

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 21.

ALABAMA BAPTIST.

Published Every Thursday by the  
ALABAMA BAPTIST COMPANY.

Office—35 Dexter Avenue, up stairs,  
over Stocker's Jewelry Store.

TERMS.—\$1.00 per Annum. \$2.75 if not  
paid in 3 months. \$2.00 if not paid in 6  
months. \$1.00 to Ministers in regular  
work.

THE LABEL.—The date on the label  
of your paper shows to what time you have  
paid. It serves as a receipt. If proper  
credit has not been given within two or  
three weeks from time of payment, notify  
us at once.

## RULES.

THE ALABAMA BAPTIST is sent to  
subscribers until an explicit order is re-  
ceived by the publishers for its discon-  
tinuance, and payment for arrears is made.

ONITRARIES.—Over 100 words in length  
are charged for at the rate of 1 cent a  
word. Remember this when you send one  
for publication. Write with ink on one side  
the money with the notice.

ANONYMOUS COMMUNICATIONS.—Will  
always find their way to the waste basket.  
The name of the author should be sent for  
the editor's eye.

TO CORRESPONDENTS.—Do not use ab-  
breviations; be extra careful in writing  
proper names; write with ink on one side  
of the paper; do not write copy intended  
for the editor, and business items on the  
same sheet. Leave off personalities; con-  
dense.

CHANGE IN POST OFFICE.—When writ-  
ing to have your paper changed, please  
state the post office at which you receive  
the paper, as well as the one to which you  
wish it changed.

STATEMENTS.—Will be sent to each  
subscriber when in arrears. This is *Business*,  
and reasonable people will not object  
to it.

REMITTANCES.—Should be made by  
Postal Express Money Order, Registered  
Letter, Express or Bank Check, pay-  
able to The Alabama Baptist Company.

ADVERTISERS.—Will find it to their in-  
terest to write for terms. This paper has  
a wide circulation in Alabama among the  
colored and white Baptists.

Entered at the Post Office at Montgom-  
ery, Ala., as second class matter.

The judge of a court in one of  
the Northern states has recently re-  
fused to grant naturalization papers to  
a Japanese who wished to be-  
come a citizen of the United States.  
The judge appears to have been a  
little doubtful about the matter, but  
as the law in regard to the natural-  
ization of Chinese said something  
about "white persons," he thought  
it safer to say for the present that  
persons of the Mongolian race could  
not be naturalized. One reason for  
our interest in this matter is, that  
if we offend the Japanese by our  
laws as the Chinese have been of-  
fended, it may be only the more  
difficult for our missionaries to  
reach them with the gospel. We  
know that God is able to open a  
way that we see not; but looking  
at the matter from a human stand-  
point, it sometimes appears that if  
we adopt methods to save our coun-  
try from the effects of the presence  
of a large number of undesirable  
foreigners, the result will be to  
more firmly close the minds of the  
people of the countries from which  
they would come against the gos-  
pel that we send to them.

"Raising" money is never the  
business of any person. It is the  
business of the church as a church,  
not of any one member. Giving  
money is the duty of every individ-  
ual.

That is the dogmatic statement  
of the Western Recorder, and we  
have tried to believe it, because we  
always like to believe a positive  
statement when we can. But we  
are not sure that we are able to  
think out our brother's meaning.  
Is he splitting hairs in the use of  
words? We do not know. Many  
a time we have known a church to  
designate a certain member as a col-  
lect or "raise" a certain sum of  
money for a certain purpose. We  
thought it was right. It worked  
well, there was no objection to it,  
and we knew of no Scripture  
against it. But now the Recorder  
appears to say that it was not his  
business—the whole "church as a  
church" should have turned out and  
raised the money. But maybe we  
don't understand.

Perhaps there is no country in the  
world where justice is so difficult  
to obtain as the United States. All  
our laws favor the criminal. A  
German was assaulted in Logans-  
port, Ind., and badly injured. His  
assailant was arrested, likewise the  
German as a witness. Both were  
locked up, the German as a wit-  
ness, but in the same jail. The  
criminal was bailed out by friends;  
the poor German who had suf-  
fered the injury remained in jail  
until he became insane and com-  
mitted suicide. In view of these  
things, what shall we say when  
one who is assaulted shoots his as-  
sailant on the spot? Nothing needs  
reformation more than our criminal  
procedure. We need some method  
by which murderers can be exe-  
cuted, and innocent men go free.—  
*Journal and Messenger.*

Yes, and we need some method  
by which violations of law gener-  
ally may be more surely and ade-  
quately punished—the prohibition  
laws, and the laws against con-  
cealed weapons, and indeed all  
through the catalogue—but mind  
you, brother, it will not do for re-  
ligious editors and preachers to say  
anything about it. They will pretty  
soon be told that it is none of  
their business—their duty is to  
teach religion. They must keep  
quiet and let Satan take the country  
(their own families included) pro-  
vided he does it through the courts,  
the legislatures and the politicians  
instead of the churches.

ALABAMA BAPTISTS.

The Ministers' Meeting.

From the Advertiser.

Marion, July 3.—The Minister's  
Meeting which precedes the State  
Convention proper, began in the  
Baptist church of this place last  
night.

Rev. J. H. Curry, of Tuscaloosa,  
was elected president.

Rev. J. J. Taylor, D.D., of Mo-  
bile, preached the annual sermon,  
from Luke 17:20-21, on the "Inner  
Kingdom."

It is needless to say this gifted  
and eloquent divine fully came up  
to his well known reputation as  
one of the ablest men in the South-  
ern pulpit.

This morning's train brought  
many more ministers to the city,  
who were met at the depot by the  
Committee on Hospitality and es-  
corted to their homes.

The Minister's Meeting was con-  
tinued, and after devotional exer-  
cises, a clear-cut and independent  
paper was read by Rev. A. J. Dick-  
inson, D.D., of Selma, on the  
question, "Why are the Scriptures  
the Sole and Sufficient Rule of  
Faith and Practice?"

He followed in a charming  
and discriminating address by Rev.  
Geo. B. Eager, D.D., of Mont-  
gomery. Rev. J. F. Gable, of East  
Lake, wished to know how far the  
Holy Spirit has conserved the Word  
of God, and how far the human el-  
ement is to be accepted.

Rev. J. J. Taylor, D.D., of  
Mobile, said he has no fears for the  
Bible. He does not think the king-  
dom which Ingersoll can overturn  
is worthy to stand. The Bible has  
stood against all opposition through  
the centuries. It is going to stand.  
We may dismiss our fears.

The eloquent Rev. J. B. Haw-  
thorne, D.D., of Atlanta, was glad-  
ly heard. He said we must get rid  
of traditionalism and churchism  
and plant ourselves on the Bible.  
We must make no concessions to  
the critics on the plain teachings of  
the Word of God, as for instance,  
on the question of women's keep-  
ing silent in the churches of God.  
Dr. A. J. Dickinson, answering  
some of the ministers' said he has  
no theory of inspiration, but be-  
lieves in the fact of inspiration. He  
believes Baptists should extend the  
hand to real, genuine historical crit-  
ics because they occupy good old  
Baptist ground.

Rev. E. B. Teague, D.D., of  
Columbiana, read an excellent and  
informative paper on the theme,  
"Baptist Pioneers of Alabama."  
In 1832, Dr. Alva Woods, a Baptist  
and a graduate of Harvard, became  
the first president of the University  
of Alabama. He was one of the  
two highly cultured ministers of the  
denomination in the state at that  
time. He held the presidency for  
five years. Many of his students  
came to distinction, and in recogni-  
tion of his distinguished services the  
University was erected.

Rev. D. P. Bestor, D.D., a na-  
tive of Connecticut, came to Ala-  
bama while yet a young man. He  
began to preach in boyhood, and  
married early a daughter of Col.  
Townes (an officer of ability in  
Jackson's army) who came to  
North Alabama from Virginia. His  
earlier preaching was intensely  
Calvinistic, but afterwards he held  
views similar to those of Andrew  
Fuller. For thirty years' preach-  
ing he received not so much as a  
pocket handkerchief. He was an  
accomplished Belle Lettres scholar,  
and for ten years had a most flour-  
ishing school at Greensboro. He  
was afterwards the distinguished  
pastor of St. Francis Street church,  
Mobile, and the First church, Col-  
umbus, Miss. In conversation of  
debate he was always *facile princeps*.  
He figured conspicuously in poli-  
tics, claiming that as he was no  
priest, he was comparable and  
was as pure as the virgin snow.

Analytical, luminous, exhaustive,  
logical, imaginative—he was the  
most finished speaker the reader  
ever met. He fulfilled Shake-  
speare's portraiture:

"What a piece of workmanship  
is man! How noble in reason, how  
infinite in faculties, in form and  
motion, how express and admir-  
able!"

"In action how like an angel; in  
apprehension how like a god! The  
beauty of the world; the paragon  
of animals!"

Hosea Holcombe was a man of  
less culture. He was tall, ungainly,  
swarthy. As a speaker he was ir-  
resistible. He was the leader of  
the Missionary Party in the 30's.  
He met opposition, and he said he  
would preach in spite of the devil.  
Self-made, self-developed, his  
history of Alabama Baptists is his  
monument.

