

# THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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## From Kentucky.

An Account of the Remarkable Growth of the Twenty-second and Walnut Street Church, Louisville, The Method by which it was Accomplished, etc.

Within three and a half years we have grown from a mission of 174 to a church of nearly 1,100 members. A substantial brick building, seating more than 1,000, has been erected. Our house is crowded and overflowing at the regular services. The average attendance at the prayer-meeting is 500, with 1,000 in attendance at the home and the two mission Sunday-schools. We have had baptizing every Sunday night [with one exception] for more than three years. The method which God has blessed in the reaching of this result is simple and may be suggestive to some of the young ministers among your readers.

The territory cultivated by this church covers about 200 blocks with some 40,000 population. The membership is divided into 12 sections, each section (of 16 blocks) being organized and works after this rule: The superintendent is "pastor in charge" and visits all his members once in three months. Through his working force he canvasses each house and secures a complete religious directory. This is effected by the use of printed cards with blanks for answers to the following questions: "To what denomination of Christians do you belong? How many are church members? How many are not church members?" etc. In returning these cards to the superintendent, items of interest pertaining to these families are written on the reverse side. Each worker is supplied with cards of invitation to the meetings. Sentinels are placed in charge of each block to note any changes among the residents.

A section meeting of the members is held on Friday night. During the preceding week the assistant pastor of the church makes his regular run through the membership, gathering up all the items of interest for the pastor and jotting them down in his section book. Each church family is visited and each member is interviewed with reference to his interest in and his work for the church. The record taken is something like this: "Do you attend the Sunday-school? The morning service? The night service? The prayer-meeting? Do you contribute regularly through the envelopes? Do you give to missions? Are you a member of the Yokefellows? The Ladies Aid? The Gleaners? The Helping Hands? etc." The reason for failure to work in suitable department of church work naturally would be given, and is noted in the book. All items of interest connected with the family are taken down for the pastor's use, even to the ages and interest of the children who are not members. The membership, as a rule, appreciate this interest taken in them, and the cause they love, and speak freely on the affairs of the church. Friday night is at hand. In the double parlors of some centrally located private house are gathered the members of this section [numbering from 50 to 100] with the visitors whom they have invited to come. An informal devotional service is held by the assistant pastor or superintendent. This is usually quite enjoyable, made so by short talks, brief prayers and experiences of grace, accompanied with spirited singing. Then follows the quarterly report, something after this order: Number of members in the section at the last meeting (three months before); number on the roll now; the address of the new members, with any changes in the directory; how many attend each of the various church services; how many contribute weekly through the envelopes; how many irregularly; how many not at all; how many give to missions; how many connected with our church families who are not members and for whom we are to pray; how many outsiders under our influence, and for whom we are to work, etc." The pastor then takes the floor and tries to develop the interests all along the line, encouraging the workers and offering suggestions for the future.

After the benediction there is a free and easy handshaking social meeting for a half hour longer.

Next week the assistant pastor moves over into the next section and this program is duplicated. Each of the twelve sections is thus treated; and now, when three months have rolled around, we are ready to commence in section one again, with some slight alterations in the program. It takes push and energy, but these meetings have been growing in interest and power for more than three years.

Now comes the pastor's work. He takes that section book and studies it like a school-boy does his lesson, studying the weak and the strong points of each member and getting the

work as a whole well in mind. Equipped with this helpful information, he takes the field and visits where he may be needed among the members, and strengthens every foot-hold gained on the outside. Some three hours is given each day to this special work and he is thus able to come in contact with those who most need his services. Here is an element of great power.

In the lecture room and parlors of the church there is a meeting of some kind, industrial or religious, every day and night of the week. Deacon John H. Weller, our efficient Sunday-school superintendent, is the founder and president of what is known as the T. T. Eaton schools. School one is the Kindergarten, which meets daily and has a corps of three experienced teachers. School two, for instruction in the rudiments of vocal music, meets twice a week. School three, for advanced pupils in music, the other three schools, Elocution and Literature, the Grammar school and the one for instructing in Cooking, meets once a week. These schools are all free and are accomplishing much good. This is noticed particularly in the singing, at the church, which is congregational.

