

# ALABAMA BAPTIST.

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VOL. 22.

"SPEAKING THE TRUTH IN LOVE."

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## ALABAMA BAPTIST.

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terest to write for terms. This paper has  
a wide circulation in Alabama among the  
100,000 white Baptists.

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ery, Ala., as second class mail matter.

## CLIPPINGS AND COMMENTS.

Rev. H. W. Mahony, the oldest  
Baptist preacher in South Carolina,  
died in Clarendon county the 18th  
ult. He was 91 years of age, and  
was pastor of one church more than  
three-score years.

Hunting for an easy place never  
made a great preacher of any man.  
—Religious Telescope.

Then we fear that some of the  
brethren will never make great  
preachers.

Hon. Richard Olney, secretary of  
state, is of Baptist stock, perhaps a  
Baptist himself; and Judge Har-  
mon, the new attorney-general of  
the United States, is the son of a  
Baptist preacher.

Make sure that, however good  
you may be, you have faults; that,  
however dull you may be, you can  
find out what they are; and that,  
however slight they may be, you  
had better make some patient effort  
to get quit of them.—Ruskin.

Do you know what gave Andrew  
the power to bring his brother to  
Christ? asks Dr. W. E. Hatcher in  
the Convention Teacher. And he  
answers truly, "It was the *magnetism*  
of a real experience." That's  
the kind of magnetism that means  
something. Would that we could  
see more of it.—Biblical Recorder.

Rev. Green Clay Smith, pastor of  
the Metropolitan Baptist church,  
Washington, D. C., died June 28.  
He was prominent in the civil war  
and in politics before he entered the  
ministry. He came within a half  
vote of being nominated for vice  
president on the ticket with Lin-  
coln when Andrew Johnson was  
nominated.

It was Dickens who said: "A  
multitude of weak, imitative na-  
tures are always lying by, ready to  
go mad upon the next wrong idea  
that may be broached."

That is as true in the religious  
world as in the secular. Far too  
many are lacking in strength to  
grasp the truth firmly, but it is easy  
for them to hold on to error.

It is estimated that during the  
year 1894, private citizens of the  
United States gave not less than  
\$3,000,000, in sums of \$5,000 or  
more, to public objects. It is not  
so easy to sum up the gifts in sums  
less than \$5,000.—The Examiner.

We know so few rich men that  
we cannot say much as to how lib-  
erally they give; but we know that  
very few of those who are not rich  
give as they should for the good  
of mankind in the way of supporting  
and spreading the gospel.

"There is no substitute for  
thorough-going, ardent, and sin-  
cere earnestness," says Charles  
Dickens. One may have a large  
stock of fine talents, he may have  
good judgment, with a backing of  
wide experience, but how little  
does all this avail without hearti-  
ness, earnestness, unwavering re-  
solve, and enthusiasm! God gives  
us the machinery for accomplishing  
his work, but we must fill the boiler  
with water, and build the fire  
under it. The world can shift  
along with substitutes here and  
there. But for hearty interest, ear-  
nestness, zeal, there is no substitute.  
—S. S. Times.

Church members will please read  
and take notice. So many are full  
of earnestness in everything except  
the service of God.

## Scriptural Relation and Duties of Wives to their Husbands.

By Geo. E. Brewer. Publi-  
cation requested by Ministers' and Dia-  
cones' Institute at Dadeville.

The subject assigned assumes  
that the Scriptures establish rela-  
tions and prescribe duties between  
wives and husbands, and the inference  
is well founded.

No sooner had man been placed  
in his home in Eden, where he was  
surrounded by its beauties, provided  
for by its bounties, ministered to by  
its charms, and he was made pos-  
sessor of all it could yield, than his  
Allwise Maker saw that numerous  
as were the sources of supply to  
his wants, he would be far from  
happy without another. Just one  
more was needed, but that one  
more would add inestimable value  
to all the rest. What was needed  
was the counterpart of himself—to  
be much like him, and yet quite  
different. To be a part of himself,  
and yet so dissimilar as to be a link  
between him and all around him,  
so that it would be a subtle medi-  
um by which the flowers of the  
world would receive a fresh beau-  
ty; its fruits a sweeter flavor; its  
food a richer nutriment; its home  
a more exquisite charm; its soci-  
ety a more beautiful polish; and its  
thoughts a nobler elevation. To  
meet this need of man, from man  
was taken the material out of  
which this counterpart was to be  
made. It was woman, who is bone  
of his bone and flesh of his flesh,  
and for whom he is, in need, be-  
cause he is, to leave father and mother, home and  
friend, that he may cleave to his  
wife. The breaking of such sacred  
ties as these for the new ones of the  
matrimonial state implies interests  
of the highest character in this new  
relationship, at such heavy cost to  
old ones, he evidently regulated it  
by law. This brings us to consider  
what the relation and duties are as  
defined in Scripture.

### I. THE RELATION.

1. It is divine in origin, for God  
instituted it, and decreed it a per-  
petual institution for the propaga-  
tion and perpetuity of the race—  
for the purity of society—for the  
happiness of humanity—the peace  
of the world—and the protection  
of childhood.

2. The wife is to become a part  
of her husband, but subordinate to  
him. Taken from man's side, it  
indicates that she is not to assume  
headship of the household, for the  
man is first and head, and "her de-  
sire is to be to him, and he is to  
rule over her." Gen. 3:16. She is  
bound by the law to her husband,  
and to him alone, while he lives.  
Rom. 7:2.

3. She must submit to her hus-  
band, with the implicit obedience  
and fidelity which the church is re-  
quired to render to Christ. Eph.  
5:22, 23.

4. She is to render this loyal sub-  
mission to him not as a slave, not  
by compulsion, but from love,  
which makes it a free-will service.  
For she is his companion, his friend,  
his friend, as no other is a companion  
and friend. This was indicated by  
being taken from man's side, so  
that they are one, and the relation  
is mutual, as the members of the  
body to the head. The husband  
vitiates and utterly ignores the true  
relationship between them, if obedi-  
ence is demanded upon any other  
principle than such as he would re-  
quire of himself to himself, for she  
is a part of himself. "The twain  
shall become one."

### II. THE DUTIES OF THE WIFE TO THE HUSBAND.

1. The wife is to love her hus-  
band. Titus 2:4; love him as she  
loves herself, yea, better, for he is  
to give her name away for his—  
her home for his—her person for  
his, that she may be absorbed in  
him, so that his will is her will.

2. She is to be true to him, and  
all his interests, for they are now  
hers; and she must reverence her  
husband, rendering all due benevo-  
lence to him. 1 Cor. 7:3. While  
he furnishes the home, she must  
arrange it to give pleasing effect.  
While he provides the food, she  
must make it palatable, inviting,  
nutritious. While he furnishes the  
flowers, she must care for and ar-  
range them so as to intensify their  
beauty, and produce pleasing ef-  
fects. He must provide the materi-  
al for clothing; she must shape it  
into garments that bring out the  
beauty of form and feature for the  
household. She must so address  
herself to the spindle, distaff, and  
other machines for the production  
of clothing, tapestry, bedding, and  
ornamental work as will make  
home the paradise of her husband  
when his toil and out door strife is  
left for needed recreation. Prov.  
31:10-28.

3. She is to be so pure and Christ-  
like in conversation, that if the  
husband be not a Christian, he shall  
be won to Christianity through her  
without the written word. 1 Peter  
3:1.

4. If virtuous, she is a crown of  
glory to her husband, Prov. 12:4;  
if a good wife, she causes her hus-  
band to find favor with God. Prov.  
18:22. If prudent, virtuous and  
wise she will do good and not evil  
to her husband all her days, and  
will inspire his heart with sure  
and safe trust in her, so that her value  
to him will be far above rubies—

will make his home one of comfort  
and luxury, add largely to his pos-  
sessions—give him honor among his  
dignitaries—and it will be a diadem  
of glory to her, so that her husband  
will praise her in the gates among  
dignitaries, and her children will  
rise up to call her blessed. Prov.  
31:10-33.

III. These relations and duties  
while real, and bringing so many  
blessings with them in actual life,  
are allegorical also, and such was  
the design in its original institu-  
tion. Eph. 5:22-33.

