

# THE ALABAMA BAPTIST

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## Meetings of Associations.

### Cahaba.

When we were ready to start for this association from Randolph we were told that it was about eighteen miles, but after reaching the grounds we were informed that the way we came was about twenty-five.

We were in company with Bro. T. W. Hart, of Uniontown. We had gone within two miles of the church when one seat in the high wagon turned over with us, dumping us on the ground, disfiguring the head of Bro. Hart and demolishing the "much prized beaver" of the writer.

On motion, Bro. Will Alexander was chosen clerk pro tem. Rev. W. B. Crumpton and Dr. H. D. D. Straton were requested to read the letters. The association then proceeded to the election of officers, with Bro. J. L. Lovelace and S. P. Lindsey as tellers. The election resulted in the choice of Bro. J. Phelan Harris, moderator, and Bro. W. B. Alexander, clerk. Then petitionary letters were read, the petitionary churches were received and the right hand of fellowship extended to the delegates. After assigning delegates to their homes, and the report on devotional exercises, the association adjourned to meet at 9 o'clock the following day.

There was a pretty good congregation at the services at night.

Wednesday morning, after devotional exercises, conducted by Bro. Mitchum, the association was called to order by the moderator. The minutes of the preceding day were read and adopted.

A resolution was offered by Bro. C. W. O'Hara, recommending the ministers of the association to attend the theological institute to be held at Howard College four weeks, embracing two weeks each in June and July.

Bro. Crumpton spoke in favor of this resolution and said that from what he could gather from different sections of the state that there would be at least four or five hundred preachers present at this institute. The resolution was unanimously adopted.

On motion of Rev. D. C. Culbreth, the regular order of business was suspended, and the writer was permitted to speak in the interest of the ALABAMA BAPTIST.

With the aid of Bro. Culbreth, and through the kindness of the moderator, we were permitted to canvass the audience.

The report on missions was read and was ready for discussion, when a motion was made to adjourn for dinner.

In order to get a train for Birmingham that night we were obliged to leave the association at this point, and, in company with Bro. Crumpton, we were soon off for Marion.

By steady driving we reached the Cahaba river soon after nightfall, and, O how dark it was crossing that river and going through those swamps! As we passed through these swamps our conversation very naturally drifted from church and associational work to that of highway robbery. Bro. Crumpton declared that he would fight to the bitter end in case we were "tackled." So we pulled the ribbons more composedly, for we knew Bro. Crumpton well, and that if he said he would do the fighting he would do it.

Eight o'clock found us in the elegant parlors of the Judson instead of the clutches of Rube. Soon Dr. Averett came in from prayer meeting. Notwithstanding the fact that the Doctor is hard worked, he is all smiles, because of the success that he is meeting with in the Judson. Everything is moving on like well regulated and well oiled machinery.

We bade our sister "good bye" at 9 o'clock and at 11:10 we pulled out for Birmingham via Akron. After traveling all night until nearly dawn we reached the Magic City.

Such is the experience of a way-faring man.

### Tuskegee.

Indisposition for some time has prevented an earlier account of the meeting of this body, which convened at Nottulsa church, October 15th. The weather was quite bad, but we had a good meeting, which was well attended both by delegates and the citizens. We all regretted the sickness of Bro. Baber, the faithful and beloved pastor, but his members, headed by Prof. Sanders, took good care of the visitors.

The letters reported some advance in numbers and in contributions, to all causes except ministerial education. The executive committee reported that Bro. F. T. Hudson, their missionary and colporteur, had done excellent work, and it was recommended that he be continued in that position. Bro. Hudson reported, in a speech, that he found the people in better spirits than usual and that wherever he found them reading the ALABAMA BAPTIST it was easier to sell good books. Elder Grimes does much good in this same line of work.

Prof. Sanders read a strong report on temperance, following which brethren Sanders, Buck, Quarles, Hornaday, Herring, and Hare delivered speeches. The greatest part of the hour is that grand jurist and citizens have moral courage to enforce the law.

Dr. Buck's report on documents took the hopeful view that interest in missions and Sunday school work was on the increase.

The introductory sermon, preached by Dr. W. C. Bledsoe, from the text, "I can do all things through Christ who strengtheneth me," left a profound impression on the audience.

Dr. Love reported on Sunday-schools. He took the position that all Sunday-schools should belong to the churches, their officers and teachers be elected by the churches in confer-

ence, should have a committee to report to churches on, same, and that all members of the churches should belong to the Sunday-school.

Bro. Brewer spoke of being in the work.

Dr. Lloyd: "It is the best sort of a field in which Christian women can work."

Bro. Cloud would not preach to a church unless it would carry on a Sunday-school.

Bro. Grimes: Yes, I would, but I would work hard to bring in this exercise. He enjoys this service the more because he was deprived of its advantages when young. Nothing but indolence prevents a school in every community. It is easier to preach to a Bible reading people.

"How long halt ye between two opinions? If the Lord be God, serve him; and if Baal, serve him," was the text from which Bro. Grimes presented the missionary sermon.

