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ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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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.

Before Christ, we had heard of
God; in Christ, we have seen him.
—Roth.

We have the promises of God as
clear as daisies in summer meadows,
that death, which men most fear,
shall be to us the most blessed of
experiences, if we trust in him. Death
is unclinging, joy breaking out in his
blossoming time! Do we call it dying
when the bud bursts into flower?—Henry
Ward Beecher.

Do not consider any vice as tri-
vial, and therefore practise it; do not
consider any virtue as unimportant,
and therefore neglect it.—Chinese.

The Chinese are good philoso-
phers, but, like some of their out-
side brethren, they talk one way
and act another.

Our life is determined for us;
and it makes the mind very free
when we give up wishing, and only
think of bearing what is laid upon us
and doing what is given us to do.
—George Eliot.

Yes, but some of us would be
quite idle if we did not take the
matter into our own hands and try
to regulate it.

If the Methodists start a church,
they give their members the book
of discipline to read; if Baptists
start one, they give their members
the New Testament.

So says Dr. Durham, of North
Carolina. Now we would like to
have some assurance that the Bapt-
ist reads his New Testament as of-
ten and as carefully as the Method-
ist reads his Discipline.

Happy he who, as his sun is go-
ing down behind the western hill,
himself ascending the eastern hill,
returning through old age to the
second and better childhood, which
shall not be taken from him. He
who turns his back on the setting
sun goes to meet the rising sun; he
who loses his life shall find it.—
George Macdonald.

So, then, the old Christian does
not come to his dotage; he reaches
his new age.

An Episcopal preacher in Missis-
sippi, as we learn from the Chris-
tian Standard, joined the Catholics.
Writing to the Episcopal bishop, he
said: "It is unnecessary for me
to go into my reasons for this step
further than to say that I have at
last seen the folly of trying to be a
Catholic and a Protestant at the
same time."—Western Recorder.

And as his religious training
pointed toward Catholicism, he sim-
ply went on in the direction in
which his face was turned.

He who is determined to make
no mistakes will probably make the
one greatest mistake of fruitless-
ness. Better fail in half the efforts
made than to fail to do anything.
—Zion's Herald.

Many church members refuse to
try to talk or pray in public, or do
anything else of value, because of
the fear of a failure. They appear
to think that one failure shows in-
capacity, and that it is an abiding
disgrace. Henry Clay, one of our
greatest orators, made more than
one failure in the effort to speak in
a debating club.

For the Alabama Baptist. Another Report of the B.Y.P.U. Convention.

I have been asked to give my es-
timate of the Young People's Con-
vention in Baltimore. It is neces-
sary, in measuring anything, to
have a standard unit, and because
the Southern Baptist Convention is
well known to my readers, it would
be well to take that body to serve
in this capacity. The Baltimore
Convention was about six times as
large as the Southern. The order
and decorum of the former was
equally as good as the latter. The
applause was confined to the clap-
ping of hands, as we often see in
the Southern; and, occasionally,
the giving of the Chautauqua salu-
tation to honored speakers. That salu-
tation consists in the waving of the
handkerchief, if it is clean. In the
Baltimore Convention there was a
program, rigidly adhered to, and
speakers were called down before
they had finished. In the Southern
there is no program, and speakers
very often continue long after they
are through. The proportion of
negroes in attendance was about
one tenth of what it usually is in
the Southern convention; but none
of these made speeches at Balti-
more, as they did in Nashville and
Washington. The attitude of the
two conventions is exactly the same
towards the negro question, except
that the Baltimore convention is a
little more so. Although the West-
ern Recorder had tried to use the
convention to further social equality
between the races, and had ex-
pressed the earnest wish for, and
advocated, the attendance of ne-
groes, it utterly failed in its endeav-
or. These new advocates of social
equality were disappointed. One
wonders if they will make a simi-
lar effort in connection with the
next meeting of the Southern con-
vention. There is no constitution-
al hindrance to negroes attending
that body if they pay their two
hundred and fifty dollars. It is
hoped, however, that their recent
defeat will stay them from further
meddling with our denominational
bodies in the interest of their new
found zeal for social equality be-
tween the races. Clearly, the Re-
corder had but little influence in the
Baltimore convention, and no fol-
lowing. The speeches at that con-
vention were brief, clear-cut, to the
point and full of meat. The sing-
ing was led by a choir of five hun-
dred voices, well trained to lead,
and not left to the main strength
and awkwardness of the brethren,
as so often in the Southern conven-
tion. The salutation of flags,
wherein no flags are saluted, was a
specially interesting service. A
lady raises the banner of a state,
so that every one will know where
to look for the speaker, who briefly
reports the work in his state during
the year. It is really a report from
the state work. Some of the states
have their songs set to some popular
state air such as "My Maryland,"
&c., but this was discouraged and
stopped. Some of the young folks
carried their bicycles, things re-
cently pronounced as heretical ma-
chines by arbiters of orthodoxy;
and, one evening when the conven-
tion was not in session, took a ride
through town, greatly shocking the
brethren who know so well that
no apostle ever rode a wheel, and
that Baptist usage is entirely
against such heretical methods of
locomotion. This custom of riding
a wheel everybody knows is not
apostolic like the beaver hat and
linen duster, which have come down
with Baptist churches by regular
apostolic succession, as is evidenced
by its universal use by orthodox
Baptist preachers. A delegate to
the Southern Baptist Convention
carried one of these same heretical
instruments to Washington, and
brought the unclean thing into
church, and set it up behind the
door. It is high time some one
was introducing a resolution into
that body to protect its dignity and
conservatism. Let us stand fast for
the faith once for all delivered unto
the saints. Where is your prece-
dent for a bicycle at a Baptist meet-
ing?

The action which most interests
the South was the appointment of
a committee at Richmond to press
the work in this section. This is
doubtless a step in the right direc-
tion, but I confess myself disap-
pointed in its location; and form of
organization. A committee further
South, chosen by the delegates from
the South, would have been better,
in our humble judgment. As it is,
only a small minority are chosen
by the South, and they from one
city on the northern border. But
the step will do good.

My impression is that this move-
ment will greatly help the South,
and the South can greatly help the
movement by taking hold of it and
expanding some of its traditional
conservatism in suppressing its
crudities. It is a great movement,
and it does move. Enthusiasm ran
very high, and as on the day of
Pentecost, some of our would be
knowing ones pronounced it fanat-
icism such as comes from men
crazed with drink. But any one
who was there knows that it was
the creature of the Spirit of
God. One could wish that some
of this fire would break forth in
the South and make its dry bones
live. The honor which was given
to our Lord, his Spirit and word,

was blessed indeed. Baptist prin-
ciples and practice were to be seen
everywhere, and the atmosphere
was wholesome for the generation
of a good, strong denominational
backbone. In no convention that
I have ever attended is it possible
to get so accurate and clear an idea
of what these Baptists stand for in
the religious world. The young
folks spoke out in meeting the rea-
son for the hope that was in them.
No one could attend its meetings
and fail to learn what it means to
be a Baptist. I am more than ever
convinced that this movement fills
a real need, as most of our enter-
prises profess to do, except proba-
bly the Western Recorder, which
pokes fun at such pretensions. But
I firmly believe that even this pa-
per, in many respects most excel-
lent and enterprising, would get
converted and begin to fill a really
"long felt need" if its editors
would attend one of these meetings;
and not know so much about the
movement which happens to be not
so.

