of my work while at Midway was as follows: Baptized at Midway, 42; at Center Ridge, 11; at Bethlehem, 6; at Charlton, 6; at Shiloh, 7; at Union, 3; at Groveton, Texas, 4. Total baptized in four years, 79. Sermons preached, 656; marriage ceremonies, 20. Contributions for missions: In 1890, \$458.92; in 1891, \$601.64; in 1892, \$529.00; in 1893, \$487.36. Total in four years, \$2076.92.

When I left Midway the church was in a very prosperous condition, and they selected Stephen Williams and Nicanor Timon, Parmenas and Nicolas for the work. The good judgment and proper spirit shown in the selection is evidenced in that the Gentile converts are represented in the seven.

So we have in this account, the Apostles retiring completely from other engagements than those directly spiritual, and turning the whole management of temporal affairs over to the seven. This, and this alone, seems to be the distinctive scope of their official work.

The dignity and importance of the work is evidenced.

1. By the solemn act of ordination by which they are inducted into office—by "prayer and the laying on of hands."

2. By the qualifications demanded as pre-requisites to the office. (1.) They must be business men. "Look ye out * * * men of wisdom." Handling large sums of money—representing the saints in various transactions, necessary to their comfort and support, they must be able to keep accounts, and to exercise a judicious mastery of affairs.

(2.) They must be honest men. A fiduciary trust can be safely placed alone in such hands. "Men of honest report," say the Apostles.

(3.) They must possess the enthusiasm of Christian service—be above the petty assumptions of the martinet—be patient and kind yet firm in dealing with obtuse and obstinate individuals, and in handling a mixed and oftentimes unreasonable set, ever sinking the distinctions of Jew and Gentile in a sense of Christian brotherhood. In fine, they must be large-hearted, wise, poised Christian men in business for the Lord. Hence the Apostles declare that they must be "full of the Holy Ghost."

(Concluded next week.)

For the Alabama Baptist. Some Home Board History.

Mrs. T. W. Hannon, Montgomery.

DEAR SISTER: I take pleasure in replying to your letter and giving you some information in reference to the work of the Home Mission Board in Alabama, which might be extended almost into a volume.

The first work of which we have any note done in Alabama by the Board was in Selma in the year 1845. The report for May, 1846, says: "Rev. A. Van Hoose, a member of the Theological department of Howard College, was recently appointed to labor for a part of his time in Selma, Ala." This was the day of small things among the Baptists in that beautiful little city. In 1848 the records contained letters from several missionaries in the state—one from Rev. Wm. Phillips, of Marion county. He says, "I regularly supplied five stations. My usual practice is to

spend the day in visiting from house to house, and preach at night where I can secure a congregation. My labors have been prosecuted in the face of much opposition. This is the region of anti-mission influence. There is not a minister, not even a licentiate, within fifty miles of me. I have received invitations to preach from a distance of fifty to seventy-five miles. I cannot meet half the calls made upon me. In my travels I have made some estimate of the number of persons unable to read, and the following statement, I think, is nearly correct: Of the married men, nearly one half cannot read; married women, nearly two-thirds; unmarried men, about two-thirds; unmarried women, about three-fourths. There is an absence of tracts, religious papers, books, and almost all about the population of the people have no Bibles. The harvest is truly great."

Rev. Noah Haggard, missionary in Shelby county, says: "This is a wild and mountainous region, with here and there a spot of ground susceptible of cultivation. These small tracts are occupied by from three to six families. These little settlements are from four to six miles apart. When I visit them the people usually assemble in one of the little pine cabins in which they reside, where I preach to them the unsearchable riches of Christ. I found them very ignorant of the way of salvation. At one of these settlements of six families, I had the pleasure of baptizing seventeen persons. There are several neighborhoods which I have not yet been able to visit. The gospel must be carried to these people, or they will never hear it."

Rev. Wm. C. Mynatt, another missionary, reports at the close of his first year's service (his field was DeKalb and Cherokee counties) that "In DeKalb county we have a Bible society—arrangements have been made to supply every family in the county—an agent is now at the work of distribution. The same arrangement is also made to supply the destitution of St. Clair and Cherokee by their respective Bible societies. We are in great want of religious books. I think I could sell many if I had them."

This is a picture of the mountain region in Alabama fifty years ago, very similar to the present frontier of Texas, Oklahoma and the Indian Territory. The country in which these men toiled is the great mineral region of Alabama.

Gadsden and many other places have come into existence. What this part of Alabama was then, our frontier is now; what they needed so greatly then is equally needed in that great area of destitution, 400 miles wide and 800 miles long, stretching from Kansas to the Rio Grande.

It would make this letter too long to tell you of all the work done in Alabama. The following churches in your cities and important towns in their infancy and feebleness were aided by the Home Mission Board: Selma, Second church Mobile, Livingston, Tallahassee, Auburn, Opelika, Salem, Nixburg, Adams Street church, Montgomery, Birmingham, Talladega, Blountsville, Tusculum, Athens and Huntsville. What a work it has done! In places like these it is now working in Florida, Mississippi, Tennessee, Louisiana, Arkansas, Texas, Indian Territory, Oklahoma and Missouri. It has a wide field, vast destitution and comparatively little means. It may truly be said, "The harvest is great, but the laborers are few."

Your brother,
I. T. TICHENOR.

For the Alabama Baptist. California Letter.

DEAR BROTHER: Some time having elapsed since we have seen any reference in your paper to our denominational affairs of the Pacific coast, a few lines at this time may prove of interest.

In San Francisco, as in almost no other large city of the Union, the numerical strength of the Baptists is below that of the Presbyterians, Methodists and Congregationalists. The population of the city is 300,000, and the Baptist membership is not more than 1500, counting the communicants of the seven churches, viz: The First, Hamilton Square, Emmanuel, German, Swedish, Third, (colored), and Chinese. Earnest, faithful, consecrated and able men have been leading in the work of the various churches, but the growth has not been commensurate with that of other denominations, the city, or the Baptist churches of other localities.

