

THE ALABAMA BAPTIST.

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VOLUME 17.

"SPEAKING THE TRUTH IN LOVE."

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NUMBER 18.

For the ALABAMA BAPTIST.

Is Rafting Gambling?

This is a question sometimes asked among people of high standing morally and religiously, and it is sad to say, some of them do not hesitate to take a chance at a gold watch or other property that is being disposed of by rafting. The very fact that rafting carries doubt with it should make pious Christians refrain from taking part in it. Things of doubtful propriety should be left for those of the world.

But to the question, What is gambling? It is a game of chance, in which the players play for money or other stake which is to become the property of the winner. What is rafting? A game of chance or lottery, in which several persons deposit the value of something and by chance it is determined which one shall become the owner. In both instances chance settles the property upon the winner, and in both instances somebody is the loser; in both instances one party is profited and the other is hurt, and in both instances the object of the game is to get something for nothing. There is no more harm in betting fifty cents against \$50, in a game of "seven up," than there is in paying fifty cents for one chance out of 100 at a \$50 gold watch.

Rafting is certainly as much gambling as the Louisiana State Lottery, of which the New York World says: "It is owned by a band of lottery gamblers, who take in ten million dollars annual profits; it sows the seed of vice and crime all over the country, corrupts the young and tempts the old; it owns the newspapers, runs the banks, contributes liberally to the democratic and republican campaign funds and makes and unmakes men at its pleasure. All of this it does in bold defiance of the United States statutes."

"Ah!" some one will say, "there is Mr. A, a moral man, an honest man, a truthful man, a member of the church, and a seemingly consistent Christian, who buys a ticket in the Louisiana State Lottery every month, and I do not think he would dare do a thing so criminal or morally wrong as some seem to think this lottery." Because Mr. A is willing to risk the righteousness of his act in this matter does not justify anyone else, nor does his connection with the church lend justice to his course, but to the contrary, for many a man who has his name upon the church book walks not in the paths directed in God's word and will not do for a criterion. If a member of the church engages in this species of gambling, his connection with the church adds coloring to his crime, because he has made an open profession of Christ and pledged himself to let his light shine that others might be led from the darkness of error to the glorious dawn of truth. A man's conscientious and moral convictions of what is right and wrong should be his guide, and every right-thinking man must admit that any scheme to get gain by chance where one party necessarily suffers loss is a species of gambling.

Let those who have been carrying on this kind of gambling take heed, and know that it is a strong temptation before young men, some of whom will neglect honest debts to buy lottery tickets or a chance at rafting, and that he who approves rafting approves gambling, and he who raftes, gambles.

For the ALABAMA BAPTIST.

Dedication of the Florence Baptist Church.

It was the privilege and pleasure of the writer to preach the dedicatory sermon of the Florence (Ala.) Baptist church, on Sunday, April 13th, 1890. Rev. W. H. Smith is the worthy and able bishop of the assembly.

Besides this privilege and pleasure, I enjoyed a few days of observation and association among the brethren, and in seeing Florence—the far-famed Florence—without having to die. Within a year or two the growth and development of this city have been most remarkable. From less than a couple of thousand inhabitants the population has increased within this brief space of time, to about 8,000. Hundreds of fine and commodious houses have gone up; a dummy line has been built and put into operation; a number of manufactories, furnaces and other enterprises have been established, and Dr. Hawthorne's great college building—situated upon a commanding site—is now under process of construction. Florence is a beautiful for situation, cresting the splendid plateau which crowns the hill east of Sheffield and the Tennessee river; and, with present prospects and continued zeal and energy, it is impossible to tell what her future outcome will be.

Among other developments of this new and magic Alabama city, is that of the Baptist church, begun by Bro. Hudson and continued under the efficient and wise ministry of Bro. Smith. Life is a blessed and sagacious young pastor, and he has the honor of being seconded by a "help meet" and companion in labor worthy of any man's ministerial ability and character. Besides this he is backed up by one of the noblest bands of young men I have ever known in a church, and that though Baptists still are much of a vainly financially weak in Florence, yet, in this new city—yes, in this church, at least, has no superior. Quite a number of Northern Baptists have come to Florence who have joined the church, and who are contributing their zeal, enterprise

and money to the cause; and it will not be long, under God, before the Florence Baptist church, but a little while ago without existence, will take first rank among the Alabama waters.

Bro. Smith stands very high as a preacher and a worker among all the people of Florence; and since his short ministry began he has accomplished wonders, considering the resources he had at hand in the beginning.

There is another Baptist church at Sweetwater, East Florence, under the pastorate of Bro. Hudson, who began the work under most trying circumstances in the Florence First church. His health has been recently bad, but he is up and out and "at it" again, and he is doing a good work.

All hail to Alabama! What wonderful growth of cities and industrial enterprises! May the Spirit of God be abroad in religion; and may the Baptists especially know this "day of their visitation." May Christ, like the hen, gather a multitude of Baptist chickens under his wings, through the zeal of the New South, in Southern Zion, at work in Alabama.

Yours in love,
Geo. A. Lofton.

Baptist Anniversaries.

The Baptist anniversaries are to be held in the Immanuel Baptist church on Michigan avenue, near 23rd St., Chicago, May 19-28, 1890.

Women's Baptist Home Mission Society—thirteenth anniversary, May 19-20. Monday, 10:30 a. m., 2:30 p. m., 7:45 p. m. Tuesday, 10:30 a. m., 2:30 p. m., and 7:45 p. m. President, Mrs. J. N. Crouse.

