

ALABAMA BAPTIST.

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A Trip to Aracibo, Puerto Rico.
BY HUGH P. O'NEILL.

After a six o'clock dinner some friends came in to practice hymns for the morning's service, but we soon found that the hospitable Consul and his good Scotch wife sang one set of tunes, and the two young English ladies different ones still from these commonly set to the Moody & Sankey collection in America. Even "Jesus, Lover of my Soul," to "Martyr or Refugee," was unfamiliar to them, as, set to their tunes, it was to me. I tried to cut the Gordian knot by insisting on Spanish hymns with little better success, for none of them had ever heard a hymn sung in Spanish, though they had lived for years on the island.

Early Sunday morning a colored girl knocked at my door and presently came in with a candle in one hand and a cup of black coffee in the other. One is expected to take this and rise at will. At 7:30 coffee and bread and orange marmalade were served in the dining room, then we busied ourselves preparing an empty store-room for the 9 o'clock service. This was begun by singing, "What a Friend we have in Jesus" in English. About a dozen English-speaking people were present, but by the time the 103rd Psalm was read the doors were crowded with soldiers and natives. Then "What a Friend we have in Jesus" was sung in Spanish, and the people orderly seated. They listened well to a sermon in Spanish on the Prodigal Son, and to a full statement of the nature and object of my mission. Many stayed afterwards, and arrangements were made for future services and delivery of Bibles. For the most part people came through curiosity, as one put it, "to know what the row was about anyhow," but let us hope that some of the seed fell on good ground.

None of the American officers nor their wives attended the services. This was a disappointment to the good consul, but it was better so, as almost all present understood Spanish and only a few knew English. Among those who stayed to talk were three countrymen, *fibanos* they call them here, *Kanchibanos* they would be in Mexico—who reminded me so forcibly of dearly loved brethren in far off Mexico that my heart went out anew to this people. Here, as in other places, the countrymen constitute the brain, as under the beneficent influence of the open Bible and common school, they will soon furnish the brains of the island. Laziness, but sanitary conditions, vice and lack of fresh air and exercise, have made the San Juan people look like a race of degenerates, compared with these well-built men from the outlying districts. They carried back snuff and cigars, which, and time alone can tell the results of the service.

A hasty visit to the hospital to see the nurses and speak a word to the sick was followed by a two hours Sunday dinner. The meal was abundant, but frugal, as became the day; but there was rare conversation on the many perplexing questions—moral, social, political—now agitating the minds of thinking people in Puerto Rico. The accomplished physician invited to meet the visiting missionary proved to be a very encyclopedic of accurate information respecting things Puerto Rican. Born on the island of an English father and Puerto Rican mother, and educated in England, and a natural and incisive student of political economy, he is just the sort of person to question, and respectfully listen to. He and the consul fully confirmed my long-time contention that it was not the Spaniard as man, and Spain as a nation, which have for four hundred years proven so great a curse to this fair island, as the Spaniard and Spain as the exponents and agents of the brutal despotism of the Roman Catholic church. The liberals in Spain have long tried to improve the conditions, moral and material, of these islands, but the Romish clergy have succeeded ever in checkmating their efforts for good. Seeing that the cupidism of the church, by making marriage too expensive to be within the reach of the masses, had forced them into concubinage, the Spanish civil government established a free marriage. But this Christian act was defeated by the church, for it culminated against the law as being the combined effort of "Masons, Protestants and Devils," and succeeded in frightening the people with threats of refusal of all the saving sacraments, so that they dared not avail themselves of the privilege granted by the nation. "If married by the government," declared the church, "your children will not be baptized, nor will you be buried in consecrated ground when you die." Let it be clearly understood as an uncontrollable fact that the Roman Catholic church, and not the Spanish civil government, is directly and indirectly responsible for the shameful

percentage of illegitimacy in Puerto Rico. It is not right nor Christian to saddle on the civil government of Spain the shame for which Rome is responsible. Nor is it just to bate, as is the custom, the little batch of Spanish priests who were here, as if they had ever been anything but the servile agents of higher ecclesiastical despotism. These priests were the incarnate spirit of Romanism; and wherever on God's green earth the Roman Catholic church has the privilege, which she demands for herself, of excluding all other faiths, the people—victims of her bigotry and cupidism—will sink to the moral level of Puerto Rico and her kindred sisters in distress of Central and South America.