Rev. Washington Wilkes, D.D.,  
of Sylacauga, followed in an in-  
teresting address on the same question,  
and spoke of some less widely  
known, but useful men among the  
early Alabama Baptists, worthy of  
mention.

Chief among these pioneers  
were G. G. McLendon, R. E. Brown,  
J. T. S. Park, Kedar Hawthorne,  
the wise A. G. McCraw, Alexan-  
der Travis, J. J. Sessions, and the  
venerable Shroebel. There were  
men in those days who would have  
shone in history, who would have  
been continually mentioned in the

newspapers, if these had been com-  
mon. These men had no college  
advantages, but went from the  
plow-handles to the pulpit. They  
studied nature, and found knowl-  
edge everywhere. They had power  
with the people and they are not to  
be forgotten by us. They laid the  
foundations of our history, our in-  
stitutions, our prosperity.

Dr. J. B. Hawthorne desired to  
add to what had been said that  
Rev. J. J. Sessions died owning  
the largest private library in Ala-  
bama. He was self-educated, a  
Greek and Latin scholar. He was  
consulted by men high in authority,  
and was probably the leader among  
all these pioneers.

At the afternoon session Rev. H.  
H. Shell, of Mobile, led in prayer,  
after which Rev. R. H. Harris, D.  
D., of Troy, addressed the meeting  
on "The Duties of the Baptist Min-  
istry of Alabama Toward the Evan-  
gelization of the State." He said  
there are too many Baptists in Ala-  
bama in the state who are not ac-  
tively engaged in ministerial work.  
This ought not to be. If one is  
called to preach he ought to preach,  
pastorate or no pastorate. These  
men are not living up to their du-  
ties in relation to the evangeliza-  
tion of the state. They should  
make opportunities to preach. City  
pastors should find opportunities to  
go out to the regions beyond and  
preach. He gave many illustrations  
of the multiplying power of such  
efforts and the gracious results flow-  
ing from them. Associational mis-  
sionaries and colporters should also  
be sent out to scatter religious tracts  
and literature containing the truth.  
Do these things and there will be  
streams of influence ever widening  
and deepening until the river of  
salvation will flow through the  
land, making glad those who thirst  
for its waters.

Rev. W. C. Cleveland, D.D., of  
Columbiana, said he had great con-  
cern in this question. Alabama  
needs evangelization of its pulpits  
and its people. There are 100,000  
Baptists in Alabama, of whom  
100,000 are doing nothing. The  
others are doing their "level best."

We should put our strength into an  
effort to develop the people, and  
this can be done through the em-  
ployment of evangelists. We need  
not simply to build churches, but  
to make them centers of religious  
activity.

Dr. J. J. Taylor, of Mobile, be-  
lieves in sending out men who are  
in touch with denominational inter-  
ests to develop the weak churches.  
Additional remarks were made  
on the same lines by Rev. S. O. Y.  
Ray, evangelist; Rev. H. R. Schramm,  
of Phenix City; Rev. J. A. Glenn,  
evangelist; Rev. S. B. P. Har-  
vey, D.D., of the Baptist Book  
Concern, Louisville, Ky.; and Prof.  
J. R. Sampey, D.D., of the Louis-  
ville Seminary.

The annual report of the State  
Board of Missions was read by Dr.  
George B. Eager, the President, his  
facts and figures being largely gar-  
nered from the report of the Cor-  
responding Secretary, Rev. W. B.  
Crumpton, which was also read.  
The report shows that the unifika-  
tion of the state work is fully ac-  
complished, that many churches  
now contribute which formerly  
gave nothing; that nineteen young  
men have been ministerial students  
at Howard College, two at high  
schools, and five at the Louisville  
Theological Seminary. Two hun-  
dred dollars would cover the deficit  
due Howard College on this behalf;  
only \$300 less than last year has  
been given to State missions; only  
about \$3,753 to Home missions; a  
large \$7,497 for Foreign missions,  
which compares most favorably  
with former years.

The missionaries of the Board  
have formed four new churches,  
constituted twenty-seven Sunday  
schools, have received 318 members  
by letter, and have baptized 333.  
They have raised \$2,741.25 for  
meeting houses, \$680 for State mis-  
sions, \$123 for Foreign missions,  
\$50.98 for Home missions, \$113 for  
ministerial education, \$93 for the  
Orphan's Home, or \$3,812.15 in the  
aggregate, collected by state  
missionaries on their fields of labor.  
There is still due the faithful mis-  
sionaries about \$1,000.

The colporters have wrought  
most successfully, distributing large  
numbers of Bibles and small Tracts.  
They have labored in nine  
counties. The report recommended  
that a summer campaign be in-  
augurated, and that evangelization  
be decidedly increased. The two  
evangelists who have been employ-  
ed have done noble work, and it is  
believed that in the future the plan  
of supplementing pastors' salaries  
should give place to direct evangel-  
ization.

The ALABAMA BAPTIST has  
pushed missionary interest without  
stint and has published 2,000 extra  
copies of the missionary number  
quarterly, which have been set-  
tered broadcast, and the secretary  
has traveled three times as much as  
formerly in the interest of the  
board, though at no additional ex-  
pense. It was recommended:

First, That the plan of taking  
monthly collections for specified  
objects be pressed. The secretary

capital and labor. Is the pulpit to  
be silent about this chasm due to  
the wrongs of which both sides  
have been guilty? Is it not the duty  
of the pulpit to voice the wrongs  
practiced in politics? If he would  
do his duty, the minister must  
teach his people on this as on other  
lines. It is the function of the  
ministry to voice true sentiment on  
all these iniquities.

The State Convention.

Seventy-third Session.

From the Advertiser.

Marion, Ala., July 4.—The Con-  
vention met at 9 o'clock this morn-  
ing and opened with devotional  
exercises, conducted by Rev. E. B.  
Teague, D.D., of Columbiana.  
After the enrollment of delegates,  
the body proceeded to the election  
of officers, as follows: President,  
Rev. W. C. Cleveland, D.D., of  
Columbiana; Vice-Presidents, Gen-  
eral Richard C. Jones, President of the  
University of Alabama, and Col.  
W. C. Ward, of Birmingham; Sec-  
retary, Wm. A. Davis, of Annis-  
ton, and no religious body ever had  
a better.

A resolution was introduced by  
Dr. A. J. Dickinson, of Selma,  
looking to the lease of certain prop-  
erty in Selma, which has been  
deeded to this body by Mrs. M. L.  
B. Woodson, for the Widow's and  
Orphan's Home, after her demise.  
It was unanimously adopted.

On behalf of the Marion church,  
T. T. Daughdrill, Esq., cordially  
welcomed the Convention. He re-  
ferred to the intimate relations of  
this community with the history of  
Alabama Baptists, tenderly refer-  
ring to the organization of the Jud-  
son Institute for young women, and  
of Howard College, (formerly lo-  
cated here) and their achievements.  
Nineteen times Marion has had the  
pleasure and honor of entertaining  
the Convention. This is a sufficient  
assurance of the warmth of the wel-  
come which the Convention is re-  
ceived to-day. Rev. J. G. Dick-  
inson, of Uniontown, responded on  
behalf of the Convention in pleas-  
ant phrase, assuring the community  
that the body felt their welcome to  
be as warm as the weather. He  
referred to the bright smiles with  
which the delegates had been wel-  
comed as worthy of the place where  
for nineteen times the Convention  
had met.

Visitors and representatives of de-  
nominational agencies were wel-  
comed as follows: Rev. T. T. Daugh-  
drill, Esq., of Marion; Rev. J. B. Haw-  
thorne, D.D., Corresponding Sec-  
retary Home Mission Board; Rev.  
J. B. Hawthorne, D.D., of At-  
lanta; J. C. McMichael, of the  
Christian Index; Rev. W. H.  
Smith, of Columbus, Ga.; Rev. J.  
F. Evans, of the Christian Index;  
Rev. T. P. Bell, of the Sunday-  
school Board; Rev. Harvey Hatch-  
er, of the American Baptist Publi-  
cation Society; Rev. W. P. Har-  
vey, D.D., of the Baptist Book  
Concern, Louisville, Ky.; and Prof.  
J. R. Sampey, D.D., of the Louis-  
ville Seminary.

The annual report of the State  
Board of Missions was read by Dr.  
George B. Eager, the President, his  
facts and figures being largely gar-  
nered from the report of the Cor-  
responding Secretary, Rev. W. B.  
Crumpton, which was also read.  
The report shows that the unifika-  
tion of the state work is fully ac-  
complished, that many churches  
now contribute which formerly  
gave nothing; that nineteen young  
men have been ministerial students  
at Howard College, two at high  
schools, and five at the Louisville  
Theological Seminary. Two hun-  
dred dollars would cover the deficit  
due Howard College on this behalf;  
only \$300 less than last year has  
been given to State missions; only  
about \$3,753 to Home missions; a  
large \$7,497 for Foreign missions,  
which compares most favorably  
with former years.

