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SIXTY-NINTH ANNUAL SESSION

Alabama Baptist State Convention.

[Continued.]
SUNDAY.

We were fortunate enough to be present during the exercises at St. Francis Street Sabbath school. The superintendent is Bro. J. C. Bush. He is one of the leading business men and is putting business sense into the Lord's work.

The children, and grown up people as well, enjoyed a recital by Dr. J. C. Hiden, of Dr. Philatus Dobbs' visit to Antipodes and the dumb superintendents. He was selected because he was dumb, so that he would not take the school to death. Closing his remarks Bro. Hiden said so earnest and instructive should the teacher be, that every pupil should go away knowing something more than when he came.

Bro. T. G. Bush was for many years superintendent of this school, and it was very affecting to see the tenderness with which he was greeted by all the members. He addressed the school. Every Sunday he thinks of his old charge. This is his model Sunday-school. He tells those who desire to succeed to work like they do in Mobile.

Most of the pulpits of the city were filled by visiting ministers. Dr. Geo. B. Eager preaching for the St. Francis Street members. His discourse will be remembered by his hearers. The subject,

Healing shadows and how to cast them, was drawn from the 15th verse of the 9th chapter of Acts, where we are told of the sick being laid so as to catch the shadow of Peter as he passed by.

Peter is presented to us as a healer. They that came with faith were healed. Peter's shadow stands as a perpetual record. We are all casting shadows, whether we care to or not. The great question is, What is the quality of our shadows, hurtful or helpful, healing or chilling? Peter's shadow was not his own. The light of Christ's life was the secret of his power. Some men and institutions fail in the accomplishment of good simply because they are not accompanied and illumined by the Sun of Righteousness. Expiate the Christ life, the revival power, and you have only the terrestrial, the light that goes out as suddenly as the Arctic sun sets.

The shadows of this earthly life are poor comfort to a dying man. Lady Chesterfield wanted to know of her husband why so silly a thing as the religion of Jesus Christ was tolerated, when no reprieve because they could find no better substitute.

In order to cast healing shadows we must occupy not only proper relations to Christ, but we must also be sure we get in right relations with the people. Many so-called churches are but ethical societies, or social clubs. Some are champions for orthodoxy, but know nothing of the practice. They may have some light but never prove a blessing until they change relations. The shadowless, soulless Christians are to be pitied.

Some Christians throw a mixed light, so unsteady that few will be benefited thereby. The world's Bible is the Christian. In the jungles of Africa Stanley learned to know Christ by the devotion of Livingstone. God shadowed the Christ into Stanley through Livingstone.

This thought was forcibly illustrated by the speaker. In the dome of a great cathedral at Rome an artist painted the aurora. This was beautiful to behold, yet to see the passer by must stretch his neck and strain his eyes upward. At last a man conceived a ladder on the street in such a way that the grandeur of this painting could be seen as men walked along the way. So God has made Christians the mirrors in which the world can see Christ reflected.

Perhaps Peter was unconscious of the good his shadow was accomplishing. He was doing a direct work, and yet God was making him a blessing in another direction. This is great encouragement for all faithful workers. God and the people see our shadows. What we are, our character, tells far more than what we do.

Peter did not reach the zenith of his power all at once. He grew into it. The power of example was illustrated by the boy from the ragged school who came home with a washed face. One by one the entire family, and then the neighbors, all washed their countenances, and not a word was said. Living is better than talking. A soul with a washed face is more powerful than any sermon. Christians, wash your faces and go into the alleys and see if there be not a reform.

Rabbi Yeager told him that it was the life of one woman who led him to a better life. "She had something that I had not gotten, and I started out to find it." The sinner must get into the shadow if he would be healed. God has ordained that his work shall be done by shadows. Let us see that we have shadows. Men of the world must simply judge of Christ by his followers, but look up to him.

Memorial Services. Sabbath evening was the time appointed when brethren should speak some words in memory of our loved dead. Brethren Samuel Henderson, Judge Porter King, Col. L. M. Stone, Col. R. H. Stettin, Dr. Henry Talbair and deacon M. G. Hudson. Judge Falkner presided over the meeting. Dr. R. B. Teague was the first to speak. He had been a yoke-fellow with Dr. Henderson,

and never remembered to have known a man who, as a preacher, a writer or a man, so impressed himself on the entire people. While he sometimes violated the rules of homiletics, yet he always determined to accomplish his purpose. The speaker told how greatly in demand on special occasions Dr. Henderson was. As a writer he was clear and bold, always championing the right.

Dr. D. I. Purser had so little time that he must needs be in a hurry, and could only say a few words concerning the different brethren. Dr. Henderson combined firmness with thoughtfulness for the brethren. He knew Col. Stettin as a lawyer, a neighbor, church member, and friend. He was sweet tempered, strong, brave and noble. He gave the tenth and even more of his income. Judge King was known everywhere as the friend of the Judson. He with the others was not dead, but only departed.

Bro. M. C. Hudson was small only in stature. He was his pastor's friend. He and Bro. Stettin lived close together, and as each one died he turned his eyes to heaven. His time was short; he could say but few words of the other brethren; they were all true and faithful men, and served their God and their generation well.

It was the pleasure of your reporter to bring before the brethren perhaps the last speech of Col. Stone. He was quite tall and thin, and when he arose before a people their attention was at once riveted. We heard him at the Union association more than a year ago. He was addressing the audience on the question of temperance. His arguments were from a legal, as well as a social and moral standpoint, and made a good impression on many of us.

We arose specially to refer to Judge Porter King. We had been a member of his family, and knew him in that tender relation as many others have never seen him. He was as tender a friend as the Judson ever had. One of his last acts was to furnish the seats for the new chapel. Many a homesick girl has been made happy by a visit to the beautiful home of Judge and Mrs. King. Howard boys, also, wherever they roam, thank God that they ever knew so grand and good a man. His benevolence was unostentatious, and only God and the recipient knew the extent of his benefactions.

Dr. S. H. Ford had known several of these brethren, especially Dr. Henderson. He had seen him in the vigor of his manhood and stood by him and heard almost his last utterance as his soul passed up to glory.

Bro. D. I. Purser's sermon Sunday night will long be treasured in the memory of many delegates. His text was taken from 1st Cor. 12:3, "We preach Christ crucified." A few of his words are given: Brief sentences like the above often record whole systems of government and thought; summing up our faith we question what it is? We have a historical faith—not a theory of moral sentiments, but history, with four good honest men back of it. The Apostle Paul says the Gospel of Christ is no cunningly devised fable; where did the evangelists get the character of Christ? They either made it or found it. Was there anything in Jewish or Pagan society of that or a past period out of which they could have made such a character? No man can be a Christian unless he believe the Gospel is history. If Christ did not in reality live, suffer and die, as the Scriptures say, then we have nothing on which to base our faith. Some of the words of Christ can be matched by the aphorisms of heathen philosophers, but his life, character and death cannot be matched. It is easier to tell people how to do than to do the thing one's self. A certain editor said the Scriptures were the only history there was about Christ. Yet Tacitus, who is supposed to have known what he was writing about, in telling of the burning of Rome by Nero, gave some valuable history of Christ and his followers.