At better day has come for this fair land. As in Bunyan's famous picture, the Pope gnashes his teeth in vain. A divine providence was back of this war. God spoke through Sampson's guns. They were prophetic of this day of salvation to Puerto Rico when the open Bible, and the open school door, and the Christian pulpit should raise a noble people from under the foot of an ungodly, spurious priesthood and lead them to the Christ who makes men free.

"Mine eyes have seen the glory of the coming of the Lord;
He is tramping out the vintage where the grapes of wrath are stored;
He hath loosed the fateful lightning of His terrible, swift sword,
His truth is marching on."
"He has sounded forth the trumpet that shall never call retreat;
He is swift on the hearts of men before His judgment seat;
Oh, be swift, my soul, to answer Him!
Be jubilant, my feet!
Our God is marching on."

Mails have not come, and we long to know that things in Havana are moving along well once more. Bro. Moseley is already in Santiago, I suppose. The United Home Mission societies, North and South, represent the sympathies of American Baptists in the Antilles. The work is one. There will be no Mason and Dixon line down here; and the "Trocha" mutually agreed upon as a boundary will be, not a gulf fixed between us, but a line where our efforts meet and unite, where our common laborer is welded into one work for the regeneration of Cuba and Puerto Rico. Havana is of transcendent strategic importance, and now that the "cruel war is over," Southern Baptists must imitate Nehemiah and rebuild the walls of Zion. "Come, and let us build up the walls of Jerusalem, that we be not a reproach." And they said: Let us rise up and build. The God of heaven, he will prosper us.—Neh. ch. 1, 2. We should prepare for an earnest, serious, patient proclamation of his Word. And let us pray that our approaching Convention may be prepared by the Spirit for a reverent and practical business-like consideration of the claims of these new islands upon the churches. The dramatic itch, the morbid hunger for the missionary spectacular, the sensuous desire to be electrified with startling statements has of late years robbed our noble Convention of much of that power which it should exert as an annual deliberative missionary assembly. Our missionary mass meetings are oratorical successes, possibly. That depends upon one's theory of oratory. But they might be made meetings of tremendous power, of immense practical value to all the churches. Let our laymen once learn that our Convention is to be a deliberative missionary convention, where business methods prevail, where questions may be frankly asked and ingeniously answered, where we take stock, and balance accounts, and discuss the new year's work; and their absence will not be so painfully notable. Many generous and enthusiastic business men have recently assured the writer that they would be glad to go to such a convention, but that frankly they do not see the wisdom of giving up their business and undertaking the expense of attending a convention where big speeches have the right of way, and where the methods in vogue in the conduct of other great enterprises do not apply. God grant that at our missionary meetings at Louisville and San Francisco in May, the situation in Cuba and Puerto Rico may be fully and fairly presented, and that our boards be empowered by the churches to prosecute on a broad scale the evangelization of these needy fields.

[And the campaign for Howard College—how goes that? Every field seems to have its pressing, first-important question. To put Howard College out of debt and firmly on its feet will brace up many another important moral and religious effort in dear old Alabama. Would that some of its well-trained men would turn their steps Puerto Rico-ward.]
Papers are telling us of your dreadful blizzard. No details as yet. But even here the record has been broken. The other night there was a most extraordinary fall of the mercury, which dropped down to 65 deg. F. at 4:45 a. m. I thought there was no frost on the public's whiskers, folks had to feel around for another sheet, or close the windows. San Juan acknowledges already the influence of American climate. It had not been

so cold in many years. The lowest temperature ever recorded at San Juan was 57 deg. F.; so we will at least be spared the momentary dread of early frost.

Missions to the Red Men.

A paper read before the Ladies' Missionary Society of the First Baptist Church, Montgomery, by Mrs. Geo. B. Eager.

Attempts to civilize and Christianize the Red Indians of America began early and have continued up to the present. The first distinct effort was made near Albany, New York, three years before John Eliot of Roxbury began his work. Dartmouth College at one time had an Indian Department, and the Mayhews of Massachusetts, father and sons, worked among the red men 130 years. When they began their westward journey the churches followed them, and fifty-five years ago missionaries traveled 129 days on land to carry them the gospel.

