

THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

VOLUME 17.

MONTGOMERY, ALA., THURSDAY, FEBRUARY 27, 1890.

TERMS CASH: \$2.00 A YEAR.

NUMBER 9.

Women in the Apostolic Church.

Their Sphere, Official Position and Organization.

BY REV. G. S. ANDERSON.

I. Her sphere.

Women came to the front in the Apostolic Church and occupy a place of prominence in early Christianity. Mary, the mother of our Lord, by divine appointment was the ministering angel of the Messiah. She traced the wandering footsteps of his youth. She played the part of hostess at the marriage at Cana, in Galilee. With anxious enthusiasm and deep solicitude she listened to the tale of his deeds and the charm and glory of his words; she followed him to the cross, and with sudden heart ministered at his grave, and was a witness of the resurrection. Mary and Martha were ministers to his toil and spirit and cheered the Man of Sorrows with inviting hospitality and heart-felt sympathy in the home in Bethany. Mary Magdalene wept at his feet and appointed him unto his suffering. The woman at the well received alone the greatest truth of his kingdom and brought the spread of his kingdom into the world.

In the Church proper, the mother of John Mark furnishes in her own house an abode for the early Jewish church. Dorcas, at Joppa, immortalized the grace of her consecrated skill in supplying the wants of the poor. Lydia, the seller of purple from Thyatira, was the first convert in Europe, and furnished a home for the strangers bearing a strange message in a strange city. Priscilla housed the church of Rome—was the companion and co-laborer and sufferer of Paul. Phoebe, the mother of Rufus, and many other names adorn the pages of inspiration and have spread the charm of their consecrated piety over the earth. While the Lord has made man the mouth-piece of the gospel dispensation, it has made the presence of woman its inspiration and confirmation.

II. Her official position.

The official position of woman in the Apostolic Church was that of deaconess. Paul alluded to this office in 1 Tim. 3: 11. The two words in this passage "their" and "wives" are a mistranslation and mean simply women. So the apostle here is not prescribing the qualification of deaconesses, but the qualifications for their counterpart of the deacon's office, which is that of a woman.

Phoebe was a deaconess in the church of Cenchrea, as Paul informs us in Rom. 16: 1. I commend unto you Phoebe, our sister, which is a servant of the church at Cenchrea, that ye receive her in the Lord as becometh saints, and that ye assist her in whatever business she hath need of you, for she hath been a co-laborer of many and of myself also. She was a servant of this church in a special sense, with peculiar and enlarged responsibilities. This is seen in the fact that she transacted church business in which all the church at Rome were required to assist her. Christianity imposes no such obligations in private or temporal matters. This order was continued in the Eastern Church till the twelfth century, and in the Latin Church till the tenth.

III. Her organization.

The organization of women in the Apostolic Church was one, i. e., that of widows. This fact is given in 1 Tim. 5: 9. "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works, if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have followed every good work." This order existed in the church in Joppa. The widows exhibited to Peter the coats and garments which Dorcas had made. Dorcas was, after her resurrection, presented alive to the saints and the widows. So that two distinct classes are here mentioned. The qualifications for membership in this order were:

1. They must be sixty years of age.
2. Must have been married but once.
3. Must have brought up children.

Well reported in good works—by diligence in relieving the afflicted, washing the saints' feet and lodging strangers. The character of their work is implied in these qualifications. These orders are admitted to have existed by all theological writers and church historians, and are supposed to have grown out of the exigencies of the times and the demands made upon the new kingdom established among men. What practical bearing have these facts upon the organization and work of our Christian women in the churches of the present day? An important question for our consideration. In answer, I announce three facts, which seem axiomatic conclusions:

1. These orders existed under Apostolic jurisdiction and therefore may exist in the present day with divine sanction.
2. They were modeled to meet the exigencies of these times, therefore they may be adapted in their organization to the emergencies to be met in this day in the spread of the gospel.
3. These orders were essential to

the efficiency of gospel expedients in these times and are no less necessary in existing church and Christian power now.

Their Sphere, Official Position and Organization.

BY REV. G. S. ANDERSON.

In East Alabama.

Once more on the road, we renew our acquaintance with East Alabama. GOLD HILL. We presume was given this name in hopes that some day the precious mineral would be discovered. The place is located on a large ridge of red clay hills, apparently very productive. Here we saw something of terracing along the hill sides. If these hills can only be restored to their pristine fertility this would certainly be a most desirable section for the farmer. Our Baptist people have to go eight or nine miles to their nearest church. Mt. Pleasant, of which Dr. Roby is pastor. We had a pleasant stay at the hospitable home of Bro. G. W. Ellington, whose family, in his absence, did all in their power for our comfort. Just before our departure the remains of Bro. J. F. Parsons were brought to the station for shipment to Leeds, his former home. He died here at the home of his relatives.

Waverly, according to a local writer, is a prospective town of importance. Mineral deposits have been found within a short distance, which, it is hoped, will some day be developed. Here are seven business houses. Good substantial homes are being built, and there may be some talk of corner lots. Mt. Pleasant church, now located three miles off, is to be moved into town. This move, we are told, will add much to the strength of the church.

Bro. W. E. Shealey is just the kind of a man we love to meet. He made us feel at home and would not rest satisfied until all the brethren had been seen and a goodly number added to our list. There was sadness in the home of Bro. L. H. Dawson. He was suffering from a severe attack of the grippe, while sister D. had just lost a devoted brother, Mr. D. A. Patrick.

CAMP HILL.

is another place where we shall stop as often as an opportunity permits. Dr. Roby has done a good work here the past year, and is moving on now with still greater success. The membership has nearly doubled. A new house is to be built this year. We had the pleasure of attending a Saturday meeting. Dr. Roby had just returned from the congress, and, in the course of a sermon, gave an account of the work done at the Troy gathering. All of our pastors might well do this. Our people should know just what the leaders are doing. An opportunity was given us for a talk on the paper. The pastor was anxious that all should read the paper, and gave some happy illustrations to show the necessity of doing this. Brethren Gann and Johnson made up a club, which "feel sure will be considerably enlarged ere long. There are noble brethren and sisters in this church. Bro. Blunt has a flourishing school, and his assistant, Mrs. Kirkpatrick, is a most excellent lady. We shall try to spend more time with Doctor and sister Roby on our next visit.

JACKSON'S GAP.

is away up in Tallapoosa county, where the hills grow very high. It is a small place and, for that reason, is not so often attacked by the army of drummers who are now working up this road. We tramped out to the home of Bro. Chas. Henderson, where we enjoyed a good dinner and spent a short time to talk about the paper and the progress of Baptist affairs. Dr. W. Wilkes, of Sylacauga, is the pastor of the church. We regret that we could not stop over a day to hear him preach.

GOODWATER.

is in a corner of Coosa county, where the hills have been piled up in a rather confused mass—hills on top of hills. An hour or two gave us only a limited acquaintance, but we made good use of our time. Several of the old subscribers were met. Rev. C. W. Johnson is both pastor and teacher. We found him busy in the school-room, with two assistants and a hundred pupils. He has certainly made a success of his work, if appearances indicate anything. Dr. Moon is a busy man, yet he always finds time to read the paper. He is one of the first subscribers.

ROANOKE.

Who has not heard of Roanoke? Not the home of the great Virginia statesman, but the busy little city in East Alabama. Roanoke in Randolph county—how well the two go together! Dr. Shaffer had kindly invited us to visit his people, and so we went. The train arrived late, but we found a pleasant welcome at the Mayfield House.

LIFE AND ENERGY.

are seen on all sides. Business is brisk and the merchants are arranging for the usual advances to farmers. Cotton is still brought to market, and guano, in immense quantities, is taken from the depot. This being the terminal point, the trade of a large section of country is necessarily brought here. The Macon & Birmingham road has been surveyed and will pass through Roanoke. There is much building going on just now. Some fine residences can be seen among the houses recently erected, showing that taste and refinement are not among the lesser evils to which the town is addicted.

A PROHIBITION STRONGHOLD.

is just what Roanoke is, and her citi-

zens, from the least to the greatest, are proud of the fact. Put whisky on sale here, and you would soon see the evil spirits roaming at large. The crowds of people who come here to trade have the temptation out of their reach. The man who is afraid that prohibition will drive away the country trade should come to Roanoke and see her streets crowded with wagons. Society and honest trade go together.

THE NORMAL COLLEGE.

is the pride of the town. Dr. Shaffer was the leader in this, as in other great movements. The college is now under the efficient supervision of Prof. G. W. Stevens, one of the most successful educators of east Alabama. He is assisted by an able faculty, composed of Prof. John Fausett and Misses Bartlett, Ward and Ray. Present, there is an attendance of 175 students. We regret that lack of time prevented us from visiting this excellent institution.

THE CHURCHES.

are well attended and evidently in a prosperous condition. The Baptists and Methodists are the only organizations yet represented by houses of worship. It was the day for preaching at the Baptist church. We attended the Sabbath school. Bro. G. W. Hill is superintendent and Miss Effie Weathers, secretary. Smiling faces, good lessons, earnest teachers and liberal contributions made the exercises all the more interesting to us.

A SERMON ON BAPTISM.

was what Dr. Shaffer gave us at 11 o'clock. The topic was suggested by the Sabbath school lesson. The preacher dealt with his subject in a manner that presented it in a clear light than is usually thrown upon it. He showed the falsity of the assertion, so often made, that more than two-thirds of the professing Christians are against us in our views of baptism.

OUR PAPER.

was started on a boom by a rousing speech from Dr. Shaffer. We had heard much about the way he does things here in his kingdom, but this was ahead of anything we expected. It took us by surprise, but it was just the kind of a surprise we wanted. How it would gladden our hearts if every pastor in the state would give us such a hearty support as we have from Roanoke's noble pastor! K.

For the ALABAMA BAPTIST.

St. Payne.

The Electric City now has five churches, viz: Baptist, M. E. Church, Presbyterian, and Episcopal. They all, except the last mentioned, have services every Sunday. The Congregationalists are strong, both numerically and financially, but have not yet organized. They are corresponding for a pastor, so I learn, and will perhaps soon add the sixth church to our enterprising city. We have a Y. M. C. A. in good working order. The membership of all the churches is small, but the place is full of people who are professed Christians and whose membership is elsewhere. We hope to gather in many of these, but there are also many who will, in spite of all efforts, stand aloof and become stumbling stones.

