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Heaven is the holy life of earth
glorified and perfectly arranged
and grandly transfigured.—Rev.
David Gregg.

In the school of Christ the yoke
gives ease and the burden grows
light. To bear the cross is to wear
the crown.—Rev. A. N. Mackay.

The lower the ideal, the greater
chance there is that it will be realized,
but the less the satisfaction in so doing.

Vigilance is in watching opportu-
nity; tact and daring in seizing
upon opportunity; force and per-
sistence in crowding opportunity
to the utmost of possible achieve-
ment.—Austin Phelps.

Be not deceived in the way of tempta-
tion, should not complain if their
strength of resistance be not as
strong as they thought it was, and
instead of coming off the victor,
they yield to it and fail.

Blessed is the Christian whose
broad boughs are laden with "ap-
ples of gold" for God's "baskets of
silver!" Such blessedness is within
the reach of every one who reads
this. Ask yourself, "Am I bearing
the genuine fruits of the Holy
Spirit?"—T. L. Cuyler.

A Methodist minister of Indian-
apolis has proven the Bible inspired
again. He claims that chemical
and microscopic analysis show sin
to be pink, and the Bible always
refers to sin as scarlet. The Bible
has had a hard time to outlive the
foolishness of its friends.—Central
Baptist.

Why should we be care-stricken?
What business have we to be sad in
the sunshine? We have nothing to
do with the past, nothing to do
with the future; we have to do with
the present only, and that even in
the hour of trial we are, by God's
grace, strong enough to bear.—
Canon Farrar.

To be saved is to be made one of
many. The soul that believes must
have all this social and public char-
acter hidden within it, so that, if
we could conceive it, for instance,
placed alone under a spiritual mi-
croscope and examined by some
scientific eye that was able to read
its secret, it could be said: "This is
a creature that belongs evidently to
some larger whole."—Cannon Hol-
land.

The clouds that for us mortals
haunt the land of righteousness and
truth may long hang so thick and
low that, living close to Christ, the
low may still fail to see him, but
some day certainly the fog shall
raise, the cloud shall scatter, and in
the perfect enlightenment of the
other life the soul shall see its Lord,
and be thankful for every darkest
step that it took towards him here.
—Phillips Brooks.

An engine's value is measured
by the amount of power it produces
over and above that which is nec-
essary to run its own machinery.
When a church's piety is barely
sufficient to maintain a low stan-
dard of Christian morals; when the
energy of pastor and deacons is ab-
sorbed in sustaining discipline;
when it takes one-half of the mem-
bership to carry the other half;
when it is a financial battle to sus-
tain the home expenses, there is bare
justification of that church's exist-
ence. We do not greatly honor the
Lord by managing to survive.
"Herein is my father greatly glorified,
that ye bear much fruit."—
Central Baptist.

A SERMON.

Three Inscriptions with One Meaning.

BY ALEXANDER MACLAREN.

Thou shalt make a plate of pure gold,
and grave upon it, "Holiness to the Lord."
—Exodus 28:36.

In that day there shall be upon the
bells of the horses, "Holiness unto the
Lord."—Zech. 14:20.

His name shall be in their foreheads.—
Rev. 22:4.

You will have perceived my pur-
pose in putting these three widely
separated texts together. They
speak of inscriptions, and they are
all obviously connected with each
other. The first of them comes from
the ancient times of the in-
stitution of ceremonial ritual and
describes a part of the high priest's
official dress. In his mitre was a
thin piece of gold on which was
written, "Holiness to the Lord."

The second of them comes from the
last of the prophets recorded in the
history of Israel in the Old
Testament, and is from the words
of the great Prophet of the Restora-
tion—his ideal presentation of the
Messianic period, in which he recog-
nizes as one feature that the in-
scription on the mitre of the high
priests shall be written on "the
bells of the horses." And the last
of them is from the closing vision of
the celestial kingdom, the heavenly
and perfected form of the
Christian church. John probably
remembering the high priest and
his mitre, with its inscription upon
the forehead, says, "His servants
shall do his mitre priestly service"—for
that is the meaning of the word in-
adequately translated "serve him."
—"and see his face and his name
shall be on their heads."

Three things, then—the priest's
mitre, the horses' bells, the heads
of the perfected saints—three as-
pects of the Christian thought of
holiness. Take them one by one.

I. The priest's mitre.
The high priest was the official
representative of the nation. He
stood before God as the embodied
and personified Israel. For the pur-
poses of worship Israel was the high
priest, and the high priest was Is-
rael. And so, on his forehead, not
to distinguish him from the rest of
the people, but to include all the
people in his consecration, shone a
golden plate with the motto, "Ho-
liness to the Lord." So at the be-
ginning, there stands a protest
against all notions that make "Saint"
the designation of any abnormal or
exceptional sanctity, and confine
the name to the members of any

and of goodness. All Christian
men, *ex officio*, by the very fact of
their Christianity, are saints in the
true sense of the word, and the rep-
resentative of the whole of Israel
stood there before God, with his
inscription blazing on his forehead,
as a witness that whatever holiness
may be, it belongs to every
member of the true Israel.

And what is it? It is a very un-
fortunate thing—indicating super-
fluity of thought—that the mod-
ern popular notion of "holiness"
identifies it with purity, righteous-
ness, moral perfection. Now that is
in it, but it is not the whole of it.
For, not to spend time upon mere
remarks on words, the meaning of
the word thus rendered is in the
Hebrew as well as in Greek, and in
our own English, one and the same.
The root-meaning is "separated,"
"set apart"; the word expresses
primarily, not moral character, but
relation to God. That makes all
the difference; and it incalculably
deepens the conception, as well as
puts us on the right track for un-
derstanding the only possible mean-
ing by which there can ever be realized
that moral perfection and excel-
lence which has unfortunately mo-
nopolized the meaning of the word
in most people's minds. The first
thought is "set apart to God."
That is holiness, in its root and
germ.

And how can we be set apart for
God? You may devote a dead thing
for certain uses easily enough.
How can a man be separated and
laid aside?

Well, there is only one way,
brethren, and that is by self-sur-
render. Yield yourselves to God in
practical shape, of the Old and the
New Testament doctrine of bondi-
ness. A man becomes God's when
he says, "Lord, take me and mould
me, and fill me, and cleanse me,
and do with me what thou wilt."
In that self-surrender, which is the
tap-root of all holiness, the first and
foremost thing to be offered is that
most obstinate of all, the will that
is in us. And when we yield our
will in submission both to com-
mandments and providences, both
to gifts and to withdrawals, both to
gains and to losses, both to joys
and to sorrows, then we begin to
write upon our foreheads, "Ho-
liness to the Lord." And when we
go on to yield our hearts to him
by enshrining him sole and sov-
ereign in their inmost chamber,
and turning to him the whole cur-
rent of our lives and desires, and
hopes and confidences, which we
are so apt to allow to run to waste
and be sucked up in the desert
sands of the world, then we write
more of that inscription. And
when we fill our minds with joyful
submission to his truth and occupy
our thoughts with his mighty name
and his great revelation, and carry

him with us in the hidden corners
of our consciousness, even whilst
we are busy about our daily work,
then we add further letters to it.
And when the submissive will and
the devoted heart, and the occu-
pied thoughts are fully expressed in
daily life and various external du-
ties, then the writing is complete.
"Holiness to the Lord" is self-sur-
render of will, and heart, and mind
and everything. And that sur-
render is of the very essence of Chris-
tianity.

What is a saint? Some man or
woman that has practiced austeri-
ties? Somebody that has lived an
isolated and self-regarding life in
convent or monastery or desert?
No, a man or a woman in the world,
who moved by the mercies of
God, yields self to God as a living
sacrifice.

So the New Testament writers
never hesitate to speak even of such
very imperfect Christians as were
found in abundance in churches
like Corinth and Galatia as being
all "saints," every man of them.
That is not because the writers
were minimizing their defects, or
idealizing their persons, but be-
cause if they are Christians at all,
they are saints; no man is a Chris-
tian who has not been drawn by
Christ's great Sacrifice for him to
yield himself a sacrifice for Christ.

Of course that intrusive idea which
has, in popular apprehension, so
swallowed up the notion of holiness—
viz., that of perfection of
moral character or conduct—is in-
cluded in this other, or rather is de-
veloped from it. Because the true
way to conquer self is to surrender
self; and the more entire our giv-
ing up ourselves the more certain
shall we receive ourselves back
again from his hands. "By the
mercies of God, I beseech you,
yield yourselves living sacrifices."

II. I come to my next—the horses'
bells.

Zechariah has a vision of the
ideal Messianic times, and of course,
as must necessarily be the case, his
picture is painted with colors laid
upon his palette by his experience,
and he depicts that distant future
in the guise suggested to him by
what he saw around him. So we
have to disentangle from his words
the sentiments he expresses, and to
recognize the symbolical way in
which he puts it. His thought is
the inscription of the high
priest's mitre shall be written on
the bells of the horses; which in Is-
rael were never used as with us, but

as a symbol of holiness.