As the wife was taken from the  
side of man, from the profoundest  
depths of sleep, to be formed for  
his perpetual companionship and  
help, so was the church taken from  
the gaping side of Christ, from  
which flowed blood and water,  
while in the profound sleep of  
death, borne for her. As the wo-  
man was bone of man's bone, and  
flesh of man's flesh, and so one, so  
is the church of Christ life of his  
life—his life in her, so that they  
are really one. As the woman  
is to be wooed and won by the  
love and assiduity of the man who  
would be her husband, and not her-  
self do the wooing, so the church is  
to be sought and won by Christ.  
When the nuptials have been cele-  
brated, as the woman takes the  
name of her husband, the home of  
her husband, the life of her hus-  
band, the will of her husband, giv-  
ing up hers for his, so the church,  
composed of individuals, each a  
miniature of the whole, gives up  
all to and for Christ. As the wife  
is to be subject to the husband in  
all things, his word being law to  
her, and her obedience flowing  
spontaneously and freely from love  
and devotion to the will and inter-  
est of her husband, so the church is  
to observe all things that Christ  
commands freely, fully, from love  
—unbounded love and confidence  
in him. As the good husband con-  
fides to his wife the reason for his  
exactions, so that her intelligence  
comprehends the ends proposed, so  
Christ confides to the church his  
reasons for the commands laid  
upon her. As such loving obedi-  
ence secures to the husband honor,  
dignity and power, and the wife  
rejoices in it with him, and her  
heart is filled with a pulsing love  
and joy that dignifies her, so the  
lovingly obedient church magnifies  
and glorifies Christ, her living head,  
by her faithful compliance with  
the slightest as well as weightiest  
wish of her Lord, and is herself joy-  
ous with an unspeakable joy in  
the honors which crown him.

The conclusion of the whole mat-  
ter is, that if our homes are to be  
"Home, sweet home," so that "there  
is no place like home" for real  
peacefulness, restfulness, and hap-  
piness, the Scriptural relation and  
duties of husbands to wives and  
wives to husbands must be observed  
by both. And if our churches are  
to be a light to the world, a dwell-  
ing place for God, and a joy to its  
members, her relation and duties to  
Christ, her spouse, must be studied  
and observed with like faithful-  
ness.

For the Alabama Baptist.

From Arkansas.

Dear Baptist and Friends: We  
live from you only in space, and  
not in feelings, for when you re-  
joice we rejoice, and when you  
mourn we mourn.

Arkansas is very much an Al-  
abama state. Her laws and many  
of her usages take coloring from  
Alabama, because of the many peo-  
ple that have come from that state  
to this. But we have not adopted  
the motto of her name, to-wit:  
"Here we rest."

Our motto seems to be,  
"Here we stay."

Until fortune says we  
can get away.

Notwithstanding all that, we  
have a goodly land.

A friend of mine in Alabama,  
who had lived at Memphis, Tenn.,  
for several years, wrote me a letter  
some time ago, in which he said,  
"And so you are in Arkansas."  
Well do I remember when I used  
to cross the Father of Waters on  
fishing excursions, and view with  
dismal forebodings her bogs and  
swamps; but oh, my! how I liked  
her fish! The tone of his letter  
would indicate that all of Arkansas  
was what he saw, and that I was  
on a like expedition.

Well, good friend, the only dif-  
ference is, you were in the swamps  
fishing for the finny tribe, and I am  
out of the swamps fishing for  
men—my tribe. You hooked your  
tribe, I harangue mine; you caught  
fish, I catch souls.

We are glad to note from the re-  
ports last year that Arkansas has  
done much better in her contribu-  
tions than heretofore for our Bap-  
tist cause.

Our brother, Eld. H. E. Harris,  
from north Alabama to this state,  
is doing a noble work.

The Baptists here admit no pul-  
pit affiliation with other denomina-  
tions.

A very promising young preach-  
er from the Old Side Presbyterians  
recently resigned his church and  
came over to the Baptists at our  
neighboring town, Eldorado.

Rev. B. DeVine.

McNeil, Ark.

Our Heavenly Father afflicts with  
one hand while he supports with  
the other.

## For the Alabama Baptist. Southern Students' Summer Conference.

Who misses a Summer Confer-  
ence for college men misses much.  
The one at Knoxville, Tenn., this  
summer, opening June 14, and  
closing June 23, was indeed a suc-  
cess. Dr. McIlvaine, full of the  
Spirit and of power, as chairman,  
led on to victory and success. Mott  
and Speer, two of America's most  
eminent Bible scholars, lectured on  
life work, Bible study, and how to  
have power with God and lead men  
to Christ. All who heard them  
were spiritually strengthened.

They were assisted by about a  
dozen fine lecturers, among whom  
were Messrs. Anderson, William-  
son and Burgess, of Great Britain.  
The friends from over the sea said  
many inspiring and helpful things,  
and made us better and wiser for  
their visit.

Thirteen states and forty-seven  
colleges were represented by one  
hundred and forty as fine, noble fel-  
lows as breathe a sweet, pure, South-  
ern air. Judging from the hard,  
prayerful, earnest work done,  
Southern institutions will feel the  
results, and be wonderfully blessed  
next session. So be it!

From eight to half past twelve  
the time was spent in Bible study,  
devotional and training classes and  
platform lectures; the afternoon  
was given to recreation—boat-  
ing, swimming, outings, ath-  
letics, etc. At seven the hill-side  
Life-Work conferences were held.  
Men of power led these, and there  
were deep heart-searchings, noble  
impulses, lofty purposes, and great  
resolves. The Christian ministry  
and missionary cause will feel their  
work on men's hearts and lives dur-  
ing coming ages. A good lecture  
from eight to nine closed the pro-  
gram.

No college boy, especially of re-  
ligious profession, should fail to be  
there next summer, if he can possi-  
bly go.

Would that we could give ex-  
tracts from many of the speeches,  
but time and space forbid. The  
reader is referred to Young Men's  
Era for extracts. It was indeed a  
grand occasion for Southern stu-  
dents. The spiritual power and  
force and impetus for Christian duty  
and life's work received there are  
more than worth the going to get.  
God's providence be over the South-  
ern student-body, and give us an  
annual summer school.

CHARLES WILLIAMS,  
Southern University,  
Dothan, Greensboro, Ala.

For the Alabama Baptist.

Decatur Baptists.

Dear Bro. Editor: I feel that I  
am somewhat a stranger to the  
Baptists of Alabama, but as we  
are all brethren, I see no use in be-  
ing strangers long. I hail from  
Georgia, the place to find Baptists,  
but I find these here to be just as  
orthodox as those were in Georgia.

The First Baptist church has been  
without a pastor for some time un-  
til a few weeks ago when I was  
called to be her pastor.

We have a faithful band of work-  
ers, which is not very strong nu-  
merically, yet in pluck and determi-  
nation it would be hard to find a  
better one. We hope to accom-  
plish something in "his name," by  
his help and strength. The First  
church here has had many struggles  
for existence, their light has burned  
very low at times, but she still sur-  
vives and hopes for a brighter day  
in the near future. God grant it.

The Central church is still with-  
out a pastor. Efforts are being  
made to secure one. They have a  
nice, neat brick building, and when  
completed will be a credit to New  
Decatur.

East Decatur church is progress-  
ing finely. Bro. J. W. Sandlin is  
the beloved pastor there. He is a  
consecrated man, and is possessed  
"with a mind to work." He has  
endeared himself to his people. He  
is doing a good work out there.

The minister's and deacons' so-  
ciety of Muscle Shoals associa-  
tion met with this church on the  
28th ult. Subjects were ably dis-  
cussed by brethren Shackelford,  
Gunn, Thompson, Simpson and  
others. It was a very pleasant and  
profitable meeting. Much good  
was accomplished.

The Baptist churches up here  
have the missionary spirit about  
them. Our Decatur churches have a  
missionary Sunday in each month;  
contributions on that day go for  
the spread of the gospel. I sup-  
pose that this method has been  
adopted by the churches through-  
out the state. Too much can't be  
said upon the importance of this  
great subject. If such a cause as  
this, which originated in the love  
of God, and which caused him to  
send his Son to this world,—a  
cause which stretches forth its arms  
to bless and redeem the world,  
and which carries joy, peace  
and happiness to the degraded and  
lost, is not of the greatest impor-  
tance, why then God has wasted  
his love upon the human race, and  
Christ has shed his precious blood  
in vain. May the day soon come  
when all Christians will see that it  
lies within their power to give the  
gospel to those who are bound in  
chains of error and superstition.

EDWIN S. ATKINSON.

Decatur, July 2.

## For the Alabama Baptist. Jesus is Precious.

Compare the Redeemer of our  
souls with all other things that men  
esteem of value, and they are all  
worthless, insignificant. We count  
him a blessing. Men have fought,  
bled, suffered, died for freedom.  
Some years ago I attended the clos-  
ing of the trial of a young man for  
a terrible crime. I heard the sad,  
dreary sentence to "six years of  
solitary confinement at hard labor  
in the penitentiary." I said to the  
companion at my side, "I would  
prefer death to that sentence."

