

NUMBER 32

MONTGOMERY, ALA., THURSDAY, AUGUST 8, 1889.

famous women of the Old Testament,
 By Rev. M. B. Wharton, D. D.,
 European Notes; or, What I Saw in the
 Old World. By M. B. Wharton, D. D.
 The Apostle of Burma. A beautiful
 poem, giving in song a brief and
 beautiful history of Adoniram Judson,
 Nobody's Boy; or, How Good Goes On.
 By Mattie Dyer Britts,
 Amal, The Amalekite.
 James, Peter, John and Jude, in one vol-
 ume, edited by Drs. E. T. Winkler,
 N. M. Williams and Sawtelle,

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 8, 1889.

EDITORS:
REV. G. W. HAKE, JR. JAS. C. POPE.

BUSINESS ANNOUNCEMENTS.

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Montgomery, Ala.

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\$8.00 and four new subscribers, will get a handsomely bound volume of Sermons and Addresses by Dr. H. M. WHARTON.

THE "intallible" pope is trying a new scheme to arouse the sympathy of the world. We have no doubt but what the report of a plot to blow up the Vatican with dynamite was put in circulation at the suggestion of the cunning pope.

We do not see how parties who read the ALABAMA BAPTIST for a year, more or less, and then write us: "Stop my paper; I don't want it any longer," think they are honest when they fail to pay for the time they have received the paper.

The sad intelligence was received on Monday that our aunt, Mrs. M. J. Pope, of Marion, was critically ill. Owing to the absence of the son, who is in north Alabama, we regret that we cannot be with the dear relative. God comfort the afflicted; God bless the sorrowing ones.

Gov. LOWRY, of Mississippi, has made good his word. John L. Sullivan has been arrested and carried to that state for trial. Kilrain has been hiding out, but at last the governor has had him arrested. Many people have been laughing at Mississippi's governor, but it is now time for these same people to look serious.

READING the signs of the times, we think there is a better moral sentiment being manifested by the people. The grand jury of Cherokee county have impeached their probate judge on the ground of drunkenness. Our people ought to be careful about the character of men they elevate to office. A whisky drinker is unsafe in any position of honor or responsibility.

AN exchange states that, in the event of European war, the "pope" will have to depend for all communications on the Italian government, and in ways that will be peculiarly distasteful to him. It seems that his best course will be to secure an asylum in Spain, the only country that is loyal to his idea of temporal as well as spiritual rule.

OFTEN we meet brethren who do not take the ALABAMA BAPTIST, and excuse themselves by saying, "I take a mighty good paper," and then name one from some other state. Neither these brethren nor their families, of course, know much of Baptist affairs in Alabama, and usually it is an easy matter to show them what they are losing by being without the organ of their own denomination in the state.

OUR readers can gain an idea of the power of the pope of Rome, so long as he remains within the Vatican, from the following words by the Rev. D. Nevin, an Episcopal clergyman in charge of a church in Rome. He says: "The pope will never leave Rome until he is assured of greater temporal power elsewhere, and that will never occur. In the Vatican, at least, he is supreme. An Italian nobleman even cannot cross his threshold in pursuit of a murderer."

REV. B. F. GILES, of Howard College, preached at Adams Street church on last Sabbath morning and at the First church at night. He made an eloquent plea at the close of each sermon for Christian education. He speaks encouragingly of the prospects of the Howard and says the Baptists will soon have a fine college at East Lake. The sermons were highly appreciated by our people and many wish this dear brother much success in his canvass for the Howard.

THE communication in last week's issue, by Rev. A. E. BURNS, is worthy of more than a passing notice. The subject should be studied and written about. No class of men will appreciate more the advice of older men than will our young ministry, if the older brethren will impart the information. Every old minister knows what disadvantages surround a large number of our young ministers, and their assistance in the way of training those who have not been favored with a collegiate education will be keenly appreciated. Read Bro. Burn's article again, brother, and write us what you think of the matter. Our columns are ever open to the brethren; but we would ask them not to write too lengthy articles. Make them short and spicy.

THE recent election in France proved discouraging to the followers of Gen. Boulanger. France is too well contented with her present condition to submit her interests into the hands of the warlike general. Boulanger is a great proposer, but the history of his country shows not one worthy deed by him to make his name great. He would like to be a second Napoleon, but is lacking in everything except ambition. For months he has escaped punishment at the hands of the French people by remaining beyond French territory. It would be better for France and better for Boulanger eventually should the people keep him out during his lifetime, or until his views are changed very materially. The little general is now a fugitive from justice. At least it seems so.

THE following words from the *Converted Priest* are of interest. The editor says that "since Protestants commit actual sin and do not make use of the Roman Catholic confessional (Catholics claim) they are eternally lost. The Roman Catholic rum seller, murderer or robber will go to heaven when the priest pronounces 'absolution' over him; but the Protestant Christian, no matter how pure and Christlike in his life, is forever debarred from the kingdom of heaven merely because he does not believe in the peculiar tenets of the church of Rome. That peculiar doctrine is instilled into the minds of the children of Roman Catholics in the tender years of childhood. It becomes part of their nature. Thus it is that only God's grace can extricate one reared a Romanist from this ungodly superstition."

The *Voice*, of New York (prohibition organ), has a design in its heading which speaks louder than words. In the centre is the bird of liberty with a huge snake wrapped around its neck and its tail encircling the national capitol; on the other side is another huge monster, coiled around the home, the school and the church. Just under the left wing of the bird is a hand, which claps the reptiles around the neck. This is the true picture of whisky. Beginning at the nation's capital its presence and influence is felt in every community. The state, the school, and the home are within its clutches. Let the giant hand continue to choke the monster. We are not as strong as the whisky side, in money, but God will see that right shall reign over wrong, and that his people shall come out victorious when they put their trust in him.

BE SURE TO READ.

Corresponding Secretary Crumpton sends out "The State Mission Board Annual" this week. You will find a copy with your paper, brother. Be sure to read it, and then let your neighbor peruse its columns. It is brim full of good things about mission work. Two or three articles are a little lengthy, but this doesn't detract from their interest. Read the Judson and Howard College columns, and don't forget to read the advertisements of THE ALABAMA BAPTIST and the Baptist Printing Company. Consider the price of books in the supplement and invest in a small library. Bro. Crumpton has spent a great deal of time and labor on the supplement, and we should read all he has to say and use our best efforts to give it a wide circulation. We have printed 15,000 for him and the entire 91,000 Baptists in Alabama should read what he has to say about the Master's work.

PROHIBITION A SUCCESS.

Ever and anon we hear of men who deny that prohibition prohibits. To such we submit the following words of Senator Ingalls, of Kansas:

"Kansas has abolished the saloon. The open dram shop traffic is as extinct as the sale of indulgences. A drunkard is a phenomenon. The barkeeper has joined the troubadour, the crusader and the mound-builder. The brewery, the distillery and the bonded warehouse are known only to the archaeologist. ***

"But the habit of drinking is dying out. Temptation being removed from the young and the infirm, they have been fortified and redeemed. The liquor-seller, being proscribed, is a outlaw, and his vocation is disreputable. Drinking, being stigmatized, is out of fashion, and the consumption of intoxicants has enormously decreased. Intelligent and conservative observers estimate the reduction at 90 per cent.; it cannot be less than 75. The places where liquors are

sold, legally and illegally, have been reduced from one for every 674 of the entire population in 1880, to one for every 2,220 in 1888.

"Since the adoption of the amendment four general elections have been held, and at each of them the people have repeated their adherence to the principle by the election of legislators pledged to prohibition. The result is generally accepted as an accomplished fact. Hostility has practically been subdued. Prohibition prohibits. The prediction of its opponents has not been verified; immigration has not been repelled, nor has capital been diverted from the state. The period has been one of unexampled growth and development.

"One of the most significant and extraordinary results is the diminution of crime in the state. At the January term of the district court of the county in which the capital is situated, there was not a single criminal cause on the docket. Many city and county prisons are without a tenant. The number and percentage of the convicts in the state penitentiary have been remarkably diminished. Upon the first day of January, 1870, the prisoners, not including those of the United States, numbered 218, or one for every 1,671 inhabitants; at the same date in 1875 they numbered 435, or one to every 1,214 inhabitants. In 1880 the number was 633, or one to every 1,573 inhabitants; in 1885 it was 673, or one to every 1,885 inhabitants; on the first day of January, 1889, it was 861, or one to every 1,921 inhabitants."

SUNDAY LAWS.

The following article (xiv) of the Code of Alabama should be read by every citizen of Montgomery, as well as those of the state:

Any person who compels his child, apprentice or servant to perform any labor on Sunday, except the ordinary duty of daily necessity and comfort, or works of charity, or who engages in shooting, hunting, gaming, card-playing or racing on that day; or who being a merchant or shopkeeper, druggist excepted, keeps open store on that day, must, for the first offense, be fined not less than twenty nor more than one hundred dollars, and may be imprisoned in the county jail, or sentenced to hard labor for the county for not more than three months; but the provisions of this act do not apply to the running of railroads, stages, steamboats and other vessels of navigation on the waters of this state or any manufacturing establishment which requires to be in constant operation.

In the face of this state law there are dozens of stores and fruit stands open in this city on the Sabbath; and those who have in connection with their stores a fruit stand do not confine themselves to the selling of fruit. Where a small evil is licensed it will not be a great while before it assumes larger proportions. The city fathers should keep their eyes on this matter and remedy this evil, else the citizens should take the matter in hand and put an end to law breaking.