A. J. DICKINSON.
Selma.
For the Alabama Baptist.
To the Baptists of Alabama.

You remember that the lectures
of Rev. G. S. Anderson, on Ser-
mon Structure, delivered before the
Theological Institute, at East Lake,
in 1891, were so well received that
the Institute requested Bro. Ander-
son to publish the lectures in book
form at as early date as practicable.
Committee: Revs. M. M. Wood,
P. T. Hale, D.D., and J. I. Stockton.

The request of the Institute was
complied with, and the book was
used as a text-book in the third
series of lectures delivered before the
Institute in 1892. The Institute
was so well pleased with the sys-
tem of instruction that it put itself
on record by giving it unqualified
endorsement. Committee: J. I.
Stockton, C. W. O'Hara, R. H.
Purser, J. G. Lowrey, and M. M.
Wood.

In April, 1894, the Minister's
Conference of East Alabama en-
dorsed the work of Bro. Anderson,
by pledging it their sympathy and
support, and by recommending it
to the favorable consideration of
the churches, and by appointing
Revs. W. C. Bledsoe, D.D., Rev.
E. Lloyd, D.D., Supervising Com-
mittee, Revs. Z. D. Roby, D.D.,
J. G. Lowrey, J. R. Stodghill, T.
E. Tucker, J. F. Flanagan, F. M.
Woods, Arnold S. Smith, R. M.
Lack, W. R. Whitley, J. P. Hun-
ter, and Jos. Norwood, Esq., Wm.
E. Hudson, Esq., Revs. Hugh
Wallace, G. A. Hornady, F. T.
Hudson, and C. W. Buck, Board
of Counselors. Z. D. Roby, D.D.,
was made president, and Rev. J.
W. Hamner, secretary.

After this meeting of the confer-
ence the supervising committee
prepared and published an address
in the interest of the Anderson
Correspondence Course of Study,
from which we now quote the fol-
lowing:

"So far as we know, the corre-
spondence plan of teaching is our
only hope for reaching our thou-
sands of preachers on the field. We
submit that we owe it to them to
give them such opportunity, and
that they owe it to their churches
to accept every opportunity for the
enlargement of their knowledge as
preachers of the gospel.

"Allow us to insist that the
churches consider their duty to our
pastors seriously, and that they
proceed to help them at once.
Thinking about it will do no good.
They need the help now.

"If any better help than the An-
derson course can be found, then
give that, but help, and help at
once. Our pastors must solve every
problem which vexes the churches.
We may not despise them. We dare
not do it. The most effective way of
reaching and uplifting the churches
is through their pastors; indeed, it
cannot be done in any other way.
W. C. Bledsoe, W. E. Lloyd, Jno. P.
Shaffer, J. W. Hamner, C. J. Bur-
den, Supervising Committee."

For the Alabama Baptist.
Brother Eager and Tithing.

BY GEO. R. BREWER.

In the ALABAMA BAPTIST of
Aug. 1st Bro. Eager notices my re-
quest for the publication of the
Convention committee's report on
Tithing, and my endorsement, and
proceeds to offer adverse criticisms
from both himself and others. The
committee is well able to take care
of itself, so I will only answer for
my own endorsement. I do not
mean an endorsement of all the ex-
pressions of the committee, but only
of the point at issue, viz., that
the tithe is not peculiarly Jewish,
arising with Judaism and dying
with it, but rather that it is patri-
archal and Christian as well. I will
not say as the committee "that it
was established in Eden," for the
authority for such utterance is un-
known to me. But from the fact
that Abraham, Jacob and Moses, at
periods far apart, and circumstances
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upon the same amount, the tenth,
indicates clearly that the amount
was divinely appointed. The tenth
as offered by both Abraham and
Jacob was an act of faith, in each
case, under peculiar divine mani-
festations of God's special favor in
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The ceremonial observances stood
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So the brethren need not be alarmed
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sire for swine's flesh, cat fish, or
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Now let us look to the law of
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14:10, 20, where Abraham is met
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recollect God never gave the Jews
absolute right to Canaan, but kept
the tithe in himself. When guilty
of abominations, he charged them
with "polluting my land." When
disregarding his Sabbath laws, he
says, "You have not given my land
her Sabbaths," and casts them out
until his land has its rest.

Proverbs is not a Levitical book,
but one that lays down principles
applicable to all people, and there
it is said, "honor me with thy sub-
stance, and with all the first fruits
of thine increase, (the landlord's
right), and verily thy barns shall
be filled with plenty." How much
of the first fruits will be honoring
to him? one ear of corn, one boll of
cotton, one bunch of grapes, &c.? This
will be "the first fruits," but
shall it command the blessing?
"If full harvests at cheap rates if
God is to be believed when he
promises. But I am sure no one
will think that little meets the re-
quirement. Well, if not, how
much, if God has not said. To me,
in his word, he says "the tenth."

In Mal. 3:8-9, he tells the peo-
ple "Ye have robbed me," not the
Levites, and commands them to
bring the tithes into his house, and
he will pour out the blessing upon
them. And proposes to rebuke the
devourers of whatever kind they
may be, until fruitfulness returns to
the land. Here all is his again, but
his proprietorship has been ignored.

So much for the Old Testament.
Now for the New. In Matt. 23:23,
Jesus says to the Pharisees, con-
formers with outward requirements
while inward graces were neg-
lected, "Ye pay tithes of mint, anise,
and cummin, and have omitted the
weightier matters of the law, judg-
ment, mercy, and faith: these (the
payment of tithes) ye ought to have
done, and not to leave the other un-
done."

If tithing had served its
purpose and was now to be done
away, why does Jesus, the lawgiver,
now on the very verge, not more
than two or three days before the
old was to be fulfilled in him, and
the new established, say "ye ought
to pay the tithes," and couple it
with those inward principles he de-
mands to be found existing in his
disciples, "judgment, mercy, and
faith?" Does he anywhere make
any such assertion about the cere-
monies of the temple?

In 1 Cor. 9:13, 14, Paul shows
that the law of the tithe obtains in
the New Testament as well as in the
Old. He says, "As the Lord has com-
manded, that they which minister about
holy things live of the things of the tem-
ple; and they which wait at the altar
are partakers with the altar? Even so
hath the Lord (Jesus) ordained that
they who preach the gospel shall live
of the gospel."

This needs no plainer language,
when taken in its connection, to
enable one to see that the apostle
refers to the tithe brought to the
altar of God as his, and assigned by
him to the support of those whom
he has separated from the ordinary
pursuits of life to do his service, as
the Levites received it for doing
God's service in the old. That Je-
sus takes the place of authority and
possession in this age is evident
when he says "all power and au-
thority is given unto my hands."

Let us summarize the Scripture
teaching upon the subject. It is,
"the earth is the Lord's and the full-
ness thereof: the world and they
that dwell therein." The Lord
therefore demands the tenth of his
increase in acknowledgment of his
proprietorship. He expects and
demands that all who acknowledge
him in this relation shall pay the
tenth of all their proceeds to him in
acknowledgment of his proprietor-
ship. It is rent due from the tenant
to the proprietor. Somehow it is
strange that people see so much
trouble about how to determine
what the tenth is. They would
find no trouble in settling with a
tenant, then why in this case?