The very language of all human  
hearts is, "Give me liberty or give  
me death." And, yet, Jesus has  
been as precious to thousands that  
they have been rejected to suffer impris-  
onment for him. Life is a sweet  
thing. But thousands have gone to  
the gallows, and while the lurid flames  
were destroying their bodies, they  
have sung songs of praise to the  
name of Jesus. Health of body is  
a great blessing. We value it little  
until it is lost. I have known many  
men of vast wealth, but feeble in  
health, to come to the summer re-  
sorts in my native state, and they  
would gladly have given their mil-  
lions for the buoyant health of the  
boy that dipped for them the water  
at the spring.

But never is Jesus so unspeak-  
ably precious to the believer as when  
lying on the bed of sickness and  
pain. Fame, wealth, honors, learn-  
ing, reputation are nothing com-  
pared with Jesus. "He is the fair-  
est among ten thousand, and the  
one altogether lovely."

Bring here all that this poor, flit-  
ing world counts of value. Bring all  
the rapture of freedom, all the  
pleasures of life, all the thrilling  
joy that vigorous health affords, all  
the satisfaction that wealth, fame,  
honors, reputation can give, put all  
these in one heap. Jesus, my Sav-  
ior, my Redeemer, thou bleeding,  
suffering Lamb of God, thou art in-  
finitely more precious to my soul  
than all of these.

"Yes, thou art precious to my soul,  
Jewels to these are gaudy toys,  
And gold is sordid dust."

Dear reader, is Jesus precious to  
you? If so, it is being proven by  
your life of earnest devotion to his  
blessed service. May God give it to  
you to know him as your "all and  
in all."

O. C. P.  
Warrance, Tenn.

## The Old Dispensation.

On Sunday Dr. J. C.  
Hiden, pastor of Grove Avenue  
Baptist church, Richmond, preach-  
ed on the Educational Power of the  
Old Dispensation; text, Gal. 3:24.

"The law was our schoolmaster to  
bring us to Christ." From a syn-  
opsis of the sermon in the Rich-  
mond Times, we make this extract:

"God is an educator; this is  
shown in nature. Youth is a pre-  
paratory school for mature life.  
God establishes schools in strange  
places. The inside of an egg-shell  
is not at first sight a promising  
place for an institution of learning,  
and yet it would be well for our  
graduates as well prepared to begin  
life as the young partridge when  
he leaps out of the shell.

"God educates men by teaching  
them something in the schools of  
nature, providence and redemption,  
and he is in no hurry; he takes his  
time. Our modern fashion of hur-  
rying over a college course is not  
according to the divine plan. I  
was once in conversation with a  
man who was boasting of the op-  
eration he had passed on 'Optics,'  
in one of our state institutions  
of learning. I asked him,  
'What is a halo?' and he answered,  
'Light freezes up around the moon  
and makes a ring, and that is the  
reason halos are confined to high  
latitudes, as it is not cold enough to  
freeze light near the equator.' That  
man had graduated in optics under  
Stonewall Jackson.

"I have heard of the conductor  
who, as the train ran into the great  
empirium of the West, cried:  
'Chicago! Chicago! Chicago! Twenty-  
five miles for divorces!' and if  
our husbands continue in educational  
matters, we may hear, 'Heidelberg!'  
Change cars! Fifteen minutes for  
American professorships!"

"God educates nations. The  
early history of a people, as well as  
the early literature of a language,  
commonly gives clear indications  
of infancy. The history of the  
world is the story of the education  
of man in the school of providence,  
and the Bible is God's plan for the  
religious education of the world.

The Baptist women of the East  
are able to report \$93,000 bestowed  
for missions last year, and those of  
the West, \$43,270. The latter say  
of themselves: 'We have on the  
field 47 missionaries; two are under  
appointment; we have 110 Bap-  
tist women, 37 schools, with 2,050 pu-  
pils and 300 native teachers, and  
110 baptisms are reported.'

There appears to be a growing  
feeling that the sisters ought to  
unite with the brethren, and not  
have separate general missionary  
organizations.

In 1894 there were in the United  
States 178,708 miles of railroad.

## From the Journal and Messenger. Do We Mean It?

Do we Baptists mean what we  
say, when we declare that we hold  
as a fundamental truth, that a mem-  
ber of a Christian church should al-  
ways be one professing to have  
been regenerated? And if we in-  
sist upon the fact of regeneration,  
what do we mean by it? Are we  
sure that in this regard we occupy  
any higher and scripturally more  
tenable ground than do most or all  
other so-called evangelical denomina-  
tions? It is quite needless that we  
understand ourselves on this point;  
for we have always made a great  
deal of it, and have declared before  
the world, a great many times, that  
the distinguishing characteristic of  
a Baptist church is that it insists  
upon the baptism (immersion) of  
its candidates for membership not  
so much as upon reliable evidence  
of their regeneration.

We turn, however, to our own  
churches and declare that one of  
the principal hindrances to our ad-  
vancement is "the great number of  
unconverted members in our church-  
es." When asked how it is that,  
for our numbers, we accomplish so  
little, why our contributions for the  
support of our churches and for  
mission causes are so small, we have  
to confess that it is because we have  
in our membership so many who  
fail to give evidence that they have  
been born of God. When troubles  
arise, when party spirit is rife, when  
pastors fall between two contend-  
ing factions, or are supported by  
one while being denounced and  
"killed off" by the other, we con-  
fess that it is because we have "so  
many unconverted people in our  
membership." Every now and then  
we light upon some church which  
seems to have no spiritual power,  
is enthralled and hedged, is shun-  
ned by the pious, on the one hand,  
and by the worldly, on the other;  
and we say it is because there are  
"so many unconverted people in  
our membership." We do not un-  
dertake to point them out, but our  
spiritual sense tells us forcefully  
that they are there. Then we look  
back and remember that the church  
in question had, at one time, a pas-  
tor whose views of the way of life  
were very vague and uncertain,  
whose great aim was "to get peo-  
ple into the church," to baptize  
them and report them to the pa-  
pers; and that, from that time on,  
the particular church in question  
has grown weaker and weaker with  
the passing of the years.

But more than this, we find that  
there is a disposition to minimize  
the evidence required that the can-  
didate is fitted for baptism and  
church membership. We hear slight-  
ing remarks relative to the customs  
of the "old fathers," who held that  
there must be a sense of sin and a  
heartfelt repentance of sin, a sense  
of a personal need of Christ, a per-  
sonal acceptance of Christ, and a  
consciousness of forgiveness evinc-  
ed by love for the people of God,  
love of God's word, delight in  
God's service, a willingness to  
make personal sacrifices, because of  
the love borne to his name. We  
hear it said that God does not care  
about the repentance, nor the tears,  
nor the intelligent faith of the ap-  
plicant. All that is needful is to  
love Christ and desire to serve him,  
especially to be baptized, and that  
to talk about repentance of sin is  
to keep out of the church a large  
proportion of those whom we want  
to get into it. We are even told,  
sometimes, that the fact of an ap-  
plication for baptism and church  
membership is, in and of itself, a  
sufficient evidence of a "change of  
heart," and that to require any-  
thing further is to put hindrances  
in the way of those who would be-  
come Christians and accept bap-  
tism. In a season of "revival,"  
we "open the doors of the church,"  
and invite those who desire to do  
so to come in, and if they hesitate  
and doubt their fitness, we assure  
them that such a hesitation is con-  
clusive evidence of fitness; and so  
we insist upon their coming. Some-  
times all required is that the awak-  
ened sinner "give the hand" to  
the pastor or evangelist, and he or  
she is swept into the church hardly  
knowing how. And if such fall  
afterward to give evidence of re-  
generation, the fault is more that of  
pastor and people than of the per-  
son deceived. Those who might  
have known better made the door  
of access to the church so wide, and  
let down the threshold so low, that  
a four-horse wagon load of world-  
lings could be driven into it and  
not touch a casing.

Is that putting it too strong?  
Then how did these unconverted  
people get into the churches? Our  
Methodist neighbors would have  
put these people on "probation"  
and would have kept them there for  
six months (if they did not get into  
too much of a hurry), and by that  
time only half of them would have  
been found "holding out." We  
find no authority for their course  
in the word of God, but we stultify  
ourselves by opening the door to  
every wayfarer whom we catch  
looking towards it. We cry out  
against those who would exercise  
caution, and pushing the fathers to  
the rear, bring to the front as ex-  
aminers of applicants those who  
have themselves had no experiences  
of the soul exercises which are com-  
mon to one who passes from death

## to life, from the power of Satan unto God.

Is it not, then, legitimate to ask  
whether we Baptists really mean  
what we say, when we claim to re-  
quire evidence of regeneration be-  
fore we admit applicants to mem-  
bership in our churches? Some  
churches do; but is it the rule  
among us? Or are we gently slid-  
ing away from the stronghold oc-  
cupied by the fathers and made  
conspicuous by the faithfulness  
with which they administered the



# Alabama Baptist

MONTGOMERY, JULY 11, 1895.