STAND UP.—A subscriber writes:

"Please discontinue your paper to us. You not only published Hugh McCormick's letter, but gave it your endorsement. That letter was false from beginning to end—a disgrace to the writer and to the publisher. My husband, believing your journal to be purely religious, subscribed for it, but, alas! it is filled with bickerings and denunciations of other denominations. I am more than happy to state that your paper is not an exponent of the Baptist faith, and does not meet with the approbation of the truly religious members of this church." Yes, sister, we will discontinue the paper, as per request. But we have a question or two to ask: 1. How do you know that Bro. McCormick doesn't know what he is talking about, when he is surrounded by millions of Catholics in Mexico? It seems to us that he knows a great deal, when we think of how they have stoned him and threatened his life. 2. Have you inquired the matter so you are able to hold your position when you claim everything he says is false? He is a man who deals in facts. 3. How can you be consoled with the thought that we have been disgraced by publishing his letter? You are the first to bring such a charge against us. 4. How long have you been in charge of the household affairs? It seems that your husband was the proper individual to have his paper stopped, if he desired. 5. How do you know that the ALABAMA BAPTIST is filled with "bickerings and denunciations of other denominations"? To be charged with such a thing doesn't prove it to be a fact. There must be a strong sprinkling of Catholicism in your make-up. 6. You say you are happy to state that we do not express the views of the Baptist denomination in Alabama? We answer by making one proposition: If there are any who claim the name of Baptist, who hold the same views as yourself, we can count them on the fingers of the left hand, and then have four fingers to spare. Request: All who believe with the above sister, stand up!

SUNDAY LEGISLATION.

Rev. E. Edwin Hall, D. D., of New Haven, expresses alarm in that Protestants are combining with Catholics in legislating for the observance of the Sabbath. In a letter, dated March 18th, he writes the following, which will be well for those agitating the question, to consider:

It is very strange, as it appears to me, that Protestants should seek the cooperation of Roman Catholics in any attempt to legislate or otherwise act for the observance of Sunday. It is sad evidence of the ignorance of Protestants of the devices of their bitterest adversary. The Romanists will cheerfully accept any invitation of intimacy from Protestants which promises in any way to increase their influence; and they doubtless rub their Jesuitical hands with satanic glee at the call of inconsiderate Protestants to aid them in perpetrating a legislative blunder.

Those who have passed much time in Roman Catholic countries must have been convinced that church has no real reverence for Sunday as a day of rest and worship. Sunday is, in fact, only a day of pleasure and dissipation; a day for military reviews, horse-races, bull fights, extraordinary processions, pageants of all sorts, which serve as diversions for the people. When the pope ruled in Italy as temporal and spiritual ruler, a bitter complaint was made that Protestants (*i. e.*, Waldenses) in Piedmont were trying to sabbatize Italy. At that

THEY CANNOT BE COMFORTED.

In writing about Prof. J. P. McAuley in last Sunday's *Dispatch*, "The Rambler" (around the brewery and bar-room) feels it necessary to say a word in defense of this Roman Catholic who wants Swinton's History "kicked out of the public schools." By referring to their files, our subscribers will see our reply to Prof. McAuley's plea for a history that tells the truth—from a Catholic standpoint. It now remains to be seen what kind of school history this Roman Catholic will use in his Catholic school.

But we hasten on to give the need antidote before "The Rambler's" case is hopeless. He says:

I offer this tribute to his worth unsolicited by him, and ask for his school the patronage of parents—especially those living near Hanner Hall—with the more eagerness because alleged "religious" weekly (it should be spelled "weakly") in its last issue came out with a malicious fling at Prof. McAuley. The paper I refer to is a disgrace to the denomination it misrepresents. It may change its location and too its horn as loud as it pleases, but to deserve the respect of the people its conductors should be Christian gentlemen, not canting pot-wallopers.

It is to be hoped that Protestants will offer another "tribute to his worth," and it is this: That they will send their children to schools where histories are taught that tell the truth (Swinton's is one of these).

With reference to the alleged "religious" weekly, which should be spelled "weakly" (according to "The Rambler's" way of thinking), we beg to quote a prominent educator of Howard College as saying that during his journeys through the state he has never known the BAPTIST to be stronger than at present. He says: "The past three months have given wonderful strength to the ALABAMA BAPTIST." This authority is none other than Prof. B. F. Giles, of Howard, who is just from an extended tour through South Alabama.

3. We deny that the paper is a disgrace to the denomination, and, further, that it misrepresents the Baptist brotherhood of Alabama. We are willing to submit this question to the ninety-one thousand Baptists in Alabama and refer their answers to "The Rambler." We dare say he would see 99 per cent. more letters commending our course than have ever passed over the counter of the *Dispatch* recommending the establishment of a gambling den in connection with that paper.

4. As to our not being "Christian gentlemen," it certainly is in bad taste for "The Rambler" to claim that the Baptists of Alabama are ignorant of the characters of the men who are at the head of their paper. Our brethren and friends have never accused us of not being "Christian gentlemen," though either term might be considered a serious charge should they be pronounced upon "The Rambler" or his associates. We would not object to having our character investigated, and we suppose "The Rambler" would like to be as confident of as clean a record; but the grand jury are the men who are to probe and investigate the characters of some so-called gentlemen, against two of whom are fifteen indictments each.

5. Now, then, as to the charge of being "canting pot-wallopers." Here is a point conceded. It is the general verdict that "The Rambler" and his crew some time ago received the worst wallop in their history, but we did not know before that the concession would be made at this early date, that they are—the pot. Pot-wallopers! At last the name has come to the *Dispatch*. Agnostic and Theosophist would not do, so now comes the simple word of three letters—*pot*, for! Although our quarters on October 1st will be where the *pot* is now located, we shall have no desire nor ambition to copy after the black ring of the *pot*.

During the late encampment of the Second Regiment near this city it was advertised on all hands that parlors, cool and comfortable, had been opened by that notorious resort in this city known as the Ruby Saloon. These parlors were elegantly furnished, and were located just above this resort of ruin. It was not unusual to see youths, not exceeding fifteen years of age, frequenting the Ruby Saloon, and in their dissipation resorting to the parlors named. Of course such a place was one of frequent resort.

And it was a matter of serious regret to have seen those in high command accompanying these boys, and giving them, at least, the encouragement of their presence in and about this notorious place. These youths, having left their homes and enjoying the first whiff of liberty, are hereby placed in perilous straits. If the seeds of demoralization are not sown under these circumstances, it is difficult to conceive of any in which they can be. Youths, with characters unformed, are not the persons to be sent away from home under circumstances like these which are incident upon the encampment of the citizen soldiery. It was an occasion of congratulation by an officer to the father of a boy some time ago, that while all the other young men were carousing in Mobile during the encampment in that city, his son did not touch a drop. Excellent young man! His father should have been congratulated, but what shall we say of the many who were debauched by the liquor drink?

Certainly this thing should be stayed. Either the legislature should restrict the ages of those going into encampment, and have men only, or drinking should be prohibited, or parents should interfere to prevent the attendance of their sons upon such occasions of demoralization.

These occasions are thick set with perils to the youth of our state. Those who are in charge should feel it their duty to return the youths to their parents free from the taint of whisky and the demoralization attendant upon a great many encampments. Only a few days ago we came upon

a time all tobacco shops were licensed by the papal government, all lotteries were a papal monopoly, the tobacco shops were kept open on Sunday, and all lotteries had a public drawing on Sunday, attended by thousands of the people, by cardinals and priests. All profits of tobacco-selling and of lotteries were passed over to the pope's treasury. Other shops—except for sale of bread—were closed. The latest word authorized by the Roman Catholic Church in regard to Sunday (Council at Baltimore) is thus expressed: "What is the chief duty by which we are commanded to sanctify the Sunday?" (A.) "Assisting at the holy sacrifice of the mass." Other things are recommended, the above is the only thing commanded by the commandment, "Remember the Sabbath day to keep it holy," etc.

It seems very inconsistent for Protestants to appeal to Catholics for their support of Sunday measures, when we remember that Catholics are the enemies of our schools, are unfriendly and condemn as heretics all who differ from them in belief, and are using every means whereby they may gain strength for their master, the pope, of Rome. Wherever and whenever the subjects of Rome join hands with Protestants, we may be assured of this fact: It means nothing encouraging for the Baptists, the Methodists, or the Presbyterians. Rome has her cardinals, and bishops, and priests, and through them her laws are executed. Having been taught the superstitions of the Catholic Church, from their infancy to more mature life, the adherents of Rome follow the teachings of the bishops and priests blindly. To be aligned to such a sect is to give your enemy a weapon with which to crush you. The position occupied by Protestants in the past is the one of safety for them in the future. Let them be true to their God, true to their country, and true to humanity—not eager to fellowship those who are not in sympathy with them and not be used by the enemy in furthering the interests of their own cause, which is that of the Roman hierarchy.

MILITARY DEMORALIZATION.

The ALABAMA BAPTIST favors, within proper bounds, the organization of a state militia. It serves to allay apprehension in the public mind when emergencies arise, in which outbreaks and mobs are to be suppressed; and in the event of war with a foreign power, the citizen soldiery can be easily transformed into regular troops. There can be no objection, either, to an occasional assemblage at regular intervals of the state troops in camps. It is not against these things that protest is made, but it is against the manifest demoralization that grows out of all this.

We should not hereby protest against so popular a diversion as the gathering of "our soldier boys" into camps, but for the ill effects which grow out of such things, which effects we have had occasion many times to observe. We have been reluctant to raise the voice of protest, too, because we thought that the expressions of demoralization were perhaps exceptional. But they are otherwise. We record the latest instance of demoralization:

During the late encampment of the Second Regiment near this city it was advertised on all hands that parlors, cool and comfortable, had been opened by that notorious resort in this city known as the Ruby Saloon. These parlors were elegantly furnished, and were located just above this resort of ruin. It was not unusual to see youths, not exceeding fifteen years of age, frequenting the Ruby Saloon, and in their dissipation resorting to the parlors named. Of course such a place was one of frequent resort.

And it was a matter of serious regret to have seen those in high command accompanying these boys, and giving them, at least, the encouragement of their presence in and about this notorious place. These youths, having left their homes and enjoying the first whiff of liberty, are hereby placed in perilous straits. If the seeds of demoralization are not sown under these circumstances, it is difficult to conceive of any in which they can be. Youths, with characters unformed, are not the persons to be sent away from home under circumstances like these which are incident upon the encampment of the citizen soldiery. It was an occasion of congratulation by an officer to the father of a boy some time ago, that while all the other young men were carousing in Mobile during the encampment in that city, his son did not touch a drop. Excellent young man! His father should have been congratulated, but what shall we say of the many who were debauched by the liquor drink?

