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6. REMITTANCES.—Should be made by Postal or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

7. ADVANCEMENTS.—Will find it to their interest to write for them. This paper has a wide circulation in Alabama among the 100,000 white Baptists.

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Our limitations and our bounds are established by our Creator. Even the sun knows his going down, and cannot exceed his orbit. There is nothing, then, to be gained by envy or complaint. If our forces and faculties find their limitation, our pleasure and possibilities the end of their tether. The only hope of expansion is intensity within present limits. But, whether our limit be ever extended or not, loyalty "up to our means" is our immediate duty. The question is not, What should we do if we were somewhere else? But, What will we do just where we are? "If the readiness is there, it is acceptable according as a man hath, not according as he hath not."—S. S. Times.

Revenge is a poor investment. The man who seeks a malicious sort of a person. We cannot do this by scowling at him, turning our backs upon him, or retaliating against him. If he is affected with moral poverty, we must enrich him. If he is a small pattern of a man, we may help him to grow by setting before him a pattern of largeness. But our contempt is not likely to enrich him, nor to cause him to wax larger and nobler. The very best thing that we can do to our enemy is to afford him all the moral help in our power. To make him better is to better all who have anything to do with him.—S. S. Times.

Secretary White has been investigating the matter and he has learned that Southern Baptists contribute annually more than \$250,000 for domestic missions—that is the aggregate of State and Home Missions. As State Missions are really Home Missions we should think this aggregate might be reported annually to our Southern Baptist Convention. As it is now, the minutes give one to understand that Southern Baptists raise only about \$30,000 for Home Missions. In North Carolina we have State, Associational and City Missions. But all three together are reported under the head of State Missions. In our Southern Baptist Convention, State, City, Associational and Home Missions ought to be reported in the minutes. Then every one would know that Southern Baptists contribute more than any other denomination to Domestic Missions.—Biblical Recorder.

In "The Diary of a Japanese Convert," Kanzo Uchimura advises missionaries:

"Come to us with strong common sense. Do not believe those mission-crazy men who tell you that a nation can be converted in a day. There is no spiritual El Dorado to be found upon this earth. Nowhere can souls be converted by dozens and hundreds. Men doubt, simulate, stumble here as elsewhere. Some missionaries seem to think that the method of Moody and Sankey, that goes so successfully with Americans and Englishmen, should succeed equally well with Japanese and Chinese. But Japanese and Chinese are not Americans, as you well know. They had not their childhood mothered with 'Lord is my Shepherd.' 'Now I lay me down to sleep,' and other angelic melodies. They take as much delight in gongs, bells as in Easter pipe-organs. They are 'heathens,' and you must teach them accordingly.

"Like as a millionaire's son cannot comprehend the miseries and strifes of a self-made man, so many professors in Christendom cannot comprehend what 'heathens' have to fight out in our souls before we get settled in peace."

To the Baptists of Alabama.

Dear Brethren: Each one of you has, perhaps, some young man in whom you are interested who ought to go away from home to complete his education. Whether as parent or guardian, or friend only, you will have some influence in determining his choice of an institution. Is it too much to ask of you that you read carefully these few lines, in which I shall present the claims of Howard College for your consideration?

I admit that we labor under some disadvantage in competing with state institutions, because we are compelled to charge a reasonable tuition fee, since our institution has no endowment yielding a revenue, from which the professors might be paid for their services; but you should consider, on the other hand, that, as the result of this, we are constrained to afford better instruction than is received in institutions where the tuition is free. The professors work harder themselves; exact more and better work from the students, and give more attention to each individual student; not only from a sense of duty, but also because their salaries depend upon the tuition fees.

We charge, also, for board such an amount as will enable us to provide for our students a sufficiency of healthful food, properly prepared and served. We have on the college grounds ample accommodations for all students from a distance; and we compel these to board in the barracks, unless they can obtain board with near relatives in homes convenient to the college. This arrangement enables us to maintain better discipline than can be enforced in institutions where students are allowed to board in private families.