The major portion of the afternoon session of the second day was given to discussing education. Every phase—secular, Christian and ministerial—was touched. It was pretty generally conceded that while denominational colleges did not strictly teach religion, or emphasize denominational peculiarities, yet, since every man in a Baptist school must be a Baptist, and a man noted for his Christian character, since there are from one to thirty young men preparing for the ministry, and many other Christians among the secular students, since they hold daily prayer meetings, since they are brought into constant contact with leading Baptists, and since so many prayers are ascending for God's blessing on the college, therefore more of denominational impress and Christian influence must of necessity rest upon the students. The idea that a boy or girl is sent to college only for the mental training, regardless of moral surroundings, found little sympathy with the majority of the speakers.

The speakers on this occasion were brethren J. J. Cloud, G. A. Hornaday, J. M. Quarles, E. F. Baber, H. C. Sanders and C. W. Hare.

We were anxious to obtain pledges for ministerial education, but the moderator objected, believing the churches would do their part any way. It is hoped they will, but they failed last year.

The Colportage Board was represented by Bro. W. E. Hudson. Speeches were made for that interest by several brethren. The Harris and Tuskegee associations will jointly employ Bro. Hudson as missionary and colporteur.

The work of the mission boards was discussed Thursday night. We learn that several interesting addresses were made.

Brother and sister Sanders who have built up one of the best academies in the state, claimed us as their guest, and added much to the enjoyment of our stay.

The brethren gave us about eleven dollars to send the paper to poor preachers and other destitute Christians.

The Montgomery Association convened, October 17th, with Ramey church. Bro. Jackson and his people were very cordial in their reception of the delegates.

The organization was perfected by the re-election of brethren B. A. Jackson and J. I. Lamar as moderator and clerk. By request, Bro. Geo. E. Brewer preached the opening sermon. Text: "Behold, what manner of love the father hath bestowed upon us, that we should be called the sons of God."

The afternoon session was spent in discussing the reports on aged and infirm ministers and education. The churches pledged \$260 for ministerial education.

Friday night, Eld. R. M. Hunter preached. His text was, "Casting all your care on him, for he careth for you."

Saturday morning found us so unwell that we left for home before the association reconvened. The brethren had a good time during that and the next day. Dr. Wharton thrilled the large audience with a sermon on missions.

The churches of this association are steadily growing in every respect. The determination to have better discipline, to do more to get contribution from each member, to have better Sabbath-schools, etc., is inspiring each church.

When we reached Concord church we found the association already in session. As we entered the door of the church we recognized the voice of Bro. J. M. Huey, who was reading the letters to the association, assisted by Bro. M. M. Wood.

Your scribe has attended several associations during this season in different sections of the state; he has heard Bro. W. B. Crumpton speak of anti-missionary associations in north Alabama, and never once dreamed that there was just such an association right under the very shadow of Birmingham.

Several of the letters read, "We will have nothing to do with the State Mission Board," and others: "We are in favor of joining the State Board." There were but few Sunday-schools reported and scarcely anything as pastor's salary.

As a matter of course, there was no report on missions, except "home missions," to be used in our bounds.

There were two petitionary letters read from churches desiring to unite with this association. The churches were received.

Rev. A. White, the moderator of the association, is a man of powerful influence. He can sway the people of the association in almost any way that he may choose. O how well Bro. White should look into this great

subject of missions, and how carefully he should study it, for there is an excessive degree of responsibility resting upon his shoulders. He is not mission and is leading his people in this erroneous path. May God bless him and set him, with all of his followers, right on this question.

Rev. A. J. Waldrup preached the missionary sermon at 11 o'clock Sunday eve. There was a great concourse of people present to listen to the earnest words of this godly brother. He was not particular about a text for the occasion, for the Bible was full of missionary sermons. Bro. Waldrup preached an excellent sermon, and made the fact very plain that it was the duty of all Christians to contribute to the support of the gospel.

He is the pioneer preacher of this section of the state. He remembers well when the Indians were in this region, but he found him a zealous Christian. On inquiry, it was discovered that the man had no Bible or Testament and had never heard one read, and had heard but three sermons and remembered only the texts from which the preacher had spoken. The first was, "For God so loved the world," etc.; second, "Therefore be justified by faith," etc.; and third, "Quickened by Christ."

Bro. Walker, in failing to give liberally to his church for missions, felt that he had robbed God, so he wanted to give something now.

At 11 o'clock Bro. J. M. Waller preached from Hab. 2: 4, "For the earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

During the afternoon session Eld. Geo. E. Brewer addressed the association on foreign missions. Following him, Bro. Waller made a telling appeal to brethren to give the Lord money. Only vouchers should be sent to the annual meetings. The money should long before have been sent to do service for the Master.

We all need more faith in God's promises and commands.

Bro. Stout was delighted that so much had been said on this important question.

Bro. Davis has for ten years tried the tithing plan and would not for a moment abandon it. People who object to foreign missions hardly ever do anything for home missions. When he built a house he made a little room in which the ladies could hold their meetings, and they were using it. He knew a man who was at the very bottom, and asked him how to rise; the tithing system was advised and the very first year the distressed man gave \$100.

