

# THE ALABAMA BAPTIST.

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For the ALABAMA BAPTIST.

## Family Religion.

BY J. M. PHILLIPS, D. D.

It is a fact, greatly to be deplored, that there is little family religion in the Christian homes of the present day. Does this fact not indicate a decline in true piety? Is it not an evidence that the piety of the present generation is less controlling and weak than that of our forefathers, with whom family religion was the rule, rather than the exception? These are questions well worth our most serious thought.

I am disposed to make the widest allowance for the deficiencies of my brethren, and to console myself with the thought that what is lacking in them on the devotional side of the Christian life is fully made up on the active side; that while they are wanting in the devotion of Mary, they excel in the activity of Martha. I feel quite sure that Martha was no less devoted to the Master than was Mary, and that each of the sisters present worthy types of piety, worthy of commendation. And yet I am aware that Martha was reproved, and Mary commended, in that the former had neglected and the latter chosen that which was most essential to the life of piety. And it is evident that this is wanting in the prevailing type of piety at the present day. Not that there should be less of Martha's activity, but more of Mary's devotion!

I know by experience that it is difficult to maintain family worship. We are busy, bustling people. The men must hasten to their work early in the morning before the children are even out of bed, and there is then no time for family worship. In the evening, they come in tired, the supper is late, the children are sleepy, and the father must go out to meet "an engagement," and so the evening worship is also crowded out. The result is, that while we believe in family worship and really intend to maintain it, we are tempted to neglect it from time to time, until the observance is the exception, and the omission is the rule.

But just here comes in the trial of our faith as Christians. If we believe in God's covenant with the family, we ought to be willing to make some sacrifice to secure its blessings. If Mary's devotion secures the "one thing needful," there ought to be some abatement of Martha's activity in order to secure it. If religion is a personal matter only, and if we are responsible for our own souls alone, we might content ourselves with a few moments of secret devotion, snatched from the busy activities of the day. But if every man is a "priest of his own household," and if God holds him responsible for the nurture and the growth of the children of that household, then he must have household worship, if he would enjoy the assurance of God's blessing upon his heart and home.

On entering the homes of many, whom I visit, the first thing that greets the eye is the illuminated prayer, hung in costly framing on the walls, "God Bless Our Home." And, in the majority of these homes, no voice of prayer is ever heard, unless it is that offered by the pastor or visiting preacher. This suggests the "prayer-wheels" which some of our missionaries tell us they find among some of the heathen to whom they have gone. They place their prayer for the day on the arms of a windmill and claim that every time the wheel revolves there is a repetition of the prayer. So this prayer, hung on the walls, seems to satisfy the sense of obligations to pray on the part of the inmates of nominally Christian homes. It hangs there, a constant invocation, for all who dwell there. But does the Lord so regard it? Nay, verily! Petitions on the walls he will not regard. They must go up to him warm from the heart through the words of articulate prayer.

No home is complete without its family altar. The Jewish high priest burned incense in the morning and evening, on the golden altar, in the Holy Place, and the aroma of that incense all day and night made the atmosphere fragrant with its presence. Every one that came into the Holy Place knew by the fragrance that pervaded it that it was a consecrated spot. So prayer makes fragrant the atmosphere of a home. It drives out the miasmatic influences of selfishness, worldliness and sin and fills it with the atmosphere of heaven. The influence of the family altar, and evening devotions is thus the best safeguard of the home. The children feel its influence on their hearts, restraining them from evil, repressing angry passions, sweetening their thoughts and brightening their lives. It gives confidence to those who are older as they go forth to meet the duties of the day and sanctifies all their toil and labor, as being done unto the Lord.

Such a home, however lowly is earth's best type of heaven. One feature of our celestial home, as revealed in John's vision of it, was "golden vessels filled with incense which are the prayers of the saints." Our homes conform to this then only when pervaded with the incense of prayer. Though we cannot have the jasper walls and the golden streets of the Holy City, we can have the atmosphere that pervades it, and can make it the nursery of plants of righteousness that are to bloom and yield their fruit in that celestial home.

Home religion is the most effective sort of religion. During the history of a ministry, comprising nearly a quarter of a century, I have observed that in almost every case, where the children of Christian parents showed a seated aversion to religion the fact was due to defective home piety. In such homes family worship was either

unknown, or its observance the exception and its omission the rule.

Children are keen observers. They are quick to notice what their parents are most interested in. If they see that there is time for business, time for visiting, time for conversation and time for recreation, but no time for praying, they will conclude that praying is of little importance. If the newspaper must be read as soon as it comes, but the Bible read only now and then, they will think the newspaper more interesting and valuable than the Bible. If they are required to attend the Sunday-school and the services of public worship and at home see no interest manifested in the very things which occupies their thoughts at the church, it is little wonder that they are not influenced by the teaching and preaching expended on them. There must be co-operation with the pulpit on the part of the home, in order that the best results shall be attained.

Visiting a family some months ago, in the parents were members of the church, I learned that none of the children were inclined to be religious, although several of them had reached mature years. I was not long in discovering the cause for this. There was no family government, and no family religion in that home. The children were permitted to follow the bent of their inclinations, as to attending Sunday-school and church, reading the word of God, and attending to the outward duties of religion. The family seemed organized solely with reference to business. There was no family gathering at the table, but each one "struggled" in and out, and was off to his work before others came. There was, of course, no family conversation, no family worship. As a result, there was no unity of feeling, no parental influence. It is no wonder that the children are irreligious. They had no training, no order, or system, and no restraint. As a result they had no fear of God before their eyes.

If parents would enjoy the blessings of God's covenant with the family, they must see that he occupies a chief place in the administration of the family government. And how can this be better done than by requiring every member of the family to come together at certain times, and making every one's tastes and occupations yield to his claims at that time. This is what is most needed in this fast age of ours. Oh, gather the children around the family altar, if you would have them to grow up in His admonition and fear. The influences of the prayers breathed at home in the "family room," sacred to childhood's memories, will follow them through future years as a talisman and safeguard as "to and fro through the world they go."