One fifth of our students are young men preparing for the ministry. These are generally beneficiaries of the denomination, and are always very limited in their means, and have little money to spend. They also lead exemplary lives; if not so disposed, they will be constrained to do so by the circumstances in which they are placed. The influence of these students produces a moral and religious atmosphere which excludes, to a great degree, all temptations towards idleness and dissipation—temptations which are usually so pernicious in college life. This match-making in ball playing, and also secret fraternities, both of which have been found to exercise a very demoralizing influence.

While parents and guardians seek free tuition and cheap board, they seem to concern themselves little about a third item of expenditure, which usually equals each of these and may easily exceed both combined. I refer to the personal expenses of the student, which the catalogue cannot advertise and the institution can only indirectly control. The fact that our students are kept at work, are restrained by wholesome discipline, and are under moral influences unusually favorable, exempts them from many temptations to spend money needlessly. The result is that the aggregate of expenses of a student in the Howard will be found to be usually less than in institutions which give free tuition, but do not possess these favorable environments.

In conclusion, dear brother or sister, as the case may be, I appeal to you as a Baptist. I would not urge you to send a young man to the Howard if I did not believe, as I have tried to prove, that it would be for the best interests of the young man himself. But, other things being the same, is it not your duty in every proper way to help maintain your own institution—an institution, which, by a sacrifice on the part of the professors, gives free tuition to young men preparing for the ministry; which also is preparing for membership in your churches young men who have received the highest mental culture under circumstances peculiarly favorable to moral and religious training?

Yours fraternally,
THOS. J. DILL.

For the Alabama Baptist.

Reflections in the Shadows.

I sit this evening in the lengthening and deepening shadows of my first great sorrow. Five weeks ago today we laid in his bed of clay our only boy, a bright and sunny child of eight summers, a part of the sunshine of our home and one of the hopes of our coming years. It seems so hard as we look at it from this, the only side from which we can now look; but we know it is best. Our faith appropriates the precious truth: "All things work together for good to them that love God." I wait for Time, the great Healer, to apply his balm to my crushed and bleeding heart. He seems so slow. I rebuke myself for grieving so much, but I suppose, as the Master wept at the grave of Lazarus, he is not displeased at our tears. "Sighs and cares by nature grow on pain. The blood will flow where the knife is driven. The flesh will quiver where the pincers

tear. But it is not of the soul."

I do not complain at the Lord's will, for he doeth all things well. I say to my grief, "Thy will be done."

"Though he slay me, yet will I trust him." He has let this, the darkest shadow, into my life tenderly. It has brought some precious experiences. I have learned as I never knew before, how to trust him in the dark as well as the light, how to weep with those that weep, what Christian sympathy means. I thought I knew, but not so till now. Add right here I will take occasion, not to thank, for that seems cold and formal, but to assure every one, who by letter, word, or pressure of the hand or foot, expressed sympathy for myself and family in this great sorrow, of our heartiest appreciation. It was like so many hands reached underneath to help bear the burden. It was sunshine in the darkness. It was the sweetest fruit of our Christian religion. I love humanity under the influence of grace more than ever. I feel as if I shall be and do more in the time to come, than I have in the past.

Again: He took him as a shadow, came into his life, as a blot stained his character. He, our little boy, has left us a legacy of precious memories. I had rather he had lived and died than not to have lived at all. If he had lived longer he might have made mistakes—he might have caused sorrow. The memory of him might not have been so sweet.

As it is, we wait on this side with nothing but his absence to cause us grief. We will have to wait only a little while. Then the happy mediators: "Oh! how I long, how I long to be there." But "To live is Christ," and so long as we can do good we ought to want to live. And so I do.

N. C. UNDERWOOD.

For the Alabama Baptist.

The Ministers' Relief Association.

I read with much interest the article in the BAPTIST of July 22 about the Baptist Ministers' Relief Association, because I have for a long time felt a deep interest in ministers and their families.

Having been secretary for a long of the Endowment Rank of the Knights of Pythias, which carries insurance for its members on a similar plan to that proposed, I have seen the great benefits to be had from such insurance, and know

that it has prevented among the widows and orphans of its members.

