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## Meetings of Associations.

Wednesday morning, Sept. 30th, in company with Dr. D. I. Purser and other friends, we left Stanton, on the E. T. V. & G. railroad, and, after a ride of five miles on the log train of the Gregory & Coe Lumber Company, reached Mt. Carmel church. The messengers gathered at an early hour, and at ten o'clock the moderator, Bro. A. J. Brooks, called the body to order, and requested Dr. Purser to conduct a short devotional service.

At 11 o'clock Bro. J. M. McCord, of Verbona, preached the introductory sermon. Text, Luke 16:5—"How much owest thou to thy Lord?" We noted a few of the many good thoughts. We look upon God as the giver of gifts and ourselves the recipients, and too often forget the obligations involved by these gifts. We have no exclusive right to our lives—God has claims on us. Through the Holy Spirit God has wrought a change in our hearts, and he wants the affections. We are keepers of the world and of ourselves, and as debtors to God we should never be satisfied till the gospel is given to every one.

The former officers were re-elected—Bro. A. J. Brooks, moderator; Rev. W. J. Riddick, clerk; Bro. K. Wells, treasurer. Among the visitors were Dr. D. I. Purser, representing Howard College; Dr. W. C. Cleveland, of Montevallo, representing the various boards, and brethren A. M. Perry and A. J. Preston, of the Cahaba association.

Dr. Purser presented the claims of Howard College, and received in cash and notes \$405. He was compelled to hurry off to attend the South Bethel association. Had he remained longer more would doubtless have been secured.

On Thursday morning the reports on missions were read by brethren Longier, Chandler and Mitchell. Bro. H. W. Caffey read a good report on ministerial education, and Dr. Cleveland secured for this object, in cash and pledges, about \$250. This association has several young men of promise who have recently entered the ministry.

Bro. H. W. Caffey and McCord made good speeches on the Centennial celebration of mission work, and it was decided to hold meetings in each district for missions during the coming year.

The Bible and Colportage Board and Woman's Work came in for their share of attention. Dr. Cleveland thought the pastors had not assisted the women in organizing for their work as they should do.

The subject of missions was discussed with much interest by brethren McCord, Preston, Hunter, Selman and Jones, and a collection was taken.

The report on temperance was read by Bro. Stock, and discussed by brethren Cleveland, McCord, Preston, Hunter and Toole. Bro. A. Andrews, an octogenarian, whom all still love for his noble life, came in for a few words on every subject. Bro. A. G. Patrick is another old soldier who wants to do his best while life lasts.

The Union association held its regular annual session with Bethel, the church from whose membership Miss Mary J. Thornton went as a missionary. We did not reach there until the second day. Found the brethren discussing missions. At 11 o'clock Bro. Crumpton preached the missionary sermon, and was given more than \$100 for missions.

Bro. J. H. Curry preached in the grove and also took a collection for missions. The Union is a thorough mission body. During the session a joint letter from Mrs. Crawford and Miss Mary J. Thornton was read. The association was, through that letter, urged to take into consideration the work of supporting a missionary of its own in foreign fields. A special committee appointed to consider the letter attempted raising a sufficient fund for the purpose named, and that the fund be called the "Mary J. Thornton Fund." This recommendation was heartily adopted, and the Union is the first association in Alabama to lead off in this great undertaking. Now, if the preachers will all do their duty we believe the churches will give sufficient money during the present year to support Miss Thornton, and thus relieve the board of that responsibility.

The report on education recommended that all Baptists patronize their own schools and colleges. The churches were asked for \$150 for ministerial education. We think they will raise that sum. Bro. Purser thrilled the association as he talked about Christian education. A few of the brethren contributed to Howard College.

The time for the temperance discussion was limited, but Bro. Baird and the writer put in a few words. The Union association is a temperance body, and never loses an opportunity to speak out against the traffic. The Alabama Baptist has earnest friends in that body, who not only pay for the paper themselves, but do all in their power to get others to read it.