Ours is a rational religion. The speaker was not willing to turn over morals and reason to idiots; does not believe in anything unless he has a reason therefor. Neither does he believe what he can't understand. He understands miracles, but he does not pretend to know how they are performed. If he could know how, he might work a few himself. Jesus explained his parables, but made no attempt to explain his miracles. When I can explain inspiration I expect to be inspired. Election and predestination can be believed by children. A shoe maker works by plan; before he cuts out a shoe he knows how he will make it, and who will wear it. Has not God as much sense about his work as has the shoe maker?

I come to God because he is a sovereign, and can give what I need. My responsibility grows out of the fact that he is sovereign. I am under no responsibility to the queen of England, but I am to the United States and to the state government. Rationalists use arguments against prayer that I use for it. If he did not know better than I what I need, I would be afraid to ask him. I believe in the doctrine of the trinity because I understand it; not the how, but the thing itself. Geology and he were boys together—men bore a few feet into the earth and believed they knew all about what was in the bowels of the earth. Such reminded him of three gnats sitting on an elephant's back, and getting up a theory as to what was inside of his hide. It used to be thought unscientific to believe we all sprang from a single pair, yet it is now scientific to believe we came from a single oyster.

Our religion is practical. It comes to help all classes and conditions of men. If the preacher who wrote, in accepting a call, that he "determined not to know anything among you save Christ and him crucified," thought it meant to encourage sanctified laziness, he will never know enough to make him dangerous.

If there has ever been a single true and tried Christian the logic is against the infidel, and he should strive to be the second. Our religion makes us sweep under the mat.

MONDAY MORNING SESSION. Dr. B. F. Riley read the report from the central committee on woman's work. The regular report was read by Bro. B. A. Jackson. Bro. J. C. Purser gave one of the best addresses on this subject that he has ever given. He said that he had hoped to give it in full to our readers, but he would not attempt a synopsis of it here. Brethren D. M. Ramsey, D. I. Purser, W. C. Cleveland, W. B. Crumpton and J. C. Hiden had nothing but words of commendation for the dear women whose delight it is to serve the Lord.

Bro. Crumpton spoke concerning the work of state missions. The Alabama Baptist and the Quarterly are doing much to unify our people. Dr. Wharton called attention to the needs of the board of ministerial education. Money must be had, and that very early, or young men will be forced to leave college.

Bro. Smith, of Florence, told how great was their need at this time. A debt of \$8000 hung on their little church, and without help they must go under, as they had done all they could. Brethren gave him in cash and pledges about \$400 in a few minutes.

Dr. W. C. Blodsoe represented the Bible and Colportage Board in an earnest plea. In connection therewith Bro. W. C. Ward offered the following resolution:

Resolved, That in the judgment of this convention, manliness and self-respect require that the Colportage Board hereafter do not accept aid from the American Baptist Publication Society in excess of the amount contributed by the Baptists of Alabama to that society.

Being asked to explain his reason for offering such a resolution, he stated that, according to the speeches of brethren Purser and Lane on Saturday, the Society's publications were not to be tolerated by us, and yet we do the inconsistent thing of accepting gifts from them in another direction.

Dr. Hiden said the markets are open and we are at liberty to buy whatever we wish, but since the Publication Society was a benevolent institution and had taken the whole world as its field in which to do good, he saw no reason why it should not, regardless of whether we buy its Sunday school literature or not, continue to help our colportage board and needy Sunday schools, etc. The resolution was tabled.

AFTERNOON SESSION. By request brethren Paxton and Brewer, representing the American Baptist Publication Society, spoke a few words. Bro. Paxton called attention to the fact that any pastor who wished tracts for gratuitous distribution could get them by dropping him a postal card at Atlanta. Bro. Brewer told of what that Society was.

The writer offered the following resolution, which was adopted without a dissenting vote:

Resolved 1. That we extend to the American Baptist Publication Society our thanks for aid rendered our Colportage Board.

Resolved 2. That we are in fullest sympathy with them in their great work of sending correct translations of the Bible throughout the world, and in the publication and dissemination of those books and periodicals whose aim is to hasten the coming of our Lord Jesus Christ.

Bro. Z. D. Roby, J. P. Shaffer, W. B. Crumpton and W. C. Cleveland spoke to the colportage report. It is a business concern, not established for fun. No light affairs, no 200 pounds each and at least a ton when it comes to business. Sunday schools can add \$1,000 per year to this fund if their books and literature is purchased through it.

Bro. G. R. Farham and J. W. Stewart were elected life members of the convention.

Bro. Plaster reported for the committee on Orphan's Home. Referred to a committee consisting of brethren F. C. Plaster, M. B. Wharton, G. S. Anderson, J. W. Stewart, W. J. Elliott, J. H. Foster, Jr., and Jos. Norwood. The time for holding the next meeting was changed to Thursday instead of Friday.

NIGHT SESSION. The report on temperance was read by Dr. D. W. Ramsey, of Pine Apple. The following resolutions and amendments, with the report, were adopted:

1. That the president and secretary petition the World's Fair Commission not to open the fair on Sunday.

2. To require all applications for license to sell liquor to be published in the county paper for four weeks before said petition is presented to the Probate Judge.

3. That the signatures of a majority of the registered voters, householders who are free holders, must be obtained.

4. To prohibit Probate Judges granting licenses to persons who have been convicted of violating the liquor law.

5. To prohibit the manufacture or sale of intoxicating liquors within five miles of any church or school outside of towns of 1,000 inhabitants or over.

6. Judge J. C. Haralson, president of the

Alabama Baptist State Convention; Bro. Wm. A. Davis, secretary of the convention; Rev. C. W. Hale, senior editor of the ALABAMA BAPTIST; Judge Jefferson Falkner, Geo. W. Townsend, Esq., and Geo. W. Ellis, chief clerk in the treasurer's office, were appointed a committee whose duty it is to do all they can to have suitable temperance laws passed.

After pleasant farewells were given, and after expressing thanks to the Mobilians for their royal treatment, the convention adjourned to meet in Eufaula, Ala., Thursday before the second Sunday in November, 1891.

For the ALABAMA BAPTIST.

From Dallas, Texas.

As I have so many sweet memories of Alabama, I grasp a moment to write from this, one of the grandest cities of the state.