The payment of the tenth, as I
see it, is an obligation to be honest
with God as a man or woman using
what belongs to God, and paying
him the price he demands for the
use of it. Then as a Christian it is
a pledge to make such free-will
offerings to the advancement of the
cause of Christ, or to benefit men,
as the gratitude and kindness of our
hearts prompt.

God does not demand the tenth
because he needs it, or because he
cannot support his ministry without
it, but because we need to have
thoughts of God all the while in our
minds, that we may learn to fear
and love him better; and this re-
quiring a part of all our increase
naturally weaves thoughts of him
into all our business. So he re-
quires us to sacredly set apart a
seventh of our time with the same
view. And this brings in another
view expressed by the opposers, and
that is "the claim for the seventh
instead of the first day of the week."

Yes, for one I frankly say that no
repeal of the seventh has ever been
found by me in the Scriptures or
substitution of the first, or observ-
ance of the first in its stead, or rea-
son therefor. But that is another
question, and will not be discussed
here.

A man lives by believing some-
thing, not by debating and arguing
about many things.

For the Alabama Baptist. To the Officers and Teachers of the Sunday Schools of the Southern Baptist Convention.

Dear Friends: You are aware
how for several years we have been
trying to inform our young people
of the great work of missions, and
to train them to take part in the
advancement of our Master's king-
dom. While we teach them to
sing the praises of God, and pray
to him and study his word, we feel
that we also should teach them to
give for his glory, and to work for
the advancement of his kingdom.
To this end the Southern Baptist
Convention has thought it well to
have one day set apart when we
shall especially consider in our Sab-
bath-schools the work of missions.
Of course, where this day does not
suit any school, any other will do
as well. A day is suggested in or-
der to have some uniformity in the
work, and that we may act in con-
cert. God has greatly blessed our
missions during the past year, and
we feel that we ought to return
thanks to him as well as pray to
him for his continued blessings.
Our Sunday-school board will per-
form the work of communicating
with you and furnishing you with
circulars, giving information which
you can use as you think best. We
hope none of you will feel that you
are tied down to the printed cir-
culars which are sent out; as live, pro-
gressive officers and teachers, you
will change these to suit the con-
ditions in your various schools.
Still you will find these excellent
helps, to you.

We hope you will all unite in an
earnest effort to impress upon the
young hearts that God has sent his
Son to a world of sin to save the
lost who believe on him, and that
he has sent us who love him to give
this message to the lost. Let us
try to take hold of this work so
that this year will be the most glo-
rious that we have ever seen, in an
earnest effort for the extension of
the Master's kingdom. Whatever
you need in the way of circulars,
with information, programs, etc.,
address, Baptist Sunday School
Board, Nashville, Tenn.

Yours fraternally,
R. J. WILLINGHAM.

For the Alabama Baptist. The Angel of Death Came Down.

Swiftly and softly the Angel of
Death came down. It was quiet,
live around about The Tower had
fallen asleep. The little ones who
play under the electric lights had
played their evening games with-
out a discordant word, and bidding
cheerful good nights, had hurried
in at an early hour. Only a late
pedestrian could be heard. The
lights waxed dim, and the petals of
the datura were ghastly white as it
breathed its short life away on the
pulsing air. In the shadows the
Angel of Death came down.

The Angel of Life arose and fol-
lowed the dim shape, shuddering.
"Come not here," said the An-
gel of Life, "a little one so lately
left this home."

The pale figure paused at the
next door.
"Take not one of these," said
the gentle voice, "break

Alabama Baptist.

MONTGOMERY, AUGUST 28, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. J. C. Adams, President, J. H. Collier, Secretary, Montgomery, Ala.

Geo. B. Eager, Pres., Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES: W. M. Florida, Greenville; G. W. Ellis, Three Wells; T. L. Jones, Geo. B. Eager, Judge John Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Barr, Dothan; I. A. French, Talladega; L. O. Dawson, Tuskegee; W. C. Cleveland, Columbia; T. H. Hale, Birmingham; W. C. Blodgett, Lafayette; W. E. H. H. Curry, S. C. Clayton, C. S. Rabb, J. M. Bruner, C. J. Gay, Macon; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

ORPHANS' HOME BOARD.—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. Blush, Law Lamar, H. Curry, S. C. Clayton, C. S. Rabb, J. M. Bruner, C. J. Gay, Macon of Home, Mrs. Clara W. Ansley, Evergreen.

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

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. H. M. Hall, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. McGaha, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; W. M. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

You may not agree with Bro. Brewer, but it will be admitted that he presents his side of the tithing question skillfully and plausibly.

Dr. Dickinson had probably rubbed his pen on the oil stone before he sat down to write his report of the B. Y. P. U. convention. Read and see.

It is stated that Prof. J. R. Sampey has secured about one third of the \$50,000 which he is endeavoring to raise to found the Broadus Memorial Library.

THE FINANCE COMMITTEE.—We have printed blanks for the finance committee of the association. Saves all trouble and worry of ruling and making headings for tabular statement. Five cents each.

We notice in recent press dispatches that at a large Catholic meeting in New York a priest declared that fifty thousand Catholics die of drunkenness, annually. We suppose these die in the church, and when on their deathbed all one has

sins, and he will send him on to heaven.

Still we would not make any captious criticism, as the priest in question was making a very earnest plea for temperance, and in favor of closing saloons on Sunday.

"The Student's Hand-Book," issued by the Young Men's Christian Association of the State A. & M. College, Auburn, Ala. Such is the title of a neat little pamphlet, of convenient size for the pocket, which has been kindly sent us by Mr. L. S. Boyd, chairman of the committee. It contains a calendar, a map of the town, college calendar for the coming school year, and much other information that is convenient for old students and useful for new ones. The Y. M. C. A. of Auburn College appears to be a practical reality. We are under obligation for a card of the ALABAMA BAPTIST which was kindly inserted among the advertisements.

We have read the statement that in China the family doctor is paid so long as all the family are well, but so soon as a member is taken sick the pay stops until he is cured. This is the rule in the Emperor's household, too. It is said that when he is sick "the passionate zeal with which the physicians go to work to get his Majesty back where their salaries will begin again is something astounding." We have half a notion to ask how it would do to adopt the rule in our churches. The pastor being supposed to be the doctor, and one of the members becoming spiritually sick, a certain sum per day would be deducted from the pastor's salary until the sick member was restored to his ordinary condition. True, it would take all the time of most pastors for one church, and some of them would have to call in an assistant now and then, or lose the greater part of their pay; but perhaps the flock would be kept in better condition, and pastors would study more closely the Text Book which treats of spiritual disorders. Let it be tried.

EVERY election is a surprise to the politicians. They do not count on unseen forces. It is the undercurrent that is dangerous. These surprises are often due to organized societies voting solidly. They do not make much of a show before the election, but they certainly make their influence felt, when the votes are counted. The Age-Herald has already referred to the probable influence that the Prohibitionists will exert in the next election. Then there is another or-

ganization that must be reckoned with. It is the Society of Christian Endeavor. It was organized fifteen years ago, and now numbers several million members. It has already entered the political field. At its annual convention it presents a banner to the society that has done the best work in securing good government. Last year the society in Chicago won the banner, while this year it was awarded the Milwaukee society. The society refused to be addressed by the mayor of Brooklyn because he did not enforce the Sunday closing law. The platform of the society declares for "law, for order, for a pure political atmosphere." This sounds like a plank in the platform of the political parties. Well, these societies are nearly always arrayed on the side of good government and good morals. They will serve to keep the politicians straight.—Birmingham Age-Herald.