American Baptist Publication Society—sixty-sixth anniversary, May 21-22. Wednesday, 10:30 a. m., 2:30 p. m., 7:45 p. m. Thursday, 10:30 a. m., 2:30 p. m., and 7:45 p. m. President, Mrs. Gardner Colby, Mrs. A. J. Howe.

American Baptist Missionary Union—seventy-sixth anniversary, May 23-24. Friday, 10:30 a. m., 2:30 p. m., 7:45 p. m. Saturday, 10:30 a. m., 2:30 p. m., and 7:45 p. m. President, Dr. G. W. Northrup.

American Baptist Home Mission Society—fifty-eighth anniversary, May 26-27. Monday, 10:30 a. m., 2:30 p. m., 7:45 p. m. Tuesday, 10:30 a. m., 2:30 p. m., and 7:45 p. m. President, Hon. C. W. Kingsley.

American Baptist Education Society—May 27-28. Tuesday, 7:45 p. m. Wednesday, 10:30 a. m., 2:30 p. m. President, Hon. Francis Wayland.

Annual sessions, Lord's Day, May 29th.

Great meeting at the Auditorium, Wednesday, May 29th, 7:45 p. m. All correspondence, inquiries and requests, should be addressed to Edward Goodman, chairman of the Executive Committee, Room 43, 69 Dearborn street, Chicago. Every one expecting an answer is requested to enclose a stamped addressed envelope, which will facilitate a prompt reply.

It is earnestly requested that all who intend to be present at the anniversaries send their names as early as convenient, so that a complete alphabetical list may be prepared in advance of the meetings. This request refers specially to those who may write direct to the hotels, and also those who are entertained by friends in Chicago. Please give your Chicago address.

All the sessions will be held in the Immanuel Baptist church (Dr. Geo. C. Lorimer pastor), except the closing meeting, Wednesday evening, May 28, which is to be in the great Auditorium building.

The Baptists of Chicago and vicinity hope for a large and representative gathering, and earnestly desire that the occasion may give to all the varied interests of the denomination, fresh impulse and inspiration. They wish, also, to suggest that to accomplish this purpose it is not only needful that the attendance shall be large and general, but also that all who come should arrange to stay, if possible, to the close, that they may share in what promises to be the most important gathering of all, on Wednesday evening, May 29, at the Auditorium.

The committee have made as favorable terms as possible with hotels in Chicago, on the American plan, for the use of delegates and their friends during their stay in the city.

The committee have also obtained favorable rates at hotels on the European plan (for rooms only) with privilege of taking meals in the same hotel or elsewhere.

The Truck Line Passenger Association, the Central Traffic Association, the Western States Passenger Association and the Southern Passenger Association, all give reduced rates of a fare and a third for the round trip to Chicago, on the certificate plan. Full fare must be paid for the going ticket, and a certificate obtained of the ticket agent, at the time, showing that full fare has been paid. This certificate must be signed by O. S. Lyford, Chairman of Transportation in Chicago, which will entitle the delegate or friend attending the meetings to purchase a return ticket at one third the regular fare. Tickets may be purchased three days prior to May 19, and certificates must be used in buying return tickets within three days after May 28, which tickets must be used for travel on the day of purchase.

Circulars giving the detailed arrangements of the Executive Committee will be mailed, on application, to the undersigned.

THE EXECUTIVE COMMITTEE,
EDWARD GOODMAN, Chm.,
Room 43, No. 69 Dearborn St.,
Chicago, Ill.

Pride, in boasting of family antiquity, makes duration stand for merit.—Ibid.

For the ALABAMA BAPTIST.

Returned Spirits.

BY J. C. WRIGHT, D. D.

Leaving out the spirits who returned to earth after Christ's resurrection, there are ten spirits who, after death, returned to this world. Seven persons were raised from the dead, by prophets, Christ and Peter. Seven spirits, after longer and shorter absences, returned to earth and inhabited their bodies. Three returned to earth, made a short stay, and returned at once to the spirit world.

The first person raised from the dead was a child, by Elijah. The second was a child, by Elisha. The dead man, whose body was thrown hurriedly into Elisha's tomb, as soon as it touched the bones of the long buried prophet, was made alive. The Catholic church makes much of this miracle. Its whole system of wonderful-working relics is largely founded upon the posthumous power of Elisha's bones. The Popish bone vendors will sell you a bone of any saint that ever lived on earth. Most likely said relic would only be a piece of bone of a horse, or ox, or camel, sawed and filed a little; yet, it is a charm, will work wonders, and satisfies well the wise purchaser. They will sell you bones of saints that never lived on earth, and bones of saints who never died on earth—bones of Enoch and Elijah, who saved their bones from Catholics, amen, and got to heaven with whole bones.

"The fourth and last spirit of the dead," who returned to earth, mentioned in the Old Testament, was the spirit of Samuel. This miracle is one of the strongholds of spiritism. The Scriptures here surely teach that Samuel did appear, not at the call of the Ender which, but because God sent him. The woman expected her familiar spirit to appear; but, instead, Samuel appeared. "And when the woman saw Samuel, she cried with a loud voice; she was much frightened at seeing Samuel, whom she did not expect to see. She had no fear of her life from Saul; he had given her his call, and she knew the talk, even through his disguise, before she began her sorcery. 'And Saul perceived that it was Samuel.' 'Perceived,' said, knew, assured himself that it was Samuel. When Saul perceived that it was Samuel, 'he stooped with his face to the ground, and bowed himself.' He gave obeisance to him, which he would not have done to a ghost, or a boy wrapped in a sheet. Samuel spoke to Saul, and Saul spoke to Samuel. They had a conversation. The woman said it was Samuel, Saul said it was Samuel, and more than all, the sacred writer says it was Samuel; all through the narrative he says it was Samuel, not an apparition. It was an ostensible miracle wrought by witch, demon, or any arts of sorcery; but by the finger of God. Before this, God had refused to give Saul a communication; now he is pleased to grant one to Saul. God overruled Balaam when he was seeking enchantments, and compelled him to utter true prophecy. Ahaziah sought Baalzebub, the god of Ekron, but God sent unto him Elijah, whom he sought not. And Saul sought Ender; but God sent unto him his old teacher, Samuel, who told him all, and gave him time to repent, if repentance was possible.