This association met with Ebenezer church, four and one half miles from Columbia, Oct. 8th. M. Cody, Sr., was re-elected moderator, and J. L. Williams, clerk. Bro. J. J. White, of New Providence church, preached a most excellent introductory sermon on foreign missions. Strong reports were made on missions, Sunday-

schools, temperance and education. The enthusiasm of the meeting centered around the subject of missions, and especially foreign missions. One noteworthy incident occurred. When one of the committees reported, recommending that a missionary be employed "in the bounds of our association," a brother, not a preacher, moved that the recommendation be stricken out, and the motion was unanimously carried, on the ground that, while there was some destitution in the association, the needs of the "regions beyond" were so much greater our assistance should be given abroad, and the churches were advised to send their contributions directly to the State, Home and Foreign Boards. This is in striking contrast with the spirit usually displayed on this point. Much humiliation was felt and expressed over the meagre contributions to missions during the past year, and the determination to do better the present year was very decided and manifest. In a very few minutes, while the association was waiting on the committee, the writer showed a copy of the Foreign Mission Journal and made up a club of thirty. A number of subscribers were also secured for the ALABAMA BAPTIST and the State Mission Quarterly. A centennial committee of five was appointed, consisting of the writer as chairman, and Geo. L. Campbell, B. A. Forrester, J. J. White and Roberts. It is the purpose of this committee to hold, during the association year, missionary meetings in every church in the association.

The association was most generously entertained by the church and community, and received the hearty thanks of the body.

Columbia, Ala. W. M. BURR.

South Bethel. This body met at Thomaston, on the Mobile & Birmingham railway, Thursday, October 1st, and continued in session four days.

We arrived on Friday, in company with brethren Brewer, Crumpton and Culbreth. Dr. Purser spent Thursday with the body, and raised about \$600 for Howard College.

We found an enthusiastic gathering of preachers and laymen attending to the work before them. The preachers were so numerous that the other brethren did not have opportunity for speaking on many subjects, or at least did not take the opportunity.

The report on religious state of the churches was heartily discussed, and various opinions expressed, accounting for the slight decrease in contributions the past year. Bro. S. A. Adams thought that much has been done considering the financial depression of the people, but he feared that religion at home was neglected. Bro. Fendley insisted that Christians should come out from the world. Bro. Parker regarded prayer and alms as the pulse of the association.

Bro. H. Adams read a good report on religious literature. Here Bro. Crumpton had an opportunity of presenting himself as editor of the State Mission Quarterly. This he did most unapologetically. Many good words were spoken for our state paper. The kind words were heartily endorsed and recommended to the Sabbath schools. Bro. Brewer told us of the good work done by the American Baptist Publication Society through its Bible and book department.

The report on ministerial education showed that the body was alive to the importance of this great work. Bro. I. W. Martin, a promising young man from this association, is now at the Seminary in Louisville, Ky. In connection with this subject, Bro. Creighton told of the great good accomplished by the Institute at East Lake for preachers.

Friday night, Bro. Brewer gave a fine expository sermon, and then left immediately to reach other points. Saturday morning Bro. W. H. De Witt, one of the big preachers, was called to leave. His report on a woman's work was read by Bro. Parker. Bro. Crumpton made himself useful again by a good talk on this subject.

The discussion of the reports on missions occupied considerable time. Bro. Parker believes that poverty is no excuse for not giving for missions. A man who pleads this excuse to avoid giving will grow poorer, because he withholds the tithes and offerings that belong to God. From a temporal standpoint, a Christian runs a great risk in not giving. We are living on capital borrowed from God, and should be careful to pay the interest, as well as to manage the principal in the best way. Bro. Crumpton was in his happiest mood when called on for a speech. We have heard many of his best efforts in this line, but he far surpassed all former successes. It was a practical talk on that speech, we want him to give the preachers of the state a copyright, so that they can use it to best advantage.