We had intended to make a suggestion to the political managers on the line above indicated. Rather it would have been in the form of a request, and with reference to our own state. It would have been a request on behalf of the sober, moral people of the state to those who manipulate nominations in all parties and factions, that we be given candidates for office who have clean public and private records, and who are sober, moral men. There is a large voting element in the state that has decided to support no other kind of man. Each voter would like to cast his ballot with his party, but they see no reason why infidels, libertines, drunkards and gamblers should be continually thrust upon them for their suffrages, when there are so many good men and capable who might be nominated and elected. Why may we not have a clean man in every public place?

We said nothing, last week, in regard to the communication of Capt. W. C. Ward, president of the board of trustees of Howard College. Perhaps there is no need to add a word to what was said. The president did what we have thought ought to have been done long ago, that is, he took the Baptists of the state into his confidence and told them just how the College stands financially. They now see what needs to be done, and we cannot think they will fail to do it. Those upon whose promises debts were incurred will surely redeem their promises just as soon as possible. Brethren, let us remove every hindrance to the smooth and pleasant progress of the Howard.

It is much like threshing old straw to go over again the objections which have been made to the methods of the state board ever since its first district missionaries or evangelists were sent out; but Bro. W. C. Mayes, of Greene county, takes up the flail with which Bro. Dunaway belabored the board a few weeks since, and as we print what he has to say, we will also offer a few words more or less in reply. For the convenience of the reader we have marked with letters the complaints or statements to which most attention is given.

(a) We suppose those are called "live mission churches" only in comparison with other churches that do little or nothing. But the best churches we have known sometimes need a visit from the evangelist, and sometimes they demand that he shall come. Frequently a visit to those churches is necessary in order to raise money for any denominational objects, and especially to have work done in the "desertion" that may be near those churches. Where else can our boards get money? And then the evangelist himself needs the spiritual refreshing that he receives at such churches. But when the churches adopt a system of regular and liberal contributions, there will not be much need of a visit from the evangelist.

(b) Our brother does himself injustice when he puts it that way. He has just said that the evangelist has instructions to "take up a collection at each church," and he of course knows that the money is needed for denominational purposes; then why should he be so unjust to his own spirit of fairness as to make it appear that the churches were paying the evangelist for that little visit?

(c) Why should there be so much "desertion" in Union association that the evangelist must stay in it all the time he is within the bounds? The minutes of the association show that in 1894 there were 16 pastors in charge of 29 churches; one of those pastors did not live within the bounds, so we may say 15 pastors of the association; there were 4 churches which did not report a pastor. The minutes also show that there were 19 ordained ministers within the association and 2 licentiates, making 21 in all. So, then, there were four ordained ministers, who might have been pastors of 16 churches, none of whom

are reported as at work within the association, and two licentiates, who could have had at least eight appointments per month. If these preachers were idle, or were at work in other associations, surely there was fault somewhere. It seems that the "desertion" consists largely of churches without a pastor or a Sunday-school. But whatever may be the kind or the cause of the desertion, as it exists, would it not be time well spent if the evangelist should devote two or three visits, if need be, to persuading the "live churches" to send some of those preachers out to build up the waste places? or if the preachers are elsewhere engaged, then to send the deacons and other good talkers, such as we suppose our Bro. Mayes to be, to call the people together for worship and for work? As to the Sunday-schools: The report on that subject at the association in 1893 said the reason of the decline was the financial condition of the country, and the distance at which the people live from the churches. Twenty-six schools were reported. The report for 1894 gives the number of schools as about 33, an increase of 7, and says the interest is increasing. Bro. Mayes says that this year they have declined again, it being reported that "a great many churches had no Sunday-schools, and they were rapidly drifting into hardshellism." So it appears that the interest in Sunday-schools fluctuates—up one year and down the next. Did the brother give the State board any credit for the prosperous condition of last year? He certainly ought, as he complains of it for the continuance, if not the beginning of the gloomy condition this year. But why should a large number of churches have no Sunday-schools, and drift rapidly into hardshellism, when there is such a large working force within the association? May it not be that there are certain local causes for this state of things, and that it is not just to the state board or its evangelist to put the blame on them even by implication? We doubt if the board could have prevented that falling away even if it had made special effort to do so.

(d) No, brother, we did not give Elder Falkner's remark as a "sufficient reason." If you will read the article again you will see that it was given as one of the reasons.

(e) Yes, we are subjecting some of our people to a very real and spiritual deprivation in failing to double the force at some of our mission stations; but the money is lacking. Those who are there really need the spiritual help that comes from christian companionship. (We have not said that a church is the only place where this may be had; but worship with a congregation of Christians is the best.) Two Christians can help each other, and four would be better still. It is well known that our foreign missionaries, largely for spiritual benefit, live near together as much as possible, and visit each other as often as they can. And when they come home about once in four years, what joy and strength they receive from the communion of saints! Paul visited the churches, and he also attached great importance to visits from the brethren; because they "refreshed" him. See Rom. 15:32 and parallel passages. He needed christian companionship. The Master sent out the first evangelists two and two together.

(f) Bringing in the young preachers is the introduction of another subject into the discussion, but we will not raise a point of order on our brother. There is no denying that some of the young brethren do appear to forget those who gave them a start; it seems that they look with disdain upon the people among whom they were born and reared, and curl the lip at the preachers through whom they were instructed of the Lord and converted. They refuse to work for a salary as small as that of the preachers who have helped to support them at school. They decline to go into the hard places and work up a field, as did some of those who contributed to their education out of their scanty means. It's a pity. But we said some of them, and it is only one here and there. All should not be judged by the exceptions. Bro. Mayes says they refuse to work for a reasonable salary, but does not indicate what would be "reasonable." They should be clothed and fed, and receive enough besides to enable them to pay debts which they incurred in attending school, and also to buy books. Many of the young preachers come out of school without two full changes of clothing, without books, in debt, and some of them with sister or widowed mother to support. The home churches, which may have contributed in all fifty dollars of the much larger amount needed in their education, offer them per-

haps one hundred and fifty or two hundred and fifty dollars for a year's work. Other churches offer four to eight hundred. Where will they go? Well, saying nothing of the immediate necessities of the case, it must be admitted that preachers are very much like farmers in one respect—they would rather have a little money left over at the end of the year than to come out in debt.

Lastly, we would remind our brother that a month or two since Secretary Crumpton, through this paper, asked the churches and associations to give the Alabama ministerial students work for the summer, with sufficient pay to enable them to do something toward defraying their own expenses at College and Seminary. The request was repeated in the editorial columns. Thus the young men asked for work. Did their home churches or associations employ them? We have not heard of an instance, but we know some who found elsewhere the work for which they asked at home. Where does the blame lie? And yet they are censured. They asked for bread, and were given a stone.

For the present, at least, this discussion is ended. Some brethren will perhaps think that we have occupied too much space with it. We do not think so, but of course we are not infallible—and neither are they. The situation as it is represented, and the complaints, are like others, and we thought it worth while to see what were the merits of the case.

