

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.
VOL. 23.

"SPEAKING THE TRUTH IN LOVE."
MONTGOMERY, ALA.
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ALABAMA BAPTIST.
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a wide circulation in Alabama among the
100,000 white Baptists.

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ery, Ala., as second class mail matter.

CLIPPINGS AND COMMENTS.

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stand to mean, be faithful through-
out the consequence of your
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until death shall come.

Some men say the world owes
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the other side, as every man and
woman owes the world a life of
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his service. If every one paid this
debt our world would be a verita-
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One pound of learning requires
ten pounds of common sense to ap-
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Learned and interpreted, the apostle

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the world would love his own."
"Ye must be born again."

"Except ye be converted and be-
come as little children, ye shall not
enter into the kingdom of heaven."
Mat. 18:3.

The Word describes God's chil-
dren as being "Dead unto sin but
alive unto God through Jesus
Christ our Lord." "Spiritually
minded," having "The Spirit of
Christ," "Risen with Christ."

The churches of Christ are not
reformatory schools, are not orga-
nizations into which natural men are
to be taken and by the process of
law, ceremony or ordinance made
children of God, but each ought to
be a congregation of God's people,
separated from the world.

No unconverted man or woman
can meet the duties and obligations
of a church member, and should not
assume such responsibilities.

This is a doctrine peculiarly and
eminently of the New Testament.

ent correspondents presenting
it as a subject of regret, while
our schools may impart the learn-
ing, they have to turn out upon the
world so many men who have not
the other qualification.

Oliver Wendell Holmes once
said that when he was young he
liked his praise in teaspoonsful, but
when he was older he liked it in
tablespoonsful, and in very ad-
vanced age he preferred it in ladles.

It is with praise as with every
other pleasant thing—the more we
get the more we want. Some
preachers have discovered that it
requires a large measure of the
grace of humility to keep them
from constantly yearning for more
praise.

Dr. Arthur T. Pierson seems to
be having no end of trouble. He
was immersed, but did not join the
Baptists. He preferred to remain
an immersed Presbyterian. At a
meeting of his old Presbytery in
Philadelphia, April 6, resolutions
were adopted dropping his name
from the list. These Presbyterians
are not consistent. They will im-
merse when asked to do so, but can-
not tolerate immersion if performed
by a Baptist. It seems, however,
that the real difficulty is with Dr.
Pierson has repudiated infant bap-
tism. At any rate he is now nei-
ther a Baptist nor a Presbyterian,
and the Congregationalists remain
to be heard from.—Bap. Standard.

The New York Christian Advo-
cate in referring to the fact that
nothing had heretofore appeared in
the Advocate concerning a certain
subject, said that the editor had
read, as nearly as could be esti-
mated, four hundred columns in En-
glish and American papers on the
subject; yet he had not thus far
thought best to write anything on
it. This is an example of the care
with which a few of the leading
religious papers prepare their mat-
ter. It is easy enough to

Ala lurks in the blood of nearly
all, but Hood's Sarsaparilla drives
the system and makes pure blood

total population of the earth
estimated at about 1,200,000,000,
in 23,214,000 die annually
an average of 98,848 a day,
an hour and 67 a minute.
Equal number of births, on
the other hand, is estimated at 360,
-i. e., an average of 100,
-y, 4,200 an hour and 70 a

CROUPS, ASTHMA AND THROAT
AFFECTIONS, use "*Brown's Bronchial*"
Sold only in boxes. Avoid

Alabama Baptist

Montgomery, April 30, 1896.

Montgomery Churches.

First Baptist.—The special meetings hereafter announced commenced this morning, and the church is looking forward to a gracious outpouring of God's Spirit. Dr. A. J. Dickinson will assist the pastor. His sermons at the morning and evening services were strong and impressive, and were listened to with marked attention. Services will be held daily at 10 a. m. and 8 p. m. Collection taken for foreign missions. The Sunday-school continues to increase in numbers, and is developing along the line of benevolence.