It is eighteen years since I left Alabama for Texas; but I love memories of the past. I have read the passing events of the old state, and rejoiced at the peace and prosperity of the brotherhood. I, too, have sympathized with the benevolence suffered in the loss of noble brethren like J. D. Renfro and S. Henderson. I did feel deeply for the safety of your colleges, but now join others in rejoicing in their safety and success, and especially the Howard. It is where I spent two years as a student before the war.

I congratulate you, not only because of your factories and your foundries of illustrious fame, but because of your missionary triumphs, and in your prospects of the Southern Baptist Convention in the spring in Dallas. Fond hopes are cherished that the Baptists of Alabama will roll up an honorable exhibit of loving work for the Master by May. Your students in the educational and mission work demonstrate the activity and liberality of the brotherhood in the state. It does the observer good to stand on the distant heights and see the rich harvest of the great valley reaped in, where honest labor has been bestowed. It is reward that sweetens labor. With you, work has been done.

THE TEXAS BAPTIST CONVENTION includes all the state. It began on Friday and closed on Monday in Waco, Texas, thirty miles south of Dallas. The Baptist ministers' conference of Texas, met two days before in the same place, Dr. J. H. Scribbling, of South Texas, presiding. Hon. L. L. Foster, of Austin, was elected president of the convention.

A. E. Baton, of Fort Worth, secretary. All closed up in peace and harmony yesterday. Dr. J. W. Jones, of Atlanta, Ga., offered the closing prayer.

There were over \$15,000 raised for the various objects of the convention, mainly for missions. Dr. T. P. Bell, of Richmond, and Dr. J. Wm. Jones, of Atlanta, were there in behalf of the Southern Baptist Convention, and Prof. W. H. Whitsett, of Kentucky, in behalf of the Seminary. It was pleasant to have these brethren with us.

The Baptists of Texas feel grateful to God for what the Home Mission Board of the Southern Baptist Convention has done for Texas. We hope to become the grandest Baptist state between the oceans. The churches in the East for years past have been sowing seeds in the West, until Texas now over 2,000 churches, and over 200,000 Baptists. The \$500,000 Jesse Mercer, of Georgia, gave for Baptist missions in 1835, when Texas was a republic, is never to be forgotten by us. It was an example others have followed by less donations, but prompted by the same holy and heavenly desire.

He who has all power in heaven and on earth, and who stood by the treasury, and "saw the people casting money into the treasury," has said he would "reward every man according to his works." "God loves a cheerful giver," and every Christian ought to want God to love him, and if he does he gives.

As the ALABAMA BAPTIST is the lever of all benevolence in the state, promoting the prosperity of the churches, and the piety of the members, every Baptist family ought to take an interest in it. A reading people, and it takes this class to support the Sunday school, prayer meeting and the pastor, and the cause of Christ; and they are the ones, too, who will be rewarded in heaven.

Bro. B. H. Crumpton, D. D., recently from Alabama, now of Dallas, Texas, is making himself eminently useful here. This is saying a great deal, but it is "honor to whom honor is due." As to his pastorate, his church is prospering, and the prospects are brightening. As to the Dallas mission, he has effected the denomination in the state, he has managed wisely and helpfully, and his new relation as associate editor of the Texas Baptist and Herald is calculated to extend his usefulness, and give satisfaction in all parts of the state. He has an elegant home, a nice family of wife and three children in Dallas, and kind friends all around them. His health is good and he is working hard. Mrs. Crumpton and her two daughters know how to entertain. They find it hard to give up the loved ones in Alabama; yet they are here to stay. The half is not told, but this is already too long. E. B. HARDIE.

There sometimes wants only a stroke of fortune to discover numberless latent good or bad qualities, which would otherwise be eternally concealed; as words written with a certain liquid appear only when applied to the fire.

Greville.

Howard College.

Sketches of Three Speeches Made at the Laying of the Cornerstone of Howard College.

Dr. Pickard spoke on "The Purpose of Howard College." As was usually the case, the big men didn't come. There always had to be somebody along the line to fill up when they did not come to order. Dr. Purser had told the speaker a few days before that he would be candid with the latter and that he had invited another to make this speech, but he could not come. No elaborate speech would be made, and withal no apology was to be made. There, under the shadow of a rising institution, any word of apology in speaking of its history would be untimely.

The original purpose—where was the purpose, he asked, when there was no brick, nor mortar and few friends? The origin meant the beginning of things. If he had read history aright, American institutions had their origin in necessity. That institution had not originated in some place of fame or in the deliberation of some body of men or after some great council, nor by getting the state to lay hold of it. It originated in some cherished thought and down in some lowly bosom, in the earnest beating of some Baptist heart that breathed for freedom of conscience—there in that prayer Howard College was born. The mention of the names of men who had built institutions by their money called forth great applause, but such were not born of necessity. This institution not only had its origin in the grand old men who were unknown to fame and letters, but in the bosom of men who had felt like was not what it ought to be. It was an easy matter after the money was raised and so many students were present to have a justification and hand clapping. But those men back yonder with state against them, denomination against them, could peer through the years and see this victory. They were heroes and would get a posthumous reward, and no monument to perpetuate their memories was so befitting as this institution. So many of them were unknown and the best of them, maybe, were not known ten miles from their homes. The original purpose of the college was for the education of ministers. Baptists were a peculiar people in this, that they never did believe that church and state should have anything to do with each other. They had always held that a man had to come to God with his own hands.

They stood alone, but were they to be called big men? They were the most liberal of all. It was an individual matter, and when said bishops and popes said a scripture meant or did not mean, a Luther must come to throw the yoke of the neck. The time would come when the country would be thankful for its Baptists. They would love to throw open church doors and communion if it was a matter of human concern. No man liked to stand alone when he could as easily be with the multitude. Talk about liberty, he said, a Catholic priest might preach in his church, but some men who talked so much about liberty had not yet invited him to their church. When he saw a Baptist college, what did he see? An institution built of deep devotion to truth as they saw it. Of great sacrifices, out of the contributions of men of small earnings. The same was true of an Episcopal or Catholic school. It came from their devotion to truth as they saw it.

The ministry of the Baptist church was peculiar. They had some of the biggest preachers in the world and some of the least. Where all preachers were required to go through a regular schedule, the little ones could not be reached. Any denomination that reached the masses would have the ignorant and the poor. Loyalty to truth had laid the foundation of this building, and loyalty to truth would put the capstone on, and when loyalty to truth ceased might the denomination cease. Truth, the whole truth, let the people honor it and be carried to the tomb clinging to it.

Dr. Purser said he was glad to say that Colonel Belcher, a prominent educator of Mississippi, happened to be present, and he would ask him to address the assembly on "Howard College and Its Relation to Birmingham."

