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CLIPPINGS AND COMMENTS.

Whenever the cross becomes to the soul what the trellis is to the vine, it will be forever growing higher in its reach after the light and warmth of the sun of righteousness.—Selected.

Socialism that comes from above made the believer say after Pentecost, "Naught that I have is my own." Socialism that comes from beneath causes a man to say to his neighbor, "Naught that thou hast is mine own." A vast difference! James Wright.

During 1894 the circulation of Scriptures by the American Bible Society in China was 305,715 volumes, a greater number than ever.

"Blest river of salvation,
Perseueth onward way,
Flow thou to every nation,
Nor thin thy richness stay."

There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity.—Dr. John Hall.

But unfortunately many young people think it shows wisdom to know a great deal about the badness of the world, and independence to tell of it. They forget that "to the pure all things are pure."

The key to true, real and enduring success in soul-saving is the awful fact, that man by nature and by practice is a sinner—not simply an unfortunate.—Dickson.

What! tell a gentleman or a lady that he or she is a sinner? Oh, no. Let us tell them that they have inadvertently deviated a little from the path of moral rectitude. That will appeal to the aesthetic side of their nature—whatever that may be.

Not until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

Yes, the only way to really help a man is to develop his manhood. The charity, so-called, that pauperizes the poor, that tempts them to become lifelong mendicants, is the very opposite of what it claims to be. It is cruelty. It is the demon of moral degradation in the guise of an angel.—Journal & Messenger.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Canon Farrar.

And he is unfortunate who is forced continually into the noise and bustle of life, without the opportunity to step aside for a while into "a desert place" and refresh his spirit by close communion with his God.

In these days of multiplied organization and corporate activity in Christian work, there is danger of too much stress being laid on the society and not enough on the individual. The society may be so magnified as to form a shelter behind which the individual escapes from the sense of personal responsibility.—Christian Endeavor Herald.

Even in the churches one-half of the members appear to Jose sight of the fact that God looks at them as individuals, and not in their corporate capacity.

Churches "Swarming."

This is surely the "swarming" time. The old "hives" have become too small for all the "busy bees." Hence the unrest, the "swarming," the new "swarms," and the new and "improved hives." If we expect our "bees" to do any good at all, we must not even think of keeping them in these old antiquated "hives," but must put them in the new "hives," and then, O my! how they will hum and work! And then, as the natural result, we must expect the honey, not from the old, but from the new "hives," for all the "bees," except a few that are too old to work, have "swarmed" from the old and "settled" in the new. So it is with our churches of to-day. They are just swarming with "societies." The old-fashioned New Testament churches are entirely too small and "narrow-gauged" for all the mighty forces of brains, energies and wealth of this age of mighty progress. Hence the unrest, "swarming," and forming new "societies," until God's plans are being abandoned, the churches pronounced "a failure" and set aside in the theological "museum," as so many antiquated relics of antiquity.

This will do for "bees" and "hives," but it will not do for God's people and New Testament churches. True, the churches may "swarm" when necessary, but the new "hives" must be precisely like the old ones, i. e. churches, not "societies." There must be a wrong somewhere in this "swarming" business. What's the matter? Is the fault with the people, the churches, or the Lord? Surely not with the Lord, because he is infinite in perfection. "He changeth not," and with him "there is neither variableness nor shadow of turning." Can it be with the church? Was not the church established by him who was infinite in foreknowledge, and could he not see the end from the beginning? Is not the church the product of infinite wisdom? Has this wisdom been exhausted, and must it now be supplemented by human invention? Did he establish the church to suit that age, and purpose improving upon it to suit this? If so, where in God's Word has he given us such a revelation? If no such revelation has been given, we would ask with Paul, "Who hath known the mind of the Lord, or who hath been his counselor?" in this matter? Have we a second "Jesse Smith" who has "dreamed" a supplement to the

From the Standard, Chicago.

The Jerusalem Mission.

BY REV. EDMUND F. MERRIAM.

Editorial Secretary of the American Baptist Missionary Union.

"Jerusalem! thy King at length has come,
Lift up thy voice in song; no more be dumb.
"City of cities! O, what beauty thine!
Joy of the blessed earth, arise and shine!"

One of the most interesting incidents at the meeting of the Missionary Union, at Saratoga, was the announcement that Rev. A. Ben Olief, of Jerusalem, had become a Baptist and had appealed to the Baptists of America for support in his mission work. The holy city of Jerusalem will always have a deep hold on the hearts of all true Christians. About it cluster many of the holiest memories of God's dealings with his people; here was the scene of the sacrifice of Isaac; here the gorgeous temple of Solomon, one of the wonders of the ancient world; here the royal city of David; and above all, in and about this ancient and holy city, occurred many of the most sacred scenes in the life of our Lord. No event connected with the welfare of Jerusalem can be mentioned without awakening a deep interest throughout the Christian world. The wild and bady of the city were but an indication of the deep hold which Jerusalem has upon the hearts of Christians of all ages. No longer are the followers of Christ called to leave their homes and march, with arms in hand, to deliver the holy city from the Moslems, but a call has now come to the Baptists of America to arise for the deliverance of Jerusalem and its people from the spiritual darkness which has so long rested upon them and to attempt to lead the Jews of the Holy Land to see that for them, as for others, the Daystar has arisen.

The interest in the conversion of the Jews has been increasing throughout Christendom in recent years. There has been a growing conviction of the profound duty of the followers of Christ to the chosen people of God; and this interest has been paralleled by remarkable de-



REV. A. BEN OLIEF, of Jerusalem.

velopments of interest in Jesus the Messiah among the people of Israel in various parts of the world. Converts from Judaism have been more

numerous in all the large cities of Europe and America where missions among the Jews in Southern Russia, led by Mr. Rabinowitch, have attracted large attention. Here large numbers of the Jews, independent of the efforts of Christian missionaries, becoming convinced that it was useless longer to wait for a Messiah to come, and led by study of the New Testament, have resolved to accept Jesus as the Jewish Messiah. Another remarkable indication of this feeling among the Jews is found in Beirut, Syria, where two hundred of the Jewish people have independently decided that Jesus was the true Messiah, and while retaining their Jewish customs and practices have come within the spiritual fold of Christianity. These movements among the Jews themselves have reacted upon Christendom and aroused a widespread feeling well expressed in the hymn of the beloved Dr. Gordon:

"Behold! O God, thy chosen race,
The stock whence sprang Immanuel,
Scattered and peeled, and without place
In all the earth wherein to dwell,
Have mercy, Lord, on Israel!"

It was natural, therefore, that when the supplementary report of the executive committee was presented at the meeting in Saratoga, large interest should be aroused. This report stated in brief that Rev. A. Ben Olief, who had been for several years carrying on an union Christian mission in Jerusalem, had become a Baptist and had written to the officers of the Missionary Union, stating his change of views, and that he had withdrawn from a proposed alliance with the Presbyterians in England, and now desired to continue his labors and be supported in them in connection with the Baptists in America. Mr. Ben Olief was born in Tangiers, Morocco, May 3, 1826, and is a member of a Jewish family of high rank. He was educated in all the learning of the Jews in the rabbinic schools, becoming acquainted with the Hebrew and Arabic in the rabbinic schools, and also learning Spanish and Arabic in the intercourse with the people at home and in the city. He read the New Testament when he was a child, and in 1847 at Gibraltar he became acquainted with "The Pilgrim's Progress" and other Christian books, by which he was convinced that Jesus is the Messiah and the only Savior. He visited England and united with the Wesleyan church in Brentford, and in 1848 was returned to North Africa by the British Society for the propagation of the gospel among the Jews. On November 10, 1852, he was ordained to the ministry at the Orange Street chapel in London, and afterwards received into the Presbyterian church, and in 1856 he was engaged for two years in connection with the Jewish Mission Committee of the Church of Scotland, opening missions in Thessalonica, Smyrna, etc. Afterward he returned to North Africa, laboring in Oran, and later in Spain. His labors were divided between North Africa and Spain until 1883, when he was appointed to labor among the Jews in Rome. He opened a mission in Palestine in 1887 and established himself in Jaffa, the ancient Joppa. In 1889 he removed to Jerusalem and established the Christian Union Mission, in which he has been engaged. While using with much fluency nine or ten different languages, knowledge of which he has gained in his wide and varied experiences in mission work, Mr. Ben Olief's own tongue is the Judeo-Spanish, which is the language of the larger portion of the Jews in Jerusalem, and he is the only Christian missionary in Jerusalem who can use this language with facility. His labors have attracted much attention, especially among the educated Jews of his own rank, and he is greatly assisted by his wife, an English lady, by his daughter Florence, who was baptized last year in the Clarendon Street church, Boston, by Dr. Gordon, and also by his daughter Evangeline. His son, Herbert A. Ben Olief, is at present studying in McMaster University, Toronto, preparing himself for more efficiently assisting his father in his labors in the Holy City.