Directory for the Baptists of Alabama.

## OUR BOARDS.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. **EXECUTIVE BOARD:** J. B. Collier, Secretary, Montgomery, Ala. **MEMBERS AND THEIR POST-OFFICES:**—W. M. Harris, Greenville; G. W. Ellis, T. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbus; P. T. Hale, Birmingham; W. C. Bledsoe, LaFayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; J. F. Brooks, Brewton; N. C. Underwood, Clayton; J. F. Wood, Troy; J. J. Taylor, Mobile. **ORPHAN'S HOME BOARD:**—G. R. Farham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Booth, W. Law, L. J. Curry, J. C. Clayton, C. S. Habb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansel, 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. L. M. Morrow, Treasurer, Birmingham.

## 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 Standard, of Chicago, one of the best papers that comes to our desk, has fallen into the prevalent fashion and adopted the large magazine form. The Standard is beautifully printed, and its contents are of the best quality.

ONE of our correspondents quoted as a proof-text the words recorded in Job 2:4, "All that a man hath will he give for his life." We drew the pencil through that line. God did not say that, neither did one of his authorized speakers. Satan said it, and it is false. It is only recorded in Scripture as coming from Satan's mouth. Like most of all his utterances, it catches the ear and has the ring of truth to the unguarded listener; but it is not the truth. Many a man has given his life in defense of his civil or religious liberty; many a man would die in protecting his property; any true man would give his life in defense of his own honor, or to protect his wife and loved ones. Yes, Satan constructed a plausible and attractive proverb, but it is false. He is the father of lies.

So near the beginning of protracted meetings throughout the state we are fortunate in finding in the Journal and Messenger, of Cincinnati, the article in another column with the title, "Do we mean it?" We hope that pastors and members will read it very carefully, and allow it to have full weight and influence with them. And it might be well to show it to the visiting preacher who comes to assist the pastor in the meeting. Tell him that article expresses the sentiment of the church, and you would prefer that no one be dragged into membership for the sake of having a large count. Deal scripturally and honestly with every one who manifests interest at the meeting. Remember that an unconverted person in the church is in worse condition than if he were out; and the church is in worse condition by his being among its membership. Unconverted members are a continual source of worry and of weakness to a church.

REV. M. D. EARLY, who was pastor at Talladega for a year or so, and whose wife died a year or two since, was recently married at Fort Worth, Texas, to Miss Bettie Falkner. He is superintendent of Texas missions. He said to us at Washington that he had no more pleasant recollections of any people at all than those of Talladega and Alabama.

Rev. J. M. Carroll, of Texas, has been elected by the Home Board of Atlanta, as superintendent of missions of the trans-Mississippi territory. At last accounts he had not decided to accept.

Rev. J. L. Carroll, one of the leading preachers of North Carolina, died recently at Chapel Hill.

Rev. T. G. Jones, one of the most widely known of Virginia Baptist preachers, recently died suddenly at Richmond, at an advanced age. Most of his pastoral work was done at Norfolk. When a young man he was for a time teacher in a private family in Alabama.

During a recent storm at Baird, Texas, the Baptist church was blown down, and falling on the parsonage, killed the eldest son of pastor Mayes. Others of the family received little, if any injury.

ANOTHER one dollar Baptist paper has been forced to sell out to a two dollar paper. In the last issue of the Texas Baptist Standard the announcement is made that the

Standard has purchased the Kentucky Baptist. Bro. Nash did the best he could to keep the Baptist aloft, and it appears from his card in the Standard that his paper had four thousand subscribers. It also had a fair advertising patronage, but after much financial trouble it had at last to give up the struggle. Bro. Nash has our sympathy, and yet we congratulate him that he is now free from the worry of trying to publish a paper which would not sustain itself. He will remain in Kentucky and represent the Standard in that state. Many a Baptist paper has been started at one dollar a year, but not one has lived long enough to be firmly established.

The Alabama Christian Advocate, (Methodist) which has been printed at one dollar, it is now announced will raise its figures to one dollar and fifty cents.

DR. CRANFILL, of the Texas Baptist Standard, visited Louisville to arrange the business of the purchase of the Kentucky Baptist.

While in Louisville, in company with Bro. C. T. Dearing, I looked in on the State Democratic convention and there saw a sight at which I was both gladdened and surprised. I saw a Kentucky Democrat drink water! It's so. And Bro. Dearing, it is said, nominated a fairly good ticket, with a 16 to 1 silver candidate on a single-gold standard platform. Such is politics. The worst blunder the convention made was the adoption of a plank that is without doubt a tub thrown to the Roman Catholic whale. The A. P. A. has 10,326 voters in Louisville alone, and I was told that to a man they would vote against the Democracy on account of this subservience of the party to Romanism.

HERE is a news item found in the papers that is worthy of notice: Governor Hastings, of Pennsylvania, has approved the religious-garb bill, which prohibits the wearing of any sectarian dress in public schools by teachers, and imposes a fine upon the board of directors of any public school permitting the same. Some months since action was brought in a Pennsylvania court to prohibit Roman Catholic Nuns or Sisters of Charity, who were teachers in the public schools, from wearing the peculiar dress of their order while discharging their duties as teachers. The contention was that the wearing of this garb was in effect constantly holding up the Roman Catholic church to the pupils, thus using the personal influence and popularity of the teachers to persuade the children to become Catholics. This violated the spirit of the law which forbids sectarian teaching and influence in the public schools. The courts decided in favor of the Catholics, whereupon a newspaper said, "The courts may be dominated by the Romish power, but a legislature will be elected before long, and then the people will have an opportunity to speak."

Whether this question was made prominent in the legislative campaign in Pennsylvania we do not know; if it had been we would perhaps have seen frequent mention of it in the papers; but it appears that the people kept it in mind, and elected a legislature of their own way of thinking. The governor also agrees with the people. It will be observed that the law applies to all persons alike.

## FIELD NOTES.

The attention of our unemployed young preachers is directed to a paragraph of the letter from Bro. Raynes.

It is gratifying to us for reasons not entirely selfish that our efficient agent at Birmingham, Rev. J. R. Lloyd, makes better reports now than he could a short time ago. Times are getting better up there.

We were gratified to meet a number of the brethren who compose the State Board of missions. They came to the meeting on last Tuesday. With little exception they report good crops, of corn at least, in the territory in which they travel.

A. T. Sims, Georgians: I am just home from a visit to Antioch church, this (Butler) county, where the writer preached Sunday on the subject of the Deanship, and after preaching united with brethren Joiner, Cohen and Taylor in the ordination of two deacons.

Dr. Bledsoe came to the meeting of the State board of missions. He reports a good meeting at LaFayette, in which there were seven or eight conversions. Dr. Bow, of Eufaula, did the preaching, and Dr. Bledsoe says, too much could not well be said in praise of the manner in which he did it. The movement among the Christian young men of the community was very remarkable, many of them giving themselves most heartily to the good work.

J. W. Stewart, Evergreen: Bro. W. T. Whitley proposes to deliver some lectures to aid in building a commodious cook room at the Orphanage. He proposes to give all the receipts to this purpose except the cost of his trip to the place visited. This is generous; now let all who can go to hear him.

So quietly did the First Baptist church of Decatur call a pastor and put him to work that the fact had not attracted our attention. The first we knew of it was the new pastor's salutation, which is printed in another column. We extend to Bro. Atkinson the hand of welcome, and pray for success in his labors. Make yourself at home, brother.

A few weeks since Bro. Crumpton mentioned the case of a preacher who was forced to discontinue the ALABAMA BAPTIST because his churches had paid him in promises only. He asked if some one would not see to it that the paper was continued to the preacher. Two brethren in different counties have attended to the matter. When Bro. Crumpton saw a meritorious case they will come somewhere near their duty, if not entirely up to it.

J. M. McCord, Bozeman: I came to Bozeman the 5th Sunday to spend one week with my church, doing pastoral work in the day and preaching at night. The meeting closed last night with good interest. Nine were added to the church during the meeting, six of them by experience. At the close of the service the 5th Sunday night, Mr. O. B. Vinson and Miss Mattie Robertson were united in marriage, the writer officiating.

M. O. Pettus, Rep.: We are glad to state that our efficient evangelist, A. E. Burns, filled the pulpit at Mt. Zion Saturday and Sunday for pastor Hilliard. I believe that much and lasting good is being done throughout Bro. Burns' field of labor; I thank God for sending such a devoted Christian to hold up the blessed banner of the Son of God to poor, fallen man. We received one by letter Saturday. A large number in Sabbath-school; a full house at morning services. Two received by experience Sunday night.

