



# Alabama Baptist.

MONTGOMERY, OCTOBER 17, 1895.

## Directory for the Baptists of Alabama.

### OUR BOARDS.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. H. Collier, Secretary, Montgomery, Ala. GEO. B. EAGER, Pres., Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge John Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. G. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. Hadley, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile. OPRARY'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, T. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clopton, C. S. Rabb, P. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

### WOMAN'S CENTRAL COMMITTEE—MRS. T. A. HAMILTON, President, Birmingham; Mrs. G. B. EAGER, Vice President, Montgomery; Mrs. I. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

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

### OUR SCHOOLS.

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

### OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

The ALABAMA BAPTIST office is at 116 Dexter Avenue, up-stairs, next to Post-Office.

### THE OFFER CONTINUED!

February 1st!

TWENTY-FIVE CENTS.

That is a very small sum, and yet we will send the ALABAMA BAPTIST to new cash subscribers.

TILL FIRST OF FEBRUARY

For that small sum.

A great many Baptists do not take the paper because they are not acquainted with it. Many of them, after reading the paper a while, will not be willing to stop, so we make this

VERY LOW OFFER.

A great many people did not hear of our proposition until too late for them to feel the attractive power of the inducement offered. For their benefit, and to put them on equal footing with others, we will send them the paper till

FEBRUARY 1ST FOR 25 CENTS!

Brethren and friends, show this to your neighbors who do not take the paper, and let them know that

TWENTY-FIVE CENTS CASH

They can get the ALABAMA BAPTIST for the time mentioned above. This offer ought to secure at least 1000 new subscribers.

Let each subscriber consider himself or herself an agent for the paper, and do what he or she can for us and for their friends. If the preachers will make this offer known we will be under many obligations.

THAT COLLECTION.—Will you remember the State Board of Missions before the books close? Remember the last day is the 31st. Don't fail to send Bro. Crumpton something before that date.

THERE must be a limit to the wonders that the world has to show and the stories it has to tell; but the relations which may exist between the world and the soul of man ever growing in receptive faith are practically without limit; and so the everlasting interest in life and the perpetual progress of humanity are assured.

BRO. CURRY'S sermon is quite appropriate for the times. Surely there is need for the "gospel of peace" to be preached again—peace among neighbors and among church members. How the cause of Christ has suffered in the last few years from want of peacefulness and loving kindness among Christians! Brethren and sisters, let us behave ourselves wisely before God and man, and "grieve not the Holy Spirit."

DR. GEO. A. LOFTON writes in the Baptist and Reflector favoring the reception of Old School Baptists into our churches without baptism. He says that whole churches and associations have been received into our ranks simply on the ground that they have changed their views on the subject of missions. In connection with the subject he cites a question which came before the old Kehukee association as far back as 1778: "Is the baptism of a believer a legal baptism, if performed by an unauthorized minister?" To this the association answered: "It is our opinion that the person who administered the ordinance was very much out of his duty, and displeasure ought to be shown to such a practice; but as for the persons baptized, as it was done in faith, we esteem it legal." We believe, however, that such irregularities ought to be corrected when practicable.

## PAYING YOUR PASTOR'S SALARY.

We wish in a few words to commend to your tenderest care the man who is serving you as pastor. In making him your pastor you entrusted to him great responsibilities—responsibilities which affect him and you and the unconvinced who wait upon his ministry, and also the general interest of Christ's kingdom. Think of his salary as a debt due him for services rendered in accordance with a contract you made with him. The payment of his salary is not benevolence only, as you may put into it the spirit of benevolence and of love. It is a debt justly and honestly due when the time has elapsed and the services have been rendered. Neither your church nor you yourself can possibly have an obligation more real or more sacred than that which is due from you to your pastor.

Mark you, it is due him as your pastor. What you owe you owe it not to him but to your church; and what your church owes him, is not to him as a man, but to him as its pastor. The treasurer's book should show so much paid, not to W. E. Thompson, but on pastor's salary. His office is of divine appointment, and he has been called into it by your church, under divine guidance. "The laborer is worthy of his hire," and the servant of the Lord is to be remunerated for his services. It is the Lord's will and the Lord's command.

It is very important that the salary should be paid promptly and at regular and stated periods. Many a pastor has come to grief financially and the cause suffered reproach in his community because of the delay on the part of the church in meeting her obligations. This, and not financial mismanagement, has been the cause of the cry that "preachers are poor financiers." The charge is not true. There are no better financiers than preachers taken as a class. They can take a little money, make it go further and accomplish more than any set of men in the financial world. And by prompt payment you enable him to meet the obligations on him and save him immense, almost intolerable mental distress and pain. You would know how much this means if you could get a peep behind the curtain sometimes in his home, when confronted with the necessities of his wife and children, he really tries to conceal from them his financial condition.

God help his servants who all the while are trying to "make tongue and buckle meet"—trying to solve the problem of making seven equal to eight!

