

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

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"SPEAKING THE TRUTH IN LOVE."

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For the Alabama Baptist.

Judson Notes.

Three more young ladies came in this week. When the quarantine is raised we look for eighteen or twenty from Louisiana and Mississippi.

The society for raising the Averett Memorial Scholarship Fund, of which there are fifty-two members, had a meeting this week and decided to make great efforts to raise the \$5,000 by Thanksgiving Day, that is, in about six weeks from now. Each member will try to raise \$100. They desire to enter some girl as the beneficiary of this fund at the beginning of the second term, January 26, 1898.

So, now, all who are interested in the education of our girls, or who are friends to the Judson, or friends to the Averett, are earnestly requested to make their contributions. When asked, respond at once; and if not asked, send your money to Miss Hattie Judson, Treasurer, Judson Institute, Marion, L. M.

[These notes were intended for the issue of Oct. 21.—Ed.]

These paragraphs from the Baptist News, of DuQuoin, Ill.:

We heard the other day of an old preacher whose system of sermonizing was this: First, he took his text; secondly, he departed from it; thirdly, he never returned to it. His plan was not so good as that of the old colored brother who told of his plan thus: "First, I explain de text; nex' I argifies it; den I puts in de 'rousements.'"

We hear of a Negro who is general roundabout at a hotel where there is a good deal of swearing, drinking and gambling. This Negro, however, is never known to drink, swear or gamble. Nor is he known to be guilty of any other wickedness. One day a man said to him, "Cuff, you seem to be pretty strict. How is it that you keep so straight here?" "Well, it's a purty hard job, sah, and de temptations is mighty strong sometimes, sah. But I'se a Baptist and it's on my shoulders to maintain de honor of de denomination." Would that some other people were as careful for denominational honor as Cuff is.

The teaching of the Bible by parents to their children is too much neglected. The Sunday-school which only comes around once a week, and which gives only a few minutes to instruction, is supposed by many to supply all that is needed of Scripture knowledge for the growing mind. A great mistake. The Sunday-school is a good thing, but Christian parents should only regard it, so far as they are concerned, as a helpful ally.

An old "Hardshell" brother said, "God does not need gold to carry on his work; and if he did he wouldn't need men to get the gold up for him. He could bring it himself out of any crawfish hole."

"Yes," said a neighbor; "but he would not venture to bring any out of a crawfish hole close to you. If he did, you would grab it, and once you got it in your pockets, even God himself couldn't get it out." The editor does not vouch for the truth of this story. There are some men, however, who hold on to the coin when they once get it with a tremendous grip. It is said of some that their grip is so tight that it makes the eagle equal.

Few people object to mixing business and religion provided that when they are mixed the result is business.—Young Man's Era.

For the Alabama Baptist.

This Resolution Business.

And now comes forward Bro. Gay with a resolution to thrust into our State Convention in the face of what Baptists have ever held to be a principle of polity. He recognizes the inconsistency of his proposal to the accepted position of the denomination in the following language: "Some think they [the resolutions] would interfere with church independence. This was answered by the true position that no church can delegate its authority by its messengers, so the convention would be simply expressing its sentiments, and if any church does not heretofore wish to affiliate with that body because it would rather keep its whiskey dealer why, every one to his own taste." Now, brethren, I shall move to lay Bro. Gay's resolutions on the table for the following reasons:

1. It wantonly subverts every Baptist principle of the independence and self-sufficiency of each local church in attending to its own discipline. It has always been the policy of Baptist associations to deliver themselves on the discipline of a local church only when petitioned by said church to do so. To officially and gratuitously put its mouth into the discipline of churches is not becoming to Baptists, and will inevitably lead to the coercion and intimidation of churches by associations, if such a precedent is established.

2. It is subversive of the constitution and accepted polity of our State Convention. The messengers of the churches therein assembled have no delegated authority to speak on this question, and can only do so by a plain case of usurpation. They would use the good name and influence of that body to coerce churches in their discipline, which is not its constitutional function. We ought to respect the constitution of our convention, and when met in that capacity we ought to confine ourselves to the rights and functions bestowed by the constitution. I hold that the rights and functions not thus bestowed are expressly reserved to the churches. I am a Church Rights Democrat in denominational polity. It is bad enough for our associations to usurp the prerogative of coercing the trustees of the Seminary and prostitute themselves to prejudicing the rights of its president by resolutions of intimidation with reference to a case to come before them on its merits; but to turn our coercive and intimidating resolutions on sovereign churches is abhorrent to every Baptist principle and sentiment. It is the least abhorrent because it is done by the usurpation of authority, not by the usurpation of the rights of the churches. To pass, in violation of our own constitution, coercive resolutions and then defend the said act by declaring it void because a usurpation, seems to me to need no further rebuke than its own answer. I would call Bro. Gay's attention to the fact that "to express one's sentiments where one has neither authority nor warrant so to do," is close kin to meddling in other folks' matters and playing the roll of a busy-body, which hardly becomes our convention. But further, it is a very emphatic way of expressing sentiments when you conclude your expression with the threat that churches not conforming to the said sentiments shall suffer excommunication and the withdrawal of fellowship.

3. Now all these unconstitutional and heretical elements in the proposed resolutions are not only unnecessary to the main purpose, but the promotion of temperance, which, but are positively injurious and subversive thereto. Why not keep to the resolutions heretofore adopted, which have been so useful? To sacrifice our principles and polity in both useless and injurious. Restrain thy zeal, brother, and add thereto knowledge. I shall propose to strike out both the sentence which seeks to coerce churches and that proposing to amend the constitution.

But, brethren, I am in favor of an amendment to the constitution of all our associations and conventions expressly forbidding them, when met in conventional capacity, to act on matters foreign to the functions for which they are expressly created. This resolution business threatens the very existence of our associations, and if persisted in will in a very short time make of us an ecclesiastical little short of Rome. All of it grows out of usurping prerogatives not of right entrusted to us, which is the same route to ecclesiasticism that leads to Rome. When the Western Recorder launched this resolution business on us, it introduced and fostered the rankest heresy Baptists ever had to meet. Let us stand by the old landmarks of polity.