In the afternoon brethren Creighton and Culbreth continued the discussion on missions. At this juncture some one called for the laymen, and Bro. Henderson, of the Thomaston church, told us that pastors are not so faithful as they should be in visiting their flocks and talking at their homes about missions and church work. Bro. Nichols, another layman, said that drummers did not wait to be invited to show their goods, and so pastors should not wait for an invitation to visit their people.

Sunday morning brought a crowd. The report on Sunday schools was discussed by brethren Henderson, Murphy and Smith. These all made good talks. The last named, to distinguish him from all the others of his large family, is Bro. L. A. Smith, a

Howard graduate who has charge of the school here. He expects to attend the Seminary at Louisville at an early day.

Bro. Crumpton preached the missionary sermon at 10 o'clock, and got a collection of \$500. In the afternoon he gave the children a short sermon, which was highly appreciated. Too much cannot be said in praise of the good pastor of the Thomaston church and his co-workers who treated us in such a royal manner.

K.

## Recent Meetings.

In answer to a number of invitations, I took the train from Williams' Station, where brother Wm. Gibson met and carried me to his house on Friday before the fourth Lord's day in August. I had not been there long before people began to gather, and at candlelight I had quite a congregation to preach to. I was informed that appointments had been announced for me at the head of Perdido for Saturday and Sunday at 11, and at night.

On Sunday at 11, the large congregation was disappointed by a Campbellite, who claimed that he had sent an appointment two weeks before. I preached at 2 o'clock and at night. The rest of the week was pleasantly spent visiting brethren and friends and preaching Thursday night at Sister Lomax's, and then returning to assist Brother Sims at the head of Perdido (Judson church). We had good attendance and pleasant services up to Monday noon. The church received one for baptism.

I enjoyed myself "breaking bread from house to house," and preaching at Mar's Hill church on Wednesday night.

I preached to the people in a lovely grove on the banks of a creek. After preaching, two ladies, uninvited, came forward and demanded baptism. Again, at night, two more came forward and asked to be received upon profession of faith. The ladies selected Saturday before the 4th Sabbath in September for baptism. On Friday night I preached at Mar's Hill, Sabbath at 11, at Preley church, and at night at brother W. D. Gibson's. After preaching a lady asked to be received and baptized. I buried and resurrected her the next morning at 9 o'clock and took leave for home.

Again on Friday before the 4th Sabbath in September I was met by Brother Gibson at Williams' Station where I assisted a certain D. D. out of "fixes" and traveled a few miles in company with them on their way to the Bethel association and was sorry the order of work hindered me from going with them to Montgomery Hill. I preached at night at Mar's Hill, Saturday at 11 preached on the bank of Beaver Dam, baptized two ladies; preached at night at a house near by the creek; Sabbath at 11 o'clock, preached at the creek and baptized two more ladies; returned eight miles to Mar's Hill, preached at night and Monday morning took the cars for home.

A contribution of \$10 was made at the creek to pay my way on railroad to preach for them once a month—the 4th Lord's day. We expect to organize a church there soon. I serve Grove Dale and Mar's Hill churches.

JOHN D. BECK.

From Brewton.

Jesse A. Collins.

BY J. L. M. CURRY, D. D., LL. D.

In the BAPTIST of September 17th, is a characteristic of the subject of this sketch, "Collins retreat" is a pile of stones in St. Clair county, put together one by one at the foot of a tree, as a memorial of communion with the Father, while the preacher paused there to pray in his joy, and to find appointments at one of his churches. Such a Bethel deserves to be held in lasting remembrance.

Jesse Collins, as he was commonly called by his contemporaries, was a remarkable man. We have elaborate lives of preachers of great learning in high places and on our shelves are huge volumes of unread sermons. Some of these men deserved distinction, others have deservedly faded from memory. There is sometimes an indisposition to recognize the value of the services and the extent of the influence of humble men, who were without scholarship or great learning, or ecclesiastical honor beyond that of being bishop of one or more country churches, and yet were fortunate in themselves, upon communities in a formative and plastic state. An old, stable society, with all the appointments of a mature civilization, has so little in common with pioneer life that there are scarcely sufficient points of analogy for comparison or for determining the relative merits of men.