## Trip Notes.

From the Congress at Opelika my program led me to Mobile. Passing Brewton, I spent two hours with Bro. B. H. Crumpton. Having fully recovered from his recent sickness, he seems cheerful about the outlook here and at Georgiana. Brewton grows, and the Baptists increase in numbers and wealth, but they have never moved forward as a church to the position they should occupy. A new house and preaching every Sunday seem to be essential, and their pastor spoke hopefully of seeing these objects attained.

Pastor Taylor, at the St. Francis Street, still draws large congregations to hear him. His people are devoted to him, and he seems perfectly satisfied to stay with them. They keep on calling him to other states, and he keeps on declining to go. It is really refreshing, in these days of pastoral unrest, to find a man who has no notion of moving. If there is a better pastorate in all the South than the St. Francis street, I don't know where it is. Bro. Shell is doing well at Palmetto Street. The church has finished a handsome home for the pastor, but they don't know what to do with it. A wifeless pastor don't need a home, he can hang up most anywhere. From all I could see and learn the pastor will need the home before long. Both of the city churches gave me to understand that they will come up well on missions.

Without a pastor. Bro. Myer, one of their preacher members, supplies for them on Sunday nights. Besides Bro. Myer, brethren Judd and Cooper, both preachers, reside in the place and have their membership there. Whistler is a large town, just six miles from Mobile, on the Mobile & Ohio railroad.

The railroad shops are located here and furnish employment for a large number of men, most of whom are skilled mechanics, commanding good wages.

Besides having a first-class public school in the town, many of the young people go into the city every morning on the train to attend the famous Barton Academy.

The church at Whistler ought to have a pastor—the cause is suffering for the want of preaching. They hope to build a new house, which is very much needed. My service with the children on Sunday afternoon I will ever remember, nor will I forget the pleasant hours in the home of Bro. Wood.

If the Whistler saints could be induced to read the ALABAMA BAPTIST, I am sure it would be helpful to them. It is a fact that wherever the leaders of the churches are readers of papers printed outside the state and do not read regularly the ALABAMA BAPTIST, they know but little about what we are attempting in Alabama, and it is

almost impossible to interest them in the work.

## CITRONELLE.

Is said to be the highest point on the Mobile & Ohio, except one, perhaps, between Mobile and Calhoun. It is noted for its health. Many people from Mobile spend the summer here, and now the Northern people are crowding its fine hotel all the winter, and others are moving here to engage in truck farming and other pursuits. Several years ago Bro. Hamberlin, while pastor of the Palmetto Street church, visited this point as often as he could and preached for the few Baptists that resided here. A little later he organized a small church. Without a pastor they labored on till they erected a neat little house. Now they have called Bro. J. M. Kalin for two Sundays. With wise management and careful training, this "little one" may not "become a thousand," but a good strong church.

## DEER PARK.

Is a small town still higher up on the railroad. We have no church here, but a few Baptists, who are enthusiastic and hopeful. Northern men of means have large possessions in this section and hope to make quite a nice town. They give us every encouragement in our project to establish a church.

## FAIRFORD.

Is, perhaps, the largest milling interest in the state. It is located in Washington county, three miles from Calhoun on the Mobile & Birmingham road. The Seaboard Manufacturing Co. own land from five to seven miles wide and forty-five miles long. They employ between eight hundred and a thousands hands. They have a railroad of their own, which delivers their lumber on Mobile river to vessels loading for foreign ports.

We have a number of Baptists here, but no organization. Red Bud, four miles away, is the nearest church. Bro. Kalin's field will be Citronelle, Deer Park and Fairfield. He will do a good work among an appreciative people.

## ZION.

Four miles from Mobile, among the orange gardens, is a good church. Bro. Cooper is pastor. There are few churches in the state which have as good singing as Zion. They have a good membership, made up of people living in their own homes and making good livings—indeed they are getting rich. They can't realize it, but a visitor for after a year can easily discover it.

## NOTES.

It was my wish to visit other points, but Mardi Gras, the annual craze for all this region, came on and I had to visit one week shorter than I had intended.

Bro. Hanson takes the missionary work across the bay, in Baldwin county. We hope that in a year or two a self-supporting pastorate can be arranged over there. The observing man can learn much by visiting the truck farmers about Mobile and Citronelle. There is much talk in Alabama about changing the system of farming—quitting cotton, etc. If you talk to the truck farmer you will find that his life is not easy, and he talks of "quitting," too. The late freezes, the high price of fertilizers, the glutted markets, the excessive freights and the rascally agents, all combine to make his labors unprofitable. It takes a wide-awake business man to make truck farming profitable. It is a many sided business. A good farmer, an agricultural chemist, a judge of soils and fertilizers, a good trader, and I don't know how many other things, are necessary to make a success of the business.

Men, as individuals, may not be prohibitionists, but when they make combinations for business, requiring the employment of many men, they want liquor placed as far from them as possible. Mobile has a well deserved reputation of being in favor of liquor. This reputation put the Seaboard Manufacturing Co. across the line in Washington county, where they have prohibition. Thus millions of dollars are lost to Mobile county.

How hard this wicked world tries to atone for its grievous sins by mixing a very cheap article of religion with their wicked doings. The Mardi Gras foolishness began in Mobile with "a sacred concert" in the public square on Sunday night. The Sunday newspaper puts in a column of "religious news," and a sermon. Doubtless the World's Fair in Chicago next year will throw wide open its gates on Sundays and advertise "a sacred concert."

I didn't have time to inquire into the school system of Mobile county, but I am sure there is something about it which is worth studying by our public men. Barton Academy is educating hundreds of young people for many miles around the city. On the Citronelle accommodation train many young people come in every morning, returning to their homes at night.