One of our city pastors said to us recently, "I wish the reporter for my church would leave out his compliments to my sermons in reporting the Sunday services. I may not think to tell him about it, and you may mark them out." We had been thinking of doing that very thing with all the reports. Each church has its own reporter—a member who volunteers or is requested to write the reports—and we have thought it would be better to omit compliments, unless it might be in the case of the visiting brother, and not say much even then. The church reports ought not to be used as an advertising medium.

F. M. Woods, Jemison: A Theological Institute is now being held here at Jemison. Rev. G. S. Anderson is giving us his system of sermon structure. We are having a very interesting session. The Holy Spirit is with us in power, and we are having a spiritual feast. There are 13 preachers present, representing six associations and 2,356 members. All the ministers in attendance are delighted with the system, and feel that under the blessing of God it is destined to accomplish vast good in the uplift of our ministry, and in unifying and combining their efforts in the advancement of the Redeemer's kingdom.

For the benefit of delegates to Montgomery association who will travel on the Midland railroad, we would say that the early morning train on that road is due at Montgomery at 6:45. The Mobile train leaves at 7:10, so that delegates will make connection and reach Lethbridge on the way to Haynesville, at the time expected on Tuesday morning, July 16. A train also leaves for Mobile about 11:30 in the morning, stopping at all stations. Delegates from Decatur, Wetumpka, &c., might arrange for the early morning train on the L. & N. to stop for them; if not, they can go down on the 11:20 a. m. train.

A. J. Preston, Abbeville: I have just returned from Sheffield, where I assisted Bro. Comstock in a meeting. We had rain every day while the meeting lasted, but the Lord was with us; the church was greatly revived and eight new members added to her number. Bro. Comstock has fast hold upon his members. They speak in the highest praise of his self-sacrificing labor, and although since the furnaces shut down they have been able to do very little for him financially, yet they show a willingness to do all in their power. The furnaces are being repaired, and the prospect seems good for Sheffield.

coming a lively town in the near future. And we hope that Furnace Hill church will soon be able to support her beloved pastor, and release him from all other engagements. My churches are in very good condition. We had ten accessions at Newton at our last regular meeting. Bro. Shelton will be with me in a meeting at both of my churches.

The ladies of Adams Street church have deferred for the present their intended issue of one edition of the ALABAMA BAPTIST. This particular season is unfavorable for the merchants to advertise. Just before the opening of the business season those ladies will take charge of this paper for one week. They have placed in our hands some of the matter prepared at their request, and we begin this week to make use of some of it.

H. T. Stringfellow, Secretary: The district meeting of Cahaba association was held with Stewart Station church, embracing the fifth Sunday in June. The ministers present were Revs. J. H. Curry, J. W. Haggard and T. S. Neighbors. The subjects were well discussed, and we feel that lasting good has been done. Several sermons were preached, and on Sabbath a collection for missions was taken amounting to \$5.10. Bountiful dinners were served at the church. Stewart's Station church is likely to be a large and prosperous body. Any churches desiring the next district meeting will please confer with the moderator, Rev. J. W. Haggard, or the secretary.

At the meeting last Monday night the organization of the Montgomery Baptist Union was perfected by the adoption of a constitution and by-laws and the election of temporary officers. Officers to serve for one year will be elected in October. Until then Rev. W. D. Gay will be president and J. B. Collier secretary. The opportunity for work on the part of the Union is inviting, and the necessity apparent. It is hoped that the organization will prove to be an efficient agency in the promotion of the cause of righteousness in Montgomery. Visiting Baptists will be invited to meet with the Union. Its regular meetings will be held quarterly, but the president may call a special meeting when necessary.

In response to our suggestion that the young preachers whose services might be obtained during the summer should inform us of the fact we have received two replies. Rev. J. E. Barnard, who has been in college two years, writes that he is taking a summer course in the Howard, but will be open to engagement for protracted meeting or other preaching service from the third Sunday in August till the opening of the next session of the college. Write to him at East Lake. Rev. M. Stamps, of the Seminary, is spending his vacation at his home at East Lake, and would assist in protracted meetings or other work. Brethren, put these young preachers to work so that they may do good, and at the same time get a little help to pay their way through school.

J. E. Barnes, Selma, July 8: Our revival meeting closed on June 30 with very gratifying results. Christians much benefitted and many souls saved. A large number have united with the various churches, the Baptist church receiving between 45 and 50. Others are interested and will probably join soon. On the evening of the 21 July I begin a meeting with my church at Sister Springs, near Benton; Bro. J. F. Savell, of the Second Baptist church, Birmingham, will assist me. On July 31st I will begin a meeting with my church at Benton, and Bro. S. O. Y. Ray will assist me. Bro. J. W. Stewart, of the Orphan's Home, preached a very helpful sermon at 11 a. m. at the Baptist chapel, and a good one at the Baptist church at night.

J. H. Wallace, Cusseta: We hope that Concord church, Lee county, was greatly blessed by having the fifth Sunday meeting. Bro. Cloud preached the opening sermon on Friday, which was too good to have had only a small congregation. Brethren Roby, Whitley and Buck preached subsequently, the latter taking the place of Bro. Lloyd, who could not be with us. In the discussion of subjects brethren Roby, Cloud, Whitley, Love and Condon were the leading speakers. Bro. Condon's talk on strong drink was very good. The sermons gave great satisfaction. As a result of the talks on Sunday-schools, our church decided to meet and organize one. Our collections amounted to about five dollars; but our church, of 37 members, has heretofore sent eight dollars for missions. The ladies had plenty of dinner at the church.

Bro. Lawhon is right—the Baptists must have a good house of worship at Greensboro, and this fall is the time to begin. The Baptists of the state will be called on to give the money, and I am going to have the list of contributors printed in the ALABAMA BAPTIST. It is rather too early to begin the list now, but I want to put A. D. Lawhon at the head of the list for \$50. What do you say, brother? Down it goes. As soon as I hear from you, I have another to follow. As many as are of Bro. L.'s way of thinking (and send in their names). We want just one hundred fifties at once.

A MISTAKE. Bro. L. says: "This money came in the nick of time to plant on a firm basis the State Mission Board." &c. This was long before the State Mission Board was thought of. The most of the money went to Howard College, and the directors hold the notes signed by the trustees. But that makes no difference now. It will not help us to raise the money we need to discuss that question. Let us all make up our minds that the house shall be built this fall. I am glad Bro. L. has opened the question. W. B. CRUMPTON.

T. W. Capps, Coahilla: The Geneva Baptist association held its regular 5th Sunday meeting at New Hope church, Holmes county, Fla. A Sabbath-school convention was organized at the same place on Friday before. This was the best fifth Sunday meeting yet held by the Geneva association, and there have been good ones before. The preaching, and the discussion of the various subjects, were such that we feel sure that much good was accomplished. Missions, temperance, and church work were the most prominent subjects considered. Eloquent appeals in behalf of temperance were made with telling effect. At the close of the talks upon temperance a proposition was made to ascertain the feeling or position of the congregation upon total abstinence. Quite a large number acceded to the proposition to abstain entirely. Four dollars and fifteen cents in cash was the amount of Sunday's contribution by the congregation for our efficient missionary, Rev. J. F. Register, than whom a more untiring worker could hardly be found. With due deference to our other ministerial brethren, I will state that the success of these 5th Sunday meetings is due in a great measure to the efforts of Revs. J. F. Register, G. J. Canant and A. B. Riddles. Those who enjoyed the hospitality of the community about New Hope can truthfully say that they "fared sumptuously every day." I must not close this without making special mention of the good Methodist brethren and sisters who threw open their doors, invited guests, sang and prayed with us, and in short seemed to forget that they were not Baptists. Nine churches were represented by 17 delegates. The next meeting will be held with Pleasant Grove church, Holmes county, commencing September 27.

Praying for Power. That is what is suggested by the committee through Dr. Gambrell. Beginning July 21 and continuing one week, Southern Baptists are requested to pray for the presence of God's Spirit in all our work.

Brethren, this is an important appeal. Our protracted meetings will then have begun, and very soon our associations will come on. More of the power from above is what we all need. In the churches, and in our families, and in our private devotions let us not forget it. THOSE BOOKS.

Bro. Dickinson spoke last week of Dr. Gordon's books, "The Ministry of the Spirit" and "How Christ came to Church." They are right along the line of prayer suggested by the committee. If every pastor in the South could read them this summer, I believe an extensive revival of religion would be the result. They can be had of the Colportage Department of the Board. Write Bro. Collier for them. W. B. CRUMPTON.

For the Alabama Baptist. At the Orphanage.