Outside of Alaska there are 250,000 Indians in the United States. The official report claims that there are as many now as there were when the whites first settled in this country. So some one says it seems that Christianity has not killed out the Indian stock except in the natural way by exterminating all who could be induced to drink whiskey,—which appears to be regarded by many as a fairly wholesome Christian-like beverage.

The story of Christian America's dealing with the "copper colored wards of the nation can be gathered in impressive form from Helen Hunt Jackson's books, *A Century of Dishonor*, and *Romance*. It is perhaps only fair to say that the dealings of all Christian and heathen peoples with a weak and defenseless race who have anything that is desirable do not differ widely from the treatment accorded the Indians by our government.

It is to be hoped that history is not repeating itself in the case of the Filipinos. The different churches have done their best to atone for the rascally conduct of our Christian nation in the past, and of late years the politicians have tried to deal more justly with the red men.

Under President Grant the tribes were partitioned out to the different denominations to appoint or nominate the agents of the agents for the Greeks and Cherokees. This was done to try to take the civilization of the Indians out of politics. Industrial education has been introduced among numerous tribes, and they make thrifty farmers and capable workmen.

The Methodists, Baptists, Presbyterians, Friends and Moravians have mission stations and schools in the Indian Territory, and at other points, but the most effective work has been done among them by the Roman Catholics and the Episcopalians. The great work among the Dakotas by Bishop Hare is one of the marvels of this century in missions. The Roman Catholics have been at work in Canada and the Territories for more than 200 years, and one third of the Canadian Indians are communicants in that church. At Standing Rock Agency, Montana, there are a great many Roman Catholic Indians. The Agent there (a Roman Catholic) is said to be one of the best in the United States, a broad minded man, devoted to his work. The large appropriations to Indian schools by Congress have materially aided their mission work, but in addition that church occupied the field many years before any others. Strong efforts were made to have the half million dollars for Indian schools renewed during this Congress, but it was not taken up.

The Christian Indians have given up the most of their heathen customs, polygamy, their depraved dances, medical incantations, and are very strong on temperance. It is related of some of the converted Indians that when they refused to drink a trader placed a cask of whiskey at their homeward path. In Indian file they passed it at about dusk. The first said, "The devil is here;" the second, "I smell him;" the third gave the devil a push with his foot, and the fourth rolled the devil down the hill, "I have him run!"

The work among the Indians from a purely humanitarian point of view is worth all we can do for it. Since schools and missions have reached them there is not needed more than one fourth of the forts for protection on the border that were necessary twenty-five years ago. Morally, intellectually and socially they are outgrowing barbaric habits.

What are Southern Baptists doing for the Indians?

Reasons Why.

"If I had that man's job I could do the work much better than he is doing it." I have heard this expression a number of times in my life. There are many men in Alabama who could do the work that I am trying to do very much better than I am doing it. But there are many who think they could do more and better work, who would make even a greater failure than I have made.

I am frequently asked why I do

certain things. For example, one brother wants to know why I devote so much time to Sabbath schools. He says that each pastor can and should see that a Sabbath school is organized and maintained in his church. Yes, that is true. But it is also true that many pastors fail to do this important work, therefore I do as much of it as circumstances will admit.

Another brother wants to know why I don't devote my entire time to the Sabbath school work. Because there are many other matters of importance which justly claim my attention. Another brother wants to know why I don't spend two or three days at each church I have not time. The people can't quit their work to attend two or three days in the week. But still another wants to know why I prefer an all day service, or one day rally. Well, I'll tell you. Where we meet at 11 a. m. at 6 o'clock, and when they get to church they are not in condition to hear the gospel. Again, we have so little time to talk with each other. It would be hard to organize a Sabbath school at a service of this kind. When we spend the day, we can frequently organize a Sunday school where one is badly needed.

A. J. PRESTON.

Power and Responsibility of Christian Citizens.

There can be no question as to the ability of Christian citizens to do anything, everything they are really resolved to do. They have the numbers, the wealth, the education and the agencies. The community concedes to them moral leadership, and looks to them for initiative, and they are hallowed with prestige. If responsibility is measured by power, then the responsibility of the Christian citizens of America is wide as the continent, deep as its needs, high as its aspirations, solemn as the judgment day.