How to have Centennial meetings in our city churches this year was solved at our congress when pastor Dickinson, of Selma, said he intended to take a Sunday and give the whole day—about four services—to it. Pastor Hornady, of Tuskegee, was the first to catch on to it, and has appointed one for his church on the fourth Sunday in March. This is the only solution of the question. We can do nothing in the large towns and cities in the week. Let the city brethren utilize the Sabbaths.

W. B. CRUMPTON.  
Marion, Ala.  
He who forgiveth much loveth much.

## Some Advantages.

Offered by the Theological Institute.

The Institute was born out of a desire to help our struggling ministry into a better condition for more efficient service. This desire still dominates the minds of the trustees and other friends, and has had its effects on their efforts in its behalf. There is a place for it which cannot be supplied in any other way. The need for its work is so urgent it must be carried on even at a sacrifice.

The attention of brethren, both preachers and laymen, is called to the following "Advantages of the Institute":

1. I name first the character of the men who lecture. They are, each one of them, devoted Christians. The love of Christ has been shed abroad in their hearts by the Holy Spirit, which is given unto them. They have also been taught of God to love their brethren.

They are also educated men. Their minds have been trained to think accurately. Besides the training of the colleges and seminaries, they have each had several years of training in the great school of experience. All through these schools the Holy Spirit has been teaching them. Their life work has brought them face to face with almost every condition of human life. They have met with every phase of religious work that the ministry of the present day must engage in. They, therefore, come to their work with a sympathy born of a knowledge of the needs of the men they are to address, and they are inspired with a hope of lifting us, and through us, our congregations and churches, into a higher, holier, and godlier life. Speaking, as these men do, to men hungering for such things, it is no wonder that, frequently the lectures are "refreshing from the presence of the Lord." Is it not a great advantage?

2. Notice next the advantages offered in the subjects of these lectures. Dr. Young teaches you how to read your scripture selections and hymns, so that the congregation can understand what the writer meant. This is certainly of great importance. Another one will teach you how to prepare your sermons. Another, how to interpret scripture. Still another, how to systematize your work, so as to give all something to do, and have each interest properly looked after. And thus we go on until the entire field of church life and work has been gone over.

There is but one class of preachers who will not be impressed with the importance of these subjects, and that class is these poor little ignorant fellows who think they know it all.

3. Once more, notice the advantages offered by the associations of the Institute.

Nearly all of the students are pastors. They are that class of pastors who are daily striving to be better men and more efficient servants of the Master. These men spend the intervals in little groups, either in their rooms or under the shade trees, or taking a stroll, exchanging experiences, reading their Bibles, and discussing the lectures. There is but one class. All are brethren, children of one family, servants of one Master. Thank the Lord, the "yearn spinner" has stayed away, or if he came he did not have the courage of his desires. Brethren, just think of the effects of such associations as these on the average pastor. But added to these is the fact of association with the lecturers, with the pastors and churches of the vicinity, and last of all, but not least of all by any means, with the elegant, refined, godly queen of our president's household. Dr. Purser's entire family spends the session on the ground.

When these three advantages are put together and offered to the pastors of this state, and any other who may wish to come, a treat is offered which cannot be excelled.

Let our churches begin at once to arrange for all the preachers to come. Please notify me as soon as you decide to come.

If any one desires to support a preacher secretly, or does not know who to select, the matter can be satisfactorily arranged, through either Dr. Purser or myself.

M. M. WOOD, Sec'y.  
Bessemer, Ala.

## Observe the Sabbath.

At a meeting of the Presbyterian Social Union, of Philadelphia, held December 28, 1891, the following paper was unanimously adopted:

We plead for such an exhibition in Chicago, in 1893, as shall make it abundantly manifest to the world that the United States of America is a Christian nation, "a happy people whose God is the Lord."

We believe that if no distinction shall be made by the Managers of the World's Fair between the Lord's Day and other days of the week, it will be tantamount to a public proclamation by this nation that our people entertain no regard for the sacred traditions of our country, nor respect for the decalogue, nor a proper reverence for him who came "not to destroy the law, but to fulfill it."

Believing that a tremendous pressure will be brought to bear upon the Managers to keep the Exhibition open on Sundays the same as on other days, on the part of "them that know not God, and that obey not the Gospel of our Lord Jesus Christ," we deem it to be an imperative obligation upon all our God-fearing people, and especially upon all religious societies and churches and newspapers to promote

a public sentiment in opposition thereto.

We believe, however, that the contention of the friends of the American Sabbath will be seriously beset with obstacles, and perhaps result in ultimate failure, unless there shall be a thorough organization effected by them, with the object of supplying the vast masses of people who will be in attendance continuously, from the opening to the closing of the Exhibition, some adequate compensating entertainment in the city of Chicago on all the Sundays during that period.

To this end we suggest the formation of a National Commission, whose province it shall be to provide proper religious, social, and other amusements, in churches, schools, meeting houses, halls, theaters or parks, and secure eminent preachers of all classes and lands, to hold religious meetings therein; to enlist also the active co-operation of all Young Men's Christian Associations, Societies of Christian Endeavor, Temperance Societies, Reformatory and Charity Organizations, Freedmen's and Indian Schools, Benevolent Institutions, Hospitals, and all other organized agencies at work upon the general line of the promotion of a practical Christianity in our country.

And in the world at large, with the purpose of exhibiting to the world the wonderful progress and growth of Christ's Kingdom, both within and without the pale of his visible church, during the past four centuries. The question of furnishing suitable musical entertainment in connection with the religious services would, of course, engage the attention and require the support of the organization having charge of the matter.

Robert C. Ogden, H. M. Lambirth, Samuel B. Huey, J. M. Earle, R. Reeves, R. M. Hinckley, L. Sheppard, R. Dale Benson, W. S. Graham, Peter Boyd, Executive Committee. Henry W. Lambirth, Sec'y, 1011 Building, Philadelphia, Pa.