FIELD NOTES.

The Baptist church at Grove Hill is to be repaired. Tell us of your meeting there, Bro. Adams.

The Evergreen Record said last week that pastor Hubbard would not make the trip to Europe and Palestine, as he had intended.

J. I. McCollum, Fayette, Aug. 11: We have just closed to-day an 8 days meeting here. Church greatly revived; 12 accessions; 7 by letter and 5 by baptism, making 24 accessions in the last four months. God be praised.

E. S. Moncrief, Phenix: We have just closed a good meeting at Rocky Mount church, Lee county, of one week's duration, resulting in eight by experience and one by letter. We think the Holy Spirit did a lasting work on the hearts of the brethren.

Two reports of a busy and pleasant day at Mt. Gilead church, Lowndes county, on Sunday last. There were two services, dinner at the church, and the baptism of four persons previously received. Mrs. Elliott had been spending a while with friends there, and came home sick.

A. J. Preston, Abbeville, Aug. 17: The Judson association meets this year with Shorterville church, Henry county, on Thursday before the first Sunday in October. Brethren wishing to attend can come to Abbeville or Fort Gaines, on the railroad. We hope to see brethren representing all our denominational interests present. Come to see us, brethren.

A. J. Preston, Abbeville, Aug. 15: I have just returned from Pinkard where I have been assisting Bro. Deal in a meeting. The Lord was with us and we had a glorious meeting notwithstanding the fact that we had present about 8 preachers. We all worked in harmony and the Lord blessed us exceedingly. I suppose Bro. Deal will write you a full account of the meeting.

J. E. White, Energy, Chilton county: We have had a good meeting at Enterprise church; four were buried with Christ by baptism; church revived amidst the hard battles fought by Satan. Our ministerial brethren were Revs. Robert Long, J. G. Lowrey, — Vick and W. M. Wood. Our church has but few members; it was constituted in Nov., 1894.

Evangelist Geo. W. Townsend has been invited down to his old neighborhood to hold a meeting at the Baptist church at Pine Level, and says he will go, if he can arrange his other engagements so there will be no conflict of meetings. This he now thinks he will be able to do. Bro. Townsend is recently home from a most excellent meeting at Cross Keys church, Macon county.

A. A. Hutto, Aug. 13: Yesterday we closed a meeting of nine days at Eastaboga. We had the help of Rev. C. N. Donaldson, of Atlanta, who did some grand preaching. He is a man of natural and cultivated talent. There were counted five conversions; five united with the church. About six more promised to do so at an early date. We had the largest audiences that the church has had for years, if at all. We have raised the amount asked for by the association. God be praised.

Sidney Cutts, Fort Deposit: We have just closed a good meeting here that lasted about eight days. Many of the church members say that it was the warmest and most spiritual meeting we have ever had. Bro. J. L. Thompson, of the Clayton Street church, Montgomery, did the preaching—three services a day—and he has won a warm place in the hearts of all of our people. There were 12 accessions, 10 by baptism and 2 by letter, and the church revived very much.

J. W. O'Hara, Blossburg, Aug. 19: Yesterday was our regular day here. Six joined by experience. Bro. Glenn preached a very earnest and able sermon last night; subject, "Prepare to meet thy God." We have organized a B. Y. P. U. of 10 members and more will follow. The ladies have organized an Aid Society. The Spirit is with us. Closed the meeting at Brookside on the 17th. There were no conversions, but a good revival of the church.

A. E. Pinckard, near Grady, August 19: We are in the midst of a precious revival with Friendship church. The church is already in good condition; the Lord is with us, and we look for great things. On 2nd Sunday morning at Mt. Carmel church, Bullock county, I baptized 4 persons; 2 were received by letter—seven additions in all. Mt. Carmel is one of our best country churches, and is certainly now in fine condition. Most of the male members will now pray in public, and they are going to have a weekly prayer meeting.

The local paper at Harmony Grove, Ga., where Dr. B. H. Crumpton preached in a meeting for Dr. Riley, was enthusiastic in its admiration of the sermons of the Alabama preacher. It felt that such sermons ought surely to result in the correction of Christians and the conversion of sinners. Evidently Bro. Crumpton made a deep impression.—P. S. That was in type when Dr. Riley's extended account of the meeting was received. That, with other matter, is crowded out this week.

Geo. E. Brewer, Opelika, Aug. 17: I have just closed my meetings at County Line and Bethlehem. They were both very precious revivals to the churches, and good impressions on the unconverted, many of whom were interested, and from whom there will be additions as a result of the meetings. Two were received at County Line by experience, and three at Bethlehem. The churches are in fine working order. Will commence tomorrow at Hartsboro. My history of the Central Association will be out in about a week. Will send you a copy.

Pastor Baber began a meeting with Deatsville church on Friday night, August 9. On Monday Rev. C. Johnson, pastor of South Montgomery church, took the work in hand, the pastor being necessarily absent. Bro. Johnson's work, both in the pulpit and out, gave great satisfaction, and the church rejoices in the success of his labors. Seven were added by letter and one by experience, and there is thought to be a decided improvement in the condition of the church. The community also felt the influence of the meeting. Unfortunately Bro. Johnson could not remain after Friday night last, other additions being confidently expected.

W. A. Parker, Jr., Tensas: We have just closed a very interesting meeting at Mt. Pleasant in which the writ did all the preaching except one sermon. Bro. A. J. Lambert preached one very interesting sermon from the 51st Psalm, "Restore unto me the joy of thy salvation," &c. The Lord was in our midst all the while, and the brethren worked faithfully for Jesus. There were six accessions to the church, two by letter and two for baptism. The church is now in very good working order. A Sabbath-school has been organized, and although only one month old, can be felt already. Considering the disadvantages, we are doing very well.

John H. Pool, Birmingham, Aug. 19: A nine days meeting with Hopewell church, six miles from Mt. Pinson, Jefferson county, with good results. Three were baptized, and the church much revived. They called their former pastor to serve them another year.—Yesterday we closed a nine days meeting with Liberty church, near Morris Station which was the best meeting ever witnessed at that place for large attendance and good feeling among Christians. Three baptized and four by letter, an old man about sixty-five among the baptized.—They also called their former pastor. Quite a number professed that what has been accomplished for the Baptist cause in this community during the last twelve months. We ask the prayers of good people for our success in our struggle for the cause of Christ in Seairight.

Jno. M. Sims, Seairight, Aug. 12. Bro. Martin, of DeFuniak, Fla., is here on a visit to his daughter, Mrs. Geo. W. Dunson. He preached for us several nights during last week, and has made a favorable impression on the people of our little town. We congratulate ourselves on what has been accomplished for the Baptist cause in this community during the last twelve months. We ask the prayers of good people for our success in our struggle for the cause of Christ in Seairight.

A. R. Hardy, Livingston: We have just closed a good meeting at Greensboro. Bro. J. G. Dickinson, of Uniontown, did the preaching, and did it well, to the strengthening of the Baptist cause there, to the adding to the church of six by letter and three by experience and baptism, and to the delight and edification of all who came.—We need to take some steps immediately towards the purchasing of a lot and the erection of a house of worship at Greensboro.—On the 4th Sunday in August we began a meeting at Sumterville. Bro. Dickinson will assist me. There has been no protracted meeting there since 1892, and we are praying for a good one this time. Let us have your prayers.