In naming as well as paying your pastor's salary deal generously with him. It will come back to you in many ways and in many fold. What a difference there is in this regard both in churches and also in individuals. We have known church treasurers who actually made the pastor's heart ache with every installment that was paid on his salary. We have known others who were constant sunshine and an unbroken joy. A gentleman on an committee to provide for a home for the pastor said: "I want my pastor to live in as good a home as mine"—and his was a charming place. In the same church, when the question was under discussion as to the pastor doing some outside work and getting pay for it, another member said: "I want him to have all the income possible." A pastor once apologized to his deacon for chancing to have some money in bank, the deacon replied: "I rejoice that my pastor has a bank account." We have sometimes heard remarks in the other direction.

There are, so many ways in which one may be generous to his pastor, but they need not be named; if one be generous in his heart, his heart will surely find expression for itself, and the expression will be to the pastor's home what sunshine is to the flowers.

DR. DICKINSON writes about the convention, and says it was after deliberation decided not to change the program. Read what he says on first page.

SPRINKLING of the fellows who were not allowed to get off the prize fight in Texas, Editor Folk says: "It may be that the two brutes will get together in some obscure corner—in fact we hope that they will, and that each will beat the other into insensibility." No doubt the two boys, Jimmy and Bob, need chastisement, and we do not believe the rod ought to be spared; but we think Bro. Folk would have the matter carried a little too far. Let the beating be more in accordance with Christian moderation.

Whenever fear comes in and makes us falter, we are in danger of falling into sin.

## THE ENFORCEMENT OF THE SUNDAY LAW.

Sunday enforcement, it would seem, has become a blazing political question throughout the land. This is partly due to the agitation occasioned by the arrest and imprisonment of Seventh Day Adventists for secular labor on Sunday, partly to the rigid enforcement of the Sunday law in New York city, and partly to the action of one of the great political parties in New York in adopting a plank in its platform favoring "the maintenance of the Sunday law in the interest of labor and morality."

Baptists have had their interest aroused on the subject, both because of their immemorial love of religious liberty, and because the late Young People's Convention at Baltimore passed a resolution pledging their great constituency not only to seek, "by example and influence," "to promote a better observance of the Lord's Day as the day of rest and worship," but also "to use all proper means to secure the enforcement of the Sunday laws."

As a question of politics, pure and simple, we do not propose to discuss it in these columns, though the day has come when every citizen ought to face the facts of the case unflinchingly and study the grave questions involved patiently and honestly and with unbiased mind, determined, God helping him, to know his duty and to do it.

But the question has been raised, Can Baptists consistently aid in the enforcement of the Sunday laws? Will they not in so doing cut across the grain of their principles? Will they not thus antagonize the tradition sacredly cherished by them for centuries, "No interference of civil laws with matters of faith and worship?" The question is pertinent and important. Let us see.

It is one thing to recognize the First day of the week as "the day set apart by the laws of the land as the day of weekly rest from secular toil," and to pledge ourselves to "use all proper means to secure the enforcement of the Sunday laws" looking to the securing of this rest, and quite another to invoke the interference of civil laws in matters of faith and worship. Here is clearly a distinction with a difference. This is not "appealing to the civil arm to enforce religious conformity." Sunday as a day of rest established by the State and the Sunday of the Christian, who

regards it as a sacred day, are very different institutions. The Constitution of the United States and most of the State Constitutions do provide that "on that day no measure may become a law, no business be legally transacted, and no one elected to office may take oath on that day." But this is far from being a recognition of Sunday as the "Christian Sabbath." It is, in the eyes of the state a legal holiday merely, as in the case of other legal holidays, the fourth of July, the last Thursday in November, the twenty-fifth of December, etc., on which cessation from business has legal sanction. The state does not and cannot control as a sacred day any day thus set apart without violating a fundamental principle of our government, viz., that the state has no religious function.

The Constitution of the United States and the constitutions of nearly all of the states expressly forbid the making of any law "respecting an establishment of religion, or prohibiting the free exercise thereof." The constitution of Alabama, for instance, provides, not only "that no religion shall be established by law;" but also, "that no preference shall be given by law to any religious sect, society, denomination, or mode of worship." Under these constitutional provisions the Supreme Court of Alabama handed down a memorable decision in the case of Prolickestein vs. the Mayor of Mobile. "Legally constrained abstention from certain worldly employments on the first day of the week," it said, "can not be justified upon the ground that such abstinence is enjoined by the Christian religion. The legislature is under constitutional restrictions against compelling the observance of a Christian or Jewish, or any other religious institution, because it is such."

"But," with rare discrimination the same high authority went on to say, "the legislature is not prohibited from making municipal regulations because they have the sanction, also, of a religious society. The legislation on the subject of abstaining from worldly employments on the first day of the week is referred to the police power of the legislature. The exercise of the power to enforce this theory for the public good would not infringe the constitution, whether the designated day be the Christian or the Jewish Sabbath." The Supreme

Court of the United States, also, has put itself on record on this important subject in these words: "Laws setting aside Sunday as a day of rest are upheld not from any right of government to legislate for the promotion of religious observance, but from its right to protect all parties from the physical and moral debasement which comes from uninterrupted labor."