Collins was a native of South Carolina, and in his youth had scarcely any educational privileges. His father, an illiterate and wicked man, required his little son to ride horse races that he might win money on his skillful horsemanship. When Jesse was converted, a refusal to obey any longer such distasteful requirements, caused him to incur his father's stubborn and long-continued displeasure. Afterwards, when both had settled in Alabama, although the father was rich, he refused any assistance to his pious son, who lived a somewhat hard life. The *Augusta* *ret domi* bore heavily on him. He had little capacity or desire for making money. He probably never cultivated business habits, nor gave his time and energies to the ac-

cumulation of property. He became a preacher, a pastor, a colporteur, and was much from home and family, and whether the unusual gifts he possessed would have made him a successful man of affairs can never be decided. It is worthy of mention that the father, in old age, gave his heart to Christ and relaxed somewhat his hardness and penuriousness. Not very long before his death I was attending a session of the Coosa River Association and pleading for foreign missions. The old man, very feeble, was sitting in a chair near by and the tears rolled down his furrowed cheeks, and when a collection was taken, the first contribution, a liberal one for him, was presented by his trembling hands.

For some years Jesse Collins, of Talladega county, as colporteur, occasionally extending his visits to Coosa and Calhoun. He traveled in an old buggy, carrying in a trunk or box Bibles, tracts, religious and denominational books. Scores of times was I honored in entertaining him as a guest, and his coming and conversation and prayers were a benediction. He wrote a tract on "Systematic Giving," which was issued by the Southern Baptist Publication Society, then located in Charleston and superintended mainly, as I remember, by the saintly Platt Stout. The preparation of the tract illustrated somewhat the habits of "Bro. Jesse." Once or twice he brought to me the manuscript on odd pieces of paper or leaves of a blank book and finally left it to be put in shape for the printer.

Jesse Collins was eccentric in dress and habits, and sometimes too frank in reproof and rebuke. He had a sham and hypocrisy, but was generous, open-hearted, self-confident, and deeply penitent for hasty judgments or for injustice to any one. Absent minded and reflective, he would sometimes sit for an hour or more without saying a word, or in thoughtfulness would drive beyond the home where he purposed to stop. Despite the defects of early training, he was fond of reading, and his mental improvement, sought companionship with the cultured and was an earnest advocate of ministerial education and of denominational schools. Everything adapted to cultivating the liberality, the intelligence, the progressiveness of the churches, had his active sympathy and cooperation. Several times, in days long ago, I would, in private conveyance, go much trouble and labor, attend a much of the Baptist State Convention, that he might hear and take counsel with Manly, Bestor, Talbird, Curtis and others, and get inspiration and broadening for his own work.

The pile of stones is the memorial of his habits of devotion. He was a man of prayer, and sometimes, like the old patriarch, would wrestle until break of day for a victory. As a preacher, he had remarkable gifts, but dyspepsia, melancholy and disappointments made his sermons very unequal and disabled him, to use his own phrase, from "getting out of the brush." When in the spirit, he was a master preacher. His style became lucid, his language apposite, his illustrations pertinent, his arguments forcible, his expositions able, his appeals irresistible.

JOHN D. BECK.

From Brewton.

Dear Baptist—We had a very precious revival at Williams, Ala., which resulted in eight accessions. The church is at work in all the departments—a live prayer meeting and first class Sunday-school. Mr. W. M. Carney owns all the property in and around this church. While he is not a Baptist, he is very generous and aids our work God speed. Our Ladies' Aid and Missionary Society is doing a noble work, and take this little band as a whole, I regard it one of the very best in the State. The first of November last they numbered seventeen, now we have forty-seven faithful workers for Christ, and they are going beyond their promise to their pastor and will pay fifty dollars more than was guaranteed. God bless this faithful band.