Adams Street.—Overflowing congregation morning and night. Two letters received. Pastor preached to Old Folks in the morning on "Christian manliness." At night the children had a song service, at which they realized \$40 for the new Sunday-school room. An account of rain the ground-breaking for the Sunday-school room was postponed until next Sunday at 4 p. m.

Clayton Street.—An interesting meeting of officers and teachers was held just before opening of school, conducted by the superintendent. At 11 a. m. Rev. W. E. Rutledge preached on revivals, from Ps. 55:6. Rev. C. P. Atkinson, pastor of Holt Street church, having been absent from the city, his congregation worshipped with us. At 8 p. m. Rev. D. C. Batchelor occupied the pulpit and preached a good sermon from Gal. 6:7. Good congregations. Rev. E. F. Baber preached for pastor Thompson at West End Mission at 4 o'clock.

Make Yourself Strong

If you would resist pneumonia, bronchitis, typhoid fever, and persistent coughs and colds. These ill attack the weak and run down system. They find no foot hold where the blood is kept pure, rich and full of vitality, the appetite good and digestion vigorous with Hood's Sarsaparilla, the one true blood purifier.

Hood's Pills cure liver ills, constipation, biliousness, headache, sick headache.

He that is down need fear no fall, unless something should happen to fall on him while he is down.

Afflicted for Years.

Mr. R. B. Goodman, Marietta, Ga., says: "I was troubled with rheumatism, which the doctors called sciatica, for a number of years, doctoring with everything I could hear of, without benefit, until I commenced with Dr. King's Royal Remedy, which cured me sound and well. I was at times, for several months, so I could not walk at all. I have now been thoroughly cured of this four years, and think there is no medicine that can equal Dr. King's Remedy." Write to the Atlanta Chemical Co., Atlanta, Ga., for 45 page book, free. New package, large bottle, 100 doses, \$1. For sale by druggists.

Grand Excursion to Tampa, Fla.

Only \$5.50 for the Round Trip.

On Monday, May 5, 1896, will run a special train from Montgomery to Tampa, Fla., without change, and sell tickets at the remarkably low rate of \$5.50 for the round trip. Train will be composed of the Plant System's best coaches and Pullman Palace Sleeping Car, everything being first class. Tampa is full of interesting sights. Two hundred and fifty cigar factories in operation, employing seven thousand Cuban cigar makers. This alone is well worth the trip. Tampa is a beautiful city of twenty-four thousand people, located on Tampa Bay, the most beautiful of the Southern waters; the finest bathing, fishing and bathing in the world. Tickets will be good for return until June 15, for any time for all kinds of sports. Those who desire can visit any other point in Southern Florida. For full information write to

W. H. JACKSON, Division Passenger Agent, Montgomery, Ala.

PLANS of Churches, Homes, Schools, etc.

Plans of Churches, Homes, Schools, etc., for sale at \$1.00 each. Write to the Atlanta Chemical Co., Atlanta, Ga., for 45 page book, free. New package, large bottle, 100 doses, \$1. For sale by druggists.

Cheap Rates to Savannah, Ga.

Account Interstate Drill and Rifle Co., May 11 to 16.

On account of above occasion the Plant System will sell round-trip tickets to Savannah, Ga., at rate of only \$5.00 for the round trip, tickets to be sold May 11 to 14th, limited to May 18th. Double daily trains to Montgomery making close connection with trains of other lines. Free Chair Cars to Savannah on train leaving Montgomery 8 p. m. Rate of one cent per mile for military companies, Rifle Teams, and military bands, traveling together in uniform in parties of ten or more. For tickets to destination apply to

W. H. JACKSON, Division Passenger Agent, Montgomery, Ala.

FOR OVER FIFTY YEARS

Mrs. Winstow's SOUTHERN SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. 25 cents a bottle.

TO TEACHERS.