C. L. Eiland, Brantley: Since the formation of our little association (New Providence), we have been looking after the destitution at our doors, and have been successful to some extent. At the last meeting of the body an executive committee was put in charge of the mission work. They employed the writer and instructed him to visit Mt. Ida, where a Baptist church had gone down about 24 years ago. The outlook was rather gloomy at the first, but on the second Sunday in June last, with the assistance of Bro. J. F. Sims, of Rutledge, we organized a church of 9 members; on the second Sunday in July 3 others were added, and on the 4th Sunday in the same month a meeting was begun which lasted 8 days, in which 18 members were added, 17 by baptism. Bro. Sims aided in this meeting also, and did some very able preaching. I can heartily recommend him as a sound gospel preacher, full of zeal for the Master's cause. I hope to have something further to tell you by and by of this mission station.

C. W. O'Hara, Columbiana, Aug. 12: Just closed a good meeting at Liberty church of 8 days; church much revived, 13 baptized, 4 waiters, 2 restored, 1 by letter; others professed who have not offered for baptism; left about 40 professed mourners. Bro. James Hogan, of Birmingham, did the preaching.—Held a conference preparatory to the meeting of the association, in which \$10 was pledged for ministerial education.

My little son, about 11 years of age, made a very bright profession at the meeting. Another little son of mine, about 14 years of age, professed at home about the same time. Having been burdened with a load of sin for about two months, he was seeking relief by reading the New Testament. He found "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" also, "I am the bread of life: he that cometh to me shall never hunger, and he that believeth in me shall never thirst." Then he found peace in believing in Jesus. O, what a happy time when the little brothers met! Both stood on the rostrum and very intelligently related their experiences Sunday night last, and were received and approved for baptism by the Columbiana church. "Bless the Lord, O my soul, and let all that is within me bless his holy name."

For the Alabama Baptist.

Baptist Cause at Seairight.

Dear Baptist: I removed to this place one year ago with my family. We found no organization of our denomination, and there were several persons who had never heard a missionary Baptist preach. We joined the Methodist Sunday-school and worked with them till about the first of February. We gave notice that we would organize a Baptist Sunday-school, which we did on the second Sunday in February, in the union school house, with about 25 members. We have held our own with some increase up to date. About the first of June we had to vacate the school house, the citizens having determined to move it to a more suitable location. Since that time we have occupied the union warehouse, the use of which was kindly tendered us by the proprietors, J. D. Henderson & Co.

Seeing and feeling the necessity of having a house of our own, we determined to make an effort in that direction, and on the 4th Sunday in June, at the conclusion of a very able sermon by Bro. A. T. Sims, of Georgiana, we took a public collection, which resulted in cash and subscriptions about three hundred dollars. Since then the matter has been in charge of the writer, who has lost no time in the execution of the plans. Inside of the house of worship of our own 28 by 60 feet. On next Sunday we will call a preacher to serve us for another year.

Bro. Martin, of DeFuniak, Fla., is here on a visit to his daughter, Mrs. Geo. W. Dunson. He preached for us several nights during last week, and has made a favorable impression on the people of our little town. We congratulate ourselves on what has been accomplished for the Baptist cause in this community during the last twelve months. We ask the prayers of good people for our success in our struggle for the cause of Christ in Seairight.

For the Alabama Baptist.

The Complaint Repeated.

Bro. Dunaway, in the ALABAMA BAPTIST of July 25, gives expression to some wholesome truths in regard to the work of the evangelist of the State Mission board, for Bro. Dunaway has certainly expressed the sentiments of all lovers of and workers in the mission cause in the rural districts, and his criticisms and complaints are just. We now have the state evangelists scheduled to every live mission church (a) in the bounds of the Union association, with instructions to take up a collection at such church, thus causing the churches to pay well for a flying visit of the evangelist, (b) who should be spending his time in the destitute portions of the association, where the anti-mission spirit is alarmingly on the increase, and where all his energies should be expended. As an evidence of this fact, at our Sunday-school convention last week, it was shown that a great many churches had no Sunday-school, and on enquiry it was found that they were rapidly drifting into hardshellism, and in consequence the number of Sunday-schools had decreased about one-third in the last few years. (c)

In your editorial reply to Bro. Dunaway, you quote Bro. Falkner as saying that the evangelists should visit the churches in order to keep them from drying up spiritually, which you seem to think was a sufficient reason (d). If true, then we are uselessly wasting men and means in foreign fields, for there they have no live mission churches and pastors to visit, in order to keep from "drying up" (e). The fact is, such a course is drying up the spirit of giving to the mission cause in our country churches.

In this connection I will further say that this will apply also to ministerial education. The country churches have often taken up awkward, illiterate young men and given them a college education to fit them for the ministry, and the ought, in gratefulness to the people who so generously helped them, to return and work for a reasonable salary in the destitute portions of the territory from which he received such help. But instead, as soon as their education is complete, they conclude that they will just fit some big city pastorate and a big salary, and are not content till they obtain it. The natural result is the "drying up" of the spirit of giving to ministerial education in the same country districts. (f)

Yours fraternally,

W. C. MAYES.

West Greene.

For the Alabama Baptist.

An Explanation.

ALA. BAPTIST: Bro. J. W. Stewart, in his trip notes in your last week's issue, does our people an injustice which should be corrected and explained. And first I received a postal from Bro. Stewart saying that he would be at Randolph on Monday, and as he did not come that day, I supposed that he was providentially hindered, and that he would write me again on the subject. Of course I went to my appointment, which was on Wednesday following the Monday that Bro. Stewart was to be at Randolph, and on Wednesday he came to Randolph; hence the reason for my absence, and my family was not prepared to entertain company was the reason my son did not invite Bro. Stewart to my house.

Now, as to the dance at the hotel in Randolph, I wish to say that the proprietor of the hotel is not a member of any church, and the Baptists are not to be credited with that entertainment at all. The truth is, while two of our young members engaged in the dance, it was gotten up by persons living in other towns. We are not more religious in Randolph than we should be, but it is an injustice to our people to make the impression that we would send a Baptist preacher to the hotel, and the next night attend and support liberally a dance. No, Bro. Stewart, we are not quite that far gone. I am sorry that the state of things exists in Alabama that does, but he that runs may read, and I pray God that the day may soon come when we may be a unit for the truth.

S. M. ADAMS.

Randolph, Aug. 13.

For the Alabama Baptist.

Notes from the East Liberty.

The Roanoke Preachers' Institute, recently held at Roanoke, was full of interest. Bro. Anderson, of Auburn, and Bro. Young, of Athens, Ga., gave lectures morning and afternoon during the week, and a preaching service was held every evening. Bro. Anderson's lectures on "Sermon Building" were based upon his system, now becoming so widely and favorably known, and were received by the Institute with much enthusiasm. We were deeply impressed with the utility of the thing, and feel quite sure that no other thing could be done for preachers on the field than to give them an opportunity to perfect themselves in the system which Bro. Anderson has developed. Bro. Young charmed all of us with his lectures on "Sermon Delivery." He is a genius in his line of work, and is a master in his department. The Institute passed resolutions most heartily endorsing the work, and entered into permanent organization by electing J. P. Shaffer, president, and the writer secretary. The next session will be held sometime in the spring of 1896 at La Fayette.