Now certainly the right of Baptists to "use all proper means for the enforcement of Sunday laws," resting on such grounds, and maintained in such an interest, will not be questioned by any one who regards the matter intelligently and with unbiased mind.

In nearly every community are men who are Christians in heart, but not in outward life. They do not recognize their own faith, and as conscientious men they feel that they have nothing to profess. Their sight at least is that of the poor fellow who saw men as trees walking; and when they undertake to explain their condition they have no vocabulary of religion, and at a loss for suitable words to express what they feel. True they have had no great shock of experience; have never been cast into the pit of darkness and despair; have been lifted to no heights of rapture, and have experienced no ecstasies of hope and joy. Yet do they love the Lord. Duty is plain. Take up the cross and follow on to know.

FOLLOWING are the committees appointed at the State Convention last year to make reports to the convention of 1895:

Foreign Missions—R. E. Pettus, John T. Davis, J. F. Gable, S. J. Catts, J. H. Glazner, J. Gunn, J. W. Hamner.

Home Missions—G. A. Hornady, J. G. Lowrey, J. R. Caldwell, G. R. Farnham, J. M. McCord, A. J. Preston.

Program—A. J. Dickinson, H. S. D. Mallory, Geo. B. Eager, J. E. Barnes, T. T. Daughdrill.

Sunday-Schools—B. D. Gray, S. O. Y. Ray, W. E. Lloyd, J. H. Dickinson, J. C. Maxwell, D. S. Martin.

Temperance—Wm. A. Davis, J. C. Pope, I. A. White, M. M. Wood, W. B. Crumpton.

Woman's Work—J. A. French, G. E. Brewer, W. T. Roberts, H. R. Schramm, J. F. Averly.

The race and color question is still vital in some sections of the South. It does not seem possible that the following from one of our exchanges is true: "The white pastor of a white Congregational church in Roseland, La., invited a colored Congregational pastor in

New Orleans to exchange with him on a Sunday not long ago. The neighborhood threatened a lynching; the exchange did not take place, and the Roseland pastor has prudently taken another pastorate."

—Christian Secretary, Conn.

There is not the least probability that the story of the threatened lynching is true as to the colored preacher, he having violated no law and injured no one. But there may have been talk of lynching the white pastor for criminal lack of common sense. However, the whole story has about it the tint of a political campaign.

DR. DICKINSON uses strong language in this paper in expressing his disapproval of the proposition to organize a B. Y. P. U. convention auxiliary to the Southern Baptist convention; and Dr. M. B. Wharton writes a note to the Religious Herald on the same side, from which it appears that he is indignant at the thought of such a thing. It is unfortunate for the discussion to start at the boiling point. We do not propose to take part in it now, but would say that our understanding was that as the Washington conference was merely advisory, its action was without binding force. Another remark almost falls from the point of the pencil, but we suppress it.

The following card, on the same subject, was taken from the post office after the foregoing was written:

I believe the southern B. Y. P. U. will be formed and ought to be. It is necessary to our work in the South. It is demanded by the conditions which exist. If the Southern Baptist convention is to do its legitimate work, we must organize our young people in its territory.

J. A. FRENCH, Talladega.

We spent a few days in Atlanta attending the Exposition. It is a very creditable display, and we hesitatingly advise every one to go who can spare the time and money. You will not regret it. It is well worth seeing. While the Alabama exhibit is not extensive, yet it fully illustrates the great wealth of the state in coal, iron, stone, timber, agricultural and horticultural products, etc. We were proud of the Alabama display as to her resources.

The railroads have been liberal in the low rates offered. You need not spend much money in a visit to see this important enterprise. The

Atlanta people deserve the thanks of the entire South for their efforts to do the right thing for our section. It will certainly result in great benefit to the entire country. Let everybody patronize the Exposition and be delighted with the many interesting things to be seen. Good board can be had at from one to three dollars per day. Of course, the more you pay the better the accommodations. We were highly pleased with our stay.

### FIELD NOTES.

Abner Williams, Oxford, Oct. 19: Our church today elected Rev. J. C. Wright, D. D. as pastor for next year, to succeed Rev. Geo. D. Harris, who resigned at our conference in September.

Rev. J. E. Herring writes that his vacation in Alabama has ended, and he has now returned to his work at St. George, S. C. We hope he had a pleasant time on his "old play ground."

Brother Crumpton makes an earnest appeal in another column. He is on the go all the time now, attending associations, and has not time to write much. Read the few words he says, and be sure to help the board.

W. L. Deal, Echo: Send me a few sample copies of the paper. I am doing all I can for it. Send me also some mission envelopes, and I will do all I can for the cause of Christ. I am well pleased with the paper. I don't see how a man can be a Baptist and not support the cause.

