

THE ALABAMA BAPTIST

HARE & POPE, Publishers.

"SPEAKING THE TRUTH IN LOVE"

TERMS CASH: \$2.00 A YEAR.

VOLUME 17.

MONTGOMERY, ALA., THURSDAY, OCTOBER 30, 1890.

NUMBER 44.

Vacation in the Apennines.

Much has been said of late about the preacher's vacation, how he should spend it, and whether he should have one at all. The fact that I am now indulging in the blessed luxury of a change from the debilitating heat of the city to the fresh breezes of the mountains is a proof that I believe at least in the missionary's vacation. A jaded horse does poor work, and will not rest well soon broken down and wear out. An old missionary wrote me several years ago, before I left America: "Take good care of your health. When you reach the mission field, do not be foolish and break yourself down by overwork. Determine to live a long time, that you may have a longer service, and that the cause of missions may reap the benefit of a long experience."

Remembering this advice I fled from the heat of Rome towards the end of July, to join my family in the mountains. The heat came late, and once arrived it made itself felt. It is the general opinion that we have had no such heat for years. The change to the mountains was delightful. The pure, fresh air, the beautiful views, the long tramps, the freedom from dust and noise, and the quiet rest gave strength and cheer, and soon made one feel equal to almost any emergency. This annual rest in our own little summer home is a blessing to which we look forward with peculiar pleasure, and for which we are supremely thankful.

Our little village is becoming more popular each year as a summer resort. Some who once fled to the Swiss Alps are now willing to stop in this delightful section of the Apennines.

Cutigliano is picturesquely situated on the side of the mountain, just above a murmuring stream, which during the winter season is often converted into a roaring, dashing river. Lofty mountain peaks rise on every side, one of them reaching to the height of 7,000 feet above the level of the sea. On this peak the cold at night is intense throughout the entire summer. Snow lies about till the latter part of July, and then begins to fall again early in September. From this point, on a perfectly clear morning, with a good glass, one's vision can sweep across the entire Italian peninsula, catching the gleam of the Mediterranean waters at Spezia on the one hand, and of the Adriatic at Ravenna on the other hand. A party of us, including my wife and other ladies, are hoping to enjoy this view as soon as the full moon appears to give us light for the journey. The plan is to leave about 10 p. m. and slowly climb the mountain side, getting beautiful moonlight glimpses from time to time and reaching the highest peak in time to see the sun rise out of the Adriatic sea. The entire distance is nearly thirty miles, going and coming, to be made on foot. Having performed this feat once, we are not afraid to undertake it again.

Cutigliano is crowded with visitors this summer, most of them nice people from the cities of the South. We have two admirals and their families, several professors, two or three musicians, one prominent physician, and the consuls of Scandinavian and the Argentine Republic, one of the first artists of Rome, an editor and a reporter, a young author, who received ten thousand francs for his first work, written before he was twenty, and who has received letters of encouragement and appreciation from Crispien, the Prime Minister of Italy, and from other prominent men.

A marquis and a baroness, twenty five or thirty English speaking people, besides others too numerous to mention. With some of these we have formed a very pleasant acquaintance, and we are hoping that this indirect good, at least, may be the result.

In this country, where prejudices are so strong, and where Protestantism has been so misunderstood, it is something for cultivated Italians to know somewhat intimately a Protestant family. We are working quietly and indirectly, but none the less earnestly and prayerfully, among the inhabitants of this mountain village, where we have already spent five summers. Though it is well known that we are missionaries we seem to have the respect and confidence of the entire population. We have been trying from the beginning to disarm prejudice and gain the good will of the people. This summer we gave a little picnic to more than a hundred children of the town. To our surprise several hundred people gathered in our garden to see the children enjoy a plate of macaroni, and to hear them sing some sweet Sunday-school songs. I was surprised and gratified to see how many were able to take part in the singing. Two reporters, who happened to be present, one from Rome, and the other from Florence, wrote rather enthusiastic accounts to two of the principal papers of those cities. With the exception of a small Sunday-school, our work is private and indirect in character, but we have reason to believe that the ground is being prepared for the reception of the "precious seed." When we are able to secure a suitable room, I hope our Sunday-school will be larger, and that we shall also have a regular service for preaching and Bible study. I have been much encouraged by what I have heard in private conversations. One man told me that he had not been to confession for seven years, and that numbers of his friends never went at all. He told me also that he had a Bible several years ago, but the priest found it and took it away. I have heard from several sources that the priest is very unpopular, being considered a

selfish and Jesuitical man, working only for his own private ends, doing nothing except as he is paid for it.

I was told that last winter, during an almost unprecedented spell of bad weather, which caused a dangerous and damaging landslide, some of the people, alarmed at the prospect, wanted the crucifix exposed, this being quite a general custom in extreme cases. The priest, seeing his opportunity, demanded a certain sum of money, and in spite of the entreaties of his flock he stoutly refused to expose the crucifix, unless the required sum of money was put into his hands. The result was that the crucifix remained uncovered, but to the joy of the people, and doubtless to the sorrow of the priest, the good weather returned all the same. After all, perhaps the avarice of the priest will set some of the people to thinking and will help to free them from a foolish and hurtful superstition. I have learned that several people from this town attend evangelical meetings when they are in Pistoia or Florence, one of them having joined an evangelical church. She is here this summer and attends our Sunday-school and our family worship. Being the only native Protestant in the village, and this being her first visit since she left the Catholic church, she was expecting a cold reception, and perhaps sharp criticism and opposition. To her surprise she has not heard an unpleasant word. Her experience as a Catholic, as a truth seeker, and as an evangelist, as I heard it from her own lips is decidedly interesting; but already this letter is too long. Let us hope that this good woman is but the first fruits of an abundant harvest yet to be gathered in this and the surrounding villages.

JOHN H. EAGER
Cutigliano, August, 1890.

Our Washington Letter.

(From our Washington Correspondent.)
The senate came very near this week to taking a vote upon the joint resolution proposing an amendment to the constitution of the United States prohibiting the manufacture, importation, exportation, transportation and sale of alcoholic liquors, but unfortunately before it was done the time set aside for the consideration of measures on the calendar had expired. There was not a quorum present at the time, so that the resolution could not have been disposed of, even if a vote had been reached, but it would have served a useful purpose by putting those senators present on record for or against the resolution, and for that reason I regret that it was not voted upon.

The war on the lotteries is not to be confined to shutting them out of the mails, as it is thought the new law will effectually do, but is to be pushed in other directions. It is believed that under the inter-state commerce law the government has the power to prevent Express companies from transporting lottery tickets or funds belonging to lottery companies across state lines, and that the same law can be used to prevent banks or bankers from becoming agents for lotteries. The matter is now being carefully studied, and if the present law does not fully cover these cases a new one will be prepared and rushed through congress during the short session.

The church people of Washington, as a body, are taking a more active part in temperance work than ever before, and quite a number of our congregations willingly give the use of their churches for the purpose of holding temperance meetings. This is just as it should be. Christianity and temperance should always go hand in hand, and cooperate for the moral reformation of the world, and by opening the churches for temperance meetings many meetings are held and much good accomplished that the lack of means to hire halls would otherwise prevent.

Washington is rapidly becoming a city of universities. The latest is by colored people for colored people. Its projectors tell me that their prospects for raising the necessary money to erect a building are promising. A novel religious service was held here Sunday afternoon. Rev. Wm. Griffiths, a native of Wales, preached a sermon from the text, "Mark the perfect man, and behold the upright, for the end of that man is peace," in the Welsh language. It was surprising to discover that there are enough native Welsh people living in Washington to form a good sized congregation, and it was a great satisfaction to them to hear a sermon in their own language.

