

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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After the Convention.

A GOOD CONVENTION.
That was the verdict of everybody, we believe. Some called it a revolutionary body, but revolutions, if they are friendly, are good things.
It is nearly always the case when the Lord's people go to an association or convention fearing trouble, it turns out to be a good meeting.
There is good reason for it. The pious begin to ask God to guide and overrule for his own glory, and he always answers his people when they cry to him; then the brethren are all watchful and on their good behavior lest the dreaded thing shall happen.
The Lord be praised for the good Spirit who took us all in charge at Anniston.

THE NEW BOARD.
We no longer have a State Mission Board at Selma and a Bible and Colportage Board of Missions, at Opelika, but "The State Board of Missions" at Montgomery. That is the name which the Selma Board ought always to have borne. It did not confine itself to missions in Alabama, as the name indicated, but was the central agency for all the mission enterprises of the denomination. Now it has charge of State, Home and Foreign Missions, and Bible and Colportage funds; hence, it is the State Board of Missions.

Its location at Montgomery is central and the members can easily attend its meetings.
No bad feeling is left behind, either at Opelika or Selma. All are united on the place and on the work. Now "let there be no divisions."

If we can work earnestly, in perfect harmony for a few years, we will make a good showing in Alabama. Money should be sent as heretofore to W. B. Crampton, secretary, Marion, Ala. All orders for books and Sunday school literature should be sent to J. B. Collier, Opelika, Ala.

THE ALABAMA BAPTIST.
The Convention did not become the owner of the paper, as some of the brethren desired. Bro. Harris promises to give us a good paper and the Convention commended him and the paper to the brethren.
Nobody can afford to go back on the ALABAMA BAPTIST. It may not be "our paper," in the sense that it belongs to us, but it may be "ours," in a less risky sense. Bro. J. G. Harris owns the paper and will run it for us—he runs all the risk, we get all the good. Now let every family have it. It costs two dollars a year and comes every week, loaded down with good things. Eight pounds of butter will pay for it. Four gallons of syrup will pay for it. Eight pairs of socks will pay for it. There are many ways to pay for it if you want it. We will send the ALABAMA BAPTIST and the State Mission Quarterly for a year for two dollars to any new subscriber to the BAPTIST. We want you to know about our Convention work, and to get acquainted with the ministry of our state, and to be informed about Baptist history and doctrine. We want our children to know the truth as we believe it. To get all this you need the ALABAMA BAPTIST. If you can't spare the money for a whole year, send one dollar for six months.

LOOK OUT FOR BETTER TIMES.
We shall expect to see a period of uninterrupted prosperity in our country. Watch the prediction. We will have it. It may be some of us will have right tight times till a crop is made, but it will be a long, long while before we have as hard times as we have experienced in the last two years. Let everybody be industrious and saving of time and money and keep out of speculation. We want no more "booming towns," but a steady, healthy growth everywhere. Robbing God must stop. How gaily we all have been and how sorely has God punished us! But by the Lord's grace we will bring the tithes, yes, all of them, into his house. The clouds are ready to burst upon us with his goodness.

THE BOARD RECOMMENDS.
That country churches take monthly collections for missions, and city and town churches, meeting every Lord's day, weekly collections, and that the canvassing book and collection envelope be used. These can be had free by writing the secretary.

And the question of new pew brought before the church. It was decided by a large majority to have free pews.

The whisper of conscience as the tongue of the floating fog-bell which gives warning of danger.—Anon.

thing for that purpose?

DEALING IN FUTURES.

A brother said to us: "Well, it is a pity when you preachers make short crops you can't do like the rest of us and make your money back on futures." This brother expressed the thoughts of everybody on the subject. A preacher ought not to deal in futures, and if he should, the people wouldn't have any faith in him. But anybody else may deal in futures and it is all right.

Now, brother, if it is wrong for the preacher, why is it not wrong for you? You told me that you had a right to engage in a business which was not right for a preacher? No, this goes along with all the popular vices of the day, and the very fact that public sentiment is against a preacher engaging in them shows that in the public mind there is an idea that there is something wrong.

Brother, always give your conscience the benefit of the doubt.
OUR SCHOOLS.
The Judson and Howard both made good showings in their reports to the Convention. Presidents Averett and Riley, by their modest behavior and manly, courteous bearing, made good impressions on the Convention. In the discussion on denominational high schools, they differed widely in their views. Their speeches showed that they were both skillful debaters. Their Christian regard for each other's views won the admiration of every one.