Across the bay from this city is located Oakland, with a population, including its suburbs of about 60,000, which sustains much the same relationship to San Francisco that Brooklyn does to New York, and is already being called the city of churches. The Baptists are well represented. Across the Tehachapi mountains, beyond Mohave, in the far south, among the orange groves, the Baptist cause seems to thrive and prosper, as in but few other sections of the state. It was in this region that our beloved friend, Rev. J. S. Dill D. D., of the Vanabe Street Baptist church, of Richmond, Va., was located, and the

people of Los Angeles, as well as throughout the state, would be made to rejoice if there was any prospect of having him again located with us. In Arizona there are a few faithful ones, who have endured many hardships, but are now enjoying a season of refreshing as the result of the special meetings which have been held in several localities by Rev. E. G. Wheeler, of the chapel car, "Emmanuel."

Taking a general view of the field, from the Rockies to the sea, and from British Columbia to the Mexican line, the prospect is encouraging. In every church, as in every individual life, there are difficulties to be met, hardships to be endured, faults to be overcome, but all these conditions precede victories, and without them victories will not be won. In extent, it is an empire; in population, it is made up of people from every clime; in resources, it excels any other section of the earth; in future possibilities, no land surpasses it; in wickedness, Paris may be a parallel, and its need of regeneration and salvation, the omnipotent love of God and the atoning grace and sacrifice of Jesus Christ, his Son, can alone measure and meet.

We cannot close this letter without availing ourselves of the opportunity afforded of writing a word in praise and commendation of the Baptist ministry of the Pacific coast. It has been our privilege and pleasure to meet and worship with many of them in their churches, as well as at the annual meetings of the associations and conventions, and a more genial, earnest, spiritual, consecrated and active corps of workers cannot be found anywhere. Like the people whom they serve, they have come from all the world; some are old men, veterans in the service, and others are young men, just buckling on the armor, but the majority is composed of men in their prime, who are progressive in thought, aggressive in work, and fearless in their devotion to and declaration of the truth.

H. F. NORRIS, San Francisco, April 1.

"Why is the subject of woman's suffrage so much less popular in the South than in the North?" It is easier to recognize the fact than to determine the reason. The white population of the South is composed much more largely than that of the North of the old American stock—the English, Scotch, Irish, Welsh, and German.

They are always conservative, and consequently, never consent to a change of approved custom or policy, without long and patient deliberation. They are by nature, habit and education conservators, rather than reformers. They move slowly; but it is something to their credit, that they never retrograde. Another potent reason is that the Southern people are strict constructionists of authority, and especially of divine authority. They have in the main, even among the profligate and wicked, great respect and reverence for the Bible; and, while no people in the world have greater love, respect, and even reverence for their women, they are conscientiously desirous to keep them within the sphere they suppose the several Scriptures prescribe for them.—Texas Baptist Standard.

Church discipline is the subject of a recent editorial in the Christian Advocate. That paper says: "The lesson of current ministerial and lay scandals is that the abdication of the power of discipline in the churches, both with respect to the laity and the clergy, is bringing forth thistles. 'Peace! peace!' have the churches cried, and 'there is no peace.' Popular ministers pass on uncriticized and uninvestigated, though the air is thick with the rumors. Laymen commute for the absence of good deeds and for the presence of bad deeds in their daily lives by large contributions or personal ability and social position. A few weeks ago a man high in the church, closely connected with all of its benevolent operations, was found to be a defaulter. He had robbed widows and orphans for years, had absolutely broken up one bank and paralyzed another, and then shot himself. His former pastor returned to the city where these deeds occurred, publicly spoke of his magnanimity and liberality, and intimated that 'his tragic death expiated his possible mistake.' It requires moral courage to enforce discipline. The absence of it debilitates the church and causes more unbelief than the attacks of infidels; indeed, it is the chief weapon of popular infidelity, which, from the great number of inconsistent Christians, infers the delusion, inconsistency, or hypocrisy of all. 'The time is come for judgment to begin at the house of God.'"

Mrs. Ewing sums up the matter of hygienic eating in a few words: "Divest yourselves of prejudice concerning food. Partake judiciously of all articles of diet that are of general use. Avoid a great variety of dishes at a meal. Be regular in your eating habits. Taste nothing except at mealtime. Don't eat too

Central Committee. PRAYER CARD—APRIL.

Indians.—"And strangers * * * have cut him off and left him." Population of Indian Territory, including Oklahoma Indians, 60,000. Whites and Negroes, 20,000. In Indian Territory, Oklahoma, and West Arkansas, 60 missionaries S. B. C. are at work; more are needed. Churches 301; membership, 13,844.

Study Topics.—Our debt to the Indians. Are the "wards of this government eligible to citizenship in heaven?" Connection between bad traits and bad treatment of Indians. Best results from work among the young.

A Half Century of Work. Nearly fifty years ago the Board began mission work among the Indians in the Indian Territory and in the then new state of Texas. The work among the Indians has been one of the most remarkable in the history of modern missions. The membership among them, in proportion to population, is now equal to that of our strongest Baptist states. They have been reclaimed from barbarism. They support a well organized government. They have opened farms, built houses, established schools and are prepared, if they so desire, to enter this great federation of states as a constituent member.

Our Opposed Tribes. The five civilized tribes inhabiting the Indian Territory, the Choctaws, Chickasaws, Cherokees, Creeks and Seminoles, 69,000 in all, have in bank and in the United States Treasury the snug sum of \$19,000,000 and besides own 20,000,000 acres of land valued at \$100,000,000, not to name live stock, grain, mills, &c. Moreover they maintain 785 church organizations, with 422 houses of worship and 308 halls, and 28,521, or 41 per cent, are communicants in the churches.