## From Another History.

John Ryland did say, as the following will show. Belcher's Life of Carey, pages 18 and 19, has this statement:

"In the autumn of 1878 a company of several neighboring ministers assembled for religious services with the Rev. (for Hampton) And in the evening, when the public engagements of the ministers were over, a common practice was observed, and the following was said by one of the ministers:

"The ex-pastor of the church, entered the room where they were sitting, and, with a tone of authority, required the two youngest ministers present each to propose a question for discussion."

"The other young pastor was of small stature, some twenty-five years of age; in the usual sense of the term he was uneducated, and had lately been ordained pastor of a neighboring village church. He was very plainly dressed, and of quite unpolished manners. Nor will our readers wonder at these things when they are told that the salary received from his people was little more than fifty dollars a year, and the proceeds of a school of which he had commenced, that he might add to his income, was less than forty dollars in addition. The plow boy around him loved him on account of the regard he showed to them, and for the little lectures he had been used to give them in the evening on the map of the world, and on the general religious ignorance of mankind. Beyond this little circle he was by no means popular. This diffident young man, after a long silence, rose to propose the question 'Have the churches of Christ done all they ought to have done for heathen nations?' The question somewhat startled the brethren, and the old minister of whom we have already spoken, without asking any of the company to express an opinion, awfully afraid of some new fangled fanaticism, sprang on his feet, and with eyes flashing like lightning, and in tones resembling thunder, cried out, 'Young man, sit down! When God pleases to convert the heathen world, we will do it without your help or mine either.' For that time the question was settled. This young minister was William Carey."

Again, there is Africa with its millions so long sitting in darkness. These degraded women, cowering slaves, are dependent on their despotic husbands, or are often sold by a male relative as any other possession would be sold. The lot is not exhausted, but time and space would fail me to speak of all. Can we now feel the urgency of our obligations? So far as our mountain heights of earthly privileges exceed the daily wretched lives of our unfortunate sisters do our earthly obligations extend, and so far as heaven is above the lowest torment is the extent of our spiritual obligations. What an unspeakable cause for gratitude on our part; and what great debtors we are made to those who have not the gospel! What a grave responsibility is ours! Our highest duty, then, plainly is to engage in the work of evangelizing the world. Not in a half-hearted way, but with an earnestness becoming Christian women, and with an earnestness commensurate with the needs of our heathen sisters. With intelligent, real, self-sacrificing contributions and prayers of faith, what may we not accomplish in this God-given work? Could we bring to bear the arithmetic of Heaven, we might hope to make the calculation.

There is work for women in pagan fields where only women can do it. Only woman can have access to woman, does it not seem that it is an unmistakable message from above calling woman forth into the vineyard of the Lord? It is needless to speak of her peculiar fitness for the work that has opened up for her, as it is universally known and admitted. The fields are white unto the harvest, the doors everywhere being open except those of Thibet, and woman's special fitness for the work, together with the encouragement she may take from what she has already, with the blessing of God, been able to do, may be interpreted to mean, "The Master is come and calleth for thee." Oh, may nothing hinder us from responding to this direct call. May each one, individually, feel the responsibility of heartily answering it this centennial year. Our God is a great God, and he can use every sort of instrumentality to work his purposes. It is nothing with him to "help with many, or with them that have no power."

## Harriman, Tenn.

The growth of Harriman, Tenn., in buildings and traffic has been steady and permanent, and the increasing demand for lots for business and manufacturing purposes by parties from a distance desiring to locate, has induced the management to announce another Land Sale to take place on April 12th, 13th and 14th, 1892.

The Queen & Crescent Route quotes one fare for the round trip from all its terminal points, and have requested all connections to name same rates for this sale. See that your tickets read via Queen & Crescent Route.

The Alabama Printing Company is still in the lead for Fine Job Printing, Ruling, and Book Binding. Do not forget this company when in need of stationery.

The "Interleaved Bible" is the book most preachers wish to buy. Best binding, print and paper, and every other leaf blank. On this you can record for constant use your sermon notes. Price, with name in gold letters, \$15 80.

Think of getting 500 Note Heads and 500 Envelopes printed for \$3. That is the price at which the Alabama Printing Company furnish same.

## Woman's Special Obligations to Spread the Gospel.

[Read before the mission and aid society of Newton Baptist church, Feb. 27, 1892, by one of the members.]

Both the Old Testament and the New clearly teach that Godly women contributed to the cause of Christ—of their substance, of their labors and of their consecrated words. The services of woman received the highest commendations of the Savior, and finding as we do plain command and plain example in the Word of God for the activity of woman in the spread of the gospel, we feel no indecision as to her obligations.

The possession of the gospel involves the obligation to spread it. What has she felt its power can think otherwise? Oh, the joy of forgiveness, peace with God and an eternity of blessedness! Have we not received something of infinite value, for which we owe it as duty to pay that which we owe the gospel? It is a duty in common with all who have received it, but what of woman's peculiar obligation? Let us compare the Christian women of America with the women of lands where the light of the gospel has not shone, and we will thereby be enabled to see something of the measure of our obligations.

Think of China with a population of over four hundred millions. What a vast number! The women are crippled, and scarcely any of them know how to read; they are superstitious, and mainly worship their dead ancestors. It is common there to destroy female children, and the whole tendency is to degrade woman.

Consider the Syrian women, who never enter a mosque because Allah does not care for them—because they are women. They know nothing of home enjoyments; their husbands beat them. And with all this shameful maltreatment the poor creatures have no hope of a better life except through implicit obedience to their brutal husbands.

Look at India, where children are wives at ten and even earlier, there being, it is estimated, eighty thousand widows under ten years of age. Imagine, if you will, if you can, the terrible evil of child marriage. Here, too, the destruction of female children is common. From the lamentable slavery and seclusion of women there it seems that paganism has poured out its wrath upon them. This is the land in which the uniting William Carey labored for forty years, and

heathenism. The progress of the gospel has been steady, but only a beginning has been made.