We have organized a pastors' conference, which meets in my study every Monday at 9 a. m. A good feeling exists between the different churches, so far as I know.

By reference to the minutes of the Cherokee association I see that the reports from the churches of work done, are exceedingly meager. Now I wish to ask the clerks of churches to keep a full account of all work done by the churches, and to report to the association at its next meeting. It is not enough to let the world know that we, as Christian bodies, exist. Let them know also why we exist; and let us also prove by our doings that we are worthy of existence. Report all contributions to the different missions, amount paid pastor, and also amounts paid out in building and improving churches, etc.

The next fifth Sunday meeting of the Cherokee association will be held with the Gravel Hill church, Rev. E. B. Hannah, pastor, five miles south of Ft. Payne, on the A. & G. S. railway, Friday, March 23, 1890. The following subjects will be discussed: 1. Is an educated ministry desirable for the Cherokee association, and if so, what means should be used to obtain it? Rev. J. B. Wilbanks to preach the introductory sermon on the above subject.

By what means can we best promote the cause of missions? 2. What support does the gospel warrant the ministry in expecting from the churches? It is very desirable that we have a large attendance on that occasion. Come, brethren, prepared to speak on the subjects chosen and let us have a profitable meeting. J. M. JOINER.

Feb. 12, 1890.

An Appeal

To the Baptists of Alabama.

Some time last fall the Baptists of New Decatur (the eastern portion) organized a church with fourteen members. We now number about thirty. All are poor. We are endeavoring to build a house, and not being able of ourselves to do so, we earnestly appeal to the brotherhood to assist us. Other denominations have good, comfortable houses, while the Baptists are out-doors. Brethren, help, be it ever so little. Send contributions to the undersigned at New Decatur, Ala. A. M. LEE.

Our Washington Letter.

Mission Work in Washington City.

BY REV. SCOTT F. HERSHEY, PH. D.

There is no movement in this wonderful city more to be commended than that under the management of the Central Union Mission. There is a holy fascination about it to me. If there are such things as paths and romance about religious work, they are to be found here. This work is simply and purely one of unselfish love for Christ and earnest desire for the eternal good of souls. The narration of the history and good work of this Central Union Mission will be interesting to Christian people all over our land, and Christian people everywhere will be glad to know that such a work is being done for the unsaved in the Capital City of the nation.

It is stated that Lord Shaftesbury once said, in defending the London City Mission, that if it had not exactly succeeded in making London a city of angels, it had at least prevented it from becoming a city of devils. A most true and pertinent remark, and it applies to the City Mission of the Capitol of the American Republic as much as to the English Empire. It would be a task exceedingly difficult to make Washington a city of angels, at least while it remains the seat of congress—but much vice, crime and misery have been prevented by the City Mission.

The mission is just five years old. It began, a small concern, in a small room on Pennsylvania Avenue. It now has a large hall on the same leading avenue. Hundreds of people crowd into many of the services. The high aim in the work is conversion of the sinner to God. Repent of sin for sake evil, confess Christ, obey the word—these are the great duties made most prominent in the services. The Spirit of the living God works upon the souls of many. I have seen men hardened in sin, with faces brutal from their long bondage to evil, seemingly showing an utter extinction of all the finer feelings, quickened under conviction and finally find the peace of pardon. Those who speak, often exhibit the most devout spirit of piety of character, and love to God. Strangers frequently wander in, attracted by the inspiring hymns of gospel praise. I quote at random from the interesting testimonies given at a service, one by a stranger. He said in substance: "I listened to-night to your singing outside on the balcony, and I thought that you little knew the effect of those sweet songs. They go down into the heart, and men who do not think of God and have forgotten their early teaching have tender memories brought back, thoughts of better things take root in their heart and conviction may seize upon them as they listen. You can not tell the good you are doing here, on sending these arrows of salvation out into the hearts of the passers by."

Scores upon scores of the most hopelessly lost are hopelessly saved. Not every person that professes conversion is really converted. In five years about two thousand have professed Christ through our City Mission. Not all have held faithfully to the profession. I doubt if half of them have. If even one-fourth are permanently saved, it is a larger work than any church in this city is doing, and among the lowest class, where temptations and evil influences are unusually difficult to build up religious character.

This mission movement has this year conducted gospel work at eight branches throughout the city. In these places the character of the services is such as is heartily endorsed by the most conservative pastors. I have never observed anything that bordered on mere excitement. A calm, earnest presentation of the claim of God upon the heart and conscience is the key note.

A great deal of house to house visitation is being done by a lady missionary who out of her own experience can testify to the grace of God to save from the lowest depths of sin. Little streams of this good movement flow through the hospitals, station houses and even dens of infamy, having conviction and some instances awakening hope.

A great feature of the City Mission is the gospel wagon, a veritable "chapel on wheels," driving over the city and holding gospel services. At the head of this wonderful work is Rev. E. D. Bailey, who gives himself to the work for love and without price.

From the National Baptist.

Protracted Meetings.

J. M. PENDLETON, D. D.

Several persons have expressed a desire that I give my views of protracted meetings. I feel some hesitation in doing so, because a large majority of my brethren will dissent from my opinions, and it is not pleasant to differ from them. Still, the matter is of sufficient importance to be discussed. Far be it from me to say that there are no circumstances in which protracted meetings are justifiable and even called for. It is often well to hold them in places in which there is no regular preaching of the gospel, and it may be expedient to hold them in churches that have monthly preaching only. But, if churches have preaching every Sunday and prayer meetings during the week, the propriety of holding protracted meetings at all may well be questioned. Here I may say that by a protracted meeting I mean a meeting in which there are special services day and night for weeks. Such meetings are com-

mon in many places.

A decided objection to these meetings is that they disorganize the ordinary means of grace, especially the regular ministrations of the gospel. A church in virtually holding a protracted meeting is virtually saying that the regular ministrations of the gospel, as preached by the pastor, is not successful, and that something extraordinary should be done. This is a very unsatisfactory view of things, and certainly cannot afford the pastor much gratification. Protracted meetings must, in the nature of the case, be occasional. They are usually held not more than once a year, and their average continuation is not more than a month. What becomes of the other eleven months of the year? It will be said that the pastor, during that period, is doing the seed. Even so, the seed should also reap. Will it be said that a protracted meeting is the reaping time? This seems to be so; but why? Because the church will have it so. There is no expectation of a harvest of gathering at any other time. It is, in effect, understood that the conversion of sinners is to be looked for in protracted meetings only, and that the regular preaching of the word is, to say the least, to be without visible results. Hence, if a sinner is converted at any other time it is regarded as something irregular and out of the established order of things.

Will it be said that it is better for sinners to be converted at protracted meetings than to be converted at all? This no one will deny; but they will be converted at other times, even under the ordinary ministrations of the word, if churches earnestly pray for this result. We cannot doubt this, if we believe in the power of the gospel and the willingness of God to hear prayer.

At this point we see another objection to protracted meetings. It is this: When a church is expecting to hold such a meeting for a month in a year, it is not possible for its members to be as zealous in the work of the Lord as they should be during the other eleven months. Who does not know this? Who has not seen an almost immediate relaxation of effort on the part of church members at the close of a protracted meeting? They seem to think that a time of ease and rest has come to continue till another "meeting of days." Certainly, this is a deplorable state of things.

Another objection to protracted meetings is that there is generally too much excitement in them. Excitement which follows the exercise of the understanding, the judgment and the will, is a good thing. It is the excitement which has to do with the feelings alone is to be deprecated. It has done, and is doing, immense injury. Under its influence, multitudes in protracted meetings have been numbered with the "converts," but they have known nothing of genuine conviction of sin; their baptism has been a mere formality, and very soon they have gone back to the world. This is a lamentation and shall be for a lamentation. It is very difficult to suppress the unhealthy excitement to which I refer, and to keep unworthy persons from uniting with the churches. This is specially the case where "professed evangelists" have control of meetings, for they, having "like passions" with other men, are tempted to report more "converts" than facts justify. The evils resulting from spurious excitement are legion.

I name one other objection to protracted meetings. Where they are the established policy of the churches, impatient sinners in the congregations are accustomed to dismiss from their attention, during the intervals of these meetings, the great matter of salvation. They see that the churches do not expect conversions under the regular means of grace, and the devil avails himself of this fact to foster a spirit of procrastination. Whatever keeps sinners from an immediate acceptance of Christ and salvation is to be deplored.

Bowling Green, Ky.

An Enjoyable Occasion.

Married, at the residence of Mr. W. V. Bell, of Ada, Ala., Feb. 19th, Mr. A. H. Moore, of Center Point, Ala. to Miss Alice Yelverton, of Ada, Ala. The bride is a cousin of Mr. Bell. Her quiet, ladylike demeanor has won for her many friends. Mr. Moore is a young man of sterling qualities. The attendants were: Mr. Frank Lawrence, of Troy, and Miss Julia McBride, of Kamer, Mr. A. Carter and Miss Carrie Moore, of Orion; all of Ala. The officiating minister was Rev. B. A. Jackson, Ala.

No scene could be more lovely, as the bride and groom were taking upon themselves the solemn vows of matrimony—one not soon to be forgotten by their many admiring friends. After the ceremony and usual congratulations, delightful music was furnished by Mrs. Mary Kushton, Miss Ceta Orme and others. Such sweet singing it has seldom been our good fortune to enjoy. After this feast of music the bridal party and other guests repaired to the dining hall, where a feast was spread; a table was laden with good things which the hospitable host had so generously provided, beautifully decorated, and exquisitely arranged, by Mrs. L. Lee, Miss Gusie Ekwurzel and others. Their taste displayed on this occasion can not be excelled. Up to a late hour there was social enjoyment. X X

There is no reason to suppose that God and good spirits are any further away from man than they were in the times of the Scripture tells us.—T. H. Patterson, D. D.

For the ALABAMA BAPTIST.

