

ALABAMA BAPTIST.

Prof. J. R. Samples 1897
110 W. Oak St.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR.

VOL. 25.

MONTGOMERY, ALA.

JUNE 9, 1898.

NUMBER 23

ALABAMA BAPTIST.

Published Every Thursday by the
ALABAMA BAPTIST COMPANY

Office:—204 Dexter Avenue, Montgomery, Ala.
TERMS:—\$1.50 per annum in advance.
\$1.00 to Ministers in regular work.

THE LABEL:—The date on the label of your paper shows to what year you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

NOTES.

THE ALABAMA BAPTIST is sent to subscribers out of an explicit order is received by the publishers for its discontinuance, and payment for arrears is made in advance.

ORIGIN:—Over two words in length are charged for at the rate of 1 cent a word. Remember this when you send one for publication. Count the words and send the money with the notice.

ANONYMOUS COMMUNICATIONS:—Will always find their way to the waste basket. The name of the author should be sent for the editor's eye.

PROPER NAMES:—Write with ink on one side of the paper; do not write copy intended for the editor and business items on the same sheet. Leave off personalities; condense.

CHANGE IN POST OFFICE:—When writing to have your paper changed, please state the post office at which you receive the paper, as well as the one to which you wish it changed.

STATEMENTS:—Will be sent to each subscriber when in arrears. This is business, and reasonable people will not object to it.

REMITTANCES:—Should be made by Postal or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

ADVERTISEMENTS:—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the 100,000 white Baptists.

Entered at the Post Office at Montgomery, Ala., as second class mail matter.

The total net increase in the M. E. Church, South, last year was only about 16,000, and in the M. E. Church 19,000, making a total net increase in the Methodist churches of this country of only 35,000. The net increase of Baptists in the United States during the same period was 231,768. Why the difference? Who can answer?—Baptist and Reflector.

Dr. J. H. Eager, several years missionary to Italy, is reported as saying: "I am praying for this war as for a revival. It is almost a contest between the devil and our Lord Jesus Christ. If Spain is crushed it will be the greatest blessing since the Reformation. Though there are many good people in the Catholic church, I have many friends among them."

But along with woman's emancipation has come in some quarters a revealed limitations of woman's sphere.

It is embodied in that latest and most hideous monstrosity known as the "New Woman." It is about the only thing on this planet from which I would flee, and which makes me sometimes sigh for "a lodge in some vast wilderness." To that evil spirit I could truthfully say what Macbeth said to the ghost, "Take any shape but that, and my firm nerves shall never tremble."—J. B. Hawthorne, D. D.

George Muller, the well-known philanthropist, died in London March 10. He is especially known as the founder of the Orphans' Home at Bristol, England. This was in 1836. He would make no public appeals for its support; in answer to his private prayer the needed supplies came to hand. In 1886, the value of the buildings of the orphanage was about \$180,000. If we add the sums expended for the maintenance of the children who, in 1886, numbered nearly three hundred, and have since numbered about two thousand, it will appear that in answer to his prayer he has received more than half a million dollars.

As to Judge Haralson's announcement that he would ask to be relieved of the presidency of our convention, the Baptist and Reflector, Nashville, says:

In accepting his election as president of the Southern Baptist Convention this year, Judge Haralson stated that this would complete ten years of service for him in that position, and that next year he desired some one else chosen. Of course every one recognized the sincerity of Judge Haralson in his request, but so far as we knew the feeling was unanimous that it should not be granted unless for some other reason than that given by him. He has made too good a President.

The following from the Temple Magazine is very pertinent as to the value of Christian effort: "When Andrew brought Peter to Jesus, he did not consider him much of a catch. Yet, when on the Day of Pentecost three thousand were converted under Peter's sermon, he altered his mind. Some one has well said, if the three thousand converts were not Andrew's children, they were his grandchildren. Andrew was not noted for his preaching ability or for his writings, but he had a work to do, and he did it. And who shall say it was not of equal importance with that of any of the apostles? He knew how to lead men to Christ. And if I understand the want of our city to-day, it is more Andrew's."—Religious Telescope.

Reported for the Alabama Baptist.

The Soul's Resurrection.

BY J. J. TAYLOR, D. D.

Romans 6:4: Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

This is generally regarded as a Baptist text; yet it is found in all versions of the Bible, and is written for the whole world. In simple English it seems to place the mode of baptism, as it was understood by inspired men, practically beyond dispute; and it has proven a troublesome passage for those who have drifted away from the practice of Jesus and his apostles.

Conybear and Howson, high dignitaries in the established church of England, voice the conviction of candid scholarship when they say, "This passage cannot be understood as primitive baptism was by immersion."

On this point a hundred learned witnesses, representing various creeds, can be easily produced. Human ingenuity has utterly failed to invent any method by which one can be buried in baptism, and yet not be immersed.

With the one God and Father of all, the one Lord and the one faith, the Scriptures recognize one baptism, which was defined and illustrated when Jesus was baptized of John in Jordan. In those reverential days, when the form and face of the Lord lingered in the memory of men, and his righteous example moved devout hearts, there was no question what baptism was; that was understood by all, and practiced by all who believed. The apostle does not refer to the subject as a matter in dispute, but he mentions it in confirmation of a deeper truth. He speaks of the abundance of divine grace: Where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life. In this sweet assurance why may we not continue in sin, that the abounding grace of God may be more abundantly displayed? And this pertinent question the apostle answers by another: How shall we that are dead to sin live any longer therein? He assumes the truth, elsewhere definitely declared, that in certain important particulars the Christian has died to a former manner of life and risen anew in Christ; therefore he is buried by baptism in the likeness of death, and raised up, even as Christ was raised from the dead by the glory of the Father, to walk in newness of life.

Only the dead are proper subjects of burial. It is reported that barbarous tribes sometimes bury an enemy or a criminal before he breaths his last, and that persons with abnormal proclivities occasionally suffer themselves to be hypnotized and buried alive; but these outcrops do not vitiate the general rule. Notwithstanding the cruelty attending the crucifixion the body of Jesus was not delivered up for burial until his death had been certified by the soldiers. In all nations death is the precursor of the grave. The same principle governs the baptismal burial: the dead are fit subjects thereof, and the death which they have experienced is set forth in different aspects.

The true believer is dead to the law, its obligations and its penalties. Sinai was an awful place, as with blackness and darkness and tempest and the sound of a trumpet and the voice of words it burned with fire and trembled with convulsive movement. No wonder that Israel could not endure the sight, or that Moses himself feared and trembled! But more dreadful than all outward portents is the law itself, inflexible as the fiat of Jehovah, lifting itself above the highest human achievement, demanding the whole heart, and soul, and mind, and strength, requiring perfect submission, and denouncing death upon every transgressor. It requires complete obedience from each individual soul in all points at all times: Cursed is every one that continueth not in all things that are written in the law to do them. James explains that whoever shall keep the whole law and yet offend in one point is guilty of violating all the authority that the law represents; and since no man liveth and sinneth not, there is no man that does not rest by nature under the condemnation of the law. But to the guilty and helpless race the apostle comes with the assurance that death liberates from law. Arguing that a woman, bound by law to her husband so long as he liveth, is released by death; he applies the principle in the spiritual realm: My brethren, ye also were made dead to the law by the body of Christ, that ye should be joined to another, even to him who was raised from the dead, that ye might bring forth fruit unto God. Ye have been discharged from the law, having died to that wherein ye were held. Ye are not under the law, but under grace. For ye through the law are dead to the law, and are not amenable to the requirements of the Old Testament. In his death Christ blotted out the handwriting of ordinances, which was against us, and took it out of the way, nailing it to his cross. He fulfilled the law to its utmost jot and tittle, and over

those who trust him that law has no power. They are dead to the demands of law.