In the New Testament, four persons were raised from the dead whose spirits returned and repossessed their bodies. Christ raised Lazarus, Jairus' daughter and Nain-widow's son. Peter raised Dorcas. Moses and Elijah were present at the Transfiguration. In all, ten spirits returned to earth. But the spirits of good or bad men do not now return to earth. The parable of Dives and Lazarus clearly states that fact.

I do not think Paul raised Eutychus, as his fall did not kill him. Eutychus had no business to go to sleep when so great a man as Paul was preaching. If one slept while Paul preached, it may afford lesser lights a poor consolation, if one or more sleep under their preaching; the best thing to do might be to adjourn, or join them and all take a nap together.

Verbera, April, 1890.

For the ALABAMA BAPTIST.

Methodists and Finances.

We often hear it said that the system of finances adopted by our Methodist brethren is superior to that by which Baptists raise money for religious purposes. It is not my purpose to compare systems, nor to lay them in contrast; but I wish to say, that in so far as the Baptists have any system, I believe it is the best system on earth. It enlightens the understanding and the conscience, as to the duty to "honor the Lord with our substance;" and then out of a heart that can feel the importance of it, lay the needs of the cause before the people till they can both see their duty and feel the need of doing it, and then give them the opportunity to contribute regularly, and I believe they will do it.

But it is said that our Methodist brethren assess their people, and there is no trouble to get them to pay it. It is my purpose to show that this is a mistake. Take, for instance, the Alabama conference. It is divided into nine districts, each of which is assessed what is supposed to be a just proportion of the amount desired to be raised. Whether they always raise it, let us see. The churches of the Alabama conference last year lacked \$11,676.65 paying the amounts for which they were assessed. Of this deficit \$5,320.30 is due the pastors; \$1,187.30 due the cause of missions; with smaller deficits in every other division of their work. The strange

thing is that every district fails, and all but one fails in every item. One district pays exactly the amount of its assessment for bishop and nearly \$100 more than its assessment for missions.

The Montgomery district enjoys this distinguished honor. It would, perhaps, be difficult to find an equal number of men in any other vocation in whose meagre salaries there is a deficit of more than five thousand dollars. Verily, the preacher is not getting rich. Verily it appears that even the Methodist assessment is sometimes disregarded. I suggest—

1. That our people say less about the imperfections of our plans, and strive for greater efficiency in our work.
2. That we carry out work on our very hearts, so that whatever system we may have, the same result will be reached—the interest of Christ's cause will be advanced.
3. That we imitate the sedulousness with which our Methodist brethren compile the statistics of their work as a denomination.
4. That by an ardent zeal and tireless perseverance we press our work to the fulfilling of our mission and to the provoking of the proverbially faithful Methodists to a more faithful discharge of their imposed obligations.

The facts and figures found in this article are gathered from the minutes of the Alabama conference of 1889.

JNO W. STEWART.
Evergreen, Ala.

For the ALABAMA BAPTIST.

Dr. Bass' Farewell at Greenville, Michigan.

The last day of Dr. Bass' pastorate in Greenville dawned upon a snow-enrapt city, which the bright rays of the sun rendered dazzling as it rose an hour later.

At the morning service, the auditorium was well filled with the members of the church, which Dr. Bass has so well and faithfully served during his stay here. The able discourse on the "Signs of the Times" was of great benefit to all; many of the hearers were moved in a manner rarely witnessed. In the evening the room was filled to overflowing, and many were unable to gain admittance to listen to the last words, the final farewell, of our beloved pastor. The service opened with the baptism of ten candidates, among them, an influential man whose conversion the church had long prayed for. Rev. J. G. Greenbaugh, the Methodist minister, then took part in this sad farewell service by offering prayer; following which was the deeply impressive text of Dr. Bass from the text in 2 Cor. 13:14. "Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The eyes of all the vast audience were intent on the speaker, and, as Dr. Bass spoke of his departure, and the tender regard he should always cherish for his Northern friends, in their love and consideration of himself and family, many were moved to tears, as they thought of so good and noble a man going from them, perhaps never to return. The hearts of his own church people and the love of the whole community go with him to his new home in the "Sunny South;" and often, oh, so often, shall we think and pray for his prosperity! He has proved a faithful leader in the church, a counselor in perplexity, one with deepest sympathy for the sorrowing, and ever the true friend in happiness or adversity. His last words here carried with them a touching effect, which will be felt and remembered for years to come. While the choir were singing the familiar and loved hymn, "I love thy church, O God," three persons came forward to unite with our band of Christians. As they greatly desired Dr. Bass to baptize them, a service was held Monday.

A beautiful feature of the evening was the farewell handshaking, as one by one the multitude within the church took the hand of Dr. Bass for the last time and heard his words of benediction.