Certainly this thing should be stayed. Either the legislature should restrict the ages of those going into encampment, and have men only, or drinking should be prohibited, or parents should interfere to prevent the attendance of their sons upon such occasions of demoralization.

These occasions are thick set with perils to the youth of our state. Those who are in charge should feel it their duty to return the youths to their parents free from the taint of whisky and the demoralization attendant upon a great many encampments. Only a few days ago we came upon

a young man who was attending the encampment. He lives just fifty miles away; his face was familiar and we extended our hand. In a stupid, half-drunken way, he seemed to exult in the fact that "some of the boys" had gotten him so drunk the night previous that he could not make a trip which he had intended to take that day. This is only one instance of many, we venture, of like character.

Isn't there a law against a soldier entering a bar while in uniform and while in the state's service? Yet they were seen frequenting bar rooms and clinking glasses over the counter during the late encampment.

We sound this warning note with the hope that the attention of those most interested in the welfare of our young men may be given to this important matter.

FIELD NOTES.

Read all Bro. Crumpton has to say in his "annual."

Read the table of apportionments in the "annual."

Send us short accounts of your meetings, brethren.

Prof. Joseph Dill will take charge of the school at West Point, Ga.

Rev. J. W. McCollum will lecture at the Adams Street church to-night, Thursday, August 8th.

Fifty-two Baptists in Canton, China, since January 1st, is not discouraging news.

Rev. J. M. Kailin preached at the First church, this city, on last Sabbath morning.

Dr. Riley has a splendid column in his "annual." Be sure you do not overlook it.

Rev. A. J. Preston has been quite successful in his work in the Carey association this summer.

If our friends will help us we can procure 2,000 new subscribers between now and Christmas.

Eld. J. H. Foster and wife, of Union Springs, have returned from a visit to friends in Indiana.

We regret to learn that Rev. S. A. Adams, of Clarke county, was injured by being thrown from a wagon.

Remember that we will mail you one dozen first class associational blank letters for twenty-five cents.

Millard Ford, the cripple, returns thanks to Miss Katie McClain for his subscription to the ALABAMA BAPTIST.

Bro. Geo. W. Norton, of Louisville, Ky., who died recently, had given \$5,000 to the Seminary alone.

Prof. S. B. Foster, President of the Tuscaloosa Female College, has been very ill, but is reported to be improving.

Mr. George W. Norton, a very wealthy and generous Baptist of Louisville, Ky., died at his home on the 17th ult.

Mrs. J. P. Duggan, of Wake Forest, North Carolina, has gone to Saltillo, Mexico, to teach in the Madero Institute.

Don't forget that we can supply you and your children with good books at as cheap rates as you can find them anywhere.

Bro. Diaz writes from Cuba that he has baptized twenty-two believers since the meeting of the Southern Baptist Convention.

The Mormons have become so insolent in a portion of Tennessee as to arouse the people to compel them to leave that section.

Rev. H. R. Moseley has been on a brief business trip to South Carolina. He reports the work in Mexico as progressing encouragingly.

Rev. W. A. Cumbe, of Andalusia, has been sick for some time, but is now at his work again. He kindly sends us a list of subscribers.

Brethren—merchants, lawyers, teachers, preachers, judges, clerks, shoemakers, &c.—who need job printing, will help us by sending us their orders.

Whom will the Selma saints get to fill the place of Dr. Frost? A splendid church, composed of splendid people, must have a splendid preacher.

In the death of Hon. John T. Clarke, Georgia Baptists have sustained a great loss. He was a man of great ability both as a lawyer and minister.

Rev. S. O. Y. Ray, of Enterprise, Miss., has accepted a call to the pastorate of the Palmetto Street church, Mobile. We extend him a hearty welcome.

I am rapidly recuperating, gaining a pound a day now, and hope to be at my post of duty at no distant day.—G. S. Anderson, Minneola, Va., July 30th.

Brother J. W. McCollum passed through the city last week on his way to Evergreen. He will visit Montgomery this week. He will leave for Japan in the fall.

What has your church done about contributing to the endowment of the Renfro chair? Think well on this matter and then resolve to make a handsome contribution.

Prof. Giles has returned from a trip through South Alabama. He reports everything encouraging for Howard College in that section of the state. He says the crops are very fine.

Be sure and read Bro. Crumpton's article on "Standing by the Bible," in the "annual." It is one of the best things ever written by him. It is worth \$5 to every one who will read it.

Mr. E. D. Acker, of Lincoln, Ala., has been elected principal of the High School at this place. We are of the opinion that the selection is a very wise one.—Standard News, Edwardsville.

Dr. J. R. Graves, of Memphis, is expected to begin his series of sermons, "Chair Talks on Salvation," in the Scottsboro Baptist church on September 6th, and will continue four days.

The recent meeting of the Mississippi Baptist State Convention was a success. The brethren of our sister State are earnest workers, and the Master's cause is progressing in their bounds.

Be sure to read, carefully, Brother Crumpton's State Mission Annual. He has worked hard to get up the best paper he has ever issued, and we think he has succeeded. It will pay you to read it.

Dr. W. H. Whitsitt, of the Southern Baptist Theological Seminary, preached an able sermon on the Resurrection of Christ, at the St. Francis Street church, Mobile, on July 28th.—Baptist Union.

What are you doing for an increased attendance at your association this fall? What kind of committees have you at work? Send your best workers to the association, and be sure to send a correct table of statistics.

The Mississippi Baptists, in convention, contributed \$900 to the Students' Fund of the Southern Baptist Theological Seminary. President Webb, of the Clinton College, urges the raising of a \$50,000 endowment for the college.

We have a splendid form of cotton book in stock. One hundred pages, with forty-five lines to the page. The best form that can be gotten up. On splendid paper, ruled in columns, with headings neatly printed. Price, \$4.50.

We regret to learn of the death of Bro. E. Roberts, of Stock's Mill, which occurred recently. He was a man of strong influence for good in his community, and a large circle of relatives and friends are left to mourn his loss.

In Dr. Averett's notes on the Judson in the "annual," where he refers to "a previous number of this paper" remember that the BAPTIST is understood. "The annual" comes out only once a year, of course. Be sure and read what Dr. A. has to say.

The Mississippi Baptist Convention has held an exceedingly pleasant and profitable meeting at West Point. Rev. J. I. Christian, corresponding secretary of the State Mission Board, reported a growth in benevolence among the Baptists of that state.

The Adams Street church, on last Thursday night, voted for one sermon a Sunday during the month of August. Bro. Thompson has been hard at work during the summer, and appreciates the rest his people will give him. Services will be held on every Sabbath morning.

Notice the date of subscription on the margin of your paper, brother. This is the dull season and your renewal will be appreciated. If you cannot renew for twelve months, then send your subscription for six or three months. Two dollars, one dollar, or fifty cents will keep the paper going to you.

Prof. Leonidas Jones, formerly president of Roanoke College, has accepted a similar position with the South Georgia College at Dawson, Ga. He had the honor of being chosen over more than thirty applicants for the position. We regret to lose him from Alabama, and we wish him much success in his new location.

We have just closed a good revival meeting at Hamilton Hill, with two accessions. Our county Sunday-school convention is now in session. Questions of great importance are being discussed. This is a union meeting, and the attendance is good. Brother Shell and I are the only Baptist ministers present.—S. P. Lindsey, Monroeville, August 1st.

I have just closed a good meeting at Union Grove. Four accessions—one by baptism, and remainder by letter. Next Monday is the date appointed to build a new pool. Bro. F. T. Hudson assisted me in ordaining brethren Monroe Green and Wm. Williams to the office of deacons on the night of the 24th ult. We will protract a few days' meeting on the next appointment. I am now on the road to Rocky Mount church, to begin a meeting to-morrow night. I will remember to speak for the BAPTIST.—H. W. Garlington, Opelika, Aug. 1st.

Have just closed a good meeting of nine days at Fort Williams (Fayetteville) church; seventeen accessions. The church was built up and greatly strengthened. Had the assistance of Drs. W. Wilkes and S. Henderson. They did some of their best preaching. Rev. J. R. Stealy, who is a member of said church (now indigent), added to the interest of the meeting by his timely counsel. Also Rev. W. S. Henderson, son of Dr. Henderson, who is a member of this church, with us the entire time, and did good service. The Lord blessed our labors. Let his name be praised.—C. W. O'Hara, Columbiana, Ala.

We tender our sympathy to Dr. Dobbs, of Columbus, Miss., in his sad affliction. Dr. Teasdale writes under date of Aug. 5th: Dr. C. E. W. Dobbs lost his little son, John, yesterday afternoon. He was buried at 9 o'clock this morning. So deep was the sympathy for the bereaved family, and so great the interest in the boy himself, that our church was well filled to attend the funeral. Johnnie made a profession of religion about two years ago, when he was ten years old. I think he was a Christian boy, and that he has gone to his rest and reward. His Sunday-school associates miss him very much. May his early and unexpected death induce them to seek Jesus, as he did, while very young.

It doesn't seem strange to me that Pedo-baptists worry themselves so much about baptism by immersion. The fact is, the truth is mighty, and their consciences are disturbed.

STATE MISSION BOARD ANNUAL.

1889. ALABAMA BAPTIST SUPPLEMENT. 1889.

DIRECTORY FOR THE BAPTISTS OF ALABAMA.

State Mission Board—President, Rev. J. M. Frost, Selma.
Corresponding Secretary and Treasurer—W. B. Crumpton, Marion.
Home Mission Board—Atlanta, Ga., Dr. I. T. Tichenor, Corresponding Secretary; Vice-President for Alabama, Rev. G. S. Anderson, Fort Deposit, Ala.
Foreign Mission Board—Richmond, Va., Dr. H. A. Tupper, Corresponding Secretary; Vice-President for Alabama, Rev. W. C. Bledsoe, Lafayette.
Baptist Book and Bible Depository—Marion, Ala., W. B. Crumpton, Manager.

OUR SCHOOLS.

Howard College—East Lake, Ala., Dr. R. I. Riley, President.
Judson Female Institute—Marion, Ala., Dr. S. W. Averett, President.
Ministerial Education Board—Montgomery, Dr. M. B. Wharton, President; G. W. Ellis, Secretary.
Church Building Board—Anniston, Ala., M. H. Lane, President, Jacksonville, Ala.
Alabama Baptist—Montgomery, Ala., C. W. Hare and Jas. C. Pope, Editors and Publishers.