The believer counts himself dead also to sin. That sin abides in some measure in the holiest human hearts is amply attested. With all his noble privileges Paul had a perpetual conflict. When he would do good, evil was present with him. While he delighted in the demands of holiness after the inner man, he found other inclinations springing out of the flesh, warring against the nobler aspirations of the mind, and bringing him into bondage. He sets before him the completed conquest, the perfect apprehension of that for which he was apprehended of Christ, as one of the prizes yet to be won, and he exhorts brethren to live by this rule; but he would have them account themselves dead to sin, that it

might have no dominion over them. How shall we that are dead to sin live any longer therein? The time past of life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, drunkenness, revellings, banquetings, and abominable idolatries; and we can effectually escape these things only by death. Job speaks of death as the great liberator: There the wicked cease from troubling, and the weary are at rest; there the prisoners sleep together, and hear not the voice of the oppressor; the small and the great are there, and the servant is free from his master. And when men die to sin, they are free from its power. When according to the commandment they reckon themselves dead, they endeavor to separate themselves from it, even as death separates from the affairs of life, and opens an arena of new scenes. If they find the task hard, they are armed with the sword of the Spirit, and commanded to slay, slay, slay! till every evil passion is dead and grace reigns supreme. Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate desire, evil concupiscence, and covetousness which is idolatry.

In the same way the believer reckons himself dead to the world. The truth is not always realized, that this world is not the home of God's people. In words that have found an echo in many hearts the prophet says, Arise ye and depart, for this is not your rest. The patriarchs of old, stirred with infinite longings, journeyed in search of satisfaction; and in the end they confessed themselves strangers and pilgrims on the earth.

In the quest of a better country, Abraham dwelt a stranger in the land of promise, building no permanent home, and having no inheritance in it; no, not so much as to set his foot on it. He passed through a series of disappointments; and at the age of an hundred and seventy-five years he gave up the ghost and died, not having received the promise, and only seeing it afar off. He looked for a city that hath foundations, whose maker and builder is God. Through the wallings of the centuries, through the desolation following in the wake of armies, through the agony extorted by disease and death, as plague and famine and poverty have swept the earth, men have learned the wisdom of the Master's words, Lay not up for yourselves treasures on earth, where moth and rust corrupt and where thieves break through and steal; but lay up your treasures in heaven. The whole realm of worldly conquests affords no fountain of pleasure capable of quenching the soul's thirst. From Solomon to Socrates sages have taxed their utmost ingenuity to find the source of genuine good in temporal things, and have failed; poets have tuned their harps with strings torn from their own hearts, if perchance they might strike some chord that would vibrate in healing harmonies throughout the discordant world, yet have they labored in vain; financiers whose hand could shake the markets of the nations have bowed before the world-god, and have vainly begged for one hour of true delight; and potentates, crowned and sceptered, have cried in an agony of helplessness, O for wings like a dove to fly away and be at rest! Why then shall a man desire to live into this world, reaping disappointment all his days, and plunging at last into eternal night? The world passeth away, and the lusts thereof; but he that doeth the will of God abideth forever. And the man who is truly wise counts himself dead to the world. Paul gloried in the cross by which he was crucified unto the world, even as Christ was crucified. In contemplation of this three-fold death he said, Therefore we are buried in baptism.

As a people Baptists do not put too much stress on baptism. They never force the ordinance upon those who have not asked it. They rarely ever call for a preacher to baptize a sick and dying person with the idea that as a last resort the ceremony may mitigate the pangs of punishment, or brighten the prospect of heaven. They never torture a bereaved mother with the suggestion that the unbaptized babe who has gone from her embrace may be compelled to wander through the sons of eternity

without the privilege of seeing the heavenly Father's face. They simply try to set the sacred rite in the place assigned it in the Scriptures, and keep it as it was delivered, knowing that whosoever shall break one of the least commandments, and teach men so, shall be called least in the kingdom of heaven. But Baptists do sometimes put too little stress on the resurrection which the ordinance symbolizes and implies. They get the figure right; but they are not always so strict in regard to the fact which gives the figure its force and meaning. Buried with him in baptism! O, yes; let us not be ashamed to follow Jesus even into the water. Let us patiently and kindly insist upon it in the face of mockery and derision; but with equal earnestness let us also insist upon rising with him to walk in newness of life.

Bro. Jones, minister from the M. E. Church, entered upon a new mode of existence. He was never hungry, as when he grappled with Satan in the wilderness; nor weary, as when he sat by Jacob's well; nor sleepy, as when he lay upon a pillow in the hinder part of the ship; nor thirsty, as when he hung upon the cross. Putting the old life away, he withdrew from the ordinary affairs of the world. He gathered no crowds, and talked but little with those who had been his familiar friends. When he appeared on the lake-shore, none of his disciples durst ask him, Who art thou? knowing that it was the Lord. It was not that the agony of Gethsemane or the pangs of Golgotha were manifest in his face, but that the glory of God shone round about him. With the broken fetters of the underworld in his hands he stood ready to ascend the Christ of the senses into the Christ of saving faith, and he was robbed in immortality. As the rose-tint of the morning merge into the infinite azure of the open day, the beauty of his earthly life was merged or merging into the glorious life to come. Even so, saith the Spirit, we who have been buried with him in baptism are also raised up with him to walk in newness of life. Having been planted in the likeness of his death, we also live in the likeness of his resurrection. In Christ Jesus we are a new creation; old things are passed away, and, lo, all things are become new.

To the saints at Ephesus the apostle says, Walk not as other Gentiles, in vanity of mind; walk circumspectly, not as fools, but as wise; walk in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

age of the Holy Spirit, keeping his counsel, that ye may bring forth much fruit to the glory of the Father. And in love, and in bond

of wrath and the revelation of the righteous judgment of God. The Baptist who is most worthy of the truth which makes men free, is he who counts himself dead to law, to sin, to the world, and is raised up with him, to walk even as he walked.

For the Alabama Baptist.

Report from the Field.

Bro. Baptist: We are getting very well in this part of the vineyard. On May 15th

Bro. H. Pope, of Talladega, preached a strong and practical sermon at the church of the

Winterboro. He spoke on the theme of grace and works in the

life. At night of the same

Bro. Talladega, who also

and after I had made a

report of my trip to the South-

east Baptist Convention, we pro-

ceeded to ordain three deacons.

Bro. Talladega preached a strong

sermon on the deacons; Bro. Pope

offered the prayer, and Bro. Talladega

delivered the charge. It was a

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

conservative service. The dea-

For the Alabama Baptist.

The Missionary Field in Brazil.

BY PROF. C. B. GAMBLE.

Naturally endowed with wonderful resources, destined to be the seat of a great empire, but groveling in the blighting influence of Romanism, Brazil presents a field for missionary work perhaps richer in opportunities for soul-saving than any other quarter of the globe.

And be it said to the glory of God, the Baptists have realized this fact, and are laboring earnestly and courageously there.

But our exertions should be redoubled, for the accomplishment so far is but a foretaste of the success which continued honest, earnest, consecrated work in this field will be rewarded.

Let us refresh our minds with a few facts about this country.

Brazil contains an area of 3,000,000 square miles, with a population of 14,000,000—a country the size of the United States, with little more than one-fifth its population.

With valleys, fabulously fertile; mines inexhaustible, forests almost boundless, the grandest system of waterways in the world, climate and productions as varied as imagination can picture or fancy create, it should be, and will be one of the great nations of the world. It takes more than natural resources to make a great nation—it takes a people animated with noble impulses and lofty aims. But if you instill into this people the living, breathing, pulsating organism of Christianity, you do just this for them—you give them a stable government, for where is there a Christian people without a stable government? You give them industry and energy—for show me a Christian people that are idle and shiftless. You give them noble impulses and lofty aims—for what impulses can be nobler and what aims loftier than those inspired by a Christian spirit? If we could but realize that when we give Christianity we give everything and gain everything by the giving! This is what that noble little band of unselfish workers, headed by Bro. Bagby, is now doing in Brazil—has been doing so faithfully for months past. They need our earnest encouragement and support.

The history of missionary work in Brazil is a story of a struggle against odds, and every inch gained has been gained through heroic, unselfish work.

We hear encouraging reports from Bahia, Rio, Campos and other stations.

Now we have a vantage ground, a foot-hold as it were, and with this as a fulcrum, and Christ and the love of human souls as the leverage, let us turn Brazil into the ranks of God's own.