There are 5,000,000 voters who are church members. These are reinforced by 4,000,000 more who are Christians by birth, association, sympathy. They must and do bear the responsibility for what is and what should be before God and at the bar of public opinion. Let the old day end when Christians devoted their citizenship from their religion. Let the new day dawn when Christians shall recognize the truth that their citizenship is as much under the law of Christ as their church membership is; and that in America the primary and the ballot box are sacred as the prayer meeting and the altar.—Christian Citizenship.

A Timely Word.

Bro. Thompson's notice of published receipts for missions makes a deep impression on me. Surely our people are holding their gifts with the view of surprising our boards with large offerings. Bro. Preston calls attention to the importance of starting some work at the new cotton mill at Tallassee. Allow me to say that while there in February I learned that more than two hundred houses had been built on the east bank of the river, in the last few months, by individuals alone. The mill company will build many more. These are all soon to be occupied by people many of whom will be Baptists. A good man should have the oversight of them at the beginning. JNO. W. STEWART.

The Local Board at a Late Meeting.

The local board at a late meeting took action in behalf of the work at Tallassee, of which we shall hear more later.—Ed.

In Unity Association.

Dear Brethren: We have arranged to hold a series of Baptist rallies through our association, as follows:

- Chestnut Creek, Thursday 6.
- Providence, Friday 7.
- Carinth, Saturday 8.
- Hoosier, Sunday 11 a. m., 9.
- Good Hope, Monday 10.
- New Prospect, Tuesday 11.
- Big Springs, Wednesday 12.
- Billingsley, Wednesday 12, 7:30 p. m.
- Bethesham, Thursday 13.
- Shiloh, Friday 14.
- Maple Springs, Saturday 15.
- Clanton, Sunday 11 a. m., 16.
- Jemison, Sunday 7:30 p. m., 16.
- Kingston, Thursday 20, 7:30 p. m.
- Evergreen, Friday 21.
- Harmony, Saturday 22.
- Bethesda, Sunday 23.
- Bethel, Monday 24.
- Alpine, Tuesday 25.
- Ridgely, Tuesday 25, 7:30 p. m.
- Mt. Carmel, Wednesday 26.
- Mulberry, Thursday 27.
- Verben, Friday, Saturday, Sunday 28, 29, 30.

At all of these appointments, except where the hour is indicated, we expect an all day service.

We hope that all the members of each church will take a lively interest in these meetings, and all the preachers within reach attend. The public are cordially invited to attend these rallies.

Let us meet at 9:30 a. m. and spend the day talking, singing, praying and praising, and make these things glorious reunions. "Dinner on the ground." Rev. A. J. Preston, our District Secretary, will attend each of these services.

W. J. RUDDICK,
Clerk Unity Association.

INSTITUTE BOARD DEPARTMENT.

Obadiah Oldschool gives in the Institute column a sermon outline for criticism. It was made the subject of an exercise in the Ashland Institute. Accompanying this is the analysis given in the text.

The sermon in the Institute columns is defective in the following particulars:
1. Idolatry, and not self-righteousness, is analyzed.
2. Of the points of analysis, two of the three are not found in the text. But one third, therefore, of the subject matter of analysis belongs to the sermon.
3. Bibliolatry and Ecclesiolatry are not in the text.
4. The exercise is destitute of a proposition, and therefore without practical guide in reaching the philosophy of the truth.

Text, Luke 18:9-14.

SERMON OUTLINE.

Theme—*Debasement of the self-righteous.*
The self-righteous Pharisee was a conspicuous character even in touch with the Savior's ministry. On this occasion he becomes the immediate object of the Savior's rebuke, illustrating his character in parable, and pronouncing his abasement.

Self-righteousness is characterized by the following facts:
Analysis: 1. Self is the object of its devotion, not God. Its worship is real, but God is left out.
2. Works are its plea, and not the merits of Christ's blood. Meekness was recognized, but found in the excellence of self, and not the righteousness of Christ.