For several years Mr. Olief's mind has been evidently been agitated upon the subject of Scriptural baptism, but not until the spring of the present year did he arrive at a decision in the matter. Immediately after reaching the conclusion that immersion was the only baptism, it is very interesting to note that, there being no Baptist ministers in Palestine to whom he could go for baptism, he and his wife proceeded to the Jordan and there immersed themselves in its waters. Apparently, however, this did not wholly satisfy his mind, and how he finally received Christian baptism on May 14, at the hands of one of the missionaries of the American Baptist Missionary Union, Rev. M. B. Kirkpatrick, M. D., of Thibaw, Upper Burma, is told in the following letter which we are permitted to quote:

Rev. T. M. Merriman—

MY DEAR BROTHER: Last Sabbath morning a gentleman, three ladies, and two boys came to worship with us, and though I had suspended the English public services we had domestic worship together, and I gave an address on prophecy fulfilling now, and conversed on Jerusalem, etc., afterward. After they had left Mrs. B. told me she understood they were Baptists. His card said, "Rev. M. B. Kirkpatrick, A. B., Shan Mission." I read the "A. B." as American Board. At my

request he came in the evening. I submitted to him the case of persons who had immersed themselves in the Jordan, but without an administration of the rite or separate pronouncement of the Triune. After solemn consideration, he confirmed my conviction that it could not be held as fully valid; and as they were going to the Jordan on the morrow, we decided to go with them, and did so. Mrs. B. and self, and four children, at home. We went together in carriages, and some riding. On Monday afternoon we stopped at Jericho, and the next morning went to the Jordan. Standing on the banks of the sacred stream, we sang, at my desire, "I am thine, O Lord." Mr. Kirkpatrick read Matt. 3:13, Mrs. B. first, and then myself were immersed by him in the Triune Name, and came out of the water happy in the Lord for the grace given us to obey his command in its literal sense. Other hymns were sung—"He leadeth me," one of my favorites, etc. Mr. Kirkpatrick gave a most touching address, bringing tears to my eyes, and closed the memorable service with prayer. We all stayed at Jericho, and returned here yesterday morning. My daughter Florence, who was immersed by dear, lamented Dr. Gordon, was with us; also Miss Volts, who had been immersed at Moody's Institute, and Evangeline, Jessie, and William, our children, a Hebrew convert and a Dragoman; so we were fourteen before the boatman and some Russian pilgrims.

The Hebrew convert in returning home found his wife, two young children, money and valuables, taken away by his father, and all his books burnt, probably because it was taken for granted that he too was baptized; but I did not press him to do so, nor did he press it on our daughter Evangeline. It is better it should be at her free desire. Lately I gave her Whites' "Christian Baptism" to read. The Hebrew has decided to quit this land and go abroad to follow Christ. Our other daughter here had gone to Hebron with a friend for change of air, not feeling quite well. I hope both will before long follow our example. Yours in Jesus,

Jerusalem, Palestine, May 16, 1895.

Mr. Ben Olief's appeal to the Missionary Union, after being considered by a strong committee, was referred to the Executive Committee of the Union for further careful investigation. It is interesting to notice that this same question was before the meeting of the Southern Baptist Convention in Washington, about two weeks before the action of the Missionary Union. At that convention the resolution was introduced, "That we regard as eminently important and desirable the establishment of a representative Baptist mission in Palestine, with headquarters at Jerusalem; and that we gratefully recognize the indications of Providence, pointing in various ways to the founding of such a mission; and that we commend this work to the consideration of our Baptist brotherhood, and of our Foreign Mission board." This was also referred to the Foreign Mission board at Richmond for consideration; so that, as a matter of fact, the foreign mission societies, both of the Northern and Southern Baptists, now have a mission in Jerusalem under consideration. If both are to act, unquestionably there should be some method of union and co-operation in this work which is exciting so much interest.

And what true Christian can be indifferent to the redemption of Israel, the chosen people of God, "of whom as concerning the flesh Christ came," and to the spread of the gospel of Jesus Christ in the land hallowed by his sacred footsteps? How cheering to the Christian hearts throughout the world if Jerusalem, "whither the tribes go up," might again be a center whence the gospel light should go out to distant parts of the earth, "beginning at Jerusalem." For several years a devoted and successful Baptist minister, Rev. T. M. Merriman, of Somerville, Mass., has been laboring to excite interest in the revival of "The First Baptist church in Jerusalem." Surely an object like this must appeal strongly to all those who hold to the primitive doctrines of the New Testament and the practices of the early Christians. There was a First Baptist church in Jerusalem, and the question is now before American Baptists whether strong and earnest efforts shall be made to re-establish it. May we not at least join in the prayer of him whom we all so much loved, our Dr. Gordon, expressed in another verse of the hymn already referred to:

"Daughter of Zion, rise, prepare
Thy long rejected King to hail,
Lift up thy penitential prayer
And cry, 'Behold thy King is here!'
Have mercy, Lord, on Israel."

The Baltimore Convention Again.

Notes and After Thoughts.

BY GEO. B. EAGER.

The convention, undoubtedly, will pass into history as a notable and noteworthy gathering.

Crudities and extravagancies of enthusiasm were to have been expected in such a meeting. These great international conventions are new, made up largely of new and youthful material, and subject, of course, to effervescence and excess. But these things are incidental only—spots on the sun, so to speak. Then, even the excesses of enthusiasm are preferable to languor and ennui, and fuller, too, of the "promise and potency" of better things.

The intense rivalry of places seeking the coming conventions frequently went beyond bounds, and was the chief cause of disturbance, as when Colorado reinforced its plea for Denver '97 by a transparency conspicuously paraded up and down the aisles bearing the legends: "Pike's Peak or Bust in '97," "Go West, Young Man, and Take the Ladies," "Ho! Denver, '97," "One Mile Above Brooklyn," "Or when New York retailed by showering over all about them tags reading: "Take me to Brooklyn in '97." At times the noise was like that of the wheat pile in Chicago, cry answering to cry. But let it be remembered that the management was in no sense responsible for these things, the convention itself soon frown down, and action was finally taken entirely removing such bids and contests from the field of the great assembly to the Board of Managers, and requiring all bids hereafter to be made in writing, with the distinct understanding that such noisy outside demonstrations will prejudice their cause. Then care should be taken that states shall not be allowed, henceforth, to take their places in the great place of assembly with banners and songs and cries in such a way as to convert what is intended to be a religious meeting into the tumultuousness and confusion of a political gathering.

