

# THE ALABAMA BAPTIST

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## The Judson R. O. F. Society.

At the Marion Military Institute last night was held one of the unique entertainments of the above society. The interpretation of the letters is known only to the initiated. We have been puzzling our brains in trying to fill them out. And many funny fancies get hold of us in that connection as we gazed on the imposing spectacle of fair faces, enchanting smiles and brilliant costumes; which chained and fascinated us for two hours. Can these cabalistic characters mean any one of the following solutions: "Romantic Opportunities Furnished," "Refreshing Odors Floating," "Royal Order of Fairies," "Rare Old Fancies," "Round Out the Fun," "Ridiculous Oddities Fostered," "Romp On, Females?" But after an incalculable variety of conjectures, we settled down in favor of the following: "Read Or Fail." I reckon that must be the interpretation. If you don't pursue your studies with diligence and perseverance, the issue will be disastrous. But there is little fear of any such calamity overtaking the bright and joyous spirits who participated in last night's amusement. The spacious platform of the Institute chapel formed a stage, which was beautifully furnished and draped for the occasion. The audience was large and appreciative, and the proceeds, about seventy dollars, were appropriated to the fund for building the new Judson.

The performance began with an admirably executed duet on the piano, by Misses Leavell and E. Caffey. After which came a "Shakespearean Burlesque," in which the famous characters of Portia, Juliet, Lady Macbeth and Ophelia were represented by the Misses Lewis, Collins, Dickson and Purify. This piece was rendered with inimitable grace of gesture and distinctness of enunciation, showing that the young ladies had received a very careful and judicious training. The sedate Portia, in her sable robes, so becoming to her character as an eloquent advocate of the virtues of holy charity; the volatile, pretty and impulsive Juliet, fretting and impatient about the change of the moon; the stately and majestic Lady Macbeth, in her mad somnambulant walk, raving over the blood stain that the "multitudinous seas" would never cleanse; and sweet Ophelia, innocent and pure, made up a *tout ensemble* that alternately evoked a tear and a laugh.

"The Train to Marseilles" was pure fun, from beginning to end, representing three characters. Mrs. Buttermilk, her son John, and the ticket agent at the depot. Miss Ward, Miss Walston and Mr. Hadley made up the group. The loquacious Mrs. Buttermilk, who bored the taciturn and supercilious "agent" with her family history, and with an inventory of her portable possessions, was Miss Ward. Her son John, with his fishing rod, and an immense capacity for gingerbread, was Miss Walston, and the "agent" was Mr. Hadley, who performed the part with great naturalness and skill.

The "Philomela Club" then sang a grand chorus, "The Owl and the Pussy Cat," which was given by a large number of the young ladies with great sweetness and power.

The second part of the program was a pantomime, "A bird in hand." Three young ladies, beautiful, confidential and fastidious, are eagerly but silently discussing the merits of their respective birds, and decide to wait a while, as the song sung from behind the scenes instructed us.

Second scene. Three old maids sipping their tea, one blind, another deaf, with a long ear trumpet extended towards her companions, the third, feeble and tremulous, as she lifts her cup to her eager lips. All speaking as plainly as words could do, "Young ladies, don't be too squeamish and over nice about the worthy man who offers you an honest love."

Perhaps the masterpiece of the evening was, "A leap year in the country with one young man." The "young man" was Mr. Hadley, as Jeddiah Brown, who is invited to spend the evening with four young ladies and a fascinating young widow. Here is a flashing but fastidious aspirant to matrimony, who thinks Mr. Brown will suit her, then comes on the "lucky lady," full of Longfellow, Browning and Shakespeare, dreaming, soulful, languishing; she is surely won by him with the enchantments of poetry and song; then comes the village coquette, vain, but witty, greatly given to the looking glass and frequent applications of face powder; she will win him by her wiles alone. The staid, model mother has her dream of a home

happy with clean rooms, warm socks, and the best light bread in all the country round. The widow hides her time. She looks with supercilious disdain upon these fresh and inexperienced creatures, with their airs and graces and shallow accomplishments. The poor man is fated and fed, and sighed over. The torrent of talk rages around him. He is helpless and dumb. The hour approaches when he must take his leave. One rushes for his hat, another for his overcoat, another for his cane; and in the dire confusion which succeeds, the widow quietly links her arm into his, and walks majestically off the stage with her prize.