Bro. Fuller gave his experience on the tithing plan.

Bro. G. W. Harrison reported on home missions.

Bro. Waller defined home missions. Bro. Joseph Hiden: We American people are too apt to want things to be on a boom. One of the most valuable things a soldier can learn is to know how to wait. We must labor and wait. God's people must go forward, whether they see great results or not.

The writer spoke of why we need the Home Board. 1. For our native population in districts that our state conventions cannot supply. 2. For work among the negroes. 3. For foreigners coming into our midst. 4. For work among the Indians.

Eld. G. W. Harrison, an earnest young brother, preached at night from the text, "Save thyself."

Saturday morning Bro. Geo. B. Davis read a practical report on temperance.

Bro. J. J. Willis had determined not to make any speeches, but he had said he would almost die if he could not get to speak on this question. He has little confidence in a church member who will go to saloons and take a drink.

Eld. W. C. Moseley gave an earnest exhortation in behalf of temperance. It was the speaker's pleasure to call attention to the need of temperance work in Louisville and other parts of the association.

Eld. J. M. Waller thinks that saloon keepers are not so much to blame as some may suppose. Christians are responsible for the traffic. When he was converted to stay there. Some said he would be mobbed if he continued to do so. He replied, "Then let my bones be stacked in some conspicuous place, so that the passer by can be informed that I was slain in the halls of God and prohibition." From incidents he showed how prohibition opened the way for the gospel.

At 1:30 Eld. Jos. H. Hiden preached from the subject, "The nature of worldly wisdom." Text: "Where is the wisdom? where is the scribe and the disputer of this world?" etc.

The report on education was read. Howard College and the Judson were prominently mentioned. In remarks made by Bro. Waller the important bearing of Howard College on the Baptists of Alabama was shown.

Pledges for ministerial education amounting to \$235 were taken up. The association adopted Eld. Geo. Harrison as its beneficiary. He will attend some high school for the next year.

On motion of Bro. Davis the rules were suspended to take up collection for the daughters of Eld. Sims, a deceased brother. Contributions came in quite liberally.

The report on indigent ministers thanked God for having saved the lives of all the ministers during the past year.

Bro. Davis read the report on state missions. Churches and Sunday-schools were urged to come more strongly to the help of Bro. Crumpton

in the increasing needs of this work. It was determined to hold the next meeting of this body with prospect of success.

Bro. J. J. Willis read report on the evangelization of the colored race. The writer emphasized the work being done by Bro. F. C. Plaster in holding "institutes" among the negro preachers. Bro. Waller testified to the worth of Bro. Plaster's work.

Sunday morning the report on Sunday-schools was read by Bro. Willis and brief addresses made on the subject by brethren Wallis, Jos. Hiden and C. W. Hare.

Excellent sermons were preached by brethren J. C. Hiden and J. M. Waller. Dr. Hiden preached on the "Great Commission." He brought out the progressiveness and expansion of the gospel. It was to go to the ends of the earth, to teach, to baptize, to keep, to clothe and educate. It is half selfishness.

The necessity of teaching was shown; no preacher should attempt to preach unless he were sure he could teach his audience something. When Christ bids us teach this gospel to all nations no man has a right to except any people because of their color or condition.

For the ALABAMA BAPTIST.

## A Call to the Ministry.

BY OTIS MALVIN SUTTON.

When a man is called to the ministry, he has in his own heart a consciousness that God has chosen him for the work. There is in his own bosom a growing desire that others should be saved and a heart of thankfulness that God has accounted him worthy to proclaim the glad tidings of salvation.

And yet, mingled with all this is an unwillingness, arising from a realization of the responsibility devolving upon him. But over and above all he hears the voice of God. He must preach the gospel. Every one whom God chooses has unmitigated influences of the Holy Spirit. The impressions may be slight at first, but they deepen and deepen until the man is ready to cry aloud: "Necessity is laid upon me."

The man can teach or farm or merchandise—if a man can do ought else than preach the gospel—with peace of mind and satisfaction of soul, let him alone; but "lay hands" on that man who, from the depths of a broken and contrite heart, exclaims with the great apostle to the Gentiles: "Woe is unto me, if I preach not the gospel."

There is another important evidence of a call to the ministry. There must be a consciousness in the hearts of his brethren. The same Spirit that implanted the desire in the bosom of the man, fills the hearts of other Christians. Spiritual things are spiritually discerned. By the light of the sacred Scriptures, and by the illumination of the divine Spirit, his brethren are enabled to know of his qualifications for the ministry. Fewer mistakes would be made if our churches were more careful and more faithful. They should license only those who are called of God as was Aaron, and are qualified according to the teaching of the New Testament.