After all, there was nothing which seriously marred the pleasure and profit of the convention—no untoward incidents, no hurtful hitches or failures in the program, no outcroppings of rivalry or self-seeking on the part of officers or participants. For the time at least the soberest of us were children enough to be thrilled even by the spectacular and over-excited demonstrations that accompanied and

literature of practical suggestion which is greatly enriching the general literature of the movement.

Of course, the movement has its perils and unsolved problems; but may we not look for them to be met and solved as God has always enabled his people to meet and solve the perils and problems of new eras—of times of transition and advance? Surely our young people can make Cary's words the motto of this new missionary movement:

"Expect great things from God;
Attempt great things for God."

For the Alabama Baptist.

How is It?

Dear Baptist: We have had some good meetings recently. The 4th district of the Chesapeake association now has a fifth Sunday meeting organized. It was held with Buren church on the last fifth Sunday. It was the most interesting meeting that it has been my lot to attend in many years. The preaching was good and the discussion highly interesting. "The church and its mission" was the topic. The next meeting will be with Shiloh church in September.

I enjoy reading the ALABAMA BAPTIST, but it is with sadness that I read of the advocates of heresy in the ministry, and my brain gets tangled when I see what is practiced by Baptists—the institutions we endorse by our affiliation. What shall I do? I turn to Rev. 17, and there read an awful description of a woman riding a terrible beast. I read that this beast is from the bottomless pit, and that he is sole manager and conductor of that corrupt institution of Rome, which God teaches is the mother of harlots and abominations. I learn that one organization after another was born of this old woman, each bearing more or less the features of its mother—each receiving ordination, doctrine and ordinances direct or indirect from its mother who sits upon many waters. Then, if the mother was a harlot, her daughters of course are harlots, and if harlots at first, how long did they have to teach and practice those doctrines of Rome before they could be endorsed and affiliated with by Baptists? Here are two or three sets that I know came out of Rome, holding as their fundamental principles the very doctrine of Roman Catholicism. Two or three of these are represented in the same house along with the Baptists. Young

men, join the church of your choice.

Oh! how I am tangled! Will these converts obey Christ, no difference which church they happen to join? My boy, from a personal liking for the man, has gone and given his hand to the Methodist brother and is sprinkled into the Methodist church of Christ. We have conducted the series of meetings together—have preached in the same pulpits together, and now have extended the invitation to join the church together; but now I can never commemorate the death and sufferings of the blessed Christ with my own dear boy. How tangled I am on this subject! Can I ever say anything to my boy about his step, his doctrine, etc.? Does an error ever get to be truth by practice or by becoming popular? Let us hear from some good brother on this practice of affiliation. We want to get straight.

V. M. STONE.

Mahan, DeKalb Co.

Central Committee.

PRAYER CARD—AUGUST.

Home Board.—"I the Lord have called thee in righteousness." Missionaries, 425; churches and stations, 3,484; baptisms, 5,921; Sunday-schools, 2,110; teachers and pupils, 23,702; churches constituted, 178; houses of worship built, 52; Bibles and Testaments distributed, 7,392. Receipts of Home Board, \$88,640.20.

Study Topics.—Growth of Southern cities. Future of the South in manufacturing interests. Great increase of emigration to the South. Pressing need for new church edifices. Best methods of reaching the colored population.

Recommendations of the Home Board to Woman's Missionary Union, Adopted at Annual Meeting in Washington, D. C., May 11th, 1895.

1. We would suggest that Woman's Mission Societies aim to raise \$25,000 for Home missions during the year, this sum to cover all special efforts, viz: Frontier boxes, self-denial week, etc.

2. The boxes sent to our missionaries are most helpful to them in their work. While the board rejoices in their increasing number and value, there is room for more. Let the good work be continued.

3. We especially invite attention to the work among the foreign population—the Mexicans in El Paso, Texas, and New Mexico; among the Germans in Baltimore, Louisville, St. Louis, Kansas City, and Oklahoma; among the Cubans in Havana and Florida, and among the Chinese in our great cities. These are the heathen at our doors—a needy and constantly increasing class.

4. The work for colored women and children about our homes is increasing in interest. We desire that it should be fostered by every

means in the power of our Christian women.

5. As an aid to interesting the young in missions we would commend Sunday-school Missionary Day to Woman's mission societies, asking their active co-operation with Sunday-school board in making it a success.

Letter from Dr. I. T. Tichenor, explanatory of the recommendations to the Woman's Missionary Union:

Dear Sisters: The Home Mission Board desires to express its grateful acknowledgments to the sisters composing the Woman's Missionary Union for their increased and increasing interest in the work of Home missions.

During the past year the number of boxes sent to our missionaries has been greater than ever before, and their value exceeds by more than \$1,000 those of last year.

The week of self-denial, undertaken in the interest of our board, has resulted in securing more than the \$5,000 asked, so that the contributions of the Baptist women of the South to our home mission work are largely beyond those of any former year.

This fact, with our increasing needs, induces us to come with larger requests than ever before, and to ask:

1. That the number of boxes sent to our frontier missionaries be increased until the wants of this deserving and appreciative class shall be fully supplied. The societies that have taken part in this good work need no assurances that it is blessed alike to those who give and those who receive. Nothing strikes a deeper chord in the heart of the missionaries, and especially of the women and children who compose their families, than the coming of the box that brings so many comforts and is so appropriate an expression of the Christian sympathy of their far away sisters in the older states. We are sure our sisters need no exhortation to continue in this blessed work.

2. We earnestly invite attention to the work among our foreign population, Mexican, German, Cuban, French and Chinese. We are glad to say that in all the fields in which we are laboring among these people from Baltimore to El Paso, and from Kansas City to Havana, everywhere, the Lord is blessing our work, and opening still more widely the doors of usefulness to us. What we have done in the past and what we are now able to do for these people.

3. The board has been gratified at the increased interest in work among the colored women and children about our homes springing up in various parts of our Southern country. The field is so needy and so vast that while it must be long years before it can be fully occupied, we would urge this vastness and this need as arguments for our most energetic efforts in behalf of those who will shape the moral and religious destiny of the millions of that race who are born on our soil. Nurtured in the midst of our Christian civilization, these must lead in the march of the hosts of the dark continent when they come, as come they surely will, from the shadows of their heathenism up to him who is the light of life.

4. The success which attended Missionary Day for Sunday-schools, due so largely to the Executive Committee of the Woman's Missionary Union, calls forth our grateful acknowledgments and encourages us to ask a similar service during the coming year. We are sure that a knowledge of the good that has been accomplished forbids any but a favorable answer to this request. Praying the divine guidance upon you, I am,

Your brother,

I. T. TICHENOR, Cor. Sec.

The Central Committee is ready to supply the names of missionaries to those societies desiring to send boxes. Some have already applied. Those who have in former years responded to this call need no urging; they know something of the blessedness of this work. To those who have never sent a box let me say, that in no other way can a greater amount of enthusiasm be aroused, than in the preparation and sending of a box.

There is something utterly inconsistent and ridiculous in the worldly man's laying up a large amount of wealth in coin stamped "In God we trust."

If we would be true men in God's sight, let us pattern ourselves after Christ.

The tongue is generally a good index of the heart. Lying and deceit in speech have their origin in a corrupt heart; thus also does the Christian heart proclaim itself in words and deeds.

The ambitious man who would achieve great things is faithful with the little ones, for if he would mount the ladder of Success, he must climb each little round in turn ere he reach the goal above.

The size of a temptation depends largely upon the willingness of the tempted to listen to the tempter.

Alabama Baptist.