What of the women of Siam? Many of them are sold as slaves by their own mothers, while others are sold to husbands who have many other wives. Their very existence is considered a curse for the misdeeds of a former life, and the wretched creatures have no hope in death other than to return to life under more favorable conditions.

Again, there is Africa with its millions so long sitting in darkness. These degraded women, cowering slaves, are dependent on their despotic husbands, or are often sold by a male relative as any other possession would be sold.

The lot is not exhausted, but time and space would fail me to speak of all. Can we now feel the urgency of our obligations? So far as our mountain heights of earthly privileges exceed the daily wretched lives of our unfortunate sisters do our earthly obligations extend, and so far as heaven is above the lowest torment is the extent of our spiritual obligations. What an unspeakable cause for gratitude on our part; and what great debtors we are made to those who have not the gospel! What a grave responsibility is ours! Our highest duty, then, plainly is to engage in the work of evangelizing the world. Not in a half-hearted way, but with an earnestness becoming Christian women, and with an earnestness commensurate with the needs of our heathen sisters. With intelligent, real, self-sacrificing contributions and prayers of faith, what may we not accomplish in this God-given work? Could we bring to bear the arithmetic of Heaven, we might hope to make the calculation.

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## Overdid It.

An eccentric clergyman in Cornwall has been much annoyed by the way the members of the congregation had got of looking around to take stock of late comers. After enduring it for some time he said, on entering the reading desk one day: "Brethren, I regret to see that your attention is called away from your religious duties by your natural desire to see who comes in behind you. I propose henceforth to save you the trouble by naming each person who may enter, and I hope that the services will then be allowed to proceed without interruption."

He then began: "Dearly beloved," but paused half way to interpolate, "Mr. Stubbins with his wife and daughter."

Mr. Stubbins looked rather surprised, but the minister, with perfect gravity, resumed his exhortation. Presently he again paused: "Mr. Curtis and William Diggle."

The abashed congregation kept their eyes studiously bent on their books. The service proceeded in the most orderly manner, the parson interrupting himself every now and then to name some new comers. At last he said, still with the same perfect gravity, "Mrs. Symons, in a new bonnet."

In a moment he felt his mistake, but it was too late. Every feminine head in the congregation had turned around.—Selected.

## Carey's Discouragements.

We are now praising God for giving Carey to the world; a man of such soul and brain, one who, following his convictions, left his impress upon times and all countries. It cost that grand man many a sleepless night, because in his own home he met the stoutest opposition; the wife of his

bosom would not accompany him. The following extract shows the man and also how God overruled all things for his glory:

"When he had made up his mind to engage in missionary labors, he expected Mrs. Carey and his family to accompany him; but to this she was for a long time utterly averse. This was a heavy trial to him and the society, who were allowed to leave their wives and families for a time; yet, in religion, there would not only be a great outcry against it, from worldly men, but even many religious people, who had thought but little on the subject, would join in the general censuring. He determined, however, to go, and Mrs. Carey could not be persuaded to accompany him, he would take his eldest son with him, and leave the rest of his family under the care of the society. She might afterwards be persuaded to follow him; or if not, he could not return, after having made the trial, and ascertained in some measure the practicability of the undertaking. Under these circumstances he went aboard a ship for Bengal. But when they were just ready to sail, it was understood that his going out in one of the Company's ships, without expressly stating his object, and obtaining their consent, was illegal and dangerous. He and his colleagues were therefore obliged to quit their places. On this, they both made another visit to Mrs. Carey, (who was then at Fiddington), renewing their persuasions for her to accompany them." At length her sister (now Mrs. Short) agreeing to go with her, she consented; and a Danish ship passing by soon after, they all took a passage in her. Thus the Lord prevented their departure in the first instance, that Mr. Carey's family might accompany him, and that all reproaches on that score might be prevented.

"It was afterwards objected, that their going to settle in the British territories without the permission of the directors, though in a foreign ship, was, after all, illegal and dangerous; but to this it is replied, the apostles and primitive ministers were commanded to go into all the world, and preach the gospel to every creature; nor were they to stop for the permission of any power upon earth; but to go, and take the consequences."

## Why Not?

The statement of the President of the Foreign Board reveals the fact that the present debt for borrowed money is over \$35,000, and receipts are considerably behind what they were at the corresponding date last year, while expenditures in obedience to the instructions of the convention have been much larger than ever before.

This condition lends force to the suggestion of Dr. Ellis, that the churches adopt and observe a special season of prayer and self denial in the interests of this great work. We heartily second this suggestion, and commend it to pastors and people throughout the South.

Perhaps no one week would suit all equally well, but we might generally take the week beginning with the first Sunday in April. On Sunday, particular mention might be made of the pressing need of the Board, and the people exhorted to offer special prayer and exercise self denial during that week in its interests.

This suggestion is not made at the instance of the Board, but we have no doubt such a course would be very gratifying to them. Let us cheer the hearts of these servants of Christ and the people in this season of anxiety by our united prayers and gifts. Above all, let us honor him who "loved us and gave himself for us."—Religious Herald.

## Overdid It.

An eccentric clergyman in Cornwall has been much annoyed by the way the members of the congregation had got of looking around to take stock of late comers. After enduring it for some time he said, on entering the reading desk one day: "Brethren, I regret to see that your attention is called away from your religious duties by your natural desire to see who comes in behind you. I propose henceforth to save you the trouble by naming each person who may enter, and I hope that the services will then be allowed to proceed without interruption."

He then began: "Dearly beloved," but paused half way to interpolate, "Mr. Stubbins with his wife and daughter."

Mr. Stubbins looked rather surprised, but the minister, with perfect gravity, resumed his exhortation. Presently he again paused: "Mr. Curtis and William Diggle."

The abashed congregation kept their eyes studiously bent on their books. The service proceeded in the most orderly manner, the parson interrupting himself every now and then to name some new comers. At last he said, still with the same perfect gravity, "Mrs. Symons, in a new bonnet."

In a moment he felt his mistake, but it was too late. Every feminine head in the congregation had turned around.—Selected.