Our Orphanage is in great need of a cook room. We need, also, a dining room and a school room, but if we can't get them, we must have at least a cook room. Our good house-keeper has been cooking for these children on a small family stove since the Home began, but our family has grown till it is impracticable to continue this. The ladies of Evergreen have secured money with which to purchase a cooking range, but we can't set it up in our present kitchen. The brick for the new building are on the ground, the lumber will cost us but little, and we can have the work done very cheaply; \$250 will be sufficient to pay for the improvements contemplated at present. I hope to have the work done in the next thirty days, and want all the friends of the Home to help at once. Reader, will you help us? JNO. W. STEWART, Evergreen.

A Meeting House for Greensboro. Bro. Lawhon is right—the Baptists must have a good house of worship at Greensboro, and this fall is the time to begin. The Baptists of the state will be called on to give the money, and I am going to have the list of contributors printed in the ALABAMA BAPTIST. It is rather too early to begin the list now, but I want to put A. D. Lawhon at the head of the list for \$50. What do you say, brother? Down it goes. As soon as I hear from you, I have another to follow. As many as are of Bro. L.'s way of thinking (and send in their names). We want just one hundred fifties at once.

From a Long Silent Brother.

Dear Brother: I note what you have to say in regard to failing to give the brethren notice of our 5th Sunday meeting. We regret it very much, for that, or something else, kept most of our preachers away from the meeting. Notwithstanding, we had a very interesting time. Our Bro. V. A. Bell preached an excellent sermon on Saturday, and Bro. Simms at night, which were very much appreciated. Sunday-school was a complete success. Hope much good was accomplished. At eleven o'clock the writer preached to a crowded house. After preaching an opportunity was given for inquiring ones, and more than a score said "we would see Jesus," and the church joined in a pledge to them to aid them in their search of the blessed Christ. Then we adjourned for dinner, when more than six hundred were fed and there was some left for those who failed to respond to the invitations to come.

Evening services were spent in thanking him who is the author of every good and perfect gift for sending the rain, which was badly needed. In short, this was a precious time with the little church at Farill. We intend finishing our church this summer. If you can secure a young man from Howard that we can depend on coming "for sure," we will not only invite him, but will arrange to suit the convenient time for him, if possible, to aid us in our protracted meeting.

We have a weekly prayer-meeting and a splendid Sabbath-school and church at this place. Success to the ALABAMA BAPTIST; it is always a welcome visitor to our home. L. W. RAYNES, Farill, Cherokee county.

## B. Y. P. U. A.

The Baltimore Convention. Of Baptist Young People's Union of America Convened July 10th.

We heartily express the hope that a good delegation shall go up from Alabama to this convention, especially from as many of our younger people as possible. The elaborate program, the intelligent preparations and the spirit of consecration which seems to dominate the whole enterprise, we believe will make it more than an excursion for jollification, and rather a place at which to be clothed upon with renewed consecration and power, taking in higher and broader conceptions of work, and earnest effort for the Master—new light, enthusiasm, inspiration, and more of it. This we fully expect to be the outcome of this to be the biggest convention of Baptists ever known. Old heads coming together with the young in council for instruction, enlightenment, planning for one united reaching out for God and his cause in the world; one forward movement all along the lines of Christian effort against the invasion of the devil, the powers of sin and darkness, looking to the taking of the world for Christ and his people, presenting a spectacle of enthusiasm that will not fail to thrill the Christian heart.

The twenty-two Baptist churches and missions of Baltimore have arranged for a simultaneous service of prayer at 7:30 p. m. July 17 for God's blessing in the outpouring of the Holy Spirit upon the convention.

No free entertainment at the Baltimore convention, but board rates are low—\$1 to \$3 per day.

The auditorium of the B. Y. P. U. A. Convention will be a mammoth tent 325 by 195 feet located in Druid Hill Park, overlooking the park lake.

Twelve workers' conferences in various churches will be the work of the Baltimore convention Friday afternoon, July 19.

Alabama people to the Convention are assigned to the First Baptist church, Baltimore, as their meeting place.

15,000 delegates are expected at the Baltimore convention B. Y. P. U. A.

\$20.50 will buy a round trip ticket to the Baltimore convention from Montgomery.

Dr. Geo. B. Eager and Bro. J. C. Parker, of the First church, Rev. W. D. Gay, Willis Chandler, and J. W. Barnett of Adams Street church, and others, are booked for the Baltimore convention. Dr. Eager is on the program for an address.

Appointments have been made in each state of one or more Transportation Leaders for the Baltimore convention. Bro. Willis Chandler, 14 Dexter Avenue, Montgomery, represents Alabama in this work. Address him for information concerning the convention, routes, accommodations, side trips, etc. The Seaboard Air Line via Atlanta, Norfolk, Old Point and Bay Line, offering the most favorable inducements, has been selected as the Alabama official route.

An advance step in conventions will be the denominational exhibit at Baltimore by the Boards, schools and colleges displaying literature, maps, charts, etc.

The Seaboard Air Line route takes you by Norfolk and Portsmouth. Here you may see the navy yard, the ships, and many other objects of great interest, which will be worth the cost of the entire trip. Then the trip from Norfolk and Baltimore on Chesapeake bay adds greatly to the interest and pleasure of the whole.

For the Alabama Baptist. From a Long Silent Brother.

Dear Brother: I note what you have to say in regard to failing to give the brethren notice of our 5th Sunday meeting. We regret it very much, for that, or something else, kept most of our preachers away from the meeting. Notwithstanding, we had a very interesting time. Our Bro. V. A. Bell preached an excellent sermon on Saturday, and Bro. Simms at night, which were very much appreciated. Sunday-school was a complete success. Hope much good was accomplished. At eleven o'clock the writer preached to a crowded house. After preaching an opportunity was given for inquiring ones, and more than a score said "we would see Jesus," and the church joined in a pledge to them to aid them in their search of the blessed Christ. Then we adjourned for dinner, when more than six hundred were fed and there was some left for those who failed to respond to the invitations to come.

Evening services were spent in thanking him who is the author of every good and perfect gift for sending the rain, which was badly needed. In short, this was a precious time with the little church at Farill. We intend finishing our church this summer. If you can secure a young man from Howard that we can depend on coming "for sure," we will not only invite him, but will arrange to suit the convenient time for him, if possible, to aid us in our protracted meeting. We have a weekly prayer-meeting and a splendid Sabbath-school and church at this place. Success to the ALABAMA BAPTIST; it is always a welcome visitor to our home. L. W. RAYNES, Farill, Cherokee county.

## In Montgomery.

The following reports were prepared for the women's edition of the ALABAMA BAPTIST, which has been postponed.

In response to your inquiries regarding the work of The Ladies Aid society of the First Baptist church of Montgomery, we can say that for the year ending April 1st, 1895, there has been expended for individual charity, orphanage and other benevolence, for church carpet, church yard and repairs of parsonage, the sum of five hundred and nine dollars and seventy-six cents. Besides this monetary aid, many visits have been made to the poor and suffering, the sick and sorrowing, to the new comers who are Baptists but not yet connected with any church, and also to those residents who do not attend any church. These visits of the members have given great comfort and accomplished much good.

MRS. M. E. PEPPERMAN, Secretary.

THE ADAMS STREET CHURCH.—This church is in a flourishing condition in every way. The Sunday-school numbers about 260, and has a fine set of officers and teachers. The services are well attended, and numbers of strangers are welcomed at every service, while two or three or five join nearly every Sunday. The B. Y. P. U. S. and Jr. are enthusiastic in raising money for denominational and home purposes, as well as growing in spiritual graces. Thirty or forty men and boys will lead in prayer, and the pastor, Wm. D. Gay, is in the lead in all the work. The Ladies Aid society and the Sunbeams, are all successful in whatever they undertake; and they often seem to undertake to do the impossible.

The prayer meetings of the church have been proverbial for their life and spirit for years. The church is now planning for a lot at Highland Park, a mission Sunday-school beyond the Red Bridge, a new Sunday-school building of most approved modern style and apartments and methods. The socials held periodically are looked forward to as family reunions. Indeed, the watchword of the church since pastor Gay has been with us has been "Go forward; onward and upward."

## Resolutions.

Whereas, Rev. M. H. Lane, D. D., has served the Baptist church at Jacksonville, Ala., acceptably for more than eight years, and has resigned the pastoral care of the same to accept the call to the Baptist church at Forsyth, Ga., be it Resolved, By the members of the Jacksonville Baptist church, that our brother has accomplished a great work as an able pastor, a consecrated Christian and a faithful servant of the Master in leading souls to Christ—among them very many of our children—and giving to our church a numerical strength and spiritual growth and expansion.