The recitation, "A lovely philosophy," which was given by Miss Daughdrill, was one of the best of the evening, describing the gushing but shallow young Miss who has got a smattering of the sciences, but really knows nothing about them. The entertainment closed with a little drama, "The queen of beauty." This scene was one of perfect beauty. "The queen" was Miss Palmer. "Dawn" Miss M. Caffey. "Twilight," Miss Marbury. "Night," Miss E. Caffey. "The sea," Miss Smith. "Forest," Miss K. Averett. "Flowers," Miss Hobdy. They formed a picture of enchantment, as ranged about the Queen each claimed the empire of love and beauty. All failed, but a sweet little child with her innocent prattle and unsullied purity was led forward and seated upon the throne, each of the spirits contributing something to assure the world that the empire of love was ruled by a child; and how true it is, for the Savior of the world makes childhood the model of his perfect follower. We could not but exclaim, as this beautiful pageant was passing before us and passing away, "O youth! youth! O sweet sunshine of youthful joy! O summer days and radiant nights on the banks of starry waves," pass on in your guileless innocence. Our hearts are forever yours, and your love, God-begotten, must ever solace our pilgrim way, and crown us with fadeless flowers. H. D. D. STRATTON.

## Birmingham Churches.

Pastor Hogan reported for the Third church. About forty-five in the Sabbath-school; thirteen arose for prayer at night.

Pastor Harris preached morning and night to good audiences at Elyton. Organized a prayer meeting for Friday nights. Sunday-school attendance twenty-five.

Pastor Douglas reported a good day at Avondale. Eighty at the Sunday-school, which collected about \$3.00. Bro. A. T. Sims preached at 11 o'clock; the pastor preached at night. Two accessions by letter; eight arose for prayer. Preaching Monday night by Bro. Sims, with prospects for a series of revival services.

At South Side Bro. Hale is happy over the results of a division (of work) in his church. Number in Sunday-school, 175; collection, \$7.50; one accession by letter.

At Ruhama there is a glorious revival. Pastor McGaha reports eight or ten conversions during the week. He gives notice that he intends to have the largest Sunday-school in or around Birmingham. Sunday-school attendance, 220. Brother Purser preached for him at night, and six came forward for prayer. Quite a number remained to the inquiry meeting. Services continue this week.

Bro. Purser reported Dr. B. Manly, of the Seminary, at the First church in the morning. His health did not permit him to preach, but he gave a most delightful and soul comforting talk on the Lord's supper, it being the regular communion occasion of the church. Prof. Giles preached at night. Bro. Purser's connection with this church as pastor closes with this month.

Second church—Dr. J. R. Graves closed his interesting and profitable "Chair Talks" at this church on Thursday night. His visit was a great blessing to the church and congregation. A number of people are searching the Scriptures to see "whether those things are so." Not an unkind word fell from his lips during the entire series. Dr. Graves is a grand soldier of the cross, and any church will be blessed in securing his "Chair Talks" on the church and its ordinances. Seven accessions by letter.

At Woodlawn, on Friday night, the writer, in company with several others, took a "Ramble in Europe," under the guidance of Rev. P. T. Hale. It was a charming trip, and our conductor was in one of his happiest moods.

"Brethren, pray for us" at Birmingham at this particular time, "that the word of the Lord may have free course and be glorified." M. M. Wood. Birmingham, March 4.

## Our Washington Letter.

BY REV. MAKEPEICE TRUEWORTH, D.D.