For the Alabama Baptist.

The Midland City Meeting.

There were only nine preachers present, as our fifth Sunday meeting was held at the same time, Rev. B. T. Jones, the pastor, was elected moderator, and Rev. S. L. Lovemir, secretary.

Rev. R. Herring preached on Thursday night, and Revs. G. J. Conant, J. W. Dickinson, W. H. Simmons, R. Deal and Dr. A. B. Campbell preached at other times during the meeting; the latter on Sunday at 11 a. m. Preaching was an interesting feature of the meeting.

Some who had been appointed to prepare and discuss subjects were not present.

Friday morning was spent in discussing questions asked by individuals, such as the reception of Harlequin baptisms; did Judas partake of the Lord's supper? etc., all of which proved interesting.

Friday afternoon Rev. S. L. Lovemir presented a paper on the subject of prayer. The subject was discussed by several brethren.

On Saturday Rev. Ransom Deal read an interesting paper on the atonement. Discussion upon revealed the fact that this was the most interesting subject of the meeting, and that it would require more time to satisfactorily consider this question, so it was decided to again take it up in the afternoon.

Rev. J. W. Dickinson presented the subject of "home training," which was very fully and effectively discussed.

Dr. A. B. Campbell very ably presented the subject of "How to Preach."

When the subject of the Atonement was again taken up, the fact was soon developed that there were diversities of opinion. Some took the position that God arbitrarily and without any conditions whatsoever elected a specific number to be saved, and consequently all others to be lost; while others believed that God did not completely override and disregard the faculties, and agencies he gave to his creatures, and that he had due regard to his plans and conditions in his election of those who are to be saved, which conditions he afterward revealed to his creatures through his Word, thereby justly establishing our responsibility, and that God gives precisely the same offers, opportunities and spiritual blessings to all men, the elect and the non-elect alike, up to the point of repentance and submission on the part of the individual, thus corroborating the

Bible truth that God is neither partial nor a respecter of persons. It appears also that some believe that regeneration precedes repentance and faith, while others believed the reverse.

These discussions were conducted with due respect, and a proper spirit was manifested for each other. On Sunday afternoon the subject of the "Mission of the Church" was discussed with much interest.

Without question the meeting was productive of good, and will certainly induce more interest in the study of the Bible and in our denominational work.

Bro. Preston is pushing the evangelistic work in this part of the state.

The extensive drought is making all business uncertain. We are hoping and praying for rain.

Bro. Preston recently held a meeting at the town of Eataprise, Coffee county, and there were several additions to the church.

As there is difference of opinion, and we think misunderstanding by brethren on one side of the question as to the time of regeneration in the process of conversion, we would be pleased to print two pages of letter-press from one of the disputants on each side of the discussion mentioned above.—Ed.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. T. A. Hamilton, Leader Young Peoples Mission Work, Mrs. D. M. Malone, Secretary, East Lake, Ala.; Mrs. G. M. Morrow, Treasurer, 1711 8th Ave., Birmingham; Mrs. H. L. Mellen, Vice-President, Ex. Com., Livingston.

JUNE—MEXICO.

Mexico.—"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." S. B. C. mission opened, 1880; missionaries, 15; native assistants, 17; churches, 29; out-stations, 24; membership, 1,116; baptisms, 112; schools, 3; scholars, 90; Sunday school scholars, 333. Contributions, \$614.

Study Topics.—Increase of educational facilities. Schools, secular journals, public lectures. Ignorance of devotees a necessary condition for the maintenance of Catholicism. Present opportunity, a great responsibility.

Two Remarkable Native Preachers. Arcadio Morales, the Moody of Mexico, is a price among the native ministers of the

various denominations. His life history is a serial story, illustrating the power of the gospel to convert the heart, develop the intellect, and build up character. Mr. Morales, like many others, was converted by the reading of the Bible, and by convincing himself that Roman Christianity has widely departed from its teachings. He at once gave himself to preaching, and two years ago celebrated the silver anniversary of his entrance into the ministry. Almost the whole of this period has been spent in Mexico City, where he has done a work very similar to that of Robert McManis in Paris. Although he has never had a college or seminary education, he has become a great preacher, and has mastered the main doctrines of revelation.

Ines Mo-re-no, the plowman evangelist, is simply a countryman. His life has always been that of the ranchman, and he covets no other. His garb since he became an evangelist is just what it was when he raised crops of corn, or brought burros laden with wood to the markets of Zacatecas. His huaraches (leather sandals worth 25 cents) have never been exchanged for shoes; his leather pantaloons, slit down the sides, are much more suitable than cashmere for traveling over the cactus-covered plains; and his peaked sombrero of peltate (slit rush) protects his head much better than would a more civilized-looking hat.

He was converted sometime in the seventies, when Messrs. Phillips and Thomson began their work in the mining city of Zacatecas. The priests, in order to frighten their ignorant parishioners from hearing the gospel, had graphically portrayed the American missionaries as incarnations of the evil one himself. Ines, in common with his neighbors, had been told that as soon as the Protestant preachers opened their mouths to utter their heresies, sulphurous flames issued out of their mouths, horns appeared on their foreheads, and cloven hoofs took the place of feet. These stories served simply to arouse the curiosity of our friends, and they determined to see for themselves the disreputable scene. Leaving their burros in a meson (caravansary) they slipped over to the hall where services were being held. They were astounded to hear the sound of beautiful hymns and the preaching of the love of Christ by men of like passions with themselves.

The ranchmen understood at once that their priest had lied, and they felt that the gospel which these strangers preached was what their priests had denied to them.

Ines Moreno at once secured a Bible, and set to work to study it with the help of the slight knowl-

edge of reading which he had acquired as a boy. As I knew him, he had long been a devoted Bible student, an earnest worker among his neighbors, and an earnest Christian. During these latter years he has spent most of his time evangelizing the villages in a large circuit in the neighborhood of his old home; sometimes on foot, sometimes on horseback. One year he reported more conversions than any other member of the presbytery. I shall long remember the spiritual talks which we had together on winter evenings in the mission-house, or when out on a trip to some of the ranches. His knowledge of the great doctrines of salvation and his deep spiritual experiences seemed to lead one to a sense of being in heavenly places, in Christ Jesus.

These examples are but a few specimen pages from the unwritten history of the triumph of the gospel in the hearts of our Mexican neighbors across the Rio Grande.—Missionary Review.

PILLARS AND CATERPILLARS.

Rev. John McNeil is back in London girding at the Pharisees. "It is

not control; prompted by an appreciative attachment which is lasting and being filled with the spirit of the patient industry—better still, by a purity that claims my thoughts for His name's sake, brought me to write unto you with mine own hand—the hand of an agonizing body.

I write only in prayer that my epistles may be the means of cheering and comforting some heart; trusting to stimulate and encourage the saints of earth; hoping to convict sinners and to be instruments in bringing to Christ some of the straying children, who, it seems to me, do not care to know what perdition is until they will have lost heaven. Therefore I will not hesitate any longer in appropriating my heart to the keeping of his children, and to the salvation of souls. I know the Lord shall direct and guide me into all that is truly good and pure.

The predispositions of friendship will lead them to eagerly look forward for something from my pen of overflowing love, while it (poor heart!) shall have to go all along in the pursuit of winning the friendship and confidence of humanity at large.

"And his a sad complaint, and aine true,
Whatever we write, we bring forth not
But sorrow."
Some years ago I wrote a novel titled "Bloom and Glean; or, The Christian Graces," but having no interest in it, just before concluding preparatory for publication; on the spur of the moment, thoughtless, put nearly all the manuscript into the fire and watched the flames change into a heap of blackness. Then, too late, I realized that beneath gray ashes are found living coals.

"I pray read mine's adoring sister
To the rainbow of the spray."
So, because of my love of Jesus and his children as his children, I have gathered the "Christian Graces" into my heart again for re-production, that therein I might joyously seal forever my faith, hope, love and life to this promise—"Be thou faithful unto death, and I will give thee a crown of life."
"If I can stop one heart from breaking
I shall not live in vain;
If I can ease one life of aching,
Or cool one pain,
Or help one fainting robin
Unto his nest again,
I shall not live in vain."