The great need of the pulpit to day is a ministry sufficiently consecrated to the glory of God to leave self aside and preach the gospel in its purity and in its power. Do not imagine for one moment that ministers of Christ should cease proclaiming the simple story of the cross. When a brother is licensed to preach, he should be licensed to preach the gospel of the Lord Jesus Christ; and, when he is ordained, he should be ordained to the full work of the ministry. He who dares to preach for the sake of popularity, or for any other reason than that of drawing men unto Christ, is unworthy of the high calling of the gospel ministry.

Balaam was a teacher of the divine will—a prophet, a preacher. But with him prophecy was not a devout consecration to the glory of God. Origin says: "The word was in his mouth, not in his heart. Brethren, beware! there were 'false prophets among you' who followed their pernicious ways," and "as natural brute beasts," they "shall utterly perish in their own corruption, and shall receive the reward of unbelief." Take warning from the fall of a man who was false to self and to God. Do not turn "greedy" after the error of Balaam, for reward. "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Rome, Ga.

Importunity.

During his recent visit to Europe, Mr. Edison was quite unconsciously the preacher of a sermon on perseverance. He told an interviewer that he had tried to make the phonograph reproduce the aspirated sound, and added: "From eighteen to twenty hours a day for the last seven months I have worked on this single word, 'Specia.' I said into the phonograph, 'Specia, specia, specia,' and the instrument responded, 'Pecia, pecia, pecia.' It was enough to drive one mad! But I held firm, and I have succeeded." This is just the kind of a man who always will succeed. Christians, when convinced that their prayer is a right one, should not cease from asking their Father to grant it, and should not be discouraged because they do not obtain what they wish at once.—The Worker.

Hardening the Heart.

The co-operation of the human and the Divine elements, in the production of the inspired writings and oral utterances of prophets and apostles, has, in these latter days, been much discussed. It is quite common, too, to read and to hear of the action and interaction of the human and the Divine power in conversation, and in the Christian life. But there is another aspect of the co-working of the human and the Divine agencies which the Scriptures certainly do teach, and of which we seldom hear any discussion from our pulpits.

Wicked men are often spoken of in the Bible as "hardening their hearts," and the Bible also teaches that God hardens their hearts. One of the

godly men ever make of this hardness of heart is found in the fact that they actually plead this charge as their own vindication. For instance: During some season of special religious interest—a protracted meeting, let us say—a devout Christian approaches some ungodly friend, who, thus far, has shown no interest in religion, and says, "My friend, don't you think it is time you were seeking the salvation of your soul? How is it that you have no interest in this all-important matter?" And his friend coolly answers, "Well, I don't feel. If I could feel as those people do who are going forward for prayer, and seeking the pastor at his study, I, too, would act; but I don't feel at all, and I can not be expected to act without feeling."

Now here, indeed, is a strange case. God charges men with the sin of hardness of heart (see Rom. 2: 5), and in stead of being shocked and appalled at the charge, they actually excuse themselves on the plea that their hearts are so hard that they do not feel!

Suppose a man were charged with murder, and his counsel should make a defense like this: "Gentlemen, my client did kill his neighbor—there is not a doubt of it. The evidence is conclusive, and there is no denying it. But then he ought not to be hung for it, because his heart was so hard of murder that he was bound to kill, and therefore he is not responsible." Would not any honest jury decide that the man whose heart was full of murder was the very man, of all others, for whom the gallows was made?

But men go further, and say, "God hardened Pharaoh's heart, and he hardened my heart; so I don't feel that I can help it." Now, such a treatment of Pharaoh's case is utterly unfair and unsound argument. So

Pharaoh's heart was hardened under the same Divine and eternal law under which the hearts of wicked men are hardened now. The first we know of Pharaoh is that he was a cruel tyrant, wickedly oppressing a helpless, and down-trodden people. And such conduct as this will harden any man's heart. It is a law of the Divine government that wicked conduct shall become easier and easier as men persist in it. And this is a merciful provision of God's moral government. Many a boy has been saved from the penitentiary by the teachings of a mother who understood this law. She would say, "My son, if you steal the smallest thing, it will become easier to you to steal something of greater value. It is the first step that must be resisted; for the path of sin becomes easier and easier to us as we walk on in it."

Here is a boy, who, only last week, swore his first oath. He heard one of the larger boys swear, and thought it very manly. But when the hard words first escaped his young lips, he was frightened at himself. He started, turned pale for a moment, and glanced anxiously about him to see if his terrible oath had fallen upon the ear of any one who might, perhaps, "tell mother." But in the course of one short week his heart has become so hard that he can, without a qualm of conscience, affront high heaven with his fearful oaths, calling down the vengeance of an angry God upon his own soul, and the souls of his companions.

There was once a great painter who longed to paint a picture of heaven. But he had never seen heaven, nor had he ever seen any one who had seen heaven. One day, whilst he was deeply meditating, a little four-year-old boy came near him. It was a lovely child. The light of heaven seemed to fill his laughing eye, and he looked the very picture of love, in innocence and happiness. The painter gazed with rapture upon the bright young face, and said enthusiastically, "I'll paint the child, and that shall be my picture of heaven." He was not far wrong. Heaven is purity, and purity is heaven. And if there is anywhere upon this sin-cursed earth, anything left to remind us of heaven, it is a beautiful child; whose bright young life has not yet been defiled by the trail of the serpent—sin. And the painter painted the child, and under the picture he wrote that sweet word, "Heaven."