MARCHING ORDERS.

Our great Captain's command to his churches:
GIVE THEREFORE, AND TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN. Matt. 28:19, 20.
Q. How are the churches to do this?
A. They are to furnish the men, commission them, and support them by their prayers and contributions.
Q. Will men be saved if the gospel is not sent?
A. We will let the inspired Paul answer:

For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. But they have not all obeyed the gospel. For Isaiah saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. Roman 10:14-17.

And the inspired Peter said: Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. And there is salvation in no other: for there is none other name under heaven given among men, whereby we must be saved. Acts 4:10-12.
Q. But the heathen have a system of religion, haven't they?
A. Yes; and many of them are much more zealous in the service of their gods than many who profess to be children of the one true and living God. Dr. Graves, a missionary from China, says: "A friend once said to me, 'I do not believe that God Almighty is going to turn all the ignorant heathen into hell.' I replied, 'But do you think that any of them are fit to enter heaven?' During a residence of over thirty years among them I have never seen one who seemed fit to go to heaven. The question is not of God's turning men into hell by an arbitrary decree, but of men's having a heavenly nature through faith in Christ and the working of the Holy Spirit. We know that a Judge of all the earth will 'do right,' and in his righteous, loving hands I am willing to leave the heathen." And so say all the missionaries who have lived long among the heathen.

Q. Well, I see now; Christian or heathen lands, and the churches are the agencies to send the gospel. How comes it, then, that we have boards to send to the missionaries?
A. I am glad you asked the question. The boards are only the creatures of the churches. One church could not do much by itself; but the churches combine and form associations, the associations and churches together form conventions, and the conventions form the boards to manage this mission business for the churches.

Q. Do the boards claim any authority over the churches and associations?
A. None at all. They are helpless without the aid of the churches and pastors.
Q. Are the members of the boards paid any salaries?
A. No, not a cent. They even pay their own traveling expenses while attending the board meetings. The only one receiving a salary is

the Corresponding Secretary, who gives the whole of his time to the work.
Q. Will you please tell me about the different organizations among the Baptists?
A. I will, with pleasure. First, we have the district associations. They are composed of delegates from the churches. Sometimes there are only a few churches in an association, but some have as many as thirty or forty. It is a purely voluntary matter with the churches whether they belong to an association or not. We next have the State Convention, composed of delegates from the associations and churches. Any church or association which contributes any amount to any of the objects of the convention, is entitled to representation—ten from each association and five from each church. Then we have the Southern Baptist Convention, composed of delegates from the State conventions, district associations and churches. Here is the clause in the Constitution as amended last year: "The convention shall consist of (1) of brethren who contribute funds or are delegated by Baptist bodies contributing funds for the regular work of the convention on the basis of one delegate for every \$250 actually paid into the treasuries of the boards during the fiscal year ending the 30th day of April next preceding the meeting of the convention; (2) of one representative from each of the district associations which co-operate with this convention, provided that such representative be formally elected by his district association and his election certified to the secretaries of the convention, either in writing or by a copy of the printed minutes; and (3) of one representative for every \$500 collected and expended conjointly with either of the boards of this convention by any State convention or general association." It will be seen from this that each district association is entitled to one delegate if elected as prescribed. You see that the voluntary idea runs through the whole. The individual in joining the church performs a purely voluntary act. We don't want a member who does not cheerfully and heartily confess Christ and ask for church membership. The church voluntarily joins the association, the association the convention.

Q. Have we any Scripture for conventions, associations, boards, etc.?
A. None whatever; neither have we Scripture for a printed Bible, or hymn books, or benches in our churches. The latter are for our comfort in worship; the former, for the service of God, and are permissible since they violate no Scripture command. Our associations and conventions are all organized under, not over, the churches. The smallest Baptist church has more authority than the Southern Baptist Convention.

Q. How many mission boards are there?
A. The Southern Baptist Convention has two and the State Convention one.
Q. Please give me the names and the fields which they occupy?
A. The Foreign Mission Board is located in Richmond, Va. Dr. H. A. Tupper is secretary. It has missions in Africa, China, Brazil, Italy and Mexico. They have just located a mission in Japan also. One of our own Alabama brethren, J. W. McCollum, will sail for this mission in October. The Home Mission Board is located in Atlanta, Ga.; Dr. I. T. Tichenor, secretary. It assists in the States where the State Mission Boards are not able to carry on their own work, in the Indian Territory and in the Island of Cuba. The State Mission Board is located in Selma; W. B. Crumpton, secretary, whose office is in Marion. This board receives and disburses all the funds committed to it by the Baptists of Alabama, in establishing churches in new towns, and in assisting weak churches in the support of their pastors, where there is a hope of their becoming self-supporting in a short while. Many associations have missionaries who visit the churches and supply the destitute points in their work through the State Mission Board.

Q. Which of these boards is doing the most important work?
A. I should say the Foreign Mission Board, for it is operating where the people never heard of Christ. If our Lord should come right now there is hardly a person in all the Southern States who could say they never had States who could say they never had the opportunity to hear the gospel if they wished. But the work of the Home Board and State Board is of great importance, too. Their object is two fold: 1. To establish churches where there are none; 2. To develop churches which are already established. Through the work of these two boards upon the people at home, the mission spirit is cultivated and they become contributors to the Foreign Mission Board. Thus the State and Home Mission Boards, helps to the Foreign Mission Board, and the Foreign Mission Board helps the others; for if our people did not give to Foreign Mission, they would cease to give for any mission. You have illustrations of this in Alabama. Where associations give nothing for objects beyond their own growth, for a few years, it becomes very difficult, if not impossible, to raise any thing for missions in their bounds.

Q. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. This applies to churches and associations, as well as to individuals.

Then comes the reply: "I am greatly obliged for this information, for before this conversation with you I had much questioning in my mind about the whole thing. The truth is, I was too indifferent to inform myself. I never did give much to any mission, and I suppose that has been the cause of my lack of interest. My pastor is a good man, but I never did hear him preach on missions. He never asked his church to give, and you know where the pastor seems indifferent you can't expect any better of the people. Don't you find this true generally?"
You are exactly right, my brother. An indifferent pastor makes an indifferent people. The people are not stingy, that they do not give. If the pastor is enthusiastic and will give his people frequent opportunities to give, the money will be given.
"I wish you would give me a few passages of scripture on giving. You know I live in a country where the people do not believe in giving. They believe they are too poor to give, and the preachers rather encourage them in the idea."
Yes, I will write you a short catechism on the subject. We will call it

BIBLE RULES FOR GIVING.
Q. What did the Lord Jesus say about giving?
A. It is more blessed to give than to receive.—Acts, 20:35.
Q. What kind of giver does God love?
A. God loveth a cheerful giver.—2 Cor. 9:7.
Q. How have we received, and how should we give?
A. Freely ye have received, freely give.—Matt. 10:8.
Q. How much should we give?
A. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.—Duet. 11:17.
Also, Thou shalt give unto the Lord thy God according as the Lord thy God hath blessed thee.—Duet. 16:17.
Q. What is the least that we should give?
A. Of all that thou shalt give me, I will surely give the tenth unto thee.—Gen. 28:22.
Q. How are our gifts accepted?
A. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. 8:12.
Q. How should we honor the Lord?
A. Honor the Lord with thy substance, and with the first fruits of all thine increase.—Prov. 3:9.
Q. What promise does God make such?
A. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Prov. 3:10.
Q. What is said of him who pities the poor?
A. He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again.—Prov. 19:17.
Q. How shall we give?
A. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.—2 Cor. 9:7.
Q. From whom does God accept offerings?
A. Of every man that giveth it willingly, with his heart, ye shall take my offering.—Ex. 25:2.
Q. How often should we give?
A. Upon the first day of the week let every one of you lay by him in store, as God has prospered him.—1 Cor. 16:2.
Q. What promise is given to those who consider the poor?
A. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psalm, 41:1.
Q. What measure shall be given to those who give liberally?
A. Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again.—Luke, 6:38.
Q. What does Isaiah say of liberal people?
A. The liberal deviseth liberal things; and by liberal things shall he stand.—Isaiah, 32:8.
Q. What command does God give about the poor?
A. Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land.—Deut. 15:11.
If others reject these scriptures Baptists cannot. Our glory is that we take God's word; we stand upon it; we dare not reject it. Our people have gone to prison and to the stake for the sake of the Bible. We are Baptists because the Bible makes us so, and we are Missionary Baptists for the same reason.

"This catechism certainly brings it out in a very simple form, and your conclusion is correct. I am very much ashamed of myself not to have known these things before, and I confess to you that I have been a little prejudiced against the missionary movement. I know it was nothing but prejudice on my part. I had no reason for it in the world. If I had just written to some one I could have received all this information long ago."

Yes, a letter addressed to W. B. Crumpton, Marion, Ala., would have brought back an answer to every question. Our brethren who have charge of our denominational enterprises have no secrets; they are anxious to give information. They deserve sympathy from the denomination, but I am sorry to say some of our Baptist brethren, who do not know the facts, use rather harsh words in speaking about them. They do the best they can with what we can

trust to them, often neglecting their own affairs to serve us.
CANVASS YOUR CHURCH.—Send 50 cents to the secretary and get a book indexed for the purpose.
WITH A COMMENT.
A Level-Headed, Sound-Hearted Man.

"I think the first day of New Year a good time for delinquent subscribers to pay up, and to form new resolutions as to Christian duty of every kind for the future."
There is not a delinquent subscriber to this paper, but there are some brethren over the State who owe the colporteur fund small amounts. Now, if on the first bright sunny day, after reading the above, they would make the same resolve as the brother quoted, it would doubtless ease their conscience and save dunning from this end of the line.

FOR THE PASTOR WHO IS GOING TO DO BETTER.
"The pastor who expects to do earnest work and direct work for the souls of the people after awhile and neglects to do it now, is cheating him self. The successes of to-morrow grow out of its faithfulness to-day."
My heart grows sad to think of the pastors who have told me they were going to organize their churches "next year." The weary months have passed and they are silent yet.