Resolved, That in him we have found a learned theologian, a devout Christian, and an able and eloquent gospel preacher; and in the resignation of his pastorate to accept service in another field we have sustained an irreparable loss. Resolved, That we commend him to the brotherly love and Christian fellowship of the Baptist church at Forsyth, Ga.

Resolved, That these resolutions be published in the Christian Index and the ALABAMA BAPTIST.

JAMES CROOK, J. T. NUNNELLY, T. W. AYERS, Committee.

## Receipts at the Orphanage for June.

S. H. B. Allenton.....	5 00
Big Springs church.....	3 00
Big Sandy church.....	5 00
Rev. W. B. Crumpton for Sunday-school, Town Creek.....	2 00
Nanafolia church.....	2 00
S. S. class, Miss H. Brown.....	2 00
Enon church.....	1 25
Gullett's Bluff.....	75
Robams church.....	4 25
Mt. Zion ch. Montgomery Co. 4 30	
W. B. Campbell.....	5 00
Antioch church, Pike Co.....	01-18 79
Prattville church.....	12 00
R. K. Finch, Evergreen.....	3 00
Miss Cornelia Sellers.....	1 20
Mt. Gilead S. S. and I. A. S. Apr. 1 6 80	
Talladega church.....	7 00
Castleberry Sunday school.....	1 07
Chapman church.....	21 00
Ladies Aid Society, Clayton St. ch. 1 00	
Rtna Moseley, Miss So. Clayton St. 2 00	
W. B. Holmes.....	2 00
Miss Flora Murphy.....	1 00
L. H. Grifflin.....	25
Miss Pearl Hall.....	2 00
Rev. A. M. Lowery.....	3 00
Mt. Gilead church, Bibb county.....	1 00
Miss Mary Ann.....	1 00
Aid society, Fort Deposit, box clothing; LaFayette church, box clothing.....	

For the first time since the Home was started we have to look upon an empty children's table last month. We look for six more children in as many days. Will the churches help to feed and care for our orphans? JNO. W. STEWART.

## The Warrior Church.

The pastor is asked by the State Mission Secretary, in the last issue of the BAPTIST, to tell about the Warrior church. Some folks, who do not know as much as some other folks, might think that a hundred members, worshipping in an ordinary frame building, with regular preaching only twice a month, would not constitute a big church. But such people only show that they measure with a false tape line, and get their scales from the wrong factory. If they were around when the Warrior church had just wakened out of one of its cat-naps, (it must get a little rest), well, they would see that the Warrior church isn't small. For instance, during the recent Methodist meeting there, it looked as if the church had eyes in the back as well as the front of its head,—that it had solved the ques-

tion of the schoolmen as to the ability of mortals—to say nothing of angels—to occupy two points at the same time,—and that it didn't seem to think of taking another nap, not even a cat-nap.

The pastor is bound to believe the Secretary when he says that the Warrior church is "one of our best churches." But how he found that out—"there's the rub." It must have been through its chronic tendency to mix up with all sorts of things, such as foreign, and home, and state missions, and orphan asylums, and Sunday-schools, and every other thing the Secretary writes and talks about. (It is a well known fact that a man is apt to think well of others who think well of those things he thinks well of. Especially is this true when they not only think well of his things but do well for his things. Unless there is a mistake somewhere, Warrior church has been keeping up a hard scramble to do its thing.

The pastor would like to speak "sotto voce." For personal reasons he doubts not but that the Secretary is right in his opinion of the Warrior church. One of the first things that body did for him was to get a New York tailor to do for him what tailors never object to do; and, every month they keep on doing for him what they promised to do at first, and which never a pastor objects to be done. But printer's ink is not inexhaustible, even when a big subject is before the public. No claim is advanced that the public has been chaperoned all around and straight through the subject. N. B. WILLIAMS, Pastor.

For the Alabama Baptist. In Monroe.

We are pleased to hear of the serious illness of Eld. J. H. Riffe at Cane Valley, Ky., his old home, where he had gone with the hope of regaining his wonted vigor. Bro. Riffe is an able, devoted Christian minister, a Baptist in toto, has been and is accomplishing a great work in our association.

Join us, brethren, in praying to our Father for his restoration to health.

A profitable meeting of our District Board was held at Oak Grove church on Saturday and yesterday. We are moving steadily on with our work. Had a good meeting at Enon the first Sabbath in June. Baptized one candidate. Pleasant service at Pleasant Hill on second Sunday in June; received one by letter and two by baptism. A season of rejoicing at Oak Grove on the fourth Sabbath, one received by letter and one by baptism, with more, I believe, seeking a Savior earnestly. Praise to God, who is giving them showers of blessings. S. P. LINDSEY, Perdue Hill, July 1.

## In Unity Association.

The meeting of the first district of Unity association met with Big Spring church, Autauga county. Bro. W. N. Huckabee, whom we expected to preach the introductory sermon, like several others did not appear. Bro. Longcree, whom we did not expect, came in time to preach a good sermon. He is a student at Howard College from this association. He is a very earnest and industrious young man, and the Unity should be proud of him. Brethren, let us do our duty, and next fall when school opens, let's have the money ready for him. It is a duty we owe to him, to ourselves and to God.

The meeting was organized by electing S. O. Y. Ray moderator, and Bro. G. W. Taylor clerk. The subjects were discussed with interest, and I feel sure the meeting will prove a blessing to all, for it was truly a seed sowing. Bro. Ray preached a strong and timely sermon Saturday at 1







# ROYAL Baking Powder

ABSOLUTELY PURE

## The Trip to Washington.—No. 7.

In these little talks with the boys and girls I have the same difficulty that some of you have had sometimes when you had returned home—there is so much to tell that I hardly know what to tell first, or whether some of it had better be left out entirely. You know we are sometimes interested in something which our hearers do not think is worth listening to. I may make that mistake.

The convention met on the next morning after our arrival, and before the appointed hour I started to the First Baptist church. It is on the corner of O and 10th streets. I thought I would find it without asking so many people as I had the day before, and succeeded, but walked about twice the distance, and had to ask many questions.

On the streets of Washington are laid off in such a way that a stranger gets confused very easily unless he watches very closely the names and numbers of the streets that are painted on the corner lamps; and even then he may go wrong if he does not understand the plan of naming and numbering the streets. The streets that run north and south are designated by numbers, and those that run east and west are designated by letters. That is plain enough; but when you come to one of those squares or circles that I mentioned last week, thirty or forty yards across, you go around it, or think you do, and come into the same street again. But that is a mistake; you come to an avenue named for one of the states, and it runs northeast and southwest, and you probably take that. So you are led astray, and by the time you discover your mistake you may have walked a long way, and lost much time. Then you must either go back and find your lost street, or else ask some one to tell you the way to the place you wish to reach. And just so it is in life. We often think we are

Internal—Abscess—and—Grippe.

MESSRS. DEBOIS & WEBB.

Dear Sir: I gladly add my testimony to that of the many witnesses for the Electropoise. Some months ago I procured one for my wife who was suffering with an internal abscess. No other remedies had given relief. The abscess opened after the second application of the Electropoise. All symptoms soon disappeared and have not returned. We also tried it for a severe attack of the grippe which it completely cured in one night. Though we may have to dispense with many of the necessities of life, we think it economy and safety to keep an Electropoise always in reach. Much misery might be prevented if every family owned one.

Yours truly,

REV. ROBT. N. BARRETT,  
Baptist Seminary.

The following is from Rev. W. H. DePuy, A. M., D. D., L. L. D., editor of the People's Cyclopedia, and several other well known works, and now assistant editor of the Christian Advocate at New York; a position which he has filled for more than twenty years.

New York, Dec. 20, '93.  
Myself and family have received so much benefit from the use of your Electropoise, and I have become so thoroughly convinced of its practical value as a curative agent that I feel warranted in commending it without reserve to the public. One of my friends, a widely known and highly esteemed clergyman and educator, after using the Electropoise for nearly two years in his family, said to me more than once, after thoroughly testing its merits, that if he could not get another he would not take a thousand dollars for it.

I cheerfully give you my permission to use this brief note in any way which may aid you in introducing the instrument to the attention of any community.

Very truly yours,

W. H. DEPUY.

CHILLS.

Rheumatism, Stomach, White Swelling and Stiff Joints.

What One Child Suffered from the Electropoise in his Family and Immediate Neighborhood.

"For the benefit of suffering humanity I make this statement as to what the Electropoise has done for me, my family and some of my neighbors. I have had an Electropoise for four years, and prior to getting it I always paid \$25 to \$50 a year doctor's bills every year. Since I have had the Electropoise my entire expense for doctors has been \$15, and if I had known as much about the Electropoise then as I do now I would not have had to spend that \$15. I have cured chills, slow fevers, rheumatism, diabetes, toothache and white swelling. The case of white swelling was that of one of my neighbors' boys, who was 9 years old. When I commenced to treat him he could not stand on his feet, he began to improve from the first and is now well. If any one desires to know more about this case they can write to Mrs. Fannie Lewis, Eppe's Station, Ala.