The temperance people here are disappointed because congress has failed to take action on the high liquor license bill for the district of Columbia, which means that we shall have to continue another year under the present inadequate law. If it was only the license feature that would be affected, the temperance folk would not worry, but the bill contains many restrictive features that are sadly lacking in the present law, and for that reason they would very much like to see it become a law. The liquor dealers are unanimous in their opposition to the bill, and some people say that it is their influence which has prevented congressional action upon it. If this be true it is not creditable to Congress.

Men may mock and trifle and doubt; they may insult God's messengers who tell them these things, but the judgment will come, because "the faithful that promised." They doubted and mocked in the days of Noah, of Lot, of Jeremiah and of our Lord Jesus, but all came to pass according to his word.

Miscellaneous.

Some etymologists tell us that the word "guilt" is another form of the word "guile." If this be the true etymology, what a striking testimony it furnishes to the weakness of man, and to the revealed facts in the history of the fall! How can we fail to compare the language of Eve, "The serpent beguiled me, and I did eat." The origin of the word strongly suggests the origin of the thing. Sin originated in deception; and deception has always been its greatest stronghold. The sinner incurs guilt, i. e., he is guiled, fooled, deceived. During his long wanderings the Prodigal Son is beguiled by false hopes; and when he comes to himself, and will no longer allow himself to be deceived, he determines to return to his father's house, where he knows there is bread enough and to spare.

The word "pain," too, has an etymology that is instructive. It is doubtless the same as the Latin "poena," the ransom for a deed of blood; satisfaction for crime; punishment. He who suffers pain is usually suffering the penalty of some violation of law. The law may have been violated by the progenitors of the sufferer, who, under the law of "heredity," has inherited a diseased constitution; and then the pain may be of the nature of vicarious suffering; but still it is the punishment of sin. Medical men ought to attach more weight to this than they commonly do. Taking as a guide the origin of the word "pain," what vast quantities of pills and powders might they save if they should recognize the fact that pain is punishment! Oliver Wendell Holmes tells us in his poem on "Latter Day Glory," that the millennium will come "when lawyers take what they would give, and doctors give what they would take." But, without waiting for the millennium, why might not an honest physician frequently say to a vicious patient, "Leave off your evil courses. This is the best prescription I can give you."

God is an educator. Even in the physical government of the world we find illustrations of this truth. Winter is a preparatory school for spring; spring for summer; summer for autumn and autumn for winter. Infancy is a preparatory school for youth; youth for mature life, and mature life for old age. The following paragraph emphasizes this thought:
God establishes schools in strange places. The inside of an egg-shell is not, at first sight, a promising place for an institution of learning, and yet it would be well for our age if half the colleges sent out their graduates anything like so well prepared to begin life as is the young quail when he first leaps out of the shell. God educates nations. The early history of a people, as well as the early literature of a language, commonly presents unobtrusive indications of infancy. The history of the world is really the story of the education of mankind in the school of Providence, and the Bible is God's revealed plan for the religious education of the world. Now, just as in every well devised scheme of secular education, there are stages or grades, so we find them in the schemes of God. The Old Testament, then, may be regarded as preparatory or introductory to the New.

And here is another paragraph in the same line:
Paul, in his letter to the Galatians (2:24), says: "The law was our schoolmaster to bring us unto Christ." In 2 Tim. 3:16, we learn that Jesus Christ "brought life and immortality to light through the gospel." The covenant of law, then, was intended to prepare men to appreciate the covenant of grace. Law, by its very nature, must be educational. This is true even of human systems of jurisprudence. The best men, in all tolerably regulated forms of society, are commonly free from the restraints of law. Their conduct is not much affected by what are called the laws of the land. They perform their duties from moral motives—motives with which human law, as such, cannot properly concern itself.

If this last sentence could be read, marked, learned and inwardly digested by our law-makers, we should be spared many extravagant and pernicious experiments in the direction of "paternal government." Putting the liquor business in the hands of the government will not make all the sense; and "putting God into the constitution" will not make all the blisphemers devout.

J. C. HIGDEN.
Eufrata, Ala.

Tennessee River Association.

I have waited patiently for some one connected with the Tennessee River association to write up the meeting, but no one doing so I will make a few remarks and sit down. The association met in Tennessee this year, and hence the attendance was not so good as if it had met in a central place. The brethren and friends at Jasper treated us royally. We were all glad to see Jasper prospering together with the surrounding country. They have two fine schools at Jasper, the Pryor and the Houston, and both are doing remarkably well. After reaching Jasper Thursday evening and all of us kindly staid away for the night, we were up and out early next morning, taking in the wonders of the little wants-to-be city. I, for myself, took in Pryor College, arriving there in time to take part in the opening exercises Friday morning, which is always pleasant to this scribbler. The school under way, I, in company with others, hid away to

Sam Bean's dollar brick church, where the delegates and visitors were slowly coming in, but by noon the house was well filled and the services began.

Rev. C. B. Roach preached the introductory sermon from the 106th Psalm and 15th verse: "God gave them their request, but sent leanness into their souls."

It was a fine, practical sermon. After the sermon the body was called together by the moderator, P. Brown, and in a short time the association was organized and in working order. The moderator appointed a few committees, preparatory to Saturday's work, and then adjourned for the night.

Rev. W. R. Ivey, Scottsboro's loved pastor, preached us a good sermon, as he does on all occasions. He made hosts of friends among the brethren and prepared the way for better work the next year.

The association moved off next morning smooth enough for a body that comes together each year to greet each other kindly, do a little work, and go home, having resolved, and that is the most of it, except in a few instances. The committees are more or less careless of their duties, and that when the association met but three reports had been prepared by the standing committees. If the chairman of such committees would prepare his report and send to the clerk a few days before the time of meeting, so that when the report is called for it is ready, the association would be more enjoyable as a business body. When I go to the association I go to work, but some of our good brethren seem to treat the meeting as a sort of holy-day.

We had good Sunday services at three different churches. Brethren Ivey, Horton and Roach at the Baptist church, Beeson at Pleasant Hill and Coulson and Ivey at the S. M. E. church. All had good congregations. Monday we rattled through the work and adjourned at noon.

We granted letters of dismission to five churches, two of them Tennessee churches, Jasper and Pleasant Hill. Macedonia and Tunnell Hill ought to have gone so that each could work in harmony with the states where located.

The good of the cause should govern us in all we do, no matter how much we should prefer otherwise. I want to see more work in the churches, and then we will not lack for money.

The association appointed a committee on woman's work, and the committee proposes to try to secure for state, home and foreign missions a sum equal to one cent a week per capita. I believe if the brethren will aid them they will succeed beyond all that they expect. I hope to see them succeed, and my hope means that I will help the work to that end. I believe in going to work at the beginning of the year and work to the end, and then sit down and count up the costs. Concluding, I want to say that we must keep Bro. Ivey another year. He is the right man in the right place, and after this year we can, I think, support him. We appeal to the board of state missions to give us \$150 and I think we can do the balance. I believe that it is the best field for cultivation in the state. I appeal to brethren Hare and Purser to secure the needed aid for the coming year. We have selected Bro. H. H. Horton to go to the convention. I hope you will excuse this long letter, as I do not come often.

L. C. COULSON.

slavery of us, popularly called freedom of thought, etc.