But near them live about 15,000 almost wholly heathen Indians.

A Strong Indian Trait. Reverence is one of the Indian's strongest traits. His language contains no oath nor any word to express even disrespect to the Great Spirit. If he swears it is because white men have taught him to do so. A missionary told me that one of his converts had been so afraid of his own tongue, for fear that his mistakes may be ridiculed. Their reverence for God will not allow them to laugh at his messengers.

Girls at boarding-school will show the same trait in their quiet, reverential behavior during a long church service.

A Ladies' Aid and Missionary Society has been organized at Belmont, Bigbee association, Mrs. L. P. Harper, President.

Some touching incidents came to light during the week of self-denial. A lady had laid aside a sum of money for the purchase of a handsome table, but she poured it all into the self-denial fund, and will cheerfully use her old table. Another lady had saved \$5 for a stylish silk waist. This, too, was cast into the treasury of the Lord. With such a motive an old garment becomes a robe of honor.

Rules to Promote Harmony Among Church Members.

1. To remember that we are all subject to failings and infirmities of one kind or another.

2. To each other, and not magnify each other's infirmities. (Gal. 6:2.)

3. To pray for one another in our social meetings, and particularly in private. (James 5:16.)

4. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person till well founded.

5. If a member be in fault, to tell him of it in private before it is mentioned to others.

6. To watch against a shyness of each other, and to put the best construction on any action that has the appearance of opposition or resentment.

7. To observe the just rules of Solomon, that is, to leave off contention before it is meddled with. (Prov. 17:14.)

8. If a member has offended, to consider how glorious, how Godlike it is to forgive, and how unlike a Christian it is to revenge. (Eph. 4:2.)

9. Remember that it is always a grand artifice of the devil to promote distance and animosity among members of churches, and we should therefore watch against everything that furthers this end.

10. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should when acting alone, and indulging a contrary spirit.

11. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ as to these important things.

12. Above all, remember to love the Lord thy God with all thy heart, and thy neighbor as thyself. —Christian Observer.

It is often the man who never worked and does not know how who accuses you of being lazy.

Alabama Baptist

MONTGOMERY, APRIL 18, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, Ala. B. Crumpton, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. R. Collier, Secretary, Montgomery, Ala. Geo. B. Eager, Pres. Montgomery, Ala. MEMBERS AND VISITORS POST-OFFICE.—W. M. Harris, Greenville; C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge J. H. Harrison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Barr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; T. T. Hale, Birmingham; W. C. Bledsoe, La Fayette; W. M. Eager, Vice-President, Montgomery; A. S. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

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

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

THE YOUNG PEOPLE'S SOCIETY.—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 KENTUCKY BAPTIST COMES TO US.

The Kentucky Baptist comes to us enlarged to sixteen pages. Some of it is plate matter, but there is a good quantity of fresh reading matter. May you have success, brother.

LOUISVILLE BAPTIST EDITORS ARE FULL OF ENTERPRISE.

The Recorder is organizing a tour of Egypt, Palestine and other countries; and the Kentucky Baptist is getting up a party for the convention at Washington.

THOSE WHO HAVE NOT YET MADE CHOICE OF ROUTE TO THE CONVENTION AT WASHINGTON WILL BE INTERESTED IN THE "CONFIDENTIAL LETTER TO THE PUBLIC" FROM THE SEABOARD AIR LINE RAILROAD.

We are quite confident that those who select that charming route will be glad of their choice.

THE ATLANTA & WEST POINT RAILWAY AND THE WESTERN RAILWAY OF ALABAMA (THE ATLANTA & HOUSTON SHORT LINE) WILL SELL ROUND TRIP TICKETS TO THE CONFEDERATE RE-UNION AT HOUSTON, MAY 20-24, AT ONE CENT PER MILE. A FULL STATEMENT WILL BE PRINTED NEXT WEEK; IT CAME TOO LATE FOR THIS WEEK'S PAPER.

ONLY TWO WEEKS NOW AND THE BOOKS OF THE HOME AND FOREIGN BOARDS WILL BE CLOSED. BRO. CRUMPTON REQUESTS US TO BEG THE PASTORS AND ALL THOSE WHO HAVE FUNDS FOR THESE BOARDS TO FORWARD THEM AT ONCE, SO THAT HE MAY SEND THEM FORWARD. COLLECTIONS TAKEN ON THE 4TH SUNDAY SHOULD BE FORWARDED PROMPTLY ON MONDAY. TUESDAY, 30TH, HE WILL TELEGRAPH ALL BELATED FUNDS TO ATLANTA AND RICHMOND.

HOW MANY CHURCHES WILL SEND THEIR PASTOR TO THE SOUTHERN BAPTIST CONVENTION AT WASHINGTON?

Let the pastor know at once that you intend he shall go, so that he may know what to expect. The expense will be a mere trifle to each member, but the pastor is not able to bear it all himself. The great majority of delegates will start to Washington on the 7th and 8th of May.

THE THIRTEENTH SESSION OF THE STATE SUNDAY-SCHOOL CONVENTION WILL BE HELD AT THE GOVERNMENT STREET PRESBYTERIAN CHURCH, MOBILE, FROM APRIL 30 TO MAY 24.

Among the various questions and topics to be discussed we note the following: "Importance of the Sunday-school to the church and state," by Wm. Reynolds; of Illinois; "Primary Class work," by Miss Minnie Allen; "The Bible: how to study it," by J. G. Harris; "The Bible: how to teach it," by Wm. Reynolds; and a conference on Sunday-school management.

SOME BAPTIST PAPERS, (AND NOT ALL OF THEM AT THE NORTH,) HAVE BEEN PRINTING EASTER POEMS, SERMONS AND OTHER EASTER LITERATURE.

