









# Alabama Baptist.

MONTGOMERY, MAY 23, 1895.

Directory for the Baptists of Alabama.

## OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala.; B. C. DeLoach, Secretary, Montgomery, Ala.; Geo. B. Eager, Pres., Montgomery, Ala.; W. M. Harris, Greenville, S. C.; W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge John Harshorn, W. Davidson, Montgomery, Ala.; J. Dickinson, H. S. D. Mallory, Selma; W. M. Burt, Dothan; L. A. French, Talladega; H. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brown, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

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

Woman's Central Committee.—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. R. Eager, Vice President, Montgomery; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

Baptist Young People's Union for Alabama.—Prof. J. M. Melt, Auburn; President, W. D. Dunlap, Birmingham; Secretary and Treasurer.

OUR SCHOOLS.

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

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

A LATE return from the convention, and in bad physical condition, prevented a continuance this week of the notes of travel begun in last paper. We hope to resume them next week for the special benefit of the boys and girls.

READ Secretary Crumpton's earnest appeals for State Missions and Colportage. We cannot afford to let these important interests suffer. It will be a great disappointment to the secretary, and seriously hurt the cause, if June shall close and leave the debts of the board still unpaid. This need not be if all will help now.

REV. J. W. DUNAWAY feels called upon to make an explanation. We did not misunderstand him, but thought it possible that others would. He writes:

I wish to make the explanation that in my article entitled "No Whiskey," in a recent issue of the ALABAMA BAPTIST, I did not intend to cast any reflection on the representatives of Perry county when I said the Devil sent two men to Montgomery to see that whiskey was not made. I intended to say that I suffered with indigestion.

There is great desire on the part of a number of towns in the State to secure the location of the Girls' Industrial High School, which was authorized by the last legislature. At the meeting of the board of trustees, a few days since, some surprisingly large bids were presented, and they had a solid backing. No many good offers made it difficult for the trustees to decide which to accept. For the present they have decided to visit the following towns and consider the advantages presented, viz., Montevallo, Jasper, Tuscaloosa, Anniston, Huntsville, Camden, Wetumpka. Let it be understood, however, that the decision to visit these towns does not exclude others that may desire the school.

Rev. J. F. Love, pastor of the Baptist church at Suffolk, Va., informs us that he will soon issue a volume of semi-centennial sermons selected from those preached in Washington during the recent convention—at least one representative man from each state represented in the Southern Baptist Convention furnishing a sermon. The volume will be illustrated with cuts of those whose sermons it contains, the house in which the convention met, and that in which it was organized at Augusta, Ga., in 1845. Thus will be preserved and handed down some of the best sermons preached at the national capital at our jubilee meeting. Bro. Love says that the volume will be ready for delivery after publication the price will be one dollar and fifty cents.

AN EARNEST INQUIRY.

Where do the Presbyterians and some of the Baptists get the precept of the exhortation to stand up to pray? As quite a number of church members, both in town and in country, make so many remarks and ask the question so often why we do not pray, and especially most of our preachers, and the Presbyterians as a whole, stand during prayer, please oblige us with answers.

COWART. J. J. WHITE.

ANSWER.—It appears that Abraham stood while making his intercessory prayer for Sodom and Gomorrah. Gen. 18:22. Solomon and the people stood while the prayer was offered at the dedication of the temple. 1 Kings 8:54, 55. Both the Pharisees and the Publicans are represented by the Master as stand-

ing while praying in the temple. Luke 18:11, 13. It is a reasonable inference that Jesus stood while speaking to the Father at the grave of Lazarus. John 11:41. Jesus fell on his face and prayed in the garden of Gethsemane. Matt. 26:39. Paul kneeled down and prayed with the elders of Ephesus at Miletus. Acts 20:36. Paul and Silas prayed in the prison; as their feet were in the stocks, the probability is that they were lying on their backs. Acts 16:25. These are a few examples, to which others might be added, showing that it does not appear from the Scriptures that it is a matter of importance what the posture of the body may be during prayer. It is thought by many that the kneeling posture harmonizes with the humility of spirit that is felt in earnest prayer. Baptists and Methodists prefer to see the people kneel at prayer; but as "God is not worshipped with men's hands," we suppose that it is also true that he is not worshipped by any special position of the body during prayer. If the heart be right, the sick man may pray while lying on his bed, and the strong man may pray as he walks between the plow-handles.

## CONVENTION NOTES.

It was said that the First church, in which the convention met, would seat twelve hundred people. It was overcrowded most of the time, and those who could not bear to be jammed, of whom we are one, did not get the benefit of all the proceedings.

It was a subject of remark by the delegates and visitors that not only the Baptists, but the people generally were polite and courteous to strangers, and would take pains to answer pleasantly and fully the questions asked them.

There was so much to be seen in the city, at the government buildings and elsewhere, that it was not deemed practicable to hold afternoon sessions. The delegates would go sight-seeing.

The discussions in the convention were free from unseemly sharpness, but we did not think the speeches, as a whole, came up to the average, so far as we heard them, of those of other meetings of the convention.

## PERSONALS.

At least some of the Alabamians were disappointed in failing to see Rev. T. M. Bailey, who did so much faithful work in this state. He is working at state missions in

South Carolina as he did here, and told a brother there that he was too busy to attend the convention.

Rev. E. J. Forrester was in good health and spirits, and inquired after a number of Alabama friends.

Rev. C. W. Strickland, of Nashville, Arkansas, was disappointed at not meeting Dr. Roby of Opelika, who married him to his good wife, a Miss Bennett, at the family home between Opelika and Salem many years ago. He appeared to feel grateful to Bro. Roby for the good thing he did for him so long ago. Bro. Strickland was accompanied by deacon Galloway, and for both these brethren we formed a warm attachment. We think the deacon was taking care of the pastor, but allowed the pastor to think himself the head of the procession.

In one group we met three brethren in whom we became interested, viz., Rev. E. L. Comper, of Dallas, Polk county, Ark., who represents the Home Mission board in West Arkansas and the Indian Territory. He was born in the village of Montgomery, now the capital of Alabama. His father was Rev. Lee Comper, a pioneer Baptist preacher. Another brother was Rev. L. W. Wright, of Kullychoha, Choctaw Nation, who is a missionary, and secretary of the general association of West Arkansas and Indian Territory. In his youth he heard his father speak often of Huntsville, Alabama, and supposed that he once lived near there. The third of the group was Rev. G. A. Washburn, who was born at Clarksville, Clarke county, Alabama. He and his wife do general evangelistic work without appointment from any church. This brother has enough Cherokee Indian blood in his veins to give him a claim in that nation if he chose to assert it. His home is at Waldron, Ark. We wish these brethren great success in the Master's work on the frontier.

THOSE PICTURES.—Our readers have not given much attention to the pictures mentioned in the advertisement. "Earthly Footsteps of the Man of Galilee" is really a beautiful series of pictures, and also suggestive and instructive to any one who can become interested in the Bible or foreign scenes. Rev. W. D. Gay, of this city, has visited many of the places of which pictures are given, and he says they are correctly represented. Read the advertisement.

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## FIELD NOTES.

Bro. Pettus, of Huntsville, made this office a short but pleasant call last week.

Rev. A. E. Pinckard, of Orion, passed through the city on his return home from the convention. Though somewhat fatigued, he reports a most enjoyable trip.

Rev. H. C. Hurley, of Ozark, stopped in the city en route home from the convention. He paid us a most pleasant visit, and seemed to be delighted with what he saw and heard.

F. A. Threadgill, of Gordon: I observe in the Montgomery Advertiser a notice of the death of Miss Cora Threadgill, now Mrs. Porter. This is a mistake, which you will, please correct, as she is in good health.

B. H. Crumpton, Bellville: I made an appeal for the paper at Brooklyn, and will get other subscribers besides the one I send. Brooklyn church is on rapidly rising ground, and the prospect is bright for great good there.

Rev. C. H. Smith, Hickerson, Tenn.: I expect to reach Alabama in June, to visit and hold Baptist meetings as heretofore. I shall be pleased to hear from any pastor or church desiring to engage with me in a meeting any time between this and November. Address me at this place.