BRO. HARRIS.
retires from the ALABAMA BAPTIST with probably more friends than any newspaper man in Alabama. He has made mistakes, no doubt, and probably has some enemies, but his friends are legion. He will be greatly missed from the paper.

JUDSON JONATHAN HARRISON, who has presided for eighteen years to the satisfaction of every one, was missed. He could not leave the duties of his office as one of the Supreme Judges. Everybody seemed to turn to Dr. Cleveland as the president, and he filled the office admirably. Our secretary, William A. Davis, could not be recalled. What could we do without him?—State Mission Quarterly.

The Gift of Forgiveness.

Eds. Ala. Baptist: I was at your late Convention. That was my first visit to the Alabama Baptist Convention, and I was deeply interested in

it. What a fine body it is that Convention, what an admirable body of the old and the young, the preacher and the laymen, the country people and the town people. I liked it. I liked the spirit of the brethren. They were earnest, and some of them sometimes somewhat persistent, not to say pugnacious. There was a right smart of human nature cropping along now and then; but I liked that, too. Brother editor, humanity is much improved by humanity. I have little fellowship with superhuman humanity. It's that sort of humanity that can get its back up sometimes that most of us can feel right friendly towards. But commend me specially to a man who can get his back down. It was easy for a visitor to see that the smooth running current of affairs had rocks just under the surface, upon which the Convention might strike at any time. It was really admirable the way you all got along.

Thinking it over to day, while reading your paper, it came to me what a blessing the gift of forgiveness is. Paul found it so. His plan of life was to forget the things behind and press forward to the things before. This is a rather rough world. No one can go through it without some bruises. It astonishes us constantly to see how many men will not go our way. And then what troubles come to us all in trying to convince the unreasonable part of humanity of our better way. Even in apostolic times differences occurred. Paul felt bound at one time to withstand Peter to his face, because Peter was to blame. I dare say it was a pretty severe time with the apostles, both of them. But Peter had the gift of forgetting, and later afterwards he wrote sweetly of "our beloved brother Paul." And so, too, Paul fell out with his co-laborer about a young man named Timotheus who got into the way of the Jews.

perhaps, at Antioch, and went home to Jerusalem. But it was all forgotten and years later everything was sweet. God have mercy on us, if we can have no release from the bitter things of life. How many good men find all their usefulness gone because they are living entirely among the tombs. Some cherished project has failed, and the whole after life is shaded by the failure. A spirit of bitterness is cherished toward every one who might be thought to have had anything to do with the failure. Or a dear one dies and a cloud is spread over our prospects in life. We half feel that it is wrong for us to ever smile again. The bright side of life is shut out. We shroud ourselves in darkness. We do not think that we ought to be in the ordinary sense of the word; but we surely ought not to allow our grief for the dead to prevent our doing what we may for the living. And who that has tried it but can testify that there is no better solace for grief than the living.

Bro. Anderson writes, Dec. 17th: "Our appointments have been a grand success. Clopton gave \$116, Ozark, \$111; Newton, \$140. The giving everywhere was characterized by enthusiasm."

He and Bro. Waller spent Saturday

venient place, and he took from his pocket a great roll of dirty, worn paper. The old man said it was the record of a church difficulty which he wished me to read. Twelve years before he was excluded from his church, and all those years he had kept that paper and nursed his bad feelings. I began by inquiring about his wife. "She is dead," was the reply. "I hope she died in the church." "No," said the old man, "she quit the church when I was turned out." "Where is your oldest son?" I remember him well; how interested he was in religious things when I was at your house. "He is out in Texas," "Doing well religiously, I hope." "No," the man said, "I am sorry to have to say he is very wild." "Your daughter, what of her?" I inquired. "She is married, and joined the Methodists." Then was the time to talk plainly to the old man and I did so. The evil that had come to him, and to his family, was brought before him, and I wound up urging him to burn up this paper and be done with the old trouble. It all came to nothing, so far as I know. Probably he never changed. It was a pity. A life thrown away, a family ruined, because he would not forget the things of the past.