The men found by Dr. Livingstone in Africa who had never seen a looking-glass were surprised at their own ugliness when they saw his mirror for the first time. There are no doubt men in ever Christian congregation who would blush with shame if they had but one glimpse of their own deformity in the great moral looking glass of God's truth.







# Buffalo Lithia Water

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

We will give One Hundred Dollars for any case of Deafness (caused by Catarrh) that cannot be cured by taking Hall's Catarrh Cure. Send for circulars, free.  
F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

Look out for counterfeiters! See that you get the genuine "Salvation." One dealer told me that he had "just as good," but insist upon getting the genuine with the Bull's Head Trade-mark on the wrapper.

**CONSUMPTION CURED.**  
An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful cures in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Novak, 830 Peoria Block, Rochester, N. Y.

**That Tired Feeling**  
Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver, restores the blood and builds up the strength.

Constipation is caused by the loss of the peristaltic action of the bowels. Hood's Sarsaparilla restores this action and invigorates the liver.

A good many people just now will appreciate the Irishman's account of his recovery from the grippe: "It took me three weeks to get better after I was entirely well."

**CATARH CURED.**  
A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured him and saved him from death. Any sufferer from this dreadful disease sending a self-addressed envelope to Prof. J. A. Lawrence, 65 Warren Street, New York, will receive the recipe free of charge.

More people fall from dyspepsia (indigestion) than from misfortune.

**For Probate Judge.**  
I announce myself a candidate for Probate Judge of Montgomery County, subject to the action of the Democratic party.  
E. K. HOLT.

I have learned in whatever state I am, there will be content.—Phil. 4:11.

**FOR OVER FIFTY YEARS**  
Mrs. Winslow's Sore Throat Remedy has been used for children's teething, it soothes the child, softens the gums, always all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

In the day of prosperity we have many friends; in the day of adversity only one.—H. Bonar.

**AGENTS WANTED FOR THE LIFE OF CLARK H. SPURGEON.** Send 50 cents for outline and territory. First come first served. Address P. O. Box 744, Montgomery, Ala.

When a man lives in God, his voice shall be as the murmur of the brook and the rustle of the corn.—Emerson.

**VIGOROUS HEALTH.**  
Can be had by using Dr. J. C. Jacobs' Nerve and Brain Treatment for mental, sexual and bodily weakness of every kind. Cures guaranteed. Address, with stamp, Jacobs' Pharmacy Co., Atlanta, Ga. Send advertisement elsewhere.

In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.—J. G. Holland.

**For Seasickness**  
Use Horner's Sea Sickness Remedy. Dr. Prince, of the White Star S. S. Germanic, says: "I have prescribed it in my practice among the passengers traveling to and from Europe, and the result has satisfied me that if taken in time, it will, in a great many cases prevent seasickness."

The talent of success is nothing more than doing what you can do, without a thought of fame.—Longfellow.

**OBITUARY.**  
On the 20th of March a large crowd met at the home of Bro. Nathaniel Dobyns to pay to him the last tribute of respect, who departed this life on the 18th of March, 2 months and 6 days. Bro. Dobyns was born in Lunenburg County, Va., Nov. 12, 1803, moved to South Carolina about 1830, and married Mrs. Frances Iry, Dec. 27, 1829. She died, and he married Miss Lucy J. Wilkinson, Dec. 11, 1840, who died Nov. 27, 1850. Bro. Dobyns joined the church when a young man and lived a consistent Christian to his death. He moved to Perry county, Ala., in 1856, was a faithful father, good citizen, and leaves five children, twenty-eight grandchildren, twenty-five great-grandchildren, and many friends to mourn his death. He suffered long with afflictions and bore them with patience and fortitude. He was willing to go hence, and feel asleep, we trust, in the arms of Jesus.

I preached his funeral from the text, "For me to live is Christ, and to die is gain." Phil. 1:21. J. W. HAGGARD.

Solomon, the wisest of men, called physical beauty a jewel of gold. The part it played in the middle ages was even greater than at present. Women, whose loveliness so swayed man, was at one time treated with something like divine honor, the mistress of the chief civilizing influence of the age.

For good or evil, it is woman who fixes the tone of morals and diffuses courage and courtesy as an accompaniment of her grace. Women who fully appreciate how much of our life and health depends upon abundant and beautiful hair are invariably enthusiastic advocates for the use of Louisiana Creole Hair Restorer, a preparation used by the most exacting ladies of the land with the greatest success. It cures dandruff, stops the hair from falling out and makes it grow. Ladies who find their hair not sufficiently long, may easily acquire luxuriant tresses by means of this wonderful remedy. As a dressing it is unsurpassed. Price one dollar per bottle. Mansfield Drug Company, Proprietors, Memphis, Tenn.

There are too many reformers who never want to do any work at home.

## Buffalo Lithia Water

In Gout, Rheumatic Gout, and Rheumatism, at  
**HOT SPRINGS, ARKANSAS.**



### Medical and Surgical Institute.

Dr. JOHN A. BLAYDES, Pres. Dr. R. O. BLAYDES, Secy.

**Statement of Dr. Blaydes.**  
"We have made use of BUFFALO LITHIA WATER with patients of this institution in many obstinate cases of Gout, Rheumatic Gout and Rheumatism, with uniformly excellent results, and in diseases generally of URIC ACID DIATHESIS regard it as an invaluable remedy. Its action in this class of cases indicates certainly the possession of some extraordinary property."

Dr. Algonson S. Garnett, Surgeon (retired) U. S. Navy, Resident Physician, Hot Springs, Ark., writes: "My experience in the use of BUFFALO LITHIA WATER is limited to the treatment of Gout, Rheumatism, and hybrid disease 'Rheumatic Gout' (so-called), which is in contradistinction to the Rheumatoid Arthritis of Gout."

"I have had excellent results from this Water in these affections, both in my own person and in the treatment of patients for whom I have prescribed it. Of course, the remedial agent is its contained Alkalies and their solvent properties."