MONTGOMERY, AUGUST 3, 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, Jr., Secretary, Montgomery, Ala. Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES:—W. M. Harris, Greenville; G. W. Ellis, Thea, Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harrison, W. B. Davidson, Montgomery; A. J. Dickinson, S. D. Mallory, Selma; W. M. Berry, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbus; P. T. Hale, Birmingham; W. C. Bledsoe, LaFayette; W. E. Hudson, Opelika; A. Adams, Jackson; M. P. Brooks, Wetumpka; N. C. Underwood, Clayton; T. P. Wood, Troy; J. J. Taylor, Mobile. ORPHAN'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, C. L. Clifton, C. S. Rabb, P. M. Brown, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

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

This question and answer from the Religious Herald, which may be pondered by those concerned on the subject:

Will you give us your views as to the scriptural authority for disciplining a church member who is able, but refuses to give anything towards the support of his church?

Our views are of no importance. The Scriptures settle these matters. There is no doubt that such a brother is walking "disorderly."

2 Thess. iii. 6: "Now we command you, brethren, in the name of the Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly." The Greek word for disorderly is thus defined in the lexicon: "Ataktos, disorderly as soldiers who quit the ranks to shun or neglect duty." If any other text is needed, appeal to that which declares that "covetousness is idolatry," or to that which commands us to "provide things honest in the sight of all men."

An editor from the West, at the recent meetings of the B. Y. P. U. in Baltimore, said: "It has not been long since some prominent brethren of West undertook to establish a one-dollar Baptist newspaper."

Every one seemed to assure the success of the venture; but after a little, the whole thing was closed out at a clear loss of not less than \$20,000 to the brethren in charge of it."—Religious Herald.

Yet every now and then some one will tell a Baptist editor, "If you would put your paper down to one dollar you would get a great many more subscribers." But the editor knows better. However, a brother is found once in a while who starts a Baptist paper at one dollar, but he soon finds himself in the ditch.

THE Western Recorder makes much ado, and not without good reason, over the foolish "yells" and other noisy and inappropriate demonstrations at the B. Y. P. U. convention at Baltimore. But it did not tell its readers that the quiet action of the convention in certain ways showed that the sober sentiment was against the things complained of, and there will probably not be opportunity for their repetition. In this the Recorder is not making a fair fight. We are not a champion of the B. Y. P. U. A., for our columns have shown that we do not approve the larger organization, but it is entitled to justice and fairness. We have yet to be convinced that it is better for the Southern Baptist Young People to sustain organic connection with their Northern brethren, but the argument against ought to be fair and square.

HERE IS THE OFFER! A copy of Helman's New Self-Pronouncing Sunday-school Teachers' Bible and the ALABAMA BAPTIST for one year—all for the small sum of Three Dollars and Fifty Cents! It is a regular Teacher's Bible, gift edges, limp cover, with concordances, subject index, and many pages of useful information which assists in understanding the sacred Word. A prominent feature, as the title indicates, is that the pronunciation of proper names is given, so there will be no difficulty in reading them. Send us three dollars and fifty cents and get the Bible and the ALABAMA BAPTIST. If you have already paid for the ALABAMA BAPTIST for the current year, but want a copy of this Bible, send three dollars and twenty-five cents to J. H. Collier, Montgomery, and the book will be sent you by mail. The printing on the pages is 14x7 inches.

MURDER OF MISSIONARIES.

Telegrams to the newspapers bring information of a terrible massacre of missionaries at or near Ka Cheng, in China. A part of the dispatch reads thus:

The Rev. Mr. Stewart, wife and child, were burned in their house. The Misses Yellow and Marshall, two sisters named Saunders, two sisters named Gordon and Steetie Newcombe, were murdered by spears and swords. Miss Coddington was seriously wounded about the head, and the Stewart's eldest child had a knee cap badly injured, while the youngest had an eye gouged out. The Rev. Mr. Phillips with two Americans, Miss Hartwell and Dr. Gregory, were both wounded, but arrived safely at Fu Chau Fu. The prefect of Cheng Tu, who was on the inquiry commission, is seriously implicated in the Cheng Tu outrages.

It is said that a fanatical sect called Yogan, which numbers about 10,000, did the terrible mischief, encouraged by the mandarins, or local magistrates. The incentive is said to be general enmity to all foreigners on account of the war with Japan.

A dispatch says: "Their experiences were terrible, and death was the least part of the sufferings of the butchered women. The indignation here is intense."

A special to the London Standard from Shanghai says:

The news of the massacre was suppressed for three days by the Chinese officials. J. Courtney Hixson, the American consul at Fu Chau, with several volunteers went to the scene in a steam launch and brought back the wounded Americans.

Col. Hixson is a son of our brother Rev. J. O. Hixson, of Union Springs. It is said that his prompt action saved the lives of the Americans and perhaps others.

Later news says that the killed and wounded were all British subjects, and that the Americans all escaped. We hardly understand that, when the names of some of the wounded Americans are given. But let us hope that it is true.

The English and American consuls were taking vigorous action in the matter. The London papers call upon their government to at once take hold of the case and teach the Chinese a lesson which they will never forget. We feel assured that England will avenge the death of her subjects. Our own government will doubtless act as promptly and as decisively as the case may demand. It looks as if China will have to be beaten.

country to the lives of foreigners will be safe anywhere in that country.

But whatever our government may do, let Christians beseech the throne of grace in behalf of our missionaries whose lives are exposed to the wrath of fanatical Chinamen. Let us hold up the hands of those who are doing our work in that benighted land until the light from on high shall dispel the darkness there.

If our readers feel the interest in Christian missions at Jerusalem which we suppose them to feel, they will be pleased to see the picture of Rev. Ben Orlie, the converted Jew who is preaching there, and also to read a sketch of his life and of his work. The account of the steps by which he came at last to receive immersion at proper hands is quite interesting. For both the picture and the reading-matter we are indebted to the Standard of Chicago, one of the best papers that comes to this office.

FIELD NOTES.

Dr. Eager expects to leave tomorrow (Friday) morning for his summer vacation.

Rev. W. H. Connell, East Lake, is summing at Shelby Springs with his family for their health.

Pastor Burr, of Dothan, and family, are spending a while with Mrs. B.'s mother at Oxford, Miss.

Dr. B. H. Crumpton passed through the city last week on the way to Athens, Ga., to assist Dr. B. F. Riley in a meeting at New Harmony church near that historic old city. We feel sure that the Georgians enjoyed the feast.

J. W. Dunaway, Perryville, July 30: We have just closed a good meeting with Fellowship church, Dallas county; had 13 accessions. Bro. J. W. Cabanis, of Bethel association, did the preaching. For his former opportunities he is one of the soundest gospel preachers in the state.

Evangelist John Bass Shelton spent Saturday at home with his family and returned Saturday night to Pensacola to continue the meeting of last week. He reports a meeting of great power in progress. Thirty-one people forward for prayer Thursday night, many of whom were Catholics. The meeting will continue a week or ten days longer.

W. M. Cooper, Haw Ridge: Thirty-four members were added to our church at the meeting which Bro. Martin conducted. The church was also very much revived.

Pastor, Hamilton Hill: The Lord has done great things for us, whereof we are glad. In a meeting of seven days, including the 3d Sunday in July, the church was greatly revived and we had nine accessions—two by letter, seven by baptism. Elder J. H. Riffe did most of the preaching. He is a strong man in the Lord, and a very pleasant co-worker.

Robert Jones, Cullman, Aug. 5: Our West Cullman church closed a week's meeting last night. Sixteen intelligent, noble young people were baptized yesterday. More to follow. We are encouraged. We promise to do more for the Lord. Tell Bro. Crumpton he may expect to hear from us. All the glory be to God!

Since Capt. James D. Dickson accepted the school at Pine Level the vacant dwellings have all been engaged, and there is demand for more. When they have a good literary school, and the town is once more filled with good people, and the classes in Sunday-school are overflowing, Bro. Jesse will be at the shouting point all the time. We congratulate him and the town on the prospect.