The missionaries of the Board  
have formed four new churches,  
constituted twenty-seven Sunday  
schools, have received 318 members  
by letter, and have baptized 333.  
They have raised \$2,741.25 for  
meeting houses, \$680 for State mis-  
sions, \$123 for Foreign missions,  
\$50.98 for Home missions, \$113 for  
ministerial education, \$93 for the  
Orphan's Home, or \$3,812.15 in the  
aggregate, collected by state  
missionaries on their fields of labor.  
There is still due the faithful mis-  
sionaries about \$1,000.

The colporters have wrought  
most successfully, distributing large  
numbers of Bibles and small Tracts.  
They have labored in nine  
counties. The report recommended  
that a summer campaign be in-  
augurated, and that evangelization  
be decidedly increased. The two  
evangelists who have been employ-  
ed have done noble work, and it is  
believed that in the future the plan  
of supplementing pastors' salaries  
should give place to direct evangel-  
ization.

The ALABAMA BAPTIST has  
pushed missionary interest without  
stint and has published 2,000 extra  
copies of the missionary number  
quarterly, which have been set-  
tered broadcast, and the secretary  
has traveled three times as much as  
formerly in the interest of the  
board, though at no additional ex-  
pense. It was recommended:

First, That the plan of taking  
monthly collections for specified  
objects be pressed. The secretary

"SPEAKING THE TRUTH IN LOVE"

MONTGOMERY, ALA., JULY 12, 1894.

believes if this plan were generally  
adopted it would be greatly produc-  
tive of good.

Second, That the secretary be  
authorized to dispose of all the  
shelf-worn books, and to compo-  
mise with debtors where, in his  
judgment, it is best.

The report of the treasurer, Eu-  
gene F. Ensley, Esq., of Birming-  
ham, was read and referred to the  
Finance Committee. Rev. M. M.  
Wood, of Bessemer, statistical sec-  
retary, reported improvement in  
contributions in the execution of  
the minutes, and that over 8,000  
new members have been baptized  
during the year. It was moved  
that the report be published in the  
minutes.

Hon. W. C. Ward, of Birmingham,  
chairman of the board, read the re-  
port of the trustees of Howard Col-  
lege, which was found to be as low as  
any. Yet they have made some  
changes. One is a reduction of  
\$40,000 in favor of ministers of the  
gospel actively engaged in their  
calling. Board and tuition are fur-  
nished to the daughters of such  
ministers for \$100 per session. Or-  
namental branches are furnished to  
them at the regular rates for all  
pupils.

Rev. Geo. B. Eager, D.D., of  
Montgomery, said those who know  
the trustees and the president of  
the institute recognize them in the  
frank and fearless report made.  
The condition has been met calmly  
and beautifully by all concerned.  
Dr. Eager exposed the emptiness  
of the claim made by some that the  
Judson is an expensive school. Of  
course, a young lady with luxurious  
tastes may spend much money, but  
this should not be charged up to  
the school. Rev. W. B. Crumpton  
repudiated the idea that the  
Judson was a high-priced school. He  
had known colleges to cut prices  
in order to "down the Judson."

It all wrong. Mr. Lovelace fol-  
lowed in earnest words, calling for  
a full attendance next year, saying  
if 150 to 200 students will come in  
five or seven years the debt will be  
removed. The denomination should  
glory in the Judson Institute; it is  
a power entrusted to us and gives  
as much in return as any institution  
in the land for what it charges.  
Rev. J. T. Cain, of Dallas county,  
Rev. B. H. Crumpton, of Brewton,  
and Rev. H. R. Schramm, of  
Phoenix City, continued the dis-  
cussion.

course present to hear the conven-  
tion sermon by Rev. P. T. Hale,  
D.D., of Birmingham.

The minister announced as his  
theme, "Winning Souls." The  
text was Proverbs xi, 30, "He that  
wineth souls is wise." There are  
many important things in life, but  
none is so important as this. This  
is the most absorbing of all things  
which should engage us. The cen-  
ter of revelation is the great cross  
on which the Savior hung. It was  
the supreme purpose of God in  
sending His Son into the world.  
It was the purpose for which Christ  
lived and died. This is the reason  
why the Holy Spirit came.

Who is to win souls for Christ?  
Every disciple of Christ should do  
it; especially should his ministers  
win men to him.

How are souls to be won? How  
did the apostles bring so many to  
God? The victim, the altar and  
the priest were the great means for  
bringing men near to God in Old  
Testament times. Now the pulpit,  
the preacher and the word are the  
means. The apostles made salva-  
tion the great burden of every ser-  
mon. They put honor on the word  
of God. Jesus adapted his teach-  
ings to all classes to whom he spoke,  
but made all he said revolve around  
the salvation of men. The early  
preachers were like him. Their  
preaching was characterized by the  
greatest plainness of speech. It  
was said of Luther that he had no  
style. He won more men to Christ  
than the Melancthons and Eras-  
mus.

The apostles mingled with plain-  
ness of speech, great tenderness  
and love. The greatest storm of  
the wrath of Jesus broke in a shower  
of tears over lost men. These  
men who won their fellow men to  
Christ built on the foundation of  
fact. The higher critics say it  
doesn't matter if certain things  
were not facts, they teach important  
lessons. Jesus Christ took the  
teachings of Moses as fact. It was  
hard to get rid of Moses when he  
was here. After he was put in the  
ark, he was found in the palace.  
After he went out from Egypt for  
forty years he returned. After he  
went into the mountain to receive  
the law he came down again.  
When Jesus was transfigured he  
was there, and when we go to  
Moses and the Lamb. We can never  
get rid of him. Those early prech-  
ers were "five wires." Ministers  
in this day need enthusiasm and  
burning zeal. It was said of Daniel  
Webster, he was a steam engine  
in breeches. The lives of these men  
were in keeping with their teach-  
ings. There must be a life accord-  
ant with the utterance of the lips,  
if ministers would win men to Christ.  
This inspired them by the Holy  
Spirit. This inspired them by power.  
This is the need of the day.  
ministry and churches to-day. It

to raise \$9,000, or as much as pos-  
sible and issue new bonds at as low  
a rate of interest as possible to re-  
tire the remainder of the maturing  
bonds, has not been made on ac-  
count of the time, but \$2,000 have  
been borrowed to provide for a de-  
ficiency during two years past.

The floating debt, after deduct-  
ing cash on hand and accounts and  
notes believed to be good, as stated  
above, is \$4,560.36; the difference  
is \$5,748.05.

At the annual meeting of the  
Board of Trustees the Executive  
Committee were directed to exam-  
ine the charges existing in the Jud-  
son, and, if in their judgment any  
reduction could be made from pres-  
ent rates, to make the same. After  
careful consideration and compar-  
ison made of charges of other insti-  
tutions of like grade, the Judson's  
charges were found to be as low as  
any. Yet they have made some  
changes. One is a reduction of  
\$40,000 in favor of ministers of the  
gospel actively engaged in their  
calling. Board and tuition are fur-  
nished to the daughters of such  
ministers for \$100 per session. Or-  
namental branches are furnished to  
them at the regular rates for all  
pupils.

Rev. Geo. B. Eager, D.D., of  
Montgomery, said those who know  
the trustees and the president of  
the institute recognize them in the  
frank and fearless report made.  
The condition has been met calmly  
and beautifully by all concerned.  
Dr. Eager exposed the emptiness  
of the claim made by some that the  
Judson is an expensive school. Of  
course, a young lady with luxurious  
tastes may spend much money, but  
this should not be charged up to  
the school. Rev. W. B. Crumpton  
repudiated the idea that the  
Judson was a high-priced school. He  
had known colleges to cut prices  
in order to "down the Judson."

It all wrong. Mr. Lovelace fol-  
lowed in earnest words, calling for  
a full attendance next year, saying  
if 150 to 200 students will come in  
five or seven years the debt will be  
removed. The denomination should  
glory in the Judson Institute; it is  
a power entrusted to us and gives  
as much in return as any institution  
in the land for what it charges.  
Rev. J. T. Cain, of Dallas county,  
Rev. B. H. Crumpton, of Brewton,  
and Rev. H. R. Schramm, of  
Phoenix City, continued the dis-  
cussion.

course present to hear the conven-  
tion sermon by Rev. P. T. Hale,  
D.D., of Birmingham.

The minister announced as his  
theme, "Winning Souls." The  
text was Proverbs xi, 30, "He that  
wineth souls is wise." There are  
many important things in life, but  
none is so important as this. This  
is the most absorbing of all things  
which should engage us. The cen-  
ter of revelation is the great cross  
on which the Savior hung. It was  
the supreme purpose of God in  
sending His Son into the world.  
It was the purpose for which Christ  
lived and died. This is the reason  
why the Holy Spirit came.

Who is to win souls for Christ?  
Every disciple of Christ should do  
it; especially should his ministers  
win men to him.

How are souls to be won? How  
did the apostles bring so many to  
God? The victim, the altar and  
the priest were the great means for  
bringing men near to God in Old  
Testament times. Now the pulpit,  
the preacher and the word are the  
means. The apostles made salva-  
tion the great burden of every ser-  
mon. They put honor on the word  
of God. Jesus adapted his teach-  
ings to all classes to whom he spoke,  
but made all he said revolve around  
the salvation of men. The early  
preachers were like him. Their  
preaching was characterized by the  
greatest plainness of speech. It  
was said of Luther that he had no  
style. He won more men to Christ  
than the Melancthons and Eras-  
mus.