Flomaton, Ala., has had eighteen accessions and is coming up to the help of the Lord against the might; also have a fine Ladies' Aid and Missionary Society and the church is coming up nobly to my support. I asked Bro. Crumpton to supplement that church fifty dollars, but, thank God, he need not do so now, as we will give the board fifty dollars very soon ourselves. This has been a hard field, but by hard work and prayer God has delivered us, whereof we are glad. We will soon have a nice bell on the church.

Union Hill, Fla., five miles west of Pensacola, is my next charge. We have had eighteen accessions there, and one old natchet buried, which had been twenty years, and two others of thirty years' standing, and now all is peace and joy and they are indeed working for the Lord. The Ladies' Aid and Missionary Society is only thirty days old and numbers fifty members and still increasing. God bless this band of faithful men and women.

We held a meeting of four days with Shady Grove, Fla., which resulted in thirteen additions, six of them being Methodists, all baptized at same time. Truly God is opening men's eyes to the pure gospel. I was called to this church, but could not accept; they have no one yet. God help them and send them a good pastor.

My fourth charge, Point Pleasant, five miles north of Brewton, has just closed a precious meeting with eight

additions—is a fine field, and by God's help we intend to fully develop it into a great organization for Christ.

We have a mission station four miles south of Flomaton, had a splendid revival there, which is in connection with Flomaton charge. Over two hundred were at the baptizing on Thursday evening two or three weeks ago. The total number of additions to my charges for the past sixty days is sixty-five. My churches are supporting me now for all my time. I don't forget the BAPTIST either. I am trying to get all I come in contact with to read it, as I know the good it does them.

W. M. RABR.

Brewton, Ala., Oct. 2.

FOR THE ALABAMA BAPTIST.

Irreverence.

Not long since one of our best ministers said, "The course of this world is tending to irreverence." As sure as there is effect, so sure is there cause to produce it. Where, then, shall we locate the cause of this growing evil? Uncompromising obedience characteristic of a Christian. If Christians obey Bible injunctions, and train up their children in the nurture and admonition of the Lord, would they so flippantly speak the holy name of God, or repeat quotations from his holy word, in a trifling manner?

Sixty years ago when the writer was a wee child, the sacred book was handled with reverence; the church was regarded as the house of God, dedicated to his service and that alone, no suppers, fairs, bazars, etc., were allowed held within its walls; even the church yard was considered no place for frivolous conversation; church members felt mortified and insulted if invited to participate in dancing, card playing and similar amusements. Alas! How often a professing Christian leads the German and whirling the giddy waltz. How often young men who sip wine at the sacramental board, are seen with the irreverent joker, laughing at his coarse wit, and coming from the saloon with the unmistakable rye-bloom on his otherwise handsome face! How many times do older men, in the prayer meeting, pray with whiskey tainted breath, to be delivered from temptation? Is this walking circumspectly, and proving what is acceptable unto the Lord?

We want of reverence for sanctity and holy places, is disrespectful to our Heavenly Father, and young people who are guilty of this show a woful lack of home training. It is in homes where Bible study is neglected, where the catechism and Sunday-school lessons receive only ten or fifteen minutes notice Sunday morning, where parents and guardians do not inculcate by example, more than by precept, strict obedience to God's moral law; it is in these homes we find laxity of principle, disregard for holy things, a man with unholy hands, touching the sacred ark for even a seeming good purpose, was struck dead; to burn incense on the holy altar, went out with a leprous spot on his forehead and remained a leper through life.

"The Lord is a God of knowledge and by his actions are weighed." To-day the world has a greater number of ministers; more preached and written explanations of God's word; greater facilities for learning and understanding it; more churches and professing followers of Jesus; more missionaries and missions; more women workers everywhere than any previous century has recorded. Why should the tendency be downward instead of upward, and if this be a fact, "the man clothed with linen and with a writer's ink horn by his side," would come to "set his mark" on Christians, would God say again, "Stay, and be gin at my sanctuary?"

H.

FOR THE ALABAMA BAPTIST.

Will We Know Each Other In Heaven?