Colonel Belcher being introduced, he said he had been taken by "snap judgment." He was not accustomed to speak before a large audience like that. He would make only a talk, not an address. The speaker then gave a brief account of his first acquaintance with Howard College while at Marion. It was then in its infancy and had only local patronage. There were no railroads to it, and persons staged it seventy miles from his part of Mississippi to it. Now the college was known all over the country. When he first knew Howard College Birmingham was not heard of. Elyton was the little county seat of Jefferson. Since then Birmingham had established her many industries of iron and steel works. She yet lacked one other industry, and invited the trustees of Howard College to locate the college in Birmingham. It was there on an eminence that was susceptible of being made a beautiful place, and though it was under the name of a Baptist college, it was open to all denominations. There was no reason why it should not be for all Birmingham, the State, the Southern States, and even the United States, and now with all the city's vast shipments of iron, she could ship trained intellects. A college was for the rich, it was true. But he was not the rich

man who had lots here and lots there. These were an adjunct of riches. What he meant by a rich man was one rich in soul, rich in determination, rich in a resolution to train his mind. The conduct of the students should be such as to make Birmingham proud of them. If this were done many more such institutions would grow up.

Rev. P. T. Hale, pastor of the South Side Baptist church, to speak on "The Outlook of Howard College."

After a short preliminary of pleasing humor and anecdotes, he said in substance: We gather now to lay the corner stone, but that really was laid when Dr. Purser became the financial agent. The outlook of the college is bright because of the faculty. Dr. Riley seems to be a boy-gatherer. The outlook is bright because of the location. The outlook is bright because of the denomination behind the college. Ninety five thousand people love it and give it their prayers, sympathies and money.

He closed with a splendid appeal to the young men to take a full diploma at the college, showing them how a well trained mind was of use in any occupation.

Dr. Purser then announced that the workmen would put in place the corner stone. A layer of mortar was spread and Contractor M. T. Richards, Sub-Contractors P. T. Fallon, Fister and S. McCullough and Superintendent William Gabert slowly lowered into the proper position the ponderous stone. This was done before the steady look of the vast audience, who seemed to be determined on not allowing a single movement to escape their vision.

Dr. and Mrs. Talbair.

Eds. Ala. Baptist: I have not seen, in your esteemed paper, any notice of the death of Dr. Henry Talbair. Though he belonged to the past generation, he is affectionately remembered by many of the present, and a brief sketch of his life, work and character may interest some of your readers.

Dr. T. was a native of South Carolina; he graduated from the Hamilton Literary and Theological Institution, now Colgate University, New York, in 1841. My acquaintance with him began in 1842, when he became pastor of the Baptist church in Tusculum, of which the eminent and honored divines, Dr. Basil Manly, Sr., and Dr. John L. Dagg, were members, and where he preached with great acceptance until called to a larger and, therefore, more inviting field, the First Baptist church in Montgomery. During his pastorate of nine years in your city, the membership of both the church and congregation was largely increased, as some of the older members will doubtless remember.

In 1851, he was elected professor of Theology in Howard College and removed to Marion. A few months later, the duties of the presidency also devolved upon him. Under his able and wise administration, the denomination became more deeply interested in the college and responded generously to his appeals for enlarged endowment, more spacious and commodious buildings were also erected and thoroughly equipped. Among his pupils were many who now fill prominent pulpits in Alabama and other states, and some who are conspicuous in various walks of civil life.

The war arrested the progress of the college and Dr. T. entered the service of a company in which many of his students had enlisted; subsequently he commanded the Forty-seventh Alabama Regiment. His love of country, especially of his native Southland, was hereditary as well as strong and lasting, for he came of patriotic stock; two of his great uncles fell in the War of Independence, another was crippled for life, and a grandfather carried the scars of battle to his grave.

At the close of the war, he resumed the ministry, and after short pastorates in Alabama and Kentucky, he accepted a call to the Baptist church in Lexington, Missouri. Here he labored earnestly and with much success for twelve years, and until the failing health of both himself and Mrs. Talbair induced him to seek a milder climate and he removed to Florida.

Dr. T. had now overpassed the threescore goal of three score and ten and reached an age when success, more or less, signified little to him personally; but his desire to be usefully employed and to lead men to a knowledge of the Savior seemed to increase as he neared the borders of "that better land." In reply to friendly admonitions that his strength no longer permitted either the physical or mental effort necessary to active pastoral duties, he said that he was able to not give up so long as he was able to preach and he quoted the language of the apostle, "for necessity is laid upon me and I will preach the gospel." He was pastor of the church at Starke, Fla., for about two years, when increasing infirmities caused him to remove to Switzerland, on the St. John's river, and make his home with the estimable family of J. N. Willis, Esq., relatives of Mrs. Talbair. He continued to supply vacant pulpits in the vicinity of his residence, as opportunity offered and health permitted, until the 14th of October, when the Master released him from further service and crowned his finished work. His last sermon was preached at Green Cove Springs only two weeks before he died.

Dr. Talbair was a strong and well balanced man; was never visionary and rarely enthusiastic. His intellects. A college was for the rich, it was true. But he was not the rich

little slow, for he was always deliberate, undertaking nothing from impulse and doing nothing by halves. He was more philosophical than imaginative. In the pulpit he appealed to the reason rather than the emotions of his hearers; he sought to convince and persuade men, relying more upon the force of argument and the power of truth than upon the graces of oratory.

He always felt that preaching—endeavoring to instruct men in the knowledge of the Lord and to persuade them to walk in his ways—was his special mission, his appointed work, and in accepting the presidency of Howard College, he yielded to the persuasions of others, rather than to the convictions of his own judgment. In the freedom and confidence of long friendship, he often spoke of the happiness he found in the ministrations of the sacred office and in the hope that they were not unprofitable to others.

In later years, he suffered much from ill-health and occasionally alluded to the infirmities of age, but never complainingly. Not long ago, in a letter to the writer, he says, "I am a withered tree upon the health of my sight is growing dim; my joints are stiffening and the infirmities of age are pressing upon me. But this is in accordance with the course of nature and I do not grieve over it. Man has his appointed time on the earth and it is a weakness—a mere animal instinct—to be unduly anxious about the end." Again and more recently, he writes, "I am contented with my lot, and cherish the most kindly feelings towards every human creature. Men have, in almost every instance, been kind to me and I strive to reciprocate the feeling. My only desire is to do good to all, to the extent of my limited ability." But he sometimes expressed a fear that he might outlive his usefulness—that his mental, as well as physical, powers might slowly waste away and make him a care and a burden to others. But his mind was vigorous and alive to the last. In a letter, dated the 4th of last July, after speaking of his failing sight, which prevented his reading as much as he desired, he describes his mental occupations "in the loneliness of a country residence." He mentions reading again Dr. Boyd's "Abstract" with increased satisfaction; Dr. Hodge's work he describes as a magnificent production, but says that some of his conclusions are unsound and that this shakes his confidence in others. He discusses the doctrines of Descartes, Spinoza, Kant, Hume and Cousin and speaks of Huxley's materialistic views as the only form of infidelity that ever made an impression on his mind, and adds: "Thanks to the good Lord, I am delivered from this error. In my old age, I sometimes feel that I can live and talk with God, blessed be his name; Jesus is my Savior and I humbly trust that the Holy Spirit is my enlightener."