Rev. W. N. Huckabee, of Camden, called in to see us on Tuesday. It was self-evident that he lives where the people set full tables. He reported that he and Bro. Riffe had been engaged in a good meeting at Pineville, and that Bro. R. was going on with the promising work after his departure.

We make our acknowledgments to Mr. and Mrs. G. W. Hopson, of Tuscaloosa, for an invitation to the marriage of their daughter Leila and Mr. John D. Monroe on the 23d inst. This important event will excite pleasant interest with many friends in both East and West Alabama. The young couple will be "at home" after Nov. 15.

In a private note Bro. Pettus, of Dallas Avenue church, Huntsville, says, "We miss our little pastor so much." We are glad to know that Bro. Mosely is missed; it speaks well for him and for those who appreciate him. But Bro. W. W.

Harris will soon be with them, and we hope they will be comforted. Then Elyton and Dolomite will mourn.

Rev. R. G. Patrick, of Owensboro, Kentucky, has accepted the call of the church at Marion, and expects to enter upon his duties there about the first Sunday in November. We are not personally acquainted with this brother, but are glad of his coming none the less. Pastor Gay, of this city, knew Bro. Patrick at the Seminary, and is delighted with the prospect of having him as a co-laborer.

Bro. S. A. Satterwhite died recently at his home at Letohatchee. We have been disappointed in the expectation that some one of the brethren would send us a suitable tribute to so good and useful a man. He had long been a prominent member of Steep Creek church, was one of the pillars of Alabama association, and a citizen who would be highly esteemed in any community. He lived an industrious, peaceable, upright life, and died at peace with God and with his fellows. We feel his departure as a personal loss. The grace of God be with those who mourn.

F. M. Woods, Jemison: On the first Sunday in this month we closed a very profitable meeting at this place. The church was revived, and 9 were received by baptism, 2 by letter, and 2 by restoration; making 77 additions to this church since first of October, '94. I was assisted by Eld. L. H. Huff, of Cottontale. Bro. H. is a growing, zealous preacher of the gospel. Brethren S. M. Adams, of Randolph, and J. W. Cabanis, of Arlington, dropped in and gave us some good old fashion gospel sermons. Our esteemed neighbor, Rev. L. B. Pounds, was present and rendered good service.

J. W. O'Hara, East Lake: The first Sunday I was at Cardiff. The congregation and attention were good. On the second Sunday I was at Brookside. We received one into the church by letter. A collection was taken for the Orphan's Home, amounting to \$1.27. Yesterday I was at Blossburg. Bro. A. J. Waldrop, of East Lake, assisted me in the ordination of Brethren J. B. Moor and H. W. Brown as deacons. We had the celebration of the Lord's Supper immediately after. Hereafter we have been holding our service in the Methodist

church, but, owing to certain circumstances which have arisen, we moved on yesterday to the school-house. We will build as soon as we can. We took a collection for missions, amounting to \$1.67.

R. E. Pettus, Huntsville: On account of the sickness of some of our Sunday-school scholars our children's day exercises were postponed till last night. The entire program was carried out with much credit to the school. A number of the little folks punched every brick in their cards. They turned in, mostly in pennies, \$16.27, nearly double the collection last year. The Dallas Avenue church is proud of her Sunday-school. —We are looking forward with a great deal of eagerness to the coming of our new pastor, brother W. W. Harris, of Elyton. This is a big field for him to labor in. Huntsville is growing substantially in every direction, and we must keep pace with her growth.—Tell the brethren we expect the Baptist State Convention to meet with us next year.

J. H. Creighton, Whatley: We have had a protracted meeting and constituted a Baptist church at Clarksville. On the second Sunday in October Bro. S. A. Adams commenced a protracted meeting at that place, and was assisted by Bro. Whatley and the writer. On Wednesday morning Bro. Adams baptized six young people. After the baptizing we organized a regular Missionary Baptist church with thirteen constituent members. Although the meeting was interrupted on account of the death of one of Bro. A's Grove Hill members, the interest did not at all abate.—Clarksville was once the county seat of Clarke county. There never was a Baptist church at the place before. And this work is due to the faithful work and zeal of a few earnest christian women. About two months ago the neighbors met to clean off the grave yard, when the subject of building a church was introduced, and seventy-five dollars was raised on the ground, and now they have a very neat frame building 28 by 48 feet complete, except ceiling and painting, which they expect to do soon. They also organized a Sunday-school. Though small and not financially strong, I think they will build up a good church there.

A GOOD SUGGESTION.—A brother suggests that thirty churches might be found which would each promise to support a young preacher at Howard College and

pay by the month. He proposes that his church shall be one of the number. I would be glad to hear of others who would enter into this agreement.

Brethren, please do not forget us now. The year's work will close about one week after you read this. Let good collections be taken next Sunday in all the Sunday-schools and churches and forwarded promptly.

### BAPTIST STATE CONVENTION.

#### Delegates Take Notice.

The Annual State Convention will be held at Selma on Nov. 13 to 16th.