A. J. DICKINSON.

Dr. J. M. Frost informs us that the Sunday-school Board will issue a Baptist Almanac edited by Dr. Lansing Burrows. Dr. Burrows' signal success as editor of the Baptist Year Book guarantees the character of the Almanac, which is sure to be of interest and value. It will reach many who have never been touched by the Year Book.—Western Recorder.

For the Alabama Baptist.

Irrepressible Conflict.

J. C. WRIGHT.

W. H. Seward said "There is an irrepressible conflict." And that to which he alluded is not yet expressed. But the "irrepressible conflict" has been on since the dawn of time. This conflict is the constant clash between the powers of darkness and of light, the powers of Satan and of God. In man there is "another law, warring against the law of my mind, and bringing me into captivity to the law of sin." Its action is seen in the conflict between the higher and lower natures, in the carnal and spiritual.

When the kings of the earth set themselves together and murder sixty thousand Armenian Christians, then the powers of darkness prevail. But when the Lord dashes rulers to pieces, and righteous ones are in the ascendant, which is in the ascendant today, sin or righteousness? There is much love and loyalty to Christ, and there is much materialism and dry-rot in the church. Thousands know nothing, believe nothing, worship nothing—but self. A picture: The lovers of the Lord tearing each other to pieces for the love of the Lord, and hatred of each other.

A great and irrepressible conflict is now at our door. The morning of the twentieth century sees Eastern and Western civilizations standing face to face. Between them there is an irrepressible conflict, and these bring on the war, Occidental and Oriental. Shall the impingement find us equipped to defend our civilization for the good of the world? Shall our civilization dominate throughout the earth and control its future?

During this century Europe and America have impressed their civilization upon the older ones. And the effect has been to arouse these ancient nations from their dream of centuries. They are now awake, and see our material progress and prosperity; these they will seize with avidity, while our spiritual ideals—religion, institutions, government—they will reject, or be slow to receive, if they ever accept them. Everywhere the eternal law holds, "first that which is natural, afterwards that which is spiritual."

The ancient nations, with different social, political and religious ideas, with a prestige of thousands of years, and the power of numbers, headed and led on by China, Japan and India, are now fast closing upon us. It is the inertia of ages, the impact of worlds.

Our civilization must meet others, and put down, or be put down. Shall Occident or Orient prevail? Christian Europe will meet these forces, and its armageddon will be equalled Africa and on the Congo. Already Africa is partitioned, the dark continent is wiped out, and the Ephah of the East has settled there. The Caribbean sea, with its isthmus, is the nexus where will meet the chords binding the East to the West, and the Atlantic to the Pacific—and these will be our armageddon.

Then, the great mission of Christian civilization is to receive and raise to its own ideals these ancient nations by which it is surrounded and vastly outnumbered. The gates of hell shall not prevail against the church. But between this and the church's day of final triumph there are many things and a mighty chasm.

The three unclean frog-spirits, no doubt, now go forth to summon the kings of the earth to the battle of the great day. Not the great day of judgment, but the great day of decision, when the question of the prevalence of the true religion in the earth is finally and forever decided. Armageddon is not a sword battle, but a battle of ideas. All the anti-Christian forces are arrayed on one side, and the Lord appears on the side of his church, his chosen, and by his Providence and his spirit gives them a complete victory over their confederated enemies, as in time past he gave his people victories in the valley of Megiddo.

The seventh vial poured on the air is also a means by which Satan cast down, maledict and smelt subdued, and the irrepressible conflict ended.

The anxiety of some councils to ordain every man brought before them is illustrated by the action of a Canadian Baptist council. This body voted to ordain a candidate, although it was believed he was deficient in theological training. Possibly to ease the consciences of the members of the council, the candidate was made to sign a pledge engaging to take a full theological course beginning within two years. Should he fail to comply with the terms of his pledge the action of the council is to be null and void. The question arises, is the man ordained? If so, how can the council enforce its injunction as to the ordination being inoperative if the man refuses to keep his pledge? If he is not ordained until two years from now, of what earthly good is the so-called ordination?—The Standard, Chicago.

For the Alabama Baptist.

Etowah and Gadsden.

The Etowah association met with Macedonia church on Friday, 8th day of October. Rev. W. T. Culbertson was elected moderator, and brethren Brock and Murphy secretary and treasurer respectively.

From the very beginning a spirit of brotherly love prevailed, and the meeting grew in interest. He closed the very close. Rev. Culbertson's associational sermon was timely, logical and earnest, a fine spiritual introduction to the work that followed. Bro. Wester preached a temperance sermon on Saturday morning, and while this was, to me, a new feature on an associational program, yet it was the right thing in the right place. We need more of such preaching in Etowah. Bro. Wester's definition of temperance will be remembered. He defined it as the right thing in the right place, at the right time and in the right way. Etowah needs to be developed along the line of missions, her total contribution aggregating about what the two leading churches could easily give. There was an almost universal falling off in membership, only one or two churches reporting gains, and these were more than counterbalanced by the losses of the other churches. Cannot this falling off be traced directly to the lack of missionary zeal? There is an awakening apparent, and I never saw any body of men listen more eagerly for suggestions in regard to missions, and sanction more heartily every step toward progress. Brethren, we are coming; just give us a little more time. The missionary sermon was preached on Sunday morning by Rev. J. W. Willis to a very large congregation, his subject being "The divine side of our missionary obligation."

In Gadsden we are moving. Our church is getting down to work in reality. Our Sunday-school is flourishing. We will match our superintendent, A. E. Goodhue, with any in the state. Our B. Y. P. U. is doing finely, and we are studying the Bible with all the seriousness and thoroughness at our command. Yesterday the church had a roll-call service, and the house was packed with people. Our covenant was renewed, and our faith expounded, and every effort made to get close together as brethren. We intend to locate all wandering members and give them letters where they deserve them, and drop all who are unworthy. We are trying to get out of our membership. We will do some pruning at home, and a great deal of praying that we may be drawn into a more real fellowship with one another and with Christ.

Last night the Sunday-school children rendered a most beautiful and impressive program, and gave in their mite boxes, filled with the offerings of their own hands, aggregating twenty-five dollars, which was supplemented by a collection from the congregation.