The end came just as he wished, in the midst of useful labor, with mind unclouded and his hope of immortal life brightening as the scenes of earth faded from his sight. "Blessed are the dead that die in the Lord from henceforth; they rest from their labors and their works do follow them."

Mrs. Talbair survived her husband only two weeks. This noble Christian woman (nee Tarrant and sister of Mrs. Julia A. Barron, of fragrant memory), will be remembered for her ability and zeal with which she seconded her husband in all his labors, and for the gentle graces with which she dispensed the hospitalities of her home. Many are also familiar with her noble charities in former years when she possessed health and the means of ministering to the necessities of the unfortunate and distressed. She did not wish to survive him with whom her life had been bound up for nearly half a century, and was found with her lamp trimmed and burning brightly when the celestial Bridegroom came.

The two rest side by side, in a spot selected by Dr. T. himself, beneath the evergreen oaks of a beautiful cemetery in the Land of Flowers, and among a people who know and appreciate their worth and will hold them in grateful remembrance.

S. S. S.

Chicago, Ill., Nov. 7th.

District Meeting.

The district meeting of the Cahaba Baptist association meets with New Bern Baptist church on Friday fore the 14th Sunday in November, at 10 o'clock.

Introductory sermon by Rev. A. J. Preston; Sunday, sermon by Rev. H. D. Stratton.

Friday morning—First subject, "The importance of systematic Bible study of the laity." Rev. T. W. Hart and J. C. Suttle.

Second subject—"Are the churches supporting the enterprises of the denomination according to their ability?" Rev. J. W. Dickinson and A. M. Perry.

Third subject—"What is doctrinal preaching?" Revs. D. C. Culbreth and J. W. Haggard.

Fourth subject—"To what extent should Missionary Baptist churches unite with other denominations in religious work?" Col. J. T. Murfee and Dr. H. D. Stratton.

Fifth subject—"The duty of the churches respecting the suppression of the liquor traffic." Dr. S. W. Averett and Rev. A. J. Preston.

W. O. PERRY, Clerk.

The world is so planned that a man can accomplish more in six days than in seven—if the seventh be devoted to rest and worship.—S. S. Times.

Central Committee

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

Mrs. T. A. Hamilton, Pres., Birmingham, Ala.

Mrs. Geo. B. Eager, Vice-Pres., Anniston, Ala.

Mrs. I. Y. Sage, Treas., Birmingham, Ala.

Mrs. I. C. Brown, Cor. Sec., East Lake, Ala.

NOVEMBER—PRAYER CARD.

Japan.—"The isles shall wait for his law." Mission founded in 1859. Missionaries, 4. The pressing need—a school, with lady teachers.

Study Topics.—Japan, our new mission field. When and how opened to foreigners? New constitution. Introduction of Romanism and Protestantism. Success of other denominations. Educational and other reforms.

Japan is situated relatively to Asia, as Great Britain to Europe. Four large islands, with 3,796 smaller ones, compose the empire, and are so grouped as to form a crescent.

The total area of the islands composing this kingdom is about equal to the combined area of the New England and Middle States, and stretches through as many degrees of latitude as the United States.

It has a climate in parts of the country as salubrious as Italy and as blue as the Mediterranean. They call these islands "The Land of the Gods," believing its skies are brighter, its flowers fairer, its women more beautiful and its men more learned and valiant than any other. Japan has few varieties of birds, but great varieties of fishes. There are not many cattle, as the Japanese use neither milk, butter nor beef and only a few horses and ponies.

Alabama Baptist

MONTGOMERY, ALA., NOV. 20, 1930.

Address all correspondence to
HABE & POPE,
Montgomery, Ala.

Break up gambling on the part of officials and the large number of young men now being led to ruin by the fascinating habit will soon decrease.

The present legislature has in it a number of splendid Christian men. They will be found true to their colors on all questions for the good of the state and her people.

LA FAYETTE wants prohibition for five miles around her college. This is the proposition that every church and school house ought to have, and if they will work properly they can get it.

The present legislature is composed of good material. Judging from the appearance of the majority of the members we have met. We wish them all a pleasant season in Montgomery.

Let the legislature do their duty in passing laws against all forms of gambling. We need strong, steady, sober young men, and it is our duty to put away from them as many temptations as possible.

A large number of our brethren and friends in the legislature and senate have tried in to see us. We welcome them, one and all. Our doors are open to them and a standing invitation is theirs.

The temperance committee in the state senate and in the house of representatives are good ones. Hon. J. R. Cowan, of Clarke, is chairman of the senate committee, and Dr. R. A. Lee, of Conecuh, is chairman of the house committee.

The racing feature at a fair or exposition is one of the very worst characters. It encourages gambling and demoralizes all alike. God grant that the day may speedily come when this state shall pass a law against all such "attractions."

COL. QUARLES, of Dallas, has introduced a bill in the legislature against the running of freight trains on the Sabbath. This is a good bill and should be passed. Georgia has a similar law and Alabama is in need of one. Let the legislature pass the bill.

MR. CLEMENTS has introduced a bill in the legislature "to provide for teaching in the public schools of physiology and hygiene with reference to the effects of alcoholic drinks on the human system." That is a good bill and will be passed. We may safely say.

MONTGOMERY will have officers next year who will enforce the law. There are plenty of votes behind this statement to make it effective. Men of moral worth will see that open bar-rooms on the Sabbath and whisky-selling on the Lord's day will be abandoned.

A MAYOR who will walk the street at 12 and 1 o'clock at night, two-thirds drunk, reeling and barely able to keep out of the gutter, cannot hope to receive the votes of respectable men in the future. People are disgusted with the conduct of all who are done with them in the future.

Our hand to the *Georgia Enterprise*. It does not believe a paper who put forth an effort to suppress the liquor traffic, to uphold the prohibition law, have any right to say that prohibition does not prohibit. Go on, brother *Enterprise*, and you will soon see a change of sentiment. Lead on the fight and others will soon follow.

THANKSGIVING service of the two Baptist churches in Montgomery will be held at the Adams Street Baptist church on the 27th of November. Dr. Wharton will deliver an address and an interesting service will be held. All are invited to be present. The brethren in the legislature are especially invited to come and bring their friends.

A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own life—Canon Lidden.

From abundant evidence we are led to publish the fact that no such young man as H. C. Conquest was ever licensed by the South Side Baptist church, Birmingham. He placed himself under the watchcare of the Alabama church, but was never licensed by that church or any other, so far as can be ascertained. He has been preaching throughout South Alabama.