And then he goes on with vari-
ations on the same air, "In that day
there shall be upon the bells of the
horses, 'Holiness unto the Lord.'"

He adds that "the pots in the
Lord's house"—the humble vessels
that were used for the most ordi-
nary parts of the temple service—
"shall be like the bowls before the
altar," into which the sacred blood
of the offerings was poured. The
most external and secular things
bearing upon religion shall be as
sacred as the sacred. But that is
not all. "Yes, every pot in Jeru-
salem and in Judah shall be ho-
liness unto the Lord of hosts, and
all they that sacrifice shall come
and take of them," and put their
offerings therein. That is to say,
the coarse pottery vessels that were
in every poverty-stricken house in
the rank of the sacred vessels of
the temple. Domestic life with all its
secularities shall be hallowed. The
kitchens of Jerusalem would be as
"holy" places of worship as the in-
ner shrine of the Most High.

On the whole, the prophet's
teaching is that in the ideal state
of man upon earth there would be
an abolition of the distinction be-
tween "sacred" and "secular," a
distinction that has wrought in-
finite mischief in the world and in
the lives of Christian people.

Let me transfer these words of
our prophet into English equiv-
alents. Every cup and tumbler in a
poor man's kitchen shall be as sac-
red as the communion chalice in a
rich man's hall. Every piece of ser-
vice that we put down among the vul-
garities and the secularities and the
meanings of daily life should be
lifted up to stand upon precisely
the same level as the sacredst of
the sacred. The bells of the horses
shall jingle to the priests within the shrine, and on
all great and small shall be written,
"Holiness to the Lord."

But let us remember that uni-
versally diffused sanctity will need
to have a center, else there will be
no diffusion, and that all of life
will become sacred when the man
that lives it has "Holiness to the
Lord" written on his forehead, and
not else. If that be the inscription
on the driver's heart, the horses
that he drives will have it written
on their bells, but they will not
have it unless it be. Holy men
make all things holy. "To the
pure all things are pure," but unto
them that are unclean and disobe-
dient there is nothing pure. Hallow
thyself and all things are clean unto
thee.

III. And now I come to my third

text—the perfected saints' fore-

heads. The connection between
the first and the last of these texts
is as plain and close as between the
first and second; for John in his
closing vision, gives emphasis to
the priestly idea as designating in
its deepest relations the redeemed
and perfected Christian church.
Therefore he says, as I have already
explained, "His servants shall do
him priestly service, and his name
shall be in their foreheads." The
old official dress of the high priest
comes into his mind, and he paints
the future, just as Zechariah did,
under the forms of the past, and
sees before the throne the perfect-
ed saints, each man of them with
that inscription clear and conspicu-
ous.

But there is an advance in his
words which I think it is not fan-
ciful to note. It is only the name
that is written on the perfected
saint's forehead. Not the "Ho-
liness unto the Lord," but just the
bare name. What does that mean?
Well, it means the same as your
writing your name in one of your
books does, or when a man puts his
initials on the back of his oxen, or
as the old practice of branding the
master's mark upon the slave did.
It means absolute ownership.

But it means something more.
The name is the manifested per-
sonality, the revealed God, the
character, as we say in an abstract
way, the character of God. That
name is to be in the foreheads of
his perfected people. How does it
come to be there? Read the clause
before, "His servants shall see his
face, and his name shall be in their
foreheads." That is to say, the
perfected condition is not reached
by surrender only, but by assimila-
tion; and that assimilation comes
by contemplation. The faces that
are turned to him, are smitten with
the light and shine, and those that
look upon them see, "as it had
been the face of an angel," as the
Sanhedrim saw that of Stephen
when he beheld the Son of Man
standing at the right hand of God.

My last text is but a picturesque
way of saying what the writer of
it says in plain words when he de-
clares, "We shall be like him, for
we shall see him as he is." The
name is to be in their foreheads,
where everybody can see it. Alas!
this is so hard for us to live out
our best selves, and to show to the
world what is in us. Cowardice,
sheepishness, and a hundred other
impurities prevent it. In this poor
imperfect state no emotion ever

takes shape and visibility without
losing more or less of its beauty.
But yonder the obstructions to self-
manifestation will be done away;
and when he shall be manifested
"we also shall be manifested with
him in glory."

"Then shall the righteous blaze
forth like the sun in my Heavenly
Father's Kingdom." But the be-
ginning of it all is "Holiness to the
Lord" written on our hearts; and
the end of that is the vision which
is impossible without holiness, and
which leads on to the beholder's
perfect likeness to his Lord.

For the Alabama Baptist.

Some Questions for Study.

Was John Wesley not the father
of Methodism? Who made Wesley
a Methodist? Did Wesley ever for-
mally withdraw from the High
church of England? If so, when and
where?

Was Wesley not an unconverted
man to God when he began the
work of Methodism? Did not Wes-
ley disdain the title of Bishop as it
is now used by the M. E. society?
See his works, volume 7, page 187.
Who, then, made Francis Asbury
first bishop of the M. E. church?
Had Asbury any other authority
from Wesley besides "Letters of
Episcopacy"? Did not those letters
request Asbury and his societies to
be subject to the Episcopal govern-
ment? Why, then, are not such so-
cieties called branches of the High
church of England? Did Wesley
ever style those societies churches?

If they were only religious organi-
zations, as the Y. M. C. A., the Ep-
worth League, and many others, by
what authority do they, what they
call baptism and communion? Who
gave them such rights? If they had
no authority from their earthly fa-
ther, (Wesley) did they get it by
special revelation from God? Was
it not the mind of Asbury and Coke
to carry out the Episcopal idea of
High church when they organized
the Annual Conference of preach-
ers only? Are the circuit riders
members of any local society? If
not, are they subject to be discip-
lined by any of those societies? Is
the conference a church? If so, is
it not the High church of Method-
ism? Maybe that is the reason why
the preachers stand up and take the
communion (?), and so do not con-
ference is not a church, then to what
do the traveling preachers belong,
since they do not belong to any
common local society?

These and similar questions have
been revolving in my mind as those
societies have been springing up.
When it is in order to ask ques-
tions, I may send you another batch.
Trinity, Ala. J. SPER.

Extravagance is not benevolence,
although benevolence may become
extravagance if carried to excess.

For the Alabama Baptist.

In Foreign Lands.

LETTERS FROM DR. HALE—NO. 8.

Through the Holy Land on Horse-back.

(Concluded from last week.)

BETHLEHEM AND THE POOLS OF
SOLOMON.

One day was spent in a visit to
these interesting sites. Taking the
carriage, we passed the valley of
Gibion, going by the pool where
Solomon was anointed. Upon our
left we leave the hill of Evil Coun-
cil and cross the plain where the
Philistines came up the second time
to fight against David, as recorded
in 2d Samuel, 5th chapter. This is
doubtless the same road trodden by
the wise men when they went to
Bethlehem to search diligently for the
new child. In half an hour we
reached the tomb of Rachel, which
was buried in the way to Ephrath, which
is Bethlehem. On a hill to our right
is the ancient Zelzah, the home of
Kish, the father of Saul. Here, in
the family burying ground, repose
the bones of Saul and Jonathan.

Leaving the Bethlehem road, we
take the right hand, and after a
drive of half an hour through beau-
tiful vineyards and fruit gardens,
we reached Solomon's Pools. These
comprise three vast reservoirs, be-
tween two sloping hills, standing
on different levels, the one draining
into the other, and consisting part-
ly of the natural rock and partly of
masonry. The pools will average
about 400 feet in length by 250 feet
in width and 35 feet in depth.

They were no doubt made by the
order of Solomon. "I made me
gardens and planted trees, I made
me pools of water." Above the
highest pool is a fountain, which
only recently was closed by a large
stone; this was "the spring shut up,
a fountain sealed."

Returning by the carriage road as
far as Rachel's tomb, we reached
Bethlehem in about one hour. The
town is built of white stone, and is
situated on a ridge in the shape of
a crescent facing the northeast. It's
present population numbers about
7000. It is instructive to read the
Scriptures which bear upon Bethle-
hem, while in the town. Here
Boaz made his home; Ruth came
with Naomi, her mother-in-law. This
was the home of Jesse. In a house
in this place was born David, and
while a mere boy, tending his flock
in these fields, he was anointed king.
But not because of any of these did
we go to Bethlehem. A greater

than David, David's Lord, Son of
the living God, was born in this
place. Here Mary and Joseph came
to be taxed, and here she brought
forth her first born son. Over these
places the angels appeared and said
to the shepherds that kept their
flocks by night, "Fear not, for unto
you is born this day in the city of
David, a Savior, which is Christ the
Lord."