The Roanoke church has recently enjoyed a gracious revival under the preaching of the faithful pastor, Bro. A. S. Smith. Bro. Smith has also had a good meeting at his Rock Spring church.

Last Sunday I had the pleasure of preaching the dedication sermon for the Centre church. A neat and commodious structure has been built by that church in a good community, and its history begins under most hopeful auspices. A good meeting is now in progress under Bro. A. S. Brannon's ministry. Bro. Brannon has had gracious services at Antioch and Sandy Creek churches.

Bro. Upshaw, the Milltown bishop, has had a splendid meeting at that place. The church here has not yet determined upon its successor. The committee is in correspondence with several good men. May the Spirit direct in the matter.

My own future as to where I will work is uncertain. It has been a very severe trial to break up the tender associations of a lifetime. The East Liberty association meets this year on Tuesday after the first Sunday in October at Farmville, Lee county, four miles north of Auburn, and we would be glad to see many of the brethren there. W. C. BLEDSOE.

LaFayette.

For the Alabama Baptist.

Blocton News.

Rev. G. T. Lee has been unanimously called to the Baptist church. The church has grown under Bro. Lee. We had a hard time in the money crisis and the strike. Bro. Lee is a good worker, is well loved and highly respected. Our church is in a prosperous condition. On Friday night last the Baptist ladies gave a Japanese supper for the benefit of the church. We expect to have the church finished by fall. We have received into the church eighteen new members, but have had no series of meetings this year. Our prayer-meetings are well attended, and a good deal of interest manifested. Our B. Y. P. U. is doing a good work. While in its infancy, yet we can see the results of a good society. Our young people take quite an interest in the work. We have a number of young ladies and men that are advancing rapidly in divine life. As Bro. Hale's lecture was a success, we have been encouraged to call Sam Jones to give us a lecture in the near future.

R. A. WRIGHT.

For the Alabama Baptist.

Pine Barren Association.

An arrangement has been made with Messrs. Flowers to bring all visitors to the Pine Barren Association, which convenes with Forest Home church on Wednesday, September 11 at 11 a. m., over their line from Bolling to Butler Springs, free of cost.

This means that we are anxious to welcome to our homes and association any who can and will come. We expect our secretaries, representatives of schools, paper and boards. Brethren, come and greet us as you can christian greetings awaiting you.

Those coming from the north will take train No. 5, arriving at Bolling at 1 p. m., Tuesday, Sept. 10. Those from the south can come either Tuesday or Wednesday morning 10th and 11th on No. 74—arriving at Bolling at 4 a. m. Remember to buy tickets to Bolling, on the L. & N. railroad, where you will make connection for Butler Springs, at which point we meet you with hacks, without cost. Any one coming will please notify me by Sept. 8. J. B. POWELL, Pastor.

Forest Home.

For the Alabama Baptist.

Good Meetings.

We closed a very interesting meeting at Vahnerosa Springs on the first Sunday in this month. Eight precious souls were led to Christ and five souls united with the church and were buried with their Lord in baptism. Many were left at the altar inquiring after life and salvation.

The meeting began at Gum Spring church on the first Sunday and continued eight days. The Spirit of the Lord was with his people, so that we had indeed a feast of fat things. Nine intelligent young people were led to accept Christ as their Savior. Among this number was the precious little daughter of their worthy pastor, J. E. Roan. Brother Roan is greatly beloved by his people and is doing a great work. The above churches are both in Morgan county.

We have a glorious meeting in progress at Sardis church, Cullman county. Brethren Sloan and Mullins are assisting in the meeting. The outlook is good and we look for great things.

G. A. CHUNN.

Burch, Aug. 10.

Tired women need to have their blood purified and enriched by Hood's Sarsaparilla. It will give them help and strength.

For the Alabama Baptist.

A Question.

Ed. Ala. Baptist: Will some of your readers please explain how it is that Christ was in the grave only one day and two nights? It seems that he was buried on Friday evening, and rose on Sunday morning. Does not the Bible say, or intimate, that he must be three days in the grave? I should be glad to have a satisfactory explanation.

SUBSCRIBER.

For the Alabama Baptist.

Public Notice.

The Missionary Baptist church of Christ at Enterprise excluded Rev. T. E. Taylor for disrespect and disturbance of public worship. Done by the church in conference, the 10th day of Aug. 1895.

REV. W. M. WOOD, Mod. pro. tem.
J. E. WHITE, Ch. Clk.
Energy, Chilton county.

Royal Baking Powder

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An Autobiography.

The following sketch of a long life will be interesting to many of our readers in Calhoun and other counties of North Alabama:

I was born in Laurens county, S. C., on the 7th day of April, 1816. In my eleventh year I was baptized into the fellowship of the Baptist church at Poplar Springs, by Elder David Simmons.

In the year 1834, I moved with my father and settled in Calhoun county, Ala., before the Indians left that country. I united with the church at Zion Hill, and in 1835 I went into the constitution of a new church called Rabbit Town, and was elected its first clerk.

On Dec. 27, 1837, I married Miss Susannah Scott. During this year the church licensed me to preach. In 1842 I moved into Pontotoc Co., Miss., and united with the church at Liberty in that county.

In 1848 I moved to Texas and settled in Ellis county. In 1886 I was missionary for the Waxahatchee association. In 1888 there came about my heartstone the dark shadow of

death, the first deep sorrow of my married life. On the 8th day of October of this year I lost my first companion; she who had stood faithfully by my side through every vicissitude. I spent the years 1889 and 90 in Alabama, working part of the time for the State Mission board. I then went back to Texas and settled in Brown county, and was the pastor of Indian Creek church a part of two years. On the 10th day of April, 1891, I married Miss M. M. Middleton.

My health became so shattered while here that I left Texas in search of a more equable climate, hoping thus to restore my health to its normal condition. I therefore came in 1892 to Summerville, Chattanooga, Ga., near which place I settled and am now living.

Now I will retrospect a little by going back to 1837 and giving a few dots. In the great strife which prevailed throughout the Southern States between the missionary and anti-missionary members of the Baptist church I took some part by being sent as a delegate to Tallahassee association in Alabama.

I think it is nothing but right that I should give the facts in the case, as I was an eye witness, and I know that after I am no more in this world these lines will be read; therefore I will write the truth. The anti, or as they call themselves the Primitive Baptists, did secede from the Missionary Baptists. Let every one who reads these lines be his own judge. Now, up to the time the division took place, we were all together.

Our anti brethren say we slanted off. Now let us see if this be so. The following resolution was offered by one of their party at the association which met that year, 1837, at White Plains, Calhoun county, Alabama:

"Therefore, Be it resolved by this association, that we declare non-fellowship with all the benevolent institutions of the day, such as Bible, tract and missionary societies, Sunday-schools, free masonry and abolition societies."

There was a motion and second to adopt, but after a long and heated debate it was lost, and they went out and have never since returned. Now, reader, who do you say succeeded?

After this the great question of abolition between the North and South became so bitter, the Southern Baptists withdrew from the biennial convention. In the fall of 1844 all the Baptist churches in the Southern States were requested to meet in convention in Montgomery, Ala., and then there was the first meeting of the Southern Baptist convention. Wm. B. Johnson was its first President. I rode 250 miles on horseback to be at the convention.