Competent and successful teachers desiring positions should write The School Agency, Birmingham, Ala., for circulars. It aids schools to secure teachers free of cost and teachers to secure good positions at small cost throughout the South and Southwest.

TO SCHOOL BOARDS.

And any one else desiring to employ a teacher. The School Agency, Birmingham, Ala., recommends suitable teachers, free of cost to schools, colleges and families. Write and state particulars. This Agency is prompt, just and faithful. Only first-class teachers are enrolled.

Her Face

HEIKEL'S SOAP. Heikel's Soap is a most valuable skin cleanser. It is made of purest materials and is free from all impurities. It is the best remedy for all skin diseases, such as eczema, psoriasis, etc. It is sold by all druggists.

JOHNSTON, HOLLOWAY & CO.

Montgomery, Ala.

THE BEST PLACE

To have your shoes made to fit the foot is at

FRED JENSEN'S, Repairing Neatly Done.

Under Candler & Co. Sign's pump pro

No lamp is a good one without its particular chimney. The Index tells what Number to get; sent free.

"Pearl top" or "pearl glass."

Geo A Macbeth Co

Pittsburgh Pa

Birmingham Conference.

First Church—Two baptized. Large attendance in the morning. Smaller at night on account of rain. The Sunday-school will picnic in the country Saturday. They have invited the Mt. Pinson school to share the pleasures of the day with them, thus bringing our city and country people together. The Young People's Union, by request of the church, has selected delegates to our B. Y. P. U. convention in Chattanooga, May 7th. Let all other unions and churches do likewise.

Woodlawn—One hundred and fifty-five in Sunday-school. Sunday was the tenth anniversary of the church. After some appropriate remarks by the pastor, the clerk read an account of the constitution, with the names of the charter members. A collection was then taken to pay off a balance on the church debt. The congregation then sang, "How firm a foundation" with great emotion, and joined in an old fashioned hand-shaking. The church is in the midst of a gracious revival. Three have been joined by profession of faith and quite a number have manifested interest, among them some of the most prominent and influential citizens. Pastor Hobson preached both morning and evening from the text, "God is no respecter of persons," 1 Acts 10:34.

South Side—Pastor Hale preached at 11 a. m. on the "Reciprocal relations and duties of pastor and people," arguing that the minister's office is four-fold—he is to be a preacher, a pastor, a servant or minister, and a bishop or overseer. At night three young men were baptized. 270 in Sunday-school. Dr. A. W. Lamar delivered his great lecture on "Ben Hur" Tuesday night. The lecture was of thrilling interest and full of instruction. We would advise all pastors possible to secure him. The lecture is illustrated by 80 magnificent stereoscopic views. He also delivered three illustrated sermons on Pilgrim's Progress.

Avondale—135 in Sunday-school and large congregations morning and night; three accessions to the church; two baptized at night; pastor preached on baptism. Our meeting closed last night with 20 additions. Pastor Ivey is good help. His faithful gospel sermons, and talks from house to house, did inestimable good. The results will

long be felt. Both church and pastor have fallen in love with him, and will ever welcome him to our town.

Pratt City—Large attendance at Sunday-school, and good attendance at all the church services. An entertainment in the interest of the new church at Wylam netted \$42.45. The Ladies' Aid Society raised last week over \$20. Monthly collection for missions \$17.

Brighton—N. B. Williams preached in the morning to a good congregation at the Methodist church.

Trip Notes.

The second Sunday we held a "mission meeting" (we don't hold rallies any more) with Enterprise church, of which Bro. P. L. Moseley is pastor. The ministers present were, brethren Hatcher, Matthews and Dowling. The crowds were there every day. The discussions were good. The meeting was considered very helpful. This church has had a struggle to build, and has succeeded in building a first class house. No wonder, when such men were there to undertake it as McLane, McGee, Cox and many others, to say nothing of the sisters, who are among the best.

CENTRAL CITY.