The church of the Nativity is
built over the cave in which Christ
is said to have been born. The edifice
is part of a rambling pile of
stone buildings, which was erected
by Helena, the mother of Constantine
the Great in 327, and is 120
feet long by 110 wide. As we en-
tered the church a funeral was in
progress, and they were chanting
over the body the Greek service for
the dead. The door of the church
is so low that one must get almost
upon his knees to enter it. Passing
through the long nave and descend-
ing about ten feet, we reached the
reputed birthplace of the Savior.
The place is richly decorated. On
a silver star in the floor is the in-
scription in Latin, "Here, of the
Virgin Mary, Jesus Christ was
born." Above the star hang 16
gold and silver lamps which are
never allowed to go out. The Turk-
ish soldiers are kept on guard night
and day to keep the peace between
different Christian sects in this
sacred spot.

Very strange to hear the
music of the Holy Land, but
such was the sound which we
greeted as we entered the church
on Wednesday at 7 o'clock, when
we started from Jerusalem to
Jaffa. The train is a slow one, and
it takes about an hour to make the trip
from Jerusalem to Jaffa.

Among the first things we saw
about an hour after leaving the
city, is a valley in the southern por-
tion, which is thought to be the
place where the combat between
David and Goliath took place. To
the left, beautifully situated in the
midst of tradition, is Ain Karin, the
birthplace of John the Baptist.
We passed ancient Beth-
shemesh, the place at which the ark
stopped when the Philistines sent it
home.

We are now passing through the
wheat fields where the cattle were
driven lowing and drawing the
ark along. From this place it
was carried to Kirjath-jearim,
where it remained 20 years.
Pretty soon we passed the valley
where Joshua commanded the
pass to pass was Hazar Shual.
Samson is said to have
been 300 foxes, or jackals, to
which he fastened the
wheat in the fields of the Philistines,
and sent them into the
fields of the Israelites, so
that it was impossible to ex-
tinguish it.

We reached Jaffa about eleven
o'clock. This is one of the oldest

cities in the world. Here Jonah

embarked for Tarshish, and in this
city Peter raised Tabitha from the
dead, as is recorded in the 9th chap-
ter of Acts. We visited the re-
puted site of the house of Simon the
Tanner, upon the top of which
Peter had the vision of the sheet let
down from heaven.

Travelers usually fear getting to
and from the ships at Jaffa, as the
steamers cannot come near the
shore, so the passage is made in
small boats. The sea is usually
rough, and if there is a high wind,
very dangerous. Three years ago
a number of people were drowned
while trying to land.

We found the waves rolling high,
but succeeded in reaching our
steamer in safety, but as our boat
returned it was capsized, and the
rowers thrown into the sea; how-
ever they all swam ashore and
escaped with their lives.

For the Alabama Baptist.

Justification.

Bro. R. A. Ware, of Rutherford,
asked in a recent issue of this paper
if I, or some other, would write
an article on "Man's Justification
before God," and propounded sev-
eral other questions which are in-
volved in the first question, and
which will be answered in answer-
ing the first.

This is an important subject, and
ought to be thoroughly understood
by every Christian; therefore, in as
brief a way as possible I proceed to
answer the question.

HOW CAN A MAN BE JUST WITH
GOD?

There are only two ways known.
A man must be saved by works, or
by grace. If by the first, he must
belong to that class who have nev-
er sinned—a man who is perfect,
has always been perfect, and who
will remain perfect until death. If
such a man can be found, he is just
before God and will be saved. But
where will we find him? Who can
produce such an one? It is needless
to ask the question. "For God
looked down from heaven to see if
there were any that did understand,
that did seek God," and he says
there is "none good, no, not one."
They are all gone out of the way.

"All have sinned and come short
of the glory of God." "Whatso-
ever the law saith, it saith to them
that are under the law, that every
mouth may be stopped and all the
world become guilty before God."
This, without doubt, is the condi-
tion of all men—guilty before God.

Right acts and wrong ones produce
the good and evil of life, and not
good or bad intentions. Good in-
tentions minus right acts are as fal-
tal as the worst motive attended
with the worst acts, if carried into
effect.

It was as much the duty of Dr.
Hale to require of her a renuncia-
tion of her Methodism before bap-
tism in the Jordan as if she had
presented herself for membership
in his church at Birmingham. The
law of baptism is the same in one
place that it is in another. The
rule that obtains in America ob-
tains also in Palestine. Would he
have baptized her into a Methodist
church or not in Alabama or Phila-
delphia? If not, why not? If so,
why so?

The desire to be baptized in Jeru-
salem, and the performance of the act
simply because Christ was baptized
there; is a very low and loose idea
of the ordinance. This is no ful-
fillment of the requirements. There
is nothing in any such. A law
governs and controls the matter
which must be observed, or every-
thing else falls flat to the ground.
It is belief and baptism into a
church of the Lord and Savior Je-
sus Christ. Nothing of the kind
characterized the Hale baptism.

In conclusion, I have not one sin-
gle bit of desire to depreciate the
ability nor usefulness of any of
our good and great men; but must
say there is too much of a disposi-
tion on the part of some of them to
take advantage of their power and
influence for privileges not at all
authorized by correct principles,
and this is one of the instances.
They should be careful. It is more
the disposition of people to be in-
fluenced by who says or does a
thing than the correctness or incor-
rectness of it. They don't stop to
consider the latter. That baptism
has put a cudgel in the hands of
Pedobaptists that will puzzle many
a Baptist to wrench from them.
Spurgeon's loose communion views
were and are a heavy stroke to his
other powers. I have had his po-
sition piled on me by Pedobaptists
so thick and fast I was put square-
ly to my trumps to turn away the
blows as rapidly as they came.

If Dr. Hale or any of his party
can vindicate that baptism, I would
like to see them get at it. If it can
not be done, let the Baptists repudi-
ate it and condemn him for it.
W. R. WHATELY.
Alexander City.

The love which created posses-
sions and rules the world. It is not
the devil's world, but God's world;
and he is in it, bringing out the
permanent good against the dark
foil of the transient evil, promoting
every right endeavor, conserving
every right achievement, and suf-
fering no pure purpose and aspira-
tion to fail of final aim.—Philip
Moxom.

the heart, for with the heart man

believeth unto salvation.

Alabama Baptist.

MONTGOMERY, JAN. 16, 1906.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT: J. H. Collier, Secretary, Montgomery, Ala.

J. L. Thompson, President, Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES: J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan Harbison, W. D. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burt, Dothan; J. A. French, Talladega; W. C. Cleveland, Columbia; F. T. Dale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile; R. E. Pettus, Huntsville.

OPHANT'S HOME BOARD: G. R. Pugh, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, Z. D. Roby, J. C. Bush, C. S. Robb, P. M. Bruner, A. C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

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

OUR SCHOOLS.

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

OUR PAPERS.

THE ALA. BAPTIST, Montgomery, Ala.

DR. R. H. PITT has become one of the proprietors of the Religious Herald, Richmond. He has for a few years past been one of the editors, and has contributed much to the interest and vitality of the paper. Dr. Pitt has the ability to think something and the courage to say it, and is one of the best writers connected with the Baptist press.

THE Biblical Recorder, of Raleigh, N. C., occupies a high place in our esteem among our Baptist exchanges. It is an able, sound and aggressive paper. We are gratified to know that Bro. J. W. Bailey will remain as editor, while the property passes into the hands of Messrs. Edwards & Broughton. They have long been connected with the paper. The Recorder is one of the oldest Baptist papers in the country, and is not ashamed to tell its age.

We urge the pastors of the state to correspond with Rev. B. F. Riley, D. D., Athens, Ga., in regard to the History of the Baptists of Alabama. He can make it to their interest. He proposes to give to the ladies' missionary societies one third of the proceeds of every book sold by them or fifty cents for their missionary treasury by each one becoming an agent for the book. Try it.

LEGAL ADVERTISING.—Many legal notices and other advertisements ordered by our courts to be printed in the newspapers will be inserted in the paper that may be selected by the person at whose instance the advertisement is printed. We ask our friends to bear this in mind, and when they have matters in the probate or other courts which the law requires to be published in a newspaper, to request the proper officer of the court to send it to the ALABAMA BAPTIST. They have the right to do so.

A CLUB.—We have made an arrangement with the Ruebush-Kieffer Co., the well known music publishers, by which we can furnish the ALABAMA BAPTIST and the "Musical Million" to new subscribers for \$1.50, the price of this paper. The price of "Musical Million" is fifty cents a year. It is devoted principally to musical matters, and each issue contains one to three pieces of music, but there is also much interesting reading of literary and general character. We ask our readers to make it known to their musical friends who are not subscribers to the ALABAMA BAPTIST that they can get both papers for the price of this paper alone.