It has been said that, "We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows. Shall those pictures forever fade from memory's view, and the sweet remembrance of loved ones be all forgotten and lost in death?"

Now let us reason with ourselves on this subject. Will we be less wise, less intelligent in heaven than we are now? We know each other in the present world. All human beings have certain distinctive marks by which they are known; and will these be lost in the world to come? Will our knowledge of each other be less perfect, in a world of perfection, than it is in this imperfect state? It can not be ascertained how we may know each other there; but if we examine the subject on the principle of analogy, we cannot doubt the fact. There is a high probability that we shall then know all whom we have known before, by some resemblance of their former appearance, which they may still retain. There is a general likeness in the countenances of men, accompanied with such amazing variety that there never were two faces exactly alike, when they were made; but when anyone is well known by his friends and acquaintances, it is not an easy matter to forget him. He is remembered when absent; and is not forgotten after he has been removed by death. And why may we not suppose that the spirits of men, when they are seen by spirits, will be recognized by some identical appearance? Will the peculiarities of their respective forms be so far changed that they cannot be known to those who knew them in the body, and who

conversed with them in the flesh? It has been supposed by physiologists, that every feature of man arises from some peculiar property in his soul; and if this be true, that property will appear conspicuously after he has laid aside his body. And after his resurrection, he will retain that peculiarity in external appearance which he had on earth. And if this reason be correct, we shall most assuredly know each other, both before and after the resurrection of the dead.

Is it possible to lose a recollection of our dearest friends in a world of perfection? This implies a contradiction; and he who attempts to prove it, must affirm that we know our neighbors, but that we shall forever be unknown to each other when we are perfected in knowledge? Will all be strangers and unknown to each other in the heavenly society? It is extremely absurd, and should be banished from the mind of every intelligent man. If we possess knowledge to know each other in the present world, surely it will be continued in a higher state. Lazarus was known in heaven. The angels that carried him to the bosom of Abraham knew him well. They saw him in the hour of death; and they saw him in glory. He was greatly changed, but still appeared as the identical person who lay at the gate of the rich man. If he was known by angels and Abraham, and Abraham knew him and recalled him by name, then this proves a great deal; for if one knew him not others also, when they saw him lodged in Abraham's bosom? But the rich man, though in hell, knew both Abraham and Lazarus, who were in heaven; for it is expressly said, "He seeth Abraham afar off, and Lazarus in his bosom." Abraham knew that the rich man was one of his descendants, and called him son. Hence he said, "Son, remember that thou in thy life-time receivedst good things; and likewise Lazarus evil things; but now he is comforted and thou art tormented."

How wonderful are those words that we are going, where both the saved and the lost are known to each other, though separated by an impassable gulf! If it be objected that a knowledge of our relations and acquaintances, who may be banished from Christ, will fill us with grief, we reply, that we shall then have such views of the equity of the Judge that nothing will distress us that is done by him. All his works and ways will appear fit and proper; and we shall say, "It is true, Lord: let him do what seemeth him good."

Beloved pastor, you will know your flocks in heaven; and your flocks will know you. This fact is stated by the Apostle Paul in words that cannot be misunderstood by any impartial reader, "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of the Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2:15, 20. But if ministers cannot know their flocks when Jesus comes, how can they be a crown of rejoicing, if they are totally unknown to their flock? Are they not instructors? But the pastor knows his flock, will not the flock know their pastor? And will not their joy be mutual when they meet in the heavenly fold? Will they not then recollect all those refreshing seasons which they enjoyed together, in the green pastures of divine ordinances, while they dwelt on earth? With what unknown pleasure shall we behold those teachers who cared for our souls, and who showed us the way of salvation? Our souls, united by love, have jointly offered up praise and thanksgiving to God; and we have worshiped him together in spirit and in truth in his holy sanctuary. Will all these things, with all our pious conversations, be buried in eternal oblivion, when we stand before the Lord, and worship him in his holy temple on Mount Zion? In that holy happy throng, will we be our fathers and our loving mothers and our dear children; shall we not fly to them and mingle hearts and souls again; "For we shall know even also as we are known."