We were here on Monday. Here, too, the Baptists have erected a new house, large and well built. The congregations were good. We had preaching morning and night. Bro. Register is pastor.

where a small congregation awaited our coming. Here, too, Pastor Moseley preaches on Saturday, and Pastor Register on Sunday mornings, thus supplying them with good preaching. This church has had much trouble, caused by irregularities, which have been removed recently by re-organizing. May this put an end to all strife among these good people. After a pleasant night at the home of Bro. Hinson, we departed for

NEW PROSPECT.

This is also a new church. Bro. Register is pastor here. We met brethren J. W. and A. J. Brooks, and Bro. Kilpatrick. We had a good meeting, a large congregation, and the Lord's Spirit was manifest. Bro. Matthews preached at night. After a pleasant hour

at the home of Bro. Hammonds, whose wife is a Baptist, (he is only a brother-in-law, being a Methodist,) we left for

ORNEVA.

Bro. Bladsoe has told you about the meeting there. Suffice it to say, this is one of the best towns I have visited, and one of the best churches, and a very good preacher—and I had one of the best homes in the place with Bro. Tillis and family. I hope soon to be asked to visit them again.

S. O. Y. RAY.

For the Alabama Baptist.

A Building Fund.

Such a fund is greatly needed in Alabama, especially at this time of our state's material growth. We are continually losing by the lack of such a general fund. Neighboring churches, once entirely Baptist, are now controlled by other denominations. How does it happen? On this wise: The Baptists get without a pastor; a few months, and they are all asleep. The Methodist circuit rider passing that way, hears the morning. At once he makes a Sunday evening appointment—"all come out to hear him." His theme is "charity." He loves everybody, especially Baptists, for his grandmother, fortunately for him, was a Baptist. The community is pleased, so he makes the second appointment. A Sunday-school is now organized, and Methodist literature gradually introduced. The good man stays around among the brethren, and makes fireside talks to the children, while the Baptist preachers (for they are many) are out in their fields at work. From the pulpit and by the fireside this doctrine is taught: "It does not make any difference what church you belong to, for there are good and bad people in all churches;" and that other Methodist doctrine, twin brother to this, "It does not make any difference what you believe, just so you are honest in it." Then if a man honestly believes it is right to kill me, he ought to do it? That is the logic. Now a protracted meeting starts, "union," of course. "God knows I don't care what church you join, just so you are a Christian." Who believes that statement? There is not a man on earth who has not a preference. But he means, "I don't care what church you join, just so you join mine." But this kind of doctrine takes. A general excitement begins; the Baptist lambs, who never heard any doctrine of their own, are now contending that one church is as good as another. And into the unwatered highlands of pedobaptism they go. Then the old sheep become dizzy, and bleat around for a few months, and through the wide door of "charity" they enter in with the lambs. The Methodist shoutings have waked up these sleepy Baptists, but until the victory was fully won,

the Baptist house of worship is going to decay. The Methodists want to build them one. Their church extension fund furnishes a few dollars as a nucleus. Around this the preacher gathers money from all sources. Soon he has a church building—a good one. But where is the Baptist house?

Again, here is a growing little town, in which many denominations are represented. No one of them is strong enough to build. A few dollars from the extension fund forms a nucleus around which gathers a sum sufficient to build a house ("union") but the deeds are in the possession of one denomination. Here the people attend Sunday-school, here they worship, and by and by here they will join. Then, if the Baptists get a house, they will have to build it, provided there are any Baptists left. I speak from experience and much observation. The Methodists are to be appreciated for their works' sake—not for their doctrine. They certainly are workers. It is said an Eastern man migrated to the West to get rid of the never-ceasing collections in the Methodist church. The first night on the extreme frontier he pitched his tent in the forest, and cut down a tree for fuel. The next morning when he waked he found a Methodist preacher sitting on the stump. "What!" exclaimed the astonished man, "are you here?" "Yes," replied the preacher, "and I want to take up a collection in camps to build a church."