The farmers' alliance in a number of counties have adopted strong temperance resolutions and are standing by them. Just here we would state that what is good in this instance for the people in the country is good for those in the city. We believe the alliance members will be found on the right side of this question, and we wish them a happy god speed.

The present convict system should be remedied by the legislature. The cause of humanity demands it. Especially should the youth in the mines and in the walls be protected from the hardened criminals. Some of them may be saved from a life of sin and crime when their sentences are ended.

A CERTAIN sheriff of a certain county recently endeavored to prevent two policemen from arresting a drunken, circling man on the sidewalk. It seems to us that a sworn officer of the county, instead of preventing an arrest, should endeavor to have the law executed and, if necessary, assist in the arrest. We presume the people will know such things in the not distant future.

There is a good bill introduced by Mr. Lee, of Barbour, "to add a new section to the code regulating the manner of issuing license for retailing liquor in the state. The bill proposes a new section to the code providing that applications for license to retail liquor shall be published for thirty days in some paper in the county, giving the name of the applicant as well as the names of the freeholders and householders who have signed the petition."

THE *Advertiser* has been taken to task for an editorial on the "Census Failure." It stands its ground, however, and says: "Out of the best esteemed clergymen in New Haven, Conn., writes: 'Your article on the "Census Failure" is one too strong. The minister who called at my house was a Quaker, who knew something of the English language, but who did not know the name of the census. He said he had been asked to enter the census, but he did not know what it was. This is a New England city."

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REFORM AND REFORMERS.

We have read Mr. Willis Brewer's criticism on Sam Jones and other reformers. He ridicules the idea of reforming men death while they are revelling in sin. The Bible deals in that kind of teaching, so that men may not go to excess in search of things that merely please them here. "Rejoice, O young man, in the days of thy youth;" "but know thou, that for all these things God will bring thee into judgment."

If we have read Mr. Brewer aright, he does not doubt that there is need for reform, but he objects to Mr. Jones' plan of going about the work. He says: "The work of moral reformation is not to be left to the slow process of social evolution, or to the influence of the many instances of corruption and decay which lie so abundantly about us. Who ever heard of human society, where it was not permeated by the spirit of Christ's Gospel, purifying or reforming itself? Nonsense! had ample opportunity to reform, and yet she made no move in that direction until a reformer—Jonah—clothed with authority, appeared in her midst while she was revelling in enjoyment and cried out, 'Ye forty days and Nineveh shall be destroyed.'"

David had sinned and seemed all unconcerned of the enormity of his crime and the anger of God, until Nathan brought him face to face with the blackness of his sin, by saying, "Thou art a man."

Is it possible that a man of Mr. Brewer's

HOW TO SPEAK IN PUBLIC.

Dr. Lyman Abbott, if not an orator, is a good judge of public speaking. He makes a good point when he says:

There is no best way of preparing for public speech. Each man must choose his own method, according to his own temperament and the occasion. Bishop Potter read his Phi Beta Kappa oration last July without a gesture, but with such admirable intonation and emphasis that he held the audience in perfect attention for an hour.

Dr. William M. Taylor writes his sermons and preaches from manuscript, but with a freedom and an energy not often rivaled by men who speak without notes. Dr. John Hall writes in full, reads the sermon over two or three times before going into the pulpit, and then delivers it from memory, but not with literal accuracy. Dr. A. A. Phelps writes his sermons, reads them before him, and reads in part, while passages are delivered either extemporaneously or from memory. Dr. R. C. Spurgeon writes nothing, unless it is a brief for convenience of preparation, and speaks without a note before him. The purely extemporaneous method is the one that he thought and the work. It is like Longfellow's little girl:

When it is good, it is very good

Alabama Baptist.

MONTGOMERY, ALA., NOV. 20, 1900.

Deafness Can't Be Cured
Local applications, as they cannot reach diseased portion of the ear. There is only one way to cure deafness, and that is by the use of the Fuchsian Tube. When this tube is inserted, you have a running and perfect hearing, and when it is removed, the deafness is restored to its normal condition, hearing will be destroyed forever, and cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

SCHOOL WANTED.
A gentleman of experience desires a position as a good community teacher, with the hope of establishing a first-class college for boys and girls. He is a graduate of Mercer University, a Baptist, thirty years old, and can furnish the best references.

ADVICE TO MOTHERS.
Mrs. Winslow's Soothing Syrup should always be used for children's 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.

What makes men good Christians makes them good citizens.—Daniel Webster.

IF YOUR BACK ACHES
Or you are all worn out, really good for nothing. It is general debility. Try **BROWN'S IRON BITTERS.** It will cure you, and give you a good appetite. Sold by all dealers in medicine.

One evidence of earnestness in prayer is that it is followed by earnest work.

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

Be such a man, live such a life, that if every man like you, this earth would be God's Paradise.—P. Brooks

Confirmed.
The favorable impression produced on the first appearance of the agreeable liquid fruit remedy Syrup of Figs a few years ago has been more than confirmed by the pleasant experience of all who have tried it, and the success of the proprietors and manufacturers of the California Fig Syrup Company.

Nothing but thy unwillingness can keep thee from Christ.—Baxter.

Neuralgic Pains
And those troubled with nervousness resulting from overwork will be relieved by taking **Brown's Iron Bitters.**

To advance the cause of truth men must be true.

CONSUMPTION CURED.
An old physician, retired from practice, having had placed in his hands by an East India mission the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Branches, 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 curative powers in the hands of cases, has felt it his duty to make it known to his suffering fellow-men. Attended by this motive and a desire to relieve 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. Jones, 870 Powers' Block, Rochester, New York.

A woman has been known to bend a man's will during life and break it after his death.—Baptist.

Excursion to the Dayton, Tenn., Land Sale.

For the grand sale of lots and lands at Dayton, Tenn., December 3, 4 and 5 agents Queen & Crescent Route will sell tickets to Dayton and return at low excursion rates, good for ten days from date of sale. Dayton is now a city of 5,000, situated on the Queen and Crescent Route, in the beautiful Tennessee Valley, surrounded by an inexhaustible supply of coal, iron and timber. Two furnaces are now in full blast, and behind in orders. Two flour mills pump waters, playing mill, brick works, and other industries. Ample accommodations for hotels for all who come. Full particulars on application to agents Queen & Crescent Route.

A—How much Miss Homely looks like her mother. B—Yes, the resemblance is positively frightful.—Tells Siftings.

ARMY AND NAVY ADVENTURES
by the Admirals of the United States Navy, and by the Generals of the United States Army, will be among the many remarkable features of **The Youth's Companion** for 1891. Among the contributors are Admirals Porter, Luce, Gillet and Kimberly, among the generals are Howard, Brooke, Blunt and Gibbon.