There is no reason why such an organization should not exist in this state, as there is no question that it would be of great benefit to ministers and their families by giving them protection at actual cost.

But a much better plan would be to have one organization over all the territory of the Southern Baptist Convention, the management of which could be carried on by one set of officers, thereby lessening the expense and reducing the number of assessments. The endowment rank above referred to conducts the business of the whole United States with one set of officers, and furnishes its members with insurance at first cost. A ministers' association could be carried on with much less cost, as it would have no lodge to support.

Having had the experience above referred to, and being a practical bookkeeper, I could do the office work of such an organization at a nominal cost until it gets under headway, and would take pleasure in doing it.

If it should be desired, I will prepare for publication or inspection a constitution which I think would be an improvement on any one I have seen. It would be short, yet cover the ground.

I would suggest that the subject be discussed at our next State Convention.

As to my character and qualifications I take pleasure in referring to Dr. P. T. Hale, of Birmingham; and Dr. Geo. B. Eager, of Montgomery.

W. K. SAWYER.

For the Alabama Baptist.

The Lack of Uniformity of Belief.

Due to a measure to the absence of an authoritative standard or human formula of doctrine, is something pointed to as a source of weakness among Baptists. While there may be disadvantages in such a scheme of Christianity, it is evident that very few Baptists desire to see a common standard or formula of human origin set up and insisted on as the authoritative declaration of our faith, and the measure of all orthodoxy. It is infinitely preferable to have a Babel of discordant voices with free consciences, and free, untrammelled freedom of thought and action. The independent study of the Bible will result in differences of view until we all come to a perfect knowledge of the truth. Until such time comes let us be charitable and tolerant. Brotherly love will do much towards unifying doctrinal beliefs and ideals, and will certainly conceal a multitude of divergences of matters of mere custom and usage.—Baptist Courier.

Keep steadily before you the fact that all true success depends at last upon yourself.—Theodore T. Munger.

YOUNG PEOPLE'S DEPARTMENT.

Edited by W. A. HOSKIN, East Lake, Ala.

Instead of giving a treatment of the prayer meeting topic this week we will give to the readers of the ALABAMA BAPTIST an important message, issued by Secretary Blackwell and the Board of Managers.

The Work of the B. Y. P. U. of the Month.

The Young People's work among the Baptists of the South has now passed through the stages of doubt and experimentation. The work now before us is adoption and practical application.

Observing Baptists are profoundly convinced that one of the weakest points in our denominational life is its untrained and untutored youth. They see thousands of our young people idle just between the advanced Sunday-school classes and active church responsibilities, with an incorrect feeling of having outgrown the former, and a true sense of unfitness for the latter. There they stand where two seas meet, young, eager, plastic. The very impulses of youth will not permit them to stand long in this negative position.

GO FORWARD!

They must either settle down among the thousands of our other inactive, dead weight members, or find some hand to lead them forward into full spiritual development and active service. At this critical stage, it is now admitted, that the B. Y. P. U. comes forward and offers itself to every pastor and every church, as the very best method by which to unify all of our Baptist young people, to increase their spirituality; to stimulate them in Christian service; to edify them in Scripture knowledge; to instruct them in Baptist history and doctrine; and to enlist them in missionary activity through existing denominational organizations.

What the B. Y. P. U. is, and What It Is Not.

A Baptist Young People's Union is not a new thing, separate and apart from a local Baptist church, but simply the young people of the church grouped together under the direction of the pastor and officers of the church, to do the specific work of studying the Bible, doctrine, Baptist history, and missions. In this way every local union becomes simply a class of spiritual warfare.