A few of the pastors of this city have been engaged in practical study of the perplexing question, that constantly returns to us, i. e., how to make the gospel effective to the masses and bring them into the kingdom? The pastor of the Baptist church near the navy yard devotes Wednesday nights to illustrated talks on the life and times of Christ. He projects views of the New Testament upon the screen. I went down to his church one evening and found the house packed with a reverent, attentive people. They seemed impressed. I felt that the gospel was reaching some, who otherwise would not be touched.

After all it may be that the illustrated sermon is to become one of the successful methods of the future to reach the heart and mind through the eye. The younger Spurgeon has built up, within a few years, in a neglected section of London, six large churches, which is constituted of those wholly drawn by his illustrated sermons. A late writer in the Boston *Congregationalist* says, on this timely topic: "Illustrated sermons are not new. The successful preacher has always been held to be the man who can illustrate well. But there is no essential difference—no moral difference, I mean—between ideas presented to the imagination through the ear and through the eye, if the motive be the same. Pictures which are introduced into the imagination through the ear, are much more difficult to manage, and much less certain of result, if described to the mind through the ear, which by a picture through the eye could be clearly seen and understood. The ear is the door into cultivated men's understanding, and the eye the door into the uncultivated man's understanding. The eye is worth vastly more than the ear as a medium of communication with the ordinary man's intelligence. The ear can be used for the purpose of teaching uncultivated persons only as it is in some sense a substitute for the eye; that is, you use it as an eye, a medium for producing pictures. You must be concrete, illustrative—not abstract—in your representation of the thing you want to teach." A glance at the scriptural system will show that God has blessed the pictorial method of presenting his truth. He flung before the Garden of Eden the flaming sword. He gave Noah the great picture of a rainbow, in a mighty arch reaching from earth to heaven. He pictured to Jacob an angel multitude on a ladder, and pictured a bush on fire for Moses to look at. He pictured in the skies magnificent pictures of horsemen, chariots, angels and spirit hosts for his people to look at, and by these things he taught the lessons of his truth. Why not reproduce this method in the gospel preaching of our churches? If we aim to reach the heart by music through the ear, why not try to impress the mind by truths pictured before the eye? It is wholesome to be taught by the reproductions of the master artists in holy art. The paintings of Angelo, Raphael, Spagnalotto, and Rembrandt may be reproduced for our pulpits use, and be made the means of leading souls to Christ.

The Rev. Dr. Hershey, of the Sixth Presbyterian church, has experimented with a new method in the illustrated sermon, and with very marked results. He would select a Bible subject, upon which he wanted to preach. When in the congressional library he would search the history of the master painters, and the plate reproductions of their best work in sacred art. He would make a selection of the most satisfactory, bearing upon his subject in hand. Then he selected a well-known pastel artist of this city, and under his personal direction had these subjects reproduced in pastel, and enlarged to four feet by seven. He framed them, as you would frame a picture for house decoration, placed them on a large plush-covered easel behind the pulpit, and his equipment was ready. The church was full every Sabbath night, while eighteen months ago the average attendance was less than fifty. Some may have come out of curiosity, but they became serious. Many were in tears. The attention was unusual. A short series of five sermons were given as an experiment. A religious awakening of once began. It has continued now for three months. Last Sabbath

the church received twenty-one into its communion, while others had been received in December, and there are more still intending to come into the church. Mr. Hershey has arranged with other pastors to use his pastel illustrations, and they also are having good results. One pastor in Georgia writes that "they are just the thing needed." After the first outlay these illustrations can be used at a small expense. It is an experiment worth while for many pastors to try. To draw young men to the church and bring them to the Savior in the work we all are asking how to do. If Bible scenes in the pulpit, aptly illustrating the sermon, will do it, why not use this? Whatever God has blessed we should use. Why should we not bring true art to our aid in teaching Christian truth in the minds of the people? Washington, D. C.

## The Home Board not Neglecting Other Fields for Cuba.

It has been intimated in one of our papers that the Home Mission Board is neglecting other parts of its field for the work in Cuba.

This is a mistake.

At the first meeting of the Board after the convention last May, on recommendation of the Corresponding Secretary, the Board determined to increase its general work \$10,000 during the present conventional year.