May and June for State Missions and Colportage. Will the churches and Sunday-schools help us in these months? We have given the Home and Foreign boards the right of way for the last several months. We must look after our state work now. Brother, will you help?—W. B. C.

W. B. C.: Alabama was entitled to fifty-one delegates in the Washington convention. We had more than a dozen over that number present. Our contributions for Home and Foreign missions were in the neighborhood of \$12,000. More by several hundred dollars than we gave last year.

W. B. C.: The friends of State missions and Colportage will be gratified to know that the three thousand personal letters lately sent out in behalf of these interests are being heard from favorably. Letters are coming in by the hundred, bringing from twenty-five cents to a dollar, and a few bring more. Every letter breathes the tenderest Christian regard. The Lord bless the writers.

One of the members of the Alabama Baptist Association, J. Henry Buss, Hyram: Our church is in very good condition, taking all things into consideration. We have had ten accessions to our membership since the association in September, and now number 44. Two accessions by letter in April.

On Saturday last our church moved into the line of regulars; we will now take a collection for missions at every appointment. All of Bro. Benton's churches are regulars.

R. E. Pettus, Huntsville, May 16: The additions to the Dallas Avenue church are almost completed. These rooms will be used for Sunday-school recitation rooms and for dressing rooms for those who have been baptized. During the work on the church several have joined who are waiting to be baptized. Twenty-one additions in three weeks. Brother Moseley, brother Whitman, brother Bunnell and sister Sugg all claim to have the banner class in Sunday-school, each having about thirty to the class.

Pastor, Auburn: Last Thursday night our dear sister, Mrs. P. H. Mell, opened her spacious and beautiful parlors to the Baptist Ladies' Aid society, and gave us one of the most unique entertainments of the season. Recitations, songs, solos and music bore us along through the graceful hours like an enchanting spell, until a sudden announcement was made of refreshments, when loving husbands and wives, and gallant beaux and belles went into the sumptuous banquet. The result was \$28 cleared for the Baptist church. Our sincere thanks to sister Mell.

W. B. C.: While in Mobile, last Sunday, it was my mournful privilege to officiate at the funeral of sister W. H. Hardy, of Meridian, Miss., daughter of Bro. E. B. Lot, of St. Francis Street. A host of friends in Alabama will deeply sympathize with Bro. Hardy in his bereavement. No man ever had a better wife. As mother, wife, church member and neighbor she was faithful. I had the privilege of being her pastor for two years. A large concourse of friends attended her funeral at the old family residence on the Spring Hill road.

W. S. Brown, Florence, May 6: The summer harvest has set in right early this year with us, and we are truly glad. Yesterday I baptized

seven happy young converts, and received three more for baptism and five by letter, with good reason to hope for many more.—We are asking for and attempting great things for the Lord this year and expecting it. The answers and results are coming now, in getting rid of old debts that have been a dead weight upon the church from before I came, and then to the little handful of discouraged souls additional have been made all along, but this year we want a hundred more. Now let us all pray for it.

Postmaster Faucett, of Roanoke, came in to see us a few days since, when we expressed our regret that his pastor, Rev. Arnold Smith, did not attend the convention at Washington. "You are mistaken," promptly responded the brother, "He was there. We sent him. We have the best preacher and the best pastor of any of 'em, and our church always seems to it that he goes to the convention or anywhere else that he wants to go. Yes, sir!" Seeing that we had shaken a hornet's nest, we got out of the difficulty the best way we could. We beg pardon, Bro. Smith, and please tell all the brethren and sisters.

Correspondent of Advertiser: The Baptists of Auburn gave recently a "birthday reception," at which each person attending was expected to contribute one cent for each birthday which he had passed. Among the guests was Mr. Wilton Burton, whose birthday comes on February 29. Along with his cash contribution Mr. Burton treated the guests to the following original poem, which would do credit to John G. Saxe:

"I deem it strange, in fact 'tis funny, That Baptist folk, when they want money, Should only ask of each a penny. For every birthday, few or many, My natal days are just eleven."

H. C. Hurley, Ozark: Our services yesterday were very interesting. Congregations good. I gave the church an account of my visit to Washington. All seemed to be delighted with the convention's great work. It was by the noble efforts of the Ladies' Aid society that my expenses were paid to the convention. The cause could not make much progress without the ladies. They are to be honored for their excellent work in the Master's service. The work here is progressing nicely now. The church seems to be more interested in the work of the denomination than ever before.

This address was replied to at some length by Rev. J. R. Sampson, of the Southern Baptist Seminary, who made a most friendly allusion to the late unpleasantness, and told the commissioner that in spite of all that has passed between the two sections he could assure him that the South had nothing but the friendliest feelings for the North, and he expressed his satisfaction at being able to recognize in Washington so many old Southern associates.

Rev. T. P. Bell, corresponding secretary of the Sunday-school Board, presented his report. It showed that the receipts have been \$52,534.52, as against \$48,539.16 last year. This does not include \$4,975.07 received from the "Missionary Day" collections in the Sunday-schools. Aid has been given to schools in Texas, Arkansas, Mississippi, Alabama, Louisiana, Florida, North Carolina (State convention), Western North Carolina, North Georgia and Tennessee. The board recommended the appointment of a committee on Young People's work, and the report was referred to committees on Sabbath-schools and Young People's work.

The work of the Foreign mission board was presented by R. J. Willingham, corresponding secretary, and referred to committees. The total amount given for the cause in the past year was over \$120,000. At the close of the year there were in the Foreign Mission field eighty-five churches, 114 out stations, ninety-one missionaries, thirty ordained natives, fifty-nine unordained native workers, membership, 3,493; Sabbath-school pupils, 1,503; twelve two-house schools of worship, fifteen day schools with 107 pupils. The natives contributed \$6,459.

T. T. Tichenor reported for the Home Mission board as follows: Missionaries, 425; increase, 44; more than in any year of the board's history. Baptized, 5,921; increase, 1,451, and 572 more than have been baptized in any one year since the organization of the convention. Cash receipts, \$88,640.20, being \$15,399.29 larger than last year, and greater than any previous year.

Judson Institute, Marion, Ala. ANNIVERSARY EXERCISES, 1895.

Sunday, June 2d, 11 a.m.—Sermon by Rev. R. H. Harris, D. D. Monday, June 3d.—Art Exhibition, 9 a.m. to 12 m. Piano Recital for Graduation, by Miss Minnie Gilmore, 7:45 p.m.

Tuesday, June 4th.—Art Rooms open from 9 a.m. to 12 m. Annual Concert, 8:45 p.m.

Wednesday, June 5th.—Annual Meeting of the Board of Trustees, 4 p.m. Class exercises, 8:45 p.m. Thursday, June 6th.—Commencement 10 a.m.

A pure heart with a clean conscience will give anybody a cheerful, smiling, and happy face.

The man who will not be benefited by a friendly and just criticism would be damaged by a compliment.

## Southern Baptist Convention.

Fiftieth Year.

The Convention met at the First Baptist church, Washington City, on Friday, May 10. It was its first meeting in the capital city. The Washington Star began its announcement of the presence of the delegates and visitors thus: "From all over the sunny South the hordes of Baptists are beginning to crowd into Washington for the great Southern Baptist Convention." And so they did come from all quarters of the South—from the cities, villages and country districts. Many of the best women were there either as interested visitors or as workers in the women's societies of the churches. It was a notable assemblage, one of which Baptists might justly feel proud and for which they were thankful. A most cordial and fraternal reception was extended by the Baptists of the city, and citizens generally gave pleasant recognition to the Baptist hosts. The Post said: "From the rising of yesterday's sun to the going down of the same the members of the Southern Baptist Convention held Washington for their own."

Introductory to its report of the day's proceedings the Post said: "It was an eventful day. During the morning the convention organized, and elected officers; during the afternoon the members called upon the president of the United States, and at night they gathered in the First Baptist church to listen to the annual convention sermon by Rev. George B. Eager, of Montgomery, Ala.