How often the work of a whole state is retarded, if not wrecked because brethren can't forget. The conflicts of one period are carried forward into the future. To be able to abandon, to leave behind us—that is what Paul meant by forgetting—the troubles of each day and each period is at least half the secret of a successful life.

And when we remember how soon all we have met in life, and ourselves with them, shall be gathered to the silence and inaction of the grave, it ought not to be hard to set our faces to the future and our hands to the task before us.

Effective Prayer Meetings.

BY DWIGHT L. MCODY.

To have effective prayer meetings we must break up the monotony. Instead of reading a long chapter have some subject, for instance, the subject of faith, and let every one bring a verse on faith: That will allow a great many to take part, and bring the people out to the prayer meetings. I would rather go on a farm and hold the plow than to be pastor of a church where the people would not come out to the prayer meetings. If they do not come out there must be some fault with the minister.

With the minister. You have heard of the Scotch woman who could not keep away under her pastor's sermons. Telling the pastor of her trouble, he suggested that it might be well for her take a little snuff and use it when she found she was about to fall asleep in church. Very much to the surprise the good woman asked, "Parson, wouldn't it be well for you to put a little snuff into the sermon?"

I have been in prayer meetings right along for a quarter of a century or more and I have never had any trouble. I never asked a man who was in the habit of making long prayers to pray short that he did not do it. My effort has been to get men interested in prayer meetings who hated them. I was seventeen years old before I was ever in a prayer meeting, but went to work to get others in. I think it is a good place, not only to feed the flock of God, but to impress the ungodly.

When I was in Baltimore, Mr. Sankey was in Europe. I had a meeting every Monday night. I would announce that I would not speak, but I would meet with those who had been converted and those who wanted to be Christians. I didn't allow any ladies in. I would announce before hand, say, "Temperance," and request every man to find out something on that subject. I would come with a verse and the men would have verses. We would take up fifteen minutes in that way. Then the meeting was thrown open. The result was that meetings grew until we had five or six hundred every Monday night. Fully thirty or forty of those men had been gamblers, many of them had been drunkards. We got them into those meetings, they became interested and went off to work in the churches. My idea is to have no set rule, but if one thing does not interest, throw it overboard and try something else.

At the recent Roman Catholic Columbian celebration in Philadelphia, the speech of the occasion was made by Hon. Edward F. Dunne, a member of the law faculty of the Catholic university at Georgetown, D. C. He made a vigorous assault upon the public school system. He is reported to have declared that the schools are "a standing disgrace to a country claiming to be a champion of liberty and that one of our first duties is to wipe away this national disgrace." There is also reported to have said: "There has been forced upon twelve million of our fellow citizens a school system of which is the blot of injustice and shame, and those who defend this system would defend any atrocity that will tend to perpetuate the fearful robbery." These are strong statements and certainly have the merit of candor. The public school system is not what it ought to be, but these are not the things that the American people will never surrender it.—Ex.

have a order to shine, a Christian does filled need great talents or wealth or return to a position. Every consistent living child of God, be he receive a humble, is a candle shining return the spot where his Lord placed the gift of oil.

Self-Support in Foreign Missions.

It is not surprising that many of the supporters of foreign missions do not understand the import, in missionary parlance, of this particular phrase. To comprehend it fully requires a great deal of information regarding the history, nature and aim of the foreign mission work, and also a greater amount of patient religious thought than most of them are able or inclined to give to its study.

In the first place, it does not mean, as some have seemed to suppose, that missionaries should support themselves, but that they should not support the native converts in their fields.

In the second place, the term "self-support" has different shades of meaning as used in different missions and in different denominations; but, among all, it means preaching the gospel to the people as the power of God unto salvation, to every one that believeth, without putting any kind of pecuniary or worldly inducement to stimulate their faith and zeal. With us, "self-support" further means a firm reliance on the regenerative action of the Holy Spirit as a prerequisite to baptism. It also means the gathering of such baptized converts, as fast as possible, into worshipping bands under native leaders, in native houses, and the training of them in the knowledge of God and the duties of a voluntary Christian life; encouraging all such bands to watch for those among themselves who may be called and qualified for the ministry of the word, or for the office of deacon, and to see proper time ordaining such persons over them as regularly constituted churches of Christ.