Bishop Galloway spoke to the point when, at our League Conference in Birmingham, he said that "the League that never becomes more than a prayer meeting is a failure."—So says the Christian Advocate. And some one might truly say the same as to our B. Y. P. U. Of course a prayer-meeting is good in its time; but the B. Y. P. U. idea is instruction, development, progress.

John Cumbee, Stroud: I see you have presented through your paper the report of the committee of the Southern Baptist Convention in favor of giving one tenth. Will you please give through the same medium the argument opposed to giving the tenth to the Lord.—[Our brother read only one-half of the paper. The other side contained an article from Dr. Eager controverting the report of the committee.]

Bro. Gay reports a very fine meeting at Mt. Hebron church, near Elmore. He says Bro. Swindall, the pastor, is a consecrated, hard working brother, and a man of sterling worth. The meeting con-

tinued until it affected the neighborhood for miles around. They said they had heard of meetings, but had never been in one before. There were forty-two additions.

A correspondent of the La Fayette Sun says of the meeting at Rock Spring church: There were twelve accessions to the church by baptism and two by letter. Rev. Arnold Smith had no other preacher to assist him in fighting the world, the flesh and the devil, but with his courageous heart that's full of love for the Master's cause, he fought a good fight, and was instrumental in bringing souls to Christ.

W. R. Whately, Alexander City: Bro. Brewer was with us at our Smith Station meeting a few days, and preached some of his best sermons. He hunts close and penetrates deep for the lines, and can present them with clearness and great force when found. He is faithful and true, and while some of us may differ with him in some of his views, we have a good job on our hands when we try to reverse him. Our hearts truly burned within us as he talked with us by the way. God bless him.

W. W. Lee, Scottsboro, Aug. 6: We have just closed a meeting of eight days at Centerpoint, three miles from Scottsboro, which resulted in the addition of eighteen to the church, two by letter and sixteen by baptism. Bro. Preston Brown is pastor, and he is a good old soldier—a veteran of seventy-seven years. He did the preaching the first part of the meeting, and Bro. Higginbotham and I preached the latter part.—We begin our meeting at Scottsboro on the third Sunday in August; Bro. A. G. Moseley, of Huntsville, will do the preaching for us.—Our work here and at Gurley is prospering, and we expect it to prosper still more by the blessings of God.

J. W. O'Hara, Blossburg, Aug. 2: I commenced a meeting on July 21, and continued it on my self, with a little assistance from local ministers, until last Sunday, when I went to Bessemer and got Bro. Ivey, and also carried Bro. Thomas out with me. With their assistance we organized a church here—33 members at commencement, 14 baptized believers and 9 candidates for baptism; 3 more joined last night, 1 by baptism and 2 by letter. We had five conversions from the meet-

ing, and there were also quite a number of penitents. The church elected officers as follows last night: Brethren H. H. Brown and J. B. Moor, deacons; W. D. Barkley, clerk and treasurer, and myself, pastor. Pray for us in the new work of both pastor and church.

Rev. S. J. Ansley, who has been preaching for the First Baptist church at Sheffield for some work, was ordained to the full work of the ministry on the last Sunday in July. Dr. Jos. Shackelford preached the sermon, and Revs. W. S. Brown and O. E. Comstock each performed a part in the ordination service. As many of our readers know, Bro. Ansley is a graduate of the late Rev. David Lee of Lowndes. He will return to East Lake as a teacher in Howard College when school opens.

J. F. Watson, pastor, Alpine: Last week was a precious time for us at Alpine. Sunday, the 2d ult., a presbytery consisting of J. B. Teague, D. D., A. W. McGaha, D. D., W. A. Welch, M. D., deacons, and the pastor set apart to the office of deacons brethren J. W. Welch, M. D. and J. J. Henderson. From this solemn service we continued the meeting eight days. Dr. McGaha remained to assist, and did some very effective work. Every body loves and honors him; but how can they help it, when he is such a lovable and useful personage? The meeting was a glorious success. The church wonderfully revived and fourteen accessions are the results.

S. M. C. Howell, M. D., Midland City: Our protracted meeting at Mt. Pleasant, three miles east of this place, closed last Friday. Twenty-four members received, 17 by experience and 7 by letter. This makes the total membership of the church 218. Bro. W. H. F. Smith, the pastor, was assisted in the preaching by Bros. Armstrong, Ramsey, A. L. Martin, S. Knowles and W. W. Pettis. The meeting was one of the best we have ever had, and we think that much and lasting good was done. This is a country church, but a very strong one.—We have no Missionary Baptist church at this place but are preparing to constitute one here before long.

The church at Rocky Head, Dale county, and Ebenezer church, at Haw Ridge, both send resolutions of thanks to Bro. H. L. Martin for the good and effective service rendered by him in recent months.

and each expresses deep character. He is recommended by all churches as an evangelist. Rocky Head forty-two under were added to the church, six of whom joined by baptism, and four by letter. The resolutions of Ebenezer church, signed by R. Deal, moderator, W. E. Hayes clerk; the Rocky Head are signed by W. Roe, Allen, moderator, and J. J. clerk. They speak in high terms of Bro. Martin.

J. E. Barnes, Selma: Last night of July 21st our meeting with Sister Springs church, Benton, begun. Bro. J. F. continued the day following, and on the 30th, through the following Sunday meeting closed on the night of the 31st. We had a good meeting, with 13 accessions to the church, 11 by baptism and 2 by letter. Sister Springs church, and others to follow at my next visit, will be followed by the different churches of my selection, as I am going the first of October for the year.—We are expecting an attendance at the Selma association next week and a profitable one. Come, or send a representative.

J. B. Powell, Forest Home: Fellowship church, Wilcox county, just closed one of the best meetings I have ever attended. Bro. Blackwelder was the pastor, and for several sermons, plain, practical, and full of the Spirit. Nine were brought into close union with Jesus, enabling our oldest brethren to exclaim, "It is good to be here."

During the two and a half years I have served this church, the membership has grown from 18 to 61. This church will attempt great things for the Master.—At New Bethel, Lowndes county, we have a little band of brethren and sisters to whom it is a pleasure to preach. We had a meeting of four days. One received by experience, and all professing to be on a higher plane. We trust the seed sown will bring forth an abundant harvest.

Clarence Smith, Fredonia, Aug. 3: The past week has been one long to be remembered by many souls in the vicinity of Bethel church. On the 27th of July we began a series of meetings which lasted seven days. Revs. John Cumbee and W. Cofield assisted me in the preach-

ing. The church was not as fully awake to its duty as it should have been, but by the help of the Holy Spirit we labored on, and, on Friday morning last we went to the pool where a large number of people were waiting, and I went down like Philip and the eunuch and buried 13 souls in baptism.—As the brethren all know, Bethel church was in a lukewarm state when I took charge, a year ago; but we are on the march now. The number just received, with last year's additions, make 31 by baptism and 12 by letter. We are looking for more to join next meeting.

Our good sister Mrs. R. L. Jones, of Newton, could hardly finish writing a few lines on business for rejoicing over the good meeting recently enjoyed there by God's blessing on the faithful preaching and labors of Evangelist Shelton and Pastor Preston. Her cup is still running over, but we are sure there is no waste, as those around her are helped by the overflow. The heart of the Christian mother

is shown in the postscript to her letter, as follows: "Our oldest son, Pitt M., feels impressed that the Master has called him to the ministry. We ask an interest in your prayers that the Lord may bless him in his work, and that he may have wisdom to proclaim the glorious gospel in simplicity and power. He expects to enter Howard College next term."—Happy father and mother! fortunate son!