It now has more missionaries among the English speaking people and among the foreign population, and among the negroes than ever before.

Notwithstanding the efforts made to raise money for the house of worship in Havana, which it was instructed to do by the convention, its receipts for general work have been nearly \$10,000 more than they were at the corresponding period last year. Every dollar of this increase has been needed to meet its obligations, and a corresponding increase for the remainder of the conventional year is required to meet those yet to mature before the first of May.

The work in Cuba has received less help in proportion to its importance than any under our care. We do not believe that the records of any mission work done by any denomination will show so many missionaries employed, so much work done and such happy results, with so small an expenditure of money, as is shown by our work in Cuba.

The report of the Treasurer of the Board for last year shows that he paid to the entire work in Cuba during the year, \$3,504.96. That they raised on the field, 4,610.00.

Total, \$8,114.96. There was then in actual cash reported to the credit of the treasurer in Havana net proceeds of the cemetery, \$1,763.17. Deduct this amount and the amount expended over receipts had been, but \$6,351.79 of which amount \$4,610.00 had been raised on the field. Out of this sum had been paid in full all the salaries of the missionaries and the rent of the school houses, and houses of worship. The number of workers was seventeen, six of whom were ministers of the gospel, the others Bible readers and teachers.

If any brother thinks this extravagant, let him make the comparison with any work done in any other field by our own convention, or any other missionary organization. Our appropriations for the present year are only a little in excess of those of last year, as we have one additional preacher in the field.

The Board has not been so elated by the success of its work there as to lose sight of the importance of other fields. It is now spending more for mission work in Louisiana than in Cuba. Leaving out the purchase of the house in Havana, its expenditures in New Orleans alone will equal those in Cuba.

The Board has been scrupulously careful in raising money for that house to avoid interference with collections for its own general work or that of any other Board.

Great as it justly regards this work in Cuba, it does not regard it as of greater importance than its work in Texas or in Louisiana, or among the negroes, or that among the foreign population. This is distinctly and emphatically said in its report to the convention last May, and this its secretaries have proclaimed whenever and wherever occasion offered.

L. T. TICHENOR, Corresponding Secretary. Atlanta, Ga., March 2, 1889.

Bobbie's mamma put on, by mistake, a light stocking on one foot, and a dark one on the other, when he reminded her that "they were not twins."

## Moms From Monroe County.

Prof. R. J. H. Simmons' school at Monteville is in a flourishing condition, numbering about forty-five students. The Professor is a fine disciplinarian, an excellent Christian gentleman, and deserves the great success that he is meeting with.

The Ladies' Aid Society of Monteville has presented Rev. S. P. Lindsey with five dollars in cash. They have also raised money to repaint their church. They are a band of noble workers.

The Claiborne Baptist church has remembered Bro. S. P. Lindsey to the extent of two dollars and fifty cents. The church at Perdue Hill has done likewise.

Bro. Claude Hardy's school at Buena Vista continues to grow in numbers daily. The Buena Vista high school, under the efficient management of Claude, is destined to be second to no school in south Alabama. Good board can be obtained very cheap.

Alonza Nevil (col.), charged with gambling and carrying concealed weapons, and Robert Howard (col.), charged with murder, broke jail at Monteville on the night of the 14th inst. Sheriff Herington and posse are in hot pursuit. \*\*\*

## Birmingham Notes.

Pastors and friends are earnestly requested to send to pastors here the name and address of Baptists coming to this city. They also appreciate the kindly interest which thus follows them. Some of Bro. Taylor's members, who have come from Mobile here, have expressed appreciation of his kindly interest in them manifested thus.

Rev. D. I. Purser, D. D., resigned the pastorate of the First Baptist church of this city on Sunday, Feb. 24th. Dr. Purser has been pastor of this church for five years, and has done a work in this city of which every Baptist may well be proud. His policy has been broad and noble. Many missions have been sent off from the noble old First, which have become self-sustaining churches. He has not yet accepted the financial secretaryship of Howard College, but we trust if he can be prevailed upon to do so, the building will be erected at once. Other churches, also, are eager to secure him as pastor. We do not know his intentions, but trust he will not leave Alabama.