Buddhism as well as Catholicism, ought to have a share of our attention, and when we remember it is preeminently a missionary religion, and already on American soil Buddhist temples have been erected. See now numbers her devotees in Boston, Berlin and London. Let Christian people read and tremble at the immense responsibility God has rolled upon our shoulders; not only read and tremble, but act as the urgency of the case demands.

Buddhism is a religion of wonderful adaptability. Starting with nothing she has been free to adopt whatever she saw fit; and to adapt herself to the peculiar conditions and circumstances of each country. To many practices of other peoples which she could not alter, she has yielded, so that her tenets vary in a large measure according to the country. The great fundamental principles which underlie all her precepts, and which are incorporated in the tenets held in almost all the countries are atheism, metempsychosis, which finally ends in "blissful annihilation," absence of caste, and the nothingness of all things. With these as basal principles, there has been developed an ecclesiasticism gigantic in magnitude and semi-universal in its influence. Gathering force from the stern which finally swept her from India, the land of her nativity, Buddhism swayed down upon, and in rapid succession conquered, Burma, Siam, China, Tibet, Manchuria, Korea and Siberia, and after the lapse of twelve centuries entered Japan. On entering Japan Buddhism found a people with no religion, for Shintoism is not a religion. It is only a state or political cult. Strike out the doctrine of the divinity of the Mikado and nothing remains of Shintoism but an empty form that excites no love or reverence no action. The Mikado and Shinto is dead. Here then was a nation seemingly made ready for the entrance of anything styled religion, which had any semblance of truth or which in any measure met the demands of their natures. The missionaries of Buddhism entered this virgin soil, with a system admirably fitted to bring the poor ignorant millions under the sway of the new and aggressive faith. They came to the poor starving wretches with their doctrine of metempsychosis, and held out as a goal, Nirvana which is complete annihilation. Having made the morality of which cannot be questioned, and some of her tenets being strikingly in harmony with science, she commenced herself to the learned and wealthy. Thus with a force of propagandists who knew the conditions of the various classes and adapted their teaching thereto, the new faith soon became the controlling faith. In a short time the emperor espoused their cause and Buddhism became the state religion. From that time until the proclamation of the new constitution in February, 1890, when she was cast off and put on the same basis as other religions, Buddhism was the only religion of Japan. This is only theoretical, for so long as the high officials lend their support to Buddhism, just that long will she be favored by the state. Examples of deep laid schemes for controlling the state by the Buddhists in the most noted characters, some of whom were instrumental in giving the trend to the various sects, which originated about that time, a large number of which are still in existence. Prominent among these were the Zen (contemplation), the Jodo (heavenly road), the Shin (new), the Nichiren sect, lotus and numerous other sects. A chief characteristic of these various sects is their bitter hatred and denunciation of each other. Perhaps those who are in the bitterest invectives, and are fonder of controversy, are the Nichirens. No other sect strives so strenuously and incessantly, by every means, to induce men to hell and in a place of rest for the faithful. They boast the most learned of all the Buddhist scholars and in their preaching use his teaching with which to confuse and convert. It was the bitterest persecutors of the Roman Catholics in the sixteenth century. Kato Kiyomasa, one of the leaders in this bloody persecution, has had the ban of pope and all pious Catholics pronounced upon him, but is now a chief saint in the Buddhist category. "Fighting the devil with fire."

The Shin, or New sect, go farther than any other sect in that they believe partially in justification by faith. They substitute Buddha for Christ.

All Buddhists believe in sin and believe that all calamity, of whatever nature, is the result of sin either in this life or some previous existence. With this consciousness of guilt, and with a system which requires the transgressor to do penance, and to suffer for his own sins, that it is cowardly to try to escape from its natural effects, no normal Japanese will welcome that promise of the Bible, which

so thrills those born and reared in a Christian nation. "The gift of God is eternal life." Eternal life is just what they dread. They want to get as far from that as possible and as near to annihilation as possible. They believe in the after life, but in too many after lives. Their earnest longing is to reach Nirvana, which is absorption in divine Buddha.

While Buddhism has been in some senses "The light of Asia," it is also "The night of Asia" in a truer and more awful and fearful sense. Brethren in Christ, we have not only the light of Asia, but the Light of the world. Shall not our light become their light, and our salvation their salvation? J. W. McCOLLUM.

That Cigarette Habit.

The short article I wrote a few weeks ago in which I sought to sound an alarm at the fearful habit of cigarette smoking, has made "no small stir." I have had letters from the East and West, and from the North and South. These letters show such a pitiable condition of the victims of this habit, and are all so similar, I am moved to this public reply to them, hoping yet others may be reached.

If I was to say that this terrible habit was likely in the near future to prove more hurtful to the American people than the drinking habit, I would be thought exceedingly extravagant. Yet this is what I believe; an fully convinced of it from my scientific studies and experiments, and my observation. Every scientific expert opinion confirms mine.

I glance over some of the letters I have been taking from the mails almost daily. One says: "I would to God the laws would prohibit the sale of cigarettes." Another writes: "I want to quit, but it is impossible." And another: "I am a poor boy twenty years old, and I never pass a day but my cigarettes cost from fifty to seventy-five cents." This poor young man offers to pay me if I can only write him a letter in Missouri in which he smokes from three to five boxes a day, and that it is greatly injuring him mentally and physically. He has lost two good situations because of the habit. He declares he has made up his mind to stop since reading my article. He appeals to me to warn others, who are just forming the habit. He begs me to help them. A young man of twenty says he only smokes about fifty a week, and that he smokes them very gratifyingly to him, and that they in no wise injure him. Yet he proves to me that he is already injured, when he says that when he once abstained for two months, at the request of his mother, he was "seriously affected with insomnia." Precisely so, it is the danger point in the course of the opiate. It is time this young man stops at any cost of temporary discomfort. A member of the Florida legislature writes that he tried to work a prohibitory bill through the assembly, but failed, and asks suggestions as to another trial. And so they run.

One of these young men sends me a sample cigarette of the brand he smokes, and which he thinks harmless. I am perfectly familiar with this make. It is among the best. But the best means DEATH (and I want that word in caps). I have the cigarette my unknown friend sends me on my table now. As I pick it up I am scientifically sure I hold in my hand a means which, if I administer in a certain way, is quite effectual to take the life of my wife and child as they are quietly sleeping down stairs. If he will try an experiment I will send this young man one-fifth of the poison of this same cigarette in a hyperemetic needle, and he can inject one drop in his forearm below the elbow. It will not kill; but the result will both surprise and terrify.

I suggest several things which I think ought to be considered:

1. Parents should exercise proper government with their boys when they are small. A great many boys eight and ten years old are at this work of self destruction. Parents are responsible in the beginning. They should look upon such a thing with as much horror as if they would learn their boy had committed a crime. Parental government is too weak.
2. Ministers and teachers, in pulpit and school room, should get in earnest. I suggest that every minister who reads this preaches in his church the plainest and strongest sermon he can on the subject. Talk plain to parents.
3. Business men should prohibit their use by their employees.
4. Young ladies should assail the habit. They are disgusted at the smell and breath produced by the habit; let them say so.

Washington, D. C.

For the ALABAMA BAPTIST.

A Plea for the Sabbath.

BY J. C. WRIGHT, D. D.

God's Law—"Remember the Sabbath day, to keep it holy. Six days shall thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Exodus 20: 8-11.

The above is, of course, the law of God, and all

men are commanded to obey it. None are excused or excepted. All are "to remember the Sabbath day, to keep it holy." And "in it shall they not do any work." Nor shall their employees do any work on the Sabbath day.