Our brethren have just organized a new church at Alabama City, which promises to be a sturdy body. There is no better point for a church in the State.

Our English brethren have been stirred up, of late, to inquire into the age of some of their older churches. Some of them think that they may be able to find evidence of the existence of genuine Baptist churches anterior to 1641, the date set by Dr. Whitsett for the revival of the practice of believers' baptism (immersion) as the only allowable act of obedience to the divine commandment. The Brookland Baptist church, Keyesee, (Beds.) is one which claims great antiquity, reaching back to 1652. Previously to that time, one Richard Read attracted the notice of the authorities and incurred their displeasure (and we do not wonder at it) by keeping on his hat while the Scriptures were reading in the Established Church. He seems to have been of a Quaker than Baptist, though in many things, at that early day, the two sects were in harmony and sympathy; the only difference between them apparently being that pertaining to the ordinances of the gospel. The Quakers said that baptism and the supper were spiritual rather than in the letter, while the Baptists held that both were to be observed by outward and positive acts. Quakers were usually frank to say that, if they were to practice baptism, it would be baptism indeed, and not sprinkling; but they did not believe that the rite was given to be observed through all time, and consequently they would not observe it at all. In their opposition to war, their refusing to take oaths, their informality in worship, the adherents of the two sects were quite in harmony.

The Baptist church of Keyesee, of which we have made mention, was located not far from "Bunyan Meeting" in Bedford, Bedfordshire, and its first pastor was John Dome, "a truly good man," who had been ejected from the vicarage of Perton, an adjoining village. His people met as they could, in the woods and other secluded places, both on Sundays and week days.

The pastor was at one time arrested and shared the prison with Bunyan, and there contracted disease which terminated in his death. The story is told of another member of the church that, on one occasion when officers came to arrest him, hearing beforehand of their coming, he ordered his wife to have a good breakfast ready for them, and when they came he invited them in to partake of it. He of course gave thanks, and in doing so quoted the passage, "If thine enemy hunger, feed him; if he thirst give him drink," and so were the officers impressed that, like those sent to apprehend Jesus, they went back without him. We are most of all, however, interested in the church covenant then adopted, and which seems to be the pattern after which others have been framed down to the present day. It reads:

"We whose names are hereunder signed, do hereby covenant and agree to walk in a disorderly, unsettled condition, and having a desire to partake of all the ordinances of God, which are made known to us in his Word, do therefore this day give up ourselves to the Lord and the word of his grace, to be guided, governed and directed by him in all his ways; and we do likewise promise in the presence of the Lord, to walk with our brethren and sisters in the congregation with all watchfulness and tenderness, avoiding all jealousies, suspicions and backbitings, and to have special regard to that rule of the Lord Jesus Christ, to bear and forbear, to give and forgive one another as he himself has taught us; and we do likewise desire to obey God in all his commands and to give no offense to the Jew or the Gentile, nor to the church of God, as much as in us lieth."—Journal and Messenger.

For the Alabama Baptist.

Cherokee Association.

This body met with Pleasant Valley church on the 13th inst. and continued till the 14th. A very instructive introductory sermon was preached by Rev. J. L. Pace from Cor. 3:9. An intermission was taken until 1:30 p. m., during which a bountiful repast was enjoyed by all present.

The reading of the letters showed that most of the churches had enjoyed good meetings and some revivals. Nearly every church reported something for missions. J. L. Appleton and C. C. Davis were elected moderator and clerk. The business of the body was transacted on the subject of sending a delegation directly from the churches to the board for which they were collected, instead of through the State board, thereby saving the ten per cent to the Home and Foreign boards.

The subject of missions was ably discussed by Bro. A. E. Burns, Brethren Culbertson and Wester, correspondents, and many brethren of the body, which seemed to awaken a lively interest in the minds and hearts of all.

During the discussion of the report on Sabbath-schools there were very few dry eyes in the large audience. Every one that took part seemed to be deeply imbued with the Spirit, and each had some touching incidents to relate that did not fail to awaken a livelier interest in the hearts of all lovers of Sabbath-schools.

The appointee to preach the missionary sermon, Bro. Crawford, gave way to Bro. Burns, who in a masterly way performed the duty, to the great satisfaction of the large congregation. The sermon was replete with Baptist history along the line of missions, and will not fail to do good in the future.

An effort will be made to send the moderator to Norfolk next May. Part of the funds was raised on the spot.

I have been a member of the Cherokee 42 years, and have been absent from but one session. This last was the best of all; and when the parting hand was taken, strong men wept, and Bro. Wester's closing prayer melted all our hearts. The next session will be held with New Harmony church, twenty miles west of Collinsville, and twelve miles north of Gadsdenville.

J. B. A.

Believing and Trusting.

Faith accepts as true everything which God has said. Trust puts all to practical and personal use. The need of trusting is so great that the Bible is full of exhortations concerning it: "Trust ye in the Lord forever," "O Lord of hosts, blessed is the man that trusteth in thee," "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." The comfort of every promise is ours if we trust. We may believe it all, what rational person would doubt what God has said—but the blessedness of the promises is ours only when we trust God to carry them out in our life and being.—Selected.

Some day, he will let you look back on your life story, and see the golden thread of his fatherly love and care shining over and around it all.—Haverall.

For the Alabama Baptist.

Notes from Pine Apple.

Dear Baptist: Almost every appointment for the last two months, it has been my happy pleasure to administer the ordinance of baptism to some one. On yesterday, at Indian Springs, I baptized a promising young man. The Lord has greatly blessed his servant this year. I have baptized forty-three since July.

Pastor Ramsey began a series of meetings yesterday at this place, which promise to do great good. Pray for us.

I had the pleasure of uniting in marriage, last Wednesday night, one worthy townsman, J. N. Stanford, and Miss Alma D. Facker, of Black's Bend, at the home of the bride's mother. Bro. Stanford is well known in political, business, social and religious circles. He is a farmer and has other business interests here, is a member of our church at this place, and stands high in every relation of life as an honorable Christian gentleman.

Miss Packer is a daughter of one of the oldest and most prominent families of our county. Thus two worthy lives have been made one, and two interests will henceforth be one.