It means further, that the missionaries should continue after this to exercise among these native Christians, not an authoritative, but a fraternal, spiritual guidance in the principles and practices of the Christian religion, according to the New Testament pattern, teaching them how to study the Word of God and maintain its authority over themselves; how to dwell together in love; how to uphold the worship, discipline and work of the churches with out fear, favoritism and terrorizing expedients; how to support their pastors, send out evangelists and train the rising ministry for the work of the Lord; how to cooperate with sister churches so as to keep the unity of the Spirit in the bond of peace, and promote the glory of God in the salvation of men.

Self-support does not mean, as some think, that the missionaries should draw off gold from the converts and use it for their own needs. It means that they should give them their hearty sympathy in all their affairs, religious and secular, encouraging them in the education of their children, in their labors, in sickness, in bereavements and in persecution, cultivating in them at all times the spirit of devotion to God with a manly self-reliance in the discharge of every responsibility. To accomplish these ends, it seems to us, that if the Christians of Alabama would adopt the plan suggested by him, and push the question with proper zeal and energy, that it would not be very long before we would fully realize some of our brightest hopes. I have ever believed that the temperance cause was a Christian, rather than a political one. It is indeed strange for a moment to harbor the thought of a single moment of inviting political parties to help us fight the cause of Christ, when they are continually doing, and countering the favor of the show movements to add political strength to their numbers. If we, as Christians, do not take hold of and give this, one of the greatest evils that confronts us, and that is now and has for all time past been insinuating itself into our homes and our churches, then in my humble opinion it will not be solved at all. I cannot bring myself to the point to see how any Christian can lend his aid, either directly or indirectly, to any cause that is sapling the foundation of all that is pure and noble in man.

As Christians, we are engaged in a war against all unrighteousness, and all sin is unrighteousness—that is, I fear, as Christians, we do not (I fear) realize as fully as we ought that we are responsible for the temperance of the people amongst whom we live to a greater degree than any of us are willing to confess.

That there are two great contending forces in this world, cannot be successfully denied—right and wrong. Now, we are all agreed that it is right to give the gospel to the heathen, and it is wrong to see the millions of human beings in our own country selling themselves and bringing their dear ones to beggary and want by the use of intoxicants, then why not, as suggested by Bro. S., have a "Board of Temperance." Have we not succeeded moderately well in our foreign mission work? If so, then why may we not succeed in a grand temperance move? If it is right, we may confidently expect, yes, we know, that God will bless and crown our efforts with the grandest results, if we are conscientiously true to him and the grand object before us of ameliorating the condition of mankind. Let us ask ourselves the solemn question now, and act upon it now, as we will wish we had done when we all stand before God's eternal throne. Is the world any better because I am living in it?

What am I doing in this world of wonderful possibilities for my great King and his kingdom? Oh! my dear brethren, what of our stewardship? What of my stewardship, when Jesus comes!

The less people know about religion the more severely they criticize it.—Ran's Horn.

For the ALABAMA BAPTIST.

ical weakness of the infant the comparison is appropriate. Then we say that as the infant needs to be fed, clothed, and trained to walk, think and act for itself, so the young converts must at first be spiritually carried along by the missionaries. The Word, clothed with salvation, and act in all things like the Christians growing daily in grace and the knowledge of the Lord, ready for every good word and work for his name. Hence the churches at home and the missionaries abroad have a great spiritual work on hand which must be accomplished by spiritual means, and the urgent needs in the fields of consecrated laborers to the home land to carry it on.

Congregationalists Trenching Upon Baptist Ground.
A few days ago, I met the missionary of the Congregational church returning from the rural districts in the eastern portion of the state, whither he had been, visiting his churches and appointments. He was elated over the success of his work, and I was somewhat astonished when he informed me that two missionaries of his church—himself and one other—had within the last two years organized 64 white and 17 colored congregational churches in Alabama.
This morning, in reading the report of the State Mission Board, made at Anniston, I learn that our denomination, through its mission efforts, during the last year, organized 107 white churches. Also, of a similar number for the previous year, we have organized 24 Baptist churches in the state, as against 81 constituted by the Congregationalists. These facts are so remarkable for two reasons:
1. We have about fifty missionaries and they have only two.
2. We have 101,000 members, with a strongly Baptist population, and therefore a religious bias in our favor, while to them the field is new and the work of a pioneer character.
These facts suggest to my mind the truth that they are doing our legitimate work, and that our neglect in transmitting the opportunity to them. These churches have, of course, been organized in the rural districts, which are now, to a great extent, being neglected by us. We need seventy couple evangelists in the field, and ought not as a denomination, to rest till it be accomplished.
G. S. ANDERSON.