It was a great gathering in point of numbers alone, there being something over 1,000 delegates out of a possible 1,214. Of the 813 members appointed on the basis of financial contribution, there were 705 who answered to the morning roll call, and the greater part of the 401 delegates from the constituent associations were also present."

Alabama was entitled to 51 delegates; the secretary's first report showed 45 present, and a few others were afterwar added.

Judge Haralson, of Alabama, was re-elected president without opposition, as were Revs. L. Burrows and O. F. Gregory elected secretaries. The vice-presidents were Rev. J. T. S. Park, of Texas (the only one present of the five survivors of those who attended the first organization of this convention); Hon. J. Taylor Ellyson, of Virginia; Rev. J. H. Kilpatrick, of Georgia; Rev. B. H. Carroll, of Texas.

Commissioner Ross, of the District of Columbia, was then introduced by President Haralson, and made a short address of welcome, enlarging on the beauties of Washington and expressing his joy at having the representatives of such a large and influential religious organization in the city.

This address was replied to at some length by Rev. J. R. Sampson, of the Southern Baptist Seminary, who made a most friendly allusion to the late unpleasantness, and told the commissioner that in spite of all that has passed between the two sections he could assure him that the South had nothing but the friendliest feelings for the North, and he expressed his satisfaction at being able to recognize in Washington so many old Southern associates.

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except the centennial. The board began this year with a debt of \$6,763. May 1st it had been reduced to \$1,100.

The general statistics of the convention were given in a compilation made by secretary Lansing Burrows. It showed the following totals: District associations, 702; ordained ministers, 9,907; churches, 17,803; membership (white), 1,431,041; colored churches, 12,838; membership, 1,317,130; aggregate membership, 2,748,171.

The convention then adjourned until 7:30.

RECEPTION AT THE WHITE HOUSE.

The great business in hand for the afternoon was the visit to the White House. The president had made arrangements, through secretary Thurber, to receive the members at 4 o'clock, and they were directed at the church to assemble by half past 3 in the White House grounds. This injunction was obeyed to the letter, and promptly at that hour they began to arrive in parties of from two to twenty. The reception lasted almost two hours, during which time the president shook hands with something over 1,500 of his Southern constituents. And at the end there was still a big crowd left waiting outside for their chance to enter.

An hour after the reception at the White House had commenced there was another reception at the Ebbitt House, where the ladies of the Washington Baptist churches and the members of the executive committee of the Woman's Baptist Missionary Union received the delegates to the convention and the visiting members of the Missionary Union. This was quite a pleasant affair, and was attended by many of those who were at the White House.

At night Dr. Eager preached the convention sermon (which we printed last week) to a house crowded almost to suffocation. At its conclusion more than \$400 were contributed to the assistance of ministerial students at the Seminary. After the singing of the first hymn, Dr. Burrows announced the presence of Rev. Alfred Watson, an accredited fraternal delegate to the convention from the Baptist Missionary Society of Great Britain. Mr. Watson was conducted to the platform and received with a standing salute by the congregation. He expressed his admiration of our great country, its schools and colleges and free institutions, and congratulated the Baptists of this country on their freedom from many burdens which their brethren in England bear, and on their interest in the work of foreign missions. In conclusion he expressed the fraternal greeting from the Baptists of England.

Dr. T. T. Eaton presented the report of the committee of conference between Baptists of the South and North which was held at Fort Monroe last September. The result of that meeting was printed in these columns soon after it was held. It was satisfactory to both parties.

To the collection for the Seminary above mentioned, Bro. Watson, the English messenger, gave ten dollars, and several Young People's unions contributed liberally. After some announcements the convention adjourned.

## SECOND DAY.

The proceedings began with prayer by G. A. Lofton, of Nashville. The reading of the minutes by Secretary Burrows revealed the fact that this was the fortieth session of the convention and not the thirty-ninth as previously stated.

A number of committees were appointed.

Rev. G. A. Nunnally, of Memphis, presented the preamble and resolution heretofore printed in these columns in regard to appointing a church building board, which were referred to a committee of one from each state.

The report of the committee on tithing was read by Rev. F. M. Ellis, of Brooklyn, who was at the time of the meeting last year located in Baltimore, and made chairman, and he made the report at the request of the committee.

It was an able argument in favor of giving one-tenth. Accompanying the report were letters from many prominent members and ministers in support of the plan.

In response to a request, a large number arose to show that they already give the tenth.

The resolution favoring the adoption of the tithing system was put to a vote, and received an overwhelming majority in its favor.

The report of the Sunday-school board was presented by Rev. W. H. Crumpton, of Alabama. The report showed gratifying results, not only in organizing the work of the Sunday-schools of the churches for common effort, but in collecting money and aiding the missionary cause. The report was accepted and adopted by the convention.

The report of the committee on young people's work was by Rev. J. L. White, of Georgia. He spoke of the increase in this work during the past year as shown by the increase in the number of individual societies and in the organization of several state conventions. The report asked that the convention recommend the formation of young people's societies in the various churches, but strictly under church control. This was a sort of compromise recommendation, in view of the action of the conference on Thursday, neither authorizing any sectional organization nor going outside the South to join with the Northern societies. There were a few murmurs at the mention of this recommendation, and it looked as though the old fight of the conference might break out in the convention. But no one got up to

make a speech, and the report was adopted without comment.

Rev. E. E. Folk, of Tennessee, from the committee on basis of representation, a subject which has been discussed for a few years past, reported that the committee had been unable to agree on any change from the present rule, and asked to be discharged from further consideration of the matter. This was done.

Provision was made for a memorial service in honor of Dr. Broadus.

Dr. Whitsett preached the historical sermon from the text, "Speak to the children of Israel that they go forward."

In the afternoon session the report of the committee on papal fields was presented by Rev. H. F. Sproules, of Mississippi. The report stated that although the work in Italy had met with great opposition from church and state, considerable progress had been made. The workers in Brazil had been particularly hindered by political disturbances and the opposition of the clergy. The progress in Mexico had been less difficult, and all of these fields were able to report themselves very nearly self-supporting, while some of them had already begun missionary work on their own account.

Revs. J. C. Hiden, J. B. Cranfill and W. L. Pickard spoke to the report. Rev. H. P. McCormick, missionary to Mexico, related incidents of interest in connection with his work, some showing the fidelity of Baptist converts, their familiarity with the Scriptures, and the hatred of the priests toward Protestants. He said, "I would not be afraid to put any one of 500 of these people against Cardinal Gibbons on this platform, for every time the priest opened his mouth our convert would cram a text down it."

Rev. T. B. Thames read the report on pagan fields. The committee urged the appropriation of money for a Chinese translation of the Bible, to be conducted jointly with the American Baptist Missionary Society, the work to be done by the American Baptist Publication Society, the publication to be the joint property of the two societies.

Bro. Thames and Rev. J. W. McCollum, missionary to Japan, spoke to the report.

An interesting incident was the presentation of a remarkable walking stick to Dr. Henry Allen Tupper, for twenty years the corresponding secretary of the Foreign Mission Board. The crooked head was said to be the horn of a unicorn, gold tipped, and formerly the property of Dr. Honorio Ottoni, a high official of the Roman Church in South America. The cane was valued at \$200, and was sent to Dr. R. J. Willingham, the present secretary of the board, by one of the missionaries in Brazil whom the converted priest was now assisting, having renounced a government living of over \$3,000 a year. Dr. Willingham suggested that those who were in favor of giving the cane to Dr. Tupper vote by putting a contribution in the hat, the money to be used for the support of the converted Romanist to whom the stick had belonged. The vote amounted to about \$125.

NOTE.—The delegates to the convention yesterday afternoon were entertained by the faculty of the Columbia University from 4 till 6 o'clock by a reception in the university building. Dr. B. H. Green, the acting president of the university, with the other members of the faculty and board of trustees, received the visitors in the main hall.

(Concluded next week.)

Cranfill on the Woman Question.