THE article of Bro. Geo. E. Brewer in another column seems to have grown largely out of a misconception of the position taken by the ALABAMA BAPTIST on the enforcement of Sunday Laws. We are as far from upholding religious persecution as Bro. Brewer, or any Seventh Day Adventist. In so far as he has shown, or can show, that any of these "honest, quiet, industrious, peaceable and Christian citizens" have been proceeded against and punished "for the crime of keeping their Fourth Commandment," etc., we agree with him in condemning such proceedings and acts.

If he denies the decisions of the highest courts of the land, state and national, that the Sunday laws, however enacted originally, are, in the very nature of the case, as things now stand in our government, to be regarded and enforced "not as a religious but a civil institution," then his contention is with the courts and not with us. If the courts proceed against these

men on religious grounds, they violate the principles that lie at the base of our constitutional provisions for religious liberty, and we do well to show the inconsistency and unreasonableness of the proceedings. And if, as is the case in some states, old colonial laws, or laws which are out of keeping with these constitutional provisions, remain upon the statute books, and are made the instrument of religious persecution, the thing to be done in any such state is to create public opinion which will demand that such laws be pronounced unconstitutional and stricken from the statute books. This should be done in such a way as to strengthen, rather than to weaken, the popular reverence for civil law.

As to the assumption of Bro. Brewer that the Seventh Day was "set up as a perpetual monument against the evolution of scientific scepticism and infidelity," we need have nothing to say. The very statement of it carries with it its own refutation.

But he seems to assume also that the Seventh Day Baptists and Seventh Day Adventists are right in their contention that the law requiring the religious observance of the Sabbath of the Lord "is still in force, having never been repealed, abrogated or changed." In the fear and love of God," he says, "they keep it rather than the one established by human authority," alluding, of course, to "the Lord's Day," commonly called Sunday. Does he regard the Sabbath Day, then, as a part of the "unrepealed Judaism" which is "of the essence of Christianity?" If so, he seems to us to have misunderstood Paul's Epistles, to have misconceived the true relation of the Old Testament economy to the New, and to be logically compelled, in the face of the convictions and practice of nearly all Christendom, to be classed with the Seventh Day Baptists, or to "locate at Sinai and join the Jews."

But we hope for better things of him. Let him re-study the whole thing in the light of the New Testament rather than of the Old, and we are sure he will see it differently. The Sabbath of the old dispensation and the Lord's Day of the new are two different but divine institutions. The example of Christ and his apostles, which constitutes "the common law" of the new economy, and the clear teaching of the New Testament, after the death of Christ, his followers observed both days, and had no more idea of confounding them than we have of confounding Christmas and the Fourth of July. During this time, despite the efforts of the Judaizers, the liberty for which Paul contended more and more prevailed. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." "Let no man, therefore, judge you in respect of the Sabbath." It was only little by little, however, that the true ideas of Christianity in relation to the dispensation of law gained acceptance. But after Pauline Christianity had triumphed and the Sabbath was given up as "a shadow of good things to come, whose substance is Christ," a disposition to find a prototype for all Christian institutions among those of the Jews began to manifest itself, and then, and not till then, men began to speak of the Lord's Day as a substitute for, or a continuation of, the Sabbath. It was not until Constantine ascended the throne (321 A. D.), that "the Lord's Day" and "Sunday" ("the venerable day of the Sun") were merged in one and "established" as "the Christian Sabbath." Let us distinguish, then, between that which is "human," and that which is "divine," concerning the day well known universally observed by Christians as the Lord's Day, and popularly called "the Christian Sabbath," and let us not under the influence of these modern Judaizers be content to put up with the "shadow" rather than the "substance" of the Sabbath.

THE Western Recorder says too large a percentage of contributions for missions is used before it reaches the missionaries. And we all agree that too large a percentage cannot be put into the actual work. Our contemporary makes two suggestions in regard to reducing the percentage used before it reaches the fields, which we commend to our readers: First, increase contributions; expenses will not be increased; so that will decrease the percentage used at home. Secondly, keep the Boards in money, so they will not have to pay interest. Biblical Recorder.

There it is. Brethren who insist that mission expenses ought to be reduced may see exactly how it can be done, and so easily done. Joy in the Lord exceeds all earthly pleasure.

FIELD NOTES.

Rev. J. E. Weaver asks us to change the address of his paper from Lawrence Cove to Somerville, Morgan county.

Rev. A. E. Pinkard has moved from Orion to China Grove, Pike county. Correspondents will observe the change.

Who is praying for missions and for the missionaries? When you read this note, lay aside the paper and ask God's blessing on both.—W. C. B.

Bro. Crumpton wrote for us some notes on the recent Florida Baptist Convention, but we could not well make room for them this week. Other contributions are also left over.

If you receive a few lines from me on a postal card or in a circular during the next few days, or if you have already received it, do not fail to respond. This is important.—W. C. B.

The report from the Birmingham Baptist Ministers' Conference came to hand last week after the paper went to press. The reporters for the Montgomery churches failed entirely. There is a partial awakening this week.

The month is about half gone, and the one thousand dollars I am wishing for has not been received—nor the half of it. Brethren, we want to do your work; how can we do it without money?—W. C. B.

Unusually good reports have been received from evangelists, mission pastors and colporters for quarter ending Dec. 31, 1895. These are faithful men, and their salaries have not been all paid.—W. C. B.

I. N. Langston, Seminary Louisville: I love the paper and can't do without it.—Alabama boys are doing well in the Seminary. We now have 19 here from our beloved state.

Our sympathies go out to Rev. J. R. Caldwell, of Deatsville. In the midst of long continued sickness in his family, fire recently destroyed his saw-mill and a quantity of lumber, inflicting a heavy loss. But our brother looks on the bright side, and is more cheerful and hopeful than most men could be under the burden he is bearing.

Rev. A. R. Hardy, Greensboro: I made a very profitable trip for Greensboro house of worship in December, visiting Furman, Pine Apple, Forest Home, Pleasant Hill and others at the work here, preaching two Sundays and traveling the rest of my time.

D. C. Allen, Brundidge: I preached to five churches last year; the Lord blessed my labors, and I baptized 190 persons. I have entered upon the new year with new energy. I shall preach to six churches this year. I would be glad that every Baptist in the state would take the ALABAMA BAPTIST. I don't see how I could do without it.

Judson Female Institute, Marion, Ala., offers the advantages of superior instruction in all the branches of a highly finished education, and a delightful school home. A superb climate, large and beautiful grounds and magnificent buildings. The Spring Term begins the first of February. Expenses of board and tuition for the term which ends June 4th, are \$97.50.—S. W. AVERETT, President.

A very pleasant mission service was held with the church at Auburn last Sunday. I preached at 11 o'clock, after which pastor Cloud made some remarks along the line of the sermon, and then a collection was taken for missions, a goodly sum resulting. This church is doing well under Bro. Cloud's leadership, and my heart was made glad by their kindness and liberality.—W. C. B.

W. J. Elliott, Montgomery: Bro. J. W. Stewart preached most acceptably to large congregations at Wetumpka last Sunday. The collection for the Orphan's Home was nearly \$18. I baptized one candidate at night, and another is awaiting the ordinance.—We have been the recipients of a number of nice presents during the last few weeks from some of the best people in the world.

Bro. Whately is magnanimous, even though he uses strong language in expressing his opinions. When he read in last week's ALABAMA BAPTIST the criticism of one proceeding in which Dr. Hale took part while in the East, he wrote us to withhold his article on another incident of the Dr.'s travels. But it was too late, as the article was already on the press. We do not know whether the Doctor will bear the criticisms of the brethren in meekness and allow his acts and the facts to speak for themselves, or whether he will make response; but our columns are at his service if he wishes to say anything.

A. R. Hardy, Greensboro, Jan. 13: Sunday was a "red letter" day with us here. Our Sunday-school, thirty present, and there were present at both preaching services. We will very soon have more members, and I think I know of three others who will join in a short time.—The first day in each month will be missionary day both in the Sunday-school and church as far as the collections are concerned. We are on a high ground.

A pleasant day was spent last week with the Florida Baptists in their convention at Pensacola. Last winter's disaster to the orange groves greatly crippled the work of the State Board, but notwithstanding that serious calamity, the board made a good showing. The real heroes among the Florida Baptists. I did not see the South Alabama Baptists I hoped to meet there. The attendance was small, owing to the financial distress prevailing over the state. I was delighted to see dear Bro. Chaudoin looking so well.—W. C. B.

Our church at Deatsville has been for some time under the shadow of promise of a brighter day. Our good sister Mrs. M. A. Ray, widow of the late Rev. John H. Ray, though far advanced in years, is an earnest and active member of that church, and her prayers and her purse are always ready in its behalf. "Aunt Ray" is regarded almost as a mother not by Baptists only, but by the community at large. She is doing much good in her last years.