It was also announced last week, in local papers in this state that "there will be Easter service at the Baptist church next Sunday," and "all the churches in town will observe Easter Sunday." In some cases, we know that "all" includes a Baptist church. Now and then a Sunday-school, or one or more of the classes, have a special exercise for Easter Sunday.

NOW, IF SOME OF THESE EASTER BAPTISTS WILL SHOW US THE AUTHORITY FOR WHAT THEY DO, AND IT IS SCRIPTURAL, WE WILL HAVE NOTHING MORE TO SAY. UNTIL THEY DO THAT, WE SHALL QUESTION THEIR RIGHT TO PLACE THEIR BROTHERS IN A FALSE POSITION BEFORE THE WORLD BY OBSERVING A CUSTOM OF THE CATHOLICS AND EPISCOPALIANS WHICH OUR DENOMINATION HAS OPPOSED. LET US BE SCRIPTURAL BAPTISTS, OR GIVE UP THE PRETENSE.

NASHVILLE CONCLAVE.

OF late there have been whispers of a meeting of certain honored brethren, all teachers and editors, who came together in Nashville, some of them traveling hundreds of miles, for to consider the matter of the work among our young people, and especially what plans should be adopted at the coming conference in Washington in connection with the Southern Baptist Convention.

In response to repeated calls from one of our leading papers, a brother, who in the language of Virgil's hero might modestly exclaim *magna pars fui*, explains that he called the meeting, which he designates as "a matter almost personal and private," and for it he cheerfully assumes all responsibility.

With deep interest we have watched the development of the young people's movement. It has seemed to hold great possibilities, if rightly directed, and at the same time great dangers, if given a wrong turn. Some of our wisest and best men have advised it with unfeigned alarm, and have stood aloof; yet others equally wise and good have regarded it as the great desideratum of the times and have hailed it with unmingled joy. For ourselves we have preferred the middle path.

In the diversity of opinion the proposed open conference at Washington seemed eminently wise. But under the pressure of responsibility, and with the noblest motives, brethren whose opinions were known to lie in the same direction have "spent a day talking over matters, and a delightful day it was," and have fixed up the slate. The convention is to be asked to request churches to "send delegates to a meeting to be held in Nashville, Tenn., Oct. 9, 1895, for the purpose of organizing," etc. Day and date all pre-arranged. Two and two make four.

Heartily as we favor the young people's work, and highly as we esteem the brethren who have been so thoughtful in this matter and have gone at their own expense to confer about the welfare of our beloved Zion, we fear a mistake has been made. Many a hardworked pastor who never sat in a professor's chair or leaned upon an editor's desk will wonder why he was not invited to share the sweet and refined fellowship of that "delightful day" in Nashville, which the brethren spent in planning for the development of his neglected and shepherdless young people. It may even occur to him that he knows his business as well as the brethren who are working at other things, and yet have found time for a good day in Nashville in his interest. And however justified by the facts, such ideas will chill in the rank and file any enthusiasm on the subject likely to be generated by the approving vote of the convention.

Let us go up to the conference at Washington untrammelled by any cut and dried plan. Let the meeting be open and free to all. Let the spirit of brotherly love prevail. Let no precipitate action according to an "almost personal and private" plan be taken. And we believe great good will result.

Just as soon as possible place not less than thirty dollars in the hands of your pastor, and tell him to go to the Convention at Washington, learn all he can and get all the inspiration he can, and let his people have the benefit of it all when he returns. If he is a teachable man he will learn a great deal by the trip. If he thinks he knows enough already, he will be willing to beg everybody's pardon when he gets back for having so far overrated himself. It will do him good.

God has granted an earthly boon, for which I have supplicated him almost day and night for twenty-five years, to which "the wealth of the Rothschilds or the honors of a Claudine were a trifle. I am not fit to praise him; yet I propose, sheltered under the name and meditation of Jesus, to follow the multitude, and shout hosannah the rest my life. "Wait upon the Lord, wait, I say, upon the Lord." E. B. T.

1. WHY SEPARATE THE YOUNG PEOPLE FROM THE OLD IN RELIGIOUS MEETINGS?

2. Are immature youths wise enough to conduct these meetings without the aid and surveillance of older persons?

3. Is there any hint of such separate meetings in the New Testament? E. B. T.

FOR THE ALABAMA BAPTIST.

Just a Word.

As to the "young people's movement," permit me to say that if the churches are not a sufficient instrumentality for preaching the gospel, then there is failure all round. But if the "young people's movement" continues, it must be kept within and under the control of the churches, or else the churches will soon be ignored. And then what? LANDMARKER.

MRS. STAINBACK WILSON, ONE OF THE LEADERS OF THE WOMAN'S MISSIONARY WORK IN GEORGIA, RECENTLY VISITED MOBILE.

In the Christian Index she writes of the visit, and refers to the late T. P. Miller as follows:

"While absent I visited a beautiful, and one of the foremost churches in all our Southland. Foremost in years, being one of the oldest—in its liberality, having foremost among the largest contributions to our boards—foremost in all the zeal and activity that makes up a model church in all its departments of work. As I sat and listened to the sweet music, the inspiring sermon, the earnest prayer, my mind reverted to the life of one whose delight it had been to contribute to all the agencies of this place of worship, who for nearly a half century was one of its strongest pillars, who with his abundant fortune never failed to give liberally to all the calls of his church and denomination. Suddenly in his old age reverses came. The beautiful home of his younger days, with all its luxuries appointments, where he had reared a large family—all his varied interests—all—were in a day swept away. In a distant city, he had gone to share the home of a beloved sister, who had been seen day after day with his basket of tracts scattering seeds of kindness to each passer by. He who had given his thousands to send the gospel to other lands, when he could no longer do this, was true and faithful to his God in doing what his hands found to do, and was not ashamed to be known only as 'the old man with the basket of tracts' for free distribution. The Father alone only knows that this last humble effort of his old age may have studded his crown with more and brighter jewels than the abundant gifts of the millionaire. Dear old man, his body is at rest, his soul is basking in the sunshine of God's love, and his precious memory is ours! What a lesson for each one of us to improve every opportunity. 'Oh, the good will we may do, while the days are going by.'"