"Hence it is a prophylactic as well as a remedy in Nephritic Colic and forming Calculi when due to a redundancy of Lithic Acid."

The Late Dr. Wm. F. Carrington, Resident Physician, Hot Springs, Ark., Surgeon (retired) U. S. Navy, Surgeon Confederate States Navy, writes: "I have used BUFFALO LITHIA WATER, Spring No. 2, very extensively and successfully, in my practice, in cases of Rheumatism of the Arterial form, especially when complicated with weak, inactive Kidneys, with indication to Bright's Disease. I have also found it an efficient remedy in Albuminuria of pregnancy."

Water in Cases of One Dozen Half Gallon Bottles, \$5.00.  
F. O. B. Here. Descriptive Pamphlets Sent FREE.

**THOMAS F. GOODE, Buffalo Lithia Springs, Virginia.**

**Birmingham Churches.**

**First Church.**—Good attendance at Sunday-school. At 11 o'clock Capt. W. C. Ward preached to a good audience his fine sermon on "Jesus Christ, the Carpenter's Son." At night the pastor preached on the subject "Sanctification." One baptized. Fine services.

**Elyton.**—Pastor, J. R. Lloyd. An interesting prayer meeting on Wednesday night; about forty in Sunday-school; good congregations Sunday morning and night. Preaching at both services by the pastor.

**Bessemer.**—Attendance at prayer meeting small. Interesting services yesterday at both morning and evening hours. Two new classes organized in Sunday-school. Quarterly collection for missions next Sunday.

**Southside.**—Pastor Hale is absent in Tennessee. Dr. Dickard preached at 11 a. m.

**Second Church.**—Pastor Whittle preached at both services. Morning audience good. At night the house was crowded. The pastor is preaching a series of sermons to young men, and the young men attend in large numbers. Interest fine.

**Pastor Station reports an interesting Centennial mission meeting at New Prospect yesterday, at which Capt. A. B. Johnson and Dr. F. R. Riley made admirable addresses. Rev. J. M. Waller preached at 11 a. m. Six dollars collected for missions.**

**PROFUSELY ILLUSTRATED.**

For the advanced boys and girls of the class who think themselves too old or too large to go to Sunday-school, the American Baptist Publication Society issues *Our Young People*, a beautiful fortnightly of eight pages, profusely illustrated and filled with instructive readings under the editorial supervision of A. J. Rowland, D. D., one of Baltimore's eminent pastors. A present of such a work every two weeks, may well tempt the scholars to remain in school. It is furnished to schools in clubs of five or more copies, at the surprisingly low price of 40 cents per year. The Society will furnish sample copies free of charge. Subscriptions can begin with any month.

**Life's path-way is up hill.** He who is making true progress is having a hard time of it. Every step costs effort. If a man finds his way an easy one, he may be pretty sure that he is going down hill, and that no direction for any man. Let no man complain, therefore, but rather take heart in the fact that his progress is toilsome; for it could not be progress if it were not toilsome.—S. S. Times.

Religion is a necessary and indispensable element in any great human character. There is no living without it. Religion is the tie that connects man with his Creator and him to his fellow-men. If that tie be all shattered, all broken, he floats away a worthless atom in the universe, its proper attraction to all gone, its destiny thwarted, and its whole future nothing but darkness, desolation and death.—Webster.

The man who needs a newspaper most, is generally the first one to stop it.

## Baptist Rallyes.

A Baptist rally will be held at Salem church, in Clarke county, Ala., on the 5th, 6th and 7th of April.

**PROGRAM.**  
April 5th, from 10 to 11 a. m.: Devotional exercises.  
11 a. m.: Sermon by Rev. S. A. Adams; subject—The Office of the Holy Spirit.

2 p. m.: The Sunday school and the Centennial movement. Address by Rev. W. A. Parker, of Thomasville.

7 p. m.: Address by Rev. A. J. Dickinson, of Selma; subject—The Centennial of Modern Missions; why Observe it, and How?

April 6th, 9 to 9:30: Devotional exercises.  
9:30 to 11:30: An address on the life and labors of Wm. Carey, by Rev. I. A. White, of Orville, followed by Rev. Jeter Dickinson, of Uniontown, with an address on The Life and Labors of Adoniram Judson.

11:30: Sermon by Rev. W. H. DeWitt, of Nicholasville; subject—The Responsibility of Parents.

2 p. m.: The Mission Map of the World, by Rev. W. B. Crumpton. Short talks from volunteers on these points:

1. The pastor and missions.
2. The deacons and missions.
3. The church and missions.
4. The Sunday-school and missions.
5. Woman's mission societies.
6. Missions and colonization.

April 7th, from 9 to 9:30 a. m.: Devotional exercises.  
9:30 to 11 a. m.: Temperance address by Rev. C. W. Ware, of Montgomery, Ala.

Short talks from volunteers on these points:

1. The preacher and temperance.
2. The church and temperance.
3. The children and temperance.
4. The parents and temperance.
5. The politician and temperance.
6. The doctors and temperance.

11 a. m.: Sermon by Rev. A. J. Dickinson; subject—Church Discipline.

2 p. m.: Church Work, address by Rev. H. Adams, of Lower Peach Tree. Short talks from volunteers on these points:

1. The meeting house.
2. The pastor's work.
3. The deacon's work.
4. Training the young men.
5. Care for the poor.
6. The spread of the gospel.

7 p. m.: Mass meeting; subject—The Liquor Traffic and How to Deal with it. Dinners on the ground. All the preachers in the South Baptist association are invited to be present. Everybody will be welcomed.

W. A. PARKER, J. H. CRIGHTON, Committee.

**Blountville.**  
Dear Brethren: We have just had a church revival and an enthusiastic rally of the brethren of the Warrior River association. Rev. J. M. Waller came to our help in a time of need and held a Baptist rally with our church. Many brethren from various churches over the association were in attendance, and subjects of great interest and importance were freely discussed.