On Sunday night next South Montgomery Baptist church will be formally opened. The Baptist pastors of the city will be present, and the exercises will be of a special character suited to the occasion—addresses, songs, prayers, etc. It is earnestly hoped that there will be a large attendance from the different churches. Many Baptists in the city have not yet seen that pretty little church building, and they ought to be present on the interesting occasion. The church is on Jeff Davis avenue, between Court and Perry streets.

Rev. John H. Pool has removed from Birmingham to East Lake, and requests that correspondents take notice. This brother has given appointments for preaching at

and others at mining towns where there is no church. We point what he has to say of some points at which he preaches: "The church at Morris had been without a pastor for a year when I was called last summer. Now it is looming up in its general work. Had a summer two weeks ago and realized \$57.60 above expenses; have a good Sunday-school and Ladies Aid Society. New Castle is a new but thriving mining town, operated by Col. John T. Milner, who is interested in the organization of a Baptist church there. Mary Lee mines is another good mining town, where we hope to organize a Baptist church. We hope Bro. Pool will yet find work enough to keep him busy.

Greenville Advocate, Jan. 8: "Finally, brethren, farewell," was the text used by Rev. W. M. Harris, pastor of the Baptist church in this city, last Wednesday night, upon bidding adieu to his congregation preparatory to entering upon his new field of labor. We will not enter into detail except to state that the main idea evolved from the text was that of church prosperity. The speaker showed conclusively that church prosperity did not consist of fine seats, magnificent chandeliers, fine organs, bon ton choirs, stained glass windows, etc., but in spirituality and power, and the very thing of which we are in need.

The Holy Spirit upon the church which he was taking leave of, and upon Christians generally. It was an able sermon delivered with power. At the close of the service, friends in the large congregation composed of different denominations, went forward and made the speaker a heartfelt farewell. Mr. Harris and family left on the train Thursday morning for Galveston, Texas, where he has been called pastor of the First Baptist church.

For the Alabama Baptist. At the Orphanage. The receipts from Dec. 1st to Jan. 8th comprise 210 cash contributions, amounting to \$1,842. Several of the stronger churches are to be heard from. I'll be able to settle the debt I have not been able to pay of letters of thanks to the contributors. I trust, therefore, all will accept this expression of profound gratitude on the children I am serving.

Two little girls were added to our already large family last week. Jno. W. Straw, Evergreen, Jan. 10.

For the Alabama Baptist. Institute Work Again.

In an article sometime since on Institute Work, I became somewhat of a critic of the State Board, in that they did not inaugurate the work, as I thought the board was virtually instructed to do.

Bro. Dickinson notices my criticism and concludes it unjust. The article of Bro. Dickinson is kind, brotherly and moderate, and I thank him for it. Much of what he says should be heeded by all of us. As Bro. Dickinson intimates, the Board is more in want of money than of advice, and all of us should exert ourselves to furnish the Board with the funds with which to prosecute its work. Yes, that is the way to do. Let us give the Board more money than ever before, so that it can do more work than ever before. I hope we will make the Board feel happy and strong by our constant and liberal contributions. Dear brethren of the Board, I know how difficult your work is, and I sympathize with you. All of us should exert ourselves for unity of purpose and effort in every part of the state. This is what I want. All that I have heretofore said, and that I am now saying, means this. If I have been understood otherwise, I beg pardon for having produced such impression, for I do not mean it so. Brethren, allow me to explain a little. I thought that the Convention virtually instructed the Board to inaugurate Institute Work for our white preachers, and that the work was to be conducted by a man, not by various leaders. I thought that the friends of the work over the state would so understand the action of the Convention when they read the minutes of the meeting. As I understood the Board, it was not going to inaugurate Institute Work, at least, not under the direction of any man appointed to conduct the work.

If so, I found that they would be dissatisfied, and that some confusion might ensue. With hope of preventing this I have spoken. I spoke also in favor of Institute Work, because I believe it is the very best work before us. Now, brethren, I have had no evil intentions, nor any thought of being contrary or schismatic. I will stand faithfully by our work throughout. I do not esteem myself wiser than our State Board of Missions, nor do I esteem the Board wiser than the Convention. I want to be humble and modest; but that does not divest me of the courage of my convictions. My convictions gave birth to what I have said. As to whether I was authorized to reach the conclusions which I did about Institute Work, I refer to every report made at the Convention in which it was discussed. One word more; if the Board or its friends think it is unwise to inaugurate the work, as recommended by the Convention, then say so, and I will submit. I will not, however, say: "I am not better than my brethren. To say, however, that when you send us the money we will do the work, is begging the question. That is not, and never has been, the policy of the Board in its work. I am willing to do that policy, as touching all our work, but not as touching a part of it.

Dadeville. J. P. SHAFER. For the Alabama Baptist. The Point Repeated. Ed. Ala. Baptist: No, Beloved; I did not mean "South," when I wrote "North" in the bantering little squib perpetrated in last week's paper. The B. Y. P. U. A. is a national federation with the privileges of local autonomy; and it seems quite as reasonable to speak of excluding from its privileges the North, as any other section of our common country. Yet the idea was inconceivable to you as well as it might have been, and you felt that there was something wrong, some lack of harmony between the head and the hand, or some strange slip of the pen. Your broadly charitable spirit involuntarily asked, "Why should our Northern brethren be excluded from the privileges of a great national federation of Baptists, which promises to bring generations of our people into better acquaintance and sweeter fellowship?" Probably a greater surprise would fill your breast, if the brethren of the North should deliberately set about to exclude themselves.

Now fancy yourself north of the equator, when you easily imagine that section view the efforts that are being made to segregate Baptist young people of the South and draw them away from a great national organization. Why should the South be excluded, or exclude herself, from the privileges of the broadest affiliation in a matter that involves no principle? It is just, too, to note that the leaders of the new movement disclaim all sectionalism, and so instead of calling their organization the B. Y. P. U. South, they align it with existing institutions by calling it the B. Y. P. U. A. S. B. C. C.

As to the "jealous eye," I own up. I am jealous; jealous for Baptist people to cultivate the broadest sympathy that consist with inflexible adherence to the truth; for them to follow peace with all men and fellowship with all their brethren, looking diligently lest any man fall of the grace of God, lest any root of bitterness born out of past contentions and buried issues springing up bring trouble and division contrary to the doctrines which they have learned and loved, and for them to be perfectly joined together in the same mind and the same judgment for the same great purpose of driving out the dark demon of discord and disobedience for the whole world and of bringing every soul into peaceful and blissful harmony with that right-ous Will which is highest and best, and trumpet voices pealing out of heaven and ringing round and round a disenthralled universe may proclaim to hosts on high and on earth and under the earth that the kingdoms of this world are become the kingdoms of our God and his Christ, whilst adoring elders, fall from their high seats and prostrate before the majesty of our King, who is first King of righteousness and after that King of Salem which is king of peace, respond in hallelujahs that thrill with rapture through every holy soul, saying, "We give thee thanks, O Lord God Almighty, which art and wast and art to come, because thou hast taken to thee thy great power and hast reigned." I am jealous with a godly jealousy. 2 Cor. xi. 2. But I didn't suppose you would take my "few feeble remarks" so seriously.

You are giving us a good paper. A happy New Year and great prosperity to you and yours. Sincerely, J. J. TAYLOR. [Our brother has soared out of our reach and we must let him go.] For the Alabama Baptist. In Memoriam. Elder E. L. Compere. My heart was made quite sad when I heard of the death of my dear old friend and brother, Elder E. L. Compere, which occurred about the close of November, 1895, at his home in Dallas, Arkansas. My mind was carried back to my college days at Penfield, Ga., when he and I were college mates and close friends. There were four of us students in Mercer University about the same time, 1892-4, all from Mississippi. As a matter of course we were intimately associated with each other. These four were A. D. Phillips, Len Stephens, E. L. Compere and myself. Three have passed over the river, and I alone am left. Bro. Phillips left college to go as a missionary to Africa; after spending a number of years there, he returned and made Tennessee his home. He died several years ago. Stephens married in Georgia, and took charge of churches in Elbert county, I believe. I have heard that he was dead; if living, he must be quite old, as he was a man of at least 30 years of age when in college. Compere went back to Mississippi, and thence to the Indian Territory and Arkansas. I have been living in Alabama most of the time since I graduated in 1895.

But I started out to say something about my dear friend who has recently departed this life. Elder Compere was the son of Elder Lee Compere, and was born about 12 miles from Montgomery, in Montgomery county, Alabama. I do not know his age, but I suppose he was about 63 years old when he died, perhaps 63. He belonged to a preacher family. His father, Lee Compere, was a Baptist minister who went from London, England, with his wife, as missionary to Jamaica, West India Islands. His health failing he came over to South Carolina, and afterwards for many years had charge of the Baptist Mission and school in the Creek nation of Indians in Alabama, until their removal West. He then went to Mississippi, and died there, I believe.