A year ago, when Dr. Bass came with his family from the clime of perpetual bloom, he brought the sunny, genial and beautifully hospitable spirit of the South which permeated the colder Northern manners and warmed and vivified the hearts and feeling of people; and as he returns to his native land, may he carry with him a zephyr fresh from the lakes, which is in itself invigorating, and may it awake his new charge into activity, doing as much good to them as this contact with Southern warm-heartedness has us. The ability which Dr. Bass cannot but display in the grand service he has given us from Sabbath to Sabbath, is remarkable in a young man; his sermons most please the most fastidious, while the educated and illiterate alike find wisdom and counsel to suit their special needs.

The Monday noon baptismal service was even more sad than the evening before, for no curious eye marred the solemnity and beauty of the occasion. Before the baptism, one of our most promising young men confessed his conversion and numbered the fourth that day to be baptized by Dr. Bass. The goodly company of church people were sad as the hour for departure drew nigh, and thought of the good work already begun which might be done, did circumstances permit the good pastor to remain; but God has called him and his esteemed wife elsewhere to labor in his vineyard, and we must not murmur. We commend them both to the South. Our immense lake of fresh water, where boating and bathing can be enjoyed to the fullest, and our pure mountain atmosphere and cool, invigorating summer nights will

afford pleasant accompaniments to those who attend upon the institute. Everything at the college will be in readiness for the brethren, who are expected to come by scores to avail themselves of the rare opportunities which will be afforded. Dr. Shaffer has assured us that east Alabama will come en masse. We are hoping that the other geographical portions of the state will do likewise.

Dr. Hiden, of Eufaula, has just closed a meeting of three weeks with our pastor, Rev. A. W. McGaha. The freshness and vigor of his choice sermons have been a subject of universal comment among the professors, the students and the people of this and neighboring towns.

Not only is Eufaula to be congratulated, but the entire state, in having a preacher of such splendid gifts as Dr. Hiden possess.

Before this, I should have alluded to the series of lectures with which we have been favored during the past session. Those who have generously responded to our invitations to lecture to our students have been Maj. Har die, who has spoken upon "The Young Man and His Bible," Rev. P. T. Hale, upon "The Young Man from Home," Hon. W. C. Ward, upon "The Influence of a College Course Upon the Future Life of the Student," and Dr. Eager, upon "Culture and Character." All were admirable.

For the ALABAMA BAPTIST.

Lesson from the Life of Dick Hawes.

BY OLD GREY.

"I want you all to let liquor and vile women alone. See what it has done for me."

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"I want you all to let liquor and vile women alone. See what it has done for me."

These words were spoken by Richard R. Hawes, as he looked down from the gallows in the faces of his countrymen. He seemed, in his last moments, to lose sight of himself and his awful surroundings, and warned those present not to follow him, but to let liquor and vile women alone; these had wrought his ruin. How, in thunder tones, should his words go out to the young men of our country!

In the wine cup alone, hundreds of our best and most promising young men, commence their downward march. They are the fathers of the future, and children with tattered garments, bowed heads, and crushed hearts all over our country, made so from whisky!

We are witnesses to this state of things daily, and stand idle by with folded arms, as mere spectators, making only here and there feeble efforts to pull our loved ones back, who are being swept away into deeper depths of dissipation and crime. Hawes saw this after it was too late. "Blood was on his soul and he had to pay the fearful debt before a just Judge. Little did he think, when he first commenced taking the 'friendly glass' with his chums by gone days, that he was sowing seed that in the end would reap the whirlwind."

Is not this enough to arouse every Christian in our land to meet this whisky question face to face and deal with it as we can, and drive it out of our land? Nothing that confronts us to-day needs more of a united effort than does this whisky question. My daily prayer to the Master is that he may stir the hearts of his people and unite them as one man, calling on the Lord to drive it from our land.

Grand Excursion.

Arrangements have been perfected for a grand excursion of delegates to the Southern Baptist Convention and their friends, from Fort Worth, Tex., to San Francisco, California, to leave Fort Worth at the close of the convention, which meets May the ninth. Round trip tickets, good for thirty days from date of issue, will be sold at the convention at Fort Worth for \$3. All persons desiring to go on the excursion, will please communicate with the undersigned at 937 South Fifth street, Waco, Texas.

Excursion will be provided with sleeping and dining cars, which can be occupied at night at all points where stops are made. The tourist cars will be furnished with cook stoves, and comfortable sleeping apartments. By purchasing lunch baskets and lunch at Fort Worth, hotel expenses may be saved.

The route is one of the most scenic in the world, touching Denver, Colorado, Salt Lake City and valley, passing through the Rocky and Sierra Nevada mountains, on to San Francisco—from which any point of interest on the Pacific coast may be reached in a few hours—including Yosemite Valley. The undersigned is personally acquainted with the entire route, and has resided in California more than five years.

No pains will be spared to make the excursion pleasant and profitable. Now is your time to see the wonders of the great West. Excursion will stop at all points of interest along the route.

Very truly, etc.,
A. M. JOHNSON.

For the ALABAMA BAPTIST.

Notes from Howard College.

Our program for commencement is complete. Dr. Ellis, of Baltimore, is to preach the sermon on June the 8th. That is to be followed during the succeeding days by the annual address before the societies by Col. Jno. W. Bishop, of Talladega; baccalaureate address by Dr. J. C. Hiden, of Eufaula; and alumni oration by Rev. J. S. Dill, of Goldsboro, N. C.