The enforcement of this commandment is more particular, and it is given with greater care, and more stress is laid upon it than we find in any other command. God takes special care to fence us on all sides to the observance of this commandment.

Now the state cannot legislate men into morals or religion. But the state can prohibit men from becoming more immoral and irreligious. The state can put some bars across the paths of the open gates of iniquity. It is within the legitimate authority of the civil government of Alabama, and it is its duty to enforce the Sabbath law, because—

1. The observance of that law is a moral duty, obligatory upon all men.
2. The observance of that law is necessary to the public welfare.
3. The rest from the toil which that law enjoins is one of the inalienable rights of man.
4. The observance of such a law is regarded by many as a religious duty, in the performance of which they should be protected by the government.

It is a fact that companies have no more rights than the individuals composing them. It is a fact that railroad, dummy line, steamboat and iron companies do work on the Sabbath day, and thus break the Sabbath, and induce others to do so.

Railroads run freight trains on Sunday in Alabama, and often give excursions on Sunday, at reduced rates, and thereby encourage breaking the Sabbath.

Dummy line and steamboat companies give excursions on Sunday in Alabama. Iron companies have work done at their furnaces on Sunday—when there is no necessity.

Therefore, let the good people of Alabama be good enough to get up petitions in every community in the state at once, and let said petitions be given to our representatives and senators to our next legislature, praying the general assembly to enact a Sunday law somewhat as follows:

"That railroad companies shall not run freight trains on Sunday in Alabama. Nor shall said companies give excursions at reduced rates, or free, on Sunday in this state. Nor shall dummy lines and steamboat companies give any excursion on Sunday in this state. For each of the above named things, the penalty shall be that they shall be fined \$100, and that they shall be imprisoned for two months, at the request of his mother, he was 'seriously affected with insomnia.' Precisely so, it is the danger point in the course of the opiate. It is time this young man stops at any cost of temporary discomfort. A member of the Florida legislature writes that he tried to work a prohibitory bill through the assembly, but failed, and asks suggestions as to another trial. And so they run.

One of these young men sends me a sample cigarette of the brand he smokes, and which he thinks harmless. I am perfectly familiar with this make. It is among the best. But the best means DEATH (and I want that word in caps). I have the cigarette my unknown friend sends me on my table now. As I pick it up I am scientifically sure I hold in my hand a means which, if I administer in a certain way, is quite effectual to take the life of my wife and child as they are quietly sleeping down stairs. If he will try an experiment I will send this young man one-fifth of the poison of this same cigarette in a hyperemetic needle, and he can inject one drop in his forearm below the elbow. It will not kill; but the result will both surprise and terrify.

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4. Young ladies should assail the habit. They are disgusted at the smell and breath produced by the habit; let them say so.

Washington, D. C.

For the ALABAMA BAPTIST.

The Minister's Wife.

A minister's wife who had had the rare pleasure of, with attending an association for two days, had to go home to prepare her husband's valise for him to go elsewhere to church, sends his valise to him and writes thus: "Oh, how I would like to be with you to-day at the association, but duty says stay at home. If I can be any help to you or any one else that is working for the great cause of saving souls, I am willing to do anything."

If there are any who need a double portion of grace, if any who merit more honor, if any who deserve more sympathy, if any the stars in whose crown will shine more brightly, it is the minister's wife. They carry the churches on their shoulders, as it were, while they also join their husbands in carrying them (the churches) upon their hearts.

The minister's wife is a prop to him, next in importance to the strong arm of Omnipotence, as she walks side by side with him, and labors day by day with him for the advancement of the Redeemer's kingdom. The Lord be praised for these consecrated women.

C. W. O.

The Herald of Truth recently asked Dr. John A. Broadus what were the favorable tendencies of our times, in his judgment and he responded as follows:

I should mention among favorable tendencies of our times, the following: Many wealthy people give very large sums to institutions of higher education. The idea that every Christian ought to be giving and working for the spread of the gospel, at home and abroad, is more widely diffused and more generally carried out than ever before—though there is still great lack of improvement.

The study of the Bible in Sunday-school, though very hasty and superficial, is more earnest and spiritual, and far more widely practiced than at any previous time.

The widespread skepticism of a few years ago is in many quarters beginning to give place to a more rational faith.

I would desire for a friend the son who never resisted the tears of a mother.

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. I. Y. SAGE, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

Central Committee.
Missions in the Southern States and state missions. "Pray ye therefore the Lord of the harvest." Missionaries, 395, in fourteen states, laboring among white, colored and foreign population.

Study Topic.—The emergency of the hour. The extent of the field. Natural resources and developing industries. Strength of the denomination in various states of the Southern Baptist Convention.—A time now, worth more than much hereafter.

The Birmingham (formerly Canaan) association held its recent session with the Bessemer church. The association was entertained right royally by the church and this wonderful new city. When the hospitable home was filled by the crowd of visitors the excellent hotels were called into requisition, and no attention, care, nor expense was spared to render the meeting pleasant and profitable. The fine, new city hall was tendered the association by the mayor and council, and its ample space was filled by Baptists and their friends. Doubtless the BAPTIST will be informed of the harmonious and pleasant session, the good work, encouraging reports, etc.

We wish to speak particularly of the woman's missionary meeting, held Saturday afternoon in the Presbyterian church. Quite a large number of ladies were present. Rev. P. T. Hale, of Birmingham, spoke of woman's work in his happiest manner, and explained the appointment and object of the central committee. He then very graciously accepted what he termed "the ladies' kind invitation to withdraw." Owing to the sickness of the vice-president of the association, Mrs. W. L. Pickard, the meeting was conducted by the central committee.

The subject of our informal discussion was Brazil, our missionaries there, the effect of the extraordinary recent peaceful solution, etc. All were encouraged to talk freely.

The roll of churches in the minutes was called and ladies present responded for their societies. Interesting reports were given from the First and South Side churches (Birmingham), Avondale, Bessemer, Pratt Mines, Krumpholtz, and Woodlawn Foreign Mission Society. Sunbeam Bands were reported from the First church, South Side, Ruhama and Pratt Mines; also, Pastor's Aid Society from the South Side, and Armor Bearers from Woodlawn.

The meeting was extremely pleasant and encouraging—evincing much interest and intelligence in regard to our missionary enterprises. These meetings in connection with our association are accomplishing much good, and we earnestly beg all aid and mission societies to co-operate with them.

For the ALABAMA BAPTIST.
GOOD MEETINGS.

We have had such a good meeting at Oak Grove. Nearly a year ago the Synagogue Baptist church established a mission there, and at the request of those composing it I commenced preaching one month. A little over a month ago the Methodists, who also have a mission at that point, suggested a union meeting. Our Baptist brethren agreed and all united in a request that we unite and hold it. We did so, and from the fourth Sunday in August to the fifth will long be remembered as the time of holding one of the best meetings ever witnessed in that region. The little school-house soon proved too small and the brethren built a large arbor. This, too, was inadequate, the seats all being packed and standing room "at a premium." The preaching was done by brethren Floyd, Clegg (Methodists) and myself. I preached eleven sermons in nine days. The interest was intense to the close, the congregations beginning to gather long before the time for services. We have received and baptized three souls, the best of a family, adults, baptisms. Others, I feel sure, will follow. Some have joined the Methodists, too, and altogether we believe much good has been done. One night I believe at least fifty came forward for prayer. A church is to be constituted and then a house will be in order. Surely God hath met with us and blessed us.

A good meeting was held at Providence, which resulted in over thirty associations. Bro. J. E. Parker assisted the pastor, Bro. Britts, and did most of the preaching, though others helped.