Some complaint among the cotton shippers and business men here on account of a raise in freight rates from Selma to Pine Apple. I must not close without telling you of another pounding given me on last Saturday. This time it was Indian Springs church and community. It embraced large quantities of dry goods and groceries, seasoned with money to buy a suit of clothes for the pastor. Now, brother, isn't that nice? Could I say anything too good about such a people? God bless and prosper them in both temporal and spiritual things. Don't you think I could go to the convention after such treatment?

W. N. HUCKABEE.

Oct. 18.

For the Alabama Baptist.

Harmony Grove Association.

The 6th session of the Harmony Grove association met with New River Baptist church on Friday, Oct. 15, 1897. Opening sermon by Rev. J. W. Rogers. After the sermon came the dinner, consisting of every eatable which any sort of appetite could crave, (which the precious women know so well how to prepare.) The letters were read by brother J. P. McGaha and Eld. D. W. Dickson.

This association is in harmony with the State Mission work in all its departments, and the State, Home and Foreign Mission work, together with the Sunday-school work and the Orphanage received due attention. The visitors were Eld. J. E. Cox and others from New River association, Rev. A. W. Green, J. A. Trim and others from Yellow Creek association, and Eld. J. I. McCollum from the North River, all of whom aided us in our deliberations very much.

The New River church and community know how to entertain an association, for every delegate talked as if he had the best home in the community.

The writer did not forget our own ALABAMA BAPTIST and our Mission Journals. Brethren Cox and others aided in this work. You will receive several subscribers very soon.

Four new churches were received into our union, as a result of our past mission work. Brother Dickinson did not make his appearance with us, as Brother M. M. Wood supposed he would, and so we were disappointed; but we will look for him, and Brother Editor and others at our next session, which will convene with Oak Grove church, four and a half miles southwest from Guin, Marion county on Saturday before the third Sabbath in October next.

Eldridge. Q. D. HANEY.

[Thanks, brother. You did us good.—Ed.]

For the Alabama Baptist.

Carey Association.

The 43d session of Carey association, which was held at Davidson, has just closed, and all feel that it was a good time. Nearly every church was represented either by letter or messenger. Some good work seems to have been done during the year. Increased interest was manifested on the part of speakers and committeemen along the various lines of our work.

Some pastors who do not usually take much interest were present during the session. Not much increase in contributions was shown, but I think we are nearing the day when our purse-strings will loosen as our hearts grow warmer with the love of Jesus.

Many visiting brethren lent their aid to the interest of the meeting. These were from the East Liberty, Bolling Springs and Tallapoosa River associations, and perhaps some from others that I do not now recall.

On the part of some brethren ought to be cultivated, and when Dr. Whitsett received a share of censure and disapproval, and by a small vote a resolution asking for his resignation or removal was

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The writer did not forget our own ALABAMA BAPTIST and

Alabama Baptist

Montgomery, October 28, 1897.

State Convention Postponed.

Notice is hereby given, in accordance with the resolutions appended, that the annual meeting of the Alabama Baptist State Convention, which had been appointed for November 12th at East Lake, is postponed until a date to be hereafter fixed, of which ample notice will be published.

Wm. A. Davis, Secretary.

The board of directors of the Alabama Baptist State Convention met at the office of H. S. D. Mallory in Selma on October 19th, at the call of W. C. Cleveland, president of the convention. In the absence of the president, H. S. D. Mallory was called to the chair and T. M. Johnson made secretary of the meeting. A quorum being present the following resolution offered by Bro. A. J. Dickinson was adopted:

Whereas, The present excitement about "yellow fever" and the strict quarantine incident thereto render it impracticable and inexpedient for the Alabama Baptist State Convention to meet on November 12th as hitherto appointed; and

Whereas, It is impossible as yet to fix upon any definite date when the said quarantine will be raised in the state; therefore,

Resolved by the board of directors of the Alabama Baptist State Convention, That the said meeting of the convention be and is hereby postponed until such date as may hereafter be fixed by this board.

"Second, That the secretary convey this action of this board to the Baptist church at East Lake, Alabama, and publish the same in the Alabama Baptist and other newspapers.

H. S. D. MALLORY,
Pres. pro tem of Board.
T. M. JOHNSON,
Secretary of Board.
State papers requested to copy.

Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional means. Deafness is caused by an inflammation of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out of this tube restored to its normal condition, hearing will be destroyed forever: nine cases out of ten are cured by catarrh, which is nothing but an inflammation of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. J. C. HENRY & CO., Toledo, O.

Geo. M. Pullman, inventor of the sleeping car, recently died suddenly at his home in Chicago. His wife was on a visit to New York. Mr. Pullman had become very rich, but was said to be wanting in the respect and kindly feeling for poor people which frequently characterize men who begin life poor and attain great wealth.

Special Notice.

If you are going to Florida or anywhere where want information as to best route, quickest schedules, lowest rates and details regarding trip, or any other information as to Florida climate, resorts, locations, etc., write to R. L. Todd, Division Passenger Agent, Plant System, Montgomery, Ala.

Choice and service—these were demanded of the Israelites, these are demanded of you, these only. Choice and service—in these are the whole of life.—Mark Hopkins, D. D.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING 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 Diarrhoea. Twenty-five cents a bottle.

HOW TO GET GOOD TEACHERS

Write J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating fully the kind of teacher you want, and what you will pay. Mr. Dewberry will promptly recommend to you, free of charge, the kind of teacher asked for and you may rely upon his recommendations. He will recommend only competent teachers.

First class teachers should write for circulars.

WANTED, AGENTS.

"The Confederate Soldier in the Civil War," just published, contains 500 pages 12x16 inches, and over 1,000 large Battle Scenes, Portraits, Maps, etc. The great best and largest War Book ever published, and the only one that does justice to the Confederate soldier and the cause he fought for. Complete in one volume. Agents wanted everywhere to sell this book on our new and easy plan. Many of the lady and gentlemen agents who are making from \$100 to \$200 per month. Veterans, Sons and Daughters of Veterans, and others interested are requested to send for a beautiful illustrated descriptive circular (free) and terms to agents. Address, COURTESY-JOURNAL PRINTING CO., Louisville, Ky. 71439

WHO'S SHELLABARGER?