3. Religious form in fasting is its offering, and not penitence of heart. An offering it makes, but not contrition of heart, which alone has access to God.
4. It discounts others. It looks upon self with telescope and others with microscope.
Proposition—Self-righteousness shall be abased.

This is sustained in the following arguments:
1. For it is destitute of spiritual strength. Within the self-righteous are rottenness and dead men's bones. Being destitute of intercessory strength, it falls.
2. It is without divine support. From it the blessings of grace and special providence are withdrawn. It is destitute, therefore, of extraneous support.
3. For its works fail. Like trees, like fruit—spurious tree, spurious fruit.

The corrupt fruit of the reveals prostrates, and abases life.
Means—The means of the abasement of the self-righteous are, 1. The spurious works; 2. Enemies that expose; 3. Friends that fail; 4. Application—God tries all self-blame, and brings the false to basement. We should search our hearts and eschew this idolatry. 2. In the righteousness of Christ alone shall we be ennobled, exalted and glorified. Respectfully,
J. R. STODGHILL.

The editor kindly submits to me the criticism of our beloved and esteemed Brother Stodghill. It was not idiosyncrasy, but a special type of that genus that constituted the subject of my sermon, viz. Autolatry, or the worship of one's own self. Hence his first criticism does not apply. As to the second, we fail to see how his criticism is *apropos*. Our points were the autolatry, 1. "Trusted in himself," making self the idol; 2. vindicated that false faith by assuming self-righteousness; 3. gave it value by depreciating all others. The text was, "He spake this parable to certain (1) that trusted in themselves (2) that they were righteous, (3) and set all others at naught. It seems to me that all three of these points are in the text. Bibliolatry and Ecclesiolatry were used in the introduction to lead the audience, among whom were many Episcopalians and Campbellites, up to the text. Under the old school type of Homiletical teaching this was considered proper. The proposition was considered to be so manifest that we considered it *inferred*.

Now, our brother submits an outline according to the new school of sermonic architecture. It is Gothic rather than Greek, and everybody knows that the New Testament is Greek. I never have liked this new school for two reasons: (1) because I cannot do it that way, and (2) the simplicity of Greek texts does not permit them to furnish all these towers and other architectural embellishments without the form all to pieces. The audience may keep in mind the sermon as a fine work of art, but the text has been torn to fragments in furnishing material. This new style sacrifices the text for the sake of the sermon. But I prefer to use the sermon for the sake of the text. My people never remember my sermons, but only the texts. Hence I can swap texts and preach them over as often as I wish. Another criticism I would offer of our brother's outline is, that he reads into his text matter that cannot naturally be legitimate exegesis he said to have been a part of the content

of the Savior's teaching at that time. What he says about "the merits of Christ's blood," and his imputed righteousness, is reading Pauline theology into the parables of Jesus. Of course it is all true and fits in, but still it is foreign. It might be treated in another discourse. But these sayings and parables of Jesus when unadorned are adorned the most. I believe expository preaching ought to stick to Biblical Theology and eschew the systematic, whereas the reverse is the case with topical preaching.

Also, the proposition and all that follows under the heads of "towers" of "arguments," "means" and "application" is imported from the preacher's study, experience and inner consciousness, and serves rather to confound than expound the Lord's teaching. That is my main objection to this new Gothic style of sermonic structure. It is too confusing to a plain man. It does well for experts, possibly, but not for our common folks. I find that the people get more when I make only a few simple, clear-cut points, bringing out and setting forth to them the contents of the text, and adding here and there a little "rousesment" to keep them awake. The old log-cabin style of architecture with a porch or two is still very comfortable in these parts. But I have never as yet attended any of your institutes. If I did, it might be that I could learn to do it that way, too. Come on, brethren with your criticism, I am learning much from you.

REV. DR. OBADIAH OLD SCHOOL.

Suggestion Endorsed.