In an editorial in the Texas Baptist Standard on "The Woman Movement gone to seed," Dr. Cranfill says some strong words. Hear him:

The most serious point of all, however, is the one alluded to at the outset of this article. The woman movement becomes anarchistic, atheistic and destructive, when in order to popularize it, it becomes necessary to indulge in blatant and blasphemous criticism of the God who made us. Of course, this need not lead any of us who have enlightened views of civilization in general, to take an ultra position on the other side of the question; but it certainly ought to lead us to think prayerfully of the signs of the times, and to thoughtfully consider what this woman's movement, in its last analysis, seems to signify.

For our own part, as the years to the end go, our heart turns back to the man we learned at our mother's knee. Woman as mother, as wife, as sister, as daughter, and not woman as judge, as attorney, as public lecturer, as ward politician.

What the future of this movement is, only God knows. We confess our own inability to forecast what the coming years will develop; but so long as we live, we shall earnestly pray that God may deliver us from any movement which seeks to place the sexes at cross-purposes with each other, to destroy the home and to blaspheme the name of God.

I most heartily endorse all that the Texas editor says. But, brother C., didn't the platform on which you were made the nominee for vice-president of the United States on the prohibition ticket, sometime since, endorse "this woman's movement?" It seems to me that you belabored some of us most awfully for not following you into the so-called Prohibition party.

Don't most of the leaders in the woman's movement belong to your so-called Prohibition party and

"speak in public on the stage" at its gatherings? I am glad you are so pronounced against the woman's movement. I hope you will now quit giving encouragement to women speaking and voting, and from this time forth let your "heart turn back to the old cherished ideals of women that we learned at our mother's knee. Woman as mother, as wife, as sister, as daughter, and not woman as judge, as attorney, as public lecturer, as ward politician."

I am glad of your editorial, and so will be many others of your friends. W. B. CRUMPTON.

Commencement.

Wednesday, June 5th, 8 p.m.—Junior meeting.

Thursday, June 6th, 8 p.m.—Final meeting of Philomathean Society.

Friday, June 7th, 8 p.m.—Final meeting of Franklin Society.

Sunday, June 9th, 11 a.m.—Commencement sermon by Rev. T. T. Eaton, D. D., LL. D., Louisville, Ky.

Monday, June 10th, 10 a.m.—Sophomore Prize Declaration.

Monday, 8 p.m.—Address before the Literary Societies, by Rev. A. J. Dickinson, D. D., Sel



# Alabama Baptist

Montgomery, May 23, 1895.

FOR ALL THE HOPE AND THE  
REASSURANCE OF THE THROAT, USE "BRYAN'S  
BRONCHIAL THROAT" 25c. a box. Avoid  
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A SONG-BOOK endorsed by thousands  
of churches, Sunday schools and eminent  
men and women, address W. E. FORBES,  
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**Why Not Ride a Bicycle**  
When you can get one so cheap and on  
easy payments from E. E. Forbes, Anniston,  
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prices. He sells several makes and all  
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**School Teachers Wanted!**  
I want to get a few good agents in  
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gans. Good references required.  
E. E. FORBES,  
Anniston, Ala.

**SCHOOL FURNITURE.**—For the best  
School Desks, Blackboards, Maps, Charts,  
Globes, etc., address J. M. Dewberry,  
Birmingham, Ala. State Agent for  
The United States School Furniture Co.,  
Chicago.

**FOR OVER FIFTY YEARS**  
Mrs. F. W. Fowler's Ointment has been  
used for children's teething. It  
soothes the child, softens the gums, allays  
all pain, cures wind colic, and is the best  
remedy for Diarrhea. 25 cents a bottle.

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School Boards, Colleges or Families can  
obtain the names of efficient teachers free  
of charge by writing The South School Agency,  
Birmingham, Ala. The kind of  
teacher needed, the position to be filled,  
salary and other particulars. This Agency  
is endorsed and patronized by the leading  
educational and institutional of the South  
and Southwest.

First Grade, second and third grades  
enrollment closed for this year.

**Tired Women.**  
Tired women need a tonic. A woman will  
find that Dr. Williams' Pink Pills for Pale  
People is a tonic. It gives strength, builds  
up the system, cures all kinds of  
debility, restores the color to the face,  
and builds up the system. It is a tonic  
for the blood, and builds up the system.  
It is a tonic for the blood, and builds up  
the system. It is a tonic for the blood,  
and builds up the system. It is a tonic  
for the blood, and builds up the system.

**Ephworth Teachers!**  
Send story, book, or book "Historic  
Chattanooga," containing full particulars  
International Convention of Ephworth  
League at Chattanooga next June. The  
Queen and General. Write to make rate  
one fare for round trip.

A. J. Lytle, D. P. A.,  
Chattanooga, Tenn.  
J. R. McGee, D. P. A.,  
Birmingham, Ala.  
O. L. Mitchell, D. P. A.,  
Knoxville, Tenn.  
T. M. Hunt, D. P. A.,  
Dallas, Texas.  
L. Hardy, A. G. P. A.,  
Vicksburg, Miss.  
R. H. Garratt, A. G. P. A.,  
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**"Without Doubt the Best."**  
Mr. M. Ruffy, Catawba, N. C., says:  
"Mr. W. L. Moore has used Royal Ger-  
metuer with satisfactory results for a  
cancerous tumor on his neck. The tumor  
standing. It has given universal satisfac-  
tion wherever tried, and is without doubt  
the best proprietary medicine ever sold  
in this country." Nothing can equal it as  
a blood purifier, a tonic, and a  
general builder up of the system for all  
ages and both sexes. Nothing else is so  
pleasant to take, so gentle and harmless in  
its work, or so surely triumphant in its  
results. New package, large bottle, 50c.  
Dose: One tablet four times a day.  
Does One Dollar. For Sale by druggist.

**\$200 Given to Students, Teachers  
and Others for Summer Work.**

R. H. Woodward Company, Baltimore,  
Md., are making a most liberal offer of  
\$200 to any one who will sell within the  
next three months 250 copies of "Talks to  
Children about Jesus." This is a most  
popular book. Agents often sell from 10  
to 15 copies a day. It is sold at a low price,  
and is beautifully illustrated. Complete  
cassette outfit with full information sent  
for 35 cents. They also make other very  
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quantity or quality of printing and bind-  
ing. Address: Alabama Printing Co., J.  
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Avenue, Montgomery, Ala.

**Cheap Excursions.**

The Atlanta & West Point Railroad  
and Western has arranged the following cheap  
excursions at greatly reduced rates:  
To Boston, Mass., and return, account  
Conventions of Young People's societies  
Christian Endeavor, tickets will be sold  
from all coupon points July 31st, 9th and  
17th, good to return until July 31st, at rate  
of One Fare.

To Baltimore, Md., and return, account  
meetings of Baptist Young People's  
Union of America, tickets will be sold  
from all coupon stations July 16th and  
17th, good to return until August 5th, at  
rate of One Fare.

Parties mapping out their summer vaca-  
tion, will do well to take advantage of  
one or more of the above cheap excursions.  
For further information address  
Geo. W. Allen, T. P. A., Atlanta, Ga.  
W. J. Taylor, Gen. Agt., Montgomery, Ala.  
R. B. Ryne, Gen. Agt., Selma, Ala.  
Jno. A. Gee, G. P. A., Atlanta, Ga.

It is a crime to circulate an evil  
report on your neighbor which you  
do not know to be true.

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FOR THE  
HAIR  
AND  
SKIN

A warm shampoo with Cuticura Soap,  
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the great Skin Cure, clear the scalp and hair  
of crusts, scales, and dandruff, all itching  
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licles, and nourish the roots, thus producing  
luxuriant hair, with a clean, wholesome  
scalp, when all else fails.

Sold everywhere. Write for Circulars, Cuticura Soap and Ointment.

**Alaska Recovery from Consumption.**  
January 10, 1895.  
The Dr. J. H. McLean Med. Co.,  
St. Louis, Mo.

Gentlemen: My wife suffered several  
years with consumption, and general weak-  
ness. During her illness three doctors  
tried to help her but they did no good,  
as they could make no headway against  
the terrible weakness. I then procured  
McLean's Strengthening Cordial and  
Blood Purifier recommended for weak-  
ness caused by disease and concluded to  
try it. She began to improve at once, and  
used in all four bottles and it cured her  
completely. The doctors thought she was  
incurable, but thanks to your Strengthen-  
ing Cordial she is now healthy and strong.  
Yours truly,  
E. EMMERT, Flippin, Ky.