The best meeting of the Shelby association for years has just been held. Twice as many Sabbath-schools as usual were reported, a colporteur put into the field, a forward movement made up along the line, a good list of subscribers made up for Bro. Lindsey, and many other good things of which others will tell you.

W. A. HENDERSON.

J. C. Hudson, Tusculum, Oct. 29: The work at Tusculum was undertaken with some misgivings, but the labor of the first month has filled me with hope. We have about forty worthy women, and some bright young Christians, and a few strong men, and by the grace of God we will do the work committed to our care by the Mission. The ladies of the church made a very encouraging visit to our supply-room during the first week of our stay in their midst, and left an abundance of good things. You see that I do not use the royal, nor the editorial, nor yet the ministerial "we," but I mean myself and wife.

I would desire for a friend the son who never resisted the tears of a mother.

Alabama Baptist.

MONTGOMERY, ALA., OCT. 30, 1890.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.
J. C. HENNEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by him.

Children Enjoy

The pleasant flavor, gentle action and soothing effects of Syrup of Figs, when in need of a laxative, and if the father or mother be constipated or bilious the most gratifying results follow its use, so that it is the best family remedy known and every family should have a bottle.

Mr. George Muller has been holding meetings at Stuttgart. The venerable octogenarian was seen in the streets of the city carrying his own carpet bag.

ADVICE TO MOTHERS.
Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Prison warden (to new prisoner)—We always like to assign the prisoners to the trades with which they are most familiar, and shall be happy to do so in your case. What is your trade? Prisoner—I am a commercial traveler.

Communion Sets.

Best Plate, on White Metal, one fourth more silver on these sets than in former years. I have sold these goods for twenty five years in almost every state in the Union, and have yet to hear of the first complaint. Money cheerfully and immediately refunded if not satisfactory. For a short time I offer these sets at the lowest wholesale price. Boxed and delivered at express office. Lexington, Ky., 2 Plates, 2 Goblets for \$12. Regular \$25 sets for \$13. Extra Plates and extra Goblets, each, small size, \$1.50; medium size, \$1.75; large size, \$2. On account of the Silver Bill, \$2. has advanced fifteen per cent, and it will go higher, and these prices will be good only for a few weeks. Send money by registered letter.
OTIS W. SNYDER,
Lexington, Ky.

It was a Kansas reporter who wished a newly-wedded pair "a happy life, and that their pathway may be strewn with roses as they journey hand in hand, down the rugged stream of life."

Wanted to Sell

A splendid \$85 organ for \$75. New and guaranteed for three years. Address
HARE & POPE.

Young wife—"But, Charles, you said before we were married that my slightest wish should be gratified."
Young husband—"Yes, Maria, but there's nothing slight about a \$20 bonnet."

WE OFFER BARGAINS IN PLAIN Gold Rings, Gold Watches and Solid Silver Spoons. Write for price on any thing desired in Gold or Silver to

OTIS W. SNYDER,
Lexington, Ky.

The fountain of beauty is the heart, and every generous thought illustrates the walls of your chamber.

—Emer-son.

SPECTACLES.

Solid gold spectacles \$3.50, solid silver spectacles \$2. For instructions how to order send to
OTIS W. SNYDER,
The Jeweler, Lexington, Ky.

The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.

—Pascal.

IF YOU RACK ACHES

Or you are all worn out, really good for nothing is general delivery.
It will cure you, and give you good appetite. Sold by all dealers in medicine.

The secret of happiness is never to let your energies stagnate.

—Pascal.

The Effect of Sleeping in Cars

Is the contracting of cold, which often results seriously to the lungs. Never neglect a cold, but take in time Taylor's Cherry Remedy. Sweet Gum and mullein—nature's great cough medicine.

Enjoy your own life without comparing it with that of another.

Don't!—If a dealer offers you a bottle of Dr. Bull's Cough Syrup without wrapper or label, or in a mutilated condition, don't touch it—don't touch it at any price, there is something wrong—it may be a dangerous or worthless counterfeit. Insist upon getting a perfect, unbroken, genuine package.

Doing good is the only certainly happy action of a man's life.

Col. S. Henry Sellman, Collector of Internal Revenue, Baltimore, Md., believes in it for rheumatism. He writes: I have tried Salvation Oil, and believe it to be a good remedy for rheumatism.

We do that in seal our calmer moments are afraid to answer for.

—Marianne Perce.

Religious Persons

Should be provided with someone to whom they can turn in their moments of weakness. Write to Dr. J. C. HENNEY & CO., Proprietors, Toledo, O., for a list of names.

Starts, like evening primrose, most beautifully in the

—Marianne Perce.

FROM HUNTSVILLE.

Dear Baptist: Since my last communication we have been abundantly blessed in our church. During our meeting, Dr. Bass was ably assisted by Dr. Hale, of Birmingham, whose discourses were enjoyed by large and attentive audiences. A good report of Dr. Hale's powerful preaching had preceded him, and I must confess he well sustained his reputation. His preaching, though plain, was scriptural, convincing, logical and eloquent. As a result of his and Dr. Bass' preaching we had over twenty accessions to our best meeting we have had here for years.

The Alabama Military Academy, located here, is a grand success, and Col. J. B. Little, superintendent, deserves much credit for the high stand it has at once taken. At a recent business meeting of the First Baptist church of this city, the following resolutions were read and adopted:

Whereas, We, the members of the Baptist church at Huntsville, Ala., in conference assembled, believing that it would be to the interest and advantage of our denomination; and, whereas, the Baptists of this section of our great and growing State, having no denominational college of high grade, in which we can educate our daughters, and knowing our city to be the most desirable location on account of geographical position, natural advantages, wonderful resources, superior healthfulness of climate, refined and cultivated Christian society, therefore be it resolved—

1. That we, being thoroughly aroused upon this great undertaking, and being united in purpose, and having determined, by the help of the great God who rules over the destinies of men and of nations, do hereby pledge ourselves to proceed at once toward the inauguration of said enterprise.

2. That in order to carry out our purpose, a committee consisting of our most progressive, energetic business men, members of this church, be appointed, whose duty it shall be to take immediate steps toward the selection of a desirable site for the location of the aforesaid college.

3. That a committee be appointed whose duty it shall be to solicit subscriptions, in the way of money and lands, towards the building and equipping of said institution of learning, to cost not less than \$50,000.

The following gentlemen were appointed as a committee on location: D. Bass, D. D., chairman; J. A. Erwin, J. W. Campbell, M. H. News, C. Wayland Lisk, E. E. Pettus and J. W. Wall, who have secured an elegant site of five acres.

Another committee, composed of the following, were appointed to collect the necessary funds for the erection and equipping of all the necessary buildings: L. D. Bass, D. D., chairman; J. Coons, W. T. Duncan, M. B. Neenan, J. W. Campbell, W. Smith, J. W. Wall, R. P. Whitman, C. Wayland Lisk.

With a college like the one we anticipate building here, no one can estimate its power and influence for our denomination.

Col. C. W. Lisk, of the Military Academy, was received by letter into our church last Wednesday night, and Sabbath evening licensed to preach. Oh, for more such working young men in our churches as Bro. Lisk.

Our prayer meetings are drawing large crowds and much interest is taken. The number in attendance at our Sunday-school increases each week.

We are glad to welcome our organist, Miss Lela Wall, back to her post after an attack of typhoid fever. Capt. Lisk kindly officiated in her absence.

We have recently lost by death from our church and Sabbath-school one of our oldest members, Bro. G. T. Erwin, whose delight it was to do labors of love, and who was also a valued member of our choir, and librarian of the Sabbath-school. Master Webb Ward has been appointed in his stead.
R. E. PETTUS.