The occasion promises to be one of the most interesting in the history of the college. Of course we shall have hundreds of our friends with us at commencement. We have upon our roll 170 students. The spirit of the young men has been excellent throughout the session, now closing. Annual enthusiasm has prevailed and superior work has been done.

The indications are that we shall have a much larger attendance next year. Letters received from many young men in different parts of the state indicate their purpose to be with us next session. This is, in part, due to the assurance of our new and superb buildings in prospect. As rapidly as possible arrangements are being made to begin work upon the main building. Within a few days, now, work will begin.

Our theological institute for the month extending from the middle of June to the middle of July is an assured success.

Dr. Purser has been most diligent in making the arrangements. Drs. Basil Manly, of Kentucky, Young, of Washington City, and Hiden and Teague, of Alabama, have been procured, some for part and some for the entire time. Others will be duly engaged to take the places of those who can serve only a portion of the month.

East Lake comes near combining the inducements of the mountains and sea than any other place, perhaps, in the South. Our immense lake of fresh water, where boating and bathing can be enjoyed to the fullest, and our pure mountain atmosphere and cool, invigorating summer nights will

afford pleasant accompaniments to those who attend upon the institute.

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For the ALABAMA BAPTIST.

Notes from Etowah Association.

ATTALIA.

March 30th was a happy day for the Baptists of Attalia. The new church house was entered and an interesting and impressive dedicatory service was held. We had engaged the services of Dr. Geo. B. Eager, of Anniston, to preach the dedicatory sermon, but owing to some very sad affliction in his congregation, and the death of Bro. Eager's church, that part of our program was not carried out. But we found an able and very respectable substitute in the person of Bro. J. A. Wynne, pastor of the Gadsden Baptist church.

I cannot say too much of the sermon. To say that it was the truth, the whole truth, and nothing but the truth, would be but expressing what every lover of the gospel felt in his own heart. Bro. Wynne has such a large fund of God's truth in his mind, and such a deep sense of the weight of his own personal accountability to God, that he always reminds us of one who is fresh from communion with the Master, and his words go direct to the hearts of those who hear him.

The large audience still spell bound for one hour, and we all felt that it was good to be there. At the close of the service a good collection was taken for the seating of the church. Our new church is a very neat and commodious building and does credit to the little band of faithful worshipers here. The church and community are especially grateful to brethren M. J. Buckley and M. P. White for the noble part they have done and are yet doing for our cause here. They have not only had the business management of the building, but have borne the financial responsibility in the enterprise. God will reward them for their sacrifice and liberal offerings. But the sisters are not to be outdone, for no sooner had the carpenters finished the platform for the pulpit than they had a nice carpet for the same and a nice pulpit seat. And the good work will go on until everything will be added that will make our house neat and comfortable for the worship of God.

GADSDEN.

Our cause here is putting on new life, as the business prospects of the city brighten. Two new railroads are to be built and the dummy line is to be extended to the Nacola falls and beyond. There are, also, other enterprises, are creating a real hustle in business circles. A new Baptist church is to be built at once, and no doubt it will be a building which will meet the demands of this rapidly growing city.

Mr. Carmel church, situated just outside of the corporate limits of Gadsden, is a band of about 150 members and in fine working spirit. They will add some much needed improvements to their house of worship in the near future. With a flourishing and well organized Sabbath school, an interesting and well attended prayer meeting, preaching by the pastor twice Sabbath in each month, it is a power for good in this community.

H. E. HARRIS.

Gadsden, Ala.

The Last Call.

If there is one in the limits of the Southern Baptist Convention who is conscious of not having done, what he should have done to aid the work of the Lord Jesus among the nations, how can he go to the convention with a mind at peace, or stay at home and pray in faith for the divine blessing on the convention? Brother, sister, if you would "redeem the time," send your offering for foreign missions before the 1st of May, else it will do you good in relieving the burdens of this conventional year, imposed by our people's "lack of service."

H. A. TURNER, Cor. Sec'y.

Richmond, Va., April 17th.

N. B.—The balance on quota of Alabama (exclusive of \$1,000 asked for "building purposes") is \$904.75. May not this be easily made up? It may not promptly send something?

H. A. T.

Religion is not a dogma, nor an emotion, but a service.

For the ALABAMA BAPTIST.

Letter From Dr. Purser.

My Dear Bro: I avail myself of this means of urging your attendance upon our theological institute, to be held at Howard College, East Lake, beginning June the 16th, and closing July the 15th.

I take great pleasure in saying that Dr. Basil Manly, one of the professors in our Seminary at Louisville, Ky., Dr. Wm. H. Young, of Washington City, Dr. E. B. Teague, of Columbiana, Ala., and Dr. J. C. Hiden, of Eufaula, Ala., have been engaged as instructors for a part or the whole of the time. Other strong men will be placed in the list of instructors, and their names will be duly announced.

The outlook for us is quite bright. Already many brethren have indicated a purpose to be present and avail themselves of the privileges of the institute. I can promise that they will be of vast service to those who will attend.

The entire expense will be \$20.00. This amount covers expenses of board and tuition. It will be expected that brethren will pay this in advance.

I feel quite sure that any pastor who attends upon the institute will feel that he has been vastly benefited for so small an outlay.

The instructions will be specially arranged with reference to the accomplishment of the greatest amount of good to brethren already in the ministry, and to those contemplating ministerial work. The inspiration of the Scriptures, "The Abrahamic Covenant," Christ in the New Testament, The Holy of the New Testament, a few stirring and wonderfully instructive lectures on the Book of Genesis, besides practical instruction in the Preparation and Delivery of Sermons, will constitute the drift of instruction. Dr. Young, of Washington City, will give special instruction in the art and manner of reading hymns and the Word of God in public.