Our Baptist pastors' conference of this city has grown until, upon last Monday, nine of our pastors in the city and suburbs were present, although two pastors were absent. This is a hopeful sign for our Baptist interest in this community, and our interests are being well looked after. The Birmingham Baptist Union, official organ of the conference, has reached a circulation of 1,200 copies, and is aiding to unify and develop and stimulate our common interests.

The "Chair Talks" of Dr. J. R. Graves at the Second church are making a deep impression, and are delivered to good congregations. Pastor M. M. Wood is making a fine impression upon his church and the community.

Pastor McGaha reports signs of a coming revival at East Lake. May the Lord not disappoint his servants, who long and look for his coming. Birmingham, Feb. 28th.

## The State Mission Board and The Future.

As to the future for missions in Alabama all depends, under God, on our pastors and deacons.

Take up the papers and read what pictures they paint for Alabama. The mining region is still attracting the attention of the world. Money is pouring into that section by the million. The pen of no writer is capable of describing it. Our correspondents write, what seems to us, the most extravagant predictions, but in a few months they are more than realized. Just now the agricultural regions of Alabama are attracting strangers. They come, buy land and return to their Northern homes to spread abroad the fame of their new discoveries in the Southland. They are pleased with our people; our open hearted hospitality is something new to the children of the cheerless North. Only a few years will pass before the waste places in the farming belt will be yielding an abundant harvest under the management of thrifty white settlers. Our magnificent forests of timber are melting away before the cruel saw. Many of these men of the saw are from the North. Soon, where the timber once stood, will be market gardens and orchards managed by industrious, thrifty people, living in villages, with their schools and churches. This is no fancy sketch; thousands

who will read these lines know it is so.

Many of our people hail this as the dawning of a better day; others take a gloomy view of it, and see nothing but ruin to all that we hold dear, while the thoughtful Christian feels his heart burdened with responsibilities these new surroundings bring.

"What will God expect of me now?" "How far am I responsible for the souls of these strangers?" "The well being of my state, my children, and the cause of my Master, all depend upon what my fellow Christians and I do to evangelize them." These are questions and conclusions reached by those whose hearts are in the work of soul-saving. But, brethren, what condition are we in to receive the stranger? When he begins to inquire about churches, what will he think of the souls of these strangers?

There is a shabby house, no Sunday-school or prayer meeting, half of its members non-progressive and anti-missionary, its preacher ditto, having service only once a month? If he happens to be a Baptist, with a Baptist backbone in him, he may join in with those people and be the means of leading them out of their darkness, but if he is of another faith, or of no faith, of course such a church can have no influence over him. This church describes many of our Baptist churches in these booming sections.

There are whole associations composed of just such churches. These associations will do nothing with their present membership; they can do nothing. What are we to do? The rush is upon us. We can't stand still. We must move forward. What do the pastors and deacons say? Do they say to the Board, "Go forward in the work; we will stand by you?" Say it, brethren, say it quick and say it loud.

A brother wrote me that the calls for help were so numerous and urgent, it confused him; he knew not what to do. Yes, these calls are urgent, and very numerous; this calls for more devotion, more consecration among the friends of the Master. May God stir all of our hearts to greater zeal.

W. B. CRUMPTON, Marion, Ala.

## District Meeting at Liberty

Commencing on Friday before the fifth Sunday in March, 1889.

### PROGRAM.

1. Devotional exercises at 10 o'clock Friday, conducted by Bro. Hardy Jones.

2. What kind of preachers do churches need? By Bro. A. J. Brooks, at 11 o'clock Friday.

3. Of what importance is our present literature to us? By Rev. J. H. Morgan, at 7 o'clock Friday.

4. Devotional exercises at 10 a. m. Saturday, by Bro. L. G. Skipper.

5. How should churches act towards members who do nothing for the support of the pastor or spread the gospel? By Bro. C. W. Hare, at 11 o'clock Saturday. [We regret we cannot be present to engage with the brethren in this meeting.—C. W. H.]