He then said to himself, "If ever I should meet a human face that shows as much of hate and wickedness as this does of love and innocence, I'll paint that, too, and call it 'Hell.'"

Long years rolled by, and one day, in looking through a prison, in a far-off foreign land, the painter saw a creature whom it seemed grossest filth to call a man. He was crouch-

ing, like a wild beast, in one of the darkest corners of the dungeon of condemned felons. His eyes gleamed with the fires of the pit. His whole countenance was the embodiment of malignity. The painter started back in horror; but presently recovering himself, he said, "I'll paint that face and call it 'Hell.'"

And he did paint it. But what was his astonishment when he learned that the condemned felon was the identical little boy, who, forty years ago, had sat for his picture of heaven! He had hardened his heart.

O! fathers, mothers in Israel, take care, take care! That little one you so tenderly love, and dandle on your knee, and press to your throbbing heart, is sitting as a picture for heaven!

"Chisel in hand stood the sculptor boy, With his marble block before him; And his face lit up with a smile of joy, As an angel dream passed o'er him. He carved it then on the yielding stone, With many a sharp incision; With heaven's own light the sculpture he made."

He had caught that angel vision. Sculptors of life are we, as we stand, With our souls uncurbed before us; Waiting the hour, when, at God's command, Our life dream shall pass o'er us. If we carve it then on the yielding stone, With many a sharp incision, That heavenly beauty shall be our own, Our lives that angel vision."

J. C. HIDDEN.

## Some Things to Think About.

Eld. A. Baptist: Upon inquiry, recently, I learned that the members of a certain Baptist church were, a good many of them, strangers to each other; that probably the pastor was unacquainted with many of them; that even a passing recognition did not obtain or exist in many cases. I was further informed that it would not do for the upper classes in the church to recognize, even as communicants of the church, the lower classes, for they were a "presuming set" and would have the boldness "to call" at the private residence of the upper class brethren. I ascertained that the church was very "zealous of good works," such as missions, Sunday-schools, Sunbeams, Little Helpers, Sam Jones' Tournaments, etc., etc. Being a little hasty, sometimes, in judgment, I was inclined to write that church down as a "peculiar people," but sober second thought compels me to the conclusion that older instances of like conduct relieve them of the distinctive "peculiar." I believe that Christianity, like the grave, levels all distinctions. My opinion is that religion is a letter up of distinctions.

Gen. Dives, who figures in sacred history, had a neighbor, who possibly belonged to the same synagogue, whose name was Lazarus. The General, whether by accident or inheritance, or by "hook or crook," was a member of the upper strata of society. Lazarus was a representative of the lower class. The general was rich; the poverty of Lazarus became proverbial. After events showed that they were acquainted, "the social chasm that separated them here was as wide as the 'great gulf fixed' between them when their conditions were reversed. Had the General condescended to notice his poor neighbor by admitting him to his house, his social standing might have been rendered uncertain. The general acted with worldly wisdom and, perhaps, with the approval of the local rabbi, when he left Lazarus to the tender consideration and companionship of "moreover."

It seems to me that our popular leaders might devise some plan by which the various classes could harmonize (at church) on "Blest be the tie that binds" and leave the upper class free to apprehension (at home) of the rudeness and presumption on the part of the lower class.

Gen. Dives, in the judgment of his social circle, was right. His righteous example is imitated to this day. I only desire to add that the more I go about the more I seem to see and learn. I may, in time, become conservative and slow to conclude.

There is no best way of preparing for public speech. Each man must choose his own method, according to his own temperament and the occasion. However, it is now conceded that the time has come, in the work of the ministry, when preachers can be far more effective if they will adopt the plan of extemporaneous preaching. There should, of course, be thorough preparation and a familiarity with the subject discussed; then let the preacher throw himself into the sermon, which has been previously carefully studied, and his thoughts will easily find expression in appropriate words. We believe that the congregations of the present day will lose interest in the sermon when they observe the preacher turning leaf after leaf of his manuscript. If we desire to be effective and to reach the masses, we must discard the use of manuscripts.—Dr. Lyman Abbott.

Seek to love nothing out of God. God re-makes a broken heart, and fillets it with love. He cannot fill a divided heart. Bring all things, as thou mayest, nigh to God; let them not bring them away from him.—Dr. Pusey.

Is there but one day of judgment? Why for us every day is a day of judgment—every day is a *die irae*, and writes its irrevocable verdict in the flume of its west. Think you that judgment waits till the doors of the grave are opened? It waits at the corners of your houses, it waits at the doors of your streets.—Ruskin.

Central Committee

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

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. GEO. B. EAGER, Vice Pres., Anniston, Ala.  
MRS. I. V. SAGE, Treas., Birmingham, Ala.  
MRS. L. C. BROWN, Cor. Sec., East Lake, Ala.