FIELD NOTES.

Remember, friends, when you write in response to any advertisement in this paper, please mention the fact to the person who advertises. It will be a favor to us.

Bro. W. B. Jackson writes to say that it was an error to publish Rev. S. P. Lindsey as a delegate from Bethel association to the Southern Baptist Convention. Dr. A. B. Stone, of Linden, is the appointee.

J. W. Hamner, Seale: Yesterday was a good day with us at Hatchchubbee. Congregations were large and attentive. Interest in all departments of church work is growing. I am hopeful as to the work on my entire field.

J. M. McCord, East Lake: We had fine services at Wilsonville yesterday, and also at Bozeman a week ago. Good collections at both churches for Foreign Missions. The outlook in my field is very encouraging.

A leading member of Auburn church writes cheerfully of pastor Cloud and his work there. The sermons are good and attractive, and the attendance is quite gratifying. We are pleased to congratulate both pastor and people.

The reports from our churches in the city show not only that they have already reaped good results from the Munhall meetings, but that some of them are continuing the effort to do all the good that protracted labors may accomplish.

W. J. Elliott, Montgomery: We had large congregations at Wetumpka on Sunday. Bro. Stewart preached a most excellent sermon in the morning and took a collection for the Orphanage, the amount of which I have not learned. One was received for baptism. The outlook there is growing more encouraging, and we have organized for more aggressive work.

The Southern Cultivator for April comes to us with a new face and with the words, "Industrial Journal" added to its title. The number of pages is increased and there is greater variety of contents. Ex-Gov. Northern is editor, and is assisted by Hon. R. T. Nesbit, Agricultural Commissioner. The Southern Cultivator has been an important factor in the prosperity of Georgia farmers. It is sent in club with the ALABAMA BAPTIST at \$2 for the two.

R. E. Pettus, Huntsville: We had a splendid day last Sunday. Bro. J. W. Stewart, of the Orphan's Home, was with us. He preached for us Sunday forenoon, and at the Whitman chapel in West Huntsville in the afternoon, and at the First church here at night. The Dallas Avenue church paid him in cash \$20 and pledged \$5 more for the Orphanage. We were glad to have Bro. Stewart with us, and were glad to help the cause he represented.

W. R. Ivey, Bessemer: On the first Sunday in this month the Willing Helpers, a society of little folks in our church, had their quarterly jug opening. They also had Labor is work carried to excess.

FOR THE ALABAMA BAPTIST.

The Alumni Banquet.

At the meeting of the Alumni Association of Howard College last June, it was decided to have an Alumni banquet during the next commencement, and a committee was appointed to make suitable arrangements. The committee has decided to have the banquet in the city of Birmingham, in one of the best hotels, and every effort will be made to make it a great occasion—of real pleasure to all present, and may we not hope, of profit to our beloved institution. I would call the special attention of every alumnus of the college to this feature of the approaching commencement. What could give a sweeter cup of joy than such a meeting, where old friendships are made new, and youthful experiences of school life, so refreshing to the spirit of maturer age, reviewed with many a pleasant recollection. Let every loyal son honor his alma mater by being present at the commencement in June.

W. A. HOBSON, Pres. Woodlawn.

Baptist Young People's Union of Alabama.

The Baptist Young People's Union of Alabama will meet in the First Baptist church, Birmingham, Thursday evening, April 25, continuing through Friday and Saturday.

All churches of our denomination, and all young people's organizations of whatever name within said churches, are entitled to representation. No basis having been adopted, we beg to assure you that all who can arrange to be with us will be cordially received.

Subjects chosen bear without exception directly upon the work of local organizations. Come prepared to offer during the meetings such suggestions and plans as you may think wise.

Delegates will be entitled to one and one-third fare rates for the round trip—full fare to Birmingham and one-third returning. Each delegate must obtain with ticket to Birmingham a certificate of purchase, which when signed by the convention secretary will obtain the one-third fare return ticket. Those unable to buy tickets through Birmingham must obtain certificate with each ticket bought, presenting same to the secretary for counter-signature. It is important that certificate be obtained in each instance, for otherwise the reduction in rate cannot be realized. Under this arrangement, no return tickets can be used later than May 1st.

All trains from Thursday morning will be met by committees from the local unions. Delegates will please make themselves known to anyone wearing convention badge. The store room opposite the Union Depot on Twentieth street will be used for the reception of delegates, and the committees will receive due attention if they will at once report there.

It is especially urged by the committee on entertainment that those expecting to attend the convention will so notify the undersigned at once. However, those who cannot notify us in advance will be as cordially welcomed and assigned to homes as quickly as possible after arrival. Those having preferences as to locality, etc., or in cases where two or more prefer to be together, should feel entirely free to so advise, and their wishes will wherever practicable be complied with.

WALTER D. DUNLAP, Birmingham, Secretary.

Following is the general programme arranged for the Young People's Convention, minor details omitted:

THURSDAY 25TH.

Address of welcome—On behalf of the churches of Birmingham, Dr. P. T. Hale; in behalf Birmingham Association, C. F. Wheelock, President.

Response—D. P. Coleman, [Mobile.

Organization of Convention.

President's address.

FRIDAY 26TH.

Reports from delegates.

Topic: Why have a Young People's Union in a church?

Address: H. C. Gilbert, Florence.

Essay: Miss Ethel Jones, East Lake, Athens.