The apostles mingled with plain-  
ness of speech, great tenderness  
and love. The greatest storm of  
the wrath of Jesus broke in a shower  
of tears over lost men. These  
men who won their fellow men to  
Christ built on the foundation of  
fact. The higher critics say it  
doesn't matter if certain things  
were not facts, they teach important  
lessons. Jesus Christ took the  
teachings of Moses as fact. It was  
hard to get rid of Moses when he  
was here. After he was put in the  
ark, he was found in the palace.  
After he went out from Egypt for  
forty years he returned. After he  
went into the mountain to receive  
the law he came down again.  
When Jesus was transfigured he  
was there, and when we go to  
Moses and the Lamb. We can never  
get rid of him. Those early prech-  
ers were "five wires." Ministers  
in this day need enthusiasm and  
burning zeal. It was said of Daniel  
Webster, he was a steam engine  
in breeches. The lives of these men  
were in keeping with their teach-  
ings. There must be a life accord-  
ant with the utterance of the lips,  
if ministers would win men to Christ.  
This inspired them by the Holy  
Spirit. This inspired them by power.  
This is the need of the day.  
ministry and churches to-day. It

must be sought and found if we  
would win to Christ.

This is a bare outline of this no-  
ble sermon, which was delivered  
with thrilling power, and added  
greatly to the reputation of this es-  
timable and popular minister, him-  
self most conspicuous as a winner  
of souls.

It was stated by Dr. B. D. Gray,  
of Birmingham, that \$4,500 must  
be raised for the indebtedness to the  
Judson Institute. Dr. A. J. Dick-  
inson engineered the collection,  
and received the following  
pledges: W. T. Smith, 500; B. F.  
Ellis, 500; J. H. Marbury, 500;  
the local Board and friends, 500;  
Prof. S. W. Averett, 250; Rev.  
B. H. Crumpton, 100; Rev. W. B.  
Crumpton, 100; Rev. G. F.  
Parker, 100; Dr. A. J. Dick-  
inson, 100; young ladies of Marion  
church, 100; Rev. J. W. Stewart,  
50; W. P. Welch, 50; two ab-  
sentees, 500; Rev. Geo. B. Eager,  
D.D., 50; Rev. J. R. Sampey, D.  
D., 50; Mrs. Tart, of Livingston,  
100; Dr. Charles Wilkinson, 50,  
and balance in smaller sums.

Continued on Second Page.

LITERARY NOTICES.

MAGAZINES.

A striking full-figure portrait of  
Captain Alfred T. Mahan, U. S. N.,  
on whom Cambridge has recently  
conferred the degree







## Alabama Baptist.

MONTGOMERY, JULY 12, 1894.

### A GOOD APPETITE

Always accompanies good health, and an absence of appetite is an indication of something wrong. The universal testimony given by those who have used Hood's Sarsaparilla, as to its merits in restoring the appetite, and as a purifier of the blood, constitutes the strongest recommendation that can be urged for any medicine.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache, etc.

**WANTED:** A position as Teacher by a young lady who is a full graduate of the Judson Institute. Address this office.

**IMMEDIATELY:** Teachers—Two presidents for female colleges, 2 principals for graded schools, 4 lady principals for private schools, 4 art, 5 music, 5 elocution, 1 typewriting, 2 stenography, 8 primary and 1 professor of mathematics in a college. Address with stamp: CENTRAL TEACHERS' ASSOCIATION, Union City, Tenn.

### THE BEST PLACE TO HAVE

Your Shoes made to Fit the Foot is at FRED JANSSEN'S, Cor. Commerce and Bibb, Under Sims & Co. Repairing neatly done.

### WANTED BY A YOUNG LADY

with several years experience, a position as teacher in Art and Music. Can teach French, German, or usual English courses, if necessary. Best references given and required. Address Rev. A. J. Dickinson, Selma, Ala.

### Harvest Bells.

In road and shape notes, is a Baptist Song Book endorsed by thousands of pastors, churches and evangelists. Sample 75 cents. W. E. PENN, Eureka Springs, Ark.

### How to Get Good Teachers.

School Boards, College Trustees, or anyone else desiring competent teachers for any department of school or college work, can obtain the names of such teachers free by addressing Prof. J. M. Dewberry, Montgomery, Ala., stating what position is to be filled, the kind of teacher desired, and the pay. It deals with white teachers and white schools only. No teacher is enrolled who does not show scholarship, teaching ability and good character. This agency recommends teachers to schools, colleges and families in every Southern and Southwestern State. Competent first grade white teachers, desiring the aid of such an agency, are invited to write for circulars.

### The Queen and Crescent Route

Invites inquiries in regard to Summer Resorts on its line in the picturesque mountains of Kentucky, Tennessee and Alabama. The line passes near famous battle fields at Mill Springs, Mission Ridge, Chickamauga and Lookout Mountain. They are surrounded by charming summer resting places at Burnside, Cumberland Falls, High Bridge, Rugby, Rhea Springs, Lookout Mountain, Springville, Ala., and other points. Low railroad rates—Charming mountain homes—Perfect rest and quiet. We invite correspondence, cheerfully giving the information desired, for the purpose of having you arrange to spend your summer recreation on our line. W. C. RINKBORN, G. P. A., Cincinnati, Ohio.

### BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion and Debility.

### The Alabama Baptist and Other Good Papers.

We will club the ALABAMA BAPTIST and the following excellent papers at the prices given:

With the Scientific American, which is useful in the shop and to every one of mechanical turn, for \$1.00.

With the Southern Cultivator, which every farmer ought to read, for \$2.00.

With Home and Farm, which every farmer and his wife ought to have, for \$1.75.

With The Fancier (printed at Atlanta) which is specially devoted to Fowls, for \$1.50.

Here is your opportunity for profitable reading at small cost. Open call to old subscribers and renewals.

**If you feel weak and all worn out take BROWN'S IRON BITTERS**

For the Alabama Baptist.

### A Country Sunday-school.

By request of the Sabbath-school at Antioch church I furnish you the quarterly report of the school for the second quarter of 1894. Our secretary first calls the roll by classes, and when the roll is called, all of the class with the teacher stand and answer to their names by repeating one or more verses of Scripture. This is in addition to the regular lessons.

Class No. 1, Rev. T. A. Kelley, teacher—Enrolled 21; average attendance, 14; verses recited, 13; lessons have all been good.

Class No. 2, T. A. Rouse, teacher—Enrolled 18; average attendance, 13; verses recited, 108; lessons all good.

Class No. 3, B. C. Guy, teacher—Enrolled 18; average attendance, 11; verses recited, 126; lessons good.

Class No. 4, J. D. Richardson, teacher—Enrolled 17; average attendance, 8; verses recited, 26; lessons good. (This is the little picture-card class.)

### Class No. 5, Rev. W. E. Powell,

teacher—Enrolled 11; average attendance, 6; verses recited, 42; lessons good.

Total number enrolled in school, 85; average attendance of school for quarter, 52; total number of verses recited by school during quarter, 452; amount of collections during quarter, \$4.53.

Our school is at a little country church of about 50 members, twelve miles from any town, and membership badly scattered. Bro. R. M. Hunter may have the banner school of the state (and we hope he has), but we would like to see his figures. Bro. J. D. Richardson is our superintendent.

J. H. HICKMAN, Sec.

Weeks, Elmore county.

P. S.—I said that the lessons had all been good. I think so, for every question embraced in the lessons has been answered by the classes, and correctly, too. J. H. H.

### Montgomery Churches.

Pastor Townsend began his projected meeting at West Montgomery church last Sunday. The meeting started off with great promise of success. After the morning sermon from the text, "Go wash in the Jordan seven times and thou shalt be clean," the pastor opened the doors of the church. Two joined. At night one joined, and much feeling was exhibited by the congregation. Bro. Gay was announced to preach Monday and Tuesday nights. Evangelist Shelton, of Texas, is expected to-day or to-morrow, and will take charge of the meeting. Great interest is manifested by all denominations in Bro. Townsend's revival, and the Lord will hear their prayers.

First church—We had a good congregation last Sunday at 11 a.m. The pastor preached from the words of Peter, "And be ready always to give an answer to every man that asketh thee for a reason of the hope that is in thee;" and at night to a fairly good congregation from 1 Cor. 9:26, "I, therefore, so run, not as uncertainly," on Christian certainties; after which he administered baptism to one young lady. The Sunday-school is holding up well in numbers and efficiency, and the Young People's Union is showing new life. They held a delightful and edifying joint service with the Young People's Society of Christian Endeavor at the First Presbyterian church at 7 p.m.

### Birmingham Conference.

Southside—Pastor Harris preached at 11 a.m., on "The silence of the suffering Savior;" at 8 p.m. on "The four souls." Large audiences and good meetings. Five received—one by letter, two under watch-care until letters are received, and two by experience of grace for baptism.

Elyton—Pastor Harris preached. Subject at 11 a.m., "All sin must be atoned for;" at night the subject was, "The light which discovers sin." Fine congregations of females, the males are watching the "strike." Sunday-school prosperous. Church voted the pastor a "waycation."

Pratt City—One hundred and fifty-one in Sunday-school. The right hand of fellowship was extended to five members. The Lord's Supper was administered at 11 a.m. to a large number of members. Excellent congregation at night.