It is a class of spiritual warfare, which can draw her most loyal, skilled and capable leaders for her future conflicts and greatest triumphs. If our distinctive doctrines are worth anything, they are worth everything, and they have a double value to our young people. It is a duty God at this time imposes upon us, to see that our young people are "taught ALL things whatsoever he has commanded us." If we would receive the benediction of his constant presence, "to be with us always," we must not fail in this duty. For the lack of this very teaching, which should enable every young Baptist "to know why he is a Baptist," it can not be denied that in some quarters many of our young people are "going out," and "drifting" from the faith of our fathers. If we would do our duty towards them by encouraging them to take up the B. Y. P. U. work, such things would not be any more.

A CRISIS HAS COME

in our church life and lays upon us the imperative necessity to train and develop the youth of our churches. The method of inter-denominational pulpits and polemics and public doctrinal debates, by which our Baptist positions and Bible doctrines were sharply defined for the instruction of the older membership of the churches, are not, and cannot be used now as freely as formerly, either in the pulpit or on the platform. Yet our younger generation of Baptists must know these doctrines, and have these positions as sharply defined, if we would successfully arm them against "isms," false philosophies, and the professional proselyter.

New Conventions and Methods.

We believe the B. Y. P. U. furnishes the methods. We ask every preacher, pastor, editor, and intelligent Baptist to carefully and prayerfully study these methods. We make this appeal the more confidently, because scores of pastors have already found that the "Sacred Literature Course" of the B. Y. P. U. furnishes the best means of establishing a "School of Bible and Baptist Doctrine" in every church.

They have also discovered that the "Daily Bible Readers' Course" is the divine spark with which to rekindle the quenched fires on thousands of Baptist family altars, and the torch to make the devotional meetings of the church glow with heavenly warmth.

It is a distressing condition, patent to all, to note with what difficulty money is secured to sustain and advance our State, Home and Foreign Missions. Not because we lack Baptists to whom we have a right to appeal, but because more than one-half of our members are uneducated about missions, and therefore give nothing to them. "The Missionary Conquest Course"

of the B. Y. P. U. is intended to go to the root of this trouble and put a "School of Missions" into every church.

Every student in a missionary conquest course becomes a loyal supporter and free giver to all of our missionary enterprises. Local churches and even entire associations may turn deaf ears to mission appeals. Individual preachers and denominational papers may assume attitudes antagonistic to the work, but every Young People's Union is as true to our mission leaders as ever the "Old Guard" was to Napoleon.

Our Plan of Work.

First, to interest the pastor and his people in growing our Young People's Union into "local unions," "solitary students," not forgetting the "solitary student." Then to urge and lead in the pursuit of one or more of the Culture Courses as furnished in full, each week, in the Baptist Union. With the Bible and the Baptist Union, each pupil or disciple has all the help needed for a year's profitable work. In addition, however, most of the furnish a helpful course of "supplemental readings," on distinctive doctrines and other useful matter. At the end of the year (May) as many as will, are urged to send in a written examination on blanks furnished for the purpose.

RESULTS WILL FOLLOW.

This done, we believe: 1. A great spiritual quickening will result, together with renewed vigor and aggressiveness in our general denominational life. 2. The "out-go" and youth loss will be checked. 3. Our young people will be able to give distinct, solid, but polite reasons for being and remaining Baptists. 4. They will soon begin to draw other young people to themselves, under the law by which the stronger attract the weaker. 5. They will soon be regular and faithful contributors to all Baptist interests, because they will know and appreciate Baptist doctrines and principles. Being a Baptist, as many are now, simply because "one's family is a Baptist family," can never make anything else than irregular and unreliable supporters of our enterprises. 6. The B. Y. P. U. will make better Baptist churches by filling them with a more spiritually minded, intelligent, and therefore, aggressive membership. 7. The B. Y. P. U. will soon develop and double the number of intelligent readers for our Baptist papers. 8. The B. Y. P. U. will awaken and stir the ambition of many young men and women to seek advanced education, in our schools and colleges, beyond the "home and church college," furnished by our Christian Culture Courses. 9. The B. Y. P. U. will build up a reliable, intelligent, and enthusiastic constituency to stand behind our Foreign, Home, and State Boards, and all other individual missionary enterprises.

OUR CONVICTIONS IMPEL US.