Topic: How to organize a union.

Address: J. F. Dean, Howard College.

Essay: Miss Anna Baker, A. C. F. College, Tuscaloosa.

Topic: Aims and methods of local union work.

Address: "The weekly meeting," T. S. Roberts, Girard.

Address: "The social feature," J. C. Parker, Montgomery.

Essay: Miss Lida B. Robertson, Mobile.

SATURDAY 27TH.

Topic: Our young people and the mission cause.

Address: "The state work," R. Mortimer Chitwood, Tusculumbia.

Address: "The Home Board," J. F. Bledsoe, Talladega.

Address: "The Foreign Field," A. J. Thames, Howard College.

Essay: "The Great Commission," Miss Kate Marshall, Birmingham.

Unfinished business.

Adjournment.

Each session will be preceded by a brief devotional service.

Many calls for information seem to demand a full, free and exclusive discussion of subjects bearing directly upon the distinctive work of the local society at this time, and it is hoped not only that all attending will prepare to give the movement the benefit of their judgment and experience, but that those in-

FOR THE ALABAMA BAPTIST.

A Church at Pittsboro.

On the night of the fifth Sunday in March I preached in the school-house at Pittsboro, Russell county. After the sermon, all who wished to go into the organization of a church there were invited to come forward. Some came in person and the names of others were given. One hundred and seventy-one dollars were subscribed for building a church, to which fifty dollars were added next day, and some promised work. A building committee, with W. T. Quarles as chairman, and a finance committee with Dr. W. T. Joiner in the lead, were appointed, and they have begun work. Messrs. Pitts Brothers donated the building lot.

On the second Sunday in April, we met again, and a large congregation listened to the sermon. We met at 3 o'clock in the afternoon to organize the church. A presbytery was constituted, consisting of Rev. W. D. Joiner, of Georgia, deacon E. C. Perry and Bro. McMakin, of Glennville church, and H. R. Schramm, of Phenix City. The latter was appointed chairman and A. D. Quarles, clerk. Those who had letters were then organized into a church, adopting the New Hampshire Confession of Faith, and subscribing to a church covenant. Elder Joiner made the prayer. Some who will get letters soon were recognized as prospective members. The hand of fellowship was extended, and the church was constituted. I then told them that I thought the first work a Missionary Baptist church should do was to make a contribution for missions, and it was done. The church in conference then elected H. R. Schramm pastor, and A. D. Quarles clerk. Rules of decorum were adopted, and reports of progress heard from the committees. The second Sunday in each month was selected as the day of meeting. A Sunday-school was organized with A. D. Quarles as superintendent, Dr. W. T. Joiner as assistant, and Miss Annie Johnson as secretary. The Sunday-school Board gave the literature for one quarter. I preached for them last night to a good congregation. Another collection was taken for missions. The scarcity of money makes small collections, but we divide with all the boards, and feel that we have started right.

Pittsboro is a coming town. Good people live there, and they have good water and excellent health. We hope soon to have a house of worship and a flourishing church. Any one who feels like helping may send his contribution to Dr. W. T. Joiner at that place.

I am getting some subscribers to the ALABAMA BAPTIST, and hope to get more. H. R. SCHRAMM, Phenix City, April 15.

FOR THE ALABAMA BAPTIST.

Home Board and Texas.

I was started on reading Bro. Early's communication of "What it will mean for Texas," if the Home Board withdraws its help from that state, because the contributions to its funds will not authorize it longer to help Texas. He says "this would mean ruin to Texas—disgrace to our Southern Zion—great loss to the whole South." This is a frightful picture to look upon. Shall we indeed see it painted in living facts, to stand as a perpetual upbraiding to both Texas and all the Southern Baptist Convention? Truly we hope not. Bro. Early, will it be too great a strain on the Texas brethren to avert such a catastrophe, even if the board fails? It seems to me that a state so large, so rich in soil, in almost all other wealth-producing resources; so rich in school funds, and other appliances to make living cheap and easy, that the Baptists there might bear the strain of two cents per member, rather than let the state be ruined, and all Southern Baptists disgraced. You say there are 150,000 white Baptists in the state, and the amount expected from the Home Board is \$3,000. Divide this amount up among the members, and two cents will pay it. But if only half will give anything, four cents will raise it. If 30,000 of them will give a dime it will make it. So if we fail back here in the East, for the sake of the state, and for the reputation of your brethren here, please make

and, as in duty bound, we will ever pray, etc.

Opelika. GEO. E. BREWER.

FOR THE ALABAMA BAPTIST.

Provoking to Good Works.

As the books of our boards close so soon, I feel that we all should do our very best just now to relieve them of the great debts that burden them. I would not only urge each individual who reads Dr. Willingham's article to make a liberal contribution, but I would, especially urge brother pastors to push the collections for missions to the extent of their ability on the third Sunday, by a statement of the debt of the boards, and of the great loss we would incur by a backward movement, and of our duty to God and the heathen to go forward.

Not boasting, but by way of provoking others to do likewise, I want to tell of our collection for Foreign Missions at Sumterville on the 4th Sunday in March and at Livingston on the 1st Sunday in April. Notwithstanding the fact that I had already urged missions by two sermons and two collections at each of the above mentioned churches since January, and had gotten from them during the two months more than they gave the whole of last year, at the above stated times I got from Sumterville, a church of about 30 members, \$15, and at Livingston \$41. These amounts were both for Foreign Missions alone, as we contributed in January to State and in March to Home Missions.

After receiving a letter from Dr. Willingham asking how much he could expect from my church before 30th April, I asked one of my deacons what I should write him, and he said \$15; but you see we were more than doubled it.

Brethren, let us urge our people on our last Sunday (third) to give for missions that we may honor God and sustain his work. If we have given, let us not be satisfied unless we have done our best.