## NOVEMBER—PRAYER CARD.

Japan.—"The isles shall wait for his law." Mission founded in 1889. Missionaries, 4. The pressing need—a school, with lady teachers.

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

For several weeks our attention has been turned to the supplying of our home missionaries on the frontier with some comforts, which their meagre salaries forbid them enjoying. In doing this work surely there has been a reflex influence for good, the extent of which the societies and churches may not yet know. Already eleven boxes are being packed with warm flannels and comfortable clothing, hats, shoes, rubber coats, bedding, books and perhaps a delicacy for a sick wife or ailing child, and still there are letters coming to the central committee for names of missionaries to be supplied. While this good work is going on, we would draw attention to the new topic for study and prayer, which has appeared, mean time, at the head of this column. In its contemplation there is a call for a widening and deepening of our interest—a longer flight for our faith, perhaps, and a tightening of the tension upon that silver cord of sympathy, which binds us in a common love for humanity. Let the circle widen until the isles of the sea are touched, and those men and women who have gone out from among us to do our part in the evangelization of Japan, feel the warm embrace of loving Christian hearts in Alabama. Truly the names of J. A. Brumson and J. W. McCollum should become as household words to us. Let this month be earnestly devoted to the study of the country and the people to whom they have gone. No more interesting subject has been given upon the prayer card, and those societies who have put themselves in line with the annual supply of literature sent from Baltimore will find the leaflets on "Japan," by Rev. T. P. Dobbins, by Rev. Frank S. Dobbins, "Japan," by the "Sunrise Kingdom," by Fannie Roper Fendge, and the November Foreign Mission Journal, afford abundant and beautiful lights upon this subject. The Maryland Mission Rooms kindly send additional literature on these subjects to the Alabama Central Committee, so this column may be more helpful to the general reader.

Three hundred and seventy-nine dollars was raised by Rev. V. M. Thrasher's association in Indian Territory for foreign missions. Brother Thrasher is one of the missionaries the Birmingham societies had the pleasure of supplying.

Mrs. Stamps, of Belleville, has a class of five boys, who raise chickens and eggs to make mission money.

Mrs. Hudson sends fine report from the Opelika church.

The Oxford sunbeams apply to send a missionary box. This is the fourth box from the Coosa River association.

The following societies have applied for privilege of serving mission boxes: Livingston, Birmingham, Anniston, Montgomery, Evergreen, Tuskegee, Oxford, Sylacauga, Talladega, Tuscaloosa and Hickman.

Mrs. P. C. Coulson, Scottsboro, accepts vice presidency of the Tennessee River association.

The relation of the Roman Catholic church to the welfare of the people is well illustrated in the case of Ecuador, South America. In this country there is a Catholic church for every 150 inhabitants, and ten per cent of the people are priests, monks or nuns. One fourth of all the property in the nation is controlled by the bishop.

Here then the Roman Catholic church has full sway, and whatever blessings it is capable of conferring on the people should be very clearly seen. If Romanism were what it claims to be, Ecuador would be a veritable paradise. Yet seventy-five per cent of the births are illegitimate. There are 272 fast days or fast days in the year. There is not a railroad or a stage coach in the whole country, though there are plenty of monasteries. Laborers get from \$2 to \$10 a month. The price is \$2 35 for carrying on one's back 100 pounds of freight 285 miles. Freight is carried on the back, for there is not a wagon in the country outside of Guayaquil, nor is there a road over which a wagon could pass. Years ago some English capitalists began building a railroad, but they met such poor encouragement that after laying seventeen miles of track they gave it up. No train ever passed over that track, and it has been so overgrown with tropical vegetation that it would be difficult to trace its path. So far as government is concerned, the country is in a state of anarchy. The amusements of the people are cock fights and bull fights, over which they gamble. They have no literature.—Reader.

It is only a greater condemnation to see our duty, to amend to it, and yet not to do it. And it is worse than useless to



MONTGOMERY, ALA., NOV. 13, 1898.

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The favorable impression produced by the first appearance of the agreeable fruit remedy Syrup of Figs years ago has been more than confirmed by the pleasant experience of those who have used it, and the success of the proprietors and manufacturers of the California Fig-Syrup Company.

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 opp. W. J., Washington, H. E.,  
 J. R., Williams, Ed.,  
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 SUE COLLEGIATES.  
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Tell him you don't pro-  
to break any more. Try  
mand at ruling.  
S. GEO. A. MACBETH & CO.

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**CURES WHERE ALL ELSE FAILS.**  
ant Cough Syrup. Tastes good. Use  
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**MILLINERY.**

As Mrs. Alice Jenkins will be relieved of the care of the Dress Making Department, she will devote her time and great skill to the making of hats for our patrons to the most artistic taste. She has been formerly employed by the leading milliners of New York City. Mrs. Jenkins will also give her personal attention to orders, and to other orders that our patrons may wish to favor us with. Our lines consist, Corsets, Handkerchiefs, Knitted Underwear, Gloves, etc., will be very complete. Prompt attention to mail orders for samples and estimates. Be guaranteed by being present. Your patronage solicited. Name this paper. **WARNER & CO.**

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his Rushforth her and shut herself in her own room. She remembered that, "And whatsoever ye do, do fearfully, as to the Lord and not unto men." But she had not heard her father's command upon it. But this poor servant's mind and example were better than sermon, and henceforth Miss Rushforth, too, could say, "He sees me, my heart is glad." How is our duty done? In God's eye or in man's?