"The Wonderful Story of Shellabarger," and sell the best and cheapest fiction in existence for all purposes. Catalogue free. Write for it.

Best Remedy for Cancer.

Dr. Bux's Balm Oils, for cancer, is a positive and painless cure. Most cases are treated at home, without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted, cut this out and send it to some suffering one. Address Dr. D. M. Bux, Box 25, Indianapolis, Ind.

Don't spend so much money on lamp-chimneys—get Macbeth's—get the chimney you for your lamp. The Index tells.

Write Macbeth Pittsburgh Pa.

Birmingham Churches.

Avondale—Revival continues with increasing interest. Bro. Watkins is preaching with great power. Many are being saved. At 3 p. m., we organized a Baptist Mission Sunday-school near the Avondale cotton factory with 75 present; collection \$181. Bro. W. M. Blackwelder was with us and made a good talk full of encouragement. If all the churches in the Birmingham district will help we will soon have a neat house of worship for the mission—some day a church, we hope.

First Church—Increased attendance at the Sunday-school. Large audience and one addition for baptism at morning service. At night the building was taxed to its utmost capacity with a great audience, who gathered for the memorial service in honor of Dr. D. I. Purser, a former pastor of the church, who fell a victim to yellow fever on Friday last in New Orleans. The South Side and East Lake churches adjourned their services and came with their pastors in token of their sympathy. The students of Howard College were present in a body, led by President F. M. Roof and the faculty. People from all walks in life were there to bear silent testimony to their love for the noble martyr, who left this city a month ago for New Orleans. Four addresses were delivered. Dr. P. T. Hale on "Dr. Purser's work for Howard College;" Capt. F. S. White on "Dr. Purser as pastor of the First Baptist church;" Hon. J. H. Miller on "Dr. Purser as a citizen of Birmingham;" and Pastor B. D. Gray on "Personal Reminiscences." It was a solemn and impressive service, made specially so by the genuine heroism of our noble and departed brother.

South Side—Pastor Hale preached at 11 a. m. on "The Hidden Christ." Five additions by letter. Large audience to hear Captain Ward's lecture on "Justification" Wednesday evening. Special prayers were offered for the brethren in Montgomery and the other fever-stricken parts of the state, and especially for Mrs. D. I. Purser and her fatherless little boys. No meeting at night, the church worshipping with the First church in memory of the late Dr. D. I. Purser, who was greatly loved by our people.

The following resolutions were unanimously adopted by the Baptist Pastors' Conference of Birmingham, Ala., Oct. 25, 1897:

Whereas, our beloved brother, Rev. D. I. Purser, D. D., for years a member of this Conference while pastor of the First Baptist church, has fallen a victim to yellow fever, and whereas, he has been a man of death while standing at his post of duty in the city of New Orleans; and, whereas, we have known him and his work in Mississippi, Alabama and Louisiana; therefore,

Resolved, 1. That we joyfully bear testimony to his sincere piety, his untiring zeal, his wise discretion, his generous impulses, his heroic courage and self-abnegation, and his inestimable services to our denomination.

2. That in this sore trial, though the providence be inscrutable, we acknowledge the hand of God and humbly submit to his divine will.

3. That we tender our sympathy to his stricken wife and fatherless children, his saintly mother and devoted brothers and sisters, and join our great brotherhood in grief over the loss of one who fell in the midst of his highest usefulness.

4. That a copy of these resolutions be forwarded to the ALABAMA BAPTIST, the Baptist Record and the Baptist Chronicle for publication, and to the family of our departed friend and brother.

B. D. GRAY, Pres. Con.
P. T. HALE,
B. T. GRAY,
W. M. BLACKWELDER,
W. A. HOBSON, Com.
B. D. GRAY, Pres. Con.
B. M. HUNTER, Secretary.

For the Alabama Baptist.

Death of Mrs. Martha Hardy.

Worthy Mother of the Late Rev. A. R. Hardy, of Greensboro.

It becomes my painful privilege to chronicle the death of my cherished cousin and the God-blessed and God-proven handmaid of the Lord, Mrs. MATT. HARDY, of Newton, Miss., and formerly of Pleasant Hill, Dallas county, Ala. She died peacefully and triumphantly a few days ago, wrote her son, Crumpton, to me, after a long painful and tedious illness, dating back to the death of her noble and devoted son, Rev. A. R. Hardy. She came near following him in close succession, but God raised her from the severe attack, but never healed her; and she returned to her home and wrote me one of the most beautiful Christian letters I ever read. Little did I think it would be the last one from her to me. No sister ever laid nearer to an own brother's heart than she did, and her memory ever will lay to mine. Did I not deem it more than I have a right to ask of the Editor, I would ask for space to give a sketch of one of the grandest female characters and purest and sweetest female lives that ever adorned an earthly home and shed their fragrance in human circles. Hand-some and queenly in appearance, humble and simple in her spirit and habits, cheerful and smiling for the greater part of her life, intelligent and discriminating to a high de-

gree, aspiring and ambitious, and withal ardent and devoted. She could stand any hardship or privation, but she seemed to yield to the pressure of heart-breaking bereavement when both husband and the son of her hope were taken seemingly so prematurely. But I must forbear: whatever she was, she is more now. With both in the home of the saints, in whose vocabulary grief finds no place, she is beyond life and glory human power of description. To her bereaved brother, Rev. W. B. and Dr. H. H. Crumpton, sister Mrs. A. H. and all who console children, I tender my bleeding sympathies and mingled sorrow. We "sorrow" not as those who have no hope, but expect an unbroken reunion and an endless and perfect fellowship. Mrs. Hardy was about sixty years of age. She was a graduate of the Tuskegee Baptist Female College under Prof. Bacon, before the war. She was a daughter of the late Henry Crumpton, of Wilcox county. The sublimity of her character and life led me immediately into the exalted phases of the same, and hence my reversal of the usual order of writing of our dead.

Her fond cousin,
B. H. CRUMPTON,
Bellville.

MARRIED.