The location is exceedingly favorable for holding such an institute, and the pleasant recreation everything that could be desired.

Mountain air, cool and refreshing at night, delightful water, beautiful lakes and inspiring scenery are inviting, to say nothing of the social intercourse of brethren engaged in congenial work.

A large attendance is expected, and we shall be prepared to accommodate all who will come. Make your arrangements at once to attend upon the institute, and induce every one to come whom you can.

It is regarded as the best opportunity ever afforded the Baptist ministry of Alabama to fit themselves more fully for their life work. Bring your small Bible as a text book, and write me at once if you are coming. Praying God's blessing upon you, I take pleasure in subscribing myself, Yours fraternally,
D. I. Purser,
Chairman Com. of Managers.

I got out of an express package this letter and \$5.00 D. I. P.

MOBILE, ALA., April 20, 1890.

Rev. D. I. Purser—Birmingham:

DEAR SIR—I saw something in regard to a proposed theological class this

Alabama Baptist

MONTGOMERY, ALA., MAY 1, 1900.

From Treasure-Trove.

"Business is Business."

There lives in the city of Oew York a man who has accumulated quite a fortune by simply advising people what to do. There always will be a large number of persons who are unable to rely on their own judgment; others come to a conclusion with ease and certainty.

A young man had been offered a thousand dollars, and was debating whether he should buy a small candy store with it, or whether he should lend it on a mortgage. This latter he knew was the secure way, the other promised great profits. In this perplexity he saw an advertisement: "Advice given to those going into business."

After stating his case, the counselor said, "My fee will be five dollars in advance."

When this was paid he asked: "Do you understand the candy business?"

"No, I did not think it was necessary to expect to supervise it merely."

"Then you will lose all your money in three months."

"You think I had better lend the money on a mortgage?"

"I do not say that. What is your business; that is, what do you perfectly understand?"

"I know the pickle business through and through. I can make pickles of all kinds, but I do not like it."

"Never mind what you like. Go and get a small place and make pickles; go from hotel to hotel, restaurant to restaurant, and sell them. In ten years come back and see me; you will have \$10,000 at least."

As the young man was going away he was called back.

"Here is a card; I want you to put it where you can see it a hundred times a day." These were the words on the card: "Business is business. Men don't do what they like, they do what they can."

The card had a strange fascination for him; he read it with care, as he walked along the street. As he studied it, now light seemed to enter his mind.

He found a dingy basement, and he began to arrange for his operations. Of course vinegar must be got, several barrels of it, some was offered him at ten cents a gallon, some more was shown at five cents. "Which shall I take?" He thought of the words on his card. He seemed to see people testing his pickles, and not liking them, depart without buying. "They will know good vinegar," thought he, and so he bought the honest stuff.

In a few days several tubs of materials were ready, and he knew he must market them. Now he generally dreaded to face strange people, and push his goods upon their notice. He never had courage when a boy, and now as a young man he felt more timid, it seemed. But he thought of the words of the card, and entered a restaurant. The evident manager was a blooming young woman, and the pickle dealer was more afraid of women than men. But "business is business" repeated itself over and over in his mind.

The answer to his statement was that his pickles would be tried, and if found all right would be purchased. "Glad I got that good vinegar," thought the young man; and he began to feel that there was a certain power in the maxim his adviser had given. He began to feel a courage he had never expected in meeting people and trying to sell his goods to them.

Calling at a store to get, if possible, an order for pickles in bottles, he was quickly and rudely met with, "Don't want to see any such stuff." Noticing the utter dismay on the young man's face, the merchant said short and sharp, "Don't you know enough of business to put up your goods attractively?"

As he retreated, ruffled and disheartened, the maxim repeated itself over and over with this additional sentence, "It is business to put up goods attractively." He sought out a lithographer, and had some handsomely colored labels printed. "They will buy the bottles," said a friend, "just for the picture you have on them."

When he had gained sufficient courage he sought out again the merchant who had rebuffed him. "I have come to make you a present of a bottle of fine pickles."

"Why do you make me a present of them?"

"Because you gave me advice that is worth a great deal."

The morning of one Fourth of July came, and he pondered whether to go to his store or not. All at once he thought, people going on picnics will want pickles; it was the magic words on the little card that ran through his mind. He found as he had thought, a large number of buyers waiting for him.

The little card was consulted in all sorts of weather. If a man made a proposition to him of any kind, and he was in doubt, he would go and look at the words, though he knew

them by heart already. One day a cheese merchant came to persuade him to buy stock.

"People," said he, "who buy pickles always buy cheese; you will do a big trade." It was a temptation. He went and looked at the words and studied them intently, trying to think out their application to the case in hand. "Men do what they can," he reflected. "I would like to sell cheese, but I know I can sell pickles," then he returned. Now he was resolute and firm, although by nature easily bent and swayed by the words of others.

"Business is business," he said. "I am in the pickle business; if I cannot make money in this, I shall quit and go into something else; but I will not have two kinds on my hands."

It was a turning point; after this he could refuse all influence to go into something that seemed at the time more lucrative. He was not only a doer, but a thinker, and he had a fixed principle of action. Of course he was successful; all men who put industry and mind to their work are bound to be successful. When the ten years were up, of course he had the ten thousand dollars, and more, too.

From the Brooklyn Eagle.

"Natural Religion."

BY BURDETTE.