**"The Prisoner of The Vatican."**

When one reads a description of the Vatican, he is tempted to think the Pope is certainly jesting when he styles himself "the prisoner of the Vatican." He has eleven chambers and rooms, including every element for every purpose known to the dalm palace, or even state or territoriality. There are chapels, libraries, museums, council chambers, salons, parlor reception rooms, dining chambers, and apartments for hundreds of servants, besides the St. Peter's Cathedral, with its five chapels. Connected with these large and beautiful parks and gardens. Add to these 370 churches in which support five thousand monks and officials. The Pope has a Swiss guard uniformed in silk and carrying enormous wealth, which he commands at the rate of many millions a year. His Alban and Venetian galleries are filled with series of statues and paintings are the largest and finest in the world. In Rome he can number as his faithful adherents forty cardinals and fifty bishops each with his separate staff and retainer numbering about a thousand persons. He has more than any other monarch in the world. He is more a prisoner than they. He shuts himself up and calls him captive, it does not make him a prisoner, but places him before the world as a pretender, whose motive must be to draw sympathy and "Peter's

"Do you think your sister likes me,  
m'my?" "Yes. She stood up for  
at dinner." "She stood up for  
Van anybody sayin' anything  
ainst me?" "No; nothin' much. Fa-  
said he thought you were a  
of a mule, but sis right up and  
you wasn't, and told father he  
to know better than to judge a  
by his looks."

**Cuticura**  
**\* Soap \***

For  
SAND PIMPLES  
RED ROUGH HANDS  
AND ALL THE  
BABY HUMORS.



COMPLEXIONS, WITH PIMPLY,  
itchy, oily skin, Red, Rough Hands, with chaps,  
and finger ends and shapeless nails, and simple  
Humors prevented and cured by CUTICURA.  
It is simply incomparable as a Skin Purifying  
unexcelled for the Toilet and without a rival  
the Nursery. Absolutely pure, delicately medi-  
camentously perfumed, CUTICURA SOAP pre-  
vents and cures every eruption, soothes all skin  
and inflammation and clogging of the pores;  
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ing all seasons, while it admits of no dangerous  
duration of other skin soaps, and rivals in efficacy  
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greater than the combined sales of all other skin  
soaps throughout the world and nursery soaps  
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itching and ends, back, weak Kidneys, and rheu-  
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altimore, 25, 24 East Baltimore St.  
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**Warrant a Prominent Physician Says of Johnson's Chill and Fever Tonic.**  
**OFFICE OF DR. THO. TURNBULL,**  
**S. STATE BOARD MEDICAL EXAMINERS,**  
**IND.,**  
**J. J. JEFFERSON CO., BOARD OF HEALTH,**  
**MONTICELLO, FLA., Feb. 13, 1890.**  
 I hereby certify that I have prescribed it in hundreds of obitinate cases of Bilious, Intermittent and Remittent Fevers with excellent results. I therefore recommend its use in all such formula, can conscientiously recommend it to my brother M. D.'s and the public generally. It is neuralgia arising from general debility and from the want of knowledge of its use is a specific. In parturient women suffer from Malaria, Bilious Fever or uterine debility, where large doses of quinine or mercury are not admissible, "Johnson's Tonic" is the best remedy that can be used without harmful results. In delicate stomachs where the capacity for food is small, it is the best remedy to be used by giving a small pinch of salt (sodium chlorid) in the mouth immediately after taking.

**THEO. TURNBULL, M. D.**

**Warrant what Prominent Dealers Say of It.**  
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 I heartily endorse but favorable reports of this medicine.

**HILLMAN & AGAR CO.,**  
**MILLEN, GA.**

Johnson's Tonic does all claimed for it.

**WILKINS & BERRIEN.**

**BARTOW, GA.**  
 I think your medicine is the best chill and fever tonic I have used. Have not had a case of it for many days all claimed for it.

**A. E. TARVER & SON,**  
**WAYNESBORO, GA.**

Johnson's Chill and Fever Tonic gives satisfaction.

**WHITEHEAD & CO.,**  
**GA.**

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 I guarantee one single bottle to cure any case of Bilious, Intermittent and Remittent Fevers and to return the cost of the bottle on the 7th, 21st and 28th days. I claim it to be better than quinine in the treatment of all such cases. If the medicine is indicated, I will refund the money without question to any one who is not satisfied with the result. It is a wonderful Tonic and appetizer.