If Baptists lack wisdom, let them "ask God, who giveth to all men freely, and upbraideth not." But if we will not ask for divine wisdom and use a common sense, let us learn a lesson from an institution which is not of divine origin, yet is outstripping us in its practical results.

Brethren, we want a building fund wisely managed. Let all the churches contribute to this general fund till all our waste places are crowned with churches and chapels.

R. M. HUNTER.

Avondale.

"The saloon does not need light; it needs lightning," said Rev. A. C. Dixon. He is exactly right. There is no use temporizing with the saloon; there is no use trying to boycott it with temperance pledges. The time has come when it must be dealt with as any other agency of anarchy.

Above the perils of financial problems and political principles of all sorts, the two most dangerous agencies working against the peace and prosperity of the country are the saloon and Romanism. And while it is good to keep on the right side in smaller affairs, it is outright wrong against one's self and one's religion to be unmindful of these two greater evils.—Biblical Recorder.

Work in Montgomery Association.

Dear Brethren: At the last meeting of the Montgomery Baptist Association the conviction prevailed that the association should accomplish a greater work during this association year than has been accomplished in any preceding year and the executive committee was authorized to use the best efforts to entice the churches and stimulate them to renewed activity along our denominational lines. In compliance with the desire of the brethren of the association, and being impressed with the idea that a higher spiritual development of our churches means the advancement of the kingdom of our Lord at home and abroad, we recommend, as a means to so glorious an end, that each church in the association hold a "Rally" before the association meets in August (18-21) next, and we earnestly request the brethren to correspond with the church to which they are assigned with the view of arranging a meeting: M. Cody, Coosa church; J. C. Pope, Prattville church; T. L. Jones, Deatsville church; C. C. Edwards, Shoal Creek church; J. B. Harris, Wetumpka church; J. G. Harris, Bethany church, Ware, P. O.; W. Ellis, Bethel church, Fort Deposit; Dr. P. N. Cilly, Haynesville church; Dr. P. N. Cilly, Lowndesboro church; David Bayne, Bethesda church, Sprague; J. H. Dickson, Ramer church; J. R. McLendon, Friendship church, Raif Branch; W. N. Gunter, Mt. Hebron church; J. H. Dickson, Mt. Lebanon church; J. H. Lee, Mt. Zion church; W. B. Davidson, Philadelphia church, LaPine; J. A. Thompson, Pine Level church; G. W. Thomas, Clayton Street church, Montgomery; G. W. Ellis, First church, Montgomery; T. L. Jones, Adams Street church, Montgomery; H. W. Parrish, South Montgomery church, Montgomery.

The executive committee has arranged a program for the Rallies which it will be pleased to furnish the brethren upon application to Bro. J. C. Pope, at Montgomery. The committee requests that the pastors of the churches co-operate with the brethren designated and assist them in arranging for the meetings, and that they will deliver an address to their respective churches, taking as their subject, "The Montgomery Association." J. H. DICKSON, GEO. W. ELLIS, J. B. GERALD, J. C. POPE, W. B. DAVIDSON, Executive Committee.

"There are some men and women in whose company we are always at our best," says Dr. Drummond. "While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find music in our souls that was never there before."

Christ is the same Savior to all. He can save in all languages. I heard not long since eight men representing eight nationalities testify to Jesus' saving power.—A. C. Dixon.

MARRIED.

April 22, 1896, by the writer, at the residence of Mrs. N. E. Marbury, at Roseman, Mr. J. H. Rainer, Jr., of Union Springs, and Miss Alice Marbury, of Roseman. The groom is a most excellent Christian gentleman, and a prosperous banker. The bride is an accomplished young lady, a graduate of the Judson, and has been for some time organist for the Baptist church at Roseman and a teacher in the Sunday-school. They start out on life's journey with bright prospects. May heaven's richest blessings attend them. They left immediately after the ceremony on a special train, for their home in Union Springs, East Lake.