May the riches of his grace and glory crown your life, dear one, and lead you safely to that home where Jesus lives—HEAVEN. I am not well; pray for me.

Yours in the fulness of His love
ADDIE THE BAPTIST.
Pleasant Hill, Ala.

Of Good Family.

In an address before the pupils of the Roxbury Latin School of Boston the Hon. Elihu A. Morse, secretary of the Massachusetts Historical Society, called their attention to the fact that it is not only a good thing to be born well, but that also they have not had the advantages of birth which have attained the highest success. He gave as illustrations the following, of whom he said:

"George W. Childs was a new boy on the street when young George Peabody was a store boy, Elijah Howe, the inventor of the sewing machine, was a poor mechanic in Cambridge, and died worth millions, and what is of more consequence, he died acknowledged in every land and clime as the benefactor of his race. Singer, the inventor of the lock-stitch, was a poor mechanic in Bridgeport, and while working on his invention, he allowed himself one meal a day and four hours a night sleep. John Roach, who as a ship-builder, made master mechanic, rose to stand on the highest pinnacle of worldly honor and fame, came to this country dragged, barefooted, homeless, friendless, Irish boy.

"I have seen young men who thought they could play Jehu and Hyde, ride in a smoking car and drink some, and swear some, and to questionable places, and the people wouldn't know it. Young man, you are mistaken. Read the questions that the Boston banks ask about a young man who is seeking a situation. Young man, young woman, a good character, yes, and a clean, religious life, good habits, no tobacco, no cigarettes, are the foundation stones for success in business."

Mr. Morse is himself an illustration of a successful business man who has gained wealth and public prominence solely by his own exertions.—*Christian Herald.*

Cottonseed-Meal vs. Whole Cottonseed.

Experiments indicate that cottonseed-meal gives better results than the equivalent amount of whole seed—that is, an amount of seed from which the same amount of meal may be extracted. The meal has the additional advantage of being applicable to the seed and freedom from the germinating of the seed and the precautions required against it. Here again arises the question whether it is good policy and sound economy for a farmer to sell his cottonseed and buy meal? Thirty-three bushels of cottonseed will yield about three hundred and seventy-five pounds of meal; and each farmer can decide for himself whether, at the price offered for seed and that at which he can buy meal, it will pay him to make the trade. But there is a broader view which may be taken of the matter. The cottonseed-oil industry is very important one, employing a large number of people and adding vast amounts to the wealth of the country. Moreover, the export oil carries with it some of the produce of our soils, which export grain, hay and other farm products does. And as farmers share in general prosperity, it is wise for them to contribute to the general prosperity whenever it can be done without conflicting too much with private interests. If they can turn their seed for meal on equal terms it is good policy for them to do so in order that they may help to promote the general prosperity.—*Southern Cultivator.*

The American Boy.

There are many varieties of American boy. There are the rosy and the gentle, the polite and the impolite, the truthful and untruthful, the generous and stingy, the obliging and the obliging, the honorable and the mean, the outspoken and the sneering. Dear me, how many kinds there are, and what a nuisance boy can make himself if he chooses. Take, for instance, the big-fellow boy. Perhaps you know how he comes into the house, loud-voiced and important, giving out his orders, telling what he wants and does not want, what he likes and does not like; what he will have and what he will have, snubbing his mother and sisters, domineering over the little ones, speaking rudely to the help, disturbing everybody. You can't hurl a bootjack at him, and such is not the custom, but a bootjack would do him good if it could let him know that he is a nuisance.

Some boys seem to think that it is mainly to act in this way. Poor ignorant simpletons! They do not know that the greatest, noblest men are sure to be the gentlest in manner, respectful to women, to reverence their mothers, to treat everybody as they would be treated, and to be poor and poorly-clothed, not excepting the clothes of the poorest of the poor boy or the girl. Neither do the occupation—a poor laborer, poorly clothed may be a much better person than a rich idler finely clothed. Boys do not always think of this. I will tell you what kind of a boy I like. The boy that I like is wide-awake, spry, eager for doors and for all sorts of sports, always plays fair, will not lower himself so much as to cheat, has no big feeling, is not a snob, is not afraid of pain, and is not afraid to matter what it does against his no mean thing, is willing to do anybody a favor even if it costs him some trouble, is well-mannered at home, is kind to little ones, respectful to the elders, and treats everybody well. And all this is just as true of a girl that I like as of the boy.—*R. Burdette.*

Book Notices.

PAUL AND HIS FRIENDS is the title of a book just published by the Funk & Wagnalls Company, New York. Rev. Louis Albert Banks, D.D., pastor of First M. E. church, Cleveland, O., is the author. Dr. Banks is a fine writer. He has written a number of similar works, "Paul and His Friends" is attractive in style and matter. The book contains 32 sermons or lectures in 347 pages. "The Voice of God," "Kicking Against the Goats," "Change," "The Lord's Brother," "A Friend Who Never Fails," &c., are the subjects or themes of some of the lectures. This book is worth double the price. Send for price list. We can recommend the work.

TODD'S NEW ASTRONOMY. By David P. Todd, M. A., Ph.D., Professor of Astronomy and Director of the Observatory, Amherst College. Cloth, 12mo, 500 pages. Illustrated. Price, \$1.30. American Book Company, New York, Cincinnati and Chicago.

This new astronomy is designed to meet the present requirements of schools and students for a practical and scientific text-book in this important and most interesting study. Of the author's ability to write an ideal work on the subject, which should be at once simple, scientific, practical and interesting, there can be no question. In addition to his former work in the United States Astronomical Observatory at Washington, and as Director in the Amherst College Observatory, he is well known to the public as leader of two solar eclipse expeditions, under the auspices of the United States government, one to the west coast of Africa, and one to Japan, and as leader of another astronomical expedition to Japan, organized by Amherst College.

Literary Notes.

IN HONOR OF THE PRESIDENT—President McKinley is to be given the unique distinction of having a number of a woman's magazine named for him and prepared in his honor. The July issue of *The Ladies' Home Journal* is to be called "The President's Number." It will show the President on horse back in the cover, with the President's new "fighting flag" flying over him; a new march by Victor Herbert is called "The President's March"; the State Department has allowed the magazine to make a direct photograph of the original parchment of the Declaration of Independence, while the President's own friends and intimates have combined to tell some twenty new and unpublished stories and anecdotes about him which will show him in a manner not before done. The cover will be printed in the National colors.

LILIAN BELL AND THE CZAR.—"Kodaks" are not permitted within sight of the Czar of Russia, and his considered the most difficult man in all Europe to photograph. Lilian Bell, who is in Russia for *The Ladies' Home Journal*, persuades the Russian officials to allow her to be an exception to the rule, and she succeeded in photographing the Czar so close that the Russian monarch jumped at the click of the button. Miss Bell will tell how she got her photograph, in the next issue of the Journal.

Address: *The Ladies' Home Journal*, Philadelphia.

A good fertilizer for sweet potatoes is made by putting in a pen or yard a two-inch layer of rotted seed, then three-inch layer of good stable manure on the seed. Proceed in this way until thirty bushels of seed are used. Cover deep on top to prevent seed from sprouting, being careful to keep the seed on foot from the sides for the same purpose.

The above is enough for one acre in row. If 600 pounds of kainit is used in the rows the yield will be doubled.

No matter what a girl's accomplishments may be, her education is incomplete if she has no knowledge of botany, biology, zoology, stichology and mendology. Even if a girl should never be required to do the work herself, she ought to know whether it is done in the proper manner.—*Marion Standard*.

There are eighteen women employed as station agents by the Baltimore and Ohio Railroad Company. Traveling auditors of the road say that their accounts are well kept, and that their stations are cleaner and neater than those in charge of men.

Southern Biblical Assembly,
Knoxville, Tenn.

On account of the meeting of the Southern Biblical Assembly at Knoxville, Tenn., June 16-25th, 1898, the Alabama Great Southern R. R. will sell tickets from points on its line to Knoxville and return at rate of one fare for the round trip. Tickets will be sold June 13th, 14th, 15th, 16th, and 17th, with final limit June 27th, also June 20th and 21st., with final limit July the 4th, 1898.