Bro. E. L. Compere had a brother who was a preacher, Elder Thomas Compere, of Texas, who died several years ago. Two of his sisters married Baptist preachers. One was the wife of Elder S. S. Latimore, a noted minister who long served the Baptist church at Aberdeen, Miss., and died there many years ago. His son, Elder John L. Latimore, was a student of the Howard and married in Marion, Ala. He was principal of the Female Institute at Moulton, Ala., for a number of years since the war, and pastor of the church at Moulton. He removed to Texas, and died on his way to Florida, seeking health, several years ago. He has a son that is a professor, I believe, in Waco University, Texas. The other sister married Elder Mathew Lyon of sainted memory, who died a few years ago in Tusculum, after a long and useful life. His widow, sister S. M. Lyon, still survives him. She is living in Tusculum with her son-in-law, Judge W. P. Chitwood. Elder E. L. Compere leaves two sons who are Baptist preachers; so we may truthfully say that the name of Compere is still in the land. He possessed the missionary spirit, which he seems to have inherited from his father. He felt a great interest in the Indians on our frontier, and worked earnestly to give them the gospel. He was an employee of the Home Mission Board for a number of years. If I mistake not, he was employed in recent years as general supervisor of the mission work in the Indian Territory adjacent to Arkansas. Bro. Compere was an earnest, tireless worker for Jesus. It was one of his trips looking after the mission work that he was taken sick and had to be carried home, where he died. A good man has fallen in Israel. He gave his life to the work of the ministry. In his younger days I knew him well. He was a consecrated Christian, a firm friend, a pleasant companion. I have met him occasionally since we parted at Penfield, at our Southern Baptist Conventions. I always found him the same earnest, warm-hearted "Eb." that he used to be at college. I wish we had more such men to fill his place.

JOS. SHACKELFORD, Danville, Ala. Rheumatism is caused by lactic acid in the blood. Hood's Sarsaparilla neutralizes this acid and cures rheumatism.

For the Alabama Baptist. Enforcement of Sunday Laws.

It is a matter of gratification that the ALABAMA BAPTIST has taken notice of the enforcement of Sunday Laws in its columns. As said by it, "the question has become a burning one" (of shame) since in this country of boasted religious liberty not a few of its "honest, quiet, industrious, peaceable and Christian citizens" (so declared by the judges trying them) are being jailed, worked in chain-gangs with criminals, and have died in jail in the last few months and years for the crime (!) of keeping the Fourth Commandment in the table of the Ten, written by the finger of God upon stone. The seventh day was hallowed and blessed of God, (not from Sinai, but from the creation), as the memorial of his creative work, and set up as a perpetual monument against the evolution of scientific scepticism and infidelity. It, from Sinai, was interwoven not into the ceremonial law, but that great code of perpetual duration, summarised by Jesus as demanding that God be loved with all the heart, and our neighbors as ourselves.

Whatever may be said in decisions of courts about the Sunday laws of the land being enacted "not as a religious, but a civil institution to secure a holiday or day of rest," the laws for the enforcement of this day are different from those regarding other holidays, and are of such a nature as to indicate that the religious element entered into their enactment. Laws enacted, contracts made, and oaths taken on other holidays are not null as are those made on Sunday. No one is molested for voluntarily working on the 4th of July, Thanksgiving or Christmas, and yet these are legal holidays. Why the difference between these and Sunday, all civil holidays, if the religious element does not enter into those of Sunday? Why are men and women imprisoned as criminals for quietly working on their farms or in their shops on Sunday, if the religious element weighs nothing? The court answers for the government that it is "from its right to protect all parties from the physical and moral debasement which comes from interrupted labor." Now, if this is true, why are Jews, Seventh Day Baptists and Adventists the only ones interfered with? They do not labor uninterruptedly, but rest as thoroughly on the seventh as others do on the first day of the week. They rest on the seventh and worship on that day because they honestly believe that God meant what he said when uttering, "Remember the Sabbath day to keep it holy." * * * The seventh day is the Sabbath of the Lord thy God." Finding no repeal, abrogation, or change of that day made in the Bible, in the fear and love of God they keep it rather than the one established by human authority.

part of the same command, they work the first day, because the same law says, "Six days shalt thou labor and do all thy work." These people work quietly, disturbing no one, (so said the judges who passed sentence upon them,) and yet these people must go to jail after having rested, as the courts say the law meant they should, "for health and morals," but not on the day the law says, but the one God commands. Now, contrast the dealings of the civil powers toward these with that toward others, if the religious element is not in it. Railroad corporations, iron furnaces, and at times other institutions run at full speed, and lively stables do their largest business on Sundays. Their employees have no option but to work or lose their jobs, and that without change from year to year. The law does not try to save these laborers "from physical and moral debasement," by punishing their Sunday violating employees or themselves. Yet their cars rumble, their engines scream, and blow, and hiss around places of worship, disturbing other people.

It is time at least that liberty-loving Baptists should rise up and demand religious freedom for all our people, and annulling of all such thin decisions of courts against people whose Bible-instructed consciences cause their non-compliance with civil laws in conflict therewith. These people have illustrious examples to imitate in the three Hebrew children, Daniel, Peter and Paul. As complete religious freedom was sought to be obtained by and for the persecuted and persecuted struggle made by them at the organization of this government, and was thought to have been obtained, let us rise up and demand what is lacking if we would be worthy successors of such predecessors. Geo. E. BREWER.

Opelika. Second Baptist Church, Selma. A correspondent at Selma clips from a local paper (name not given) the following account of a recent important event in Baptist circles: The Second Baptist church completed its organization yesterday. The meeting for that purpose was held at 3 p. m., and a good percentage of the membership of the new church, together with a large number of friends, were present at the meeting. The new church is the outgrowth of Calvary Mission, established ten years ago, and located on east Water street. The handsome new building which the congregation will occupy is located on Sylvan street, between Alabama and Selma. A council consisting of members of the Selma Baptist church, Siloam Baptist church of Marion, and Sister Springs Baptist church, Dallas county, elected Rev. W. B. Crumpton chairman, and perfected the organization of the church, which was named the Second Baptist church of Selma, by the election of J. F. Savell pastor, J. E. McMullen, J. A. Mauldin, Thomas J. Williams and W. A. Pine, deacons. The new church is composed of 149 members who withdrew from the Selma Baptist church and three members from other churches. The membership of the First Baptist church was reduced by these removals to 360.

For the Alabama Baptist. My New Field. I am now in Troy, ready to commence in this part of the state. Am already in receipt of many kind words from the brethren in this part of the state offering me hearty co-operation and wishing my work great success. I take this method of saying to the brethren, one and all, that I am here to take part with them in the great work of building up the Lord's kingdom in this part of the state, and I offer them my hand and heart for work. Let us together stand for a pure gospel, a pure Christianity, with every man at his post, with his hand-heart and money. These are times, brethren, when we need loving hearts, brave and true. Let us make this the very best of all the years in building up the waste places, making stronger the strong, and building well for the Master in all the places. Let our motto be, the best work we can do for our Lord this year in every place where we can honor his name. S. O. Y. RAY.

For the Alabama Baptist. From Marion. Last Sunday Rev. R. G. Patrick preached to the children. Tomorrow he will preach on Home Influence. In the near future, I am told, he will preach a sermon for the special benefit of girls and young women. There were two additions to the church on profession of faith at the prayer-meeting on last Wednesday night. At the Judson there have been some accessions to the boarding patronage since Christmas. A considerable number of new scholars are expected between this date and the opening of the spring term, February 1st. The third public entertainment of this term, a Teacher's Musical Recital, is appointed for next Friday night. The Conversation Club has something appropriate in preparation for February 22d. Under the auspices of the Club we are to have a second visit from Dr. John DeMotte, of Cambridge, Mass., and also from Mr. S. H. Clarke, of Chicago University. The title "Professor" is an abomination to Mr. Clarke, when prefixed to his name. Those who have heard Dr. DeMotte on "The Harp of the Senses" will never forget the lecturer or his theme. Mr. Clarke's interpretation of Brutus and Mark Antony shows him to master of the art of Eloquence.

Rev. W. B. Crumpton and the writer attended the Florida Baptist State Convention at Pensacola the 8th and 9th instants. Mr. Crumpton can give you some interesting notes of that meeting: I hope he will do it. The Florida Baptists love their state intensely, and contribute most liberally to denominational enterprises, notwithstanding the disastrous freeze of the last winter. This calamity in some cases destroyed the work of twenty-five years on the orange groves, and reduced to the necessity of working for a living some who had accumulated wealth to the amount of many thousands of dollars. We were cordially greeted by many former citizens of Alabama, who, while devoted to Florida, still love Alabama dearly. S. W. AVERETT.