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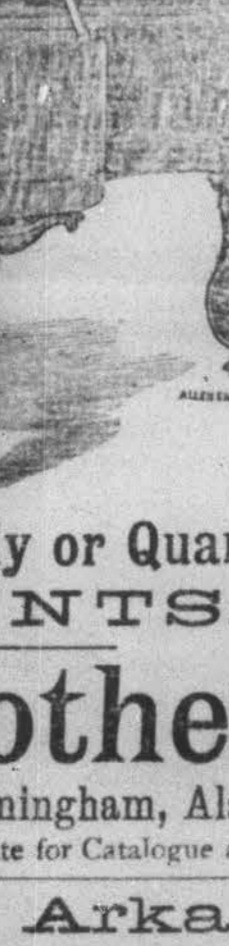
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Charleston	6 30 pm	9 45 am
Central R. R.		
Macon	2 15 pm	6 50 am
Ala	10 50 pm	10 25 am
Seaboard	6 15 am	5 00 pm
W & A. R. R.		
Marietta	6 18 pm	7 50 am
Rome	7 10 pm	
Chattanooga	8 13 pm	
Chattanooga	10 10 am	11 40 am
Cincinnati	11 40 pm	1 00 pm
Cincinnati	6 00 pm	
Piedmont Air Line		
New York & East		
Atlanta	6 00 pm	7 10 am
New York	2 13 pm	2 53 pm
Charlotte	4 50 am	5 30 pm
Danville	10 55 am	10 55 pm
Richmond	3 30 pm	5 00 am
Weldon	12 20 pm	12 50 pm
Charlotteville	2 55 pm	3 05 am
Washington	7 35 pm	7 00 am
Baltimore	11 35 pm	8 25 am
Philadelphia	3 00 am	10 40 am
New York	6 20 am	1 20 pm
Only 36 hours and 10 minutes Monterey to New York. Pullman Palace Buffet		
Montgomery to Washington Train 53		
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SOUTH BOUND.		
No. 50.	No. 52.	
Atlanta	1 20 pm	10 05 pm
Weldon Point	1 34 pm	1 00 am
Columbus	4 00 pm	1 40 am
Opelika	5 14 pm	
Opelika	5 17 pm	1 43 am
Albany	5 49 pm	1 55 am
Chehaw	6 07 pm	2 28 am
Cowles	6 25 pm	2 45 am
Mont'g'y	7 25 pm	3 45 am
Mont'g'y	7 55 pm	3 50 am
Sent'g'y	8 02 pm	8 57 am
Helena	9 35 pm	9 30 am
STATIONS.		
No. 50.	No. 52.	
am Lv.	Akron	10 55 pm
am Lv.	Evanville	10 43
am Lv.	Greensboro	9 43
am Lv.	Newberne	9 10
am Lv.	Scotts	8 47
am Lv.	Carson	8 10
am Lv.	Hamburg	7 54
am Lv.	Hamlet Junction	7 19
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<b>Time Table,</b>			
<b>Pama Midland Railway Co.</b>			
<b>TRAINS EAST.</b>			
	No. 2 East Mail.	No. 6 Accom.	
Ontonagon, . . . . .	8 00 am	4 00 pm	
Nowdown, . . . . .	8 22 am		
Grand, . . . . .	8 36 am		
Sprague Junction, . . . . .	8 40 am		
Woolford, . . . . .	8 48 am		
Hammer, . . . . .	9 05 am		
Annville, . . . . .	9 45 am		
Troy, Ala., . . . . .	10 10 am	6 10 pm	
Pinley, . . . . .	10 40 am		
Woolford, . . . . .	11 00 am		
Knoxville, . . . . .	11 25 am		
Aristo, . . . . .	11 40 am		
Billsards, . . . . .	12 05 pm		
Clark, . . . . .	1 15 pm	8 15 pm	
Clark, . . . . .	12 43 pm		
Newton, . . . . .	1 05 pm		
Linden City, . . . . .	1 20 pm		
Bothan, . . . . .	1 35 pm		
Shelford, . . . . .	1 55 pm		
Jefferson, . . . . .	2 15 pm		
Iver, . . . . .	2 30 pm		
Effield, Ga., . . . . .	2 30 pm		
Sephine, . . . . .	2 40 pm		
Nashdonsville, . . . . .	3 00 pm		
Poklyn, . . . . .	3 10 pm		
Monson, . . . . .	3 25 pm		
Unbridge, . . . . .	4 00 pm		
<b>TRANS SOUTH-LUVERNE DIVISION.</b>			
Montgomery, . . . . .	3 30 pm		
Sprague Junction, . . . . .	4 20 pm		
Sprague Junction, . . . . .	4 25 pm		
Luverne, . . . . .	7 30 pm		
<b>TRANS NORTH.</b>			
Luverne, . . . . .	6 00 am		
Montgomery, . . . . .	9 30 am		
<b>TRANS WEST.</b>			
Bainbridge, . . . . .	8 00 am		
Montgomery, . . . . .	4 00 pm		
<b>ACCOMMODATION.</b>			
Frank, . . . . .	6 00 am		
Troy, . . . . .	7 55 am		
Montgomery, . . . . .	10 15 pm		
JAMES, G. S. HAIDEN MITLER, G.P.A.,			