J. M. McCord.

OBITUARY.

In Memoriam.

Mrs. Amanda Arnold was a daughter of Bro. Benjamin Trot. She was born January 4, 1870, joined the church in 1888, married Mr. Felix Arnold January 4, 1891, and departed this life January 7, 1896. She was a devoted Christian woman. She was beloved by the members of her church, and not only that but all who knew her loved this good Christian woman. In her death the church, community and relatives sustain a great loss. But our loss is her gain. She leaves no children, but a lonely and heart-broken husband. Oh, husband, bring her back, but you can go to the other side and be with her. Then give your heart to him, and like Joe look up and be able to say, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord." Six Mile.

J. W. Mitchell.

There is just a little appetizing bite to HIRE'S Rootbeer; just a smacker of life and good flavor done up in temperance style. Best by any test.

Reduced to \$1.50 Post Paid.

A monument to the stalwart orthodoxy of the Southern Baptist Pulpit—Western Recorder.

"Valuable and attractive."—Religious Herald.

"Should have a place in the library of every student of religious subjects."—Richmond Times.

Am. Bap. Pub. Society.

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"WHAT TO WEAR."

"WHAT TO BUY."

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A Shopping List for people who want dry goods. Mailed free.

Order today.

NACHMAN and MERTZ, Montgomery, Ala.

The man that wears his heart upon his sleeve must expect that it will be bruised.

Weak

Worn out, nervous women, receive criticism where they should have sympathy. They cannot help being nervous, if their blood is impure.

When the blood fails to feed the nerves proper nourishment what you expect but nervous prostration, debility and nervous headaches?

Weakness is found in impure blood. It is just what Hood's Sarsaparilla does, and it has proved the true blood purifier, and the solvent, comfort and defender of thousands of housewives.

Nervous

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Tired

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Women

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Hood's Sarsaparilla

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When the blood fails to feed the nerves proper nourishment what you expect but nervous prostration, debility and nervous headaches?

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From the day the Sunday-school board was formed by the Southern Baptist Convention, the Baptist Board has been committed to the interests of that board. We have also been a friend to the American Baptist Publication Society. There never was a day when we did not believe the board might be made exceedingly servicable to the Sunday-school cause throughout the South. We have also held the idea that the American Baptist Publication Society should make the American Baptist Publication Society a power for far greater good than it has ever been. We believe also that the Southern Baptist Convention can have our Sunday-school periodical work done by the American Baptist Publication Society, and that the American Baptist Publication Society and of a Southern editor, just as efficiently and as faithfully as it is now being

as they did. We know very well they could not have accepted the proposition. But they could have simply stated that fact, and said to the Society that they would refer the matter to the convention. The board has declined the proposition, but of course it will be printed in the annual report and thus brought before the convention. We think it ought to be considered, not in open convention at first, and decided then and there for all time, but it ought to go before a committee, and the committee ought to be instructed to take the matter

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Wynken, Blynken and Nod one night
Sailed off in a wooden shoe—
Sailed on a river of misty light
Into a sea of dew;
"Where are going, and what do you wish?"
The old moon asked the three.
"We have come to fish, for the herring fish
That live in the beautiful sea;
Nets of silver and gold have we,"
Said Wynken,
Blynken,
And Nod.

The old men laughed and sang a song -
As they rocked in the wooden shoal,
And the wind that sped them their night long
Ruffled the waves of dew;
And the little stars saw the herring fish
That danced in the beautiful sea.
"Now cast your nets wherever you wish,
But never assured are we!"
So cried the stars to the fishermen three,
Wynken,
Blynden,
And Nod.

All night long their nets they threw
For the fish in the twinkling foam;
Then down from the sky came the wooden
shoe,
Bringing the fishermen three;
'Twas all so pretty a sight it seemed
As if it could not be;
And some folk thought 'twas a dream
They'd dreamed
Of sailing that beautiful sea:
But I shall name the fishermen three:
Wynken,
Blynden,
And Nod.