Yours, etc.,

A. L. DAVID,

"Eppe's Station, Ala.

"June 18, 1894."

Rented four months for \$10.

Send for book of particulars—mailed free to any address.

DUBOIS & WEBB,

223 2nd Street, Birmingham, Ala.

doing right—think we are going in the right direction, because it looks so to us; but we discover after a while that instead of going directly north as we intended, we are going northeast. There is not much difference at the start, but the further we go, the further we are from the straight way. After we have lost a great deal of precious time, and may be done much that was wrong, we discover our mistake, and then we must inquire for the right way. But if we had looked carefully at every corner, we would have kept in the right way.

What a crowd there was at the church! Not only because it was large, but because there was so much talking and laughing and handshaking. Friends, men and women, who had not seen each other in a long time; kinsfolk who

had been long separated by distance and by time, all met and rejoiced. These were God's people, who had come together to do what they could for the spread of the gospel and the salvation of sinners. Among them were old men who had long been in the Lord's service, and young men and young women who had been for only a short while, perhaps two or three years, members of the church. It gave me special pleasure to see the young people there. I was glad to see that they had started out in the right way, and I thought how much better it was for them to be at that convention than at other places where young people too often go. It always makes me happy to see boys and girls become Christians; I feel that they have not only gotten into the way that will make them happy and useful in this world and lead them to heaven, but they are also preparing to take the places of their fathers and mothers in the church when they have gone home to heaven.

But I believe I have left the subject I started on and have fallen into a little sermon. Well, they say that is the way with preachers—they will get away from the text sometimes. But if they preach a good sermon, it doesn't make much difference whether it comes out of the text or some other portion of Scripture.

I find that I have talked as long as you care to listen. E. F. B.

Woman's Happiest Time.

A New York paper [The World] lately propounded the inquiry, "What is woman's happiest time in life?" to a number of leading ladies, and published their answers, which, as might be supposed, vary widely.

Mrs. Grover Cleveland thought that the period of chief happiness depended upon the calling and temperament of the individual woman. Thus an artist finds her chief happiness in the practice of her art, a society queen in a social triumph, a religious enthusiast in church work, a domestic woman in the quiet joys of home. In this solution of the question there is the common sense of a lady who, though occupying high rank, has still led an unobtrusive life. If fault can be found with it, it is that it is hardly comprehensive enough.

Miss Ada Rehan, as might be expected, says that, if a woman is an actress, her happiest moment is when she feels that she has achieved the greatest artistic triumph of which she is capable, and when "the plaudits and bravos of a vast and critically brilliant audience ring in her ears." At such moments, "the soul of a true artist, after its first thrill of exultation, seems hushed into an ineffable joy and peace, impossible to be measured or understood." This is probably true, but it refers only to the small class of women to whom it is given to achieve artistic triumphs, and sheds no light on the question what is the happiest moment for the great bulk of women, who do not go on the stage.

"Marion Harland" (Mrs. Terhune) comes nearer to answering the question put to her, by saying that "nothing in this life can give a true, good woman greater happiness or diviner joy than motherhood. When there is placed in her arms for the first time a boy or a girl that is her very own, she feels that she is indeed experiencing the greatest happiness of her life." Mrs. Terhune undoubtedly expresses the feeling of a vast proportion of her sex. The opinion she voices is not original. Many gifted women have confessed that nothing in the triumphs of social life or literary or artistic success compared with the joy of maternity. It is a joy which all women who are mothers may share.

Awarded

Highest Honors—World's Fair,

DR.

CREAM

ING

POWER

MOST PERFECT MADE.

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

## Taught a Good Lesson.

My father played a queer trick on me the other night. You know I used to feel that I had done myself an injustice if I did not go to the theatre about five or six nights a week. Well, you know how I am situated as to my business. I work for my father, and I have to be at the office early in the morning, just as the rest of the family are sitting down to breakfast. In consequence, I get my breakfast and leave the house before they are up. I had been doing it for about six months, and when I look back I remember that about the only time I saw my mother and sister during that period was at a Sunday dinner. Nothing unusual in that, of course. The same thing is true of hundreds of young men in town. But they haven't fathers like mine. He came to me one afternoon, and asked me if I had an engagement for that night.

"Yes," I said; "I've promised to go to the theater."

"How about to-morrow night?" he asked.

"Nothing on at present," I replied.

"Well, I'd like you to go somewhere with me,"

"All right," I said; "when shall I meet you?"

You see he leaves the once a week hour before I can get my work finished. He suggested Lenox Restaurant at 7:30, and I was there, prepared for a quiet lecture on late hours. But when he appeared he said he wanted me to call on a lady with him, "One I knew quite well when I was a young man," he explained.

We went out and started straight for home.

"She is stopping at the house," he said, when I spoke of it. I thought it strange that he should have made the appointment for the Lenox Restaurant under those circumstances, but I said nothing.

Well, we went in, and I was introduced, with due formality, to my mother and sister. The situation was ludicrous, and I began to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated. It wasn't a bit funny then, though I can laugh over it now. I sat down, and she told me one or two stories of my boyhood, at which we all laughed a little. When I finally retired I was courteously invited to call again. I went upstairs, feeling pretty small, and doing a good deal of thinking. Then I made up my mind that my mother was a most entertaining lady, and my sister was a good and brilliant girl. Now I'm going to call again, as I have been doing quite regularly for the last week. I enjoy their company, and I intend to cultivate their acquaintance.—*Evangelist.*

The late Sir Arthur Helps said: "Whenever I see horses suffering from a too tight check-rein, I know the owner is unobstinate, cruel, or pompous. He is unobstinate, or he would see that his horse is suffering. He is ignorant, or he would know that a horse loses much of his power of pulling, and can not recover himself if he stumbles; and he is cruel, if observing and knowing, he does not remedy it. He is pompous and vulgar if he prefers that his horses rear their heads on high and rattle their trappings to being dealt with humanely and reasonably. The coachman likes to sit behind these poor tortured faithful martyrs, with their tied-up heads, but his master ought to know better."

"How many foreign languages can your wife speak?"

"Three—French, German, and the one she talks to the baby."

## READ THIS

### ALABAMA BAPTIST PREMIUM LIST

#### AND TAKE YOUR CHOICE.

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

Or Holman's Self-Practicing Teacher's Bible, Persian Scale, Divinity Circuit, Silk-sewed, leather-lined, round corners, gilt edge, Milton type, equal to, if not superior, to the Oxford, with all the helps. Bible and the paper for one year, at the price of the Bible alone (\$5.50).

Or one set of "Gospel's Hours" with the Bible-Old Testament Series—six volumes, and the ALABAMA BAPTIST to any new subscriber for \$6.00. Price of books alone delivered at Express office, 45¢.

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

J. B. COLLIER, Secy., Book Dept., Bap. State B'd. Miss., Montgomery, Ala.

Look for other Premiums List next week.

Protection to apple trees from sun-scald, borers, rabbits, mice and bark-burst may be given by weaving eight lat with wire and encircling the tree; cut off the lath to the height you want the top or lower branches. This protection should be put on when the tree is planted and left in winter and summer, as the sun in summer and sun in winter injures more than the cold. If the young orchard has no protection give it some.

Dairy farmers are undoubtedly the most prosperous of those who take up specialties in agriculture. Their land is enriched by their business. Butter and cheese of the best qualities never fail to be brisk in demand and at prices that remain firm when wheat, beef and wool are low in price and slow of sale.

Land that is unproductive is not necessarily exhausted. The elements of fertility may lie in the soil, but in an unavailable form. Leguminous plants will bring it nitrogen from the air, and a crop of manure may supply some simple element to make a proper balance in its constituency.

A lady had been looking for a friend for a long time without success. Finally, she came upon her in an unexpected place. "Well," she exclaimed, "I've been on a perfect wild-goose chase all day long, but, thank goodness, I've found you at last!"

## Well Satisfied with

### Ayer's Hair Vigor.

"Nearly forty years ago, after some weeks of sickness, my hair turned gray. I began using Ayer's Hair Vigor, and was well satisfied with the results that I have never tried any other kind of dressing. It requires only an occasional application of

AYER'S

Half Vigor to keep my hair of good color, to remove dandruff, to heal itching humors, and prevent the hair from falling out. I never hesitate to recommend Ayer's medicines to my friends."—Mrs. H. M. HAIGHT, Avoca, Neb.

Take Ayer's Sarsaparilla for the complexion.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Western Railway of Alabama

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

Read down.	STATIONS.	Read up.
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