### Third Church—Usual services.

Some are moving up, others are failing to attend the regular church services. Sufficient to keep the pastor's heart sad.

First Church—Pastor Gray preached to good congregations at both services. The summer work so far holds up well. The attendance of church members is steady and increasing. The part assigned the church in the religious canvass of the city has been done with cheerfulness and efficiency.

### International Convention of Baptist Young People of America.

The fourth international convention of the B. Y. P. U. will be held in Toronto, Canada, July 19-22. It will be one of the largest bodies of Christian workers ever assembled, and the program embraces some of the foremost men of the denomination North and South. The rate has been placed at one fare for the round trip, which is exceptionally low. This is a fine opportunity for any of our people who propose to take an outing. The route lies along some of the most beautiful scenery in America. It will be a magnificent trip in every particular. We commend to our readers the Seaboard Air Line, as affording a splendid opportunity to see the finest to be seen at low rates. The delegates and visitors cannot do better than take this line. The trip will be from Atlanta to Washington on the "Atlanta Special," and from Washington to Baltimore, Harrisburg, Canadaigua and Niagara Falls, via Pennsylvania Line, Northern Central and N. Y. C. and H. R. R. Those preferring to go via Portsmouth and steamer line, there is a choice of several routes at the same rate. There will be a vestibule service from Atlanta to Niagara without change or extra charge for any who desire it. Sleeping cars attached. Wherever through tickets are sold the rate to Toronto, Canada is one fare for the round trip. Take this route and you will have a most enjoyable time. Boarding houses and hotels in Toronto have made specially low rates for all visitors on this occasion. Side trips at exceedingly low figures have also been arranged.

### For the Alabama Baptist.

#### Selma Association.

The time appointed for this association to meet is Tuesday before the second Sunday in August. Delegates and visitors coming by rail will please write Bro. O. A. Coleman, of Mt. Willing, at what time they will be at Port Deposit, on the L. & N. railroad, so that conveyance may be there to bring them out. We would be glad to have a representative from each of our boards, colleges, etc. Bragg, Ala. J. J. Hagood.

### Baptist Alliance in Antioch Association.

Mt. Pisgah, Thursday and Friday, July 26 and 27. Lanes, Saturday and Sunday, 28 and 29.

Hurricane, Monday night, 30. Spring Brook, Tuesday, 31. S. Black Creek, Wednesday and Thursday, August 1 and 2. Chalk Hill, Friday, 3. Union, Saturday and Sunday, 4 and 5.

#### PROGRAMME FOR MEETINGS.

1. Conversion necessary to church membership. J. B. Hamberlin.

2. Growth in grace. How? T. E. Tucker.

#### Church Work—

1. Pastors' duties. S. O. Y. Ray.

2. Deacons' duties. H. M. Mason.

3. Training the young. R. B. Kennedy.

4. Woman's missionary societies. T. J. Mason.

5. Missions—lecture. S. O. Y. Ray.

6. Sunday-schools. Ben Shoemaker.

7. Colportage. F. A. Freeman.

All are invited to attend these meetings. We would be glad to have churches convenient send representatives when possible.

Dinner on the ground each day.

### For the Alabama Baptist.

#### Cahaba Association.

Program of district meeting of Cahaba Association, which convenes with New Hope church, Hale county, 21 miles northwest of Marion, on Saturday before the 5th Sunday in July.

Saturday, 9:30 a.m.—Devotional exercises, by G. H. Payne.

10 a.m.—What is the duty of church to the pastor, and of the pastor to church? Discussed by J. H. Deweest, W. R. Stivender, Rev. J. W. Dickinson and N. H. Thompson.

11 a.m.—Introductory sermon by Rev. F. M. Hobson; alternate J. R. Wells.

2 p.m.—What is the cause of the decline of religion? G. W. Neighbors, W. A. Christenberry, Revs. J. W. Dickinson and J. W. Dunaway.

3 p.m.—Church discipline. J. H. Payne, J. R. Wiggins, S. O. Y. Ray, J. R. Lawless and R. C. Fulton.

4 p.m.—Missions. J. R. Wells, J. A. McCrary, G. M. Parker, Jno. Tucker.

Sunday, 9:30 a.m.—Devotional exercises, by I. C. Crews.

10 a.m.—The Sunday-school. W. A. Christenberry, G. E. Mize, J. W. Haggard, Judge Christian.

11 a.m.—Missionary sermon. Rev. G. M. Parker; alternate J. W. Dunaway.

J. W. HAGGARD, Ch'man Com.

### For the Alabama Baptist.

#### In Bethel Association.

The next fifth Sunday meeting of the Bethel Association will convene with McKinley church on Friday before the 5th Sunday in July, at 10 o'clock.

1st. What is conversion? and its effect on church members? Rev J. M. Roden.

2d. Importance of competent Sunday-school teachers and how to teach. Rev. J. A. White.

3d. How to get each member to perform his or her part in church work. Dr. V. Caine.

Introductory sermon, Friday at 11 o'clock, by Rev J. M. Roden.

Grand Sunday-school mass meeting, Sunday at 10 o'clock, by Rev Jeter Dickinson.

Missionary sermon, Sunday at 11 o'clock, by Rev J. A. White.

Everybody invited to take part in the discussions. Dinner on the ground each day for everybody, and all are invited to stay and take dinner and get the benefit of both services. We urge each church in the association to send a large delegation, to be on hand promptly at 10 o'clock Friday.

We hope to have the largest and the best district meeting ever held in Bethel Association. Everybody invited to come, but please leave your politics at home, and come fully determined to make the meeting a success.

J. B. PERKINS, Ch'man Com.

Baptism by immersion is not Scriptural as to its mode, but the irregularity of this unscriptural mode does not invalidate the sacred ordinance, and persons who have been baptized by immersion by the authority of a recognized Evangelical Church are not to be required to be rebaptized by the scriptural mode of sprinkling or pouring when received into the communion of our Church.

So decreed the Southern Presbyterian General Assembly at its recent session in Nashville. It reminds us very much of the defense set up by a farmer when sued for the value of a kettle which he had borrowed and broken. His defense was three-fold, as follows: 1. The kettle was broken when he borrowed it. 2. It was not broken when he returned it. 3. He never borrowed it.—Central Baptist.

### Sparks from the Convention Anvil.

J. A. Glenn: We are famous for good resolutions and glowing speeches, but the time has come for something practical. It won't do for us to stand off and bemoan the condition of things, or throw stones of criticism at those who are doing nothing; we must go to them and win them to the work.

You talk of the hundred thousand and Baptists who are unenlisted, and of the five thousand who are enlisted in this work. How are you going to enlist the unenlisted? You have depended too much upon their pastors. You need to send good men who will come into kindly touch with these pastors and work them up—then they'll work up their churches.

These Baptists are not as stingy as you have heard they are. I've been among them, have taken collections everywhere, and I've never yet made a flash. I've dropped as low as forty cents at a collection, but I've never made a complete flash.

S. P. Lindsey: In my county most of our ministers are secularized. When I asked them to come to the Convention they laughed me to scorn. "That will do for you, but not for us," they said. Why? Because I had been to college. Now we 'college men,' as they call us, need to go among these people and mingle with them in such a way as to convince them that we have the cause and their interests at heart.

J. M. Solley: Now, brethren, let's don't be too trash about this business. An old lady said to me, "Don't you believe in God, and that if you'd let loose and give all your time to the ministry God would provide for you?" I replied, "Yes, I have faith in God, but—well the people are mighty curious."

J. T. Caine: Our great need is pastors. Our churches need pastors. Our lambs need shepherding. O for more pastors! The sheep are scattered abroad and without shepherds, all over the state.

S. O. Y. Ray: You can't plow oxen all the week and preach the gospel in a very sweet spirit on Sunday.

If our preachers will only prepare themselves in mind and heart and give themselves wholly to the ministry, they will find God true to His word: "They that truly love the gospel shall live by the gospel."

A. J. Dickinson: What is this but the rankest heresy—this doctrine of a secularized ministry.

Are we to think that every man who turns aside to labor with his own hands for the support of himself and family while he is preaching the gospel to the poor is secularized? Didn't Paul ply his trade of tent-making and preach, too? Was he secularized?

W. A. Parker: I don't know how to be a Christian without being a missionary, or how to be a Baptist without being a missionary Baptist.

If pastors everywhere will address themselves to the mission work in the regions around about them, praying for the parts which they cannot reach, but throwing their whole hearts into the vital work of supplying the destitution about them, it will tell amazingly upon the general work in a single year.

P. T. Hale: The great storm of Jesus' wrath broke at last over men in a shower of tears.

"He that winneth souls is wise." It may mean that soul-winning shows wisdom, or that it requires wisdom. It is true either way. If we are wise we will be soul-winners, and if we would be soul-winners we must be wise.

J. R. Sampey: Many a man who has had no special education, but who is every whit a man because he has made heroic use of such opportunities as he has had to make a man of himself, is all the more appreciative of the special advantages he has missed, and all the more anxious that others should have those advantages.

My old pastor—where is he! I want to visit him while I am in the state—he did as much for me even as Dr. Broadus, or Dr. Boyce, or Dr. Manly. I want to find him and tell him so, for it will soon be too late.