The Fight Against the American Sunday.
The Christian people of the country should be thoroughly awake to the fact that a determined effort will be made by the directors of the Chicago fair to have repealed the act of Congress and open the gates on Sunday. They realized last spring that the people were in earnest in this matter, and ever since the act closing the gates was passed they have been at work with the system of a military campaign to get it repealed. Two or three bishops of the Episcopal church have conspired to be their captives; a few Catholics have declared for open fair on Sunday afternoon, which petitions were sent to legislatures, and wherever German influences were in control the directors have worked through them to convert the

children's day?
From Bro. W. B. Jackson.

I have read more than ordinary interest the article of Bro. Smith on "Advance in Temperance Work." It seems to me that it has the ring of pure gold; yes, of sound practical common sense; and I verily believe that if the Christians of Alabama would adopt the plan suggested by him, and push the question with proper zeal and energy, that it would not be very long before we would fully realize some of our brightest hopes. I have ever believed that the temperance cause was a Christian, rather than a political one. It is indeed strange for a moment to harbor the thought of a single moment of inviting political parties to help us fight the cause of Christ, when they are continually doing, and countering the favor of the show movements to add political strength to their numbers. If we, as Christians, do not take hold of and give this, one of the greatest evils that confronts us, and that is now and has for all time past been insinuating itself into our homes and our churches, then in my humble opinion it will not be solved at all. I cannot bring myself to the point to see how any Christian can lend his aid, either directly or indirectly, to any cause that is sapling the foundation of all that is pure and noble in man.

As Christians, we are engaged in a war against all unrighteousness, and all sin is unrighteousness—that is, I fear, as Christians, we do not (I fear) realize as fully as we ought that we are responsible for the temperance of the people amongst whom we live to a greater degree than any of us are willing to confess.

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The less people know about religion the more severely they criticize it.—Ran's Horn.

For the ALABAMA BAPTIST.

open on Sunday, represents the spirit of more people in the United States than the directors dream. Thousands of Christians will do for a day or two, who, if in sympathy with the management, would have remained a week. Few Christian men will be willing to do anything to make the fair a success. The directors are now advertising "souvenir half dollars" for one dollar. What Christian wants a souvenir of a Sabbath-breaking concern that makes Sunday its business day for the purpose of gain? If a coin comes to him in change he is likely to pass it with other change; he certainly will give no premium for it. The persistence of the directors in reopening the question will also cause every Christian to hope that there may never be another World's Fair in the United States. We wish never again to take the risk of a national institution which defies the religious people and attempts to Europeanize the American Sunday.—Journal and Messenger.

Perfect Through Suffering.

What a mystery there is in suffering! How terrible are the inroads of pain! How strangely is suffering meted out! How unjust it seems sometimes. Men cry out in their misery and anguish as Job did, and ex postulate with the Most High because his judgments are hidden with a cloud; in bitterness of spirit they ask whether there be indeed a righteous ruler of the world. But Christ comes into the chamber of suffering and he lights up its gloom. He does not say, "You are the plaything of an inexorable destiny, you must submit to your pain, you must be brave and bear it like a man," but he says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye endure chastening, God dealeth with you as his sons; for what son is he whom the Father chasteneth not?" He does not take away the pain, it may be, or heal the sickness; but he gives strength to bear it, he irradiates the couch of suffering with his own precious promises. He says: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle thee." "I too was a sufferer. I too have felt pain and weariness, though I have done no sin, neither was guile found in my mouth; you are a partaker of my sufferings now that you may be a partaker of my glory hereafter. This affliction which is but for a moment, ceedeth and eternal weight of glory."

What a light shines in the chamber! How the gloom is dispelled! How the darkness of suffering is dispelled, and the mystery of suffering irradiated by the presence and the voice of Christ! Christ is the light of pain—Perovne.