Rev. M. L. Thomas, the assistant pastor, is giving great satisfaction. He is a graduate of William Jewell College, and is now becoming a full graduate of the Seminary. He was pastor for five years at Palmyra, Missouri.

FRED. D. HALE.

Louisville, Ky.

## Prohibition in Kansas.

The farther you get away from Kansas and Maine, the more you hear of the failure of prohibition to prohibit. Suppose you read below what the governor of Kansas has to say on the subject. Study well what he says so you can give an answer to those who claim so much for whisky, and so little for prohibition.

From the governor's message to the Kansas legislature, we extract the following:

## THE TEMPERANCE LAWS.

There is no longer any issue or controversy in Kansas concerning the results and beneficence of our temperance laws. Excepting in a few of the larger cities, all hostility to them has disappeared. For six years, at four existing general elections, the question involved in the abolition of the saloon was disturbing and prominent issues, but at the election held in November last, this subject was rarely mentioned by partisan speakers or newspapers. Public opinion, it is plain, is apparent, has undergone a marked change, and there are now very few citizens of Kansas who would be willing to return to the old order of things.

The change of sentiment on this question is well grounded and natural. No observing and intelligent citizen has failed to note the beneficent results already attained. Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago has been abolished, and I affirm with earnestness and emphasis that this state is to-day the most temperate, orderly, sober community of people in the civilized world. The abolition of the saloon has not only promoted the personal happiness and general prosperity of our citizens, but it has enormously diminished crime; has filled thousands of homes where vice, and want, and wretchedness once prevailed, with peace, plenty and contentment, and has materially increased the trade and business of those engaged in the sale of useful and wholesome articles of merchandise. Notwithstanding the fact that the population of the state is steadily increasing, the number of criminals confined in our penitentiary is steadily decreasing. Our jails are empty, and all show a marked falling off in the number of prisoners confined. The dockets of our courts are no longer burdened with long lists of criminal cases. In the capital district, containing a population of nearly sixty thousand, not a criminal case was on the docket when the present term began. The business of the police courts of our larger cities has dwindled to one-fourth its former proportions, while in cities of the second and third class; the occupation of the police authorities is practically gone. These suggestive and convincing facts appeal alike to the reason and conscience of the people. They have reconciled those who doubted the success, and silenced those who opposed the policy of prohibiting the liquor traffic.

The laws now on our statute books, touching this question, need few, if any, amendments. Fairly and honestly enforced, they make it practically impossible for any person to sell intoxicating liquors, as a beverage, in any Kansas town or city. What is needed, therefore, is not more rigorous laws, but a systematic and sincere enforcement of the laws we have.

## An Interesting Letter from Prof. Inskeep.

Dear Baptist: I have often felt constrained to say something as to the interest that Baptist affairs in Alabama must ever have with one whose privilege it has been to serve with those goodly people. Many who have never become Southern have greatly rejoiced at God's manifest and wonderful blessing upon Southern convention missions—home, state and foreign. To more, possibly, a yearning, prayerful desire has come for the speedy successful issue of all our Alabama educational problems; and I, if I be not presumptuous in so doing, would gladly lay open to view some reasons, to me cogent, wherefore I think immediate and ample steps should be taken for the firm establishment of our Alabama schools of higher learning:

1. The transition of Alabama from a period of years' rest with a people nearly agreed in view on the majority of points as to acceptance and inculcation of those ethical principles which underlie and render possible a government of the people,—the transition, I say, to a period of unrest even among those thought settled, caused by sudden development of great natural wealth,—has brought many careful, conservative thinkers to forget the fly-wheel while watching the new lathe. Alabama graduates are, or ought to be, to a large extent, molding the opinions and directing the thought of the earlier grades of work, the fly-wheel of the quickened and quickening future. This unrest gives sophistical, new(?) and erroneous doctrines, avenues of approach to the very secret place of the most high thought, because of the demand for present toleration and liberalism (so-called).