At the residence of the bride's father, Mr. J. M. Bibb, at Warrior, Oct. 21, Mr. Percie A. Ellis and Miss Lena Bibb, the only daughter of Mr. Bibb, a noble young man, and a mayor of our city. The bride is a charming young lady, and a member of the Baptist church at this place. A large concourse of friends witnessed the ceremony, which took place at once on the L. & N. for Nashville, followed by the good wishes and hearty congratulations of a host of friends.

J. G. LOWERY.

At the Baptist church, Warrior, Sunday, Oct. 17th, in the presence of a large audience, Mr. L. H. Wells and Miss Ella Collins, the writer officiating. Mr. Wells is one of our best young men, gentle and handsome. The bride is a beautiful young lady, and a member of the Baptist church at this place. The happy couple left at once for Nashville. Their many friends wish them a pleasant and prosperous journey through life.

J. G. LOWERY.

At Lovelockville, Oct. 20, Mr. W. Y. Lovelock and Miss Sallie B. Martin. Mr. Lovelock is one of our most successful business men, a member of the firm of Lovelock Bros., and a Christian gentleman. The bride is a lady of sweet spirit, culture and deep piety.

May joy and peace be yours!

Love and peace be yours!

Love and peace be yours!

Love and peace be yours!

Love and peace be yours!

Love and peace be yours!

Love and peace be yours!

Love and peace be yours!

Love and peace be yours!

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tered and dead sacrifice of the old temple service, that was often formal, unintelligent and mechanical, but as living beings, clean in body and soul, offering an intelligent, rational, spiritual worship to God. As Dr. Sanday puts it: "With this wonderful program of salvation before you, offer to God a sacrifice, not of slaughtered beasts, but of your living selves, your own bodies, pure and free from blemish, your spiritual service—that is, a spiritual sacrifice, and not the offering of an irrational animal." A worthy text to guide us every hour and in every act of the daily life. Every right act of a Christian is spiritual worship.—The Commonwealth.

Loyalty to Christ should stand first in Christian thought and life. Everything else should be adjusted and controlled by that. Test your relation to church, society, state, business, everything by that.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Temple Martin and Jacob Martin to the National Building and Loan Association of Montgomery, Ala., which mortgage is recorded in Book 55, page 125, of the records of the Probate Office of Dallas county, State of Alabama, the said National Building and Loan Association will proceed to sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, on the 9th day of November, 1897, the following described property, situated in the City of Selma, county of Dallas, State of Alabama, to-wit: That part of lot number two (2), in block number two (2), of what is known and called the Weaver Addition to the City of Selma, beginning at the intersection of the intersection of the east margin of the Range Line road with the north margin of Mason street as laid down on the map of said Weaver Addition, made by Wm. Wallace, city surveyor, and running north along the east margin of Range Line road fifty (50) feet, thence east on a line perpendicular to the Range Line road one hundred and sixty (160) feet, thence south on a parallel with the Range Line road fifty (50) feet to the north margin of Mason street, thence east along the north margin of Mason street one hundred and sixty (160) feet to the point of beginning, being the same conveyed to Temple Martin by Jacob Martin on the 7th day of January, 1895, by deed of record in the Probate Office of Dallas county, State of Alabama, in Book 122, page 120 and 121.

This, the 9th day of October, 1897.

NATIONAL BUILDING AND LOAN ASSOCIATION, Mortgagee.

Wm. E. Holloway, Attorney.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by C. Vandegriff and Annie E. Vandegriff to the National Building and Loan Association of Montgomery, Alabama, on the 24th day of April, 1894, which mortgage is recorded in Book 55, page 125, of the records of the Probate Office of Shelby county, State of Alabama, the said National Building and Loan Association will proceed to sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, on the 9th day of November, 1897, the following described property, situated in the City of Montgomery, Alabama, to-wit: That part of lot number two (2), in block number two (2), of what is known and called the Weaver Addition to the City of Selma, beginning at the intersection of the intersection of the east margin of the Range Line road with the north margin of Mason street as laid down on the map of said Weaver Addition, made by Wm. Wallace, city surveyor, and running north along the east margin of Range Line road fifty (50) feet, thence east on a line perpendicular to the Range Line road one hundred and sixty (160) feet, thence south on a parallel with the Range Line road fifty (50) feet to the north margin of Mason street, thence east along the north margin of Mason street one hundred and sixty (160) feet to the point of beginning, being the same conveyed to Temple Martin by Jacob Martin on the 7th day of January, 1895, by deed of record in the Probate Office of Dallas county, State of Alabama, in Book 122, page 120 and 121.

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Wm. E. Holloway, Attorney.

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ROYAL BAKING POWDER
 Absolutely Pure
 How Flies Walk on the Ceiling.

In old text-books we were told that flies are enabled to walk on the ceiling by means of "suckers" on their feet. A statement that might have been disproved by any one who took the trouble to glance at a fly.

It is a curious fact how our understanding of many common and apparently simple things is modified by further investigation. The explanation of how flies walk on the ceiling, as given in some of our old readers, was that each little fly-foot was a miniature air-pump—a theory which is now proved to be fallacious. It was proved that the bottom of the foot adhered to the glass by section, all air beneath it being pressed out, so that it was held in place by the pressure of the air without; but flies have been known to walk on the inner side of a glass receiver after all the air had been exhausted, which shows that they do not need the pressure of the air to uphold them. A microscope examination of a fly's foot clearly disproves the "sucker" theory, for the foot cushion is covered with hairs which prevent a close contact of the foot with the glass.

A later theory, propounded by Hooke, was that flies stick to the glass by means of a viscous fluid substance which exudes from the hairs in their feet. This theory was thoroughly investigated twelve years or so ago by Dr. Rombout, who demonstrated that it was only partly sound, for though these hairs do certainly exude an oily fluid, the fluid is not sticky and does not harden when dried.

It is to Dr. Rombout's experiments that science owes what is now regarded as the true theory of the walking of flies on smooth substances, that they hang on by the

rice calculations—such as weighing hairs and measuring their diameters, and immersing the cut end of a hair in oil or water to make it adhere when touched to glass—Dr. Rombout proved that capillary attraction would uphold a fly were it four-ninths as heavy again as it is at present. It is true that the foot hairs are very minute, but as each fly is said to be furnished with ten to twelve thousand of them, we need not be surprised at what they can do.