1. We believe God has called the Baptists of the South to do this work now, and that he has guided us to the best and cheapest method of doing it. 2. We believe with complete autonomy for our South Union, with fraternal and federated relations with the whole Baptist family of North America, we are in a position to give and get the greatest good. 3. We believe that this is now the most needed and greatest work, and that the words of Dr. J. B. Hawthorne express this truth:

"What is known as the 'Young People's Movement' will characterize more than any other undertaking, the Christ in enterprise of the latter half of the 19th century. It would be no extravagance of speech to declare that this movement promises more for the churches of Jesus Christ and the general good of mankind than anything that has been attempted in modern times. If Baptist churches everywhere give to it the support it deserves, in less than a half century it will quadruple their strength and will exert an influence among the Christian forces of the world that will surpass the dreams and visions of the most enthusiastic Baptists of our day." 4. With these convictions in our hearts, we would urge all of our preachers and pastors, with all our people, to lay this whole work and their duty to it before God in earnest prayer.

Then, brethren and fellow workers, as God gives you light, study its methods, and begin to put them into operation nearest home. It will take comparatively little to support this great work; and we have no fear, if it is from God, but that his people will give it all needed support.

For information address the Corresponding Secretary, CALVIN S. BLACKWELL, Birmingham, Ala.

We must not take the faults of our youth into our old age; for old age brings with it its own defects.

The heaviest words in our language are the two briefest ones, yes and no. One stands for the surrender of the will, the other for denial; one for gratification, the other for character.—Theodore T. Munger.

For the Alabama Baptist.

A Response to a Call to Duty.

BY B. G. TUTT, D. D.

The leader of the Lord's host is about to pass over Jordan. Moses had permitted the tribes of Reuben, Gad and the half tribe of Manasse to have their inheritance on the east side of Jordan, with the understanding, ratified by a solemn covenant, that they would help their brethren in the conquest of their inheritance, which was on the other side. Joshua reminds them of this covenant, and they signify their readiness to abide by it in these words: "All that thou commandest us we will do, and whatsoever thou sendest us we will go." This language implies obedience, full and complete. 1st. As to the matter of the command—"all that thou commandest us we will do," ad, as to the manner of it—"whithersoever thou sendest us we will go." They could not have done less and been true to themselves and to their brethren.

An obligation just as solemn and binding rests upon the people of God in the conquest of the world for Christ. We have entered, in part at least, into inheritance. The Kingdom of God has come to us, and it brings with it the burdened duty to evangelize the world. Our acceptance of Christ is based upon selfishness, and our surrender to him is incomplete if we refuse to do this. Both the what and the how of our Lord's commandment must enter into complete obedience, and both are plainly stated in the great commission. What is required of us? To "preach the gospel to every creature." How are we to do it? By "going into all the world."

Some people seem to think that we are doing all that is required of us when we meet the hosts of foreigners, who annually come to our shores, with the gospel of Christ; but surely this is not the limit of our obligation. This indeed we ought to do, but we fall far short of our duty if we do no more. The true spirit of obedience is wanting until we can say, "Whithersoever thou sendest us we will go."

The response of the two and a half tribes does not mean that every member of these tribes, men, women and children, were to pass over Jordan and become a part of Joshua's army. The record is that

war passed over before the Lord unto battle to the plains of Jericho." So the commission to go into all the world does not mean that every Christian man, woman and child is to literally go; but it does mean that every one of them may and ought to have some part in the blessed work. If the Lord has not called them to go personally, he has called them to send those whom he has honored with this Christy mission.

The army which Joshua led over Jordan was not a mob. It was composed of valiant men, organized for war.

What a spectacle it would have been if each family of the two and a half tribes, or even a dozen families contiguous to each other had sent their representatives over Jordan independently of their brethren. The effect upon the army of Israel could not have been other than disintegrating and demoralizing.

The history of missions proves the value of organization. The success of missionary effort in the nineteenth century has never been equaled since the days of the Apostles, and it is due, under God, to its thorough organization. The record of our great missionary boards is before the world, and it is a record of which they have no need to be ashamed.