Rev. A. J. Dickinson:

DEAR BROTHER: You have solicited the brethren to play on the "organ" of our various boards. Now, if you will, I desire to touch a note which you have sounded. I refer to the "Seminary Extension Department." I just wish to grasp your hand in a good old fashion way on that subject. Yes, why keep all those good things which the "fortunate few" get every day so close, as if sending them out would impoverish the resources? Raise the flood-gate of knowledge, let the gates swing ajar. Let on the light. We have been taught to regard our Seminary as a light-house for our grand denomination, and so it is. If so, then disseminate the light to the greatest number possible. Now you have set me to thinking. Just think of the great mass of preachers with meagre facilities of information along certain lines of study, and then the fact that a great many do not know how

to study as they should. These preachers are God's leaders, they are bearing the burdens of the denomination in the very heat of battle for God and humanity. These men are struggling for light. They desire to know how to honor their Master and Savior. I think your suggestions are timely and wise, and they can be worked. It could be done through the mails, as you have indicated, it seems to me. Bro. G. S. Anderson's Correspondence Course illustrates this truth. The Seminary should adopt this plan of work for these reasons: First, it would prove a blessing to the Seminary itself. There are many young men and middle aged men in the ministry who could be induced to take a course in the Seminary by giving them some of the substantial from the theological dish. In the next place, if it is impossible for them to take a course in the Seminary themselves, they would be more attached to that great Institution. Then it would bring the great brotherhood of Baptist preachers nearer together, both in thought and preaching, which is very much needed in this day, if I mistake not. Lastly, it would build up the ministry of this country, thereby joining hands with our Institute work and State work in the development of the hardest worked and the most sacrificing men on the earth. Light is what these men need. Most of their hearts are full of love for Christ.

God's word demands that we prepare ourselves for this glorious task of giving the gospel to the world. "Quit you like men," "Study to show thyself approved unto God," are the words of one who has been a pastor for many years.

I am pleased with the present arrangement of our state work. I believe that God will smile on it. If you don't like the sound of this "note," please let it go to the waste basket.
Yours in the work,
W. J. D. UPSHAW.
Roanoke.

[We thank Bro. Uphaw for his kind words. We desire to say that so far we have had no use for the waste basket, and indeed have never gotten one. Our complaint is that the brethren do not write enough.—Ed.]

The Preacher and His Message

In an extract from Dr. Robertson Nicoll's address to the Theological College, Bala, Wales, which is reprinted in the current issue of the Record of Christian Work, he says:
"What is supremely important to a minister is that he should have a message. Other things are by no means to be despised. He should be taught how to express that mes-

sage in the speech of his day, and in its relations to the varying aspects of thought. The vindication of theological colleges is mainly to be found in this, and nearly all wise Christians are of the opinion that the education of preachers, so far from being lowered, ought to be made much more thorough than it is. But I do not think it needful to dwell on this, but rather to insist on the other side—that the preacher without a definite message, no matter how well furnished otherwise, is necessarily impotent. It is by slow and piecemeal deepening of the great divine thoughts that the spring of life rises and abides in our churches. No teaching that is purely ethical or intellectual, or the result of the exercise of the human reason, will do other than lay waste the supernatural church which is redeemed by the blood of the Lamb.

"Further, this message is always a secret given by the Holy Ghost, and blessed by the Holy Ghost. No book, no earthly teacher can ever impart that hidden wisdom without which a ministry must be a thing of nought. A minister must in his inmost soul live through the struggle and the victory. Nothing awaits all in this connection except an immediate and original experience of salvation."

DEAR BROTHER: There is among us great need of a knowledge of the doctrines of our denomination. To know the Bible on these doctrines means the growth of the Baptist denomination. Then the problem to be solved is, how to get the people interested in the Bible. There are many people who read the newspapers all day Sunday and never open a Bible, and I think if our leaders would more constantly write on the doctrines of the Baptists and give Scriptural references for their belief, it would be of great advantage.

There are too many of us who are Baptists because father, mother, husband, or wife is a Baptist, and not because they have become such from a study of the Bible.

There are too many of us who, when attempting to steer around the shoals of "salvation by works" on one side, are drawn into the whirlpool of "universal salvation" on the other. It takes a knowledge of the New Testament to make this passage successfully. I think our pastors are afraid of getting on some other denomination's toes. I fear there are many churches that do not know what their pastor believes. We claim the Baptist faith to be nearer the New Testament stand-

ard than any other denomination, then why not be more zealous in advocating our principles?