John J. Haynes, Ashland, July 29: Bro. W. J. D. Upshaw, our beloved pastor, has just closed a series of meetings at this place. We had nine accessions to the church, five by letter and four by baptism. Although there were not many additions to the church, yet we feel that the labors were not in vain, and that much lasting good was done. The church was revived and matters seem to be in better working shape than they have been for some time past.—Bro. Upshaw is doing a great work in our midst. He is dearly loved by all his people in his pastoral charge, both at this place and at Lineville. He is devoted and earnest, and demonstrates, by his daily walk, that he is a true and sincere follower of the Master who has laid upon him the responsibility of preaching his wonderful truths. If all our Baptist ministers were as sound in the doctrine and as strong in the faith as Bro. Upshaw, they would no longer work to which one had called them.

For the Alabama Baptist.

B. Y. P. U. and Our Schools.

Dear Brother: Please send me at your earliest convenience the names of all young people (either sex) of your acquaintance who will or might be induced to attend a boarding school next session—giving in each case address of parent or guardian. This information is desired in the interest of our Baptist schools, and will upon receipt be forwarded to their representatives for attention. It is a matter of impossibility for them to seek out and approach all who might be available as patrons, but we can with neither expense nor inconvenience to them in this way. Consider this personally and also bring it up in your meetings. Let us all work and pray more for our schools.

WALTER D. DUNLAP, Birmingham, Secretary.

The foregoing circular is issued by the B. Y. P. State Union, and is sent to the members in the state in the hope that they will respond carefully and promptly. If those who receive the circular will do as requested, they may greatly assist the Baptist schools.

For the Alabama Baptist.

Some Jots from South Alabama

I am rejoicing in that I am back again in my work; and hope that I have been much benefited from my six weeks' vacation and visit to Kentucky, my old home, notwithstanding I was quite sick, most of the time. Have been to all my appointments since my return, and met good and appreciative congregations. One accession for baptism at Kempville 3d Sunday in July. Our hearts were made sad at Buena Vista because of the death of "Uncle Lacey." The Lord called him home July 20th. His funeral occurred at the Baptist church at Buena Vista on Sunday after the Masonic order, conducted by Bro. W. N. Huckabee.

"Blessed are the dead who die in the Lord" can truly be said of "Uncle Lacey," for he has ceased from his labors and his works do follow him; and "though he be dead, yet he speaketh." (I forbear to write more, as his obituary will be written by one who knew him better.)

I had the pleasure of being with Bro. A. J. Lambert and his people at Hamilton Hill five days. Had a good meeting which resulted in nine accessions. A good pastor and good people. May the Lord continue to bless them.

Monroeville. J. H. RIFFE.

For the Alabama Baptist.

A Good Old Man.

Dear Baptist: Salem church has met with a great loss. Our venerable brother and church clerk, Dr. D. W. Floyd, is no more with us in the flesh, but the memory of his useful life will remain while we live. There will be many to mourn and sympathize with us in the loss of so good a man and Christian companion. You all knew him in his home—and loving him, will rejoice with him and us, that he has reached his Father's home in safety after a long sojourn in the flesh of nearly 87 years. He fell on sleep Sunday-night, July 21st.

Dr. Daniel W. Floyd was born in Ireland October 18, 1808. He came to America when 12 years old and settled in Bedford Co., Va. He graduated in Philadelphia as a physician in 1836 and moved to this neighborhood in 1837. He was a remarkable man—a successful physician for 59 years—a most devoted neighbor and friend—a charter member of this church, was elected clerk at its organization in 1845, and was the only clerk the church has had in these fifty years. He was always a strong friend to the Sunday-school; he was superintendent of the first Sunday-school ever organized in Russell county. He has been the faithful teacher of the first Bible class in our Sunday school for many years, and held the place at his death. He was never absent from Sunday-school, prayer meeting or conference unless providentially or professionally hindered.

He was master of the Masonic Lodge eight years. Dr. Floyd was the last of those who were in the constitution of this church in 1845, and also the last of the delegates in organization of the Tuskegee association in the same year.

Our dear brother retained his mental faculties and strength to a wonderful degree to the last moment of his life. He received a fall a few days before his death, so that he was kept to the house, but prescribed for several patients and prepared the medicine the same day of his death. His life and death was a grand victory, through Christ. There seemed to be no cloud between him and his Savior. He desired very greatly to go with me to preaching that last day of his life, but was not able to bear the fatigue. He did not seem to die, but "fell on sleep" and awoke at home. At his desire and the request of the family, the writer conducted the funeral services, brethren Whately and Roby participating. A large concourse of friends attended the services, which were very solemn and impressive.

He loved his fellow men for Christ's sake; full of hospitality, he gave a welcome at his home to all who came in his Master's name. He was indeed a good man, and has left a blessed record behind him. May our last days be like his.

This is not an "obituary," but is a true and sincere follower of the Master who has laid upon him the responsibility of preaching his wonderful truths. If all our Baptist ministers were as sound in the doctrine and as strong in the faith as Bro. Upshaw, they would no longer work to which one had called them.

For the Alabama Baptist.

A New Church Organized.

At Brown's Station, Dallas county, on the 4th Sunday in July. The presbytery consisted of Rev. J. G. Dickinson and the writer—the former acting as moderator, the latter as clerk. Twelve members composed the new organization. Ten of these withdrew from Bell's church (primitive) five miles from Brown's Station. The material of the new church is excellent. It is missionary in spirit, and will be in practice. Bro. E. J. Weisinger was elected clerk of the church.

At their first meeting in August, 3d Sabbath, they will name their church. It has been suggested that they dub it with the name, "Progress." Why not? The most of the members were too progressive to remain any longer in a stagnant organization which had forgotten that an inspired writer had said that "faith without works is dead, being alone." It is a reasonable prediction that it will not be long before this little band will erect a house of worship of their own. Brethren B. F. Ellis and son, of Orville, Rev. J. G. Dickinson and others, unsolicited, offered to aid in building a church. Those brethren, with brethren D. S. Hogue, Lee Ellis and some others, not remembered by the writer, were present, and added to the spiritual joy of the occasion.

Already the new church is making arrangements for regular service once a month.

The sermon preached by Rev. J. G. Dickinson was well suited to the occasion. Text, "Whosoever thy hand findeth to do, do it with thy might," etc. It is not flattery, but simple truth, to say that beauty of rhetoric without display, coherency and cogency of thought and aptness and impressiveness of illustration, characterized the whole discourse.

The new church starts out on its mission of beneficence to the world with bright prospects. The Lord's blessings be multiplied upon them. Marion. J. W. DICKINSON.

The New Mission Journal.

ATLANTA, GA., July 24th, 1895. Pursuant to the call of Dr. J. B. Gambrell, chairman, the committee on consolidation of the Home Field and the Foreign Mission Journal met in Atlanta on the 24th inst. Drs. J. B. Gambrell and C. Durham were present, Dr. B. H. Carroll absent. Each of the Boards of the Convention was represented at the meeting, the Foreign board by Dr. Willingham, the Home board by Bro. M. M. Welch and the Sunday-School board by Rev. T. P. Bell. After full and free conference, the following resolutions were unanimously agreed to:

Resolved, 1. That the Home

Field and the Foreign Mission Journal be consolidated, and the consolidated Journal be known as "The Mission Journal of the Southern Baptist Convention."

2. That this consolidated journal be a monthly, and that it be published jointly by the Home and Foreign boards, beginning with the October issue, 1895.

3. That this new journal be 48 pages, and be issued at 50 c. per year.

4. That the space in the journal be equally divided between the two boards, each of which shall provide the matter to fill the space allotted to it.

5. That any surplus money in the journal's treasury at the close of each year, ending March 31st, shall be equally divided between the two boards; any deficit shall be made up by the two in equal parts.

6. That unexpired subscriptions of both the Home Field and Foreign Mission Journal shall be filled with the consolidated journal.

7. That the consolidated journal be published in Richmond, Va., until May 1st, 1896, at which time bids for its printing for one year shall be presented to this committee from Atlanta and Richmond, through the two boards, and the contract shall be awarded on the suggestion of the committee, to the firm making the most satisfactory bid.