What Can Replace the Gospel.
A multitude of men are bent on destroying Christianity. They wish to demolish the whole system, and everything connected with it. Well, suppose they succeed? "Suppose," says Dr. E. Greenwald, "the Bible burned, the churches closed, the pulpit silenced, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life, in public and private, in the church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. Where would we look for a better system than that which we would so wholly renounce? We have cut down this tree, where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control large numbers of the people are now living. Which would be selected in place of the Christianity renounced?"

Let the skeptic ponder this question. Let him look at heathenism, at Mohammedanism, at the dying superstitions of the eastern world, and let him ask the question, would he embrace any of these exploded absurdities? Let him look at atheism, a leafless, sapless tree, and inquire what a world would be without a creator, ruler or law; and then let him hesitate before he seeks to undermine a faith which has brought more joy, peace and brightness into the world than all the other religions that man has ever invented or embraced.—Faithful Witness.

Religion is a personal matter, and the less time a man gives to philosophizing and generalizing the sooner he will come to understand that he, as an individual soul, needs to have direct communion with God in order to get the most and the best of this life, and to look forward with joyous anticipation to the life which is to come. Let men, severally, seek first the kingdom of God; personal faith secures comfort and contentment, while the fruit of philosophic speculation is unrest.—The Interior.

Our brains are seventy-year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hand of the angel of the resurrection.—O. W. Holmes.

We are never more subject to attack from our spiritual enemies than when in the garden of ease. There is less danger for us when out in the conflict of life than when we sit down to rest.—Ex.

As everything concerning our little Cuban girl is of interest, the following letter received from the father is sent for publication:

BIRMINGHAM, ALA., Nov. 16th.
Miss Annie W. Armstrong, Baltimore, Md.
DEAR SISTER: I am just arrived with Fura at this town, and to-morrow morning will start for Marion. I have not found Mrs. "Maggie" here. She is in Virginia, and says she will return on Dec. 1st; so I can't see her, as it would be a long stay for me here until then. We are at Mrs. Morrow's, the treasurer of the society, and she has received us with all kindness and hospitality. From Marion I shall go back to Atlanta, and thence to Cuba. I could not see Dr. Tichenor, who is visiting the Kentucky associations, and Dr. Jones was also absent. I only met at Atlanta Bro. Adair, who has been my best friend there. I had not come sooner on account of the cholera quarantine regulations, which were so severe in Cuba, that after many difficulties for embarking on my return there I should have been sent to Mariel, a distant bay from Havana, to suffer there twenty days permanently before going to land. I think you will be glad to know Fura is now at the Judson.

May God bless you in all your works and desires.
Your brother in Christ,
J. V. COVA.

Ministerial Education.

Without the blessing of God on this work it cannot prosper. We have no doubt as to his blessing on our efforts in answer to prayer, nor will we then, unless we in some way contribute to its support. And this we will not do unless we feel interested in the work. The only way to get interested in it is to think about it. This is hard to do while so many other things claim attention. It is difficult to control our thoughts and to so divide our sympathies as to "do good unto all men as we have opportunity."

We are prone to let our temporal interests engross us. This makes us unshapely, unfruitful and unhappy. To be overjoyed or excessively grieved in consequence of worldly issues is sure to produce spiritual apathy. Just now we are, as a nation, in great danger. We may by unwisdom turn what is esteemed by many, a great blessing into a greater curse. We should remember that the events which thrill some of our people with joy, fill others as good and wise, with grief. Let the people think of the success of the democracy not as a victory over a foe, but as the just assertion of pre-eminence over a brother. And let the latter feel not that our government has passed into the hands of an enemy, but that in the providence of God the elder brother has again been placed in charge. Beyond question the God of the nations has blessed the administration of both the great political parties in our country. We should bear the exhortation of Paul to Timothy, "That first of all, supplications, prayers, intercessions and giving of thanks, be made for all men: for this is right and acceptable in the sight of our God and Father, who will save all men who do good." Let us thank God for these things, and pray that henceforth the most potent influence going forth from the seat of government may be Christian.—Central Baptist.

He arose in prayer meeting and told the brethren what a miserable sinner he was, and he was a deacon too. He bewailed his short coming and confessed his sins honestly, that is to all appearances. On his way home that night he fell into conversation on a street corner with a neighbor who had not been to the prayer meeting. As they talked they disagreed and the neighbor accused him of some of the very things he had confessed in the prayer meeting. He was wrathful, and when we left the war of words seemed likely to turn to a fistful, and he a deacon, too. Now whether this happened or not, let it not be forgotten that the man who is not willing on the outside and among outsiders to confess his sins honestly, is not honest with God or his brethren.—Central Baptist.