RAILROAD RATES TO THE MOBILE CONVENTION.

Through the courtesy of the Southern Passenger Association, persons attending the Alabama Baptist State Convention to be held at Mobile, Ala., commencing Friday, Nov. 7, 1890, will be granted a reduced rate in their return railroad fare only, under the following conditions:

First. Each person must purchase a first-class ticket (either unlimited or limited) through to Mobile, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase.

Second. Persons going from points at which through tickets to Mobile cannot be secured should purchase tickets to Decatur, Birmingham, Montgomery or Selma (as may be most convenient), and re-purchase to Mobile, taking certificates from both of such points when tickets are purchased. The certificate obtained at Decatur, Birmingham, Montgomery, or Selma (as the case may be), will be honored at Mobile for the excursion rate returning to the point at which it was secured, and the other will be honored at that point for the excursion rate returning thence to the starting point, if presented on or before Nov. 14, 1890.

Third. The reduced rate for the return journey will only apply to points to which through tickets are sold at the place of meeting, and at which through tickets to the place of meeting were purchased. If through tickets to the starting point cannot be procured at the place of meeting, the person will purchase the most convenient point to which such through ticket can be obtained.

Fourth. Tickets for the return journey will be sold by the ticket agents at the place of meeting, at the rate of the highest limited fare on to the holding certificates signed by the ticket agent at the point where the through ticket to the place of meeting was purchased, and countersigned by the secretary or clerk of the convention, certifying that the holder has been in attendance upon the convention.

Fifth. It is absolutely necessary that a certificate be procured, as it indicates that the full fare has been paid for the going journey, and that the person is entitled to the excursion rate returning. It will also determine the route via which the ticket for return journey should be sold, and without it no reduction will be made.

Sixth. Tickets for return journey will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored after the date of adjournment of the convention.

Seventh. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk of the convention, which identification includes the statement that one hundred or more persons, who have purchased full fare tickets for the going journey, and hold proper receipts, which receipts have been in attendance at the meeting.

The certificates are not transferable, and the signature affixed at the starting point, compared with the signature on the receipt, will enable the ticket agent to detect any attempted transfer.

No refund of fare will be made on any account whatever because of failure of the parties to obtain passage.

I think this agreement covers every railroad in the state, and also the Mobile & Ohio.
Sec. A's BAPT. STATE CONVENTION,
Anniston, Ala.

FROM HUNTSVILLE.

Dear Baptist: Replying to your editorial of the 19th inst., concerning Dr. Griffith's reply to Dr. J. C. HENNEY & CO., I am glad to see that the American Baptist Publication Society in the South is the use of men and money.

will say that Dr. Griffith's reply is neither "fair," "frank," nor "manly," neither is it in accord with the facts in the case.

1st. Dr. Griffith tries to dodge the issue raised by Dr. Johnson in raising the issue. The first two points raised by Dr. G. were not mooted by Dr. Johnson; Dr. J. asked for a fish and got a stone. 2nd. The third and last point made by Dr. Griffith that no secret agents have been employed in the South is not in accord with the facts. Until Dr. Griffith explains according to the request of Dr. Johnson in his editorial in the Western Recorder of October 2nd, who the "special agents" of the society in the South are, and what were they employed to do? the society must bear the odium in the South of a clandestine use of its money and our men, and the influence of our institutions for the furtherance of its interest to the detriment of our Southern brethren. From facts already brought to light, the money has been used by the society in the South in this way. Dr. Griffith in his refusal to answer the queries of the Western Recorder allowed to, virtually acknowledge the fact. It is true we are poor and need money, but cannot be bought nor led by men who are bought. We again call upon Dr. Griffith for the names of all his "special agents" in all the Southern States, to which he alludes but they are not secret agents, he surely will not object to granting the request, since the good name of the society is involved in it. G. S. ANTHONY,
Port Deposit, Ala., Oct., 22nd.

What are aims which are at the same time just and the perfecting of ourselves; the happiness of others.—Kant.

The late Dr. W. M. F. CARRINGTON, Resident Physician, Hot Springs, Ark., Surgeon (retired) U. S. Navy, Surgeon Confederate States Navy, Medical Director Army of Northwestern Virginia.

"I have had excellent results from BUFFALO LITHIA WATER in Gout, Rheumatic Gout and Rheumatism, both in my own person and in the treatment of patients for whom I have prescribed it. It is a prophylactic as well as a remedy in Nephritic Colic and forming Calculus, when due to a redundancy of Lithic Acid."

DR. W. M. F. TOWLES, Professor of Anatomy and Materia Medica in the Medical Department of the University of Virginia. Former Resident Physician Hot Springs, Va.

"I feel no hesitation whatever in saying that in Gout, Rheumatic Gout, Rheumatism and in all diseases of Uric Acid Diathesis, I know of no remedy at all comparable to BUFFALO LITHIA WATER."

"Its effects are marked in causing a disappearance of Albumen. In a single case of Bright's Disease of the Kidneys I witnessed beneficial results from its use, and from its action in this case I should have great confidence in it as a remedy in certain stages of this disease."

DR. T. B. BUCHANAN, Resident Physician, Hot Springs, Arkansas.

"Send me five cases BUFFALO LITHIA WATER, Spring No. 2. I have made use of this Water for Gout in my own person and prescribed it for patients similarly suffering with the most decided beneficial results. I take pleasure in advising Gouty patients to these Springs."

Water, in Cases of One Dozen Half-gallon Bottles, \$5 F.O.B. Here.

ROYAL BAKING POWDER Absolutely Pure.

A cream of tartar baking powder. Highest of all in leavening strength—U. S. Government Report, Aug 17, '89

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CHANDLER BROTHERS in the City Court of Montgomery, vs. T. S. HERBERT, et al., in equity.

In this case it is made to appear to the Register, by the affidavit of W. T. Chandler that the defendant, John H. Stewart, is a non-resident of the State of Alabama, and his residence is unknown, and, further, that in the belief of said affidavit, the defendant John H. Stewart is of the age of twenty-one years. It is therefore ordered by the Register, that publication be made in the ALABAMA BAZAAR, a newspaper published in the city of Montgomery, once a week for four consecutive weeks, requiring him, said John H. Stewart, to plead, answer or demur to the bill of complaint in this cause by the 15th day of November, 1890, or in thirty days thereafter a decree pro confesso may be taken against him. Done at the city of Montgomery, this 17th day of October, 1890. T. M. CARRINGTON, Judge of the City Court of Montgomery.

MERCER UNIVERSITY, (MAON, GA.)

COURSES OF STUDY:
I. Preparatory School.
II. Classical Course.
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Expenses.—TUITION FREE in courses of study II, III and IV. Matriculation and contingent fee, \$20 annually. Board at students' hall, from \$8 to \$14 per month. Board in private families from \$12 to \$18 per month.

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LADIES AFFLICTED WITH Trouble of the Womb should try Dr. HOLT'S WOMB OINTMENT.

It will cure Weak or Lame Back; It will cure the worst case of "Whites"; It will make the Monthly Sickness come easy, and without pain; It will cure Falling of the Womb; It will move Tumors and Cancer on the Womb; It will make you well and happy. Thousands of women have been cured by its use.

One month's treatment by mail, \$1 Circulars, testimonials, and "terms of agents," sent on receipt of 3-cent stamp. **Lady Agents wanted.** Manufactured only by the FURMAN DRUG CO., Lock Box 95, Louisville, Ky.