J. B. GAMBRELL, C. DURHAM, Committee.

Sunday-School Convention of Conecuh Association.

The convention will meet at Evergreen Tuesday evening, August 20, and continue three days.

PROGRAM.

Tuesday evening—Preliminary exercises, including address of welcome by Rev. W. A. Taliaferro, and response by Prof. J. E. Cheat-ham.

Wednesday morning, August 21, 9 o'clock: Organization and reports.

11:00: Topic, "The best method of reaching the unconverted in the class," by Rev. W. M. Harris.

Wednesday afternoon, 3:00: Promise meeting.

3:30: Topic, "The best method of developing young Christians in Sunday-school," by Rev. T. F. Hendon.

4:30: Cardinal points of a good teacher. (1) In Bible class, by C. S. Rabb, Esq. (2) Intermediate class, by T. J. Vinson.

5:30: Question box.

Wednesday evening, 8:00: Service of song.

8:20: Topic, "Doctrinal teaching in Sunday-school," by Rev. J. E. Deer.

9:00: Topic, "Infant class work—the best method of conducting it," by —

Thursday morning, 9:00: Devotional exercises.

9:30: Topic, "Who and how to help the workers," by Rev. A. T. Sims.

10:00: Topic, "Lesson helps and how to use them," by D. M. Powell, Esq.

10:30: Topic, "Work of the Holy Spirit in Sunday-school teaching," by Rev. W. B. Crumpton.

11:00: Question box.

Thursday afternoon, 3:30: Devotional exercises.

4:00: "How to extend the work in this association," by Rev. I. Spenner.

4:30: Topic, "The work reviewed and outlined," by Rev. J. H. Higdon.

5:00: Topic, "The Word: its fullness and power," by Rev. W. D. Hubbard.

Thursday evening, 8:00: Devotional exercises.

8:30: Topic, "The workers' reward," by Rev. L. M. Bradley.

Farewell talks.

Opening speeches will be limited to twenty-five minutes.

Committee on entertainment: P. M. Bruner, J. W. Crook, W. L. Stallworth.

For the Alabama Baptist.

Orphanage Notes.

One more child received at the Orphanage last week. Brethren, this increases the demand for more bread.

I was prevented from attending Troy association on account of an attack of malaria, from which I am still suffering. I hope to be out in a few days.

Now that the associations are meeting, let none of them forget the needs of our thirty-five orphan children. Jno. W. STEWART, Evergreen.

For the Alabama Baptist.

That Tithing Report.

It is remarkable that that tithing report was ever allowed to pass. I did not vote for it, because I did not believe the doctrine set forth; and I did not vote against it, because I knew it had no binding force, and thought those who wanted it ought to be allowed to have it. But the secular papers have promulgated it as a Baptist edict, and it seems that a general discussion is to follow. For myself I have never adopted any such rule. Just after leaving the Seminary I gave that noble institution a tithe of the year's salary at one time; I have sometimes given in a year 30 per cent. of my receipts; and of course I shall continue to do as I please about giving. Mobile. J. J. TAYLOR.

Cicero asserts that the noises of the earth prevent men from hearing the harmony of the stars as they roll through the ether. In the same way the tumult of the century, and the bustle of life, render the soul deaf to the mysterious voices which summon him on high.—Ex.

For the Alabama Baptist.

On My Recent Trip

Among the churches from Selma to Calera, I was brought under obligations to the churches for what they did for our destitute children, and especially to brethren Crof. Suttle and Capt. Pratt for carrying me in their buggies, and Bro. Willie Brand, of Randolph Methodist church, for his hospitality. On arriving at Randolph I inquired for Bro. S. M. Adams, whose name was the only one I knew there. I found his son, who told me his father had gone to Centerville to make a speech. After dragging the town as with a net in search of Baptists, and introducing myself to such of them as I found, I entertained myself at the hotel for the day, when in the evening this good Methodist brother sent for me, and gave me refreshing hospitality at his home. "Be careful to entertain," etc.

The next night there was a dance at the hotel in Randolph, for which it is estimated the people gave more than the twelve appointments from Selma to Calera gave me for the Orphanage.

Al Baking Powder

ABSOLUTELY PURE

Lovely and Lovable.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slanders you have heard. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the necessities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life—they will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness, or worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean slate sheet for today, and write upon it, for sweet memory's sake, only those things that are lovable.

Trip to Washington.—No. 11.

While our minds are on George Washington, I must tell the boys and girls about the Washington monument, which was erected in honor of the great man whose name it bears, and in the city to which his name was given. The monument is one of the first objects in the city that can be seen as you come up the river on the boat. The women of the country begun before the war to raise money to build it, and sometime after the war the work was taken up again. But they did not succeed well, and stopped after building it forty or fifty feet high. Then Congress made an appropriation of money and the government took the work in hand. It is built of marble. The different states were invited to contribute at least one block of marble of a certain size. This was done, and the name of the state cut on the marble. The monument is an open square fifty-five feet each way at the base; it is five hundred and fifty feet high, making it one of the tallest structures in the world, and tapering from bottom to top. People go up inside to the height of five hundred feet. (You can tell how many yards that is.) There are steps this entire distance, and floors about every twenty feet up. If you can hold out to climb steps that high, and have the time to do it, you can go up that way; if not, you can go up in the elevator. This is a large cage enclosed in iron rods, which hold about twenty people, is swung by wire ropes, and raised by machinery. It ascends slowly, so that you can see all that is to be seen as you go up. Up, and up you go to the top floor, when the door is opened and you step out, five hundred feet above ground. It almost makes one dizzy to think of it, but yet you feel safe up there, because there is no way to fall down or out, unless you roll down the steps to the next floor, a distance of twenty feet. There is in each side a window three feet long and eighteen inches wide, put in crosswise, and it is so high from the floor that you can only put your head out and look around. You are above the tallest houses in the city, and a horse on the ground below looked to me like a red calf.

The monument stands away off to itself in a large open space, on a mound of earth thrown up at least ten feet high above the general level. Of course one can see a long way in every direction. We went up in every direction. You see government buildings in Washington, some at half past four, and some at five, and the attendants are always ready to close when the time comes. But they are polite and accommodating, and if you comply with the rules your visit to any of them will be pleasant.

At the recent meeting of the Georgia Bankers' Association a paper was read by a prominent member of the association, in which he said: When the business man declares against alcohol the boys pause and ponder. He sees no motive of self-interest. He sees no religious enthusiasm, but it looks like cold, clear business, and it is influential accordingly. All of us know how we scan the column of customers as handed us by the discount clerk, when we go to arrange a line of credit; how we pause when we come to a firm that has a drinking partner, and how much longer the pause if that partner is the head of the house. Does any man think that we escape the same scrutiny when firms and individuals go to decide where they will put their money for safe keeping? The contract which a banker makes with his stockholders is a solemn one, and the implied contract with his depositors and correspondents is, if anything, more solemn. He needs every faculty constantly at its best to faithfully perform his part of the contract, and upon its faithful performance depends not only his own success and happiness, but the well-being of hundreds of his fellowmen. Whisky can give no efficient aid in the fulfillment of his trust.

"They were at the Exposition. She had on a high hat, and said to her husband: 'It was too bad that that woman with a big hat sat right in front of you and spoiled the whole evening.'" "Yes, but I had some satisfaction, though." "How?" "By watching the man who sat behind you."

Awarded Highest Honors—World's Fair, DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

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

Responsibility for our Girls.