2. The days of need for extreme haste in the pursuit of an academic and collegiate training are closing, and those of demand for greater scope and adequate thoroughness are opening—are open. This requires that our institutions be able to start on this high tide, lest haply they may be forced to follow up the grade of mobile footing now preparing for further elevation. Their present high standard renders this easily possible. If they must struggle long for existence, look out for the undertow.

3. Toilers in material theories are wrestling hard with established institutions for "the only authority" in all realms, though they may not be able to reduce to absurdity their initial "if." This calls for large, strong equipment of heart, head and hand, *new*. Our denomination occupies a very responsible position in the future welfare, morally, of grand old Alabama, and they cannot discharge that responsibility worthily if the mental grasp of their own men and maidens be let slip.

4. The voice echoing and re-echoing up and down our broad land, "State schools must be secular," awakens its own answer that "those who as private citizens exercise more power than the magistrates themselves," must have their ideas of statecraft so thoroughly impregnated with correct ideas of our God and his right authority over all, that their involuntary thought and life shall stand as sturdy pillars by which the rising future may be safely upheld. This obtains as well for our girls as for our boys. "Though your horse be swiftest, sure-footed and strongest, the best way to take the lead is to keep it while you've got it."

I have thought the more strongly of these and kindred reasons as I watched for the progress the grand old Judson should be making toward greater things: 1. Because she needs them now. 2. Because her half century of developing the grandest principles and inculcating them together with the best practical views of life, offers not an experiment, but the results of a life-time's experience. (Remember one receives school education but once; stick to the school proved faithful.) 3. Because her walls, surrounded by a cordon of the hearts of a loving people, are more effectually guarded than if with war-torn girt. 4. Because she has been and will be the conservator of the best and truest principles of the social fabric of the gulf states; the inculcator of more than book knowledge, the exponent of progressive conservatism. 5. Because for her from thousands of hearts and homes made glad by her beauty arise the prayers of grateful Christians. 6. Because her rising standard keeps pace with the clearest conquering thought. And shall I add, because I found, from closest observation and experience, that her course is by no means entirely shaped by those apparently in control, but that she is and has been readily responsive to real

demands from her rightful governors, the Baptists of Alabama.

I know you mean to give the Judson something sometime; brother, sister, do so now; the future is not yours.

California College is growing; Hook Memorial Hall is just finished; Mary Stuart Hall and Gray Hall answer their purposes admirably; Darlington Library is to be built of stone, iron and brick. All academy classes were well attended this year. Ten graduates from the academy scientific course in May, and one from the academy classical course. It is hoped that within the next two years all the college department work will be taught.

LORENZO D. INSKEEP.

Oakland, Cal.

## No Dram Shops There.

While prohibition does not always entirely prohibit, the great good resulting therefrom is a strong argument to silence objection. We give here a clipping from an exchange, which tells the story of good accomplished through the agency of prohibition. It is only one of many similar cases all through our country where a fair trial has been made.

The town of Clinton, S. C., where the Thornwell Orphanage is located, has made a fair trial of prohibition, with the result thus summarized by Rev. W. P. Jacobs, president of the Orphanage:

It is now just ten years since Clinton closed her whisky shops. Up to that date, progress here was exceedingly slow in every good work. If the eye is now cast back over those ten years, it will discover that all we can show of religious and educational progress has been achieved. Ten years ago, the Presbyterian church had 90 members, now 225. Its building is the growth of these years. The Baptist church has been built and organized. The Methodist has been built. The colored church, also. The college has been erected. The Clinton Academy has been organized and built. All of the buildings at the Orphanage, except the first, have been erected. The bank has been established. More than fifty of our best dwellings and stores, doubling the size of the town, have been erected. Telegraph, money order office and many agencies have been set on foot. The population of the town has doubled. There is not a non-church goer in town. The population is entirely Protestant. Its people are of the very best class. There is not a drunkard in town; the product of these ten years. Our young men, none drink. The town has given more students to the ministry than any town of its size in the state, for the same length of time.