For further information and descriptive circular relating to same apply call on agent of the

Cattle in the South.

In many parts of the South there is an increasing interest in cattle raising. By this it is not meant the large ranch undertakings in Texas or the care of two or three cattle as a side issue on farms, but a systematic enlargement of operations on a large scale in such states as Georgia, Louisiana, Mississippi and Tennessee. This industry has apparently received its impetus from demands on the part of ranches in Kansas, Indian Territory and the Northwest for young stock to be fed and turned into beef for consumption in Eastern and even Southern markets. During the last year or eighteen months thousands of head of stock have been gathered and shipped to distant points and the business is still under way.

This may be regarded as an indication of a change in Southern methods which will have a momentous effect upon agriculture in that section. It is an easy step for an intelligent man, noting the profits in beef in spite of transporting the stock twice, to turn his attention from the mere gathering of the stock in bunches here and there throughout a state and driving them to the stockyard at the railroad station, to gathering the stock in his own hands, to be sent for slaughter either in a distant town or at a distance. Each

"Can't" and "Try."

Can't! He it sticks in the mud, but Try soon drags the wagon on by the rut. The fox said "Try," and he got away from the bound when they almost snapped at him. The bees said "Try," and turned flowers into honey. The squirrel said "Try," and he went to the top of the beech tree. The snowdrop said "Try," and bloomed in the cold snows of winter. The star said "Try," and spring soon threw Jack Frost out of the saddle. The young lark said "Try," and I found that his new wings took to over hedges and ditches and wherever his father was singing. The ox said "Try," and ploughed the field from end to end. No, he is too steep for Try to climb, no clef to stiff for Try to plough, no field too wet for Try to drain, no horse too big for Try to mend. And no lesson too difficult for Try to conquer. So enlist this good friend in your service, my little students, and give that old idler "Can't do it" the cold shoulder.

Last year, Greece was buying guns and this year it has ordered 10,000 plows.

Little Mamie had often watched her father shave himself, and one day when a man came to whitewash the fence, after a few minutes' silent contemplation, she asked "Mister man, is you doin' to shave whiskers off zat fence?"

Which Rides?

When a man is sick he is riding his work. He does not daily take instead of being the means which support and carries him on to comfort and prosperity, he becomes a overwhelming burden, weighing him down, and he has no strength, his ambition, his health, his energy, his strength left but he feels to stagger along until the awful pressure of disease and trouble at last crushes him to earth.

The prosperous man is the one who keeps the upper hand of his work, because he is strong, capable and energetic. Dr. Pierce's Golden Medical Discovery has brought the boy kind of prosperity to thousands weighed down, over-burdened men by giving them the physical strength and stamina to carry on their work and easily.

"For the last three years," says Mr. J. L. Morgan of Monongah, Marion Co., W. Va., "I was greatly discouraged. I described my complaints that generally accompany such cases of gas and a heavy load in my stomach. I was back up my head after eating, however, was irregular. I would imagine I saw objects float before my eyes. I had pain across my back. About December, 1896, I began feeling much worse than usual and was beginning to think I would have to suffer the remainder of my life. I was greatly discouraged. I described my complaints to Dr. Pierce's staff of physicians and they directed me to begin at once taking the 'Golden Medical Discovery' according to directions. I did so, and am happy to state I experienced most gratifying results, as all the unpleasant feelings have entirely left me. I have found a very good appetite, which my friends are pleased to say I feel once more like my former self. I recently walked a distance of one hundred and ten miles in about four days."

No remedy relieves constipation so quickly and effectively as Dr. Pierce's Pleasant Pellets.

JUDSON

Owned and controlled by Alabama

New York a bulky, dirty loafer attempted to chaff a very small boy sitting on a fence. "How much do you weigh?" he asked. "About as much as you would if you were washed," was the answer. In the biography of Hawtrey, of Eton, there is a description of his unkempt appearance, with a comment which has been greatly quoted. It said he was scolding some boy for being late at morning lessons, who replied that he had not time enough to dress. "But I can dress in that time!" said the doctor. "Yes," replied the boy, "but I wash."—Exchange.

The most delightful season of the year to visit Florida is during March and April. Low round trip tickets on sale daily to April 30th, via Plant System. Make up a pleasure party, and write for particulars, descriptive matter, or any information, to
R. L. Long,
Division Passenger Agent,
Montgomery, Ala.

A writer in the Arena declares that 500,000 men now do the work, with the aid of machinery, which needed 16,000,000 persons to do a few years ago.

"Hillman are ready to go to war the moment they see the shadow of a gun pointed at the observer of men and things."
not needed."—Detroit Journal.

ARMSTRONG & SAKELY Pittsburgh.
KRYMER-BADMAN Philadelphia.
DAVIS-CHAMBERS Pittsburgh.
PARKNESTOCK Pittsburgh.
ANCHOR Pittsburgh.
ECKSTEIN Cincinnati.
ATLANTIC New York.
BRADLEY New York.
BROOKLYN New York.
JEWETT New York.
WALTER New York.
VICTOR Chicago.
SOUTHERN Chicago.
GEMFAN Chicago.
COLLIER Chicago.
HESBOTH St. Louis.
RED SEAL St. Louis.
ROTHMAN St. Louis.
JOHN T. LEWIS & BROS CO Philadelphia.
MOSLEY Philadelphia.
GAHN Salem, Mass.
CORRELL Buffalo.
KENTUCKY Louisville.

YOU no peel use seed Oil and Colors, and apply it Be sure the list of genuine the "old Dutch

FREE By using any desired shade of color, able information showing picture of combinations of shades for

National Lead Co., 100

Are You a Farmer

Do You Want to Keep in D and Best Methods of SUCC

Practical Farmers, men who have m contribute to the columns of Th Bright, live subjects are discussed for issue. Information and experie uable, save expense, and suggest condition of every "Tiller of th The Southern Cultivator is mailed it each month. Send 25 cents in you three months on trial; also of Intensive Farming. Address

THE CULTIVATOR P

LARGE CASH COMMISSION of Intensive Farming. Address

U & N
LOUISVILLE & NASHVILLE R.R.
THE GREAT THROUGH CAR ROUTE

Map showing routes between Louisville and Nashville, with stations like Lexington, Frankfort, etc.

DOUBLE DAILY LINE OF Palace Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connection for the North, East, West and South. For information as to rates, etc., see agent of the company or write to F. F. BRADLEY, Pass. Agent, Montgomery, ALA.

FOR INST
ON YOUNG LADIES
 Baptist State Convention. The 66th annual

Only \$25 65, round trip from Montgomery, with corresponding low rates from other points. Tickets sold daily, good to Oct. 31st, returning. The sight of a lifetime is now at Tampa. Thousands of soldiers equipped for war. Write to R. L. Todd, D. P. A., Montgomery.

The two-button glove is slowly working its way into popular use.

Nervous spasms are usually controlled by a little salt taken into the mouth and allowed to dissolve.

In buying a bicycle, be sure to get the best. Any of the advertisements will tell you which that is.

Mamma—"Oh, dear! Jimmy, I don't believe you know what it is to be good."

Jimmy—"Yes I do, mamma. It's not doing what you want to do."

"Now, Edward, the best portions of the fowl are for the guests; what are you going to say when I ask you what you will have?"

"Just a few of the feathers, please."

—Life.

The cost to Spain of the Cuban war from February, 1895, to the end of 1897, as officially estimated at \$240,000,000, besides the arrears due from the Cuban treasury, added a net cost to \$40,000,000.

Do not worry about your paint peeling off or colors fading if you use Pure White Lead, Pure Linoleum, National Lead Co.'s Tinting and Coloring, or employ a practical painter to do the work.

See the brands are right. See the brands, which are made by the process."

National Lead Co.'s Pure White Lead Tinting Colors, in shades is readily obtained. Pamphlet giving valuation and cash showing samples of colors free; also designs painted in different designs or various styles awarded upon application to those intending to paint.

William St., New York.