Wynken and Blynden are two little eyes,
And Nod is a little head;
And sooden was the name that sailed the skie;
And a wee one's trundle bed;

waken, Blynken and Nod one night
 fled off in a wooden shoe
 on a river of misty light
 to a sea of dew:
 "Are you going to what do you wish?"
 the old man asked the three,
 "Have come to fish, for the herring fish
 at live in the beautiful sea,"
 "Of silver and gold have we,"
 Said Wyken,
 Blynken,
 And Nod.
 "The old moon laughed and sang a song -
 they rocked in the wooden shoe,
 the wind that sped them all night long
 uffled the waves of dew;
 the little water made the herring fish
 that lived in the beautiful sea
 cast your nets wherever you wish,
 not never afears are we!"
 He cried the stars to the fishermen three.
 Wyken,
 Blynken,
 And Nod.
 "They might long their nets they threw
 for the fish in the twinkling foam,
 down from the sky came the wooden shoe,
 ringing the fishermen three;
 as if all pretty a sail it seemed
 as if it could not be;
 some folks thought 'twas a dream
 they'd dreamed
 of sailing that beautiful sea:
 but I shall name the fishermen three:
 Wyken,
 Blynken,
 And Nod.
 "Waken and Blynken are two little eyes,
 and Nod is a little head,
 and the wooden shoe that sailed the skies
 was one man's trundle bed:

"Now listen, Johnnie. You're talking about the pleasant fellows that you play ball with. I want you to be pleasant, too, and I want you to be good, too."

"All right, auntie; just tell me what I get my lessons, I never get the fellows, and you can ask me what I do at home."

Well, now listen, Johnnie. A— we'll call him Frank—finish school and got a place. It was a big shop. There were even many girls and men in it, working all day, and sometimes, when I was very busy, chatting together pleasantly. Frank was as nice as I could be, civil to everyone and obliging, and they all liked him. The gentleman above him thought a great deal of him and gave him a better place. Not one in the big shop had a fault to find with Frank. He was a favorite with everybody."

"Did he get more money, auntie?"

"Wait, now, and listen, Johnnie. The man who owned the store never came through it; he had his office on the upper floor, and he gave the money to pay everyone, and everything in it was done."

Now what do you think

right. Well, now, listen. This world is a great place, with many thousands in it, and we meet them now and then and can be nice to them. "We don't see the Owner of the world, but he owns it all, for he made it. So we call him the Creator, and we love and obey him. Don't you recollect what your learnt, 'Remember now that the Creator in the days of thy youth? Now, Johnnie, if we are kind and nice to all about us, but don't think of and obey and give thanks the Creator what we owe to him, we are just as bad as Frank. Our fellow creatures like us, as they liked him; but what about the Creator?"

"And what became of Frank, auntie?"

"Why, the owner of the great store, who got all of the accounts found out who was stealing, and Frank was tried and put in jail as a thief. Do you see it now, Johnnie? To be really good, we must not only be nice to our fellow creatures, we must do right to the Creator. Do you see, Johnnie?"

"Yes, auntie; I see, I see."

"Well, keep it in your mind, fix it in your heart, dear Johnnie—
—Harper's Young People.

right. Well, now, listen. This world is a great place, with many thousands in it, and we meet them now and then and can be nice to them. We don't see the Owner of the world, but he owns it all, for he made it. So we call him our Creator, and we love and obey him. Don't you recollect your home-learn't, 'Remember now that God is in the days of thy youth?' Now, Johnnie, if we are kind and nice to all about us, but don't think of and obey and give thanks to our Creator who we owe to him, we are just as bad as Frank. Our fellow-creatures like us, as they liked him; but what about our Creator?"

"And what became of Frank's auntie?"