God's Image in Man.

BY J. C. WRIGHT, D. D.

"God created man in his own image, in the image of God created he him." What was that image? It was not knowledge, intellect and immortality. Angels, good and evil, have these. In Col. 3: 10 and Eph. 4: 24, some find that the image was: Knowledge, righteousness and holiness. But Paul does not say that these make, or complete, the image. Christ was God manifest in the flesh; and the image is not God, but the likeness of God in the flesh. What is the image of God in man? It is an everliving energy in the soul, reflecting the image of God who gave it. It is said that "man's sovereignty in earth" is not the image in man, but the result of his having the image. But the whole trend of the Bible, as far as the Bible speaks on this subject, favors and emphasizes the sovereignty idea. For after stating the fact that "God created man in his own image," it further declares, "And let them have dominion over all the earth, and over every living thing that moveth upon the earth, and fowls the earth." Paul declares that man is called "the image and glory of God," simply on account of his authority over woman. Adam's dominion before his fall was very great. All around him was subject to him. Every bird and beast was gentle and obedient to him. No animal rebelled against man until man rebelled against God. In union then with the Word, it is answered that the image of God in man is: Man's free agency and sovereignty on this planet. His free agency is perfect, and his sovereignty only slightly limited.

Was the image lost by the fall? Some say the image was lost, but the Bible does not say it was lost. The image was not more lost than man was lost. Man and the image are so interwoven, so identical, that to destroy one would be to destroy the other. The image was not lost by the fall. It was defaced, but not effaced. If you make a figure in the likeness of a lamb, and afterward change it into the likeness of a pig, then the figure would have lost the image of the lamb. So, if the fall knocked the image of God out of man, and lost it—then whose image, if any, does man now bear?

Now man bears the image of God. Sixteen hundred and fifty six years after creation the Lord gives to Noah the great capital punishment of death. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." For, on account of the image of God in man, no sword shall pierce his body, lest it strike the image of God in the man.

David was a man "after God's own heart," that is, "after God's image." He aspired to higher degrees of conformity to the Divine image, and said: "I shall be satisfied when I awake in thy likeness." Some stars are not visible to the eye, but the telescope reveals them. So there are faint impressions of the Divine character upon the soul, and the glass of the Word brings them out. Nebuchadnezzar could not recall the "image of gold, and silver, and brass, and iron," which he had seen in his vision, but when the prophet's wand touched the vision, then the vision stood out distinctly before the King.

"From every mind there are reflected the linaments of the true God." The Delity stamp upon the soul is in indelible and indestructible. Image lost! It is better to say, man is lost. Christ came to save the lost. Man has lost the way, lost truth, lost life. He is a lost sheep, but a sheep still. "A wandering star," but he has the likeness of a star, or we would not know him from a sheep. Fallen man is neither a god nor a devil. Because of his godlike powers we need not make him a god. Nor because of his misery consign him to hopeless degradation; neither of these is the true condition of man. The first temple may represent the fallen man, the second temple, the fallen man. The first had much more glory, the second much less, but it was a temple still. We are the temple of God. May God dwell in us and may we be changed into his image from glory to glory, even as by the Spirit of the Lord. Verberna, Ala.

Trip Notes.

I should have said before closing my last that the pastor's home at McKinley is due, in great part, to the ladies' aid society. The sisters can do this for every church, if they will attempt it.

ON THE ROAD.

With two good horses and Bro. Isaac White to drive, and father White, (the girls call him that because of his unmarried boys) with his good wife and faithful old "Fox" to pull them through the mud, we proceeded.

THE FLAT WOODS.

The muddest when it is wet, and driest when it is dry, spot of dirt in Alabama! What was it made for? Many a poor, mud bespattered traveler has asked that question. "To tie the world together," some would say, and at some stages the mud "fies" sure enough. But there are thousands of acres of splendid land here, and when the railroads or the dummy lines pierce them, people will settle there, dig cisterns, and develop some of the best cotton lands in Alabama. We measured the distance across the

"flat woods," it was about twenty-five miles. How far it is the long way, I cannot tell. I saw no game, but hunters often visit this section and kill weeks of time and occasionally a deer. It is now mostly a stock country, the old plantations, most of them, having been deserted since the war.

We were fortunate enough, after a thirty mile drive, to turn up at Prof. Owen's Academy at Dixon's Mills just in time for a

SPLendid ENTERTAINMENT.

consisting of supper, charades, speeches, songs and music by the band. They were trying to raise money to finish paying for the school house. A brass and string band furnished music for the occasion, the professor delivered an address on education, and every boy and girl in the whole country had a piece to say, a part to act, or a song to sing. A more pleasant evening or a better supper a traveling preacher seldom enjoys.

Finally a cake was voted away at five cents a vote to the prettiest girl. When that was over, of course it was not good for woman to be alone, so the girls must vote for the most handsome man. The Howard boys will be glad to know that the Professor was elected. Possibly somebody in Pickens may not enjoy the reputation he is making in this direction. Well, the community feel proud of their new house and handsome teacher, and well they may, for this marks the beginning of a new era in the history of this section.

DEEP CREEK.

is the name of the church at Nicholasville, where "father" White lives. They have some splendid members, and when the collection was taken, discovered that they had been used to giving. Bro. White has been their pastor for four years, and was called again while I was there. I have seldom seen so large a congregation of young people. If they can be moulded for Christ how they will tell on the future of the country! Here, as at Dixon's Mills, they will soon have a good academy for the very large school which overflows the church. Bro. Miles, an old veteran of the Civil War, lives here, and this year will travel as missionary and co-laborer in the association. Bro. DeWitt, the biggest preacher in the country, now missionary of the Bethlehem association, lives near here. Nanafalia is situated not far from the Bigbee, in a fine country. Bro. White (the elder) is pastor. The congregations were not large, but attentive, and the contribution liberal. The dinners spread were splendid.

HOMEWARD BOUND.

We had a night service, on short notice, at Dixon's Mills and at Lenoir. This last is the county seat of Marengo county, where Bro. Isaac White is pastor for one-half his time.

AN INCIDENT.

Two little girls, with beaming faces, stole up to me at one place as I was about to leave, and said, "Buddie Tompton, we're little sunbeams and want a nickel." Well, of course they got it. The night before one of the oldest men in the neighborhood told me, with much enthusiasm, that he was a member of the sunbeams. It means much for the future when the little ones and the old people, men and women, boys and girls, all join hands to gather money for missions. There are many more things of which I could write about this very interesting trip, but I have not the time, nor the space.

W. B. CRUMPTON.

Officers Howard College.

COMPANY A.			
Captain J. D. Heacock,	Captain.		
Lieut. R. W. Huey,	1st Lieut.		
" H. H. Shell,	2d "		
Sergt. T. T. Huey,	Ord. Sergt.		
" J. R. Jarrell,	and "		
" R. E. Meade,	3d "		
" L. Fox,	4th "		
Corp. C. B. Lloyd,	1st Corp.		
" Willingham,	2nd "		
" Savell,	3rd "		

COMPANY B.

Captain R. B. Caine,	Captain.		
Lieut. T. S. Herren,	1st Lieut.		
" W. D. Hubbard,	2d "		
Sergt. J. R. Melton,	Ord. Sergt.		
" R. J. Jinks,	and "		
" S. W. Smith,	3rd "		
Corp. J. C. Hicks,	1st Corp.		
" Blackshear,	2nd "		
" Newman,	3rd "		

STAFF OFFICERS.

Capt. W. S. Herren,	Adjutant.		
Lieut. M. E. Weaver,	Sergt. Major.		
Sergt. J. D. Bernathy,	Color Bearer.		
" V. H. Caine,	Ord. Ser.		
Corp. W. B. Fulton,	1st Color Corp.		
" J. T. Brown,	2d Color Corp.		
" R. B. Devine,	3d Color Corp.		
Sergt. J. E. Barnes,	Ass't Adjutant.		
Corp. J. A. Sartain,	Permanent Officer of the Day.		

DRUM CORPS.

J. A. Thompson,	Serjts.		
-----------------	---------	--	--

Alabama Baptist

MONTGOMERY, ALA., FEB. 27, 1920.

EDITORS:
Rev. G. W. HARRIS, — JAS. C. POPE.

In the election for councilmen at Warrior last Monday, the prohibition candidates were elected by a large majority. This is the second victory for temperance there. Our congratulations to them.

The Voice, published in New York, is the greatest temperance paper in America. Those who really desire to keep up with the temperance cause should send \$1.00 and take this paper for a year. It gives in actual facts and figures just what success prohibition is having and the success of high license. It is edited by able men and its perusal will repay any one.

The towns of Covington and Stanton, Nebraska, are blessed(?) with high license laws. Stanton has only thirty-one buildings and sixteen of these are whisky houses, retail and wholesale saloons. Covington is one den of corruption and sin. These whisky men have literally built up two towns in a high license state, which have a fearful record for debauchery and crime. Most of the whisky sellers, for years, of Sioux City, Iowa, a prohibition town, had their shops just across the Missouri river in these high license places. A few years ago the flagrant violation of the law by brewers, saloonists and their ilk aroused the good people of Sioux City and vigorous protests were made against them. Thinking to awe into submission the temperance element, they brutally murdered Rev. Mr. Haddox, who was most active in the fight. This added to the interest of the law and order element and soon these violators were compelled to leave the city and take refuge under the cover of high license. Yes, they are still a curse to Sioux City, but their very sinfulness is helping to awaken the people of Nebraska to see that their weak, high license dodge is no relief.

Dr. S. H. Ford, editor of Ford's Christian Repository, St. Louis, delivered one of the most logical sermons at the First Baptist church on last Sabbath that we have ever heard. His subject was, "Why we are called Baptists." He quoted Scripture and proved to every unprejudiced mind that baptism was "from heaven and not of men." John was called the "Baptist" because he baptized. Baptism embodies the act. When Christ said, "Drink this cup" (here the speaker held up a glass which contained water), he did not mean that we are to drink the cup itself. As the cup contained the wine—held up the wine—so baptism holds up the act, the truth. John the Baptist was John the baptizer, and as he was the baptizer he held up baptism. He was the teacher and he held up the truth of baptism. Other denominations come through church membership and baptism to Christ, while Baptists come through Christ to church membership and baptism. 1. Baptism implies great teachings. 2. Baptism implies great obligations. 3. In baptism we take upon us Jesus Christ. From beginning to close the large audience was deeply interested and we trust greatly profited. At night Dr. Ford delivered a lecture on the Mummies of the Pharaohs, which was an intellectual treat. Like the sermon in the morning it was considered one of the finest ever delivered in Montgomery.