Direct Touch with the Latest SUCCESSFUL FARMING? . . .

Save money on the farm, edit and read the SOUTHERN CULTIVATOR. It is a practical standpoint in every article are given that will prove valuable lines of work that will better the Soil."

Subscribers on the 1st and 15th of each month, and the paper will be sent free of copy of David Dickson's system of farming.

PUBLISHING CO., Atlanta, Ga.

—SOUTHERN CULTIVATOR.

MOBILE AND BIRMINGHAM R. R. COMPANY

TIME TABLE.

In Effect May 9th, 1897.


STATIONS.	
No. B'd. No. 1.	No. B'd. No. 2.
7:50 a.m. LV. Selma.	3:20 p.m. AR.
8:30 a.m. LV. Marion Junction. AR.	2:55 p.m. AR.
9:30 a.m.	2:25 p.m.
9:30 a.m.	2:05 p.m.
9:15 a.m.	1:37 p.m.
10:30 a.m.	12:55 p.m.
1:10 a.m.	11:50 a.m.
1:40 p.m.	11:15 a.m.
2:05 p.m.	10:10 a.m.
2:05 p.m. AR.	8:50 a.m.
3:35 p.m. LV.	AR. 12:10 p.m.
3:09 p.m. St. Elmo (for Coden)	
4:25 p.m.	LV. 10:20 p.m.
7:25 p.m. AR.	7:50 p.m.
8:30 p.m. LV. New Orleans.	6:40 p.m.
8:45 a.m. AR.	5:20 a.m.
10:10 a.m. LV.	5:10 a.m.
6:55 p.m. AR.	LV. 7:30 p.m.

Through tickets sold to all points. Close connection at Marion Junction with Southern Railway trains from Greensboro, Marion, Uniontown and Demopolis, etc. Connect at Mobile with L. & N. trains for all resorts on Gulf coast and points in Texas, etc., via New Orleans, also at Mobile with Plant Steamship Line for Tampa, Port Tampa, Key West and Havana, also at Mobile with the Mexican Gulf Steamship Line for Tampico, Mexico and all other points in Mexico. For further information apply to any agent of M. & B. R. R. or to

Ed. A. NIEL,
Gen. Pass. Agent, Selma, Ala.

BELLS

Steel Alloy Church & School Bells. See Send For Catalogue. The C. S. BELL CO. (Baltimore, O.)



INSTITUTE

opens September 22, 1897. Mag-

GEORGIA AND ALABAMA RAILWAY—SAVANNAH SHORT LINE.
 Passenger Schedules, Effective December 12th, 1897. Seventy-two miles short
 operated line between Montgomery and Savannah. Entirely new route to Co-
 lumbus and all points North.

No.	No.	10	10	STATION.	No. 17	No. 19
7 55 am	7 45 pm	Lv.	New Orleans	7 40 am	8 10 pm	
8 35 am	8 15 pm	Ar.	Mobile	8 05	4 45	
9 55 pm	7 55 am	Lv.	Mobile	7 20 pm	7 00	
7 55	1 00 pm	Ar.	Chicago	8 15	8 55	
3 50 am	9 00 pm	Lv.	Evansville	11 50 am	12 40	
1 50 pm	3 50 pm	Ar.	Cincinnati	4 10 pm	7 05	
2 50 am	10 10	Lv.	Louisville	6 20 am	2 25	
9 15	1 58 am	Ar.	St. Louis	6 20 am	9 00 pm	
4 00 pm	7 25	Lv.	Birmingham	12 25 am	12 01 pm	
3 30	3 40	Ar.	Selma	11 30 pm		
7 45	10 45	Ar.	Montgomery	8 00	8 00 am	
9 15	3 30 pm	Lv.	Huntsboro	5 56	6 07	
1 10	2 17	Ar.	Lumpkin	4 17	4 34	
	7 45	Ar.	Dawson	2 58		
	8 50	Lv.	Albany	2 10		
	5 30	Ar.	Columbus	5 20		
11 30 pm	7 40	Lv.	Richmond	3 55	4 14 am	
12 25 am	3 39	Ar.	America	3 55	3 15	
1 35	4 45	Lv.	America	2 55	18	
1 35	4 45	Ar.	Cordele	1 50	2 15	
1 35	4 50	Lv.	Cordele	1 30	2 15	
9 15	6 40	Ar.	Abbeville	12 25	12 25	
9 30	6 55	Lv.	Fitzgerald	11 15 am	9 20 pm	
9 35	6 40	Ar.	Helena	11 35	13 05 am	
9 35	6 40	Lv.	Helena	11 35	12 05	
5 55	9 05	Ar.	Colusa	9 35	10 00	
8 10	11 20	Lv.	Savannah	7 35	7 40	

Trains 17 and 18 carry Georgia and Alabama Railway new and magnificent
 Buffet Parlor Cars.
 Trains 19 and 20 carry Pullman Palace Sleeping Cars between Montgomery
 and Savannah.
 Close connections—At Richland for points on the Columbus and Albany divi-
 sions. At Columbus for points on the So. Ry. At Albany for points on the At-
 lantic System. At Americus for points on the C. of Ga. Ry. At Cordele for Macon and
 lines for Baltimore, Philadelphia, New York and Boston. At Savannah with steamship
 System and the F. C. and E. R.
 Agents—At Columbus and G. M. A. Prop. G. P. A. L. N. Manahan. Agent, S.
 Commercial Agent, Montgomery, Ala. Knight, A. L. N. W. T. Dalton.

Plant System.

Time Table in effect January 18th, 1898.									
No. 82.	No. 86.	No. 93.	No. 36.	STATIONS.	No. 57.	No. 33.	No. 30.	No. 31.	No. 32.
4 oompm	9 13am	7 45pm	10 50am	LV. Montgomery. ar	8 30am	9 30pm	10 30am	11 30am	12 30am
6 45	12 17pm	9 19	12 35pm	ar. Troy. ar	6 40am	7 47	7 23		
9 10	2 15	10 25pm	1 22pm	ar. Oakes. ar	5 23	6 32	5 44		
10 06am	3 10	11 03	2 00pm	ar. Pinckard. lv	5 58	6 08	4 30		
8 05	2 00am	5 00pm	3 00pm	ar. Thomassville. lv	1 25	2 45			
10 17	5 05	4 48	5 53	ar. Quitman. ar	12 43	1 39			
12 00am	10 17	3 16	6 21	ar. Valdosta. lv	12 15	1 20			
2 00am	3 56	7 05	7 05	ar. Dupont. lv	15 25pm	12 33			
5 00	5 00	8 10	8 10	ar. Yalcross. lv	8 00pm	10 18am			
7 30	7 30	10 15	10 15	ar. Jacksonville. lv	8 00	8 20			
5 15am	8 20pm	8 20pm	10 30pm	lv. ar. Waycross. ar	8 00pm	10 50am	11 20am		
8 20	10 50	10 50	10 50	ar. Savannah. lv	5 15	8 35	9 05		
5 09pm	6 13am	6 13am	6 13am	ar. Charleston. lv		6 13	6 13		
11 35am	3 15pm	3 15pm	3 15pm	lv. ar. Waycross. ar	10 00pm	10 10am			
1 39pm	10 10	10 10	10 10	ar. Brunswick. lv	8 00pm	1 50			
9 12am	10 30pm	10 30pm	10 30pm	ar. Jacksonville. ar	7 40pm	7 30am			
10 30	10 30	10 30	10 30	ar. St. Augustine. ar	5 25	7 30	7 30		
10 55	1 15am	1 15am	1 15am	ar. Palatka. ar	6 00	6 00			
1 20pm	4 45	4 45	4 45	ar. Sanford. ar	3 27	1 35			
2 40	5 53	5 53	5 53	ar. Winter Park. ar	1 50	12 15			
2 30	6 05	6 05	6 05	ar. Orlando. ar	1 47	11 57pm			
3 02	6 47	6 47	6 47	ar. Kissimmee. ar	1 16	11 09			
4 25	8 15	8 15	8 15	ar. Lakeland. lv	12 02pm	9 15			
1 25am	5 10am	5 10am	5 10am	lv. Waycross. ar	9 30am	9 30pm			
2 15pm	6 47	6 47	6 47	lv. ar. Dupont. ar	8 20	8 30			
1 23	8 53	8 53	8 53	ar. Live Oak. ar	6 10	6 50			
2 36	1 00	1 00	1 00	ar. High Springs. ar	4 20	5 25			
12 05pm	2 25	2 25	2 25	ar. Gainesville. ar	3 75	4 20			
2 25	3 50	3 50	3 50	ar. Ocala. ar	1 10	2 25			
3 50	5 50	5 50	5 50	ar. Leesburg. ar	12 05	12 30			
5 05	7 20	7 20	7 20	ar. Trilby. ar	10 35pm	11 00am			
6 35	7 20	7 20	7 20	ar. Lakeland. lv	9 25	9 15			
11 05am	11 05am	11 05am	11 05am	lv. ar. Palatka. ar	5 45pm				
2 05pm	2 05pm	2 05pm	2 05pm	ar. Ocala. ar	30				
8 20	10 30am	10 30am	10 30am	lv. ar. Trilby. ar	10 30am				
9 02	7 57	7 57	7 57	ar. Tarpon Springs. ar	7 23				
9 05	7 23	7 23	7 23	ar. Clearwater. ar	7 23				
9 13	7 20	7 20	7 20	ar. Belleair. ar	7 20				
10 00	6 30	6 30	6 30	ar. Belleview Hotel. ar	6 30				
10 00	6 30	6 30	6 30	ar. St. Petersburg. lv	6 30				
6 35pm	7 37pm	5 00pm	8 25 am	lv. Lakeland. ar	11 57am	9 57pm	9 00am		
8 00	8 40	6 10	9 50	ar. Tampa. lv	10 55	7 57	8 10		
8 10	8 50	6 20	10 00	ar. Tampa Bay Hotel. lv	4 00	7 25	8 00		
8 30	9 05	6 30	10 35	ar. Port Tampa. lv	10 15	7 00	7 35		
9 15	10 45pm	4 00pm	ar. Punta Gorda. lv	12 30	3 45	12 30			
PLANT STEAMSHIP LINE. Magnificent Steamship Service. Mobile									
Port Tampa. 1898.									