"Why, the owner of the grocery store, who got all of the accounts found out who was stealing, and Frank was tried and put in jail as a thief. Do you see it now, Johnnie? To be really good, we must not only be nice to our fellow-creatures, we must do right to our Creator. Do you see, Johnnie?"

"Yes, auntie; I see, I see."

"Well, keep it in your mind, and fix it in your heart, dear Johnnie!"

—Harper's Young People.

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SOUTH AND EAST BOUND.	
36	Leave Montgomery 7 10 a m, arrive Troy 8 45 a m, Ozark 10 03 a m, Bainbridge 12 45 p m, Thomasville 2 00 p m, Valdosta 3 47 p m, Dupont 3 34 p m, Waycross 5 40 p m, Savannah 9 30 p m, Brunswick 8 45 p m, Jacksonville 5 45 p m, Palm Bay 11 25 p m, Sanford 2 35 a m, Winter Park 3 42 a m, Orlando 4 35 a m, Kissimmee 4 39 a m, Lakeland 6 27 a m, Tampa 8 30 a m, Tampa Bay Hotel 8 15 a m, Port Tampa 8 55 a m, Through Pullman Sleeper Cincinnati to Jacksonville via Waycross, connecting Jacksonville with through sleeper to Tampa via Sanford.
DAILY.	
58	Leave Montgomery 8 00 p m, arrive Troy 9 32 p m, Ozark 10 38 p m, Bainbridge 1 16 a m, Thomasville 2 25 a m, Valdosta 3 43 a m, Dupont 3 35 a m, Waycross 5 28 a m, Savannah 8 45 a m, Brunswick 12 40 noon, Jacksonville 7 20 a m, St. Augustine 9 10 a m, Live Oak 7 52 a m, Gainesville 11 20 a m, Ocala 2 15 a m, Homosassa 7 00 p, Leesburg 4 40 p m, Lakeland 4 20 p m, Tampa 6 00 p m, Tampa Bay Hotel 6 15 p m, Port Tampa 6 45 p m. Through Pullman Buffet Sleeping Cars St. Louis to Jacksonville, via Waycross, and St. Louis to Port Tampa via Dupont or West Coast Line. Free Reclining Chair Cars Montgomery to Savannah.
DAILY.	
82	Leave Montgomery daily, except Sunday, 3 45 p m, for Pinckard and all intermediate stations, arriving Pinckard 10 10 p m.
MIXED.	
NORTH AND WEST BOUND.	
33	Leave Dupont 11 56 a m, arrive Valdosta 12 44 p m, Quitman 1 13 p m, Thomasville 2 00 p m, Bainbridge 3 07 p m, Ozark 4 39 p m, Troy 7 30 p m, Montgomery 8 45 p m, Mobile 9 55 a m, New Orleans 7 40 a m, Bayou La Poudre 11 27 noon, Cincinnati 4 20 p m, Selma 11 30 p m, Louisville 12 27 noon, Cincinnati 4 20 p m, Selma 11 30 p m. Through Pullman Sleeping Cars Jacksonville to Cincinnati via St. Louis and N. & N. R. R.
DAILY.	
57	Leave Montgomery 10 45 p m, arrive Valdosta 11 32 p m, Quitman 12 00 p m, Thomasville 12 55 a m, Bainbridge 3 10 a m, Ozark 4 52 a m, Troy 7 30 a m, Montgomery 7 50 a m, Mobile 9 00 a m, New Orleans 7 40 a m, Bayou La Poudre 11 27 noon, Cincinnati 4 20 p m, Selma 11 30 a m, Louisville 12 27 noon, Cincinnati 4 20 p m, Selma 11 30 a m, St. Louis 7 40 a m. Through Pullman Buffet Sleeping Car between Jacksonville and St. Louis; also Pullman Sleeper between Port Tampa and St. Louis via Dupont and West Coast Line.
DAILY.	
83	Leave Pinckard daily, except Sunday, 3 40 a m, for Montgomery and intermediate stations, arriving at Montgomery 9 50 a m.

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