A friend named Blake, living in Chicago, has sent me a letter, in "Natural Religion." It is a good letter, but I don't think I care to order any "Natural Religion" just now. In fact, I have quite a large stock of it on hand that I would be glad to get rid of on any terms, if I knew what to do with it. I kind of hate to give it to the purchaser. It never did me any good, and I can't guarantee it as an article that ought to be kept in every household. "Natural Religion" gets into the market early and holds on long. I have seen babies in full possession of it, kicking and yelling with infantile rage as though possessed of many devils, howling for pure "cuss-ness" long before they were able to lis a prayer. I have seen little children in full possession of "Natural Religion" learning to lie, to deceive, to steal, ill natured, vain, overbearing, treacherous, bad in a score of ways, and bad in spite of teaching and training, just "naturally" bad. I have seen the guileless savage of the plains, with never a college nor a theological seminary in all his tribe, so full of "Natural Religion" that he couldn't get scalps enough to satisfy the unspooled cravings of the "natural man," nor drunk enough to celebrate his triumph when the last prisoner was finally carved up into small fragments. Stanley tells us that he finds plenty of "Natural Religion" all through Central Africa, where the hungry heathen, growing up far beyond the warping superstition of the church and the seminary, loves his missionary rare and without guile, and takes his "dicker" straight from the wassail bowl of his enemy's skull. You can find it in the slums of New York, and brother Blake can run across acres of it in the "Black Hole" of Chicago. No trouble to find "Natural Religion" in this world; there's plenty of it. But somehow the more one sees of it the less he wants it. Takes a power of grating to make a crab apple fit for dessert. For my own use and comfort, I prefer an Indian who has just been "ground through" a theological seminary, if you please, rather than one who is just crawling out of a buffalo hide tepee, his "natural" expression heightened by streaks of white and black and vermilion, and clad only in a belt and a Winchester gun, with all the appurtenances thereto appertaining. For people who enjoy the natural man in all his native naturalness, "Natural Religion" is no doubt sweet, and uplifting and tranquilizing. I prefer it with milder flavors myself; I like it refined, softened, improved by educational processes. If any man wants to skin a sheep and tie the raw and woolly hide about his loins, and call himself dressed, I have no objection, so long as he doesn't insist on keeping up a calling acquaintance with me. I am willing to admit that he wears natural raiment. As for me I can get an all wool suit of the same material that is better looking, better fitting, warmer, more comfortable, more useful, that carries more style and harbors less vermin, and is more commended by the universal voice of refined and educated humanity. There isn't the slightest resemblance to a sheep skin about it by that time; it is wholly denaturalized, I will admit, but that's what makes it valuable and good. Brethren, there is nothing in the world of animal life that is good in its natural state but an oyster, and he's next door to a clam. We will now take up the collection for the fund for ministerial education, and brethren with naturalistic tendencies will please not chew bits of paper pulp to fire into the hat. We find that the natural pulp is greatly increased in value, even for natural religious objects, by going through a process of overworking and manufacture in the mills and presses of the Treasury Department. Even the raw material from the California gold mines has to lose some of what its native dross in the mint before it attains its highest degree of convenience and usefulness.

From the Standard.

A Sinner On His Knees.

Rev. Mr. Sutton once saw a Hindu measuring his way to Juggernaut by his own body. He never rose upon his feet. When his knees he reached his hands forward to the ground, and thus drew his body onward, beating his forehead against the ground three times, looking toward the temple which was now in sight. "I succeeded," says Mr. Sutton, "in stopping him. I inquired how far he had come in that manner." "Seven hundred and fifty miles." "How long have you been on the way?" "About eight months." "What do you expect from this visit to Juggernaut?" "All most everything, particularly that I shall get rid of my sins."

It is easy to call such a man a fool. The man was not so great a fool as he would have been had he admitted that he was a sinner, but denied the necessity that something, by somebody, be done about it. He was terribly mistaken, but was terribly in earnest."

From the Examiner.

How Bessie Saved Her Uncle.

We do not remember to have heard a more touching tale than the following, which has the additional merit of being strictly true:

More than six years ago a seaman named Frank Moore deserted from the Belgian steamer Rhyndland, in Philadelphia, and that is a criminal offense in most countries.

He escaped detection for a long time, until a few months ago he ventured into Belgium, and was recognized by a former shipmate. He was arrested, tried and convicted, and thrown into prison at Antwerp to serve his term of imprisonment.

One day there arrived for King Leopold a letter, and it read so strange that the king's private secretary laid it at once before his majesty.

It was from Bessie Keim, a niece of the prisoner, living in Philadelphia, and pleaded for the release of her uncle.

Bessie had never written to a king before, and her letter was so couched in diplomatic language. She told her story childishly, but very pathetically, saying how, six years ago, her uncle was dying, and that her only prayer was that she might live to see her brother Frank. The letter which the uncle received was shown to the captain of the steamer, who was asked to give the seaman permission to go and see his sister. This the captain refused, and then the uncle deserted.

Little Bessie, after reciting the circumstances, gravely asked, "Your majesty, if you had been in his place, would not you have done the same?" and concluding, "Hoping you will pardon Uncle Frank for deserting and me for writing."

It would have been strange if King Leopold had not been affected by this touching appeal. In a short time Bessie received a letter from a high government official, informing her that her uncle had been released, "out of compliance to his majesty's little friend."

Hard Times Coming. General D'Almeida in command? No trust, but distrust! Nothing moving but stagnation! Look out for the future! What, no bill? My dear sir, you must be mistaken in the number of the house."