WE WANT NEW TESTAMENT BAPTISTS OR NONE.
"Dr. Wayland Hoy says that when people come to him asking what church they shall join, he gives them the New Testament and says: 'Read this, and then, if you can be anything but a Baptist, go and God bless you.' This is the Baptist 'short method,' and it is the best advice that can be given. If all of the teachers of all the denominations would do just that and nothing more, and all who desire to know the truth would act accordingly, most of the differences among us would soon melt away."
And don't forget that when the New Testament made you a Baptist, it was not the book's fault. It knows no other kind.

ITEMS ABOUT THE STATE.

MISSION WORK.
Florence church, after receiving a little assistance from the board for fifteen months, now, by resolution, releases the board from further help. Adams Street church, in Montgomery, does the same. Both these churches passed resolutions of thanks.

At last, after months of weary waiting, Tusculumbia has a live, energetic pastor, brother J. E. Herring. Now for a new house in Tusculumbia. They will need no help after that.
Brother J. M. Thomas serves Sheffield for the summer. Their little house is nearly complete—congregations good and Sunday-school growing.

Decatur is now without a pastor, Dr. Gwin having moved to Virginia. We ought to have a strong church in that growing centre, and will have, if the Baptists will stand firmly together for awhile.

Brother Hilton, in Winston and Walker counties, is doing a good work, going from church to church and preaching at the new towns along the railroads.
Out of ten churches in and around Birmingham, which the State Mission Board helped in their early struggles, seven of them are self-sustaining. At Elyton pastor Harris hopes to complete his church house by October. At Green Springs they are working on their house. At Bessemer pastor Lee is having a hard struggle, but they are worshipping in a neat, comfortable house. The town continues to grow rapidly in population and wealth. At Blockton brother Lowry is doing what he can with the mining population. They are worshipping in their own house, but it is not completed. At Irondale brother Stotom hopes to organize a church and build a house the coming year. Probably the hardest field in the State is Coalburg, where brother Jones preaches to what people will attend. The miners are mostly foreigners, and think more of beer than anything else.
Brethren Cook, at Gainesville, and Aspey, in Green county, are doing what they can in hard fields, with some good people to help them.

Brother Cooper, in Mobile and Baldwin counties, is working very hard, and success is crowning his efforts.
Brother Carter, at Girard, is meeting with astonishing success.
Brother Fargerson, in East Liberty and Central Associations, is an efficient colporteur and missionary.
Brother Roby, at Camp Hill, will soon have a strong, self-supporting church there, we hope.

Brother Lloyd, at Oxanna, writes hopefully, and preaches in their new house. There are other brethren scattered over the State, some in towns and some in the country, who are laboring with varying success. Many places where we are aiding now will not call for help another year.

In spite of the hard times and want of system among the churches, we are moving up. Many places are calling for help and the board wants to help them, but the churches do not furnish the money and we have to refuse.

CANVASSING THE CHURCH.

A book for that purpose with a page for every member and an index. Send fifty cents and get one. Your church will more than double its collections by its use, and every member will be reached.

STANDING BY THE BIBLE.

How the Tables Were Turned.
I have been all my life reading up on baptism and the Lord's Supper, and I fancy myself capable of arguing with almost anybody on these questions. I have had the pleasure to see several of my Pedo-baptist neighbors baptized, who were convinced by my arguments; but one time I struck my match in one of my quiet Pedo-baptist neighbors. I had often turned him down in an argument, but this time he came back at me in a way I did not expect. If you will be patient I will give you

THE DISCUSSION.
though it was mighty nigh all on one side. We met at the postoffice. I found a good thing on infant baptizers in my ALABAMA BAPTIST. Mine was the only religious paper taken at the office, so they all crowded around while I read. We got the laugh on our brother, and then a discussion sprang up. I challenged him to show me "thussaith the Lord" for infant baptism, for sprinkling or pouring, for baptism, etc. In my talk I asserted that we Baptists stood by the Bible and obeyed its teachings. Finally I held up for breath, for I knew my piece and could say it rapidly.
Then came our brother's turn. He is a very mild-mannered man, and has a very pleasant voice. In the most quiet manner imaginable he said:

"William, I have been knowing you for a long while, and you know I have nothing but the kindest feeling for you. But you must excuse me if I talk plainly to you and to these other Baptist neighbors to-day. You say the Baptists stand by the Bible and have a great regard for 'thussaith the Lord.' Now, let us see: The Bible says: 'The laborer is worthy of his hire.' Again: 'Even so hath the Lord ordained that they which preach the gospel should live of the gospel.' I could go on to give you many passages to show that the minister should be supported. But these are enough. You know he ought to be paid for his services. Now, what are the facts about Snake Creek church, to which you all belong? Your preacher frequently stays with me; he is a dear, good man. He leaves his plow handles Friday at noon and rides fifteen miles. Often he is utterly worn out and unfit for preaching on Saturday, but he serves you faithfully. Through all kinds of weather, often leaving a sick family at home, he comes to his appointment. He serves four churches, and from them all last year he did not get two hundred dollars. Your church, with more than one hundred members, gave him thirty-five dollars, when you promised him one hundred. Is that standing by the Bible? The poor man has given you his time, and God has blessed his labors, converting many souls, two of your children among them, my brother; and you are starving him to death. You will never get another man who will serve you as well. He has told me with tears streaming down his face how he longed to see the day when his churches would come up to the Scripture standard and loose his hands from the plow, so that he might have time to study and give all his time to the Master's work. But no; you all brag about your soundness and loyalty to God's word, and then let his servant starve. I can't see how you can have the face to say a word to me about my baptism, when you so flagrantly disobey God's plain command to take care of his servant. I think it is the worst sort of meanness myself. Then there is your old house; it is a disgrace to the age in which we live. It was built forty years ago and you haven't spent three dollars on it since. Said God to his people in Haggai's time: 'Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? And if you will examine about that time, the Lord punished his people for neglecting his house. I am not surprised at the poverty and hard times we see about us, since the sin of starving the preacher is added to the sin of letting his house lie waste. That doesn't look much like 'standing by God's word,' unless you mean standing by and allowing it to be trampled upon. I am not through, my brother; I hope you will all be patient. You have had your say time and again, and I have refrained from replying, but now you have got me started and you must hear it all."

"Probably the plainest commission in all the Bible is the great commission, 'Go ye into all the world and preach the gospel to every creature.' There is no need for me to give the balance, for you know it by heart. You have never quoted the commission, except to bring out the baptism part of it; but the first part of it, making it the duty of all who love the Lord to spread the truth abroad, you have never thought once about. Indeed, I have heard some of you say that command was not given for us in this day; but you were ever ready to make the baptism part apply to this day. I have heard some of you say had things against the missionaries who have gone to foreign lands, leaving their homes, never expecting to return, all for the sake of Jesus and perishing souls. Instead of bowing before God in humble gratitude to him that he had put it into the heart of the brother to make this sacrifice, and joyfully and gladly giving something for his support, I have heard you bemoaning him and the board which sent him. My heart has often been made sad to hear these things, though I have made no reply. Here is 'thussaith the Lord'; what are you going to do about it? You can't

argue it away. You may say, 'We have got the heathen at our own doors.' That won't excuse you, for you don't do anything for the 'heathen at home' either. The State Mission Board, last year, asked your association to give for all kinds of missions only five cents a member. You know I was at the association and heard all that was said. A few of your preachers, and some others, were in favor of trying to raise the amount, but you all outvoted them and refused to have a thing to do with it. This is the way the great missionary Baptist people who 'stand by the Bible,' did at one of their big gatherings.

Here is another 'thussaith the Lord' for you; the Lord has said: 'It is more blessed to give than to receive.' Again: 'Freely ye have received, freely give;' and more than a hundred other passages just as strong as these. How much did you give last year from your one hundred members at Snake Creek? I was at your conference before the association and it took you nearly an hour and a half to raise a dollar and a half for missions. Is that 'standing by the Bible?' Now, some of your crowd, since I have been talking, have gone home, and the rest of you look like you wish you had gone. You must acknowledge that I have beat you. I don't say this to taunt you, but to say this: For months I have been a thorough convert to Baptist views, and would have joined you long ago, but I am a missionary—thoroughly so; I believe in paying the preacher; I believe in furnishing a good house for God's worship. There is not a Baptist church in reach of me I can join. I cannot afford to be a member at Snake Creek while you all act as you do; but I am most heartily in sympathy with the missionary Baptists and if I ever get in reach of such a church, I will join. They are destined to sweep the world. They have the Scripture doctrine; they have the Scripture form of church government; they have the Scripture ordinances and officers, but all the people calling themselves by that name are not of them. I hope you will not think hard of me for this plain talk, for you forced it on me. Now, let us all pray to have grace to be more honest, more zealous and more consistent in the future. Give me your hands, neighbors, in hope of a better day.

Right heartily did we shake that good brother's hand, and you never saw such a time as we did have. Right there, at the post-office, we had a revival. Brother Sid Jones, one of the deacons at Snake Creek, broke down, and cried like a child; and the rest of us got to crying; presently brother Sid commenced to pray. We all got down on our knees and never heard anything like the prayer we had.

Sid went on to tell the Lord how we had treated his poor, tired servant, and promised that we would do better, and everybody there said, Amen. And then Sid went on and confessed about the house, and about missions, and giving, and promised for us all that we would do better, and we all said, Amen. Right there we raised the balance to pay our preacher and started a subscription to build a new house.

Well, that drubbing we got from our brother was the best preaching I ever heard. We ain't the same folks we were; our brother has joined us; we made him a deacon, and he and Sid Jones lead and the rest of us follow.

We have everything arranged to move our preacher down to live in a house the church has built for him. He is to preach two Sundays for us, and one part of the contract is, that he is not to plow any more than his garden and his patch, but 'study to show him if a workman that needeth not to be ashamed, giving to each his portion.' And we will give him enough to support him and school his children.

I wish I could tell you of the Sunday-school, the mission society among the children, our quarterly collection for missions, and how we all love to study God's word now, not for the sake of controversy, but that we may know and do his will. But I have said enough.

BIBLE AND COLPORTEGE WORK.