6. Of what importance is the deacons to the church? By Bro. J. Faulkner, at 2 o'clock Saturday.

7. What is the best method for churches to adopt for the support of the pastor? By Bro. A. E. Burns, at 7 o'clock Saturday.

8. Of what importance are Sunday-schools to the church. By Bro. J. G. Harris, at 10 o'clock Sunday.

9. Should we give for missions? If so, why? By Bro. W. B. Crumpton, at 11 o'clock Sunday.

There will be conveyances at Deatsville for brethren on program, who will please drop cards to S. B. Wilder, at Wadsworth, as to what trains they will come on.

### COMMITTEE.

Meeting of the first district of the Central Baptist association convenes with Bethesda church, Coosa county, on Friday before the fifth Sunday in March.

### PROGRAM.

Introductory sermon by Rev. R. A. J. Cumbie, Friday 11 o'clock.

At 2 p. m., Relative duties of pastor to pastor.

Saturday, 9 a. m., devotional services.

At 10 o'clock, Is not the custom of annual calls of pastors detrimental to the best interest of both the church and pastor?

11 a. m., sermon by Rev. C. S. Johnson.

Saturday evening and Sunday morning: What is comprehended in the words of our Savior, "Let your light so shine that others may see your good works," etc.?

Sermon at 11 o'clock Sunday by some brother present.

All of the brethren of the first district are specially invited to attend. We hope that the ministering brethren

of the entire association will be present.

A district meeting of the Tuskegee association will be held with Cub-hatchie church, at Cross Keys, two and a-half miles from Shorter's Station, on Friday before the fifth Sunday in March, at 11 a. m.

Introductory sermon by Rev. G. A. Hornady, of Tuskegee Baptist church.

2 p. m. Subject: Family government. Bro. Waddy Thompson, of Tuskegee.

Missionary sermon at 7:30 p. m., by Rev. H. C. Sanders.

Saturday morning, 10 a. m. Subject: Spiritual power of the church. Rev. G. A. Hornady.

Preaching at 11 a. m., by Rev. E. F. Baber, of Nottulsa.

2 p. m. Subject: Church prayer meeting. Bro. W. D. Fonville, of Tuskegee.

Preaching at 7:30 p. m., by Rev. F. P. Hudson.

Sunday, 9 p. m. Subject: Spiritual life of the Sunday-school teacher. Rev. G. W. Cox, of Nottulsa.

Preaching at 11 a. m., by Rev. H. C. Sanders.

2 p. m. Subject: The Baptist church polity. Rev. E. F. Baber.

Preaching Sunday night at 7:30 p. m. To be supplied.

The editors of the ALABAMA BAPTIST, Bro. J. G. Harris, and Bro. W. B. Crumpton are invited, and have the full and free privileges of all subjects and the surrounding country.

J. J. CLOUD, E. S. MCWHORTER, J. R. SIMMONS, F. M. LETCHER, Committee.

## Does He, or Does He Not?

Dear Baptist: Occasionally I have it cast in my face that the great London preacher, Mr. Spurgeon, practices what is commonly called open communion. Is it true, or is it not true? I want to know. If you, or any reader of the Baptist know, please give me the truth of the matter. If possible, I want it from an eye witness, from one who knows. And if it should be that he does, upon what ground does he practice it; and is that any reason why others should do so? You know he is a great and good man, and has a world wide influence.

### MORE LIGHT.

## The Best Commentary.

The best commentary for our ordinary ministry is the Annotated Paragraph Bible, published by Sheldon & Co., New York City, and sold by our American Baptist Publication Society, and by Bro. W. B. Crumpton, and by the ALABAMA BAPTIST, price, \$4 to \$6, one volume. It is a Bible or Baptist commentary. Its notes are short and clear, giving quickly and sufficiently the needed assistance, and usually silent on those things which are unknown or merely speculative; the very thing for preachers who have but little money and but little time for study. Matthew Henry's and other Pseudo-Baptist commentaries, are not to be compared with it in the estimation of any Baptist who can afford but one, and who wishes to be sound in doctrine. J. B. HAMBERLIN.