I think the pastors should educate themselves more in doctrine and then preach it. When the pastors know more Bible and more doctrine, they will be more valiant soldiers, and the common cause of the denomination will be strengthened. But we must remember that the opportunities of the pastors of the country churches are not very favorable. Then again, we see this great responsibility roll upon the shoulder of our more scholarly leaders, "For unto whomsoever much is given, of him shall be much required." I think our leaders should write and send to the ALABAMA BAPTIST each week a letter on some point of doctrine.

The Institute work is a God-send to those who are engaged in the work of the ministry, and in this way, too, can the country pastor and people be assisted. The letters written by the brethren on these subjects have been much appreciated, but let us have them on all the points of doctrine. I would like very much for some one to write on each of our articles of faith and give the Scripture references. I think this would cause more people to read the Scriptures; besides, it would be a great help to us who are just starting in the ministry.

I hope some one will volunteer, or the Editor will call out some one to write on each of our articles of faith.
JNO. WM. DEAN.

For the Alabama Baptist. The Statistical Secretary's Duties.

The attention of the brethren is called to the following facts in the hope that my work may be more highly appreciated, and their fuller cooperation, especially that of the clerks of the associations, thereby secured. I may mention first, among the duties of the office, the preparation and sending out of Statistical Blanks. The changing of associational Clerks, the failure of a large number of them to print their post-offices, and my utter inability to get copies of the Minutes of several, make this part of the work more difficult than at first appears. The next duty is that of collecting the minutes. When it is known that the Blanks are furnished free of cost, and a polite request for a copy of the minutes when printed is mailed with each package, it would seem that this is a small matter, as there are only seventy-eight associations. Besides the usual notice which always appears in the ALABAMA BAPTIST,

it requires the sending of over one hundred and fifty letters and cards to secure copies of about forty-five of them. By reference to my notice in another column the reader will see that I now need a copy of forty-six.

Another duty is the preparation of the list of Ordained Ministers and their post-offices, of whom there are fully one thousand. This part of the secretary's duties is in his mind at every coming of the ALABAMA BAPTIST. About twenty of the minutes contain no list at all. Some give as high as four post-offices to one man. Often the name of one man will appear in three different forms, to as many post-offices. These, with other irregularities, makes this part of the work very tedious.

The preparation of the list of the time and place of the next meeting of associations for publication in the ALABAMA BAPTIST has heretofore been done by the Corresponding Secretary, but will under the present arrangement fall where it naturally belongs, on this office. The last duty which I mentioned is compiling the statistics of membership and finance. These tables have been prepared every year except that of 1896, but not published in the minutes of the State Convention since 1893.

The first thing the secretary does is to see if the totals of membership balance. If they do not, and this is usually the case, he must hunt for the mistakes and correct them, which often requires searching the minutes for one or two years back. A great many clerks leave out the statistics of all churches not represented. In the absence of any evidence that these churches have been disbanded or have withdrawn from the association, he must in some way find and insert their statistics. Occasionally the printing is so poorly done that it is impossible to tell what the figures are. When he comes to prepare the table of Finance, the difficulties are almost as great.

But I must close. I want to write another article later on "The Duties of Church and Associational Clerks." The office work of the Statistical Secretary is a gratuity, and he therefore pleads with his brethren to grant the few small favors which he asks, *i. e.*, send me a copy of your minutes. Notify me of mistakes. Sincerely,
M. M. WOOD,
East Lake, Stat'l Sec'y.
Dr. Powell's Letter from Cuba.
REMEDIOS, March 3, '99.

My heart overflows with gratitude to God for his great mercy to me and his abundant blessings on my poor efforts.

The harvest is so white that it is difficult to restrain myself from over-work. Only once have I preached five sermons in one day.

Fraternally,
W. D. POWELL.

Alabama Baptist

MONTGOMERY, MCH. 23, 1899.

DISCOURAGEMENT.

The idea evolved out of this significant word comes into every human life. When analyzed, and weighed and measured by the meaning conveyed, it is marvelous how many discouragements are overcome and made to yield to persistent effort. It would seem that God tests his people by throwing their pathway with besetments. Who has not felt the weight and suffered the pain attendant on discouragement? David cries out, "Lord, how are they increased that trouble me; many are they that rise up against me. There is no help for him in God." Oftentimes the Psalmist's heart was cast down, almost crushed. He met with discouragements on all sides, but he trusted in the Lord. He carried his troubles to the only safe and sure source of help.