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., Montgomery, Ala.
Mrs. GEO. M. MORROW, Treas., Birmingham, Ala.
Mrs. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD—DECEMBER.
Cuba.—"Thy light is come, and the glory of the Lord is risen upon thee." Missionaries, 21; membership, 2,037; baptisms, 130. Contributions, \$2,400. Receipts from Cemetery, \$500. Girls' boarding and day school in Havana, \$200. Amount due on Havana church, \$20,000. Whole island opened to the Gospel.

PERFECT THROUGH SUFFERING.
What a mystery there is in suffering! How terrible are the inroads of pain! How strangely is suffering meted out! How unjust it seems sometimes. Men cry out in their misery and anguish as Job did, and ex postulate with the Most High because his judgments are hidden with a cloud; in bitterness of spirit they ask whether there be indeed a righteous ruler of the world. But Christ comes into the chamber of suffering and he lights up its gloom. He does not say, "You are the plaything of an inexorable destiny, you must submit to your pain, you must be brave and bear it like a man," but he says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." "If ye endure chastening, God dealeth with you as his sons; for what son is he whom the Father chasteneth not?" He does not take away the pain, it may be, or heal the sickness; but he gives strength to bear it, he irradiates the couch of suffering with his own precious promises. He says: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle thee." "I too was a sufferer. I too have felt pain and weariness, though I have done no sin, neither was guile found in my mouth; you are a partaker of my sufferings now that you may be a partaker of my glory hereafter. This affliction which is but for a moment, ceedeth and eternal weight of glory."

What a light shines in the chamber! How the gloom is dispelled! How the darkness of suffering is dispelled, and the mystery of suffering irradiated by the presence and the voice of Christ! Christ is the light of pain—Perovne.

What Can Replace the Gospel.
A multitude of men are bent on destroying Christianity. They wish to demolish the whole system, and everything connected with it. Well, suppose they succeed? "Suppose," says Dr. E. Greenwald, "the Bible burned, the churches closed, the pulpit silenced, all Christian institutions of whatever kind overthrown, all Christian doctrines, Christian piety, Christian duty, Christian worship, Christian influence, Christian life, in public and private, in the church and in the family, by individuals and communities, to be wholly a thing of the past, and no trace of them permitted to remain anywhere in all the land. This would be the result if they should succeed in their insane crusade against Christianity. Where would we look for a better system than that which we would so wholly renounce? We have cut down this tree, where do we find another that bears better fruit? Let us look around and see what systems prevail in the world, and under whose control large numbers of the people are now living. Which would be selected in place of the Christianity renounced?"

Let the skeptic ponder this question. Let him look at heathenism, at Mohammedanism, at the dying superstitions of the eastern world, and let him ask the question, would he embrace any of these exploded absurdities? Let him look at atheism, a leafless, sapless tree, and inquire what a world would be without a creator, ruler or law; and then let him hesitate before he seeks to undermine a faith which has brought more joy, peace and brightness into the world than all the other religions that man has ever invented or embraced.—Faithful Witness.

Religion is a personal matter, and the less time a man gives to philosophizing and generalizing the sooner he will come to understand that he, as an individual soul, needs to have direct communion with God in order to get the most and the best of this life, and to look forward with joyous anticipation to the life which is to come. Let men, severally, seek first the kingdom of God; personal faith secures comfort and contentment, while the fruit of philosophic speculation is unrest.—The Interior.

Our brains are seventy-year clocks. The angel of life winds them up once for all, then closes the case, and gives the key into the hand of the angel of the resurrection.—O. W. Holmes.

We are never more subject to attack from our spiritual enemies than when in the garden of ease. There is less danger for us when out in the conflict of life than when we sit down to rest.—Ex.