Reasoning from this theory, we might conclude that flies find it difficult to mount a glass slightly dampened, because of the repulsion between the watery surface and the oily liquid exuding from the feet, and we might likewise expect them to be impeded by a slight coating of dust, because the spaces between the hairs would be filled with dust. Careful observation seems to confirm these inferences. When we see a fly making his toilet, he is not, as we might suppose, cleaning his body, but he is, so that they may the more readily adhere. Every one has noticed how quick a fly takes flight, even when he has been dozing half an hour in the same position. This new theory makes it easier to understand how he can so readily detach himself; for the air-pressure theory and the "gum" theory both implied more or less effort in releasing his feet from their involuntary hold.

German Laws for Women.
 In Germany to-day no woman can control property; she cannot even control her own actions; whatever of value she has acquired in any way belongs to her husband or her son, and the law requires her to obey their orders. Japan is the only country on earth that pretends to be civilized where the rights of women are so restricted. When a woman marries all her property passes into the ownership of her husband forever. He has the legal right to use or dispose of it in any manner he chooses regardless of her wishes or protests. If they are divorced the property remains with him. When she consents to the marriage vow she forfeits independence and confers upon him absolute jurisdiction over her mind, body and estate. He can compel her to work or do anything else that is lawful for women to do, and she has no relief or protection except in public opinion. Some of the American heiresses who have married German barons have learned of this law to their sorrow, and others who may have an opportunity to assist in supporting the German army and restoring ancestral estates should look into the matter very carefully before they appoint the wedding day.—Chicago Record.

Associations—Time and Place of Meeting.
 NOVEMBER.
 Columbia, Bluff Springs church, Henry county, Wednesday, before 1st Sunday.
 Brethren will please examine the above list and make all necessary corrections. I especially request brethren whose association does not appear in the list to send me a minute so that I can make proper insertion; or if they have no minutes, send me the desired information on a postal card. I would also be very much obliged if some one would give me the nearest railroad station in those cases where the meeting is off the railroad. These bits of information will be very helpful.
 W. C. BLISSON, Cor. Sec.

The Smaller Colleges.

The tendency now is to gather those seeking the higher education into great universities modeled after those of Europe. But Bismarck is reported to have said of the graduates of the German universities, "One-third of them came out so dissipated that they are worthless. Another third came out so broken down by hard study and neglect of hygienic laws that they can accomplish nothing. The remaining third are the men of culture and vigor who rule the world." I quote from memory. The statement, if not literally, is substantially true. There are advantages in institutions that have large facilities and thus attract large classes. But there are of home influence in our smaller colleges that is worth a great deal. The professors and students come into closer touch with each other than is possible in a great university. I think that a study of the lives of the alumni of different institutions would show that a far larger proportion, pro rata, of the graduates of our denominational colleges have proved to be useful and successful men than those sent out in classes of a hundred or more from the larger institutions.

When I read Bismarck's statement I thought of a class of nineteen in which I graduated in 1840. Sixteen of the nineteen were professors of religion. Eight became ministers of the gospel. One of the eight got to be a bishop, and another the professor of theology in a prominent seminary. Six became lawyers, two of whom were elected to congress, one serving for thirty consecutive years, and two were United States senators. Another was one of the editors of a prominent daily newspaper. The fifteenth man was an eminent scientist, and at the head of the Smithsonian Institute when he died. The sixteenth was a successful physician in Philadelphia. The remaining three became teachers.

These young men went out from their alma mater with character as well as culture. They may not have been as well up in certain specialties as the graduates of Yale or Harvard, but they were better prepared for the daily duties of life. They were practical as well as scholarly. We need many such colleges for the training of our boys and girls—colleges where the Bible is a text-book, and the teachers

half a dozen such colleges rather than one grand monumental university. Let me add that six of those nineteen graduates are still living, though the youngest of the six is over seventy-six years old.—Senex Smith, in Journal and Messenger.

Our Immigrants.
 The families of a large portion of our present immigration entail a distinct burden upon the country even when the head earns enough for their ordinary support. The expense of schooling his children is paid by the public. In 1890 there were 80,000 persons of foreign birth and parentage supported by the public in prisons, almshouses or insane asylums. The foreign element furnishes one and a-half times as many criminals, nearly three times as many insane persons, and three times as many paupers as the native element in our population. In Massachusetts in 1895, those of foreign birth furnished ten times as many criminals as an equal number of the native population. And the second generation of those born of foreign parents furnished five-sixths as many criminals as the first, showing that the second generation does not become good Americans, as is usually held. That was true years ago, but is not true of the recent immigration from southern Europe. It is the newer immigration from southern Europe which is the most undesirable, both because it does not so readily assimilate with us, and because we get a lower class of people. Coming from Italy, Hungary and Poland, it is impossible to sift all the undesirable immigrants from the others, but there is no single test to be compared with the requirement that one be able to read in the language of his own country. The prison reports of Massachusetts show that native Americans furnish 7.7 criminals per thousand; foreign born, 5.4; just twice as many.

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 Highest Honors—World's Fair, Gold Medal, Midwinter Fair.
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We look to the brethren and sisters to hold up our hands by subscribing themselves and persuading others to do so. Send money by Registered Letter, Money Order, or Bank Check, to

ALABAMA BAPTIST

Montgomery, - Ala.