The prohibition policy of this town puts \$10,000 into the pockets of our merchants, annually, that would otherwise go to bar rooms. It gives the colored race \$10,000 worth of bread and meat, instead of popskull whisky; it gives our farmers \$10,000 worth of good brawny work, instead of lazy trifling, and it makes the women and children of this community ten times \$10,000 happier, than with whisky shops open. Prohibition pays, so it does.

The Havana House of Worship.

A delay in securing a clear title to this property is caused by a mortgage upon it larger than the cash payment the board agreed to make. Arrangements have been made by which this difficulty will be removed; meantime, we have been given possession of the house, and Bro. Diaz is holding services in it. This delay in making it necessitates the postponement of the proposed dedication this spring. It is now contemplated to have the dedication next winter in connection with the anniversary of the organization of the church, by which time we will not only have a clear title to it, but hope to have most, if not all, of the purchase money paid. Though we have the money in hand, the first payment will not be made until the title is perfected.

We regret to disappoint the number of brethren and sisters for whom we were arranging very favorable excursion rates; but we hope by next year to have even better arrangements and to have a large delegation to participate in the dedication.

A stay of several weeks in Havana enables me to speak more confidently than ever of the wisdom of our purchase, the gratifying progress of our work, and the hopeful outlook of our cause in Cuba.

I. T. TICHENOR,  
Cor. Sec'y H. M. B.

Atlanta, Ga.

The soul that feeds on love will extract more nutriment from five lines of tender entreaty than from fifty pages of acrimonious controversy.

## In Memoriam.

On the 25th of February, 1889, in the presence of a large concourse of friends and relatives who loved him while living and mourned when he was dead, we laid to rest in Zion graveyard, the remains of Eld. J. K. Ryan.

The burial service of this faithful man of God was performed by Eld. J. E. Brunson, of Meridian, Miss. Brethren Vaughan, Camp, Pond, Cook and Culpepper, also, paid glowing tributes, in short addresses, to his worth and labors. Three of the above ministers he baptized and assisted in their ordination. When Bro. Cook told how he had been to him a spiritual guide in his days of conviction, his words moved a responsive feeling in the hearts of many that heard him. For thirty-two long years as pastor of Zion church, and serving seventeen other churches in the Bigbee association, for shorter periods, with two across the line in Mississippi, he has hosts of friends, whose divine life is traceable to the labors of this man as God's instrument in their conversion. Surely, when so many can testify to his work here, in the great eternal beyond, they will come up, as sheaves, gathered in by his ministerial labors, to add new lustre to the crown he shall wear in "that land of peace."

The deceased was so methodical in his labors that we find, on inspecting his ministerial diary, for every Sabbath from 1855 to 1888, he states where he was, the text from which he preached, and the number of miles traveled. Prior to that time, from 1851 to 1855, he gives a general summary of his labors.

We pause here in this feeble sketch, to let our mind dwell upon the labors of this man.

What a record! Confined within the narrow limits of thirty square miles, or, at most, to the Bigbee association, how faithful he must have been in the performance of his duties in the ministry to have accomplished so much for his Lord and Master. Still he longed to live to toil and labor, on in the glorious cause.

He told the writer about three weeks before his death that he wanted to live for his family's sake and use judgment in his holy calling but Providence decreed that his days and work should end, he was willing to die.

To his brethren in the ministry of Alabama, these statistics will certainly prove an incentive to greater effort, for when we think of his timid, retiring and unassuming manners and life, and then contemplate how abundant in labor and how successful in his work, truly we can only solve the problem by saying, "God was with him."