A minister, according to the utmost of his opportunity, should be a man of knowledge. He should be up in science—physical science, social science—he should keep up with the advance of knowledge in all realms, not as an expert, of course, but as a man of intelligence, as one who knows that this world is God's world after all."

"We have more sparks, which our readers shall see hereafter.—Ed.

For some days past there has been great excitement at Chicago on account of the trouble between Pullman, the sleeping-car builder, and his employees. The men went on a strike, and all railroad men were ordered by President Debs, of the Railway Union, to quit work until Pullman should make satisfactory terms with his employees.

Thus the trouble began, and it has extended to other parts of the country, but most seriously affecting railroad running out of Chicago. The strikers there were joined by great numbers of idlers and bad characters generally, and they have been destroying cars loaded with freight, preventing trains from running, and doing much other mischief. Police and state troops have been resisted, and United States troops have been sent to assist the local authorities. Once or twice the mob has been fired on, and some have been killed. There was a prospect of trouble at Birmingham, and the governor ordered the state troops there, and is present in person.

### For the Alabama Baptist.

#### Alabama Baptist Worth More than \$2,000.

So says Mrs. Catherine Hodges, of Dolomite, Ala. It came about in this way: The family take the Baptist, and in reading it, some member of the family saw where a good sister had received a pension for her husband's service in the Mexican war. Mrs. Hodges' husband had served in the same war, and on investigation she found that she was entitled to twelve dollars per month as long as she should live, and about two thousand dollars that had already accumulated.

She says she would never have known about it if it had not been for the ALABAMA BAPTIST. Sister H. was quite wealthy at one time, but she gave all she had to her relatives and to the church, and her good fortune came just in time to save her from dependence on others. She has been the main stay of her church for many years, and a great friend to the paper and other interests of our cause. Sister Hodges is a member of the Robertson family, one of the old and highly esteemed Baptist families of Jefferson county. Her motto has been, give, and God has promised the giver that "he shall be given."

W. A. HANCOCK.

We once persuaded an old brother to subscribe for the paper, which he did reluctantly. When we met him not long afterward he said the first copy he received was worth three years subscription, as it brought news of a favorite kinsman of his wife, a Baptist preacher, of whom she had not heard in thirty years.—Ed.

### Birmingham Association.

Program of minister's and laymen's Institute, to be held at Central church, Thursday before fifth Sunday in July:

Thursday, 7:30 p.m.: Sermon by J. H. Foster.

Friday, 10 a.m.: Devotional exercises.

10:30 a.m.: How to bring our city and country churches into closer sympathy and union. Address by R. F. Manley. Discussion led by E. Waldrop.

2:30 p.m.: Church discipline. Address by P. T. Hale. Discussion led by A. W. McGaha.

7 p.m.: Baptist peculiarities. Address by W. R. Ivey. Discussion led by J. F. Savell.

Saturday, 10 a.m.: Devotional exercises.

10:30 a.m.: Sermon by B. D. Gray.

2:30 p.m.: Politics and religion. Address by W. C. Ward. Discussion led by Gilbert Carter.

6 p.m.: The Christian's relation to his own salvation and to that of others. Address by P. T. Hale. Discussion led by A. B. Johnson.

Sunday, 10 a.m.: Addresses to Sunday-school by I. W. Minor and C. F. Wheelock.

11 a.m.: Sermon by J. A. Glenn.

2:30 p.m.: Sermon by W. W. Harris.

7 p.m.: Sermon by J. R. Lloyd.

A. B. JOHNSON, Mod.

### OBITUARY.

After a few days illness from the bite of a mad dog, sister Nancy J. Smith departed this life. She leaves an affectionate husband and six loving children, and many friends to mourn her loss. Sister Smith was in her 63d year, and her death was the first in the family. She had been a member of the Baptist church ten years, and was a true Christian. She was born in Butts county Ga., in 1832, and has for the last 41 years resided near Perote, but the last 14 years devoted her life and loving mother.

Mt. Andrew.

Mrs. Lou McPhaul.

This faithful child of God passed into rest on the 22d of May after a painful illness of long duration. She was a daughter of deacon Halston, and was married to Mr. W. A. McPhaul, of Macon county, in September, 1860. She was an earnest Christian worker as long as she had the strength to give. The first fifty dollars was collected by her efforts. Even when she was too feeble to longer serve by physical toil for the Master, her delight was to "remember Zion," and her thought was of God and her Christ. She never murmured or complained in the midst of pain or suffering, nor did her faith falter at death. Even this enemy could transport such a pure spirit from the bosom of her family to the bosom of her God.

HER FRIEND.

### HOOD'S

Sarsaparilla is carefully prepared by experienced pharmacists from Sassa, parsley, Dandelion, Mandrake, Dock, Pigeon-weed, and other well known vegetable remedies. The Combination, Proportion and Process are Peculiar to Hood's Sarsaparilla, giving it strength and curative power Peculiar to itself, not possessed by other medicines. Hood's Sarsaparilla.

Cure Scurvy, Salt Rheum, Sores, Bolls, Pimples and all other affections caused by Impure Blood; Dyspepsia, Biliousness, Sick Headache, Indigestion, Debility, Catarrh, Rheumatism, Kidney and Liver Complaints. It is Not What We Say, but What Hood's Sarsaparilla Does, that Tells the Story—Hood's Sarsaparilla.

For some days past there has been great excitement at Chicago on account of the trouble between Pullman, the sleeping-car builder, and his employees. The men went on a strike, and all railroad men were ordered by President Debs, of the Railway Union, to quit work until Pullman should make satisfactory terms with his employees.

Thus the trouble began, and it has extended to other parts of the country, but most seriously affecting railroad running out of Chicago. The strikers there were joined by great numbers of idlers and bad characters generally, and they have been destroying cars loaded with freight, preventing trains from running, and doing much other mischief. Police and state troops have been resisted, and United States troops have been sent to assist the local authorities. Once or twice the mob has been fired on, and some have been killed. There was a prospect of trouble at Birmingham, and the governor ordered the state troops there, and is present in person.

HOOD'S PILLS are gentle, mild and effective.

STATE NORMAL COLLEGE, FLORENCE, ALABAMA.

Had 300 students last year. Wants 400 next year.

\$100.00 Will meet all necessary expenses for a year.

Full Term Opens Sept. 18, 1894. If you need a trained teacher, or wish further information, apply to JAS. K. POWERS, PRESIDENT.

For the Alabama Baptist.

#### Centennial Association.

The district meeting of the western district of the Centennial Association will be held with Ebenezer church, at Hardaway, on the S. A. & M. R. R., Macon county, Ala., commencing at 11 o'clock on Friday, July 27th. The introductory sermon will be preached by Bro. J. M. Loflin. The following subjects will be discussed:

1st. Co-operation of the Holy Spirit. By Bro. G. W. Dalby.

2d. Some essentials to successful work. By Bro. J. M. Loflin.

3d. Some of our incentives. By Bro. B. T. Ely.

4th. The one-man power. By Bro. D. G. Reid.

5th. Influence of a pure life. By Bro. J. O. Hixon.

All to be followed by general discussion. J. D. BROOKS, Ch'man Com.

### For the Alabama Baptist.

#### Centennial Association.

The district meeting of the western district of the Centennial Association will be held with Ebenezer church, at Hardaway, on the S. A. & M. R. R., Macon county, Ala., commencing at 11 o'clock on Friday, July 27th. The introductory sermon will be preached by Bro. J. M. Loflin. The following subjects will be discussed:

1st. Co-operation of the Holy Spirit. By Bro. G. W. Dalby.

2d. Some essentials to successful work. By Bro. J. M. Loflin.

3d. Some of our incentives. By Bro. B. T. Ely.

4th. The one-man power. By Bro. D. G. Reid.

5th. Influence of a pure life. By Bro. J. O. Hixon.

All to be followed by general discussion. J. D. BROOKS, Ch'man Com.

### LARGEST MANUFACTURERS

IN THE WORLD OF CHURCH FURNISHINGS.

THE GRAND RAPIDS SCHOOL RAPIDS, N.Y.

### CONSUMPTION

SURELY CURED.

To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of lives have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send their express and post office address. Respectfully, T. A. HENRY, M.D., No. 183 Pearl Street, New York.



Highest of all in Leavening Power.—Latest U. S. Gov't Report

# Royal Baking Powder

THE GREAT CURATIVE AGENT  
**Electropoise.**  
Two Months \$5.00.

As a curative agent, the Electropoise has no equal, curing all kinds of ailments and many cases where all else fails. Don't miss this opportunity—you can't afford to. We have a limited number of instruments direct from the laboratory that we will rent for the nominal price of \$5.00 for two months. This is done partly as an advertisement, as we know from experience that nearly every one thus put out will tell others. Then we realize that many people are unable at this time to pay full amount for an instrument. Part of the rental price will be credited on account, should you purchase at expiration of rental time. Special rates to clubs of five or more. To avail yourself of this opportunity you must order at once. This offer has never been made before, and positively will not continue but a short while. First come first served. Regular terms are much higher. Address DuBois & Webb, Nashville, Tenn., or Birmingham, Ala.