January 11. For the Alabama Baptist. Montgomery to Louisville. I left home on Dec. 28th for the Seminary. I spent the last Sunday in the old year in Nashville, where I preached for J. O. Rust at Edgefield church. He is one of our strongest young men, and has the honor of being the pastor of an excellent church. The Baptists in Nashville are growing very rapidly. The following week I spent with my father and mother in Kentucky. On the first Sunday in the new year I preached for Bro. W. L. Payton in Elkton, Ky.—This is the location of the Vanderbilt Training School. On Sunday night, all the churches in town suspended service and brought their congregations to the Baptist church, which made a very large audience. A large number were turned away for want of room.

I spent Monday, the 6th, at Bethel College, Russellville, Ky., my alma mater. This is one of our best colleges in the South, especially for young ministers, as their expenses are only about sixty dollars a year. This low rate is due to the fact that the college has a large endowment. Let us pray that the Lord may open some friend's heart and place Howard in a similar condition. Tuesday, Jan. 7th, I arrived at the Seminary, where I found sixteen Alabama brethren to welcome me. To my great surprise, one of the first to welcome me was Bro. Geo. W. Townsend. When I left home a week before I knew nothing of his coming, and of course I did not expect to find him already initiated when I arrived. So far I have scarcely gotten a bird's eye view of the Seminary, but I have already seen enough to know it will be a great blessing to spend three years or more here. Alabama has now seven students. Later on I will give more definite news about the work. JOHN BAS SHELTON, Louisville, Jan. 9.

Royal Baking Powder

ABSOLUTELY PURE

A Red Apple.

BY EDWARD A. RAND.

It was a beautiful apple. It looked as if it had been dipped in the sun. And a tree full of red apples—what a sight!

So Amy Davis thought when she went to visit her grandparents. Alas, the tree was not in their garden, but stood plump and ruddy on Squire Drake's grounds.

How, then, did Amy get the apple? Listen:

"There, Amy," said her grandmother, the forenoon of the day she came, "is a nice, great red apple. Our neighbor, old Squire Drake, brought it in this morning to show what kind of fruit the tree has grown. I saved it for you."

"You are ever so kind; but, grandma, hadn't you better keep it, please?"

"No, I saved it for you, dear. You will not get another. I would like to see Squire Drake give a basket of apples right out for once, but he does not throw his apples around."

Squire Drake threw his apples round! The idea! He did not do any throwing, especially into a neighbor's lap, but laid every apple

A HOLPLESS CRIPPLE

Restored to Perfect Health by the Use of the Electropoise.

Skeptical Overcome—Would Not be Without It—Uses it as a Tonic and a Preventive.

Last winter my daughter was attacked by the grippe, and through the ravages of this mysterious disease, reduced to a helpless cripple. From a bright, rosy, handsome child she became in three weeks so weak, emaciated, and in shape distorted, that words fail me to adequately describe her condition. By accident I learned of the Electropoise. I purchased one—more through desperation to leave no means untried than through belief in its efficiency. I confess, I thought it something on the order of a liver pad, "made to sell," and a sort of mild humbug. It was with more than half-suspicion I applied it in accordance with directions. Day by day, as I observed the marked improvement in my daughter, my doubts vanished. In eight weeks after the first application of the Poise my little girl was fully restored, enjoyed sound sleep, a good appetite, and is now in the possession of vigorous health; and as to her figure, there is no trace even that she had ever had the first stages of spinal curvature or in grippe, which causes it. I use the Poise in my family as a tonic and preventive. I would not be without it for any consideration. I feel that it has solved many a hygienic problem, and is to solve more as time goes on. Given your able little book, a "Poise," and common sense enough to put on rubbers, or raise an umbrella, when it rains, and I think any disease can be mitigated, and if taken in time, destroyed and banished. I have recommended the Electropoise to many of my friends and always shall, and I am glad to say where my advice has been followed and one purchased good results always come. Very faithfully yours,

HORATIO GATES,

Venerable Archdeacon of West Missouri, Kansas City, Mo., Dec. 21, 1893.

HIS SECOND LETTER.

3432 Euclid avenue, Kansas City, Mo., July 10, 1894.

Dear Sir—Replying to your inquiry, would say that my opinion of the Electropoise is as favorable as ever. It is a companion which improves upon acquaintance. Familiarity with it never breeds contempt. Yours truly,

HORATIO GATES,

Venerable Archdeacon of West Missouri.

OPEN YOUR HEART TO GOD.

Father, replenish with thy grace This longing heart of mine; Make it thy quiet dwelling place; Thy sacred, hallowed shrine! Forgive that oft my spirit roams; New strength and strength in trials come; Refresh me from all that thou hast done. —Angelus Silesius.

The wheat crop of the United States for 1895 has been estimated at 467,000,000 bushels. The government figures were published Saturday, and slightly exceeded the generally accepted private estimates.

Awarded Highest Honor—World's Fair, DR. J. C. FLEMING'S CREAM POWDER.

Most Perfect Made.

A pure Grape Cream of Tartar Powder. Free from Acids, Alkali or any other substance. 40 YEARS THE STANDARD.

YOU NEED IT.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is the brightest and handsomest of all—full of literary gems, and containing a complete record of the year. It is a beautiful and useful gift. You will want to buy it for the New Year.

For 1896

THE COLUMBIA PAD CALENDAR

For 1896

YOU NEED IT.

A Desk Calendar is a necessity—most convenient kind of storehouse for memoranda. The Columbia Desk Calendar is the brightest and handsomest of all—full of literary gems, and containing a complete record of the year. It is a beautiful and useful gift. You will want to buy it for the New Year.

For 1896

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For 1896

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For 1896

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For 1896

THE COLUMBIA PAD CALENDAR

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For 1896

THE COLUMBIA PAD CALENDAR

For 1896

For the Alabama Baptist.

"Starving for a Kiss."

BY C. W. BUCK.

For days and nights a little girl some ten years of age had tossed in the wildest delirium of fever. By her cot sat the hospital attendant, who for days, with more than a nurse's gentleness, had watched and ministered to the little sufferer, manifesting a sympathy and anxiety for the patient as if born of a sister's tender love.

The physician, well skilled by long experience, had manifested more than usual interest in this case and had fought back the dread monster from this little form with all his wisdom and power. But all his skill and faithfulness had seemingly availed nothing. They said, "She must die; human help can do no more."

The circumstances were peculiar, and had awakened the deepest interest and sympathy in all who had been called upon to attend this little patient.

Some five years before a loving wife and mother knelt at the bedside of a dying husband, and saw the light of her life go out in the still hours of the night, made ten fold darker by the black pall of poverty and want.

For four years she battled and struggled against the hardships of the world, striving to support her self and little child, and then weary and alone she died.

But she wanted it so much for Amy Davis! Finally, she thought she would not be like Squire Drake, but would give away her treasure.

She went back to the house, found a piece of white paper and a lead pencil, wrote on the paper, "For a Poor Old Man," and carefully wrapped the red apple in the white paper, timidly, gently, laid her gift in the old man's lap. Then she tripped softly away.

About an hour later, after a pleasant walk, she was going into the house, when she heard a struggle voice in the kitchen, and stopped. Somebody was speaking to grandmother Davis:

"You see, Mrs. Davis, I was asleep—having dropped down here by the fence to enjoy the fall sunshine. I found this apple and piece of paper, when I awoke, in my lap. It amused me very much. It touched me, too. You say it is your little granddaughter's handwriting. Are you sure that it is, and that it is the apple I brought in here this morning?"

"Yes," said Mrs. Davis, "it is Amy's handwriting, and the apple that I gave her. I tell the apple by a whitish circle round the stem."

That night, at the table, by little Amy's plate stood a basket of red apples.

A slip of paper was on top. On the slip was written, "From a Poor Old Man," and below this, "Neighbor Drake."—Little Men and Women.

Loving Too Late.

For a long time at work, the care and attention that the best skill could give; but for many days she had known no one, and her disease had baffled nurse and physician. In her delirium she imagined the poor dead mother was present, and her eyes glassy with fevered visions, wandered from face to face, sought in the space around that mother's form, while she kept repeating, "Mamma, kiss your baby good night. Mamma, I'm so tired, but I can't go to sleep till you kiss me. Kiss me, just one time, won't you, mamma?" and then she would sob in her broken-hearted disappointment, and sigh as though she was so weary, only again to take up the same refrain, like a prayer from a lost spirit. All day and all night the poor little parched lips had been begging, praying for "just one kiss."