Trains 57 and 58 carry Pullman Buffet Sleepers between St. Petersburg and St. Petersburg and Reclining Chair Cars between Jacksonville and Montgomery. Trains 59 and 60 carry Pullman Buffet Sleepers, Parlor and Dining Cars between Jacksonville and Montgomery. Nos. 82 and 83 daily except Sunday. All others daily. For further information address nearest agent or

W. W. WRENN, P. M., Savannah, Ga. R. L. TODD, D. P. A., Montgomery, Ala.

WESTERN Railway of ALABAMA

Read down.				IN EFFECT MAY 3, 1898.				Read up.			
6	34	36	38	STATIONS.	37	35	33	39	5		
		3 30 pm	4 20 am	LV Selma Ar	11 30 pm			10 30 am			
		4 14	5 00	.. Benton ..	10 50			9 47			
		4 30	5 12	.. Whitehall ..	10 35			9 35			
		4 45	5 33	.. Loundsboro ..	10 21			9 18			
		4 58	5 31	.. Burkeville ..	10 09			9 06			
		5 35	6 05	Ar Montgomery	9 35			8 30			
No. 33											
		7 55 am	7 50 pm	LV Opelika Ar	4 40 pm			10 pm			
		1 00 pm	12 20 a	.. Mobile ..	3 15			4 00 pm			
		12 20	11 25 pm	.. Pensacola ..	5 30			10 15			
		6 00	6 10 am	Ar Montgomery	9 30 pm			10 50 am			
2 00 pm	12 01 pm	6 20 pm	6 20 am	LV Montgomery	9 20 pm			10 31 am	7 25 pm	12 15 pm	
2 34	12 30			.. Mt Meigs ..					6 45	11 15 am	
2 55	12 50			.. Shorters ..					6 24	10 15	
3 02	12 55			.. Goodwyns ..					6 18	9 46	
3 25	1 00			.. Milford ..					6 15	8 35	
3 40	1 05	7 10		.. Chehaw ..	8 11			9 25	5 53	8 06	
5 25	1 40			.. Natusauga ..					5 37	7 50	
5 40	2 13	8 05	8 14	.. Auburn ..	7 40			8 53	5 10	6 25	
7 10	2 25	8 17	8 26	Ar Opelika	7 25			8 43	4 56	6 00	
		2 45 pm	3 45	LV Opelika Ar	2 30						
		3 30	4 50	Ar Columbia	1 30						
8 20 pm	8 20 pm	8 20 am	8 20 am	LV Opelika Ar	7 25 pm			8 40 am	4 53 pm		
3 03				.. Cusseta ..					4 20		
3 37	8 55	9 07		.. West Point ..	6 49			8 00	4 07		
3 54	9 05			.. Gabbettville ..				7 52	3 54		
4 14	9 21	9 31		.. La Grange ..	6 28			7 35	3 33		
4 43	9 43	9 52		.. Greenville ..				7 12	3 07		
4 57	9 55	10 03		.. Granville ..				7 00	2 53		
5 10	10 08	10 17		.. Moreland ..				6 49	2 42		
5 26	10 20	10 29		.. Newnan ..	5 25			6 38	2 27		
5 58				.. Palmetto ..				6 12	1 59		
6 13				.. Fairborn ..				6 03	1 45		
6 37	11 10			.. College Park ..					1 25		
6 42	11 14	11 22		.. East Point ..	4 35			5 40	1 20		
7 00	11 30	11 40		Ar Atlanta	4 20 pm			5 25 am	1 00 pm		
	11 50 pm	12 00	12 00	LV Atlanta Ar	3 55 pm			5 10 am			
	5 45 am	8 30 pm		.. Greenville ..	12 25						
	8 30	9 30		.. Charlotte ..	9 30 am						
	12 10 pm	12 44		.. Greensboro ..	7 05			7 37			
	1 30	10 20 nt		Ar D'nnville LV	5 50			6 20 pm			
	6 40 pm	6 00 am	Ar Richmond	10 00 am	12 00						
	10 00 pm	7 00 am	Ar Washington	9 43 pm	11 15 am						
	11 25	8 00	.. Baltimore ..	9 20	6 31						
	1 30 am	10 15	.. Philadelphia ..	6 55	5 50						
	6 20	12 43 pm	Ar New York	4 30 pm	12 15						
	4 45 am	2 30 pm	LV Atlanta ..	6 55 am				1 05 pm			
	9 25	2 30	Chattanooga	12 10 nt				8 05 am			
		7 25 am	Ar Chattanooga					8 00 pm			
	7 50 pm	7 30 am	4 10 pm	LV Atlanta Ar	7 45 am			8 05 pm	10 45 am		
	11 30	11 45	7 25	.. Macon ..	4 15			4 40	7 25		
	6 00 am	6 00 pm		Ar Savannah	9 00 am						
	11 10 pm	5 55 pm		.. Atlanta ..				6 00 am	12 15 n't		
	5 10 am	8 10		.. Augusta ..				10 30 am	7 15 am		
	11 00			Ar Chattanooga	5 30 pm						

Train No. 35 has sleepers New Orleans to New York. Train No. 37 has sleepers New York to New Orleans.

Trains 35 and 36 have sleepers between New York and New Orleans and through car service between Washington and New Orleans.

GEO. C. SMITH, Pres. and General Manager.
W. A. GEE, G. P. A., Atlanta, Ga.
W. F. VAILLANT, G. A., Birmingham, Ala.