An article in last week's issue provoked to dire threats some of the rum sellers and saloonists in Montgomery. We wish to be understood right here and now: The editors of the ALABAMA BAPTIST never apologize for telling the truth, nor do they beg a man's pardon unless they feel and consider, or have some reason for thinking, that they have done him a wrong or an injury. In common with others who are honest, in common with others who are responsible for their actions, they are responsible for their words and actions. They care for no man's whims, nor do they fear one iota of the threats made against them. If cow-hides shall be the order of the day, then get good ones, we don't believe in half doing things. The latch string hangs out and the least exertion will swing the door on its hinges. Our office can be easily found, and, judging from all instances in the past where cow-hides have been brought into action, at least two must be present at the entertainment. We offer no apology for this paragraph, nor for any in the past. We give this as an item of information to those who want their understanding quickened, that they may not feel any hesitancy because of their "modesty," and that all who desire to do so may come where they will find a warm welcome.

Sometimes a subscriber in renewing his subscription sends \$1.50 and marks it "club." That indicates that the party first subscribed in club rates and paid only \$1.50, and expects, though the club is not kept up, to get the same reduced rates. You must keep up the club or send \$2.00.

This subject of religion and morality is indeed a very delicate one for whisky men to handle. With God's Word as a guide, we give them this piece of Scripture, which they may ponder over: "Wo unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also *** the cup of the Lord's right hand shall be turned unto thee *** For the violence of Lebanon shall cover thee *** because of men's blood, and for the violence of the land, and of the city, and of all that dwell therein." And here it will do to state that it would be well for some of Montgomery's high officials to read these columns. Their lives are not above criticism, and, holding positions of public trust as they do, the Christian people are investigating some things and will bring them out in time. And we are not afraid to publish them.

REV. SAMUEL HENDERSON, D. D.

Was born in Jefferson county, Tenn., March 12, 1817, and died in Troy, Ala., Feb. 16, 1890. At the age of fifteen he professed religion and joined the Baptist church. Most of his boyhood was spent in a printing office, and when scarcely grown he established one of the first political newspapers of Talladega. In 1840 he was called to the pastorate of Talladega church, where he was ordained. In 1846 he moved to Tuskegee and was the pastor of that church for twenty-one years. In 1852 the *Southwestern Baptist* was removed from Marion to Montgomery and placed under the editorship of Bro. Henderson. After keeping it there one year he carried it to Tuskegee, from which place he issued it until the close of the war, when, by Federal authority, was placed under a twenty thousand dollar bond not to publish it again. Dr. Henderson was a strong secessionist, and for that offense his paper was suppressed. As editor, he wielded a great influence for good, no paper of the South being more widely read. In 1868 he returned to Talladega county and settled on his farm, and served several country churches. About four years ago he took charge of Northport church, and then two years later he gave most of his time to the growing town of Jasper. Last year he decided to best retire to his farm and not take pastoral care of any churches, but be free to preach when and where he chose. Only a few months since his old church at Alpine decided to make his heart glad on the occasion of his golden wedding by having a public celebration at the church. Friends from over the state who could not be present sent him and his triumphant wife tokens of esteem. This was one of the brightest occasions of his life, for it showed to him that in his old age he was remembered.

Since childhood we have read after Dr. Henderson. We almost learned our letters from the *Southwestern Baptist*. He was a constant writer for the *ALABAMA BAPTIST* since its establishment, and had been connected with the *Christian Index* most of the time since he sold the *Southwestern Baptist*. He was a pleasant writer, and many are the friends who mourn his departure who only knew him through his writings. He loved his brethren, and when it was possible, never failed to be present at their meetings. In view of this fact it seemed so fitting that the Lord should let him die almost in sight and hearing of an assemblage of his brethren. When we heard of his illness we could scarcely hope for his recovery, and men prayed that if it was the Lord's will to take him he might go with joy, for surely he could say, "I have fought a good fight, I have kept the faith."

He leaves a devoted wife, who for more than fifty years has been his devoted helper, denying herself many things that he might preach the gospel to dying men and women; three sons, two daughters and one brother, the Rev. Thos. Henderson, of Talladega. We commend them to the tender mercies of our Heavenly Father.

FOR THE SUPERSTITIOUS.

For a splendid specimen of pure, unadulterated bores we refer all who desire to see it to the telegram sent out from Atlanta, Ga., to the secular press on the 11th inst. concerning the fatality attendant upon the removal of the legislators from the old capitol building to the new. Some one who had nothing else to think about but some of the hideous stories of superstition as told by his old colored "mammy"—when his eyes were all most ready to pop out, and his bones refused to support each other and his hair stood straight up on his head—has made a desperate effort to prove that some eight or ten deaths have been the result of the change from the old building to the new. The reporter says: "It is a sort of superstition that moving into a new house is unlucky, and is frequently followed by death in the family. The last legislature is the first that ever met in the new capitol, and the old superstition is recalled by the remarkable number of deaths and the misfortunes that have occurred amongst its members." We may be considered as drifting away from some of the old landmarks in stating that we haven't the least

faith in any of the old or new superstitions, and may be numbered with the unfaithful, but it is not owing to the fact that we have had no experience in such things, for no youth in Alabama, we dare say, had a larger training in the superstitious than we when the old homestead was largely watched over and guarded by the "dusky tribe." We have experienced, time and again, those distressingly lonely moments that come to every boy who has been a student in the school of "Uncle Sam and Aunt Mary." After "de meetin'" has "journed," he must rush at a 2:20 speed to the "big house," and he away to the little dark room—oh, so dark—and commune with his thoughts about the stories he has heard, "and de monst'rs 'tins dat'll git 'im ef he ain't a good boy," till the cover on the bed would crawl and crawl, inch by inch, from the foot to the head. The boy who has been deprived of such experiences is way behind the times, and when the colored race is colonized in the Congo, or some other country, he will lose many opportunities for improving his mind in things superstitious.

But our mind has undergone a thorough change since we were a boy. The cats may make the nights hideous with their "wails and screams," and they can't make us believe the neighboring family "is at it agin, a-fightin' and a-fightin'."

The dogs may howl all night long, but they can't possibly persuade us that some one near by "is mighty sick, or maybe dyin'." The screech-owl may come around and shiver all the bricks off the top of the chimney and we have equally as little faith in his coming to "warn yer dat a member of de family is goin' ter die, or cum mitcy near 'it." The proud old bird of the poultry yard may crow twenty times on every step up to the piazza, and we don't believe our neighbor has a way of communicating to the chickens his intention of coming to spend the day.

The stick of wood may fall (and the andiron, too), and roll all over the floor, and we believe the visitor isn't coming till he feels like it, and when he does he will come regardless of wood and fire, summer or winter.

We can sit down to the table three times a day (often, if necessary) with the so-called table number, "thirteen," and not feel the least alarmed that one of the number will die before the year is out.

We wouldn't object to moving brooms all day long when the time comes to go into new quarters, if the brooms are worth moving. We wouldn't begin to plan a day as quickly as on any other day; and, further, if we were going to get married, we would as soon have the nuptials solemnized on Friday as on any other day in the week. It is surprising the amount of superstition there is in the world, and a large degree is found in the homes and families of Christian people. A child cannot give an account of a misfortune at school without the parent thrusting at it some item of superstitious foolishness. And the oldest stories of "raw head and bloody bones," instead of being used to compel the little ones to be obedient, should be forever banished from the home; and the parents who fail to do this are unfaithful to the trust committed to them. To impress the minds of the young with superstitious stories is to start them out in life looking for "signs" for everything they do. This is heathenish, to say the least, and tends to demoralize the little minds and causes them to ignore good stories and pure reading.

Now, then, as to the superstition existing concerning moving into a new house, we believe it to be all bosh; and we believe the fatality is greater among families that don't move at all than among those that move into new houses.

A WORTHY TRIBUTE.

The Mountain Home, of Talladega, pays the following worthy tribute to Dr. Sam Henderson. We can write nothing truer of the lamented dead than is contained in the following lines. He was at one time one of the editors of the ALABAMA BAPTIST, years ago, when this paper was owned by Rev. Jno. L. West (deceased), also, the first year of the paper's stay in Montgomery. From time to time of late years he has given our readers delightful food for thought in these columns, and many there are who will miss him from our religious papers.

The tribute by the Mountain Home as follows: Dr. Henderson was attending the Baptist congress of the state and was taken suddenly ill and died at 11 o'clock Sunday morning. His funeral services were held at the Baptist church in this city Monday evening, conducted by Rev. M. H. Lane, of Jacksonville, assisted by Rev. C. Smith, of Childersburg, and Revs. Daniel Duncan and W. T. Andrews, of this city. Dr. Henderson was seventy-four years old. He celebrated his golden wedding just one month from the hour of his death. He established the first printing office in Talladega, over forty years ago. Life has been compared to an unfinished column, incomplete, and in the ordinary acceptance of terms this

is true. Life at best is in a state of unfinished. But there are lives that are to all human appearances so round and complete in themselves that nothing could be added to them or taken from them, without in a measure destroying their symmetry and beauty. Such lives seem to be complete in themselves, at almost any period of their progress and whether they terminate at one score or four score they are complete in themselves so far as we are able to see. They are ready at any and every hour.

Such a life ended when Dr. Samuel Henderson breathed his last and his immortal spirit took its flight. A long, a consistent, uniform Christian life, went out, burning down to its very socket. A devout man, a consistent believer, an earnest minister of the gospel, an upright citizen, has left this world to appear no more among us. It is painful to reflect that we shall listen to his kindly face, that we shall see him stand in the pulpit no more.