The breath of weighty responsibility comes to us from every direction concerning our girls. We are all accountable in a great measure for what they are now, and for what they are to be. "None of us liveth to himself and none dieth to himself." THE IMPORTANCE OF INTERESTING OUR GIRLS. One of the most essential things in life is to start right. Solomon tells us to "Train up a child in the way he should go, and when he is old he will not depart from it." If we do not win them for the Lord they will be won to other ways. Satan is ever diligent in seeking ways to ensnare and lead them into misery and ruin. Again, we should interest them because they become such valuable workers. They soon interest their associates in whatever they themselves are interested. Their influence over young men is very great, and if wisely used is fruitful of much good. Then again, they are to fill our places in whatever we may be doing for good, if our places are ever to be filled. We desire our Woman's Missionary Union to grow in interest as well as numbers; if we do not train them our Master's cause must suffer loss. The most important reason, however, is because our Savior has said, "Feed my lambs," and this applies to us as it did to Peter in the long ago.

SOME WAYS TO INTEREST OUR GIRLS. One way of double value is through their mother's training from infancy. This develops the mothers of the present and prepares the motherhood of the future. Many of our good mothers are failing in this great privilege of training their children for the Lord. Their failure has given rise to this question in our meeting.

Another valuable means to this end is through the efforts of the Sabbath-school teacher. No one can successfully teach these lessons without calling attention to the missionary spirit that abounds in almost every lesson. We can often refer to our missionaries and their work, and draw illustrations from their fields of labor. Impress upon them that it is a work for them. Many are inclined to think it a work for older persons or those already fitted for it. There was a time when I had just such impressions; I was willing for our leaders to bear the whole burden until they made me feel part of the responsibility. To them we who are younger owe much for the interest we have now. I have learned that, whether possessing peculiar talents or not, where there is a willingness to try, we will soon discover our sphere of usefulness.

Whenever opportunity occurs, be able in a seemingly unconscious manner to give some interesting fact or attractive idea pertaining to missionaries, their work or their fields. It is important to keep well informed in regard to statistics. We can often do great good by being able to correct some erroneous idea or statement that becomes current through prejudice or lack of information.

If we have interested any one in mission work even but a little, she can easily be led to deeper interest and greater usefulness by providing her with literature. When I began studying this subject, the first way that presented itself to me was to circulate literature. Then a discouraging remembrance occurred to me also that I had often distributed such excellent literature with the request that it be passed on to others, but as often had I gathered up that same literature where it had been left in the classroom or church pew. So it is my experience that the girls must be interested or they will not even read.

Another way to attract their attention to mission work is to make requests for prayer for missionaries. Tell them stories about the persons, their trials and sacrifices that will arouse their sympathy. When they once pray for these persons they will afterwards read with more interest anything concerning them. We have girls' prayer-service in our church that affords this opportunity. By this method we soon become personally acquainted with those whom we have learned to love and call our substitutes on some foreign field. The girls then become more desirous to attend the missionary meetings in order to learn more of their new acquaintances.

Another way, which has been mentioned often but is nevertheless a good way, is to give specific duties, which in their performance will render it necessary for the girls to be at your meeting, and will also make them feel that they have a part therein.

After they are won so far, acting, reading, praying and giving come spontaneously. I have known meetings and individuals to become chilled by requests for money when they did not appreciate the privilege of giving.

Let us seek the mothers and teachers who are blind to their opportunities and try to impress upon them a sense of their weighty responsibility for our girls. Let us seize every opportunity within our reach for the spread of the gospel.

"O bless for me if on that day—None other day so good—My Lord may smile on me and say, 'She hath done what she could.'"

Are we leading our girls to Christ, or are we permitting them to be led away into forbidden paths? We are stones on which they must build, so, "Let us be strong in the Lord and in the power of his might."

"In the morning sow thy seed, and in the evening withhold not thy hand."

Mrs. A. C. S. JACKSON, Nashville, Tenn.

Feeding Land Like Stock.

The farmer that feeds his land well reaps the profits therefrom like another who feeds his stock to make them pay. The man who feeds the soil receives the most for the food given. You will sometimes hear a farmer say he has learned a lesson that will be very valuable to him—"he has learned how to keep his stock on a very small amount of food." To the reflective mind that is the very lesson he ought not to learn. The fact is, he should learn to give his animal the greatest amount of food that he can consume to advantage, for the profit clearly comes from the excess of food over that required for support. If he feeds only what sustains life, he gets nothing but waste, but if he wishes for growth, that growth must come from the excess of food over what is required to support life, so that the utmost amount of food he can get his stock to assimilate, returns the heaviest profit.

And just so it is in the management of the soil; the more liberal you are in supplying it with suitable food to keep it alive and growing continually, the richer and more profitable will be the crops. He who pursues the opposite course will be guilty of a folly equal to the man who had a fine cow which gave five gallons of milk each day, and as that was more milk than he needed, he said she gave enough milk without any feeding, and so he continued to milk till she ceased to give any at all and died of starvation. Such farmers save their salt and lose their bacon. Feed the soil—at least pay back to it what you take out of it in productive quality and life each year. Don't be in debt to your soil. Pay up.—N. C. Farmer.

A Silver Lining.

"My husband suffered an attack of the grip, which left him in a weak and feeble state. He did not do any hard work for several years, although he had made arrangements to carry on a farm, before he was taken sick. Things were looking rather gloomy, but Hood's Sarsaparilla proved a silver lining. We procured three bottles of this medicine, and when he had taken it all he was fit excellent health and appeared five years younger. He did not lose a day from his work all summer and raised a good crop. He has been benefited in many ways by Hood's Sarsaparilla," Mrs. J. K. Carlton, Wetumpka, Ala.

THE RESURRECTION BODY.—We observe a marvelous change in the embodiment of Christ after his resurrection. His body was not subject to the same laws as before. On the other hand, it possessed new powers and new characteristics. He lived in a new sphere. He no longer dwelt with his disciples, but appeared to them on certain occasions. During those forty days his body was apparently in a progressive process of glorification. I linked on to the natural life, but from these bonds till at length, when completely spiritualized, it could no longer linger on earth but rose into the heavens. So perhaps it will be with us.—R. H. McKim.

The outer ear of a mouse is a thin almost transparent membrane, and recent experiments show that it is highly sensitive to movements of the air which to human ears do not represent sound at all.—Scientific paper.

That may all be true; but let that mouse run toward a woman, and he and everybody in the house will hear something that represents sound very much.

The man who was out in the fog until he incurred rheumatism says it is a great mistake.

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11:25 am	11:35 am	12:00 pm	Ar.	Ar.	11:25 am	11:35 am	12:00 pm	Ar.	Ar.	11:25 am	11:35 am	12:00 pm	Ar.	Ar.
3:00	3:10	3:35	Ar.	Ar.	3:00	3:10	3:35	Ar.	Ar.	3:00	3:10	3:35	Ar.	Ar.
6:30	6:40	7:05	Ar.	Ar.	6:30	6:40	7:05	Ar.	Ar.	6:30	6:40	7:05	Ar.	Ar.
10:05	10:15	10:40	Ar.	Ar.	10:05	10:15	10:40	Ar.	Ar.	10:05	10:15	10:40	Ar.	Ar.
11:45	11:55	12:20	Ar.	Ar.	11:45	11:55	12:20	Ar.	Ar.	11:45	11:55	12:20	Ar.	Ar.
4:50 pm	5:00 pm	5:25 pm	Ar.	Ar.	4:50 pm	5:00 pm	5:25 pm	Ar.	Ar.	4:50 pm	5:00 pm	5:25 pm	Ar.	Ar.
8:30 pm	8:40 pm	9:05 pm	Ar.	Ar.	8:30 pm	8:40 pm	9:05 pm	Ar.	Ar.	8:30 pm	8:40 pm	9:05 pm	Ar.	Ar.
11:25 am	11:35 am	12:00 pm	Ar.	Ar.	11:25 am	11:35 am	1							