Among those whose kind hearts had led them to visit the sick and suffering, was a woman clad in the habit of deep mourning. She was standing by the cot of the dying child, watching and praying. She heard the physician say, "Poor little sufferer! I can do her no good, she is dying for a mother's kiss, and that poor mother is waiting for her on the other side. If she could only sleep there might be a hope."

The woman's heart, a stricken mother's heart, was touched by the appeal, and while realizing the danger of contagion, without one word she went, and kneeling by the side of the cot, she took the feverish hand of the child in hers and said in a tone that came from none but a mother's lips, "Yes, darling, you shall have one kiss from mother!" and gently pressed her lips to the brow and lips of the child.

It was as if an angel had spread his wings over that little form, and in a moment the little hands fastened upon the hands of the woman as if they could never let go; and then a smile, so restfully sweet curled itself about the little sufferer's lips as she murmured, "Oh, mamma, I have wanted you so long, so long; but now I am tired, let me go to sleep," and gently the lids closed down over weary eyes, and the breath came more regularly and calmly.

The physician placed his finger upon the pulse of the sleeper, and in a moment, while tears of gratitude rolled down his browned cheeks, he whispered, "The crisis is passed; with care she will live; that kiss from mother has saved her life; she was starving for a kiss."

The production of gold in the United States for 1895 is estimated at \$52,000,000. This is an increase over last year, when the production of gold was \$39,500,000, and of silver \$40,000,000.

Idleness, unless there is some reasonable excuse for it, is a sin and as such will receive its punishment.

A Chance To Make Money.

I read some weeks ago how one of your subscribers made money selling Dish Washers. I ordered one, and it did the work beautifully. My lady friends came in, saw it, and were charmed, as they all hate the drudgery of dishwashing, and as they mostly all do their own work my brother suggested that we start in the business. We did so, and have made \$1,700 after paying all expenses. Our sales were made at home. We have not canvassed any. Our business is increasing right along, and we are going to stick to it until we have made ten thousand dollars, or until the United States is supplied with Mound City Dish Washers.

We sell from five to fifteen Dish Washers every day, and some days more. The Dish Washer is lovely, and every housekeeper wants one. Get a sample Washer, show it to your friend and you are sure to make money. No excuse for any one to be poor, when money can be made as easily as it is selling Washers. Address, Mound City Dish Washer Co., St. Louis, Mo. They will start you on the road to success. J. C.

Protects Users of "Royal." Baking Powder Company Wins Its Case in United States Court.

The decision of Judge Shaw in a recent case that came up before him sustains the claims of the company to the exclusive use of the name "Royal" as a trademark of its baking powder. The special importance of this decision consists in the protection which it assures the millions of consumers of Royal baking powder against inferior and unwholesome compounds. The excellence of this article has caused it to be highly esteemed and largely used almost the world over. Its high standard of quality having been always maintained, consumers have come to rely implicitly upon the "Royal" brand as the most wholesome and efficient of any in the market. The cupidity of other manufacturers is excited by this high reputation and large demand. Very few of the hundreds of baking powders on the market are safe to use. If their makers could sell them under the name of a well known, reputable brand incalculable damage would be done to the public health by the deception. The determination of the Royal Baking Powder Company to protect the users of the Royal Baking Powder against imitators by a rigid prosecution of them makes such imitations of its brand extremely rare. —Chicago Times Herald.

OUR READERS who have been looking for Hood's Calendar for 1896 will be glad to know that it is out and may be obtained from the druggists or by sending 6 cents in stamps to C. I. Hood & Co., Lowell, Mass. The new calendar is certainly a triumph of art. It represents a lovely head in beautiful brown tints, surrounded by a gold frame.

It makes a useful ornament for the home and a pleasant reminder of Hood's Sarsaparilla.

Size is determined by comparison; a thing is great or small, only as compared with some other object of a like nature.

Cuticura Instantly Relieves SKIN TORTURES

A warm bath with Cuticura Soap, a single application of the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier), will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin eruptions.

A Barber Shop IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is ALFRED BILLINGSLEA'S, 102 Montgomery Street, In Exchange Hotel.

DOUBLE DAILY LINE OF PALACE Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection to the North, East and South. For information as to rates, etc., see agent of the company or write to R. P. Baskley, Room 404, Montgomery, Ala.

The President's proclamation admitting Utah as a state was made on Saturday, January 4, and Utah becomes the forty-fifth state of the Union. Its population is now not far from 250,000, and it is a state rich in natural resources. Polygamy is forbidden by its new constitution and by the act of admission. We have all along doubted the wisdom of the admission of the territory, because of the danger from the Mormon hierarchy; and the granting of suffrage to women was believed by many to be for the purpose of throwing the control of the new state into the hands of the Mormons through the votes of the Mormon women. Now that the territory is admitted we hope for the best. The gentiles in Utah are intelligent and active men, and there is likely to be continued immigration. There need be no haste in admitting other states. It will be many years before New Mexico and Arizona are fit to take their places on the roll. It is not a question of the number of people so much as the sort of people. These territories were carved from old Mexican territory, and the old Spanish and Mexican influences are still strong. Great portions of the country are barren tracts; and the population of neither is equal to ability for self-government to those of other new states. A territorial government is a good government. The people largely control their own affairs, with just enough of Federal supervision to prevent danger to the United States, and to guarantee some sort of order. —Journal and Messenger.

The Atlanta exposition closed with the year, Dec. 31. The gate receipts were \$400,000; and the exposition has cost the people of Atlanta some \$200,000 besides the aid of the National government; but it has doubtless been a paying investment in attracting attention to Atlanta and the South.

Ayer's Sarsaparilla would be a good cure, provided it 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. G. Davis, Wanton, Wis.

AYER'S Sarsaparilla THE ONLY WORLD'S FAIR Sarsaparilla

AYER'S PILLS Promote Good Digestion

COLUMBIAS—They almost fly.

Bicycling for Women

Physicians recommend bicycling. Dame Fashion says it is "good form." Two new models for women's use in

Columbia Bicycles.

Model 42 Columbia has been especially designed for the many ladies who prefer to wear knickerbockers rather than cumbersome skirts. Ladies' wheels also in Hartford Bicycles at lower prices—\$80, \$60, \$50.

POPE MFG. CO. General Office and Factory, HARTFORD, Conn.

Send for Catalogue. Free at any Columbia Agency, or by mail for two-cent stamp. Size handsome Paper Dolls, showing ladies' bicycle costumes by noted designers, mailed for five-cent stamp.

Model 42 Columbia

THE Queen & Crescent Route

Offers every facility for Luxurious and Speedy Travel.—Solid Vestibuled Trains (Finest in the South) run Daily between New Orleans, Meridian, Birmingham and Chattanooga and the North.

Through Sleepers to Washington and New York via Knoxville and Bristol.—Through cars via Birmingham between Atlanta, Vicksburg and Shreveport.—Through cars to California via New Orleans.

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

All this magnificent Passenger Service is at your Command. Buy your tickets via the Q. & C.

Ask agents for detailed information, or address W. C. RINEARSON, G. P. A., CINCINNATI, O.

Plant System.

TIME CARD IN EFFECT DEC. 15, 1895.

SOUTH AND EAST BOUND.

Leave Montgomery 7:10 a. m., arrive Troy 8:45 a. m., Ozark 9:59 a. m., Bainbridge 12:38 p. m., Savannah 1:46 p. m., Valdosta 3:12 p. m., Dupont 3:58 p. m., Waycross 5:00 p. m., Jacksonville 7:30 p. m., Palatka 10:55 p. m., Sanford 12:00 a. m., Winter Park 1:45 a. m., Orlando 3:00 a. m., Kissimmee 3:48 a. m., High Springs 11:01 p. m., Juliette 1:40 a. m., Ocala 3:30 a. m., Lakeland 5:45 a. m., Tampa 8:00 a. m., Tampa 8:30 a. m., Port Tampa 8:50 a. m., Tampa 9:00 a. m., Tampa 9:15 a. m., Tampa 9:30 a. m., Tampa 9:45 a. m., Tampa 10:00 a. m., Tampa 10:15 a. m., Tampa 10:30 a. m., Tampa 10:45 a. m., Tampa 11:00 a. m., Tampa 11:15 a. m., Tampa 11:30 a. m., Tampa 11:45 a. m., Tampa 12:00 a. m., Tampa 12:15 a. m., Tampa 12:30 a. m., Tampa 12:45 a. m., Tampa 1:00 a. m., Tampa 1:15 a. m., Tampa 1:30 a. m., Tampa 1:45 a. m., Tampa 2:00 a. m., Tampa 2:15 a. m., Tampa 2:30 a. m., Tampa 2:45 a. m., Tampa 3:00 a. m., Tampa 3:15 a. m., Tampa 3:30 a. m., Tampa 3:45 a. m., Tampa 4:00 a. m., Tampa 4:15 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