The board asks for \$2,000 the coming year for colporteur work. We want to employ good men to sell good books. The profits on the books will not pay a man for his services. We cannot employ without money for that purpose.
Read of the good work which has been done in other States, and help us in carrying on this important work. The following is cut from a little pamphlet entitled, "The Printing Press as a Power for Good," price 10 cents, post-paid:
The one great book, which the world most needs, and that, too, which will do the world most good, is the Bible. It is an interesting fact that the first book ever issued from the printing press, more than four and a half centuries ago, was the Bible; thus the press, in the very beginning of its work, giving intimation of the sublime purpose it was henceforth to subserve in the work of the world's evangelization. The Bible, too, is a Baptist book; and, as already set forth in these pages, is the chief exponent of our distinctive denominational tenets. First and foremost, then, among the books we circulate should be the simple, unadorned revelation from God. A thousand incidents illustrative of what this book can do to regenerate the heart, purify the moral nature, educate in the

truth, and inspire with zeal for Christ and the salvation of men, could be given.
"FINALLY, BRETHREN."

Please read this:
All over the State there are brethren who are owing the Depository from a few cents to several dollars. I send out this week statements to every one. If the statements are not correct, write me, and correction will be cheerfully made. If you can't settle right now, say when you can, please. If you are not going to pay, I would be greatly obliged if you would say that. But whatever you do, don't fly into a passion about this "dun," and be sure not to treat the statement with silent contempt. This is not my individual business; it belongs to the denomination, and I must be faithful with its funds. Somebody asks: What are these debts owing for? Some for books sent out years ago. Some good men have written, saying the claims are just; they made mistakes and sold books on credit and couldn't collect; but they say they will pay as soon as they can. They talk like Christians. Then there are others who pay no attention whatever to the letters addressed to them. A list of these published in the papers would be a surprise to many. Some brethren write: "I think the money I send is about right; if not, charge balance to me;" others say: "We want the following: we will remit money on receipt of bill." We did as they asked us, and have on our books these small amounts charged, and we have wasted several postage stamps writing for it. Carelessness is the trouble. Brethren, please remit at once.
W. B. CRUMPTON.
Marion, Ala.

ALABAMA REPRESENTATIVES

On the Foreign Field.
Mrs. Crawford and Miss Thornton, in China; Mrs. McCormick and Mrs. Moseley, in Mexico; Mr. McCollum, under appointment to Japan.

"I dare not work my soul to save, That work my Lord has done; But I will work, like any slave, For love of God's dear Son."

A LAW FOR ALL TO GIVE.

To the rich: "Charge them that are rich in this world that they be ready to distribute."
To the poor: "Let him labor, working with his hands, that he may have to give to him that needeth." This law covering the two extremes of society, covers all between.

Give as God has prospered: Giving must be liberal: "See that ye abound in this grace also." Give at least one-tenth. Give on the first day of each week. "He that soweth bountifully shall also reap bountifully."

"A man there was, though some did count him mad, The more he cast away the more he had."

Give cheerfully—"not grudgingly or of necessity; for the Lord loveth a cheerful giver." Give "as unto the Lord."
If one hundred pastors would try our canvassing books, putting them into the hands of a brother or sister who will be willing to do faithful work, they will raise more next year than the whole denomination now gives.
Send fifty cents and give the book a trial. It has places for four names to the page. The book is indexed so you can turn to any name.
Said a lady to a canvasser, "O yes, I could give ten cents a week; I could have been giving that all the time, but I was ashamed to offer so small an amount." In year the sister will give \$5.20 instead of nothing, as formerly.

Try the canvassing book for your church. It costs only fifty cents. You can easily double your contributions in this way—reaching every member.

1813-1888.

What Will the Anti-Missionary Do With This?

"Judson preached to the Buddhists in Burmah for six years without a convert. Every first Sunday he and his devoted wife would celebrate the Lord's Supper, and would say at the conclusion, 'We are the church of Jesus in Burmah.' Sublime patience! 'If we hope for that we see not, then do we with patience wait for it.' And 'patience hath her perfect work.' Here are the figures for Burmah in 1888:

Number of out-castions.....	537
Missionaries—Men.....	41
Missionaries—Women.....	79
Missionaries—Physicians.....	3
Native preachers—ordained.....	124
Native preachers—unordained.....	49
Native Bible women.....	194
Other native helpers.....	94
Churches—self-supporting.....	4
Churches not self-supporting.....	377
Baptized in 1888.....	1,912
Members.....	29,952
Sunday-schools.....	329
Sunday school pupils.....	4,546
Contributed for churches.....	\$16,862 99
Contributed for schools.....	\$22,867 64
For general benevolence.....	\$3,929 66
Total contributions.....	\$43,659 65

Was Judson's work a failure?

There has been an increase of nearly one million native communicants to all the Christian churches in heathen lands during the past year.

The increase of population in countries under the influence of Catholics during the hundred years past has been 50 per cent. In Protestant countries, however, for the same period the increase has been 200 per cent.

TEMPERANCE COLUMN.

With Us It Means Prohibition.

THE TOPER'S WIFE'S STORY.

"I'll tell you my secret," said a heart-broken wife; "It's the shame of my children, the load of my life. My husband, so kind, so gentle and good, Takes more of strong drink than a prudent man should. 'He's a hardworking mad as any you find, And when he doesn't drink he's patient and kind; He gives me his wages and stays home to rest, And makes us all happy, contented and blest. 'But husband will drink I'm sorry to say, And now from his home he wanders away; Comes late at night when the family's abed, And fills the whole house with terror and dread. 'I never before of my sorrow have spoken, And would not speak now, but my heart is broken. I've come to my pastor, but not to complain, But only some counsel and comfort to gain. Poor woman! her secret is sadly well known; Alas! on the street it is publicly shown; As plainly 'tis seen in the wife's pallid face As in the debauch and drunkard's disgrace. 'Tis the old story told, forever retold, As vividly new as terribly old, How the Devil of Drink, when he enters the home, Puts out its candle and shrouds all in gloom. 'O mothers and sisters and sweet-hearts, arise!

Dr. Norman Kerr, an eminent physician, of England, believing the statements of temperance people to be extravagant, that 60,000 people died annually from the effects of strong drink, began as early as 1870 a personal inquiry, in connection with several medical men and experts, expecting to quickly disprove the same. According to their deductions, the latest estimate of deaths of adults annually caused through intemperance is: In Great Britain, 120,000; in France, 142,000; in the United States, 80,000; or nearly half a million each year in three countries aggregating a population of 22,000,000.

Read the little poem at the head of this column and think if you have not seen the man. Ought not these poor wives to be protected by taking away the temptation from the head of the family?

PROTECT THE DAY LABORER.

The money spent for liquor in an American city of 200,000 inhabitants is put down at \$25,000 per week the year round. That is \$1,300,000 thrown away, and seven-tenths of it comes from the day laborers.

THE IDIOT AND PAUPER MILL.

There are thirty thousand idiots in this country, and three-fourths of them are the children of drunken parents. Statistics also show that seventy-five per cent. of our paupers are manufactured by the rum-mill.

We once heard a well to do preacher make a speech on missions, who said he was personally interested in that great work and always aimed to give at least a dollar a year for its promotion. We thought of what we once read: "A single dollar may look large to some Christians, but when spread over a whole year, it is too thin to kneel down on and pray, 'thy kingdom come.' 'Not greedy of filthy lucre.' I have somewhere read that, in an old book that tells what a preacher must not be. Brother pastor, do you set your people an example in giving, or did the presbytery make a mistake in your ordination?

Without the gospel of Christ what would this world be? To get a true answer we need only inquire, What is the condition of the heathen world? What were the lives, the joys, the hopes of the wisest and best of those who were 'without Christ; having no hope, and without God in the world?'

The missionaries of a certain society labored twelve years and a half in Africa without a convert. Within the last two years, however, there have been between two and three hundred who have professed the name of Christ, under the labors of those same missionaries.

One of the most hopeful indications for the future of Christianity in Japan is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Corea and the islands dependent on Japan.
A whole village in Brazil has accepted the gospel through the instrumentality of a young business man who invited a missionary to that place. A word fitly spoken is like apples of gold in pictures of silver. That young man builded better than he thought.

REACHING EVERY MEMBER FOR A CONTRIBUTION.

That is what all the first-class preachers and deacons want to do. Send 50 cents and get a book prepared for the purpose. A page for every member and book indexed. Send to W. B. Crumpton, Marion, Ala.

The editor of *Il Secolo*, a secular paper of Milan, Italy, having run his daily edition up to 50,000 by printing the Bible in it, a publishing house in Barcelona is arranging to issue a Spanish edition of the Bible in half penny numbers.

FOREIGN MISSION BOARD.

MEXICAN MISSIONS.

Saltillo. — W. D. Powell, Mrs. Powell, Miss Annie J. Maberry, H. R. Moseley, Mrs. Moseley, Miss L. C. Cabaniss, two native teachers, and three colporters.

Parras. — A. B. Rudd, Miss Salie Hale, Samuel Dominguez, Fatos. — Felipe Jimenez.

Sabinas, Juarez and Progreso. — P. Rodriguez.

Musquiz. — A. C. Watkins, Mrs. Watkins.

Rio Grande District. — To be supplied.

San Rafael and San Joaquin. — A. Travino.

Galeana. — Jose Maria Gamez.

Rayones. — Gilberto Rodriguez.

Matamoros. — J. G. Chastain, Mrs. Chastain.

Zacatecas and Aguas Calientes. — H. P. McCormick, Mrs. McCormick, Miss Addie Barton.

Guadalupe. — D. A. Wilson, Mrs. Wilson, Miss F. E. Russell.

Coahuila Mission. — Baptized, 54; members, 572; churches, 16; scholars, 102.

Jalisco Mission. — Baptized, 7; members, 12; scholars, 15; contributions, \$14.21.

Zacatecas and Aguas Calientes Mission. — Statistics to be reported orally to the Convention by Rev. H. P. McCormick.

AFRICAN MISSIONS.

Lagos. — W. J. David, Mrs. David, P. A. Eubank, Mrs. Eubank, C. C. Newton, Mrs. Newton, Miss Newton, W. T. Lumley, Mrs. Lumley, with four native assistants and teachers.