**CONSUMPTION CURED.**  
An old physician, retired from practice,  
having had placed in his hands by an East  
India missionary the formula of a simple  
vegetable remedy for the speedy and per-  
manent cure of Consumption, Bronchitis,  
Catarrh, Asthma, and all throat and Lung  
Affections, also a positive and radical cure  
for Nervous Debility and all Nervous  
Complaints, after having tested it on  
desperate cases, has felt it his duty to make  
it known to his suffering fellow-men. Actuated by this  
motivation and a desire to relieve human suffering,  
I will send free of charge, to all who  
desire it, this receipt, in German, French or English, with full directions  
for preparing and using. Sent by mail by  
addressing with stamp, naming this paper,  
W. A. NOYES, 520 Powers' Block, Rochester,  
N. Y.

**Montgomery Churches.**

**South Montgomery—Sabbath**  
school at the usual hour. Owing to  
illness many of the families  
represented in our church, the at-  
tendance was not as good as ex-  
pected. Preaching by the pastor,  
morning and night, was much en-  
joyed by the congregation. After  
morning service one was received  
by letter and one by experience.  
Thank God for the good work.

**First Church—Good attendance**  
and good collection in Sunday-  
school. The pastor preached at 11  
a. m. from Phil. 4:13. Two re-  
ceived for baptism. The congrega-  
tion was large, the sermon one of  
the Doctor's best, and the music  
excellent. Prof. Callaway, the or-  
ganist, has succeeded in organizing  
the best choir the church has had  
for a long time. The pastor pre-  
ached again at night to a much larger  
congregation than usually assem-  
bles at night.

**Clayton Street (formerly West**  
Montgomery)—The Sunday-school  
room was filled with bright and  
happy faces, and a large number  
was present of the infant class,  
which cheered the heart of their  
devoted and excellent teacher, Miss  
Minnie Stewart. The pastor hav-  
ing returned from the Southern  
Baptist Convention, preached both  
morning and night to large and in-  
telligent congregations. At 11 a. m.,  
after reading 15th chapter of  
Acts, pastor gave reminiscences of  
the convention, which were highly  
appreciated and enjoyed, making  
one feel that it was good to have  
been there. At 7:45 p. m. he de-  
livered a beautiful discourse on the  
life and character of Jacob. Text,  
Gen. 27:36. Five united with the  
church by letter.

**Adams Street—Very fine attendance**  
at Sunday-school. Good col-  
lection for picnic. Large congre-  
gation greeted pastor Gay at 11  
o'clock service, and listened atten-  
tively to his report of the work  
of the recent session of the  
Southern Baptist Convention. Con-  
gregational singing fine, and im-  
proving. At night house packed  
with attentive congregation. Pas-  
tor took as a text, "There was no  
room for him in the inn," making  
application to this city in a moral  
sense. Gambling by public offi-  
cials and by others in and near this  
city has become notorious. It is  
time for a halt. Uphold the law;  
put good men in office, and sustain  
them with a strong, healthy moral  
sentiment. Plans for a large and  
handsome Sunday-school room have  
been submitted, and a movement is  
on foot to begin work at once. All  
departments of church work in a  
healthy condition.

**Birmingham Conference.**

**First Church—Pastor Gray made**  
a report of the Southern Baptist  
Convention in the morning to a  
large audience. At night the at-  
tendance was good. Great inter-  
est was manifested as the pastor  
preached from Proverbs 1:10, "My  
son, if sinners entice thee, consent  
thou not."

**Southside—At 11 a. m. pastor**  
Hale gave an account of the con-  
vention, dwelling especially upon  
the encouraging reports of the three  
boards. At night the subject was  
"Repentance." Large audiences  
and deep interest. Four additions  
—three by letter and one under  
watchcare.

**Second Church—Sunday-school**  
larger than the average attendance.  
Morning congregation very good.  
Pastor Savell talked on the con-  
vention at Washington and drew some  
practical lessons from the trip.  
Night text, "What is man?" Help-  
ing Hand had a good meeting Friday  
night.

**Pratt City—Attendance at Sun-**  
day-school unusually large, with a  
good collection. Pastor Wood has  
not returned from Washington.  
Bro. A. J. Thames, from the col-  
lege, preached ably at both services.  
The churches can't appreciate How-  
ard and its work until they hear  
her young preachers. The ladies  
will serve strawberries next Friday  
evening for the benefit of those who  
suffered loss during the recent fire.

**Elyton—Pastor Harris preached**  
at both hours. Subject at 11 a. m.,  
"Conditions upon which we gain  
deeper knowledge of Christianity."  
At night, "The life is more than  
meat." Excellent services. Sun-  
day-school good. Fine young peo-  
ple's meeting.

**Warrior—The pastor preached**  
at regular appointment the second

Lord's day, morning and night.  
Attendance at Sabbath-school and  
morning service about as usual.  
For some reason a falling off at  
night. A good "Willing Workers"  
meeting in the afternoon.

**Woodlawn—Pastor Hobson**  
preached at 11 o'clock from Matt.  
19:27. "We have forsaken all and  
followed thee, what shall we have  
therefore?" Bro. Dean, of the col-  
lege, preached in the pastor's ab-  
sence at the convention. No ser-  
vice at night. The church joined  
in the revival service at the Meth-  
odist church.

**Bessemer—Pastor Ivey preached**  
morning and evening to good con-  
gregations. In the afternoon at  
Woodwards. One received by let-  
ter in the morning. We have the  
canvas on in our church prepara-  
tory to papering, will finish prepa-  
ration this week. We have a good  
deal of the lumber on the ground  
for our pastor's home, and will let  
the contract next Wednesday.

**For the Alabama Baptist.**  
In Unity Association.

The district meeting of the first  
district of Unity Association will  
convene with Big Springs church,  
Autauga county, on Friday before  
the fifth Sunday in June.

11 a. m. Introductory sermon.  
Rev. W. N. Flockabee.

1:30 p. m. Afternoon service.  
Devotional exercises.

1. Power of prayer. W. C.  
Adair, J. L. Caffey.

2. The Scriptural authority for  
dealing with members who do not  
attend their church meetings. H.  
M. Pool, G. W. Taylor.

3. Is it morally and Scripturally  
right for a church to call a pastor  
when she has not paid up her for-  
mer pastor? Wm. Willis, W. N.  
Gaines.

4. Is it morally and Scripturally  
right for a preacher to accept the  
call of a church that has not  
paid up her former pastor? Rev.  
T. J. Denson, J. S. Pool.

5. Is preaching as impressive  
now as it once was? If not, why?  
H. E. Wallace, T. J. Taylor.

6. Importance of a higher stand-  
ard of morality among the young  
men of our country. W. W. Car-  
ter, W. L. Jones.

Sunday, 9 a. m. Sunday-school  
mass meeting.

11 a. m. Missionary sermon.—  
Rev. J. W. Dunaway.

All are invited to attend.  
J. M. SMOKE.

**The Little Flock at Repton.**

Please allow us space in the BAP-  
TIST to tell what the Lord is doing  
for his people at Repton.

On the night of May 16th, the  
writer, under the auspices of the  
District Board of Bethlehem associa-  
tion, closed a good meeting at  
Repton with manifest results as fol-  
lows: A general and (I trust) gen-  
uine revival, the little church con-  
stituted here in 1886 gotten togeth-  
er, three public professions of faith,  
a pastor called for whom a reason-  
able good salary was pledged, and a  
good contribution for the expense  
of the meeting.

The attendance, considering the  
busy season of the year, etc., was  
good during the whole time, and  
not only the Baptists, but all others  
seemed to enjoy the meetings. I  
found a good and hospitable people  
at Repton.