We find from his diary the following statistics:

Number of churches of which he had been pastor . . . . . 20  
Number of miles traveled in this last year . . . . . 37,021  
Sermons preached . . . . . 3,100  
Persons baptized . . . . . 1,936  
Received by letter . . . . . 712  
Sacraments administered . . . . . 300  
Married couples . . . . . 516  
Assisted in ordaining ministers . . . . . 25  
" " deacons . . . . . 30

At one time in the history of the Bigbee association, the subject of this sketch and the sainted Scarborough were the only ministers, and it seemed to them that this old historic body was nearing its end, yet they resolved to labor and struggle on in behalf of the organization, and to-day, as we see its proud and enviable stand for truth and love, whose records are embellished by such names as Riley, Cook, Belcher, Pond, Vaughan, Larkins, and others, we find a monument more glorious and lasting than polished marble to their memory. For many years the deceased presided over this old body as its moderator. How often has the writer heard him speak of his devotion to the various objects fostered by it, and how zealous he was in advancing these causes many can testify. He served his church in the various stations he filled for the purpose of saving souls, and he believed that all the interests of the same were grand instruments for accomplishing that end. Hence his support and defence of missions, his aid to his denominational organ, and his efforts for higher ministerial education.

He was born in Greene county, Ala., Nov. 19th, 1824; died Feb. 24th, 1889. He received his early education in the schools of that county. His father, Eld. Joseph Ryan, and mother, Catharine Ryan, with family, moved to Choctaw county, Ala., when he was about eleven years of age. His education was continued in the literary schools of the county until he was eighteen years old, when his father died, leaving to his care a mother, a widowed sister, an afflicted sister, together with all the responsibilities of a family. He then taught school nine

years in succession. In the mean time he joined the church at Harmony (now Zion); was licensed to preach in 1851; ordained in 1853, and called to the pastoral care of Gaston church the same year. In 1856 he was called to the care of his own church, and was his pastor for thirty-one years. In 1853 he was married to Miss Mary P. Brunson, who now, with six daughters and one son, survive him.

The writer has been intimately associated with the family for nineteen years, and can truly say, that for domestic happiness, for that love and tenderness that should pervade every household, none could surpass it. I have seen the wife cheerfully taking all responsibility, that her husband might go on his mission of love to a fallen race, and methinks, in the great final reckoning, that self-sacrificing companion will be held as a co-laborer with her sainted husband.

Wife, children and friends, the labors of Bro. Ryan are done on earth, but beyond the stars, in that "summer land of rest," you shall cast hands to part no more, where sorrow never comes, and be the recipients of those eternal joys so particularly described in his last sermon to Zion church, when he had for his theme, "The general judgment," pointing the Christian to the everlasting home of the faithful in Christ, an appropriate closing of a pastorate of thirty-one years. But he knew not that this should be his last message to dying men, yet he ceased his work by preaching of that judgment before which he should soon appear and receive his welcome plaudit, "Well done, good and faithful servant." E. P. H.

## District Meeting of Bigbee Association.

A district meeting of Bigbee association will be held with Hopewell church, Belmont, Sumter county, Ala., beginning Friday, the 29th of March, 1889.

## PROGRAM.

Friday, 10 a. m. Devotional exercises.

11 a. m. State missions—what they have accomplished and will accomplish. W. G. Curry and W. F. Pond.

2 p. m. Home missions—where operated and what success has attended them. J. G. Apsey and J. W. Jones.

3:30 p. m. A glance at the fields of our foreign missions and their prospects. J. R. Larkin and C. S. Ray.

Saturday, 10 a. m. Devotional exercises.

10:30 a. m. The need of system in our church finances. C. C. Vaughan and A. D. Fortner.

2 p. m. Do Baptists teach their distinctive doctrine as faithfully as they ought? A. J. Hearn and T. B. Woodward.

3:30 p. m. Opening of question box.

Sunday, 11 a. m. Preaching by W. G. Curry.

J. D. Cook,  
By request of Ex. Com.

## From Florida.

Allow me space in your columns to say to our brethren that I am now laboring in the bounds of the Zion association, doing the best I can, with the help of the Lord. I have visited several localities where no missionary has ever visited before as an evangelist. Our field is too large for one or even three men. Bro. Holley, of Georgiana, is doing a good work here. He is faithful and zealous. We need more preachers. The Zion has only thirteen, and seven of these get their mail at Andalusia. Brethren, think of our condition. I, for one, intend to start off anew. I have been praying and thinking, and have decided that we need more unity in the ministry; in short, our preachers need to be nearer together. In order that this end may be accomplished, I have appointed a meeting for the ministers of the Zion association in June, praying that we may all meet and much good be accomplished.