I have been a Baptist for sixty-seven years, and have preached in every Southern State and in a great many of the northwestern states, and in 1856 was a missionary among the Indians with the lamented H. F. Buckner.

In 1864 the Chattanooga Association passed a resolution that if I would resign the care of all my churches it would support me. It was a great trial to me to give up pastoral work, as that was the only way of my support. I will say in conclusion, I know in whom I have believed, and I know my race is almost run, and with assurance could I say, like the apostle Paul, having done all, to stand.

The field that I have gone over is large. Fifty-three years in the ministry, I have baptized 3,493 converts. Oh! what a thought—almost home.

J. J. ANDREWS.

The Use of Words.

An exchange gives a curious illustration of the way in which young learners can be bewildered by language:

Little Edith went to school for the first time. She came home, looking tired, and disappointed.

"I didn't like it a bit; not a single bit," she explained to her questioning mother. "The teacher isn't nice at all; she doesn't tell the truth."

The shocked mother began to question anxiously, to find what had given Edith such an idea.

"She doesn't, mamma," said Edith, with great earnestness; "she lifted me up into a chair and told me to sit there for the present; and I sat and sat just as still, twenty-seven hours, I guess, and she never gave me any present, nor said a word about it! She don't tell the truth, does she, mamma?"

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Parson Brown's Pastorate.

"Yes, things in the church are dull—all at a standstill, it seems to me. I think Parson Brown ought to open up a little."

Mary and I were sitting on the front porch, Sabbath afternoon; Mary was reading sensational stories in a Sunday paper, sometimes reading aloud to me. I was little interested, and finally began dozing; but managed to get wide awake before Mary indulged in the foregoing remark.

After a moment's thoughtful hesitation, I remarked: "Well, I must say I'm getting tired of the same old thing, Sabbath after Sabbath. The same face, the same voice, the same gestures, and sometimes the same illustrations. Now, when I was at Spencerville, where they had just received a new minister, there was so much going on and everything so lively. There were all the ladies fixing up the parsonage and everybody calling there and making presents—and the house warming! dear me! It all seemed to make so much good feeling."

"That's it," said Mary. "There is no feeling at all here. Parson Brown is a good enough man, but he is so slow! It sometimes comes over me, John, then Mary lowered her voice, whether it was in fear of being heard by the leaves of the apple tree near by, or by the robins building their nest in the tree top, or by the old dog Madge, that lay on the mat by the window, I cannot say—that perhaps it would be best for us to have a change of pastors, though I would not like to be the one to start the idea in the parish."

"No, indeed," I said; "but still he has been here a long time."

"Yes, and getting a trifle old, a little worn—shelf-worn, if we were to use a mercantile term. A young man, now, would 'liven up' things. We could pay him a better salary and give things a new start," answered Mary.

"There is no fault to be found with Brother Brown, though," I said, for I could not find it in my heart to hear him read that; "not a bit! not a bit! It's only that—that perhaps his usefulness here is at an end. What do you say, Mary, to hear Parson Jones this morning—just for a change. He is more my style; beats and wakes folks up, so they say."

"What," said Mary, "clear over to Pipetown?" It was ten miles away.

"Yes," I said, "I'll hitch up in a few minutes, and we can make the trip nicely in an hour."

Mary made no objection, in fact, rather enjoyed the suggestion, and in a little while we were spinning on our way. As we neared Pipetown, we saw many people on their way to church.

"Great many people out for morning services," said I. "Our folks do not turn out this way."

"Ah!" thought I to myself, "there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book I'll tell him. It was not long before I saw Joe look off his book, and immediately I informed the Master."

"Indeed!" said he, "how did you know he was idle?"

"I saw him," said I. "You did? and were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

In the summer Baby was very busy supervising everything that went on at the farm. After a while she pushed away her chair at supper one afternoon, declaring that she did not want any more milk.

"Why not, dear?" asked mamma, gently. "Because," said Baby, with an air of superiority, "I know all about it now; milk is nothing but chewed grass."

I could see the folks were expecting a little something uncommon by the way they looked as they settled into their seats. I was looking about a little to see if I knew anybody present, for I had frequently been to Pipetown.

I did not look toward the pulpit till I heard the minister's voice, and then I almost jumped from my seat as I stared at him.

Then I stared at Mary and Mary stared at me. It was Parson Brown, as sure as you live! If it had not been in the church I should have laughed right out, to see Mary's blank look. But I sobered down. Then I could not help observing how the people listened. It was very plain that they considered Parson Brown a great preacher. Their interest set me to noticing him more carefully. I finally concluded that, while he was not a handsome man, it is not often you see a more scholarly face or hear more earnest words. Then I noticed the deep lines of care on his face, made largely by the heavy church burdens he was obliged to carry. I thought of the children he had baptized, the funerals he had conducted; of the sorrowing hearts he had comforted; of the many kind and helpful words he had spoken, and as I kept on thinking, I felt tears swell in my eyes and run down my cheeks.

When he came to his text, Mary gave me a nudge, for if you will believe me, it was the same we had heard the Sabbath before. But I am willing to confess that it was mostly new, for I did not listen well before—in fact I had gotten into the way of thinking that Bro. Brown's sermons were not edifying to me. I saw the man we heard in the entry nod his head as if to say, "Didn't I tell you so? That's one of my clutches." After the sermon was finished and the hand shaking time came, I think Mary and I were just a little proud to

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have folks know that Parson Brown was our minister.

We didn't speak a word for more than half the way home, and then I said:

"I say, Mary, there's such a thing as going farther and farther worse."

"Well," said Mary, "if that's what you mean, we have been faring just about the same."

"No, that isn't what I mean. Mary, how much bigger salary ought we to raise for Bro. Brown? Yes, it ought to be done. For things need stirring up, and here I am going to stir them up."

Here I jerked the lines till the horse fairly jumped. "I am going to take hold with the pastor with greater heartiness than ever before. The old parsonage needs lots of repairing. The church ought to be renovated. I'll talk to the men about it if you will talk with the women."

To this proposition Mary gladly consented.

"Yes, Mary, we'll set things humming in our church. I guess we have been wrong in our judgment. The fault of slowness or dullness must partly lie with us. I am sure we can make much more of our church and pastor. We can have good listeners. We can encourage him with kind words. We can endeavor to preach through the week what we hear him preach on the Sabbath. Mary, what do you say to giving Brother Brown a house warming next week? We will let him know before we get through that he is worth more than a new preacher."

"Get up, old horse. We're home—and home we'll stay,"—Hartford Times.

Watching One's Self.

"When I was a boy," said an old man, "we had a schoolmaster who had an odd way of catching idle boys. One day he called to us: 'Boys, I must have closer attention to your books. The first one that sees another idle I will want to inform me, and I will attend to the case.'"

"Ah!" thought I to myself, "there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book I'll tell him. It was not long before I saw Joe look off his book, and immediately I informed the Master."

"Indeed!" said he, "how did you know he was idle?"

"I saw him," said I. "You did? and were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

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Read down.	IN EFFECT FEBRUARY 4, 1895.	Read up.
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12:59	12:45	7:30 am
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3:05	3:16	8:55
3:25	3:39	9:24
3:55	4:10	9:24
4:10	4:26	9:24
4:22	4:40	9:24
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