But his work was finished that Master assigned him early in life. He labored long and labored earnestly. None can question the purity of his motives. His long term of service in the ministry attest that in his life work he was actuated by the highest motives that can operate upon the mind of man. His standing with his own denomination and with the great brotherhood of Christian brethren attest his force of Christian character and example. He never hesitated to put all moral and religious and intellectual capabilities where his convictions were. His ardent temperament sometimes may have made him appear hasty. He was quick and ready as a writer, and in debate he had few equals in the state. Placed in the responsible position of editing a denominational paper, he conducted it with great ability and at the same time with conservatism.

The position he acquired while conducting the *Southwestern Baptist* he held until the end of his life. His reputation for earnestness gave him great weight with his brethren and in the community where he lived. He was for twenty years pastor of the Baptist church in Tuskegee, and then resigned to change his place of residence. During his life he had calls to churches, once to Charleston, S. C., but preferred to remain with his church in Tuskegee. His life was devoted to the good of his fellowmen, even to an extent that was detrimental to his private interests. When the Master's work was to be done, private interests had to give way. The amount of good which has resulted and will result from his life and labor will only be known in eternity. Few men have lived so consistent and complete a Christian life. Few men have cast from their character and example so steady and uniform and mellow a light around them in their day. He knew no motive but principle and this is the secret of his complete and finished Christian life. He will be missed in his church, he will be missed in his community, he will be missed in counsel, but he will be missed at the first more than anywhere. He will be missed in the planning of constructive companions.

Having arrived at a goodly age it became his time to depart. He had survived most of his associates in early life and stood as a landmark among a younger generation of ministers. He was honored in life and his passing away was a fitting finale of the life he had lived. He died with his harness on. Not one of his family or kindred were at his side, but Christian hearts were there and Christian hands ministered to his wants and paid him every attention.

Maj. Sol. Palmer for Superintendent of Education.

The Montgomery *Advertiser* of the 21st inst. says: On yesterday a representative of the *Advertiser* accosted Hon. Sol. Palmer, state superintendent of education, as to whether or not he was or would be a candidate for re-nomination. To which the Major replied substantially as follows: "I have given the matter due consideration and have decided to allow the use of my name for another term. It seems that many of those who have been most active and earnest collaborators with me in my efforts to advance the educational interests of the state are desirous that I should be continued at least another term. My heart is now more fully enlisted in this important work than ever before. I have worked and talked the importance of education till I am conscious that my efforts are more appreciated than ever before by the great body of our people. I like the work, because it affords a field for great usefulness. When first elected I abandoned all other interests that I might so conduct my office as not to cause the people to have cause to regret having committed to my hands such a high trust as the educational interests of the state. I have reason for believing that I have not disappointed it."

"Yes, you may say to the readers of the *Advertiser* that I will be a candidate, and in making this announcement no man could be more grateful to the democratic party and its support. Should I be the nominee of the party again, I can only promise increased effort to maintain its supremacy and to advance the educational interests of the youth of the state."

Maj. Palmer has made a good officer and his work has been faithfully performed. He has held the position three terms and in giving his consent to let his name go before the next democratic convention, he does so, we have no doubt, at the earnest solicitation of many warm friends.

By the way, an exchange makes the announcement in speaking of two candidates for superintendent of education, Messrs. Harris and Palmer; that the former is a preacher and the latter, a deacon. Now, while we frequently call Maj. H. "the Rev.," in private conversation, because of his active work in the church, yet he is

no preacher. On the other hand, Maj. P. is a preacher and we doubt not as good a preacher as he is superintendent of education, which is saying a great deal. Either of these gentlemen will make just such a superintendent of education as their friends claim.

The democratic convention, which meets in Montgomery on the 28th of May, will settle the question as to which of these gentlemen, in their opinion, is the best man for the place: Hon. J. G. Harris, Sol. Palmer, T. J. Carlisle or M. C. Burke.

FIELD NOTES.

The Rutledge *Hane* is welcomed to our exchange table.

Encourage your children to read the ALABAMA BAPTIST.

Rev. A. T. Sims never tires of receiving money for the BAPTIST.

Dr. M. H. Lane, of Jacksonville, will preach at Winterboro this year.

Rev. Sam Jones will move from Cartersville, Ga., to Eminence, Ky.

Rev. J. N. Prestidge has been called by the church at Paducah, Ky.

Mrs. Mammie Flournoy, of Columbus, Ga., is on a visit to relatives at Alpine.

A number of brethren who attended congress brought us nice lists of subscribers. We thank them all.

Bro. R. M. Hunter could not attend the congress because of sickness among his members at Prattville.

Bro. W. B. Carter writes that his churches at Girard and Phenix City are progressing.

The Methodists are working to establish a national university in Washington City.

Rev. H. M. Wharton has been holding a meeting with Rev. A. C. Davidson, Covington, Ky.

Rev. Wm. D. Pritchard, one of the oldest Baptist preachers of North Carolina, died on the 9th inst.

Bro. W. B. Crumpton passed through Montgomery last Saturday enroute to Sheffield for a few days.

The First Baptist church, of Fort Worth, Texas, with Rev. J. Morgan Wells as pastor, is growing stronger all the time.

Bro. S. P. and J. T. Smith, of Knoxville, always come to our rescue. They never lose an opportunity to help the paper.

Did it ever occur to you that those who loved to pay their debts were glad to be reminded when their accounts were due?

The new church at LaFayette will be dedicated on the fourth Sunday in March. Dr. M. B. Wharton will preach the sermon.

Sister Geer, of Piedmont, is a great lover of the ALABAMA BAPTIST. She gains strength and comfort from the letters of the brethren.

Bro. Kallin paid a hurried visit to Rock Mills last week. He will try to be with the brethren at that place again on next Sabbath.

Dr. Henderson, brother of the late Dr. Henderson, will be ordained at the Baptist church in Talladega on Sunday, March 23rd.

The ladies' aid society of the Baptist church at Jasper gave an oyster supper on the 18th inst., which was in every way a success.—L. M. Bradley.

The Leigh Street church, Richmond, Va., of which Dr. J. M. Frost is pastor, has recently purchased a beautiful and commodious parsonage.

Dr. W. Wilkes is a strong man with his church at Tallaschatchie. So we learned from the brethren, and we are glad to know that they appreciate him.

Bro. W. L. Hood, of LaFayette, is not a preacher, but the way he takes charge of our traveler proves that he knows how to entertain strangers.

Dr. H. L. Wayland gives this definition: "Saints—A man with convictions, who has been dead a hundred years, canonized now, canonized then."

Bro. E. M. Binion, of Georgiana, a brakeman on the L. & N. railroad, fell from a car and had his right arm severed near the body. We sympathize with him.

We are glad to know that Dr. Wilkes, of Sylacauga, has recovered fully from the light stroke of paralysis experienced while at the State Convention in Selma.

Maj. Penn, the Baptist revivalist of Texas, has been engaged in meetings at the Central Baptist church of Springfield, Illinois. Great interest has been awakened.

My little daughter, aged twelve, reads the ALABAMA BAPTIST and enjoys it. She has read the Bible through since I have been taking the paper.—James Barville, Mt. Hope.

Dr. W. C. Cleveland is the pastor at Sylacauga and is doing a good work. This is an important place, and we trust our brethren will take advantage of all their opportunities.

It will not be long before the Lord will call you from the field of labor to a glorious reward. Eternity will more than make amends for all crosses and losses.—Rev. Jno. Britton.

Bro. H. E. Harris, of Gadsden, has been detained at home for two weeks with measles in his family. We hope to learn of the complete recovery of the sick ones at an early day.

Read Bro. Anderson's paper on the first page. It is well worth a very careful reading. The Montgomery Baptist conference voted for its publication in the ALABAMA BAPTIST.

Sister Alice Doyle, of Don's Mills, reports the ladies' aid society of that place as doing a good work. She sends two essays by young ladies, which we will publish as soon as space admits.

Sister Rosa Cilley, of Lowndesboro (who is so efficient in church work as to be called "deacon" by Bro. Anderson), is on a visit to the family of Dr. Jackson, Court street, this city.

The First Baptist church of this city will have a praise service on next Sabbath night. A program of splendid music has been prepared and will be rendered by the best talent in the church.

Many a brother will take two or three secular papers, but is always too poor to take a religious paper. The truth is that worldly affairs have a greater concern for him than those of the Master.

Our congratulations to Bro. M. G. Campbell, of Tuskegee, and Miss Maude Smith, who were married in Charleston, S. C., on the 20th inst. May a long life of usefulness and happiness be theirs.

The series of meetings began at the Adams Street church on Sunday last. Bro. McGaha is doing splendid preaching and good interest has been awakened. All who can should attend these meetings.

Good interest was manifested at the Adams Street church on Monday night last. A number of persons, eight or ten, asked an interest in the prayers of the Christian people. Bro. McGaha is doing the preaching.

Tallaschatchie church, in Talladega county, was visited by our Arab last Sunday. This is one of the pioneer churches from whose membership many have gone forth to build up new churches in every direction.

Hon. F. P. Randle, of Roanoke, is a Methodist brother who subscribes for our paper, and reads it, too. His heart is in the temperance movement. While a member of the legislature he was pushed to support men given to drink.

Several members of the First Baptist church, Montgomery, have presented the church with a pair of marble vases six feet tall. They cost seventy dollars and are ornaments in their position, on either side of the pulpit.

Messrs M. B. Wharton, Jr., and Thomas A. Curry have opened a law office in Montgomery under the firm name of Wharton & Curry. They passed a very creditable examination several days ago. We wish them success in their profession.

There will be a memorial service held in honor of Dr. Henderson in the Baptist church at Jasper, on the first Sunday. This was Dr. Henderson's last pastorate, and he was greatly beloved, not only by his own congregation, but by every one.—L. M. Bradley.

In sending us a remittance Bro. H. E. Harris writes: You may look for a better list from Attalla soon. We are going into our new house of worship by the last of March, and then our church will put on new life. I consider the BAPTIST a necessity in every household.

A ladies' aid society has been organized in the church at Lowndesboro, with sister Hardy as president and sister Rosa Cilley as secretary and treasurer. They have about twenty dollars in the treasury, which will be devoted to some good work of the church.