In the matter of efficiency and success the Baptists have stood in the front ranks of workers on the mission fields of the world. We cannot afford now to surrender our place to others.

May the "whatsoever" and the "whithersoever" of the great commission abide with us as people, uniting us in sweetest fellowship and closest co-operation with the whole earth shall be filled with the glory of the Lord. Dear reader, what will you do to bring about this blessed consummation? Two things you may do—pray for those upon whom the churches have laid in large measure the responsibility of this work, and give as the Lord has prospered you, to carry it on. Liberty, Mo.

Get the Facts Straight.

How delightful it would be to our missionaries to know that they were being supported with funds already given by the people, and not with borrowed money. How glad we who carry on the work in this country would feel if we owed no man anything save love. Many are under the impression that our foreign mission work is out of debt. What are the facts? At the convention in Wilmington we owed \$13,500. Shortly after, the convention some contributions were made to pay this; however, not near enough was given to pay the indebtedness and also the running expenses of our work (about \$9,000 a month.) Since the convention, nearly five months, we have had to pay running expenses

of about \$42,000. This, added to the indebtedness of \$19,500, makes \$61,500. In that time we have received \$20,762. Yet brethren talk as though finances were easy with us. We want to deal in good faith with our brethren, and ask them to carefully consider these things. If Foreign Missions, and not sent funds have been contributed for Foreign Missions, and not sent funds, please remit at once, as they are very much needed. Let not our indebtedness get to be as large as in the past. If the churches have not given, let the pastors state the facts to them, and call on them to contribute.

The work is being greatly blessed in the foreign fields. We should rejoice and praise God. It seems meet and proper to make offerings of thanksgiving for the great blessings bestowed on us, on our workers and on our work.

R. J. WILLINGHAM, Corresponding Secretary.

For the Alabama Baptist.

Quiet Hour Thoughts.

O. C. FEYTON.

The three greatest nations of the world in point of learning, discovery and wealth are Christian nations. These are Great Britain, the United States of America and Germany. Ask these what book has had the widest influence upon their national life and the deepest hold on the hearts of the people and they will say, The Bible. Mr. Gladstone once held the Bible aloft and said: "This book alone explains why the sun never sets on the British Empire."

A verse of Scripture put in the mind in the morning may become all through the day a sweet and gracious benediction. "The entrance of thy word giveth light." I know one Christian home where the custom has long prevailed to have each member of the family recite a verse of Scripture at the breakfast table every morning. I have had abundant opportunity to note that it was a custom fraught with good results.

The Christian ought never to be willing to live any year just as the last. True spiritual life must move onward and upward all the time. We ought to be growing in love for souls, in zeal, in consecration day by day. In the Christian warfare there is no standing still.

Counters tell me of a strategic movement in military tactics termed "a masterly retreat." There is no such thing in the warfare against the host of evil in which we are engaged. The Christian is every day and hour steadily progressing, or he is disgracefully backsliding.

God's supplies of both temporal and spiritual blessings are given by the day. It is a lesson we all need to learn. God wants us to live by the day. He does not promise us blessings in advance. The Savior taught this lesson in the prayer he gave: "Give us this day our daily bread." God's blessed promise relates to it: "As thy days, so shall thy strength be." Day by day, he will supply us with food to supply our physical need and with grace to strengthen us in the spiritual life. Let us trust him day by day.

"If ye abide in my word, then are ye truly my disciples." Mar-tin Luther, a scholar, never of himself made a college. Long years of study are needed, and on and on to the end of the course until every branch is mastered. Lack of perseverance is the certain forerunner of failure. "Don't quit," is a good motto. To be a disciple is far more than confessing Christ, being baptized and so, just beginning the life of service. It is pressing on and on. It is abiding in Christ and having his words abide in us. Perseverance in the Christian life is an assurance of preservation in the Christian's death.

For the Alabama Baptist.

My Dream.