KEYSVILLE, FLA., April 17, '04. Messrs. DuBois & Webb, Louisville, Ky.—Dear Sirs: "About eleven months ago I bought from you an Electropoise for the purpose of treating cancer. I had one of about ten years' standing, and it had reached a stage where it was making rapid progress, being about the size of a silver dollar. I knew that I had to do something or my time was about up, and you being the only party that I corresponded with that would give me any assurance of a cure, got my patronage. I am now happy to inform you that the cancer is no more. The Electropoise arrested the progress of the cancer perceptibly in about thirty-six to forty-eight hours, and gradually and slowly grew less until now there is a place about the size of a pin head that is not quite healed but is gradually closing up. You can see this on any part of it as a testimonial if you wish. Very truly yours, M. M. Lillibridge."

D. A. Bryant, Hackneyville: "I was badly crippled with rheumatism, also had a bad kidney trouble, I was helpless and could do no work. The Electropoise cured me and enabled me to work regularly."

Rev. W. C. Hearn, Talladega: "For producing calmness of sleep and for curing rheumatism, the Electropoise can not be equaled."

Joseph Williams, Stevenson: "I can walk all over town and even run, whereas a few weeks ago I was a helpless cripple. The Electropoise did it."

F. S. Whitman, Nashville: "The Electropoise has permanently cured a chronic sore throat, and also cured me of a case of pleurisy."

## Fire-side Reading for All the Family.

### Missions in Mexico.

Essay written by Miss Hattie Aldridge for the Young Ladies' Missionary Society of the First Baptist Church, Phenix City, which was read before them by the pastor, and also before the church; and the church, by unanimous vote, requested its publication in the ALABAMA BAPTIST.

We can best approach the subject of our duty and the importance of sustaining missions in Mexico by considering, first, the question as to whether or not it is our duty to do foreign mission work at all. There are some who seem to honestly doubt that. But when we look at it seriously, are there not irresistible arguments which lay upon us the obligation to send men to preach the gospel everywhere? Let us notice some of those arguments.

1st. We ought to preach the gospel to all men because "the gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek," and the purpose which God has for his people in the world is to save the world. The Psalmist recognizes that when he prays in the fifty-first Psalm: "Create within me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." The Saviour means the same thing when he says in his last recorded prayer for his people: "As thou didst

Awarded Highest Honors,  
World's Fair.  
**DR. ROYAL'S**  
**CREAM**  
**BAKING**  
**POWDER**  
MOST PERFECT MADE.  
A Pure Cream of Tartar Powder.  
Keeps in tin indefinitely, in any other container.  
40 YEARS THE STANDARD.

I give you up too! No more childish prattle in my home, no more little footsteps there. How can mother give up her last little darling? Oh! what a comfort to the weeping mother when the kind preacher said in tender tones: "These little flowers which begin to bud in this world have been transplanted to bloom in the garden of God; and this mother can say like David, 'I cannot bring my children back to me, but I can go to them.' No heathen mother can have a comfort like that. She is a stranger to the covenants of promise. These people know nothing about the forgiveness of sin and they have no hope of salvation. Oh, how glad and free were our hearts when at the cross the burden rolled away. But our fellow men in darkness know no such blessings as these. What a vast benefit it would be to them if we would only send them the gospel.

All these reasons for the work of missions in general apply to the work in Mexico. Let me add two or three special reasons for pushing the work in that country.

1. Mexico is our next door neighbor. At our very side we hear the cry, "Come over and help us!" Shall we turn a deaf ear to their pleadings?

2. Mexico is ready for the gospel. They are fast throwing off Romanism, and unless we give them the gospel they will go into skepticism and infidelity. A converted priest who has recently become a Baptist, and is preaching to the Mexican Catholics in Texas, said in the last Southern Baptist Convention: "There are no people in the world so easily reached by the gospel as the Mexican Catholics. Shall we not send the bread and water of life to these hungry and thirsty neighbors of ours?"

3. Finally, if we can convert Mexico, she will be a mighty power for converting all the other Latin nations which are sunk in the ignorance and superstition of Romanism. Let us arise, then, in the strength of the Most High and go forth to this great work. If we cannot go ourselves, we can send our substitutes. We can give our children, our children and our prayers to the work of saving Mexico and the world.

Mexico was entirely given up to idolatry and Catholicism. Our missionaries find the poor souls ready to listen to the gospel, which necessarily has to be confined to the simplest elements of truth. Not only has the heathen heard and believed; but through our missionaries we hear of people from our own land who have gone there to live and heard and accepted Christ. Two positive results were related to me by a friend who has lived for a while in Mexico.

One was that of an old man, 63 years of age, who as almost all the forefathers do there, away from the restraining influences of home and the privileges of hearing the gospel preached; had lived a life of dissipation and sin, heard and accepted Christ at a little prayer meeting at the home of a Christian man and woman, where only a few were gathered together. She has told me of the simple confession he made; and went away to his work, telling the blessing he received, and through him a young Mexican was brought to accept Christ, so the first minister that came to that place baptized the two together. Only a few days later the young Mexican was called home. He died happily in the Lord, refusing to let his relatives bring a priest into the room. The old man is still spared to tell those around him they have a loving Saviour and not an awful Judge as they are taught.

There are a great many poor Indians there that do not know there is a God. They worship only idols of stone or clay. Every town and village has its sacred images which practically are their Gods. These images are carried to their homes as they pay for them, so they may worship, believing they leave a blessing.

Now let us be willing to spread the gospel throughout Spanish America. Let our prayers this evening be that the little stream that has been opened may become a powerful river of the water of life, till the healing message it brings be known in every corner where the Spanish tongue is spoken.

In spite of the "wet blanket" thrown upon so-called scientific efforts at rain-making, the attempts to produce a rainfall artificially are to be renewed this season. One of these is to be under the auspices of the Rock Island railroad, which runs through what used to be known as the "Great American Desert," part of which is in Eastern Colorado. The farmers of this region have always suffered from the lack of rain. Last Summer the railroad company set one of its employees, Mr. C. B. Jewell, at rain-making. His efforts, according to laudable success, both in Kansas and in Colorado. Mr. Jewell's method is the one invented by Louis Gathman, of Chicago, whose theory is that rain is never produced naturally, except by the vapors of the atmosphere becoming agitated and mixed with the colder upper strata of air. He, therefore, fires up into the air metallic bombs filled with liquefied carbonic acid gas. When these bombs explode the liquid expands instantaneously into gas, producing intense cold and immediate precipitation. Mr. Jewell will give the people of the West an ample opportunity this summer to enjoy the benefits of this discovery.

On the Sabbath. In a recent issue of Home and Farm two ladies express themselves on the important subject of doing domestic work on Sunday. We agree with them. Here is what one says: "I never think of churning on the Sabbath day, no matter how warm the weather is. If anyone will take the cream off the milk and beat some soda in it, they will find Monday morning they have lost very little. It is not right for any of us to do anything that we can do on Saturday or on alone."

Adamsville, Ark. And the other more at length: "I do not think it is right to spend so much time cooking on Sunday, for it is the 'day of rest.' I would like to know how one is to rest, if she has to do the same kind of work on Sunday that she does in the week, and the farmers' wives do the same work every Sunday that they do in the week, with the exception of sewing. The chickens have to be fed and watered twice a day, the cows have to be milked, the house is to be put in order and kept so, and that is no little job where there are little children, and then an elaborate dinner to cook, for of course the nice vegetables are saved for Sunday. I am willing to entertain on Sunday, for there are so many farmers' wives that have so much to do they can visit only on Sundays. But I think we would enjoy the Sabbath more and our visitors, too, if we cooked the most of our Sunday dinner on Saturday. We could do that so easily, but it is not customary, and we are afraid that our company would think we do not appreciate them if we give them a cold dinner."

KATIE WALTERS. Columbus, La. Let your friends know when you invite them to dine, that they will have cold dinner. They will be warned what to expect, and you will also set a good example.

ALA. BAPTIST. Too Much for a Crow. The crow has fine manners. He always has the walk and air of a lord of the soil. One morning I put out some fresh meat upon the snow near my study window. Presently a crow came and carried it off, and alighted with it upon the ground in the vineyard. While he was eating of it, another crow came, and alighting a few yards away, slowly walked up to within a few feet of his fellow, and stopped. I expected to see a struggle over the food, as would have been the case with domestic fowls or animals. Nothing of the kind. The feeding crow stopped eating, regarded the other for a moment, made a gesture as if to say, "Follow me," and proceeded to take his share. Presently the first crow came back, when each seized a portion of the food, and flew away with it. Their mutual respect and good will seemed perfect. Whether it really was so in our human sense, or whether it was simply an illustration of the instinct of mutual support which seems to prevail among gregarious birds, I know not. Birds that are solitary in their habits, like hawks or woodpeckers, behave quite differently toward one another in the presence of their food.