The meeting began on Friday evening. A sermon of power and demonstration was preached by Bro. Waller on "The Office of the Holy Spirit." On Saturday morning the subject of Sunday-schools was ably presented by Superintendent E. G. Musgrave, then followed Bro. Waller and others, who made us feel that the Sunday-school work should be highly estimated and fostered by every Christian. Next on our program was the subject of Christian Education, opened by Prof. J. A. Linder, of Blount College, and well discussed. Bro. Waller then spoke of ministerial education, and placed special stress on the training of young ministers.

After a few minutes' intermission, we were highly edified by an address from Rev. W. V. Adams, of Walnut Grove College, on "The Parent's Responsibility." In the afternoon, Dr. W. M. Cole entered upon the discussion of missions, which was continued by Bro. Waller. It was so warmly and enthusiastically presented that the assembly unanimously voted to enlarge their contributions for this Centennial of Modern Missions. Some of the brethren were constrained to open their hearts and purses and contribute.

**WHAT IS SCROFULA**

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which causes blindness or deafness; which is the origin of pimples, cancerous growths, or the many other manifestations usually ascribed to "humors;" which, upon the lungs, causes consumption and death. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

**How Can CURED**

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar remedy for this disease. Some of these cures are really wonderful. If you suffer from scrofula, be sure to try Hood's Sarsaparilla.

"My daughter Mary was afflicted with scrofula sore neck from the time she was two months old till she became six years of age. Lumps formed in her neck, and one of them after growing to the size of a pigeon's egg, became a running sore for over three years. We gave her Hood's Sarsaparilla, when the lump and sore disappeared, and now she seems to be a healthy child." J. S. CARLISLE, Naughton, N. J.

**Hood's Sarsaparilla**  
Sold by all druggists. \$1 a box for 60. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

**100 Doses One Dollar**

**Health is Wealth!**  
Vigorous health can be had by using Dr. J. C. Jacobs' Nerve and Brain Treatment for mental, sexual and bodily weakness of every kind.

**IRON FENCE**  
CEMETERY & LAWN CATALOGUE FREE  
J. W. RICE, ATLANTA, GA.

## ROYAL BAKING POWDER

A cream of tartar baking powder. Highest of all in leavening strength.—Largest U. S. Government Food Report.

ROYAL BAKING POWDER CO., 106 Wall Street, N. Y.

**ONE CENT**  
It will cost you to learn how you may positively and profitably use ROYAL BAKING POWDER.

Do you want this valuable information? Simply buy a postal card and send your name to the undersigned at either address, giving full information, together with testimony of many wonderful cures, will be promptly mailed you.

Specific Oxygen is not a patent medicine. It is an honest home treatment. It is the only medicine Oxygen. Separate Specifics for Catarrh and Hay Fever.

It is prescribed by Physicians. It is recommended by thousands. Write for manual at once. Address THE SPECIFIC OXYGEN CO., Nashville, Tenn.

On 510 Shively Building, Omaha, Neb.; 413 Oak-Ocean Building, Chicago, Ill.; 34 1/2 W. Alabama, N. Y.; 419 E. 4th St., Louisville, Ky.

**THE SPECIFIC OXYGEN CO.**  
Nashville, Tenn.

**Montgomery Saddlery Co.,**  
Wholesale Manufacturers of Saddles, Harness, Collars & Bridles, OF EVERY Description and Price.

We manufacture good Blind Bridles from Fifty Cents to \$1.25 each, Riding Bridles Fifty Cents to \$2.50 each, Single Heavy Harness \$3.50 to \$5.00, Double Heavy Harness \$4.50 to \$7.50, Saddles \$1.25 to \$18 each. Write a Postal Card for illustrated catalogue and price list. All our goods guaranteed to give satisfaction or money refunded. Factory and Sales Rooms upstairs, next door to Western Union Telegraph Office on Commerce St., Montgomery, Ala.

**ALABAMA MADE**  
Engines and Saw Mills, Cotton Gins, Presses, GRIST MILLS, AND ALL KINDS OF Machinery and Mill Supplies.

**Write for Circulars.**  
**MONTGOMERY IRON WORKS,**  
MONTGOMERY, ALA.

**Sales rooms 130 Commerce St.**

**AGENTS WANTED ON SALARY** or commission, to handle our new Patent Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One agent's sale amounted to \$600 in six days. Another \$324 in two hours. Previous experience not necessary. For terms and full particulars, address, The Monroe Eraser Manufacturing Co., La Crosse, Wis.

**'Uncle Sam'**  
Will be delighted, for two cents, to bring up your order for JOB PRINTING. This we do in the most artistic manner, at shortest notice and for the least possible money. We do you any class of printing, on any grade of paper, using any color of ink you may desire and Guarantee satisfaction.

Remember the name:  
**The Alabama Printing Company,**  
Don't Forget the place:  
Montgomery, Ala.

**\$500 Reward!**  
We will pay the above reward for any case of Liver Complaint, Dyspepsia, Biliousness, Indigestion, or Constipation, or for any case of Catarrh of the Bladder, or for any case of Catarrh of the Prostate, or for any case of Catarrh of the Uterus, or for any case of Catarrh of the Vagina, or for any case of Catarrh of the Rectum, or for any case of Catarrh of the Sigmoid, or for any case of Catarrh of the Colon, or for any case of Catarrh of the Stomach, or for any case of Catarrh of the Duodenum, or for any case of Catarrh of the Pancreas, or for any case of Catarrh of the Gallbladder, or for any case of Catarrh of the Bile Ducts, or for any case of Catarrh of the Liver, or for any case of Catarrh of the Spleen, or for any case of Catarrh of the Kidneys, or for any case of Catarrh of the Bladder, or for any case of Catarrh of the Uterus, or for any case of Catarrh of the Vagina, or for any case of Catarrh of the Rectum, or for any case of Catarrh of the Sigmoid, or for any case of 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