About Poultry.
 These items from the Fancier, Atlanta:
 Poultry manure if properly kept and judiciously applied to land, is worth one-half the cost of the food the fowl gets.
 Depend upon the early pullets for the winter layers. Keep them growing, give them every chance possible, and soon you'll see the evidence of their having been on the nest for a purpose.
 At this season of the year the purchaser can get better bargains than he will later on. Breeders, as a rule, have more chicks than they can roost without crowding them, and for that reason they are anxious to sell.
 A fence six feet high should keep out ordinary Leghorns, though some will fly over a barn. A four-foot fence will keep out the average Plymouth Rock, and with many a three-foot or even a two-foot will do it.
 Rattling in the throat is caused from exposure to draught. To cure it mix one part spirits of turpentine with four parts sweet oil and administer ten drops daily.
 There is one good thing about hens, and that is, they are year round income makers, and if properly handled they are no respecter of seasons; they can't help it, for they are born that way.
 one must, first of all, understand what he intends to do, study it, investigate and carefully decide whether he is fitted for it. He must be fond of it, or have such a fancy for it that he can cultivate a love for it. It is the extreme of folly to pursue any business which is distasteful.
 It is a good time right now to examine the roof of the poultry-house, and all the sides. If the roof is leaky, patch it up. If the sides admit drafts of chilly night air, lose no time in fixing them. Remember leaky roofs and chilly drafts are the chief causes of colds, rheumatism and croup.
 The comb of a fowl is an honest index of the true inwardness and should daily be consulted for the well being of the flock. Look at the comb of a laying hen or pullet. She is in the height of health and strength and carries her unfailing sign of healthfulness on her head in the shape of a blooded bright and full comb.
 Never market a fowl in poor condition. It is a losing business. The extra weight put on in fat is the cheapest per pound after the frame is grown, and the extra price for a fat, plump fowl is all gain.

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SALT RHEUM CUTICURA
 Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA (ointment), the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

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 Steel Alloy Church & School Bells, as sent for Catalogue. The C. S. BELL CO., Millboro, O.

Plant System.

No. 82.	No. 58.	No. 36.	STATIONS.	No. 57.	No. 33.	No. 83.
4 00pm	8 00pm	7 55am	LV. Montgomery	7 45am	9 20pm	10 45am
6 40	9 43	9 44	..Troy	6 04pm	7 35	8 00
9 05	10 50am	11 07am	..Ozark	4 17	6 23	5 55
10 30	11 32pm	11 42pm	..Pinckard	4 15	5 50	5 00
1 45am	2 18pm	..Bainbridge	1 49	3 43		
3 00	3 55	..Thomasville	12 45	2 35		
3 44	4 44	..Quitman	11 49pm	3 35		
4 12	5 15	..Valdosta	11 19	1 04		
4 55	6 03	..Dumont	10 31	12 16		
5 50	7 05	..Waycross	9 30	11 15am		
8 20	9 30	..Jacksonville	7 00	8 20		

6 00am 9 30pm LV. Waycross 7 50pm 11 00am
 12 30am 12 30am LV. Savannah 4 00 8 44
 4 50 5 10 LV. Charleston 12 30am 6 30

6 00am 8 10pm LV. Waycross 7 45pm 9 45am
 9 30am 9 45pm LV. Jacksonville 6 40pm 7 30am

10 30 12 15am LV. St. Augustine 9 55 5 00
 1 30pm 3 45 ..Sanford 12 16 12 30

2 52 4 53 ..Winter Park 1 15 12 17
 3 05 5 05 ..Orlando 12 16 11 31pm

3 43 5 48 ..Kissimmee 11 37am 9 45
 5 20 7 40 ..Lakeland 8 04am 8 04am

7 12am LV. Dupont 6 25 6 05
 9 01 ..Live Oak 4 50 7 50

10 50 ..High Springs 3 55 3 15
 11 55 ..Gainesville 2 05 1 30

1 50pm ..Ocala 12 22 12 05
 3 30 ..Leesburg 9 30am 9 30pm

6 50pm 7 45am LV. Lakeland 11 37am 9 15pm
 7 30 9 15 ..Tampa 7 30 8 00

7 40 ..Tampa Bay Hotel 7 50 7 50
 9 55 ..Port Tampa 10 00 7 25

1 00am LV. Punta Gorda 11 37am 9 45

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WESTERN RAILWAY OF ALABAMA.
 Read down. IN EFFECT JUNE 13, 1897. Read up.

6	34	36	38	STATIONS.	37	35	33	5
3 30pm	4 40am	LV. Selma	11 30pm	10 30am				
4 14	4 56	..Benton	10 50	9 47				
4 30	5 10	..Whitehall	10 35	9 31				
4 35	5 21	..Lowndesboro	10 31	9 18				
4 58	5 31	..Burkeville	10 09	9 06				
5 35	6 05	..Montgomery	9 35	8 30				

7 55am 7 50pm LV. Ozark 7 40am 8 10pm
 1 00pm 12 20am LV. Mobile 3 15 4 01pm
 12 20 11 25pm Pensacola 5 30 6 10
 6 00 6 10am LV. Mont'y 9 30pm 10 30am

2 00pm 11 45am 6 20pm LV. Mont'y 9 20pm 10 30am
 2 34 12 22pm ..M. Melges 6 45 11 15am
 2 55 12 43 ..St. Marks 6 15 10 15

3 02 12 47pm ..Goodwyn 6 15 8 46
 3 25 12 53 7 10 ..Milstead 6 15 8 46
 4 40 1 17 7 31 7 35 ..Chehaw 6 11 9 25

5 25 1 33 8 05 8 14 ..Notauliga 5 37 7 50
 6 40 2 03 8 15 8 26 ..Auburn 7 40 8 53

7 10 2 20 8 17 8 26 ..Opelika 7 28 8 43
 2 45pm 8 50am LV. Opelika 7 28 8 43
 3 45 9 50 ..Ar. Colusa 7 30 8 40

4 50pm 8 30pm 8 20am LV. Opelika 7 25pm 8 40am
 3 15 8 55 ..Cissata 6 49 8 00

3 37 8 55 9 07 ..West Point 6 28 7 35
 3 54 9 05 ..Gabbettville 6 28 7 35

4 14 9 21 9 31 ..La Grange 6 22 7 30
 4 43 9 42 9 52 ..Hogansville 7 10 3 07

4 57 9 54 10 03 ..Lowndesboro 6 49 2 43
 5 10 10 08 10 17 ..Moreland 6 49 2 43

5 26 10 20 10 30 ..Newman 5 25 6 38
 5 58 ..Palmetto 6 12 1 58

6 13 11 10 ..Fairburn 6 03 1 45
 6 37 11 14 11 22 ..Colge Park 6 03 1 45

6 42 11 19 11 27 ..East Point 6 03 1 45
 7 00 11 30 11 40 ..Ar. Atlanta 4 20pm 5 25am

11 50pm 12 00 ..N. V. Atlanta 3 55pm 5 10am
 5 45am 5 30pm ..Greenville 12 28 1 20

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