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Dress Making Department. We have secured Miss Hinds, of Louisville, Ky., an artist of great skill, and of established reputation, who will have charge of this department. We can promise our patrons results never before attempted in this State.

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For any information write to or call on **W. F. ALLDAY, T. P. A., Montgomery, Ala.**

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TREASURES FOR TEACHERS. For School Music Teachers: **SONG MANUAL**, Complete Course in Music Reading, Books 1, 2, 3, 40c, 50c, 50c, 50c. **PER DOZEN \$3, \$4.50, \$5.50.** **UPPER VOICES**, one collection, 50 cents. **\$4.80 per doz.** All by L. O. Emerson.

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MEN'S SUITS (ready made), from \$7.50 to \$15.00. **BOYS' SUITS** (ready made), age 4 to 15, from 2.00 to 10.00. Full Line of Men's and Boys' Hats, Shirts, Shirts Waists, Underwear, Neckwear, Etc. **WEDDING OUTFITS** a specialty. Mail orders solicited, and will receive prompt attention. Our Merchant Tailoring Department is considered the Finest in the South.

PIANO OFFER

Write for Circular—SUMMER OFFER 1890. **MULDEN & BATES, SAVANNAH, GA.**

Through schedule from Montgomery North, South, East and West by the **E. T., Va. & Ga. Railway.** In Effect September 21st, 1890.

East Bound. No. 2. No. 4.
Lv Montgomery, 7:00 a.m. 7:55 p.m.
Ar Calera, 9:25 a.m. 9:45 p.m.
Talladega, 10:55 a.m. 11:15 p.m.
Anniston, 12:00 a.m. 12:12 a.m.
Jacksonville, 12:37 p.m. 12:37 a.m.
Piedmont, 12:31 p.m. 1:03 a.m.
Rome, 1:45 p.m. 2:30 a.m.
Cleveland, 7:03 p.m. 6:20 a.m.
Knoxville, 6:35 p.m. 7:55 a.m.

Lv Rome, 2:05 p.m. 2:50 a.m.
Ar Dalton, 3:31 p.m. 4:32 a.m.
Cohutta, 4:00 p.m. 4:05 a.m.
Chattanooga, 5:00 p.m. 6:10 a.m.

Lv Knoxville, 6:50 p.m. 8:10 a.m.
Ar Morristown, 8:10 p.m. 9:55 a.m.
Ar Johnsons, 10:08 p.m. 11:55 a.m.
Bristol, 10:55 p.m. 12:25 a.m.
Roanoke, 5:30 a.m. 7:05 p.m.
Harrisburg, 7:03 p.m. 6:20 a.m.
Philadelphia, 10:55 p.m. 11:20 a.m.
New York, 3:50 a.m. 12:20 p.m.

Lv Knoxville, 5:25 a.m. 7:20 p.m.
Ar Lynchburg, 7:15 a.m. 9:20 p.m.
Washington, 2:30 p.m. 6:53 a.m.
Baltimore, 4:27 p.m. 8:20 a.m.
Philadelphia, 6:40 p.m. 10:47 a.m.
New York, 9:20 p.m. 12:20 p.m.

Lv Morristown, 8:15 p.m. 9:30 a.m.
Ar Paint Rock, 9:54 p.m. 11:07 a.m.
Ar Asheville, 11:10 p.m. 11:42 p.m.

Lv Montgomery, 7:00 a.m. 7:55 p.m.
Ar Calera, 9:20 a.m. 9:45 p.m.
Ar Chattanooga, 5:00 p.m. 6:30 a.m.
Ar Chattanooga, 5:15 p.m. 7:50 a.m.
Ar Borgia, 2:30 a.m. 3:04 p.m.
Ar Louisville, 7:25 a.m. 7:15 p.m.
Ar Knoxville, 6:45 p.m. 6:50 a.m.

Lv Borgia, 2:30 a.m. 3:04 p.m.
Ar Lexington, 3:35 a.m. 3:55 p.m.
Ar Cincinnati, 6:40 a.m. 6:20 p.m.

Lv Selma, 3:30 a.m. 5:30 p.m.
Ar Mobile, 10:00 a.m. 12:10 a.m.
Ar New Orleans, 2:15 a.m. 7:00 a.m.

Through Car Service.
Train No. 2 has Pullman Vestibule Sleeper New Orleans to Philadelphia, via Montgomery and Shenandoah Valley. Cleveland to Washington by Lynchburg.
Train No. 4 has Pullman Buffet 8 seater Mobile to Knoxville via Selma, and Knoxville to New York via Shenandoah Valley.
Train No. 3 has local sleeper Selma to Mobile.

Montgomery Hotel office, 1 1/2 Commerce St., under Exchange Hotel.

Some Children Growing Too Fast

become listless, fretful, without energy, thin and weak. But you can fortify them and build them up, by the use of

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA.

They will take it readily, for it is almost as palatable as milk. And it should be remembered that as a PREVENTIVE OF CURB OF CHILDREN OR COLIC, IT IS IN BOTH THE OLD AND THE NEW UNQUALLED.

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TO THE AFFLICTED.

The Blood and the Stomach is the Life-Dependent of either a productive or a consumptive.

DR. KING'S ROYAL GERMETUER

is the greatest blood purifier and germ destroyer of the age. It tones the system, increases the appetite, purifies the circulation and quickly and permanently cures all blood, stomach, kidney, bladder, liver, and female diseases. As a tonic it is without a rival in the whole range of materials. It is a sovereign remedy, and never fails to cure rheumatism, neuralgia, paralysis, insomnia, dyspepsia, indigestion, debility, palpitation, catarrh, etc.

Hon. H. W. Grady says: "It is the finest blood purifier of all remedies."

Rev. Sam. E. Jones says: "I wish every suffering wife had access to this medicine."

Rev. J. R. Hawthorn says: "It has brought certain and radical cures to hundreds in Georgia and other States."

Mrs. Ella K. Tennant, Editor Tennessee's Home Magazine, says: "Its fame has spread like a prairie fire."

Dr. Jas. Young, the great temperance lecturer, says: "I have seen it cure every man and woman could get this grand remedy."

Thousands of others attest its virtues and sound its praise.

If you are sick, do not despair till you have tried Germetuer. It has performed cures that astonish the world.

If you are suffering with disease and fall of action, send stamp for printed matter, certificates of wonderful cures, etc.

For sale by King's Royal Germetuer Company, Atlanta, Ga., and by druggists.

Price \$1.00 per concentrated bottle, which makes one gallon of medicine as per directions accompanying each bottle. Can be sent by express, C. O. D., if your druggist cannot supply you.

Sold in Selma, Ala., by Galt & Co. druggists.

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FOR 1890

Gold, Frankincense and Myrror

The Wonderful Story

One Christmas Eve

The John Church Co., Cincinnati, O.

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SEE CIRCULAR, or territory may be taken. Address: THE JOHN CHURCH CO., 19 Light St., N. Y.

Alabama Baptist.

MONTGOMERY, ALA., DEC. 30, 1890.

From the Advance.

Margie's Charm.

"What is it that makes everybody love Margie Fitch?" said Jennie Howard, half petulantly, as she turned away from the window after having seen the elegant Mrs. Drayton, with her little daughter by her side, gracefully rein in her horse, take Margie in her handsome carriage, and dash off again down the street. "She isn't pretty nor stylish. Now what is it, do you suppose?"

"I think I know the charm. Perhaps you would better set yourself the task this week to discover it," answered her mother, busily putting the sitting room to rights.