I am not in the habit of relating my dreams, yet I cannot refrain from telling this one. For quite a while I have been very much concerned about the financial condition of some of our churches. All concede without hesitation that money is required to buy lots, build meeting houses, pay pastors, and carry on our mission work; yet every one who keeps from giving as God has prospered us. Some argue that I must give blindly, and without system, while others try to keep from giving by having church fairs, &c. I had been thinking over these things when I fell asleep and

DREAMED

that "Time had turned backward" more than 1800 years, and I was in Jerusalem with the apostles. The "old church debt," which had been giving them so much trouble. Bro. James, the pastor, was present with his genial smiles, making all the visitors feel pleasant, and well-coming the strangers. "The beloved disciple" was there with a bottle of beans, holding it aloft, while the roughs as well as the church members were guessing the number of beans, for the purpose of securing some prize worth perhaps two or three dollars. Bro. Peter was also present with a grab bag

in his hand, soliciting a nickel even from the roughs who were there in great numbers, and having "a high old time." You would no doubt have enjoyed seeing those fellows who never gave a cent before to any church purpose, take such interest in our church. Then I saw dear brother Paul. He was sitting by a fraudulent "fish pond," with a little red and line in his hand, waiting for a ten cent order to throw it in and fish up something that is above the water or under it. The rest of the apostles were sitting at a table, eating oysters and eating clam pie. This the interest of an enjoyable occasion, and the ladies who gave the fair realized, I was told, \$18,624 clear of expenses.

I am truly glad that this dream is not true, for if it were, I would certainly lose, to a great extent, my high regard for the apostles and my reverence for the church of Christ. These arguments and practices are the fruits of covetousness, and covetousness is idolatry.

Newton. A. J. PRESTON.

Central Committee.

PRAYER CARD—SEPTEMBER.

Japan.—"Wherefore glorify ye the Lord?" in the isles of the sea." S. B. C. Mission opened, 1889; missionaries, 6; native assistants, 4; churches, 48; baptisms, 5; Sunday-school scholars, 150. Contributions, \$38.

Study Topics.—Review history of Japan. Home-life of the people. Characteristics of Shintoism and Buddhism. Probable political status of Japan in the East. Special obligations of Americans to Japan.

Dear Sunbeams: Did you know that you have your own special missionary upon the Foreign field? "Cousin George" asked us to adopt Rev. Peyton Stephens, when he went out to China as our missionary, and we did so. Are you remembering him and his wife and little family when you pray for missionaries? Are you sending your contributions to support them? I was a little afraid you might not know you had a subsidy on the mission field, so I thought I would "stir up your pure minds by way of remembrance," and have asked the ALABAMA BAPTIST to publish the following letter from Mrs. Stephens.

How many hands will write her a nice letter when they read her interesting account of her work in China, and how many will go to work in Alabama to help support this noble family? I am yours in Christian love and work, Mrs. T. A. HAMILTON.

CHEFOO, HWANG HIKK.

CHINA, Aug. 9, 1897.

Dear Miss Armstrong: I received your kind letter some weeks since, and am sorry to have delayed so long to answer. Such letters are so encouraging to us—to know we are ever remembered by kind friends, thought of and prayed for, by those who love missions.

I thank you so much for these kind letters. We are now in Chefoo on a two months vacation. We came down so tired and worn, now we are so rested.

We want to return by the first of September for a fall of work. The work was never so encouraging as at present. There have been more calls than I could possibly fulfill. What a sweet privilege to tell a soul of a loving Savior. At our "Sunbeam church," I organized a W. M. Society with eight members. This has helped the woman's work at that station so much. In April we spent twelve days there working in all the surrounding villages. This is the work that is so near my heart, telling those heathen women of Jesus. I had the privilege of talking to at least four hundred women and girls this last spring. We do so need workers! If God's people could only realize what an awful thing it is to let a soul perish without God, when they are so anxious to hear and so willing, surely the treasury would be full to overflowing.

I have stopped in a village and after ten minutes waiting, thirty or forty women will gather around my chair. It is very rare that I find one who has ever heard. I will mention one case. At a village, about one mile