As everything concerning our little Cuban girl is of interest, the following letter received from the father is sent for publication:

BIRMINGHAM, ALA., Nov. 16th.
Miss Annie W. Armstrong, Baltimore, Md.
DEAR SISTER: I am just arrived with Fura at this town, and to-morrow morning will start for Marion. I have not found Mrs. "Maggie" here. She is in Virginia, and says she will return on Dec. 1st; so I can't see her, as it would be a long stay for me here until then. We are at Mrs. Morrow's, the treasurer of the society, and she has received us with all kindness and hospitality. From Marion I shall go back to Atlanta, and thence to Cuba. I could not see Dr. Tichenor, who is

BIRMINGHAM, ALBANY, MOBILE,		West Bound.		No. 50.	No. 59.	No.
ATLANTA, RICHMOND, VILLE.		Lv Charleston		8 50 pm		10 00
RICHMOND, LYNCHBURG,		Ar Savannah		6 30 pm		8 30 am
WASHINGTON, BALTIMORE,		Lv Atlanta		8 00 am	11 15 pm	8 00 pm
PHILADELPHIA, NEW YORK,		Ar Augusta		3 15 pm	6 25 am	8 00 am
ALL EASTERN CITIES						
GEORGIA, THE CAROLINAS AND VIRGINIA.						
ATLANTA		In Union Depot direct connections are made with				
The FAMOUS AND ELEGANT						
Pullman Vestibuled Limited		Lv Savannah		8 10 pm		
The only Solid Vestibuled Train, Steam		Ar Atlanta	7 40 am	3 45 am		
Heated, Gas Lighted, with Through		Lv Atlanta		11 30 am	7 35 am	
Sleeping Car Service between		Lv Cincinnati	8 00 pm			11 30 pm
SOUTH AND NORTH.		Ar Chattanooga	8 20 am	1 15 am		11 30 pm
— THROUGH —		Ar Atlanta	1 45 pm	6 45 am		7 00 am
Pullman Palace Sleeping Car Service		Lv New York	4 30 pm	10 15 am		
Memphis, Birmingham, Annapolis and Atlanta, to		Ar Philadelphia	6 37 pm	3 50 am		
Washington and Baltimore.		Ar Baltimore	9 25 pm	6 45 am		
Double Daily Connections for the Mountains,		Ar Washington	11 00 pm	11 00 am		
Lakes and Seashore Resorts, North Carolina		Ar Atlanta	4 05 pm	10 45 pm		
and Virginia, and the Northwest.		Lv Atlanta	4 15 pm	11 15 pm		7 00 pm
Two other Through Express Trains Daily		Ar East Point	4 38 pm	10 40 pm		7 00 pm
with Pullman Drawing Room Buffet Sleeping		Ar Newnan	5 33 pm	10 46 pm		7 00 pm
Cars.		Ar Orange	6 30 pm	11 40 pm		7 00 pm
Double Daily Connections for the Mountains,		Ar West Point	6 55 pm	12 48 pm		10 45 pm
Lakes and Seashore Resorts, North Carolina		Ar Opelika	7 38 pm	3 18 am		10 45 pm
and Virginia, and the Northwest.		Lv Columbus			2 00 pm	
THE SHORTEST AND MOST DIRECT LINE		Ar Opelika			3 30 pm	
to all points in Mississippi, Louisiana,		Lv Opelika	7 41 pm	3 50 am		4 55 pm
Alabama and Texas, the		Ar Auburn	7 54 pm	3 55 am		4 55 pm
West, Southwest and Northwest.		Ar Hoboken	8 22 pm	4 25 am		5 30 pm
Pullman Buffet Sleeping Cars, Washington,		Lv Mont'r's	9 55 pm	4 30 am		5 30 pm
Ar Memphis, and Atlanta to Kansas		Ar Greenville	11 00 pm	9 21 am		
City, without change.		Ar Greenville	12 00 pm	9 21 am		
Write for Scenic Tour and Rates.		Ar Florence	1 15 pm	10 30 am		
For further information, call on any		Ar Mobile	3 35 pm	12 30 pm		
Agent of the Great N. & D. System.		Ar New Orleans	7 45 pm	4 45 am		
		Lv Mont'r's	7 55 am	9 00 am	9 30 am	
		Ar White Hall	8 05 am	9 00 am	9 30 am	
		Ar Beaton	9 25 am	10 45 pm		
		Ar Selma	10 10 am	11 00 am		
W. A. TYLER, S. L. HAAS,						
Gen. Pass Agt. Spec. Train Manager,						
W. H. GREEN, General Manager,						
Washington, D. C.						
S. H. HARDWICK, A. G. F. R. G.						
Atlanta, Ga.						