"When we meet with those departed From this world of sin and strife, Meet no longer broken hearted, But with an immortal life, We shall meet and share the glory Of that countless happy throng, Sing his praises loud and long."

And so we shall ever be with the Lord. J. SPEER.

Trinity, Ala.

A Deserved Compliment.

Rev. J. R. Graves, D. D., LL. D., has for the last thirty years or more been recognized as one of the most vigorous writers and forceful speakers among American Baptists. It is well known that he is the author of many books. His latest work, and by many thought to be his greatest, is "John's Baptism." In preparing this book Dr. Graves honored our brother and special friend, Rev. W. A. Whittle, by requesting him to furnish two chapters, which he did, and in a handsome manner. And he also says that "To no tourist of Palestine and the East are the Baptists, and the reading public generally, more indebted than to Eld. W. A. Whittle. His book, 'A Baptist Abroad,' is vivid, interesting, fascinating, and invaluable."

Coming from the source it does, this is a remarkably strong, but deserved commendation, and we rejoice in the well-merited success of this popular and useful work.

Our power lies in the strength of our institutions. We see God's truth, justice and beauty as realities, not as probabilities.

## Christ's Second Coming—Time of His Coming.

BY J. C. WRIGHT, D. D.

We cannot harmonize prophetic and secular time. Prophetic periods are like a line stretched out before you, you may see a section of it; but if you attempt to measure it, you find one, or both ends of it buried out of sight. Often the near and distant are not separated, and events are placed together which may be one thousand years apart.

In order to get a good understanding of the Second Advent, it is necessary to contrast past and pre-millennial views, notice objections, and note specially all Scriptures referring to Christ's second coming.

There is a coming of the Lord always near, "even at the door." But that is not the second coming. The return of our Lord in the New Testament, is always spoken of as near at hand. And the passages, "After a long time the Lord of those servants cometh," "Went into a far country for a long time," are not exceptions, it is easily explained. The slothful servant was censured for even saying, "My Lord delayeth his coming." Paul had to tell the Thessalonians that the second coming was not so near as they anticipated.

Some pre-millennialists give the year of the Second Advent. One recently said, "It will be March, 1890." Another names March 31, 1896. One 1901. Many such prophecies have lived to see their own predictions falsified. No one can give the "Time of the second coming." It is not intended in this paper to time it; but to place it, locate it properly in the series of the great coming events.

Then, a just interpretation of the Scriptures surely place the Second Advent, after the millennium, at the close, and not at the beginning of the thousand years. "A thousand years." That is the period usually designated as the millennium—for the word millennium means a thousand years. It is on this passage that the whole doctrine of the millennium as such is founded. It is true other Scriptures give us promises of a long day of prosperity to the church. But the notion of the millennium as such is founded alone on this passage.

It should be noted that in Revelation, chapter 20, where the millennium is born, there is nothing said about Christ's descent to earth at the beginning of the thousand years. Nothing is said of Messiah's temporal reign on earth, nothing of Christ's reign as a literal King on earth, nothing of his having a splendid capital at Jerusalem, nothing of a new dispensation of a miraculous kind, nothing of raising the righteous dead from their graves, nothing of the renovation of earth for the abode of risen and glorified saints.

Pre-millennialists say, Christ comes the second time before the millennium, at the beginning of the thousand years. That Christ comes in person "To introduce and come in person millennium." That he comes in his heavenly glory and all his holy angels and his saints with him, to reign literally on earth one thousand years. To destroy Anti-Christ, to judge the nations, to change first those saints then living on earth, raise the righteous dead, then catch up all with him into the air, and there all the saints receive their glorified bodies. Then all descend with him to earth, Christ first, and for a time stands upon the Mount of Olives, then ascends the literal throne of David, makes Jerusalem a literal capital, rules the world. And such as above described, "Live and reign with Christ a thousand years." The wicked are not raised from their graves until the thousand years are expired.