Our people are happy over our collections. A. R. HARDY, Livingston.

FOR THE ALABAMA BAPTIST.

The American Baptist Educational Society.

The seventh annual meeting of The American Baptist Educational Society will be held in the First Baptist church, Washington, D. C., Wednesday, May 8th, 1895, beginning at 7:30 p. m. The following speakers are expected: Pres. B. L. Whitman, of Maine; Rev. S. H. Green, D. D., Washington; Hon. W. R. Wilson, W. Va.; Pres. W. H. Harper, Chicago; Rev. J. T. Henderson, Tenn.; Rev. J. N. Prestridge, Ky.; Prof. O. T. Mason, Washington; Rev. F. M. Ellis, D. C.; Dr. N. Y. T. J. Morgan, N. Y.; Dr. James McKee, N. C.; H. L. Mozaur, Miss. Cor. Sec. N. Y., April 11th, 1895.

FOR THE ALABAMA BAPTIST.

Pine Flat.

I "spliced" with Bro. Geo. M. Parker last Sunday, preaching for him at Pine Flat, Perry county, while he preached at Stanton, thus gaining time so that he could assist me in holding Baptist Rallies. The brethren said, "We'll let him go, but you mustn't try to get him away from us." This was my first Sunday with them. What excellent people they are—the Georges, Alexanders, Farleys, Waters, and many others whose names I can't mention now. We had a good service, and what singing they have! It makes one's heart glad to hear the gospel sung with such spirit. If we could revive this sort of singing in our churches it would be a happy change.

They take monthly collections, and a greater per cent of them read the ALABAMA BAPTIST than I have seen elsewhere.

I spent a pleasant night with Bro. W. B. Alexander, and ate dinner on Sunday with Capt. E. P. George and family. This was indeed a very pleasant trip for me.

S. O. Y. RAY.

FOR THE ALABAMA BAPTIST.

Week of Self-denial

A "Week of Self-denial" was requested of the women in the bounds of the Southern Baptist Convention, by the Woman's Missionary Union, at Dallas, last May. About the 1st of last February, in view of the fact that the women had raised \$5,000 in aid of the debt of the Foreign Mission Board, and that the need of the Home Board was urgent, appeals were made by Dr. Tichenor, and by Miss Armbrong to the societies, to devote the funds raised by self-denial to the Home Board.

These appeals were sent by the Central Committee all over the state. The week of self-denial lasted from March 10th to March 17th, and was observed quite generally throughout the state. The returns are coming in, and will aggregate quite a handsome amount.

Labor, prayer, self-denial, trust—do not these express in brief the whole Christian life? Mrs. I. C. BROWN, Cor. Sec. Cen. Com.

FOR THE ALABAMA BAPTIST.

At Marlton.

From the day Bro. Lawless resigned he has advised the church to take steps without delay to supply the vacancy. The church has appointed brethren A. F. Redd (chairman), J. B. Lovelace and S. W. Averett a committee to recommend a minister to be elected pastor.

Dr. George Petrie, of the A. & M. College, delivered at the Judson to-night his lecture on the Manners and Customs of Colonial Times. It was a vivid portrayal of the subject and delighted his audience. One or two more lectures must conclude the course for this session and give place to the anniversaries of the schools.

Bro. W. B. Crumpton's neighbors have been glad to see him at his home for the last few days. He knows probably more about Baptist affairs in Alabama than any other man, but possibly less about one thing; he has not learned, with all his wisdom, how to do nothing. He is to preach to-morrow at Providence church in Dallas. A.

FOR THE ALABAMA BAPTIST.

Trussville.

Trussville church is coming to the front. After a sermon by our pastor, Brother McGaha, and the ordaining of two deacons, we took up a collection which amounted to \$4.95 in cash and \$10.75 in pledges for Home and Foreign Missions, the pledges to be paid by the last of this month. Our Sunday-school also sends more than \$14 for the same purpose. I think that by the end of the year we will come up to what was apportioned to us by the association. I am glad that our church is getting alive again. I

FOR THE ALABAMA BAPTIST.

My good wife and I wish the ALABAMA BAPTIST great success, and that it may do much good in inculcating in Baptists the spirit of missions.

E. M. RICH.

FOR THE ALABAMA BAPTIST.

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E. M. RICH.

FOR THE ALABAMA BAPTIST.

My good wife and I

Electro-Pose

ABSOLUTELY PURE

The Life of John the Baptist—No. 3.

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

HIS DEATH.

What a thick wall, and all of stone, and so high that one cannot see over it unless he stands upon an adjoining house-top or hillock which overlooks the surrounding landscape, and even then the building within its confines is almost hid from view by the dense shadow cast upon it! This is no ordinary building for it is built of large stones, and has, deeply and strongly set in the heavy casings of the windows large upright bars of iron, which bear an impact with the world without, and would certainly prevent any egress from an exit from within through the small

paces with steady tread back and forth before its doors, and ever anon stops to speak with a guard who is seated at the doorway twirling a bunch of keys in his hands and apparently well pleased with the rattling noise they produced. Any one would recognize this as a prison-house. But, hie! Hear the conversation falling from the lips of the two men.

"Who was the new man put in a few days ago?" asked the sentinel as he ceased from his measured steps and stopped before the guard.

"The one that was bound with the leathern thongs? Oh! he is that fellow called John the Baptist. You know he had the audacity to tell King Herod that it was an abomination for him to take Herodias, his brother Philip's wife, and to marry her; this made her angry, as she was satisfied; and she would have had him killed, but the people deemed him a prophet, so Herod was afraid to undertake that, but she finally persuaded the king to have him put in here," replied the guard.

"But to duty, sentinel, for yonder comes the king's messenger, he may bear some news," he continued as he saw a man approaching them.