## Howard College.

The visit of Hon. J. L. M. Curry to Howard College brings again to mind this excellent institution of learning, and the probabilities of its being removed from Birmingham.

That there is a movement on foot to take the college to Florence is a fact, and it is a movement that will succeed unless prevented by the timely awakening of the people of Birmingham to the necessity of keeping it at East Lake.

The advantage of having such an institution so near the city cannot be overestimated. This would be true if it served no other purpose than a first-class local school, where the youths of Birmingham may be educated without going away from home, but there are incidental advantages from having the college here that are greater than this. It is a feature of the city that advertises it well abroad, makes it more desirable as a place of residence and attracts population.

Every circular sent abroad advertising Birmingham should not fail to make mention of Howard College. The fact that such an institution exists here relieves the idea that Birmingham is inchoate and without any organized society because of its rapid growth. It shows that we have something more than a mining and manufacturing town and adds strength to the character of permanency and stability, which the city needs to possess.

The site chosen for Howard College at East Lake could not be improved upon. As the Israelites were

fond of saying of their capital city, it is beautiful for situation. We believe that those having control of the college would prefer that it should remain there, but it cannot be expected that such a decision will be made unless Birmingham makes good the guarantee which secured the location of the college at East Lake.

The college must not be suffered to leave us. Birmingham cannot afford such a loss. This progressive city is acquiring, not losing. Howard College must be secured, and other educational institutions induced to come. —Age Herald.

## LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST. Cash must always accompany orders.

Am. Judson.	\$1.00
Story of Baptist Missions.	25
Street Arabs.	25
Old Theology.	20
Atonements.	90
Story of the Bible.	1.00
Story of the Gospel.	50
Behind the Scenes.	75
Church Manuals.	50
Three Reasons Why I am a Baptist.	50
Representative Men.	1.00
Representative Women.	1.00
Church Doctrines.	1.50
William Carey.	1.25
The Pastor.	1.00
Aids to Devotion.	1.00
The Church.	1.00
Deacons.	90
Howell on Communion.	90
Alice Maitland.	30
Modern Infidelity.	30
Life of Rev. J. Newton.	45
Christian Pocket Bible.	25
Christianity's Challenge.	1.00
Church Manuals.	95
Baptist Catechisms.	95
Scripture Lessons.	95
Position of Baptism.	95
Ecclesiastical Commentary.	1.50
Story of a Great Nation.	2.50
Life of Jesus.	2.00
Hero and Martyr.	1.75
Light Dances.	2.50
Poem, "Joshua Allen's Wife."	2.00
Smith's History of the Bible.	3.00
Bible Doc. of Inspiration, "Manly."	1.25
Ascham and Arnold.	75
Day in the Life of a Soldier.	75
Broadway Sermons.	2.00
Grace Truman.	1.00
What Baptists Believe.	50
Pedobaptism, J. M. Frost.	1.00
Turning Point.	1.50
Kindling the Light.	75
King of Glory.	1.50
Anointed Seraph.	50
Christ in Field and Camp.	2.25
Baptist Agency's Book.	75
Unknown Fields.	1.25
Wilbert Eldred.	1.50
Alden's Manifesto Cyclopedia.	1.25
Life of Carey.	60
Origin Disciples of Christ.	1.00
Natural Law (Drummond).	75
Chester Child.	1.00
Guineas.	1.25
Travel's Help.	1.50
Modern Church History.	1.00
Environments.	1.00
Party Dean.	1.00
For Boys.	2.00
Still Hours.	2.00
Struggles and triumphs of Virginia Baptists.	1.00
Scripture Baptism; or, The Immersion of Believers.	1.00
Consistency of Restricted Communion.	1.00
By James M. Frost, D.D.	1.00
The Baptism of the Bible.	1.00
Denominational Teaching.	1.00
Principles and Practices of Baptists.	1.00