Bro. W. A. Parker, jr., was with  
us at the last of the meeting, and  
preached three good sermons. He  
was called to the pastorate. Bro.  
P. is a promising young preacher;  
and may the Lord abundantly bless  
his labors, and especially at Repton  
be the prayer of J. H. RIFFE,  
Monroeville, May 17.

**LYMYER CHURCH**  
Baptist  
Write to Cincinnati Bell Foundry Co., Cincinnati, O.  
Mention this paper when you write.

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Very cheap to enclose Cemeteries.  
Catalogue free.  
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DARKNESS DAYLIGHT  
BY ROY, LYMAN, ABBOTT.  
[The volume with letters, tracts, facts and stories, splendidly  
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To the Editor—Please inform your read-  
ers that I have a positive remedy for this  
disease. By the timely use of thousands of  
bottles of my medicine have been permanently cured.  
So certain am I of its power that I feel it my  
religious duty to send two bottles free to any  
suffering from this disease. Write for terms and a  
copy of my medicine. Address: F. O. Williams,  
T. A. Slocum, M. D., 113 Pearl St., New York.

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Compiled by  
Rev. J. B. CRANFILL.  
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Bunyan, a Christian's Christian's life."  
"Clear, direct, and scripturally well for-  
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with the greatest certainty known to med-  
ical science, GERMETUER removes  
from the system the symptoms named  
above, giving strength in place of weak-  
ness, joyous health in place of sickness.  
There is no other remedy like it,  
and none that can do its work. And then it is  
a real pleasure to take it. Little children  
take it with delight, and it cures like  
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King's Royal Germetuer Co., Atlanta, Ga.  
GERMETUER - WILL - CURE - YOU.

**Hughes' "OLD RELIABLE"**  
CURES CHILLS  
Tonic. SURE.  
50c & \$1.00 Bottle. Druggists Have It.

**WHY SUFFER? SURE RELIEF.**  
Dyspepsia! Reliable, Palatable.  
Indigestion! LIME JUICE.  
Constipation! 50c. and 25c. Bottles.  
Druggists Have It. YOU WILL LIKE IT.

All should know that there is a  
difference of opinion as to whether  
the Last Supper was held at the  
regular time of the passover, or one  
day earlier, by anticipation. All  
agree that it was Thursday night;  
the question is whether the regular  
passover feast came that year on  
Thursday, or on Friday evening at  
the beginning of the Jewish Sab-  
bath. The accounts of the three  
Synoptists would seem to point to  
the regular passover night; but  
John, who is more definite, indi-  
cates that this supper was on the  
day of unleavened bread, before the  
feast of the passover, and that the  
Jews had not eaten the passover  
when Christ was crucified, the next  
morning. At the trial of Jesus be-  
fore Pilate, the Jews did not go  
into the judgment hall, "that they  
might not eat the passover." It  
was the preparation of the pass-  
over. "Because 'it was the prepara-  
tion'" is given as a reason that the  
bodies might not hang on the cross.  
One who desires can carefully  
read the account in John, in-  
cluding the crucifixion, with this in  
mind. If this is the correct view,  
Jesus himself, the paschal lamb,  
was slain for the world at the very  
hour when the Jews were slaying  
lambs for the passover feast. Those  
who hold this view think that the  
saying of Jesus, "I have desired to  
eat this passover," itself indicates  
that it was celebrated in advance  
of the usual time. We do not know  
that the matter is very important;  
except that if one does not know  
that there are conflicting views, he  
is in danger of being confused by  
statements of speakers or writers  
who assume either theory as  
proved, with no reference to the  
other. It is well to know that a  
difference of opinion exists.—*Journal*  
and Messenger.

You cannot walk with God and  
keep company with the devil at the  
same time.

The devil will soon catch a boy  
when he gets him to believe that  
respectable people visit saloons.

**MARRIED.**

At the Baptist church at Gordon, by  
Rev. F. A. Thredgill, May 5, Mr. E. L.  
Hurst, of Posey, and Miss Lelia H. Vann,  
of Gordon. The church was decorated  
by long bands. Mrs. Geo. Leslie  
played the wedding march. A reception  
was held at the home of the bride's  
parents, Mr. and Mrs. J. L. Vann. The  
groom is a prosperous business man,  
and the bride is well worthy the high position  
which she now holds in the newly formed  
family circle. Their many friends wish  
that God's blessing may rest upon them.

**OBITUARY.**

Sister Ann Bush Kidd departed this  
life at the home of her son-in-law, J. F.  
Pope, in Wilsonville, Ala., May 4, 1895.  
She was born in Charles county, Md.,  
May 27, 1834, and came to Alabama when  
four years old. She united with the Big  
Spring (now Harpersville) church at the  
age of fourteen. In October, 1855, she

was married to J. M. Kidd. He died about  
twelve years ago, leaving her and three  
children. Two years later one of her chil-  
dren, a daughter, went to join her father  
in the land of rest.

Sister Kidd was a good woman. She  
adhered to the profession she had made,  
and was prominent in her every-day  
work. She loved her church, and never  
failed to render during her life a share  
of grace. Her acts of kindness  
were left in the sick room, and all who  
were in distress found in her a helping  
hand. Such a life was Christ-like.

She followed the Lord a long time on  
earth, and when the time of her depar-  
ture came she was ready. She left two  
children, W. H. Kidd, of Vincent, and  
Mrs. Johnnie Pope, of Wilber, both  
members of the church. Besides these  
she left several grand children, with many  
relatives and friends. May the Lord  
able in the riches of his grace with all of  
them, and to the bereaved family may his  
blessings be more precious than ever be-  
fore.  
May 13, 1895. J. M. McCord.

Miss Annie Beard was born Dec. 13th,  
1816, in the state of North Carolina, and  
at the age of seven years she removed  
with her father's family to Alabama, lo-  
cating in Monroe county. She was given  
country school education. In 1836 she  
was married to Wm. N. Beard, with  
whom she lived happily until Nov. 21,  
1864, when he breathed his last, leaving  
her a widow with a family of children.  
In the summer of 1840 she united with old  
Selma Baptist church, then under the  
pastorship of the renowned Schroebel.  
She was a consistent member of the church  
until April 10th, 1895, when she passed peacefully  
from earth to heaven.

She was the mother of twelve children,  
and gave three sons in defense of their  
country. She was a bright, hopeful, trust-  
ing, unselfish Christian, and told the  
world more than once that she was a  
tried saint. When she was ready to meet  
her Lord, when her grand son, Demp-  
sey Lambert, was taken from the same  
disease, she was a short time before  
her departure, more especially the poor and  
needy. She left a husband and five chil-  
dren (four sons and one daughter) to  
mourn her loss. This sister in Christ  
sank into the sweet slumbers whose wak-  
ing in the real world will be in the  
heaven, standing face to face with Christ.  
To lie down at the side with the peace of  
God in her heart and the palm of victory  
over the world in her hand, was a bless-  
ing worth praying for. She was laid to  
rest at Providence cemetery a few weeks  
ago. A host of relatives and friends were  
there to pay the last tribute of respect to  
the wife, mother, grand-mother, friend  
and sister in Christ.  
L. I. MILLS,  
GRACE THOMPSON,  
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**Don't Buy**

barytes if you want White Lead. Pure  
White Lead is the best paint—barytes is  
the poorest, is worthless. Barytes is often  
sold under the brand of White Lead, Pure  
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brand (see list of genuine brands). Don't  
take what is said to be "just as good."

Any shade of color is readily obtained by using the National  
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From indigestion, sour stomach, head-  
ache, flatulency, distress after eating?  
Or is it a case of lost appetite, want of  
energy, weakness, debility?

Are you nervous, restless, sleepless,  
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Have you pains in the back, hips, side,  
head, arms, shoulder, chest, feet?

Are you filled with malaria—sallow  
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7 Hundred glasses, sufficient to  
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Be sure and get some this year!  
The whole family will enjoy it.  
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**THE INDIANAPOLIS FAILURE!**

The stock of which we purchased at about THIRTY-THREE CENTS on the dollar and placed  
on sale last Monday has been the means of crowding our store nearly every day the week just passed.  
Evidently the people know a good thing when they see it. If the goods were being given away, there  
could hardly be a more eager scramble for them. We shall continue this sale until every dollar's worth is  
cleared out. Never in our experience of clothing, hats, etc., have goods been forced on the market at such  
prices as we shall name this week.