Porter: The baron is not at home, but you can leave the bill if you see proper. Visitor: Bill? I have no bill. I want to see him. Porter: What, no bill? My dear sir, you must be mistaken in the number of the house."

Wanted to be Heard From. If any person has ever given Dr. Sage's Catarrh Remedy a fair trial, has not been perfectly and permanently cured, that person should write the proprietors of that wonderful remedy, for they are in dead earnest and mean "business" when they offer \$500 reward for a case of nasal catarrh, no matter how bad, or of how long standing, which they cannot cure. The remedy is sold by druggists, at only 50 cents. It is mild, soothing, deodorizing, antiseptic, cleansing and healing.

The rest of Christ is not that of torpor, but that of harmony; it is not refusal of the struggle, but conquering in it; not resting in duty, but finding rest in it.—F. W. Robertson.

Full Weight Pure. DR. PRICE'S CREAM BAKING POWDER. MOST PERFECT MADE.

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO. New York, Chicago, San Francisco, St. Louis.

FREE SAMPLE. Send for a free sample of this pure, perfect, and healthful baking powder. It will save you money and give you the best results. Write to the Price Baking Powder Co., New York, for a free sample.

EDUCATIONAL EXCHANGE. A 44-page Monthly Magazine Devoted to EDUCATION.

Educational Exchange is devoted to the educational interests of the entire South. Prominent educators, representing different sections of the country, contribute to its columns, and it contains educational news of general interest to Southern educators. It is an Earnest Advocate of Popular Education.

It is designed to give substantial aid to teachers, and will from time to time contain articles on practical work in the school room.

THE ALABAMA EDITION is the official organ of the State Superintendent of Education, and is endorsed by the Alabama Educational Association. It is published in lieu of the "Alabama Teacher's Journal." In addition to general matter this edition contains the department of the State Superintendent and local matter of special interest to Alabama teachers. The Magazine will be published monthly twelve months in the year. Terms: \$2.00 per year, in Advance; Single Number, 25 cents.

EDUCATIONAL EXCHANGE, Birmingham, Ala.

From the Journal and Messenger.

Thought Bubbles.

BY C. H. REEVE.

"Ma, will grandpa go to heaven?" said a little boy.

"Yes, my son, I hope so. What makes you ask such a question?"

"Cause, if he does I don't want to go there."

"Why, Johnny? You shock me. Why do you say such a thing?"

"Cause, He will be going round there, and if he sees me he'll say, 'gruff as he can, 'What is this boy doing here?' And I don't want to go there."

Did you ever see such people? Don't you know one or two? Are you any way inclined in that direction yourself? You can see what an impression they make on a child. Great efforts are made to teach children to try and reach heaven, even if they fail in all other directions and efforts. Can you think of anything more shocking and awful than an impression on a child that makes it revolt against going to heaven for fear it will have to meet you there? It is enough to freeze the blood in one's veins!

Whoever quarrels with his fate does not understand it.—Mrs. M. L. Child.

Central R. R. of Georgia. In Effect Feb. 2, 1899.

Leave Montgomery 7:40 am 3:50 pm
Arrive Union Springs 9:20 am 5:40 pm
" Troy 2:10 pm 7:20 pm
" Columbus 11:30 am 8:20 pm
" Eufaula 1:05 am
" Macon 5:30 pm
" Savannah 6:30 am

Train leaving Troy at 7:40 am makes close connection for Montgomery. Train leaving Montgomery at 3:50 pm makes close connection for Troy.

Via Albany and Waycross to Brunswick and Jacksonville.
Leave Montgomery 7:40 am 7:30 pm
Arrive Albany 2:40 pm 1:20 am
Arrive Waycross 5:20 pm 11:25 am
Arrive Jacksonville 7:55 am
Arrive Brunswick 12:20 pm
Pullman Sleeper through to Waycross and Jacksonville only 30 pm train.

Via Eufaula and Smithville.
Leave Montgomery 7:40 am 7:30 pm
Arrive Eufaula 11:05 am 10:25 pm
Arrive Smithville 1:30 pm 12:30 am
Arrive Macon 2:00 pm 7:50 am
Arrive Augusta 6:55 am 4:55 pm
Arrive Savannah 6:30 am 5:40 pm

7:40 am train solid to Macon. Connects with sleeper and solid train at Macon for Savannah.

Via Albany and Thomasville to Jacksonville.
Leave Montgomery 7:40 am 7:30 pm
Arrive Albany 2:40 pm 1:20 am
Arrive Thomasville 5:20 pm 11:25 am
Arrive Macon 7:55 am
Arrive Jacksonville 12:20 pm
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GIVEN AWAY WITH DR. SCOTT'S ELECTRIC CORSET

To introduce Dr. Scott's Electric Corset to the public, we have decided to give away a large number of these corsets. Each corset is made of the finest materials, and is guaranteed to give perfect support and comfort. The corset is made of the finest materials, and is guaranteed to give perfect support and comfort. The corset is made of the finest materials, and is guaranteed to give perfect support and comfort.

DR. SCOTT'S ELECTRIC CORSET. \$1.50.

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IF YOU ARE GOING North, South, East, West, Ask for Tickets Via the Old Reliable L. & N. R. R. RUNNING Through Cars, MAKING Quick Time AND OFFERING Low Rates TO ALL PORTS. J. C. LORD, Pass. Agent, Montgomery, Ala. C. P. ATMORE, G. P. A., Louisville, Ky.

Alabama Midland Railway Co. WEST BOUND. EAST BOUND. Read Down. Read Up.

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