Delegates must communicate with F. M. Stillwell, Chairman of Committee on entertainment, prior to Nov. 5th, in order that accommodation may be provided for them.

If you prefer to go to hotel the rates will be \$2 double (more than one person in a room) and \$2.50 single per day at Hotel Albert, and \$1.25 double and \$1.50 single per day at the Southern Hotel, at delegate's expense.

#### A Very Serious Question.

Have the associations or the executive committees of associations the right to change the direction of funds sent by the hands of the delegates and designated by the churches? For instance: If a church sends money for state, home, or foreign missions, has the association the right to pay part of it for minutes, for the clerk's fee, or any other purpose? This question is frequently asked me. In reply I want to say: Nothing on earth will shake the confidence of the contributors and break down the spirit of giving so quickly as the diversion of funds from the objects to which they are given. The associations, executive committees and treasurers should be scrupulously exact about this.

For the Alabama Baptist.

#### Appointments in Unity Association.

Harmony, November 2nd and 3rd.

Bethesda, November 4th, 11 a. m.

Evergreen, November 5th, 11 a. m.

Autaugaville, November 6th, 8 p. m.

Big Springs, November 9th and 10th.

Bethel, November 11th, 11 a. m.

Alpine, November 12th, 11 a. m.

Mt. Carmel, November 13th, 11 a. m.

Chestnut Hill, November 14th, 11 a. m.

Valley Creek, November 15th, 11 a. m.

Fellowship, November 16th and 17th.

J. W. CABANISS, Association Missionary.

### A Good Motion.

Last Sunday, at Orrville, when the treasurer of the Sunday-school announced the amount in the treasury, Bro. B. F. Ellis, one of the best men in the state, and a friend to every interest of the denomination, said: "I move that ten dollars of the amount be given to state missions," and the motion was instantly carried.

What is the use to keep money in the treasury of any of our churches or schools or societies? Let the motion be made and the money go at once into the hands of the dependent and suffering missionaries.

For the Alabama Baptist.

### That Call for a Southern B. Y. P. U.

I have been asked how I stand with reference to the call for a Southern B. Y. P. U. I object to it for several reasons.

1. The Southern Baptist Convention ought not to be made to carry other movements, since each one of them will detract from the interest and energy now so sorely needed to be devoted to its own affairs. It is well known that those attending its meetings have only a limited time and energy for its enterprises; and already there is serious complaint that brethren do not stay to finish its work, or, if they do, their interest wanes to the detriment of the enterprises coming up toward the close of its session. Suppose, now, the temperance and B. Y. P. U. and other great and good denominational movements consume a portion of the already insufficient energy and time of those attending, our missionary work will be obliged to suffer.

2. This call is irregular, and a serious violation of every standard of denominational comity, and an affront to the B. Y. P. U. A., which has many friends and adherents in the South; and therefore needs to be resented in the interest of good order and courteous dealing in our denominational relations. It is high-handed presumption and gratuitous officiousness for the Georgia B. Y. P. U. to come into Alabama and select brethren, who, as its servants, call a convention to institute a society affecting the B. Y. P. U. of this state, without consulting the Alabama B. Y. P. U. It would be no greater breach of comity for the Alabama Baptist State Convention to appoint brethren in Georgia to call its churches to meet and organize another Southern Baptist Convention, without consulting the Georgia State Convention. In ignoring our State B. Y. P. U., and appealing unceremoniously over its head to the Unions in the state, the Georgia brethren have introduced a precedent which will utterly destroy our denominational order, if at any time in the future a few disgruntled brethren should wish to follow it. Now, add to this the further fact, that this ignoring of our constituted leaders is an affront

to our own members, and to those

of other churches, and to those

of other denominations, and to

those of other countries, and to

those of other ages, and to those

of other worlds, and to those

of other universes, and to those

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# WALBAKING POWDER

ABSOLUTELY PURE

From the Religious Herald.  
The Old South in Federal Affairs.

President Andrews, of Brown University, in Rhode Island, has lately published a history of the United States. In that work we may expect the elegance of style, the accuracy of research and the justness of generalization for which New England culture is supposed to be remarkable. All these qualities are, perhaps, found in the passage in which Dr. Andrews, if he is rightly quoted by Mr. Bagby, calmly states the historical discrepancy that the slaveholding states of the old days bred, not statesmen, but bullies. I am not surprised at the statement. The author of the book is probably a fair representative of the average New England men of some pretensions to culture, and these men have always applied to southern people and southern things a peculiar inductive logic. The fundamental maxim of that logic is in the words of Aenes to Dido about the Greeks: "Hear now the treachery of Greeks, and from one single crime learn to know the character of them all." If in any southern community a negro guilty of the unspeakable is speedily lynched, these Northern logicians hasten to condemn all southern white men as sharers in the guilt of that lynching. They affect to abhor the "color line," but they do not see that they have run the color line through their own logic. With great facility they make the inference from one to all against the white man; they have not yet hinted that the negro men collectively are sharers in the guilt of the beastly deed that usually brings on the lynching.