To Jesus all circumstances were suggestive of great spiritual lessons. He talked to the thirsty about the water of life, to the hungry of the bread of life, to the blind about the light of life, to the friends of the dead about the resurrection. His discourses were always relevant, instructive and comforting.

"When the robbers next again," she said, "I suppose my gold will get well." So he felt very sad, but suddenly he thought of Dr. Bull's Cough Syrup. The cough was cured and those two were happy.

Every individual has a place to fill in the world, and important son of respect, whether he chooses to be so or not.—American Note Books.

People's backache and do nothing for it until the doctor is called, and he will pronounce it rheumatism. If they had used **Salvation Oil** in time the doctor's bill would have been saved.

No one lives who does not need the salvation of Christ, and no one who rejects the salvation will be saved. So says the Bible.

Catarrh indicates impure blood, and to cure it, take **Blood's Purifier**, which purifies the blood. Sold by all druggists.

Doing is the great thing for it, not only, people do what is right, in time they come to like doing it.—Runkin.

If Your House on Fire
You put water on the burning timbers, not on the smoke. And if you have catarrh you should attack the disease in the blood, not in your nose. Remove the impure cause, and the local effect subside. To do this, take **Hood's Sarsaparilla**, the great blood purifier, which medicinally and permanently cures catarrh. It also strengthens the nerves. Be sure to get only **Hood's Sarsaparilla**.

Aristocrat—My ancestors, sir, took part in the Crusades! Hebrew—And my ancestors, sir, gave your ancestors the money which enabled them to join the Crusades.—Berliner Tagblatt.

For Dyspepsia
Use **Horsford's Acid Phosphate**. Dr. **LORENZO WAITE**, Pittsfield, Mass., says: "From its use for a period of about eight weeks, to the exclusion of all other remedies, I attribute the restoration to health of a patient who was emaciated to the last degree, in consequence of nervous prostration and dyspepsia. This patient's stomach was in such an irritable condition that he could not bear either liquid or solid food. An accomplished physician of many years experience, whom I called in consultation, pronounced his case an incurable one. At this stage I decided to use **Horsford's Acid Phosphate**, which resulted as above mentioned."

An Untimely Death.
An untimely death so often follows neglect of a slight cough or cold. Taylor's **Cherokee Remedy of Sweet Gum and Mullein** taken in time it will prevent any evil results. It cures coughs, colds and consumption.

Idleness can never win success, either in the church or the world.

Patience strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; it bridle the tongue, restrains the hand, and tramples upon temptations.

No one has a right to be called a Christian who does not do something in his station toward the discharge of the trust reposed in him.—Bishop Butler.

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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See the Selma "EVENING JOURNAL," of October 19th, why

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IMPORTANT.
Ministers and Deacons of the East Alabama Baptist Association will meet with their annual convention at the Methodist Episcopal Church, Selma, Ala., commencing at 10 a. m., Friday before the fifth Sabbath in November, 1900.

Brothers generally throughout our association are cordially invited and urged to attend this important meeting. Ministers, deacons and Sunday school superintendents, be and out of our association, of our own and other denominations are especially requested to be present. Come, brethren, and be prepared to live in the discussions and to contribute in every way to the interest and profit of the occasion. Subject for discussion—

CHURCH DIRECTORY.
1. **Interpreters—Teachers and teachers.** Opened by Rev. W. C. Bledsoe, D. D.
2. **Constructive—Editors and editing.** Opened by Rev. J. W. Hamner.
3. **Conventive—Correction and corrections.** Opened by Rev. J. P. Shaffer.
4. **Unity—Of all church work and work.** Opened by Rev. G. J. Euden.

Sermon, by Rev. T. B. Ferguson, Friday. Sermon, by Rev. J. P. Hamner, Saturday. Sunday's services to be arranged by institute.

All persons coming by railroad are requested to be at Opelika on Thursday. Carriages will be there to take them to Selma church.

No one has a right to be called a Christian who does not do something in his station toward the discharge of the trust reposed in him.—Bishop Butler.

I took Cold, I took Sick, I took

SCOTT'S EMULSION

I take My Meals, I take My Rest.

AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON. GETTING OUT TOO. FOR SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA NOT ONLY CURED MY INEFFECTUAL CONSUMPTION BUT BUILT ME UP AND IS NOW KEEPING

FLESH ON MY BONES
AT THE RATE OF A POUND A DAY. I TAKE IT AS EARLY AS I DO MEAL. SUCH TESTIMONY IS NOTHING NEW. SCOTT'S EMULSION IS DOING WONDERFUL DAILY. TAKE NO OTHER.

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Macbeth's "pearl top" and "pearl glass" lamp-chimneys do not break from heat, not one in a hundred; they break from accidents.

They are made of clear glass as well as tough, as clear as crystal. They fit the lamps they are made for. Shape controls the draft; they are shaped right. Draft contributes to proper combustion; that makes light; they improve the light of a lamp.

But they cost a dealer three times as much as common chimneys, and, as they do not break, he is apt to be anxious lest they stop his trade. Diminished sales and less profit are not agreeable to him.

There are two sides to the question. Have a talk with him.

I took Cold, I took Sick, I took

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FOR 1891.

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PUBLICATIONS.

SEE ADVERTISEMENT NEXT WEEK.

AMERICAN BAPTIST PUBLICATION SOCIETY.

DONALD KENNEDY

Of Roxbury, Mass., says

Don't write to me when taking the first bottle of my Medical Discovery. I know how it makes you feel, but it's all right. There are certain cases where the Discovery takes hold sharp, but it is the disease spot in you it has taken hold of, and that's what you want. The Discovery has a reach warrant for every humor, from backache to scrofula, inside and outside, and of course it makes a disturbance in your poor body, but the fight is short, you are better by the second bottle; if not, then tell me about it, and I will advise. I will, however, in the future, as in the past, answer any letter from a nursing mother.

Si ceteris vobis.
DONALD KENNEDY,
ROXBURY, MASS.

1891

Harper's :-: Weekly.

ILLUSTRATED.

HARPER'S WEEKLY has never failed to justify its title as a "Journal of Civilization," and it has done so with a constant regard to enlarged possibilities of usefulness and a higher standard of artistic and literary excellence. It leaves untouched no important phase of the world's progress, and presents a record, equally trustworthy and interesting, of the notable events, persons and achievements of our time.