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

# Royal Baking Powder

ABSOLUTELY PURE

## THE BABY'S SHOES.

A pair of worn-out shoes.  
Each night I put to rest;  
Two dainty, gold-adorned,  
Worn out by endless quest.

They hurried through the dewy grass  
To find a flower bed grown.  
Then passed in the deepest dust  
That lined the country road.

They went to "hunt the baby calf,"  
And caught a splash of mire,  
Sailed in the brook and there were dried  
Before the broken fire.

And many a scratch from many a thorn  
These playfellows had won,  
Before their time of rest drew near  
At setting of the sun.

Yet fair they are to mother's sight,  
This broiled and battered pair,  
And "Gude these wanderers aught"  
Is mother's whispered prayer.

—Good Housekeeping.

## The Children Understood Him.

"Capt. John H. Leathers relates an anecdote bearing upon Dr. Broadus' style of preaching. He had taken his son, about ten years old, to church to hear the eminent preacher, and impressed upon him the fact that the minister was a great man and he should listen to every word. He watched the boy as Dr. Broadus preached. At first he seemed restless, in the natural way of young people in church, but in a short while he straightened up and gave close attention to the preacher.

"After service the lad looked at his father as though puzzled. 'Father,' said he, 'do you mean to say that Dr. Broadus is a great speaker?'

"Yes."

"The boy looked as though he doubted it."

"Why, I could understand everything he said,"—Evangel.

Below are the nine longest words in the English language:

- Subconstititutionalist.
- Incomprehensibility.
- Philoprogenitiveness.
- Honorificabilitudinitas.
- Anthropophagoharian.
- Disproportionableness.
- Velocipedestrantism.
- Transubstantiationableness.
- Proantitransubstantiationist.

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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.

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"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.

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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. C. W. O'Hara, Columbia: "I cannot find language with which to express the inestimable value of this most wonderful instrument—the Electropoise."

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

Rev. L. A. Darsey, 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."

Rev. M. B. Wharton, D. D., formerly of Montgomery: "I have used the Electropoise with great benefit to my health."

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## The Ghost at Shackelford.

A cold November rain, driven by moaning gusts of wind, lashed the trees that spread their leafless limbs over the one deserted street of Shackelford. It was but 7 o'clock in the evening, though it seemed midnight, so black was the storm-thickened darkness, and so solitary and silent the little country village. Everybody was housed early that blustering night. Only the rain and the wind were abroad, sweeping over the meadows, roaring through the woods, and beating heavily in the road with a rhythmic, resonant throb, like the tramp of an army.

The Rev. Josiah Brand rose from his writing table and looked out through the small window of his study chamber, away up under the peak of the roof. It was Thursday night—prayer-meeting night a year ago, he reflected, with a sigh. No longer so, alas! There had not been a prayer-meeting in the little Shackelford church since—he could hardly remember, it seemed so many months. It had died out gradually, but surely. Bad weather, said some; sickness in the family, said others; getting too old to come, pleaded the aged most. But the troubled pastor knew that one unmentioned excuse covered them all—indifference. It seemed to him that he had done everything he could to make the prayer-meetings interesting, but somehow the people had dropped off, one by one, until only old Aunt Sally Hagar remained. Poor Aunt Sally! bent, spent, feeble, old and poor, she could scarcely totter, with the aid of her cane, from her bit of a cottage opposite the blacksmith shop, up the incline of the village street to the church. Yet for the last three weeks she was the only person who came to the prayer-meeting, except the sexton—who never came into the meetings himself—complained that it was a waste of time, oil and fuel to light and warm the church for just three people every Thursday night, and Mr. Brand in a fit of despondency, had bidden him leave the church closed till further notice on Thursday nights. The pastor wondered whether his people would notice it—wondered if it would not prove a silent rebuke, more effective than any spoken words could be. But as yet no one had spoken to him about the matter. Perhaps no one had noticed it.

And yet on this stormy November night the Rev. Mr. Brand turned his eyes toward the church as it lay with a vague hope of seeing some sign of life about it—something which should indicate that the conscience of the parish had awakened at last and asserted itself, even in the face of the gale and the chilling rain. But there was no sound of rattling wheels in the street, no cherry ring of voices raised in friendly greeting—nothing save the scraping of the wind-tossed elm branches on the roof of the parsonage, and the moaning and beating of the gale.

It may have been some thirty minutes that there came a vigorous pounding on the front door of the parsonage. As the minister hastened down the two flights of steps leading from his rookery under the roof, he heard the front door open. Then the voice of Amos Preble, the sexton, echoed through the house: "Say, Miss Brand, the's a ghost in the church!" "What?" "The's a ghost in the church!" "Nonsense!" "What's that Amos is saying, Mary?" cried Mr. Brand from the top of the stairs. "By this time Amos Preble had stepped in and closed the door behind him. 'I'm sayin' the's a ghost in the church, Mr. Brand,' he shouted up the stairs. 'One o' them will-o-the-wisp kind, I reckon, for the's a leetle, faint light flashin' first in one window and then in another, sort o' movin' around all the time, goin' out here and comin' up there, never twic in the same place at the same time. I seen it a week ago to-night, just the same, and my boy Silas says he seen it week before last, but we didn't mention it, 'cause we thought it might be reflections of somebody's lamp on the windows. But I'm sure 'tain't that to-night, for the ain't a lamp lit anywhere around the church.'"

Mr. Brand came down stairs, put on his overcoat and took his umbrella from the rack. "We will soon straighten out this nonsense,"

he remarked, as he opened the door. "Come on, Amos."

The two men passed out into the storm and made their way toward the church, the sexton keeping directly a step or two behind the minister, as if buffeted backward by the wind. As they approached the little building which served as church, chapel and public hall for the village of Shackelford, Mr. Brand saw that there was indeed a faint light playing fitfully on the windows—not moving from one to another, as the sexton had said, but dying down and then flashing feebly up on all, so that the church seemed at one moment wrapped in darkness, and at the next faintly illuminated, as by some spectral fire within.

"Did y' ever see anything like that, Mr. Brand?" exclaimed Amos Preble, in an awed whisper, clutching the minister's arm. Beth men had stopped about thirty yards from the church, and stood watching the curious light.

"It is indeed a strange phenomenon," said Mr. Brand, hesitatingly. "Can't be electricity in the air, can it?" suggested Amos, wisely. "No; there hasn't been a flash of lightning during the storm," replied his companion. "But come on, Amos. Let us not be cowardly. You have the keys in your pocket, I suppose?"

"Yes," replied the sexton, hesitatingly. "But wouldn't it be better, sir, to look in at one of the windows first. Then, if it really should be a ghost, we can—"

"Run, I suppose you would say," added his companion. "No; we will not run. But I think your suggestion is a good one, nevertheless, were it for no other reason than that it will save trouble."

The minister lowered his umbrella and advanced toward one of the windows of the church. He had almost reached it, and was about to step upon a convenient stone in order that he might see over the sill, when a shrill, broken voice suddenly arose within the church—so suddenly and so sharply that the good man started backward and stumbled over Amos Preble, who, already on the verge of panic, turned and fled at the top of his speed.

"O, Lord!" quavered the voice within the rain-beaten church—"O, Lord! grant that where even one is assembled in thy name thou mayest be present to bless, though that one be the most helpless and weak and old of all thy servants. Forgive this people that they have forgotten thee and thy house, O, Lord! Forgive thy servant, our pastor, that his heart grew sick and faint within him, so that he had not faith to believe thou wouldst in due time gather his flock about him once more in this place, while he waited patiently upon thee. Restore, O, Lord, his faith and courage, and grant that the example which he shall set unto thy people may be the means of touching and convicting their hearts and rousing them to new service and fidelity. For Christ's sake, Amen."