"Halt," cried the sentinel as the man approached within speaking distance, "what wilt thou?"

ELECTROPOISE.

THE GREATEST CURATIVE AGENT KNOWN.

OPIMUM HABIT CURED.

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

Rev. W. P. D. Clark, Nashville: "The Electro-Poise cured my son of acute mania, caused by nervous prostration, superinduced by over-work."

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

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

Rev. T. J. Pentecost, Nashville: "The more I value it."

Rev. F. B. Webb, Columbia, S. C., says: "I have used the Electro-Poise for the beginning of my prostration, and I certainly believe in it."

WHAT ALABAMA MINISTERS Say About the Electro-Poise.

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

Rev. L. A. Darsey, LaFayette: "Every family ought to have an Electro-Poise."

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

Rev. W. C. Hearn, D. D., Talladega: "My wife and I use the Electro-Poise 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 Electro-Poise.

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I have lately had occasion to compare the experiences of men and women who have taught in one of our first colleges for women. Without exception, the women tell me that their treatment at the hands of their classes has been uniformly considerate and kind. Some of them were very young women, whose timidity and inexperience would have made them helpless under any other treatment. But the men, almost without exception, have gained their position with their classes at the cost of weeks of humiliation; and, what is worse, the more finely organized and more advanced the man is, the more unkind and ungenerous is his treatment. Yet college girls are presumably a class of women.

In a certain large city bank is a special window for the transaction of business with women. And duty at that window is the dread of all the employees—not, as one of them told me, because of the unbusiness-like habits of women, but because, to use his boyish phrase, "they're always blowing you up, and because they're women you've got to take it."

Enough has been said and written of the unkindness of women to their own sex, so that any woman who fails in that respect sins against

those who are guilty of actual cruelty towards men are generally neither cruel nor cowardly. They have never appreciated their own strength and the obligation which strength entails.—The Outlook.

Evolution of Table Manners.

How did table manners arise? Where do they come from? Like Topsy and other human institutions, they "just grew." And it is surprising how slow of development has been the sentiment of cleanliness and neatness, which was the principal cause of the invention of the implements and dishes used in serving food and in eating.

In good old paleolithic times, when human beings were always within twenty-four hours of starvation, man ate only with his fingers. He hunted for his food in the woods or by the seashore, and he picked the bones clean. Two table articles are found among uncivilized peoples—the knife and the spoon. The knife was originally a weapon of attack or defence; it was used for cutting and carving flesh, but its convenience in eating soon became apparent.

The origin of the spoon is uncertain. It must have been invented at a very ancient date, for it is found among people that have never come into contact with civilization. The necessity of having some implement for dipping water seems to have led first to the invention of the calabash, or the use of the coconut-shell, and later on to the spoon.

We must wait four thousand years before we find the fork. Or, as a French writer on table etiquette has said, "from the creation of the world to the beginning of the seventeenth century man ate only with his fingers." This is, however, a mistake of four hundred years; for we find forks as early as the thirteenth century, when they are mentioned as being kept for special purposes. Thus, John, Duke of Brittany, is said to have used a fork to pick up "soppys," and Piers Plowman had three for eating pears with.—Lee J. Vance, in April Lippincott's.

Woman in Literature.

The most significant result of the enfranchisement of woman's intellect is her extensive contribution to popular literature. It is estimated that about one-half of the material that feeds the printing-presses of this country is now furnished by women. This merely quantitative demonstration of the power of feminine intellect is a fairly conclusive answer to Colonel Higginson's question put to the public in such neat irony some years ago in behalf of honest doubters, "Ought women to learn the alphabet?" or to the clever German brochure of more recent celebrity, "Darf die Frau denken?"

The abstract principle of her "rights" has been conceded to woman, the privilege of freedom and equality is established; the only question remaining is as to the wisdom of her uses of freedom and of her interpretation of equality. In the democracy of letters she is admitted to full privileges: she goes on long and unintermittedly, and as against this she has no more to say than that she is a woman.

It is in response to this habit which makes it possible to strike a woman the blow makes it as impossible to retaliate. In response to this habit which makes it possible to strike a woman the blow makes it as impossible to retaliate.

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The other man continued his work till, about sunset, he exhausted the well. Looking down into it, he saw something shining at the bottom. He let down his bucket once more, and drew up a precious diamond ring.

"Now I see the use of pouring water into a basket," he exclaimed to himself. "If the water had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless, after all."

But he had to learn why the king had ordered this apparently useless task. It was to test their capacity for perfect obedience, without which no servant is reliable.

At this moment the king came up to him, and as he bade the man keep the ring he said: "Thou hast been faithful in a little thing; now I can trust thee in great things. Henceforth thou shalt stand at my right hand."

Is not this a good lesson to teach us to be faithful in the small duties of each day, as well as the large ones; to do everything, no matter how small, as unto our heavenly Master? Little acts of duty or kindness go a great ways when done for Jesus' sake.

She Bowled Him Out. A certain young society man decided to propose to a Christian girl. He felt that he was conferring no little honor upon her, and was confident of a favorable answer. He cautiously prefaced his declaration, however, with a few questions; for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make a home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Was she economical? Could she make her own clothes? etc.

The young lady said that, before she answered his questions, she would assure him of some negative virtues she possessed. She never drank, smoked, or chewed; never owed a bill to her laundress or tailor; never stayed out at night playing billiards; never lounged on the street corners and ogled giddy girls; never "stood in" with the boys for cigars or wine suppers.

"Now," said she, rising indignantly, "I am assured by those who know that you do all these things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any yourself. I can never be your wife." Then she bowed him out.—Epworth Herald.

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4 00 pm 4 10 pm 4 35 am Lv. Selma. Ar. 11 15 pm 10 10 11 15 am

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5 30 5 10 5 23 Whitehall. 10 23 9 13 9 46

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