Then Pre and Post-millennialists are just one thousand years apart on the time of the second coming. One thousand years apart on the resurrection—and a thousand miles apart on the doctrine of millennium.

To the Pre-millennial coming of Christ there are insuperable objections, and these insuperable objections amount to solid arguments in favor of Post-millennial views. To place the second coming before the millennium is evidently to misplace it, and to displace other great future events.

The advocates of this doctrine say: "The gospel must be preached to all nations, not to convert all nations, but a witness to all nations, 'then the end comes.' What end? They mean the Gentile age, gospel and spirit dispensation. When the gospel age ends, the millennial age begins. And Christ comes in person. 'To introduce and produce' it." The millennial age is not a new, miraculous dispensation; but the gospel and spirit dispensation continued and intensified.

If Christ in person must come "To introduce and produce" the millennium—that ends, or at least, relegates the gospel and spirit agencies in salvation to a subordinate place. It does in effect say: The gospel is not the power of God unto salvation—not a power sufficient to produce a millennium. That the spirit's dispensation is not a success sufficient to produce a millennium. That God's word does return unto him *void*, and does not accomplish a millennium. More anon.

As Christ did not die for good people, there is hope for every one.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.

Whatever is right is religious.—Rev. George Gladstone.

## Central Committee

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

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. GEO. B. EAKER, Vice-Pres., Anniston, Ala.  
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD.—OCTOBER. Indians.—"He delivereth the poor in his affliction and openeth their ears in oppression." Missionaries in Indian Territory, 22; great success has attended efforts for evangelization in the five civilized tribes of Indian Territory. Many savage tribes unreached.

Study Topics.—Our special obligations to the Indians. What Government can, and cannot, do. Work of Roman Catholics among Indians. Change already wrought by education and religion. Future of the Indians.

Indian Women.

The women among the Indians, as among all uncivilized people, are more degraded than the men. Indeed, the condition of women is everywhere the test of civilization. The way to uplift any people is through its mothers. Lift them above the condition of beasts of burden, give them self respect and the respect of their husbands and children—in short, true womanhood—and children at once with them raise their children to a higher plane of being. Then

"Will follow, as the night the day," the civilization of the entire people. There is nothing fascinating about the Indian woman. We shall look in vain for the beauty of Pocahontas, the woodland grace of Minne-ha-ha. Aside from the straight form, the active limbs developed by savage life, there is nothing to excite interest. But Christian interest should not depend upon sentiment. The ancient chivalry, so much vaunted in poetry and romance, sent forth armed knights to do battle for the oppressed. But it was only when the oppressed were noble or young and beautiful. It was reserved for a more glorious order than chivalry to succor the down-trodden and degraded. Our ministrations "liketh God's appear," when they seek out the sorrowful and sinful—those whose only claim lies in degradation and misery.

Indian women are quickly reached by kindness. They look with admiration upon a white woman—strive to imitate her dress—are captivated by flounces, ribbons and button shoes. They clip the long black hair of their brown papposes to be like the naked heads of our chubby little ones. It is easy to see how this desire for imitation may lead them to more tidiness of person and home, to the cultivation of mind and heart, and finally to the "glorious gospel of our blessed Lord."

A golden opportunity is open to our women in mission work among the Indians—opportunity for succor to our down-trodden sisters, for aid in the enlightenment of our country, and for help in the Master's cause.

The Woman's Mission Society of St. Francis Street church, Mobile, will send a boy to the frontier missionaries.

One of our most active women workers has given through the Central Committee \$300 to the Widow's and Orphan's Home. Many others are waiting anxiously to send in their contributions. We hope they will not have to wait much longer.

Drs. Davis, V. P., did good work in the Coosa Association. We confidently await the result.

Mrs. Nuckolls reports an excellent and enthusiastic woman's meeting at the recent session of the Harris Association.

Going into politics is always a dangerous business for a preacher. Not that one cannot maintain himself as an upright, Christian gentleman, but the danger is that in his effort to court popularity he will resort to such worldliness as to bring the cause into dis