Insurance Position. Accepts notes for tuition, or cash, and money in bank the position is secured. Our fare paid.
WRAUGHON'S PRACTICAL *Quinine Syrup*
ASHEVILLE, TENN., and TEXARKANA, TEXAS.
 Dispensed by Bankers, Merchants, and others. Bookkeeper, Pharmacies, Druggists, Traveling Salesmen, etc. It is the only Quinine Syrup in stockkeeping with an actual 12 doses per bottle. No variation. Every one knows. Dose 100. No. 1. No. 2. No. 3. No. 4. No. 5. No. 6. No. 7. No. 8. No. 9. No. 10. No. 11. No. 12. No. 13. No. 14. No. 15. No. 16. No. 17. No. 18. No. 19. No. 20. No. 21. No. 22. No. 23. No. 24. No. 25. No. 26. No. 27. No. 28. No. 29. No. 30. No. 31. No. 32. No. 33. No. 34. No. 35. No. 36. No. 37. No. 38. No. 39. No. 40. No. 41. No. 42. No. 43. No. 44. No. 45. No. 46. No. 47. No. 48. No. 49. No. 50. No. 51. No. 52. No. 53. No. 54. No. 55. No. 56. No. 57. No. 58. No. 59. No. 60. No. 61. No. 62. No. 63. No. 64. No. 65. No. 66. No. 67. No. 68. No. 69. No. 70. No. 71. No. 72. No. 73. No. 74. No. 75. No. 76. No. 77. No. 78. No. 79. No. 80. No. 81. No. 82. No. 83. No. 84. No. 85. No. 86. No. 87. No. 88. No. 89. No. 90. No. 91. No. 92. No. 93. No. 94. No. 95. No. 96. No. 97. No. 98. No. 99. No. 100. No. 101. No. 102. No. 103. No. 104. No. 105. No. 106. No. 107. No. 108. No. 109. No. 110. No. 111. No. 112. No. 113. No. 114. No. 115. No. 116. No. 117. No. 118. No. 119. No. 120. No. 121. No. 122. No. 123. No. 124. No. 125. No. 126. No. 127. No. 128. No. 129. No. 130. No. 131. No. 132. No. 133. No. 134. No. 135. No. 136. No. 137. No. 138. No. 139. No. 140. No. 141. No. 142. No. 143. No. 144. No. 145. No. 146. No. 147. No. 148. No. 149. No. 150. No. 151. No. 152. No. 153. No. 154. No. 155. No. 156. No. 157. No. 158. No. 159. No. 160. No. 161. No. 162. No. 163. No. 164. No. 165. No. 166. No. 167. No. 168. No. 169. No. 170. No. 171. No. 172. No. 173. No. 174. No. 175. No. 176. No. 177. No. 178. No. 179. No. 180. No. 181. No. 182. No. 183. No. 184. No. 185. No. 186. No. 187. No. 188. No. 189. No. 190. No. 191. No. 192. No. 193. No. 194. No. 195. No. 196. No. 197. No. 198. No. 199. No. 200. No. 201. No. 202. No. 203. No. 204. No. 205. No. 206. No. 207. No. 208. No. 209. No. 210. No. 211. No. 212. No. 213. No. 214. No. 215. No. 216. No. 217. No. 218. No. 219. No. 220. No. 221. No. 222. No. 223. No. 224. No. 225. No. 226. No. 227. No. 228. No. 229. No. 230. No. 231. No. 232. No. 233. No. 234. No. 235. No. 236. No. 237. No. 238. No. 239. No. 240. No. 241. No. 242. No. 243. No. 244. No. 245. No. 246. No. 247. No. 248. No. 249. No. 250. No. 251. No. 252. No. 253. No. 254. No. 255. No. 256. No. 257. No. 258. No. 259. No. 260. No. 261. No. 262. No. 263. No. 264. No. 265. No. 266. No. 267. No. 268. No. 269. No. 270. No. 271. No. 272. No. 273. No. 274. No. 275. No. 276. No. 277. No. 278. No. 279. No. 280. No. 281. No. 282. No. 283. No. 284. No. 285. No. 286. No. 287. No. 288. No. 289. No. 290. No. 291. No. 292. No. 293. No. 294. No. 295. No. 296. No. 297. No. 298. No. 299. No. 300. No. 301. No. 302. No. 303. No. 304. No. 305. No. 306. No. 307. No. 308. No. 309. No. 310. No. 311. No. 312. No. 313. No. 314. No. 315. No. 316. No. 317. No. 318. No. 319. No. 320. No. 321. No. 322. No. 323. No. 324. No. 325. No. 326. No. 327. No. 328. No. 329. No. 330. No. 331. No. 332. No. 333. No. 334. No. 335. No. 336. No. 337. No. 338. No. 339. No. 340. No. 341. No. 342. No. 343. No. 344. No. 345. No. 346. No. 347. No. 348. No. 349. No. 350. No. 351. No. 352. No. 353. No. 354. No. 355. No. 356. No. 357. No. 358. No. 359. No. 360. No. 361. No. 362. No. 363. No. 364. No. 365. No. 366. No. 367. No. 368. No. 369. No. 370. No. 371. No. 372. No. 373. No. 374. No. 375. No. 376. No. 377. No. 378. No. 379. No. 380. No. 381. No. 382. No. 383. No. 384. No. 385. No. 386. No. 387. No. 388. No. 389. No. 390. No. 391. No. 392. No. 393. No. 394. No. 395. No. 396. No. 397. No. 398. No. 399. No. 400. No. 401. No. 402. No. 403. No. 404. No. 405. No. 406. No. 407. No. 408. No. 409. No. 410. No. 411. No. 412. No. 413. No. 414. No. 415. No. 416. No. 417. No. 418. No. 419. No. 420. No. 421. No. 422. No. 423. No. 424. No. 425. No. 426. No. 427. No. 428. No. 429. No. 430. No. 431. No. 432. No. 433. No. 434. No. 435. No. 436. No. 437. No. 438. No. 439. No. 440. No. 441. No. 442. No. 443. No. 444. No. 445. No. 446. No. 447. No. 448. No. 449. No. 450. No. 451. No. 452. No. 453. No. 454. No. 455. No. 456. No. 457. No. 458. No. 459. No. 460. No. 461. No. 462. No. 463. No. 464. No. 465. No. 466. No. 467. No. 468. No. 469. No. 470. No. 471. No. 472. No. 473. No. 474. No. 475. No. 476. No. 477. No. 478. No. 479. No. 480. No. 481. No. 482. No. 483. No. 484. No. 485. No. 486. No. 487. No. 488. No. 489. No. 490. No. 491. No. 492. No. 493. No. 494. No. 495. No. 496. No. 497. No. 498. No. 499. No. 500. No. 501. No. 502. No. 503. No. 504. No. 505. No. 506. No. 507. No. 508. No. 509. No. 510. No. 511. No. 512. No. 513. No. 514. No. 515. No. 516. No. 517. No. 518. No. 519. No. 520. No. 521. No. 522. No. 523. No. 524. No. 525. No. 526. No. 527. No. 528. No. 529. No. 530. No. 531. No. 532. No. 533. No. 534. No. 535. No. 536. No. 537. No. 538. No. 539. No. 540. No. 541. No. 542. No. 543. No. 544. No. 545. No. 546. No. 547. No. 548. No. 549. No. 550. No. 551. No. 552. No. 553. No. 554. No. 555. No. 556. No. 557. No. 558. No. 559. No. 560. No. 561. No. 562. No. 563. No. 564. No. 565. No. 566. No. 567. No. 568. No. 569. No. 570. No. 571. No. 572. No. 573. No. 574. No. 575. No. 576. No. 577. No. 578. No. 579. No.

A resolution has posed the Senate looking to amending the constitution of the United States so that inauguration day will be May, 4th in place of March 4th.

A man is startled sometimes when he thinks of his former ignorance; but he generally feels that his present knowledge is ample. Puck.

The Arkansas river has been at flood height at Little Rock. Much property was destroyed and some lives lost.

lighted with gas of best quality throughout. Hot and cold baths. All modern equipments. Superior instruction in Literary and Scientific Studies, in Music, including Pipe Organ, in Art and Education. Climate unequalled. All members of the faculty experienced teachers of established reputation from best colleges and universities. For catalogue or other information, address,

ROBERT G. PATRICK, D. D., President,
MARION, ALABAMA.

"If you want any kind of printing write to the Alabama Baptist; if you are in the city come and see us."

MUNN & CO.,
351 Broadway, New York.