W. F. MARTIN.

Chaffin, Fla., March 1st.

## Sunday-School Literature.

Our Sunday-school literature is up for special examination and criticism, since the controversy has arisen between the Lesson Helps of the American Baptist Publication Society and Kind Words. It is a timely excitement over this matter, and will do good. Let every minister see for himself what the children of his congregation are learning every Sabbath, and the waters of our Christian learning will run purer. I do not see regularly the Kind Words series, but I must object to a part of the expositions for February 3, 1889, in the Advanced Quarterly of the American Baptist Publication Society. My objection is not on denominational grounds, but on the honor and character of Christ, and of his word. To me the points objected to are a serious injury to the lesson for that day. See for yourself.

J. B. HAMBERLIN.

## Contribution of One Hundred Thousand Dollars.

The following correspondence will gladden the hearts of Baptists everywhere. We greatly hope Mr. Rockefeller's example may be followed by other wealthy Baptists.—(Ed.)

NEW YORK, Feb. 20, 1889.  
Rev. Fred T. Gates, Cor. Sec'y American Baptist Education Society.

DEAR SIR:—I will contribute one hundred thousand dollars to the American Baptist Education Society, payable as required for its contributions to educational work in the United States; providing such contributions are not payable faster than ten thousand dollars during each month, beginning with March and ending with December next, and providing I am advised and endorse in advance the proposed contributions.

Yours truly,  
JNO. D. ROCKEFELLER.

NEW YORK, Feb. 21, 1889.

Mr. John D. Rockefeller:

DEAR SIR:—Your note of yesterday offering to contribute one hundred thousand dollars to the American Baptist Education Society for its contributions to educational work in the United States, has been received and laid before the executive board.

I am instructed by the board to convey to you their acceptance of your noble gift, under the conditions which you name, and to express to you their grateful appreciation of this mark of your confidence in the possible usefulness of the society. They believe that your influence and patronage thus generously tendered the new organization will do much to assure that unity and efficiency in promoting Christian culture which the Baptist denomination has sought in forming a national education society. They venture to hope that your example will encourage others who may contemplate employing the society in a similar way, whether for the appropriation of large or smaller sums. The board will designate your donations to such institutions, in such amounts and under such conditions as you may approve and as, in their judgment, shall promise the largest, most certain and most permanent fruitage of good.

Cordially yours,  
FRED T. GATES,  
Cor. Secretary.

## From Bro. Schramm.

Dear Baptist: I desire to let my friends in Alabama know how I am getting along and how I like my new field. We arrived here two weeks ago, and were heartily received. They had a carriage ready to take us to our home. Many of the members were at the train. We found our room carpeted and furnished with many nice things, and our dining room elegantly furnished with plenty of provisions to last more than a month, and all that was needed in the way of dishes of different kinds; in fact, all that was needed in a dining room. There were jars of peaches, preserves of various kinds, jellies, and other things in abundance. They sent us a load of wood and the next morning a load of coal.

This was arranged by the ladies' aid society, who did faithful work for the reception of their pastor and his wife. We are highly pleased with the place and the people.

The outlook is very promising. We are having very good congregations; our prayer meeting interest is increasing, and the brethren are beginning to take part in talking. We received three accessions to the church by letter last Sunday.

We always rejoice when the day comes for the ALABAMA BAPTIST to arrive; for it always cheers our hearts to hear from Alabama.

May the Lord bless the Baptists in their work on the Howard and Judson.

I hope all the preachers in Alabama will subscribe for the Seminary Magazine, and if not I hope they will get the February number and read the memorial of Dr. Boyce; it will only cost fifteen cents and the money can't be spent better.

H. R. SCHRAMM.

Tullahoma, Tenn., Feb. 27th.