A few years ago Sylacauga was without a railroad. There were only two or three stores. Now she has two railroads, more than twenty business houses, no bar rooms, good schools, church buildings, and a host of progressive citizens. It is indeed a pleasant place to stop.

Where you have your habitation, there let Jehovah have an altar, and morning and evening let prayer and praise be offered, until you shall be tempted to worship him in that glorious temple above, where your prayers shall be swallowed up in everlasting praise.—Rev. J. R. Sartor.

The young men of the Court Street Methodist church gave a concert at the Y. M. C. A. rooms last Friday night for the purpose of securing funds sufficient to purchase an organ for their meetings. A handsome sum was realized and they will purchase an instrument at an early day.

Thanks, Bro. Elliott, for your interest in the paper. This brother writes: "Send me the names of those in my field whose subscription expires within the next few weeks. I don't want them to stop reading the paper if I can help it." If all the pastors will thus assist us we can be of great help to them.

It was my privilege to spend last Sabbath with the good people in LaFayette. It is encouraging to see what the Baptists have done here in the last three years. They have built a beautiful house for the Lord, 70x40. Prof. Black has put in a \$500 organ. The seats will be ready by the fourth Sunday in March. Bro. Blodgett has a strong hold on his people. They say he is the best preacher in the state.—G. S. Daugherty.

Our Arab had the pleasure of meeting Rev. A. B. Campbell, of Americus, Ga., who was en route for Talladega to preach last Sunday. We feel sure our brethren of the Mountain City had a treat. Bro. Campbell is certainly a traveling companion, interesting and instructive in the highest sense.

Sylacauga is a village on the A. & A. railroad, ten miles north of Sylacauga. The location is in a beautiful valley fringed by densely wooded mountains. There are many good people whom our Arab met while on his hurried trip. A union Sabbath school has been organized with a promising outlook.

The home of Dr. W. Wilkes was the haven of rest for our Arab while tarrying at Sylacauga. Sister Wilkes showed him every kindness. Too much cannot be said of the kind treatment received and of the great advantage of intellectual enjoyment by association with one of the greatest minds of our denomination.

Bro. B. A. Jackson, one of our best preachers, writes that he favors Bro. Dickson's motion for a meeting of the deacons belonging to the churches of the Montgomery association. He closes his note by wishing continued success to the paper and its editors. He thinks the paper deserves a place in every home.

The Baptists of Clayton find a firm and faithful worker and preacher in their present pastor, J. W. Waller. One need only to know him to love him. Bro. Waller is very grateful for the hearty welcome by the pastor and people of Clayton during his stay with them and for their attendance on the institute held among them.

Business manager L. L. Vann, of the *Howard Collegian*, writes that he is very much pleased with the work of the Baptist Printing Company. We are now publishing both the *Howard Collegian* and *Franklin Advocate*, two first class magazines. Examine these publications and see the neatness of the work of the Baptist Printing Company.

Bro. H. A. Mason was recently ordained to the full work of the ministry by Fairmount church, Red Level, Covington county. Elders L. M. Thomason and son, John Thomason, constituted the presbytery. Bro. Mason is called to the pastorate of Fairmount church, and we pray that he may be useful there. He is a good brother.—A. T. Sims.

A general discussion on temperance arose from a query sent up by the Bethlehem church, Chambers county, as to the propriety of a Baptist selling ardent spirits. The answer was returned without a dissenting voice, "that such a member is disorderly and is subject to the discipline of the church."—Dr. Blodgett's History of East Liberty association on session of 1841.

Mr. DeWitt C. Taylor, of New York, brother of Mrs. Jno. T. McDonald, of Montgomery, has presented the Sunday-school of the First Baptist church with fifty volumes. A vote of thanks has been tendered him for the gift. About thirty or forty members have agreed to present a volume each.

An oversight occurred last week in giving the names of the committee who accompanied the remains of our lamented brother Henderson to Talladega. The committee was jointly sent by the Baptist church and the Masons, and should have read H. C. Wiley, Josiah Jernigan and H. D. Boyd, Mr. Wiley going in a double capacity as representative of the Masons and of Dr. Worthy's family.

Sister Eula Dawson, of Ware, has been on a visit to sister May Belle Scott, of this city. It will be glad news to the brethren and sisters in the denomination to learn that Bro. McCollum and wife (who wrote a long letter to the former) are succeeding admirably in learning the Japanese language. They acknowledge that it is a difficult work, but we hope in a few months to learn that they have mastered the language and have entered upon their work with increased zeal.

I am getting along finely with my churches. The new house at Mt. Gilead has been completed and we held services in it on the second Sunday. The brethren at Bethlehem have their house about completed. The work of building at Jericho is going forward. Our building here in Centerville will go up during the summer.

We have been pressing in money matters by having to do with much building, but will meet all of our obligations.—D. C. Culbreth, Centerville, Feb. 21.

The trials of a newspaper man are many. Some good men take the paper out of the office for a couple of years, intending all the time to pay, yet die and leave the debt unsettled. A letter came one day saying, "I have passed from earth to heaven, and you will please discontinue your paper in his name." Well, we are glad to hear that our friends have gotten home to glory, but we would always remember them more pleasantly if they would only settle their little accounts before leaving.

We are having a good meeting here. Bro. G. S. Daugherty, of East Lake, is with us, and is doing some good preaching and is carrying on a good work. The Lord is blessing his labors. He is an active, zealous minister and the people love to hear him preach and show him a great deal of kindness. It has pleased us to witness several conversions under his preaching, and trust the way is open for a good revival. Success to the BAPTIST and its editors.—James L. Gilder, Eldridge, Feb. 21st.

Bro. T. A. Creighton, of Horeb, joins the three year band. He sends us \$5. Such actions as this render tend to the conclusion that the *Anniston Times* was mistaken in its statement that the Baptist brotherhood were anxious for other men to get the management of the ALABAMA BAPTIST. We could print hundreds of letters showing how the brethren feel towards the present management. If the editor of the *Times* will read our columns he will find much that will help him lead a religious life.

The next meeting of the Baptist ministers' conference of Montgomery will be held at the First Baptist church on Monday, the 3d day of March. Rev. G. S. Anderson will present a paper on The Work of the Ministers and Churches in Reference to the Liquor Traffic, and Rev. J. H. Foster will present a paper on The Organization of the Children in the Churches. The pastors in easy reach of Montgomery and others who can, are cordially invited to be present. The meeting will begin promptly at 10 a. m.—J. L. Thompson, Secretary.

In a recent note to us Dr. Nunnally, president of Mercer University, says: "I find myself busy looking after 200 boys; and new students coming nearly every day. This last week we enrolled students from Georgia, Florida, Connecticut and Texas. We are also raising the money, \$20,000, to put up a larger building, recitation rooms, etc., for our growing patronage. The attendance at present is far above what it ever was in the history of the college and more than twice what it was last year." Such is good news to Dr. Nunnally's friends and the friends of the grand old University over which he presides. May he live to do a grand work for the cause of education in Georgia.

Bro. Roby says, in regard to the article by Dr. Pendleton, which we publish on the first page: For years a score of us Alabama pastors have been saying—in our own way, of course—just about what Dr. Pendleton here says. But, in many of the churches, two weeks out of fifty-two, or at most, one month out of twelve, is the working period. Every year has, say, 25 work days and 240 idle days, for such churches. And worse still, the few days of activity are usually worse than wasted in spasms—religious epilepsy. The disease is hereditary and has such hold on our people that the wisest treatment does but little more than temporarily quiet the patients. Ten days of violent convulsions will so exhaust the average church that it will be good for nothing during the next two hundred and fifty-five days. But I intended only to ask you to republish Dr. Pendleton's excellent article. God bless the ALABAMA BAPTIST.

On the first Sunday in February we were shocked by the sudden and unexpected death of Dr. Robert Lee Gilder, a member of our church and superintendent of the Sabbath school. He came to us a few months ago from LaFayette. He was active and useful in the church and Sabbath school, had a large practice, and made many friends. He had conducted his Sabbath school as usual, and took a collection for missions after the congregation assembled for preaching. On going home after service, he felt too unwell to eat dinner, but made no serious complaint. About three o'clock his wife found him on his bed, speechless and dead. As to the cause of his death all is uncertainty. Dr. Gilder was about twenty-five years of age, and was a man of high and generous impulses. He was thoughtful of the pastor and his family, and was ready for any church greatly miss him, but pray that those who mourn may be comforted by the Heavenly Father.—E. F. Baker, Notulga.

Dr. Henderson's Last Hours.

BY DR. S. H. FORD.

On Saturday evening I spent considerable time with my dear old friend and brother. He was calm, cheerful, hopeful. "I intend," he said, "to hear you preach to-morrow." "Yes," I replied, "if we can open these windows and also the church window (next door to Bro. Worthy's, where he lay sick) you can hear me, for I speak pretty loud." "I do want to hear you preach," he said; "but the Lord's will be done." He conversed

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

Spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health-giving, blood-purifying and appetite-stimulating which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong.

Pleasant memories must be arranged for in advance. When a memory is a memory, it is too late to change its character; pleasant or unpleasant, it must stand as it is. But while we are listening to it, it is in the process of formation, its character is open to change. If we would have pleasant memories of 1890, when this year has its memories, now is the time to arrange for them.—S. S. Times.

Don't—if a dealer offers you a bottle of Salvation Oil without a wrapper or label, or in a mutilated condition, don't touch it—don't buy it at any price, there is something wrong—it may be a dangerous or worthless compound. Insist upon getting a perfect, unaltered, genuine package.

If we are walking with God, we shall, more times a day than we can count when the evening comes on, have had the thought of him coming into our hearts "like some sweet beguiling melody, so sweet we know not we are listening to it." Thus we shall "walk with God"—Dr. MacLaren.

"We have met the enemy and they are ours," said Commodore Perry, thus telling the story of the battle of Lake Erie. And it is also a fact that Dr. Bull's Cough Syrup is no sooner used than the cough is cured and the cough disappears.

Two sang more, we'd groan less; if we sang more, we'd complain less. Put wings of song on your burdens of sorrow, and you will see them fly away.—W. H. Geistweir.