Special Supplements will be continued in 1891. They will be literary, scientific, artistic, historical, critical, topographical, or descriptive, as occasion may demand, and will continue to deserve the hearty commendation which has been bestowed on past issues by the press and the public. As a family journal, HARPER'S WEEKLY will be heretofore, be edited with a strict regard for the qualities that make

Hood's Sarsaparilla

Many people make Hood's Sarsaparilla their standard remedy for all ailments. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

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100 Doses One Dollar

GERMETUER

NATURE'S REMEDY

It is a first-class scientific preparation, and the result of Dr. King's untiring labors. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

ROYAL GERMETUER

It is an infallible cure for numerous diseases, such as Rheumatism, Indigestion, Liver Troubles, Headache, Liver, Bladder, Kidney Diseases, Chills and Fever, Cough, Croup, Asthma, Bronchitis, and other ailments. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

X-Mas Music

Christmas Selections

By H. H. Hart & G. H. Murray. A new and very complete collection of Christmas music, including carols, hymns, and songs. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

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HAVE YOU USED

JAPANESE OIL

Great Pain Reliever

It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

KNABE

Unequaled in Tone, Touch, Workmanship & Durability.

It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

Alabama Baptist

MONTGOMERY, ALA., NOV. 20, 1890.

A Millionaire's Model Wife.

The splendid beneficence of John D. Rockefeller, the great Standard Oil King, has made his name a household word throughout this country. His princely giving to the cause of education has excited the wonder and admiration of all our people. Being a woman I wondered what manner of wife he had, believing, with a conviction dear to a woman, that a man must be a gracious inspiration to the great business man, and here is what we learn of her from the Woman's Home Journal:

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JAPANESE OIL

Great Pain Reliever

It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

KNABE

Unequaled in Tone, Touch, Workmanship & Durability.

It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

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, head-aches 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.

GERMETUER

NATURE'S REMEDY

It is a first-class scientific preparation, and the result of Dr. King's untiring labors. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

ROYAL GERMETUER

It is an infallible cure for numerous diseases, such as Rheumatism, Indigestion, Liver Troubles, Headache, Liver, Bladder, Kidney Diseases, Chills and Fever, Cough, Croup, Asthma, Bronchitis, and other ailments. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

X-Mas Music

Christmas Selections

By H. H. Hart & G. H. Murray. A new and very complete collection of Christmas music, including carols, hymns, and songs. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

The Wonderful Story

By H. H. Hart & G. H. Murray. A new and very complete collection of Christmas music, including carols, hymns, and songs. It is a combination of the best known remedies for the blood, and its full curative value is the best known remedy for the blood.

HAVE YOU USED

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BIRMINGHAM, ALA.

Mobile & Birmingham Railway.

NEW SHORT LINE.

Time Card in Effect May 12th, 1889.

Leave Mobile	7:30 p.m.
Arrive Selma	1:57 a.m.
Arrive Birmingham	4:10 a.m.
Arrive Anniston	6:20 a.m.
Arrive Dalton	8:15 a.m.
Arrive Chattanooga	9:40 a.m.
Arrive Knoxville	11:15 a.m.
Arrive Cleveland	10:40 a.m.
Arrive Cincinnati	11:10 p.m.
Arrive Roanoke	5:45 p.m.
Arrive Washington	11:15 p.m.
Arrive Baltimore	8:00 a.m.
Arrive Philadelphia	9:08 a.m.
Arrive New York	2:00 p.m.

Western R'y of Alabama

Atlanta & West Point Railroad Co.

TIME TABLE No. 33, in Effect June 17, 1900.

No. 51	No. 53
Lv. Selma	4:40 a.m.
Ar. Whitehall	5:08 p.m.
Ar. Whitehall	5:33 p.m.
Ar. Whitehall	5:58 p.m.
Ar. Montgomery	7:30 a.m.
Ar. Montgomery	7:45 a.m.
Ar. Montgomery	8:42 a.m.
Ar. Montgomery	9:00 a.m.
Ar. Montgomery	9:40 a.m.
Ar. Montgomery	9:55 a.m.
Ar. Montgomery	1:05 p.m.
Ar. Montgomery	2:23 p.m.
Ar. Montgomery	2:35 p.m.
Ar. Montgomery	3:35 p.m.
Ar. Montgomery	4:45 p.m.

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Palace Organs

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Seals Brothers,

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For sale at all ticket offices in the Southeast.

Write for dates of cheap excursions.

INFORMATION GIVEN PROMPTLY BY

D. MILLER, G. T. M. St. Louis, Mo. E. W. LARSEN, G. P. A. St. Louis, Mo. S. G. WARREN, South Eastern Pass. Agent, Memphis, Tenn.

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LOUISVILLE & NASHVILLE R.R.

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

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Ad All Points North and East.

Ad All Through Trains pass around the base of Lookout Mountain along the shore of the Emory River, over the famous High Bridge and through the Blue Grass Region of Kentucky to Central Union Depot, where connection is made for the North and East without transfer, through the city.

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Time Table, Alabama Midland Railway Co.

TRAINS EAST.

No. 2	No. 6
Lv. Montgomery	8:00 a.m.
Lv. Montgomery	8:25 a.m.
Lv. Montgomery	8:50 a.m.
Lv. Montgomery	9:15 a.m.
Lv. Montgomery	9:40 a.m.
Lv. Montgomery	10:05 a.m.
Lv. Montgomery	10:30 a.m.
Lv. Montgomery	10:55 a.m.
Lv. Montgomery	11:20 a.m.
Lv. Montgomery	11:45 a.m.
Lv. Montgomery	12:10 p.m.
Lv. Montgomery	12:35 p.m.
Lv. Montgomery	1:00 p.m.
Lv. Montgomery	1:25 p.m.
Lv. Montgomery	1:50 p.m.
Lv. Montgomery	2:15 p.m.
Lv. Montgomery	2:40 p.m.
Lv. Montgomery	3:05 p.m.
Lv. Montgomery	3:30 p.m.
Lv. Montgomery	3:55 p.m.
Lv. Montgomery	4:20 p.m.

TRAINS SOUTH.

No. 1	No. 3
Lv. Montgomery	8:00 a.m.
Lv. Montgomery	8:25 a.m.
Lv. Montgomery	8:50 a.m.
Lv. Montgomery	9:15 a.m.
Lv. Montgomery	9:40 a.m.
Lv. Montgomery	10:05 a.m.
Lv. Montgomery	10:30 a.m.
Lv. Montgomery	10:55 a.m.
Lv. Montgomery	11:20 a.m.
Lv. Montgomery	11:45 a.m.
Lv. Montgomery	12:10 p.m.
Lv. Montgomery	12:35 p.m.
Lv. Montgomery	1:00 p.m.
Lv. Montgomery	1:25 p.m.
Lv. Montgomery	1:50 p.m.
Lv. Montgomery	2:15 p.m.
Lv. Montgomery	2:40 p.m.
Lv. Montgomery	3:05 p.m.
Lv. Montgomery	3:30 p.m.
Lv. Montgomery	3:55 p.m.
Lv. Montgomery	4:20 p.m.