The Rev. Josiah Brand had removed his hat, and stood with bare, bowed head in the rain until the strangely eloquent and earnest words of the prayer were finished. He knew that voice. It could belong to none other than poor, decrepit Aunt Sally Hagar; but who had ever heard her pray like that before? How much more faithful she had been than he, reflected the humbled pastor—even with her age and infirmities. The heart of Josiah Brand smote him, and as he added a fervid, murmured "Amen!" to the old woman's prayer, a tear of self-reproach and godly sorrow stole down his cheek. Cautiously he mounted the stone and gazed in at the church window. The aged saint was still upon her knees, her wrinkled hands clasped on the cushion of the pew before which she was kneeling. A bit of candle stuck on a pine block cast its feeble light about the room, and at intervals flickered almost to extinction, as the gusts from an open door at the rear of the church blew over it.

Noislessly the minister stole around the building. Yes, it was his own pulpit entrance through which the faithful worshiper had made her way into the church. The door had been unused for years. Perhaps Aunt Sally had slipped back the bolt unseen, at the close of some Sabbath service, and the door had remained unlocked ever since. Be that as it might, thought the Rev. Mr. Brand, there never was a more consecrated breaking into the house of God!

As the aged worshiper rose from her knees, the minister glided away into the darkness and the storm. His mind was made up. He would atone, so far as in him lay, for the faithlessness and faint-heartedness which God had sent this humblest of his flock to rebuke. Great was the joy of Aunt Sally Hagar when on the following Sabbath, the long-omitted notice of the weekly prayer-meeting was again given out from the pulpit, followed by an earnest and touching appeal to the people to restore this neglected service to its rightful place among their religious observances. "Thank God!" murmured old Aunt Sally, from her humble pew at the back of the church. "The Lord has heard my prayer."

But Amos Preble, just behind her, with his ear at the door of the center aisle, muttered:

"Hub! I guess the ghost scared him some, too!"—James Buchanan, in *New York Observer*.

The man who will deceive his fellow-creatures will deny his Lord for a few pieces of silver.

Every man is full of philosophy which he is unable to apply to his own necessities.

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See other Premium List next week.

Japan has the oak, the pine, chestnut, beech, elm, cherry, maple, sycamore, cypress and many varieties of trees common to our own country. It has bamboos, and many species of evergreen trees. The lands of Japan grow cotton, rice, wheat, millet, potatoes, beans, peas, turnips, etc. In 1887 Japan's grain crops were estimated at 1,482,642,058 bushels. The horse, the ox, and the cow are used for the same domestic purposes as they are by the American people. There are wolves, foxes and a variety of birds much akin to those in the United States of America.—Rev. W. L. Pickard.

Over one thousand yards of linen cloth have been unrolled from one mummy. The cloth in texture resembles the cheese cloth of the present, somewhat. It is finer in quality.

The Chinese divide the day into twelve parts each. The Italians reckon twenty-four hours round, instead of two divisions of twelve hours each, as we do.

The war in Cuba has disarranged missionary plans there. Let us hope when peace is re-established the way will be opened to greater accomplishments by our mission work on the island.

## WESTERN Railway of ALABAMA.

Read down.				IN EFFECT FEBRUARY 4, 1895.				Read up.			
2	3	4	5	STATIONS.	6	7	8	9	10	11	12
4 00 pm	4 10 pm	4 35 am	4 45 am	Selma.....	Ar 11 15 pm	10 10 am	11 15 am				
5 05	4 54	5 11	5 23	Benton.....	10 39	9 30	10 10				
5 30	5 10	5 23	5 31	Whitfield.....	10 23	9 13	9 46				
5 50	5 24	5 33	5 43	Lowndesboro.....	10 10	9 00	9 26				
6 10	5 42	5 53	6 03	Burkeville.....	10 00	8 45	9 10				
7 15	6 10	6 10	6 10	Montgomery.....	9 30	8 15	8 15				
				11 00 am	7 00 pm	6 15 pm	5 50 pm				
				3 15 pm	12 20	3 15	5 20	12 25			
				3 55	11 30	3 55	6 55				
				4 15	6 10 am	Ar 9 30	11 20 am	1 18 am			
				36	34						
11 50 am	11 00 pm	6 20 am		Montgomery.....	9 20 pm	11 05 am	8 30 pm				
12 03 pm				Mt. Meigs.....			7 56				
12 21	12 01 am			Goodwyns.....			7 36				
12 27	12 08			Cowles.....			7 30				
12 37	12 20			Chehaw.....			7 20				
12 59	12 45	7 30 am		Notasuga.....			6 59				
1 11	1 00			Loachapoy.....			6 43				
1 25	1 15			Auburn.....			6 34				
1 40	1 35	8 05 am		Opelika.....			6 14				
1 55	1 52	8 16		Opelika.....	3 67	9 05	5 59				
7 57 pm	9 10 am	8 19 am		Opelika.....	7 05 pm	2 00 pm	12 50 am				
9 05				Cusseta.....	7 33 pm	9 02 am	5 52				
2 03 pm	3 30 am	8 19 am		West Point.....	6 52	8 17	5 02				
2 20	3 45	8 55		Gabbettville.....		8 05	4 48				
3 05	3 36			La Grange.....	6 27	7 47	4 27				
3 25	3 59	9 24		Hougenville.....		7 31	3 55				
3 55	4 10			Grantville.....		7 00	3 40				
4 10	4 26			Moreland.....		6 57	3 26				
4 22	4 40			Newman.....	5 28	7 45	3 10				
4 35	4 55	10 21		Palmetto.....			2 39				
4 50	5 10			Mancheater.....			2 24				
5 21	5 45			East Point.....	4 35	5 52	1 55				
5 45	6 15	11 32		Atlanta.....	4 20	5 35	1 30				
6 00	6 40	11 40		Atlanta.....	3 55 pm	5 30 am	9 30 pm				
6 30 am	8 05 am	9 00 n		Greenville.....	12 28	1 52 am	4 05				
6 30	6 40	8 20		Charlotte.....	9 25	10 40 pm	2 20				
10 05	10 05	11 09		Greensboro.....	6 58	7 35	8 45				
12 45	11 40	12 27 pm		Danville.....	5 40 am	5 55	7 00 am				
1 00 pm	6 45 am			Richmond.....	12 35 am	12 30 pm	12 50 am				
8 30 pm				Washington.....	10 25 pm	11 00 am					
11 25 am				Baltimore.....	9 20	9 42					
3 00				New York.....	4 55	7 00	3 40				
6 20				Atlanta.....	4 50	12 15					
8 30	8 10 am	2 00 pm		Atlanta.....	7 45 pm	6 45 pm	6 00 am				
4 45 am	1 20 pm	7 10		Chattanooga.....	8 45 am	1 20	11 15 pm				
7 20 pm				Cincinnati.....	8 00 pm		8 30 am				
6 55 pm	3 20 pm	4 00 pm		Atlanta.....	7 45 am	8 05 am	11 30 pm				
10 25	11 00 am	7 35		Macon.....	4 15 am	4 45 pm	7 55				
6 00 am	6 30 pm			Savannah.....	4 15 pm						
10 45 pm	7 20 am	3 40 pm		Atlanta.....	1 15 pm	5 30 am	6 15 pm				
5 15 am	1 30 pm	9 45		Augusta.....	8 00 am	11 00 am	11 50 am				
11 20 am	5 45 am			Charleston.....	7 15 am						

Train No. 35 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 37 have sleeping cars between Montgomery and Atlanta.

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## The Longest Day.

It is quite important, when speaking of the longest day in the year, to say what part of the world we are talking about, as will be seen by reading the following list, which tells the length of the longest day in several places. How unfortunate are the children in Tornea, Finland, where Christmas day is less than three hours in length! At Stockholm, Sweden, the longest day is eighteen and one half hours in length.

At Spitzbergen, the longest day is three and one half months. At London, England, and Bremen, Prussia, the longest day has sixteen and one half hours.

At Hamburg, in Germany, and Dantzic, in Prussia, the longest day has seventeen hours.

At Wardburg, Norway, the longest day lasts from May 21 to July 22, without interruption.