There is danger in impure blood. There is safety in taking Hood's Sarsaparilla, the great blood purifier. It costs one dollar.

Pending: Do you want to see the laughing gas? Visitor: Not till after tea is out, how—reckon I'll feel me like laughing den.

For a disordered liver try Beecham's Pills. God is a shower to the heart burned up with grief; God is a sun to the face faded with tears.—Joseph Roux.

\$8 and \$8 a Day will pay to sell Self-Heating Salt Ore, with Fluorine. Write, H. S. Pease, P. O. Box 270, Cincinnati, O.

James Say, Browne, why do you call your eldest boy Telephone? Browne: Because he never works.

ADVICE TO MOTHERS. Mrs. Winslow's SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Canvasser: I have here a work that goes off like hot cakes. Lady of the house: Please let me see it go off.

FITZ.—All FITZ stopped free by Dr. Kline's Great Nerve Restorer. No FITZs first day of use. Marvelous cures. Treatise and \$2.00 trial bottle free to FITZ cases. Send to Dr. Kline, 931 Arch St., Philadelphia, Pa.

Perfection is made of trifles, but it is no trifling matter to attain perfection.

Horsford's Acid Phosphates For Wakefulness. Hysteria, and other diseases of the nervous system.

As the sun does not wait for prayers and incantations to be induced to rise, but immediately shines, and is saluted by all, so do you also not wait for incantations of names and words, and pray to be induced to do good, but be a doer of good voluntarily, and you will be beloved as much as the sun.—Epictetus.

CONSUMPTION SURELY CURED. TO THE EDITOR: Please inform your readers that I have a positive remedy for above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy gratis to any of your readers who have consumption, if they will send me their Express and P. O. address. Respectfully, T. A. NICHOLS, M. D., 181 Pearl Street, New York.

Johnson: Newspapers are believers in Spiritualism, sure enough. Ponson: Not many, I guess. Johnson: Oh, yes; they all claim to be first-class advertising mediums.—Kearney Enterprises.

Communion Sets. The best goods made. Five pieces only \$12.00. Boxed and delivered to the Express office at Lexington. The regular wholesale price of this set is much higher than we now ask. Must order soon to secure this price. OTIS W. SNYDER, Lexington, Ky.

You and I have to go down the hill, out of the sunshine, in among the dark weeds, to stumble over the black rocks, and wade through the deep water; but we shall get over to the same place where he stands, and he that took him round by the top will "take" us through the river; and so shall we ever be with the Lord.—Dr. McLaren.

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

We take no part with those who deny a great awakening. We prefer to join heart and hand with those who believe in the perpetual providence of revivals of religion. Every church, the most prosperous as well as the most backward, needs to ever pray that God will, from time to time, raise up, to his praise, "a horn of salvation for us in the house of his servant David."—Standard.

Commendable. All claims not consistent with the high character of Syrup of Figs are purposely avoided by the Cal Figs Syrup Company. It acts gently on the kidneys, liver and bowels, cleansing the system effectually, but it is not a cure-all and makes no pretensions that every bottle will not substantiate.

It is not, unattainable that a man of gift should have a good deal of sand.

Catarrh Cured. A clergyman, after years of suffering from that loathsome disease Catarrh, and vainly trying every known remedy at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

The Sweet Gum.

The exudation you see clinging to the sweet gum tree in the summer contains a stimulating expectorant that will loosen the phlegm in the throat—Taylor's Cherokee Remedy of Sweet Gum and Mullein cures coughs and croup.

Life is a gift of God. Only God can give life. Only God has a right to recall life. No man has a right to take his own life, or the life of another, unless as a magistrate, or as the empowered representative of divinely ordained government, he takes a life in the name of God. For a man to take his own life, because of his fear of pain, his shame for crime, or his unwillingness to meet the earthly future which opens before him, is to shirk his obvious duty and to assume irreverently a prerogative of God.—S. S. Times.

The Best Snake Story of All. A man who kept a garden near the river Ephraim, who had an adventure with a snake many years ago, has involved himself and family in trouble ever since. One result of this adventure was the sentence pronounced against the woman that "in sorrow thou shalt bring forth children." Divine wisdom, after this sentence, came to the rescue of woman, and provided remedies for her cure. Best of all is Dr. Pierce's Favorite Prescription.

Many Persons Are broken down from overwork or household labor. Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

Mrs. S. Adelaide Shackelford. Died, at her residence, near Courtland, Ala., on Feb. 7, 1890, Mrs. S. Adelaide Shackelford, wife of Col. Samuel W. Shackelford.

Sister Shackelford was the daughter of Col. Ben Sherrod, one of the early settlers of the Tennessee Valley. She was born Sept. 14, 1825. She joined the Baptist church at Courtland many years ago, and remained a faithful and consistent Christian to the day of her death.

She felt very much the deprivation of church privileges, as the church at Courtland had dissolved, and was contemplating, as she informed her brother, Hon. W. C. Sherrod, a removal to Florence, Ala., where she might enjoy these privileges, and be near her brother who resides there. She has frequently spoken to the writer of her loneliness as a Baptist, and denied the opportunity of attending a church of her own faith. She said she was strong in her faith as a Baptist, and could not be contented in the communion of any other church. She loved all Christians, and her warmest and dearest friends were members of other churches, her husband among the number. While she loved her own church, yet she was not bigoted, but charitable and catholic in her feelings towards all who loved the Lord Jesus Christ.

Sister Shackelford died as she had lived, strong in her Christian faith. She was resigned to the will of God and was not afraid to die. She sank to sleep, as an infant in its mother's arms, calmly and peacefully, feeling that her trust in her Savior was not misplaced. Just before her death she seemed to be gazing intently at some object. Being asked what she saw, she replied, "I see Sammy and Ella."

There were two children whom she had lost many years ago. Who will say that the spirit of these dear little ones were not permitted to be with her in her last hour, to escort her disembodied spirit to the heavenly world? In all the relations of life, as wife, mother, sister, neighbor and friend, sister S. was a true Christian woman. She was beloved by all who knew her intimately. She was especially kind to her servants, and they all loved her. It was her wish that her old servants should fill in her grave. They did so, and doubtless felt that they had lost a true friend. She was buried in the cemetery at Courtland, in the presence of a very large assembly of her relatives, friends and neighbors. She has left two children, a son and daughter, both grown, and her husband, who deeply feel the loss which they have sustained. May the Lord bless them and give them Christian resignation to the Divine will, and they may be prepared to meet their loved one in heaven, where there shall be no more partings.

She whose departure they so deeply regret has only passed over the river a little while before them, and now she is at home.

"Safe in the arms of Jesus, Safe on his gentle breast, There by his love enshrouded, Sweetly her soul doth rest." HER OLD PART.

How the Figures Stand. February 1st Alabama was behind with the Home Mission Board \$1,582; with the Foreign Mission Board \$2,000; and only three months till the books close.

March 31st the quarter ends, when the missionaries of the State Board will expect their pay. Only a little over a month till that fine, and we have next to nothing in the treasury for state missions. I beg the pastors to consider the facts above presented and help the boards at once.

W. B. CRUMPTON.

Photo Remedy for Catarrh is the Best, Kindest to Use, and Cheapest.

CATARRH

Be Sure

To Get

Hood's

Sarsaparilla

100 Doses One Dollar

Birmingham Churches.

Pratt Mines—Pastor G. T. Le

preached at both services. "Roll call" in the morning brought some interesting facts, and several short talks were made by members; 105 in Sunday school. Four were received by letter.

ELVON—Fine services at all the meetings during the week. Pastor Harris preached to large congregations at both services; 57 in Sunday school. Four received by letter.

WOODLAWN—Pastor Adams sick. Bro. A. J. Waldron preached at 11, and student A. S. Smith at night; 108 in Sunday school.

AVONDALE—Rev. J. M. Greene preached at both services to attentive congregations; 69 in Sunday school. Six received by letter. Rev. J. G. Lowrey declines to serve the church as pastor.

BESEMER—Pastor Wood sick during the week. Fifty in Sunday school; large congregation at night; interest growing.

FIRST CHURCH—Dr. Pickard, although sick, preached at both services to his usual fine congregations. Subject in the morning, "Christ Healing the Paralytic." At night the "Parable of the Prodigal Son." One hundred and eighty-one in Sunday school. Four received by letter in the morning and one baptized at night.

SECOND CHURCH—Student Watson preached at both services; 73 in Sunday school. The church is mourning over the death of the wife of deacon Wood Cole.

SOUTH SIDE—Pastor Hale has gone to Starkville, Miss., to assist the pastor in a meeting. At 3:30 yesterday a meeting was held in the interest of Sunday schools, which resulted in a reorganization of the Birmingham Baptist Sunday School Union, with Hon. H. H. Brown as president, E. H. Cabanis, vice president, and A. M. Hendon, secretary. The next meeting will be at the First church, the last Sunday in March, at 3:30 p. m.

Dr. Purser is receiving great encouragement from many prominent men in his efforts to organize a summer school for preachers and pastors at East Lake. It is an assured success.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

Be Sure

To Get

Hood's

Sarsaparilla

100 Doses One Dollar

Birmingham Churches.

Pratt Mines—Pastor G. T. Le

preached at both services. "Roll call" in the morning brought some interesting facts, and several short talks were made by members; 105 in Sunday school. Four were received by letter.

ELVON—Fine services at all the meetings during the week. Pastor Harris preached to large congregations at both services; 57 in Sunday school. Four received by letter.

WOODLAWN—Pastor Adams sick. Bro. A. J. Waldron preached at 11, and student A. S. Smith at night; 108 in Sunday school.

AVONDALE—Rev. J. M. Greene preached at both services to attentive congregations; 69 in Sunday school. Six received by letter. Rev. J. G. Lowrey declines to serve the church as pastor.

BESEMER—Pastor Wood sick during the week. Fifty in Sunday school; large congregation at night; interest growing.

FIRST CHURCH—Dr. Pickard, although sick, preached at both services to his usual fine congregations. Subject in the morning, "Christ Healing the Paralytic." At night the "Parable of the Prodigal Son." One hundred and eighty-one in Sunday school. Four received by letter in the morning and one baptized at night.