But the main purpose of this article is to put in as clear a light as I can certain facts in our political history from 1789 to 1861. These facts demonstrate to any candid mind a remarkable ascendancy during that period. And that ascendancy is the more remarkable if we remember that the white population of these states in 1789 was hardly more than two-thirds of the white population of the non-slave-

## White - They - Say OF THE ELECTROPOISE.

The Electropoise has relieved me of a throat affection that has baffled all treatment and has annoyed me for more than forty years.

Very respectfully,  
T. W. WILKES,  
Mobile, Ala., Oct. 22, '94.

I commenced the use of the Electropoise when I was in a weak, nervous state, lying awake night after night until 2 o'clock. I commenced to sleep better almost immediately after beginning its use, and after three months felt that the Electropoise had paid for itself.

Yours truly,  
MRS. J. C. BARRY,  
Memphis, Tenn., March 5, '95.

A relative of mine who was wounded during the war, and who never recovered from the effects of the wound, has been using my Electropoise, and he is now as well as he ever was. I recommend the Electropoise to all my friends.

Yours truly, W. B. MCGEE,  
Tehala, Miss., Dec. 5, 1894.

I cannot say too much in favor of the Electropoise. Yours truly,  
T. S. JONES,  
Fannin, Tex., June 25, '95

After returning from Hot Springs about a year ago without a cure, and as the last resort, I applied the Electropoise and received a prompt cure of rheumatism. This same Electropoise has made many cures in other diseases, and the instrument will do all that is claimed for it.

Yours truly, J. T. STOUR,  
Mobile, Ala., Sept. 22, '94.

## DISEASED + ALL + OVER.

A Man Who Thought He Could Never Be Cured.

But the Electropoise Relieved His Nervous Rigors and Made Him A Brand New Man.

Knowing the amount of suffering there is in the world, I feel it my duty to add my testimonial to that of thousands of others as to the efficiency of the Electropoise. I was ten or twelve years afflicted so that I was not able to do any kind of business. I seemed to be diseased all over, there being hardly a day but what I had nervous rigors, which would apparently tear me all to pieces, and these rigors would be followed by cramps, which extended all over my body, and which would last from four to six hours.

I procured an Electropoise two and a half years ago, and after using it some time I experienced great relief. I use it now for everything that ails me. I am red and rosy, and attribute it to nothing else but the Electropoise, and nobody could buy mine from me for a thousand dollars, if I knew that I could not get another one.

Yours truly, T. W. WILKES,  
Robeson Fork, Tenn., April 11, '95.

Rental terms, \$10 cash for four months, with privilege to purchase by paying \$17.50 additional at the expiration of four months.

Pocket Electropoise book of particulars free to any address.

DUBOIS & WEBB,  
Birmingham, Ala.

holding states, and that the disproportion steadily increased in favor of the latter. I shall trace the history of the two great elective offices, the presidency and the office of speaker of the house of representatives. The president is virtually chosen by the people: the speaker is chosen by representatives fresh from the people.

For forty-eight years of the seventy-two, the presidency was filled by slaveholders, for twenty-four it was filled by men from the non-slaveholding states. Here is a strange disproportion. But there is something stranger. Every man who was called to a second term was a southern man; every northern man who stood for re-election was beaten—John Adams, John Quincy Adams and Van Buren. Every southern man who stood for a second term was, with one exception, elected by an increased majority. I shall give the electoral vote, except in case of the first president. He was born and bred in a slave state and was himself a slaveholder, but he was Washington, unique in his personality, solitary in his greatness. For him at both elections the vote was unanimous. When Jefferson was first elected, he had 73 votes, against 65 for Mr. Adams; for a second term, his vote was 162 out of 176. Mr. Madison's vote for his first term was 128 out of 175; for his second, 128 out of 217. This second election was in 1812, when the war with England was the exciting matter. New England, bitterly opposed to that war, was already hatching out her secession ideas, and voted against Madison. Monroe's first vote was 183 in 217; his second was 231 in 235. Andrew Jackson received at his first election, 178 out of 261; at the second, 219 out of 288. These are very curious facts, especially by the side of the fact that every northern candidate for re-election was beaten.

I can give the history of the speakership with accuracy for only twenty-nine congresses; but that is quite enough. For nineteen of these twenty-nine, southern men were elected to this office—about the same ratio as in the presidency. Here, again, is the singular fact, that of the men elected for two consecutive congresses, two were from the free states and five from the south. And all who were chosen for more than two congresses were southern men. Mr. Macon, of North Carolina, was the speaker for three congresses; Mr. Clay, of Kentucky, for six; Mr. Calhoun, of South Carolina, for six.

Another girl has been added to the list of the many ruined by reading light, trashy novels. The New York papers say that a few nights ago a very attractive looking young girl rushed up to a policeman and throwing her arms around his neck, began to hug and kiss him and urged him to protect her from the kidnappers. She insisted that she had been carried away a captive, and by desperate efforts she had made her escape, and seemed to be in great fear of being pursued and recaptured. She was carried to the police station and finally her parents communicated with, who explained that their daughter's mind had been afflicted through reading sensational and blood curdling stories. She fancied that she was the heroine of the story.