The lives of wild creatures revolve about two facts or emotions, appetite and fear. Their keenness in discovering food and in discovering danger are alike remarkable. But man can nearly always outwit them, because while his perceptions are not so sharp, his power of reflection is much greater. His cunning carries a great deal further. The crow will quickly discover anything that looks like a trap or snare set to catch him, but it takes him a long time to see through the simplest contrivance. As I have above stated, I sometimes place meat on the snow in front of my study window to attract him. 'On one occasion, after a couple of crows had come to expect something of meat by a string from a branch of the tree just over the spot where I usually placed the food, a crow soon discovered it, and came into the tree to see what it meant. His suspicions were aroused. There was some danger in that suspended meat, evidently. It was a trap to catch him. He surveyed it from every near branch. He peered and pried, and was bent on penetrating the mystery. He flew to the ground, and walked about, and surveyed it from all sides. Then he took a long walk down about upon some clue. Then he came to the tree again, and tried first one eye, then the other upon it; then to the ground beneath; then he went away and came back; then his fellow came, and they both squinted and investigated, and then disappeared. Chickadees and woodpeckers would alight upon the meat and peck it swinging to and fro. He, the crow, was far from this. Does this show reflection? Perhaps it does, but I look upon it rather as that instinct of fear and cunning so characteristic of the crow.

Two days passed thus; every morning the crows came and surveyed the suspended meat from all points in the tree, and then went away. The third day I placed a large bone on the snow beneath the suspended morsel. Presently one of the crows appeared in the tree, and bent his eye upon the tempting bone. "The mystery deepens," he seemed to say to himself. But after an hour's investigation, and after approaching several times within a few feet of the food upon the ground, he seemed to conclude there

was no connection between it and the piece hanging by the string. So he finally walked up to it and fell to picking it, flipping his wings all the time, as a sign of his watchfulness. He also turned up his eye, momentarily, to the piece in the air above, as if it might be a sword of Damocles, ready to fall upon him.

Soon his mate came and alighted on a low branch of the tree. The feeding crow regarded him a moment, and then flew up to his side, as if to give him a turn at the meat. But he refused to run the risk. He evidently looked upon the whole thing as a delusion and a snare, and presently went away, and his mate followed him. Then I placed the bone in one of the main forks of the tree, but the crows kept at a safe distance from it. Then I put it back to the ground, but they grew more and more suspicious; some evil intent in it all, they thought. Finally, a dog carried off the bone, and the crows ceased to visit the tree.—John Burroughs's "Field Notes," in the Century for June.

THE FARM. Green Food for Stock. With the progressive farmer, the manner of feeding and caring for stock has so changed within the past few years that conditions are each year growing more artificial and difficult. Natural pasturage and some of the crops and feed stuffs, which were looked upon with favor only a few years ago, are almost entirely abandoned today. We are graced, however, to note, from a very recent correspondence over the state, that there are old time ideas, viz: turning cattle on to pasture with an occasional salting, is fast becoming obsolete in the better settled parts of the state, and giving place to the more humane and modern soiling crop ideas.

This experiment station is doing some valuable work in this line, by trying to increase the interest of stockmen over the state in silos and soiling crops, by ascertaining from the farmers themselves the kind of silos used, the cost of same, what crops are most used for ensilage, the cost of ensilage per ton in silo, the amount required for each cow per day, and they all agree that there is very little excuse for not having plenty of nutritious food all year in hand. Much of this valuable information will appear soon in the 6th annual report from this station, which will be sent to all persons in the state who request it. No progressive stock man of today can afford to depend on pasture or grass alone for his cattle, either in summer or winter, but must supplement these with soiling crops and grain. For early spring and summer, no green feed is better than corn and sorghum. For winter use, drilled barley, whole corn, or ensilage, made of drilled corn, sorghum, rye or cow peas, put up green in summer and fed out fresh in winter or summer. Fifteen to twenty tons per acre of green corn or sorghum is a fair yield under favorable conditions. On one of our Southern Experiment Stations during January and February, 1890, the writer cut 21,392 pounds of green rye from one acre, which had been planted in September, in rows two feet wide.

These are some of the facts and conditions that surround us, all of which are of economic value, and sure methods of supplying an abundance of food, and as lands increase in value in Texas, he is wise to best find first, before they become too high, if it is not possible to keep a cow a year on something like five acres of good land.—James Clayton, Texas Experiment Station, in So. Cultivator.

Removing Horns from Cattle. The question is often asked why do we dehorn cattle? "It must be painful to the animal, and therefore very cruel," and so I thought until I had practical experience in this matter with a herd of about 250 head of cattle. Now I think it is the most humane act one can do for them. It is not my object, however, to enter into any discussion as to the merits or demerits of dehorning. With many who have tried dehorning, the advantages are settled facts, and to all such the subject needs no recommendation.

The following brief outline of some work in dehorning cattle in January, February and March on the Texas Experiment Station is given, hoping that it may be of interest and value to some one. The implements used were Leavitt's Improved Dehorning Clipper, and a small, very fine toothed (No. 11) hand saw and a butcher's saw. For comparison, the clipper was used in taking off the right horn, and the saw in taking off the left. The pain caused by the use of these tools was of course severe, but of short duration. The clipper is preferred for dehorning cattle under three years old. The cut is made by it through the bone with ease and rapidity, and being so much quicker than the saw, and without friction, must give less pain to the animal. However, as the clipper is constructed to cut the hard bone in the horns of old cattle, where it has been tried on some of these, and failed, the saw had to be used. The horns were taken off closely to the head as possible, removing from one-fourth to one-half inch of skin with each horn. No injury in the way of heat or other cruelties were applied to the fresh wound, which can only give pain to the animal. If maggots get into the horn cavity, apply a little carbolic acid, or creosote ointment.

Chemical dehorning was used on thirty calves in March. The de-

horning is chemical fluids, and it is claimed by the manufacturers that the application of a few drops to the embryo horn will destroy it. The work at this station was done on calves from one to four months old, and most satisfactory results obtained with the younger calves. As soon as the little horns begin to grow, scrape or cut the surface until it is tender, but do not make it bleed. Apply the fluid to the horn button with a swab, which is made by tying a small rag securely to the end of a stick. The application of the fluid is easily and simply made, and seems to give very little pain to the calf. It is claimed by the North Carolina Experiment Station that caustic potash or caustic soda will answer the same purpose.—James Clayton, Texas Experiment Station, in So. Cultivator.

Nervous. Are you, can't sleep, can't eat, tired, thirsty? Blood poor? It's a tonic you want—Hires' Rootbeer. This sparkling, exhilarating, and refreshing drink, while being far more agreeable in bouquet and flavor than the most wise or champagne, is the same time unlike them, being free from alcohol. A temperance drink for temperance people, delicious and wholesome as well. Purifies the blood, tickles the palate. Package makes five gallons. Ask your storekeeper for it.

Take no substitutes. Send a-cent stamp to Chas. E. Hires Co., Philadelphia, for beautiful picture cards.

IRON CITY MIXED PAINT. T. L. MCGOWAN & CO. Send for handsome color cards showing beautiful shades, and for special prices. This paint will give you splendid satisfaction. We have testimonials from all over the state. We PAY ALL FREIGHTS. T. L. MCGOWAN & CO., Manufacturers and Jobbers.

PATENTS. CAN I OBTAIN A PATENT? For a limited number of years, we have been publishing a series of articles in the Southern Baptist, giving information concerning Patents and how to obtain them. These articles have been widely read, and have been of great value to many persons. We are now publishing a new series of articles, giving information concerning Patents and how to obtain them. These articles have been widely read, and have been of great value to many persons. We are now publishing a new series of articles, giving information concerning Patents and how to obtain them. These articles have been widely read, and have been of great value to many persons.

ALABAMA BAPTIST PREMIUM LIST. READ AND TAKE YOUR CHOICE. For every new subscriber with \$1.50, we will give three copies of B. H. Carpenter's great speech before the Southern Baptist Convention, on "Papal Fields," or THREE of "My Infidelity, and What Became of It," by the same author, and any of the books mentioned below, post-paid, at prices named to new subscribers.

Books. Retail Price. With Paper. The Pastor, \$1.00 \$1.25. Smith's Bible Dictionary, \$1.00 \$1.25. Preparation and Delivery of Sermons, Broadus, \$1.75 \$2.00. Graves-Dittler Debate, \$1.00 \$1.25. Life of J. B. Hester, by Hatchery, \$1.25 \$1.50. Christ in the Camp, by Jones, \$1.50 \$1.75. People's Dictionary and Encyclopedia, \$1.00 \$1.25. Street Arama, \$1.00 \$1.25. Broadus' Sermons, and Addresses, \$2.00 \$2.30. Sermon Notes, Pendleton, \$1.00 \$1.25. Story of the Baptists, \$1.00 \$1.25. Abstract of Theology (Boyce), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25. "Directing Works," \$1.00 \$1.25. "Inviting Works," \$1.00 \$1.25. "Searching Works," \$1.00 \$1.25. "Holy War Works," \$1.00 \$1.25. "Pilgrim's Progress," \$1.00 \$1.25. "Shower of Blessings," \$1.00 \$1.25. Representative Men of the Bible, \$1.00 \$1.25. Representative Women of the Bible, \$1.00 \$1.25. Bible Doctrine of Inspiration (Pendleton), \$1.00 \$1.25. Bunyan's Awakening Works, \$1.00 \$1.25. "Consoling Works," \$1.00 \$1.25. "Devotional Works," \$1.00 \$1.25. "Doctrinal Works," \$1.00 \$1.25