SECOND CHURCH—Student Watson preached at both services; 73 in Sunday school. The church is mourning over the death of the wife of deacon Wood Cole.

SOUTH SIDE—Pastor Hale has gone to Starkville, Miss., to assist the pastor in a meeting. At 3:30 yesterday a meeting was held in the interest of Sunday schools, which resulted in a reorganization of the Birmingham Baptist Sunday School Union, with Hon. H. H. Brown as president, E. H. Cabanis, vice president, and A. M. Hendon, secretary. The next meeting will be at the First church, the last Sunday in March, at 3:30 p. m.

Dr. Purser is receiving great encouragement from many prominent men in his efforts to organize a summer school for preachers and pastors at East Lake. It is an assured success.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

Be Sure

To Get

Hood's

Sarsaparilla

100 Doses One Dollar

Birmingham Churches.

Pratt Mines—Pastor G. T. Le

preached at both services. "Roll call" in the morning brought some interesting facts, and several short talks were made by members; 105 in Sunday school. Four were received by letter.

ELVON—Fine services at all the meetings during the week. Pastor Harris preached to large congregations at both services; 57 in Sunday school. Four received by letter.

WOODLAWN—Pastor Adams sick. Bro. A. J. Waldron preached at 11, and student A. S. Smith at night; 108 in Sunday school.

AVONDALE—Rev. J. M. Greene preached at both services to attentive congregations; 69 in Sunday school. Six received by letter. Rev. J. G. Lowrey declines to serve the church as pastor.

BESEMER—Pastor Wood sick during the week. Fifty in Sunday school; large congregation at night; interest growing.

FIRST CHURCH—Dr. Pickard, although sick, preached at both services to his usual fine congregations. Subject in the morning, "Christ Healing the Paralytic." At night the "Parable of the Prodigal Son." One hundred and eighty-one in Sunday school. Four received by letter in the morning and one baptized at night.

SECOND CHURCH—Student Watson preached at both services; 73 in Sunday school. The church is mourning over the death of the wife of deacon Wood Cole.

SOUTH SIDE—Pastor Hale has gone to Starkville, Miss., to assist the pastor in a meeting. At 3:30 yesterday a meeting was held in the interest of Sunday schools, which resulted in a reorganization of the Birmingham Baptist Sunday School Union, with Hon. H. H. Brown as president, E. H. Cabanis, vice president, and A. M. Hendon, secretary. The next meeting will be at the First church, the last Sunday in March, at 3:30 p. m.

Dr. Purser is receiving great encouragement from many prominent men in his efforts to organize a summer school for preachers and pastors at East Lake. It is an assured success.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

Be Sure

To Get

Hood's

Sarsaparilla

100 Doses One Dollar

Birmingham Churches.

Pratt Mines—Pastor G. T. Le

preached at both services. "Roll call" in the morning brought some interesting facts, and several short talks were made by members; 105 in Sunday school. Four were received by letter.

ELVON—Fine services at all the meetings during the week. Pastor Harris preached to large congregations at both services; 57 in Sunday school. Four received by letter.

WOODLAWN—Pastor Adams sick. Bro. A. J. Waldron preached at 11, and student A. S. Smith at night; 108 in Sunday school.

AVONDALE—Rev. J. M. Greene preached at both services to attentive congregations; 69 in Sunday school. Six received by letter. Rev. J. G. Lowrey declines to serve the church as pastor.

BESEMER—Pastor Wood sick during the week. Fifty in Sunday school; large congregation at night; interest growing.

FIRST CHURCH—Dr. Pickard, although sick, preached at both services to his usual fine congregations. Subject in the morning, "Christ Healing the Paralytic." At night the "Parable of the Prodigal Son." One hundred and eighty-one in Sunday school. Four received by letter in the morning and one baptized at night.

SECOND CHURCH—Student Watson preached at both services; 73 in Sunday school. The church is mourning over the death of the wife of deacon Wood Cole.

SOUTH SIDE—Pastor Hale has gone to Starkville, Miss., to assist the pastor in a meeting. At 3:30 yesterday a meeting was held in the interest of Sunday schools, which resulted in a reorganization of the Birmingham Baptist Sunday School Union, with Hon. H. H. Brown as president, E. H. Cabanis, vice president, and A. M. Hendon, secretary. The next meeting will be at the First church, the last Sunday in March, at 3:30 p. m.

Dr. Purser is receiving great encouragement from many prominent men in his efforts to organize a summer school for preachers and pastors at East Lake. It is an assured success.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

Be Sure

To Get

Hood's

Sarsaparilla

100 Doses One Dollar

Birmingham Churches.

Pratt Mines—Pastor G. T. Le

preached at both services. "Roll call" in the morning brought some interesting facts, and several short talks were made by members; 105 in Sunday school. Four were received by letter.

ELVON—Fine services at all the meetings during the week. Pastor Harris preached to large congregations at both services; 57 in Sunday school. Four received by letter.

WOODLAWN—Pastor Adams sick. Bro. A. J. Waldron preached at 11, and student A. S. Smith at night; 108 in Sunday school.

AVONDALE—Rev. J. M. Greene preached at both services to attentive congregations; 69 in Sunday school. Six received by letter. Rev. J. G. Lowrey declines to serve the church as pastor.

BESEMER—Pastor Wood sick during the week. Fifty in Sunday school; large congregation at night; interest growing.

FIRST CHURCH—Dr. Pickard, although sick, preached at both services to his usual fine congregations. Subject in the morning, "Christ Healing the Paralytic." At night the "Parable of the Prodigal Son." One hundred and eighty-one in Sunday school. Four received by letter in the morning and one baptized at night.

SECOND CHURCH—Student Watson preached at both services; 73 in Sunday school. The church is mourning over the death of the wife of deacon Wood Cole.

SOUTH SIDE—Pastor Hale has gone to Starkville, Miss., to assist the pastor in a meeting. At 3:30 yesterday a meeting was held in the interest of Sunday schools, which resulted in a reorganization of the Birmingham Baptist Sunday School Union, with Hon. H. H. Brown as president, E. H. Cabanis, vice president, and A. M. Hendon, secretary. The next meeting will be at the First church, the last Sunday in March, at 3:30 p. m.

Dr. Purser is receiving great encouragement from many prominent men in his efforts to organize a summer school for preachers and pastors at East Lake. It is an assured success.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

Be Sure

To Get

Hood's

Sarsaparilla

100 Doses One Dollar

Birmingham Churches.

Pratt Mines—Pastor G. T. Le

preached at both services. "Roll call" in the morning brought some interesting facts, and several short talks were made by members; 105 in Sunday school. Four were received by letter.

ELVON—Fine services at all the meetings during the week. Pastor Harris preached to large congregations at both services; 57 in Sunday school. Four received by letter.

WOODLAWN—Pastor Adams sick. Bro. A. J. Waldron preached at 11, and student A. S. Smith at night; 108 in Sunday school.

AVONDALE—Rev. J. M. Greene preached at both services to attentive congregations; 69 in Sunday school. Six received by letter. Rev. J. G. Lowrey declines to serve the church as pastor.

BESEMER—Pastor Wood sick during the week. Fifty in Sunday school; large congregation at night; interest growing.

FIRST CHURCH—Dr. Pickard, although sick, preached at both services to his usual fine congregations. Subject in the morning, "Christ Healing the Paralytic." At night the "Parable of the Prodigal Son." One hundred and eighty-one in Sunday school. Four received by letter in the morning and one baptized at night.

SECOND CHURCH—Student Watson preached at both services; 73 in Sunday school. The church is mourning over the death of the wife of deacon Wood Cole.

SOUTH SIDE—Pastor Hale has gone to Starkville, Miss., to assist the pastor in a meeting. At 3:30 yesterday a meeting was held in the interest of Sunday schools, which resulted in a reorganization of the Birmingham Baptist Sunday School Union, with Hon. H. H. Brown as president, E. H. Cabanis, vice president, and A. M. Hendon, secretary. The next meeting will be at the First church, the last Sunday in March, at 3:30 p. m.

Dr. Purser is receiving great encouragement from many prominent men in his efforts to organize a summer school for preachers and pastors at East Lake. It is an assured success.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 27, 1890.

Be Sure

To Get

Hood's

Sarsaparilla

100 Doses One Dollar

Birmingham Churches.

Pratt Mines—Pastor G. T. Le

preached at both services. "Roll call" in the morning brought some interesting facts, and several short talks were made by members; 105 in Sunday school. Four were received by letter.

ELVON—Fine services at all the meetings during the week. Pastor Harris preached to large congregations at both services; 57 in Sunday school. Four received by letter.

WOODLAWN—Pastor Adams sick. Bro. A. J. Waldron preached at 11, and student A. S. Smith at night; 108 in Sunday school.

AVONDALE—Rev. J. M. Greene preached at both services to attentive congregations; 69 in Sunday school. Six received by letter. Rev. J. G. Lowrey declines to serve the church as pastor.

BESEMER—Pastor Wood sick during the week. Fifty in Sunday school; large congregation at night; interest growing.

FIRST CHURCH—Dr. Pickard, although sick, preached at both services to his usual fine congregations. Subject in the morning, "Christ Healing the Paralytic." At night the "Parable of the Prodigal Son." One hundred and eighty-one in Sunday school. Four received by letter in the morning and one baptized at night.

SECOND CHURCH—Student Watson preached at both services; 73 in Sunday school. The church is mourning over the death of the wife of deacon Wood Cole.

SOUTH SIDE—Pastor Hale has gone to Starkville, Miss., to assist the pastor in a meeting. At 3:30 yesterday a meeting was held in the interest of Sunday schools, which resulted in a reorganization of the Birmingham Baptist Sunday School Union, with Hon. H. H. Brown as president, E. H. Cabanis, vice president, and A. M. Hendon, secretary. The next meeting will be at the First church, the last Sunday in March, at 3:30 p. m.

Dr. Purser is receiving great encouragement from many prominent men in his efforts to organize a summer school for preachers and pastors at East Lake. It is an assured success.