## Effect of Bad Literature.

many hair-breath escapes. The poor thing was carried to an asylum; where it is hoped she may recover her senses. Yet thousands of other young people will go on reading this hurtful literature, to be injured, possibly not to the same extent, but certainly to form distorted, unreal views of life. Parents are very inconsiderate on this point. Many of them make no effort to provide good literature and so wake up when too late to find their children greedily devouring the vilest of books and papers.—*Evangelist.*

## Source of a Mother's Power.

Persons often wonder at a mother's power over her household. She moves serenely through all the multifarious duties and perplexities of the day, imparting calmness and courage to others. The petty trials which harass children and servants, seem to melt away in the sunlight of her smile, and so we find ourselves wondering at the source of her strength. It lies in her communion with God. A life can rise no higher than its source. If the source of inspiration be worldly, the life will be worldly, holds good of a mother as it does of any other person. The calm, hopeful, beautifying life of a true Christian mother receives its inspiration from above. No more striking contrast is afforded anywhere than between a household where the mother looks daily up to God, and a household where the mother never thinks of such a thing. You may see such households almost anywhere; the mother peevish, fretful and selfish; the household resting continually under a cloud, a cloud threatening stormy weather at any moment. Who can be happy in such a place, though it have the garnishings of a palace?

Now, with this picture in your mind, read what Frederick W. Farrar, the great English preacher and writer, has to say about this matter:

"My mother's habit was every day, immediately after breakfast, to withdraw for one hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer.

"From that hour, as from a pure fountain, she drew the strength and sweetness, which enabled her to fulfill all her duties, and to remain untroubled by all worries and pettishness which are so often the intolerable trial of narrow neighborhoods.

"As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger or calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon the manna in the barren wilderness."

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

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

## Her Adam's Fall.

It was the custom not many years ago, in certain parts of Scotland, for the minister to make catechetical visitations among his people. An amusing anecdote is related of a worthy Scotch woman, who, in upon her own trouble, made honest but personal answer to the minister's questions.

Her husband, whose name was Adam, had one very serious fault, for which he had been severely reprimanded by the minister. Seeing the good man approaching one day, Adam, who was just getting over a drinking spell, hid himself under the bed, and told his wife to say that he was off fishing.

The minister came in and was politely received by Jenny. He began by asking if she had studied the catechism which he had left at his last visit.

"Deed, sir, an' I has studied it a muckle bit," was her answer.

Thinking to test her knowledge a little, the minister asked: "Weel, Jenny, can ye tell me the cause of Adam's fall?"

Jenny's mind was too much occupied with the misdeeds of her own Adam to give any thought to the great progenitor of the human race, and she replied with some warmth:

"Deed, sir, I naething else but drink," and then she turned toward the bed and said:

"Adam, ye may as weel come out, for the doctor kens brawly what's the matter; some clastin' deevils o' neebors has telt him about it. Sae come out an' speak for yourself."—*Onward.*

## You Will Never be Sorry

For living a white life,  
For doing your level best,  
For your faith in humanity,  
For being kind to the poor,  
For looking before leaping,  
For hearing before judging,  
For being candid and frank,  
For thinking before speaking,  
For harboring clean thoughts,  
For discounting the tale bearer,  
For being loyal to the preacher,  
For standing by your principles,  
For stopping your ears to gossip,  
For asking pardon when in error,  
For being as courteous as a duke,  
For the influence of high motives,  
For bridling a slanderous tongue,  
For being generous with an enemy.

For being square in business deals,  
For sympathizing with the oppressed,  
For giving an unfortunate fellow a lift,  
For having patience with a cranky neighbor,  
For the dollars you have given to missions,  
For promptness in keeping your promise,  
For putting the best possible construction upon the doings of others.—*Advance.*

If you wish to keep your silver

## A Sufferer Cured

"Every season, from the time I was two years old, I suffered dreadfully from erysipelas, which kept growing worse until my hands were almost useless. The bones softened so that they would bend, and several of my fingers are now crooked from this cause. On my hand I carry large scars, which, but for

AYER'S Sarsaparilla, would be sores, provided I was alive and able to carry anything.

Eight bottles of Ayer's Sarsaparilla cured me, so that I have had no return of the disease for more than twenty years. The first bottle seemed to reach the spot and a persistent use of it has perfected the cure."—O. C. DAVIS, Wautoma, Wis.

## AYER'S THE ONLY WORLD'S FAIR Sarsaparilla

AYER'S PILLS Promote Good Digestion

A girl in a high school was set the task of composing an account of "an excursion in the mountains." She wrote in this beautiful vein:

"On the little lake everything was idyllically lovely. Beautiful milkmaids sat under their cows in order to milk them. On the surface of the lake this charming sight was mirrored upside down."