The next day at school Jennie followed her like a detective. The first thing she noticed was Margie's kindness to Alice Rose, a shy new scholar, who stood quite alone, looking wistfully at the others at their gay sports. Margie went over and made her acquaintance, and after a little urging the girl joined the merry group and was soon running like a deer and laughing with the rest.

When school was called Margie laid a rose on the teacher's desk as she passed, and smiled a cheery "Good morning," and received an appreciative smile in return.

About an hour later, while busily studying, another sob caught her ear. Looking about, she saw the new scholar sitting with head bent forward regarding her slate with a hopeless expression. Up went Margie's hand for permission to leave her seat, which was granted, as were all like requests, for they were rare, and the teacher knew they were never of a trifling nature.

"What is the matter, Alice?" asked Margie sitting down beside her.

"I can't do one of these examples," she replied dashing away a tear.

Margie took the slate, read over an example, and soon had it down correctly. With a little help at the right place, the others were conquered, and the girl lifted a grateful face to hers as she thanked her.

"On their way home a troop of girls were working off their animal spirits in a wild game of tag. Margie in whirling suddenly came in collision with a gentleman, knocking his cane from his hand.

"O, I beg your pardon sir," said Margie, covered with confusion as she returned the cane to him. "I'm afraid I have hurt you, sir," and she looked up with frank solicitude in her eyes.

"Not at all, my dear," he responded, pleasantly, pleased by her courteous manner. "Go on with your play and be happy. I am proud to doff my hat to so polite a young lady," which he did with a stately bow, and passed on.

"How did you dare? I should have been too much frightened to have said a thing," exclaimed one of the girls.

"So should I," chorused the others. There was a social in the church parlors that week. Jennie still hovered near Margie, learning a sweet lesson every day from her. As they sat turning the leaves of a hymn book, finding their favorite songs, a lady pause to speak to them. Margie instantly arose and proffered her chair, which was accepted with a pleased smile after Margie had insisted upon it.

The two girls started for the other room where the young people were preparing for games. Just then Margie espied a solitary figure sitting in the corner. This was the deacon's wife, who was somewhat deaf. After a handshake and a sentence through the ear-trumpet people usually left her to herself, as the majority of the people mumble or speak too rapidly to be rapidly understood through the trumpet.

Margie crossed the room to her, and taking the trumpet in her hand, being careful to articulate so as not to make her affliction more conspicuous, she sat and chatted half an hour away, amusing the dear old lady by repeating the pleasant and jokes that were flying from lip to lip of those around them.

"You have been a comfort to me, my bonnie lass," said the old lady, patting the hand that held the trumpet. "Now go and play with the rest. I thank you, my dear, for your thoughtfulness to an old woman like me." And Margie went away quite happy. As soon as she appeared several voices exclaimed—

"O, here comes Margie Fitch! Let her be Ruth. Come Margie, and be blindfolded."

Margie laughingly submitted and a moment later was giving Jacob a lively chase around the ring. She always put her whole heart into everything she did.

"I think I have found out Margie's charm," said Jennie to her mother the next morning. "It is because she is so good everybody."

"Yes, that is it," answered her mother.

"She is thoughtful, kind, polite and obliging. I think she must carry the Golden Rule very near her heart."

We asked a rough little news-boy if he sold papers on Sunday. "No, sir," he replied, "and I go to a Methodist Sunday school." "But can't you make more money on Sunday than on any other day?" we continued. "Yes, sir, but I'd rather do right than make money." And on he went seeking another customer. We felt like taking off our hat even to his back, as he went out of sight, that boy will be heard from, and not in the police courts either. We did not get his name, but we intend to cultivate his acquaintance the next time he crosses our path. We need hardly be told that there is a godly mother or a faithful Sunday-school teacher moulding his life. God bless the street boys. Give them a kind word, when you have a chance. There is good timber in them to make men out of.—*Baltimore Baptist.*

"How far back can you remember, Bobby?" asked his uncle. "Well," said Bobby, "I can remember when I did play marbles." "No further back than that?" "Oh, yes, I can remember when I couldn't remember at all."

SYRUP OF FIGS

ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever produced, pleasing to the taste and acceptable to the stomach, prompt in its action and truly beneficial in its effects, prepared only from the most healthy and agreeable substances, its many excellent qualities commend it to all and have made it the most popular remedy known.

Syrup of Figs is for sale in 50c and \$1 bottles by all leading druggists. A reliable druggist who will not have it on hand will procure it promptly for any one who writes to him. Do not accept any substitutes.

CALIFORNIA FIG SYRUP CO.
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SKIN DISEASES
Pimples, eruptions, itching, and all skin troubles cured by CUTICURA.

ANTI-CONSUMPTIVE
PARSONS' GINGER TONIC without delay cures all cases of consumption, tuberculosis, pulmonary disease, weakness, nervousness, indigestion, general debility, and all ailments of the blood and system. It is the only medicine of the kind that cures the disease and restores the system.

HINDERSON'S is the only cure for Croup, Whooping Cough, and all ailments of the throat.

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Opposite Patent Office, Washington, D. C.

THE MATCHLESS PIANOS

KNABE, BRADRUDDY, KIMBALL, and PEASE

Hear what a Prominent Physician Says of Johnson's Chill and Fever Tonic.

OFFICE OF DR. J. H. TURNBULL, PRES. STATE BOARD OF MEDICAL EXAMINERS, AND PRES. JEFFERSON COLLEGE OF HEALTH, MONTICELLO, VA., Feb. 13, 1890.

I certify that I have prescribed it in hundreds of obstinate cases of Bilious, Intermittent and Remittent Fevers with excellent results. I therefore, from the knowledge of its formula, can conscientiously recommend it to my brother M. D.'s and the public generally. In neuralgia arising from general debility or malarial origin, "Johnson's Tonic" is a specific. In parturient women who suffer from Malarial, Bilious Fever or general debility, when large doses of quinine or mercury are inadvisable, "Johnson's Tonic" can be given with speedy relief and without harmful results.

In delicate stomachs where the taste is objectionable it can be instantly removed by placing a small pinch of salt (sodium chloride) in the mouth immediately after taking.

Hear what Prominent Dealers Say of it.

ALBANY, GA. We hear nothing but favorable reports. HILLSMAN & AGAR CO. MILLEN, GA. Johnson's Tonic does all claimed for it. Have sold out since a grocer. WALKINS & BERRIN. BARTOW, GA. We think your medicine is the best and best medicine. Have not had a complaint of it not doing all claimed for it. A. E. TARKER & SON. WAYNESBORO, GA. Johnson's Chill and Fever Tonic gives perfect satisfaction. WHITFIELD & CO.

Hear what a single bottle will cure any old chronic case of Chills and Fever and prevent the return of the Fever on the 7th, 14th, 21st and 28th days. I claim it is too good to be true. It is the only medicine of all diseases where quinine is indicated, and I will refund the money without question to any one who is not satisfied with the medicine. It is a wonderful Tonic and appetizer. PRICE, 50 CENTS.

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Pimples, blackheads, chapped and dry skin, itching, eruptions, itching, and all skin troubles cured by CUTICURA.

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BE SURE Your tickets read via Brinkley and the "Cotton Belt Route" (St. Louis, Arkansas and Texas Railway).

TICKETS For sale at all ticket offices in the Southeast.

Write for list of dates of cheap Excursions.

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Mobile & Birmingham Railway.

NEW SHORT LINE.

Time Card in Effect May 12th, 1890.

Leave Mobile	7:30 p.m.
Arrive Selma	1:52 p.m.
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