Abbeokuta (P. O. Lagos). — W. W. Harvey, Mrs. Harvey, C. E. Smith, Mrs. Smith, and one assistant.

Ogbonowoh. — L. O. Murray, native evangelist.

Gaun. — Jerry A. Hanson, native evangelist.

Hausser Farm. — Albert Eli, native evangelist.

Baptized, 6; membership, 79; pupils, 165; average church attendance, 175; contributions, \$69.12.

SOUTH AMERICAN MISSIONS.

Brazil.

Rio de Janeiro. — W. B. Bagby, Mrs. Bagby, E. H. Soper, Mrs. Soper, and Miss Emma Morton.

Bahia. — Z. C. Taylor, Mrs. Taylor, J. A. Barker, Mrs. Barker.

Maceio. — Senhor Lins.

Pernambuco. — Senhor Joao Baptista.

Minas Geraes. — C. D. Daniel, Mrs. Daniel, E. A. Puthuff, Mrs. Puthuff, native assistant.

Rio Mission. — Baptized, 7; membership, 31; contributions, \$375.

Bahia Mission. — Baptized, 30; membership, 198; organized churches, 4; ordained native helpers, 2; undisciplined native helpers, 3; candidates for the ministry, 4; contributions, \$1,000.

Total. — Baptisms, 37; membership, 229; contributions, \$1,375.

CHINA MISSIONS.

Tung Chow Mission. — T. P. Crawford, Mrs. Crawford, Mr. S. J. Holmes, Miss Lottie Moon, Miss Fannie Knight.

Huanghien Mission. — C. W. Pruitt, Mrs. Pruitt, G. P. Bostick, Mrs. Bostick, Mrs. Davault, T. J. League, Shanghai. — Mrs. Yates, D. W. Herring, Mrs. Herring, L. N. Chappell, Mrs. Chappell; assistant pastor, Wong Ping San; chapel keeper (a licentiate), Wong Yuen San; sexton, P'ay Sian Su.

Kwin San. — See T'ay San, pastor.

Soochow. — T. C. Britton, Mrs. Britton, Tsu-yen-shang, a licentiate and chapel-keeper.

Chinking. — William J. Hunnex, Mrs. Hunnex, R. T. Bryan, Mrs. Bryan, E. F. Tatam, Miss Alice Flagg.

Canton and Vicinity. — R. H. Graves, Miss Lula Whilden, E. Z. Simmons, Mrs. Simmons, Mr. C. Cloy, Mrs. Cloy, Miss Emma Young, Mrs. J. L. Sanford, Miss Nellie Hartwell, Miss North, Miss Mollie McManis, and twenty-one native assistants and Bible-women.

North China Mission. — Baptized, 3; members, 137; churches, 2; stations, not including churches, 2; out-stations, 22.

Central China Mission. — Baptized, 6; members, 109; churches, 4; ordained and unpaid preachers, 4; contributions, \$40.00, \$230.00—\$276.00.

Southern China Mission. — Baptized, 70; members, 507; native helpers, 28; stations, not including churches, 13; scholars, 317; contributions, \$563.97.

EUROPEAN MISSIONS.

Rome. — George B. Taylor, 52 Via Giulio Romano; J. H. Eager and Mrs. Eager, 52 Via Giulio Romano.

Rome. — Signor Faschetti.

Pinerolo. — Signor Ferraris.

Milan. — Nicholas Papengouth.

Venice and Mestre. — Signor Belloni.

Bologna. — Signor Colombo.

Modena. — Signor Martinelli.

Carpi. — Signor Fasullo.

Bari and Barletta. — Signor Volpi.

Naples. — Signor Basile and Charles Papengouth.

Torre Pellice. — Signor Malan.

Cagliari, Sardinia. — Signor Arbanasich.

Iglesias, Sardinia. — Signor Cossu.

Annual report not received. Membership about 350.

JAPAN.

J. W. McCullon and J. A. Brunson, under appointment, to sail soon.

Note. — Letters addressed to our missionaries in China should be endorsed via San Francisco. Those to Africa via England.

The postage to each of our missions is five cents, except Mexico, which is two cents.

New missionaries appointed, 36.

The Convention instructed the board to ask the denomination for \$150,000. Amount received last year \$99,023.75.

HOME MISSION BOARD.

WORKERS AND THEIR WORK.

Missionaries. 328

Weeks of labor. 12,409

Churches and stations. 1,134

Sermons and addresses. 1,134

Prayer meetings. 1,134

Baptisms. 4,837

Received by letter. 3,565

Total additions. 8,402

Sunday-schools organized. 343

Teachers and pupils. 10,170

Religious visits. 51,190

Houses of worship built. 38

Churches organized. 58

Pages of tracts distributed. 850,000

Bibles and Testaments distributed. 5,000

The remarkable progress of the work in this island is unabated. Our people there are working with the same enthusiasm and persistence that marked its beginning. Their numbers and influence in Havana are steadily increasing. They confidently expect in a few years to control the religious opinions of that great city, and then to possess the whole of that beautiful island. They base their confidence upon the promise of Him who has declared that all lands shall accept His Son, whom he has sent upon His holy hill of Zion as their King. He will not disappoint their expectations.

Missionaries. 20

Weeks of labor. 970

Churches supplied. 20

Other stations. 20

Sermons and addresses. 1,835

Prayer meetings. 18

Baptisms. 18

Total membership. 300

Sunday-schools. 1,493

Teachers and pupils. 2,228

Religious visits. 3,655

Pupils converted. 6

Money collected. \$2,250.70

The Board will assist the State Mission Board of Alabama the coming year to the amount of \$2,000.

Bro. F. C. Plaster, of Fort Deposit, one of Alabama's best men, is laboring successfully among the colored preachers, supported jointly by the two boards. The receipts of the board last year were \$85,543.98.

RECEIPTS OF THE BOARD.

State Missions. \$7,511.27

Home Missions. 2,408.45

Foreign Missions. 3,342.42

Indigent Ministers. 187.98

Church buildings. 353.18

Church Building Board. 50.60

Bible work of A. B. P. Society. 7.34

Tract fund. 2.75

Bible and colportage. 106.72

Permanent colportage. 1.00

Judson building fund. 676.48

Howard College fund. 49.92

Total. \$14,688.21

Cash received from sales of books. \$9,945.53

These figures only show the money passing through the Secretary's hands for these boards. Some churches and associations send funds direct. The contributions to these boards for twelve months ending with June 30th from Alabama are:

Home Missions. \$3,436.47

Foreign Missions. 4,431.55

The figures for next year are:

Home Missions. \$15,000

Foreign Missions. 6,000

Bible and colportage work. 2,000

Aged and infirm ministers. 1,000

Total. \$30,000

THE PAST YEAR.

Our Convention meets six months later than usual, so that the next official report of the board will cover eighteen instead of twelve months. But it is well at the end of twelve months to review the year. The report from the associations of 1888 show the following:

No. of preachers in charge of churches. 730

No. of ordained preachers. 832

No. of churches. 1,490

No. baptized. 5,834

Net gain. 3,760

Total membership. 91,261

Total contribution for missions. \$1,138.19

No. of Sunday-schools reported. 545

No. of Sunday-school pupils. 21,187

Our churches are very careless about reporting their Sunday-schools and the amount contributed for different objects, hence these items are not accurate.

SUMMARY OF WORK DONE

by the State Mission Board for twelve months ending June 30:

Days of service. 4,957

Miles traveled. 26,301

Addresses delivered. 2,746

Tracts distributed. 983

Churches constituted. 12

Number of persons baptized. 211

Baptized by others in connection with our labor. 314

Received by letter. 413

Restored. 37

Sunday-schools organized. 180

Sunday-schools addressed. 180

Ladies' Missionary Societies organized. 8

Prayer meetings held. 817

Number of regular preaching stations without churches. 127

Number of visits to preaching stations. 196

Number of churches visited. 338

Number of visits made. 7,431

Subscribers to the ALABAMA BAPTIST JOURNAL. 77

Families destitute of the Bible. 142

Individuals destitute of the Bible. 181

Number of Bibles donated. 205

Number of Testaments donated. 205

Value of books and pamphlets sold. \$624.37

Pages of tracts distributed. 7,312

Meeting houses constituted. 20

Meeting houses finished. 5

Money collected for missions. \$8,670.56

Money collected for State Missions. \$1,433.37

Money collected for Home Missions. \$37.76

Money collected for Foreign Missions. \$102.20

Money collected for Ministerial Education. \$47.85

Money collected for Indigent Ministers. \$1.50

These figures show only what was sold by two or three men.

The Depository received from the sale of books \$2,945.53.

In another column will be found the amounts suggested to the associations. Bear in mind that this is not taxation. Nobody knows better than the Board that Baptists would not submit to taxation. It is only a suggestion that each association try to raise a certain amount. If the amount is not raised nobody will find fault.

1. We ask the associations of the State to vote to try to raise the amounts.

2. To appoint a committee composed of brethren who are well acquainted with the churches to suggest an amount to each church.

It is the experience of pastors who have tried it, that they can raise more from their churches with greater ease, when the figures are given, in the beginning of the year. Try it.

brethren; it will do no harm to try. Brethren in each association have been requested to represent the different boards. From this circular, and from minutes of the convention sent to each association, brethren can easily get all the information needed to make their reports to the association. Never before, in the history of the board, have we been so well organized for the fall campaign. We plead with our brethren to help us. Our work is before you; we commit this circular and all it contains to the God of Missions.

W. B. CRUMPTON,
Corresponding Secretary State Mission Board.

BEGIN NOW.

As soon as you go home from the association, brethren, begin to raise the amounts asked of you. Don't put it off till winter, for you know there will be but few out at church. Don't put it off till spring, for you know people will be busy, and many will not be at church on Sunday because the "clock must rest." Don't put it off till summer, for you know there will be "no money in the country." Don't put it off till fall, for you know everybody is in debt and "must settle up for their advances and see how they stand before they go to giving." But now! pastors, deacons, Sunday-school teachers, brethren and sisters, every month, from this till the meeting of the next association, give the people an opportunity to give.

USE THEM.