Little Ned—Don't take away the light.  
Mamma—I want you to learn to sleep without a light.  
Little Ned—Must I sleep in the dark?  
Mamma—Yes.  
Little Ned—Well, then, wait a minute, I guess I'll get up and say my prayers a little more carefully.

The author of an essay on the "Uses of Animals," asserted that "the horse is serviceable to man by his swiftness. How many brave soldiers owe their lives to the swiftness with which their horses have carried them away from battle-fields!"

"Tommy, you should try and be a better boy. You are our only child, and we expect you to be good." "It ain't my fault," said Tommy, "that I am your only child. It's tough on me to be good for a lot of brothers and sisters I haven't got."

Butter Scotch, No. 1.—Two cups sugar, half cup of butter, four tablespoons molasses, two tablespoons vinegar, two tablespoons water. Boil until a little dropped in cold water becomes brittle.

Butter Scotch, No. 2.—Three cups sugar, half cup of butter, two cups molasses, two teaspoons sugar, two teaspoons water, one teaspoon butter. Add a pinch of soda just before taking from the stove. Test the same as in No. 1.

Some say that the age of chivalry is never past. The age of chivalry is never past as long as there is a wrong left unredressed on earth, and a man left to say, "I will redress that wrong, or spend my life in the attempt." The age of chivalry is never past so long as men have faith enough in God to say, "God will help me redress that wrong, or, if not me, surely he will help those that come after me. For his eternal will is to overcome evil with good."—Charles Kingsley.

Let us be content in work to do the thing we can, and not presume to fret because it is little.

## Showrooms full of Bicycles

All bright in shining nickel and enamel—all tempting in promise of speed and pleasure.

Which shall you choose? How shall you know the quality back of the glitter? Only one safe way—trust to the reputation of the maker.

The best that can be said of any other wheel is that it is "just as good as the COLUMBIA." Don't put up with anything just as good. Let your mouth be the standard itself—

## Select a Columbia or a Hartford.

THE SAFETY BICYCLE CO. GENERAL OFFICE, 100 N. YORKE, CHICAGO, ILL. SALES OFFICES, BOSTON, PHOENIX, PROVIDENCE, BUFFALO.

Catalogue of Columbia and Hartford Bicycles is free at any Columbia Agency, or is mailed for two-cent stamp.

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Choice of Routes to Texas via New Orleans or Shreveport.—Solid Vestibuled Trains to Cincinnati.—Through Service to Louisville.

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THE BEST AND GREATEST CURE OF PAIN.

Affords a quick relief from the accidents and ailments common to human or animal flesh.

In constant use for half a century.

Price, 25c., 50c., and \$1.00 per bottle. Sold everywhere.

THE DR. J. H. McLEAN MEDICINE CO., ST. LOUIS, MO.

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Importers, Dealers in and Manufacturers of Italian and American Marble and Granite.

Monuments, Headstones, and General Cemetery Work.

ALL KINDS OF IRON FENCES.

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## Bible Pictures

Which show the children just how the Holy Land looks today and also the places where Jesus was born, brought up, preached, and worked miracles.

## Bible Stories

Which tell all about Palestine as it was in olden times and now is, also about the sweet life of the Savior and His work to save the world from sin.

## A Bible Map

In many colors which marks, by a red line, where Christ went to preach the gospel and teach all men to be good and love one another.

## These Three

Best helps to Bible study are all found in the New Holy Land Books, called

## Earthly Footsteps

Man of Galilee.

There are twenty-four of these books and each book has sixteen pictures eight inches wide and ten inches long, making 384 pictures in all, and each picture has a story which tells all about it. The pictures are like large photographs and the stories are told by ministers who have both been to all the places seen in the pictures, such as Egypt, Palestine, Asia Minor, Greece, Rome, and the Islands in the sea around Greece.

## Bear in Mind:

"EARTHLY FOOTSTEPS OF THE MAN OF GALILEE" is a wholly unique production. Never before has a work of this plan and scope been published. It is a masterpiece of art and science.

Send One Dollar and Fifty Cents to the ALABAMA BAPTIST. You will get one of the Books, and it also pays for the paper for one year. Those who do not subscribe for the paper can get the Books at 25 cents each. To our subscribers the entire series of 25 Books will be sent for \$2.50. They are worth the money.

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## WESTERN Railway of ALABAMA

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

STATIONS. Selma, Ar. 11 15 pm 10 10 am 11 45 am 12 02 pm 4 00 pm 4 10 pm 4 35 am Lv. Benton, Mo. 10 39 9 30 10 10 10 50 4 54 5 11 5 23 5 30 5 10 5 23 5 50 5 24 5 31 6 12 5 35 5 43 7 15 11 00 am 7 50 pm Lv. New Orleans, La. 7 35 am 10 25 pm 10 15 am 3 15 pm 12 30 pm 1 35 1 35 1 35 1 45 6 10 am Ar. Montgomery, Ala. 9 30 11 20 am 1 18 am

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