We have been a somewhat careful student of Mr. Spurgeon's sermons for a number of years, and we have yet to find in one of them a fine-spun, far-fetched, metaphysical interpretation of a passage of God's word. The great preacher believes in the Bible as a whole to be God's inspired word, and he believes it all with all his great heart, and with all the simplicity of the faith of a child. There are no halting "ifs" in the submission of his great brain to the sovereign will. The people do not go away from his sermons filled with all sorts of quibblings and doubts. And herein lies his great power as a preacher. It is not Spurgeon, but God's words through him that constitute his great power and popularity.—Indiana Baptist.

## Did,

At her home, near Clay Hill, Pike county, Ala., on the 17th of January, 1889, Mrs. C. Emfinger. She was a good Christian lady, a kind neighbor, and a devoted wife and mother, and her death has caused a vacancy the world can never fill. But we know the soul has gone to reap her reward in the sweet bye and bye.

Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong; it is manly, it is praiseworthy, it is Scriptural.

## LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST, and mail will always accompany orders.

Ann Judson,	\$1 00
Story of Baptist Missions,	2 50
Street Arabs,	2 50
Old Theology,	2 00
The Abolitionist, by Pendleton,	90
Story of the Bible,	1 50
Story of the Gospel,	50
" " " "	50
Behind the Scenes,	75
Church Manual, by Pendleton,	50
Three Reasons Why I am a Baptist,	1 00
Representative Men,	1 00
Representative Women,	1 25
William Carey,	1 25
Life of Jesus,	1 00
Aids to Devotion,	1 00
The Church,	1 00
Deaconship, by Howell,	40
Howell on Communion,	90
Alice Maitland,	30
Modern Infidelity,	1 50
Life of Rev. J. Newton,	45
Christian Pocket Book,	40
Christians' Challenge,	1 00
Church Manuals,	50
Happy Home Baptists,	50
Scripture Lessons,	50
Position of Baptism,	50
Ecclesiastical Commentary,	1 50
Story of a Great Nation,	2 50
Life of Jesus, by D. D. L. D.,	2 00
Hero and Martyr,	1 75
Light in Darkness,	3 00
Poem, "Josiah Allen's Wife,"	2 00
Smith's History of the Bible,	3 00
Bible Doc. of Inspiration, "Manly,"	1 25
Ashcan and Ararat,	1 00
Day in Capernaum,	75
Broadus' Sermons,	2 00
Grace Truman,	1 00
What Baptists Believe,	50
Church Manual, by J. M. Frost,	1 00
Turning Point,	1 50
Knelling the Light,	75
King of Glory,	1 50
Anointed Seraph,	2 50
Christ in Field and Camp,	2 50
Baptist Layman's Book,	75
Unknown Paths,	1 25
Wilbert Eldred,	1 50
Alden's Manifesto Cyclopedia,	1 25
Original Disciples of Christ,	1 00
Natural Law (Drummond),	1 00
Chester Girls,	1 00
Bible Studies 1888,	1 25
Geneutics,	75
Harold's Help,	1 25
Modern Church History,	1 25
Environments,	1 00
Patty Dean,	1 00
For Boys,	2 00
Sabbath Hours,	2 00
His Choice,	1 00
Malvern Workers,	1 00
The S. S. Rink,	1 00
Harvest Bells, Song Book,	35
Struggles and triumphs of Virginia Baptists, by J. L. M. Curry, D. D., L. L. D.,	80
Scripture Baptism; or, The Immersion of Believers,	10
Consistency of Restricted Communion, by J. M. Curry, D. D., L. L. D.,	80
The Baptism of the Bible,	10
Denominational Teaching. Tract. 15	10
copies for,	10
Principles and Practices of Baptists, Our Mission as Baptists, D. D.,	05
The Lord's Supper; or, What is Close Communion? by T. T. Eaton, D. D.,	10
Tract. Price, 6 copies for,	10
Immersion Essential to Christian Baptism, by A. A. Broadus, D. D.,	08
Duty of Baptists to Teach their Distinctive Views. By J. A. Broadus, D. D.,	05
Paramount and Permanent Authority of the Bible. By J. A. Broadus, D. D.,	10
Tract.	







TO DO YOUR  
**PRINTING**  
—○—  
We Will Do It Quickly.  
We Will Do It Cheaply.  
We Will Do It Well.