These are furnished by the State Mission Board, already printed and postage paid on them. All that is needed is for you to drop a postal card to this office, saying that you want to use them in your church or Sunday-school. State the number you want. One hundred will be sent in every package.

The people are delighted with them wherever they are tried. It is no longer an experiment. It is not hard to make collections in this way.

HOW IT IS DONE.

The pastor selects the brother or sister, who is to look after the work. A live deacon is best, as it is along the line of his work. Be sure not to put a dead deacon, or a dead anybody else, at it, for the whole business will perish at their touch. If this person can select a committee who will be active, it is best; young people are usually selected. Have a book containing the names of every member, with columns ruled opposite their names, for the different objects. Write the name of the member on the envelope before sending it out, and be sure to write the day of the month when the collection will be taken. Divide the envelopes out among the committee, giving to each the names of those who live in his neighborhood. When the collection is taken, let the chairman call the deacons to assist in its proper division. As the name on the envelope is called, let the member in the envelope place the name in the proper column opposite the name. If any of the envelopes are not found, the chairman will call his committee together and give them the names of the missing ones, so that they may call at their homes for them. Let the member of the committee who presented the envelope at first be the one to call for it when missing. After the collection has been counted and divided, send it by the first mail. Don't wait. Sometimes months pass before collections are sent after they have been taken. If sent by registered letter, don't send silver loose in the envelope; it wears out the paper and is sometimes lost.

MISSION SCRAP.

Good News From Missionaries Among the Jews.

We were glad, though somewhat surprised, to learn that there are more Protestant missionaries now working among the Jews, in proportion to the whole number of Jews in the world, than there are among the heathen. Forty-seven Protestant missionary societies are laboring exclusively among the Israelites. They support 377 laborers and cost annually \$432,000.

Paul tells us that great blessings are in store for the world when God's covenant people are brought to bow at the feet of the Crucified One.

THE JEWS GOING HOME.

Jerusalem is fast becoming the city of the Jews. In 1880 there were not more than 5,000 Jews there; now there are more than 30,000. Even at that rate in 100 years there will be 300,000 people there; but the signs of the times portend more than 3,000,000 in a century. At any rate the Lord's eye is on Mount Zion and his people to do them good.

CHINA.

The missionary work in China seems to be everywhere more promising. If the Chinese government does not retaliate on Americans for the exclusion of the Chinese from this country, and so obstruct the missions we may look for great results in the next few years.

The Northern Baptist Mission in the Shantung Province, China, has in the single district of Tsing-chue Fu, fifty-five churches, all being self-supporting, ministered to by five native pastors and teachers, maintaining themselves entirely, and not drawing any of their support from the funds of the society.

THE KEY-NOTE FOR ALABAMA, TOO.

"The key-note to our success is the development of our churches. Will not the pastors all over our State give to their churches all the needed instruction on the subject of missions, and make a more vigorous effort to arouse them to action?" — J. P. Everett in Baptist Chronicle.

Let everything be bent towards this through the coming year, and great results will follow. Church Development! Let the word pass all down the line.

Pastors should not fail to try the Church Canvassing Book. It will cost you only 50 cents and you will be delighted with the result.

BOOKS AT THE BAPTIST DEPOSITORY.

BOOKS FOR YOUR DAUGHTER.

Theodosia Earnest. \$1.00

Grace Truman. 1.00

Famous Women of the Old Testament. 1.75

Representative Women. 1.00

Ann H. Judson. 50

BOOKS FOR YOUR BOY.

Representative Men. \$1.00

Christ in the Camp. 1.75

How to Succeed. 1.00

Story of the Bible. 1.00

Story of Bible Animals. 1.00

Pilgrims' Progress. 75

A PRESENT FOR YOUR WIFE.

(Any of those for the daughter)

Along the Pilgrimage. \$1.75

A Family New Testament and Psalms with Notes. 1.75

WHAT A YOUNG PREACHER SHOULD HAVE.

Broadus' Preparation and Delivery of Sermons. \$1.75

The Church (Harvey). 1.00

The Pastor (Harvey). 1.00

Cruden's Manual of Theology. 1.50

Bible Dictionary. 1.50

Philosophy of the Plan of Salvation. 1.00

Manual of Baptism (Bailey). 1.00

Bible Doctrine of Inspiration (Manly). 1.25

The Story of Baptist Missions. 2.50

Life of Judson. 2.50

Christian Doctrines (Pendleton). 2.50

BOOKS WHICH ALL PREACHERS SHOULD HAVE.

Besides those mentioned for young preachers, The American Commentary, now being issued by the American Baptist Publication Society. The volumes by John A. Broadus, D. D., L. L. D.; Price, \$2.25. Mark, by W. N. Clarke, D. D., and Luke, by Geo. R. Bliss, D. D. (one volume); price, \$2.25. John, by Alva H. Hayes, D. D., L. L. D.; price, \$2.25. Acts, by H. B. Hackett, D. D.; price, \$2.25. Corinthians, by E. P. Gould, D. D.; price, \$1.75. Epistles, price, \$2.25. Revelation, by J. A. Smith, D. D.; price, \$2.25. That on the Epistles contains Dr. Winkler's Commentary on James.

MISSIONARY LIBRARY.

Story of Baptist Missions. \$2.50

Ann H. Judson. 50

Crisis of Missions. 1.25

Same in paper. 75

First Hindu Convert. 35

Missionary Converts in Heathen Lands. 35

THE GREAT VALUE OF SUCCESS OF FOREIGN MISSIONS.

Our Country. 50

Same in paper. 25

HYMN AND SONG BOOKS.

Gospel Hymns, Consolidated, Music, by mail. \$1.75

Gospel Hymns, Consolidated, Music, by mail. 50

Gospel Hymns, Cons'l'd'd, Words (boards) by mail. 22

Gospel Hymns, Consolidated, Words (boards) by mail. 11

Gospel Hymns, Consolidated, Words (paper) by mail. 6

Gospel Hymns, No. 5, Music, by mail. 35

Baptist Hymnal, Music, by mail. 12

Baptist Hymnal, Words, by mail. 60

Baptist Hymn Book, Words, pocket edition, by mail. 65

Baptist Hymn Book, square, by mail. 54

Hymns of Praise, 123 hymns (boards) by mail. 11

Observe that the postage is included in the above.

BIBLES! BIBLES!

Oxford Teachers' or Bagster's Teachers' Bibles, which is a library in itself, and which will last a life time, send for a descriptive catalogue. You can see by the size of the page, print, etc., and more easily select to suit yourself. They cost from \$1 to \$10. Name stamped on one side in gold letters for 25 cents extra. Small Bibles in fine print from 25 cents to \$1, with about 10 cents added for postage.

FAMILY BIBLES.

A partial list of our cheap family Bibles, containing only the authorized version of the Old and New Testaments. Large quarto size, 12x10x4. Full-page engravings; marriage certificate and family record; history of the Bible, etc.

OUR HOME FIELD.

We ask for orders for Sunday-school literature, where the cash accompanies the order. We do not desire it if we are asked to advance the money and then write up all our profits, and more, too, in trying to get it from the forgetful brethren. Make out the figures and send the money along with the orders, or write to us for prices. Address, BAPTIST BOOK AND BIBLE DEPOSITORY, W. B. CRUMPTON, Sec'y and Treas., MARION, ALA.

TABLE OF APPORTIONMENTS.

ASSOCIATIONS.

No. 1. Alabama. 118,000

No. 2. American. 210

No. 3. American. 210

No. 4. American. 210

No. 5. American. 210

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THE JUDSON INSTITUTE.

Marion, Ala., Owned by the Baptist State Convention.

S. W. AVERETT.

The magnificent edifice that is now rapidly approaching completion is a monument to the faith, energy and liberality of the Baptists of Alabama and to their devotion to the cause of Christian education. For, while as yet the number of contributors to the Building Fund is small, notwithstanding this fact, they represent the denomination, and, in a certain sense, the State. Some of them have given, halves and their dollars; while others, engaged in more remunerative industries, have given their hundreds; and the trades and professions have given their hundreds and thousands. The rebuilding of the Judson then does exhibit conspicuously the pluck and public spirit of these men and women who are among the representatives of the State and age. The time is not far distant when every one of our brethren, both men and women, will wish they had been among those who helped to rebuild the Judson. We are sure there is need of their help now, and equally so that their gifts and co-operation are most earnestly desired.

THE MOST HELPFUL GIFTS ARE—

1st. Money for the building fund. Contributions to this fund may be forwarded to J. B. Lovelace, treasurer of the Judson, Marion, Ala. This is our most pressing need now.

2d. Those who may prefer to give to some special department may improve the opportunity of doing so by helping the Alumni Association to rebuild the grand pipe organ. The music department and the citizens of Marion will make the organ help largely to pay for itself, if it is once placed in the building. Contributions for the organ should be sent to Miss Lydia Hornbuckle, Treasurer, Marion, Ala.

3rd. Patrons, if they will, furnish a patron in the Judson. The new furniture will cost about \$80 to the room, will be comfortable and durable, and will include, with other pieces, single (iron) bedsteads, spring mattresses and bedding of same, with carpet. If the patron desires it, such room will be reserved for his daughters or sons, or for his friends' daughters, if they so desire. We know schools that are not superior to the Judson, and in some respects not its equal—schools that are conducted as private enterprises—where the charges for board and tuition for a single year will exceed the Judson's by nearly as much as this sum (\$80). There no uniform is adopted, and the expense for dress exceeds the costs of our uniforms, books, sheet music, art material and medical fee combined; so that the entire expense at the Judson, with the gift of the \$80 suit of furniture, will be less than the cost of board and tuition and dress at some other very good schools.

4th. And will not some generous friend give the Judson an elegant suit of parlor furniture? We want four such suits, one for each of our parlors, and one, each, for the library and office. We would like to tell the friend who is going to furnish the office where he can see the sort of furniture we want for it. We know some ladies and gentlemen personally who will read this, and who would be happier all their days if they would do this handsome thing for the Judson. On this subject correspond with or speak with the writer, or write to J. T. Fitzgerald, of Marion, Ala.

THE INQUIRY IS CONTINUOUSLY REPEATED: Will the buildings be