When the disciples were waiting at the sea of Galilee for the risen Lord to come to them, they employed their time at their former trade, fishing with nets. All night unceasingly they toiled, catching never a fish. Discouraged? Yes, no doubt, but they were patient and persistent. Here is a lesson worthy of study. At times we are buoyed with hope, the result of partial success; at other times depressed, cast down from failure. And these discouraging seasons come, even when appropriate and legitimate means are applied, as did the apostle's sedulously casting and hauling their nets the long night through.

And thus it is with many a Christian; you read your Bible, you pray in secret, day by day you invoke God's blessing; you devotedly apply all the means of faith and consecration given you; but you seem to catch no joy, no peace, no strength, no vision of God for which the soul is longing. Perhaps it has not always been thus. Other times you have experienced a joyful uplift; you have felt a growth in grace and in the knowledge of the Lord. Now it is different. Failure besets you—you are discouraged. What is the matter? When Jesus in the early dawn stood on the shore of Galilee and said, "Children, have ye caught to eat?" the discouraging answer comes back from the earnest party in the little ship, "No." To dispel the discouragement of a night of fruitless toil comes the command, "Cast your net on the right side of the ship and you shall find." What did these fishermen do? They cast there, without asking a word. For three years they had been taught obedience. Trained in the school of Jesus, they obey. To rid ourselves of discouragements and depressions, why not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." More than ever amid discouragements and disappointments we should be scrupulous in obedience. To the disciples that morning the revelation of the risen Lord is the revelation of a new hope, a higher life. It unfolds the great law of love and obedience. He says to us, as he said to Peter on the shore of the Sea of Galilee, "Lovest thou me? Lovest thou me? Follow me." Our Lord is a Lord of tender love and thoughtfulness. Gloom may settle upon us, doubts and fears and discouragements may beset us, but with earnest trustfulness, resting upon the promises, all will be well in the end.

ONE great secret of the apostle Paul's power lay in his strong purpose. After he received his commission as an ambassador from the court of heaven, he had one unwavering aim, the doing the Lord's work. "This one thing I do," was the leading thought, the inspiring purpose in all his journeyings as a missionary. The quenching zeal of his mighty purpose has burned its way down through the centuries, and its contagion will never cease to fire the hearts of men. Every Baptist preacher should learn the duty that lies out before him from the life of Paul. Yates the missionary was Pauline in his make-up. Heathen decrees could not muzzle him, the dungeon could not appall him, no prison suppress him, nor could obstacles discourage him. Fired with a great purpose and dominated by an unwavering aim, these two loyal subjects of the Most High God never faltered in the execution of their commission. Read Paul the ancient missionary, and then Yates the modern missionary, and a holy zeal and lofty aspiration will lay hold of your conscience and impel the very best energies of your religious nature. The important thing in a religious life is to have a great aim, and consecration and devotion to attain it.

PHILIPPINE ISLANDS.

Ever since the famous victory won by Admiral Dewey over the Spanish fleet at Manila our readers have felt much interest in these islands. They take their name in honor of Philip II of Spain, who was the reigning monarch at the time a Spanish settlement was founded there the town of Cebu now stands. This occurred in 1564. The Roman Catholic religion has prevailed through all these years, and hence the natives have been absolutely under its control; but a better day is coming.

The number of islands, many of which are very small, is variously estimated at from 400 to 3,000; the best authorities estimate the number at 1,400. Luzon, on the north, is the largest of the group, and Mindanao, in the southernmost part, the next in size. The total area of the Philippines is something over 114,000 square miles—more than twice the area of Alabama.

Manila, the capital of these islands, and the province of this name, has from three to four hundred thousand inhabitants. It is situated about twenty-five miles from the entrance of Manila bay, which bay is about thirty miles in extent each way.

Commerce with the world was restricted by Spain for over three centuries, thereby securing a monopoly over her subjects. Facilities now for transportation are very meagre, hence commerce and foreign trade suffer greatly.

The population of these islands aggregates about 8,000,000 people. The European population is small. About one hundred Chinese are scattered through the islands, who do most of the petty trading and banking. They are sharp business men, and consequently are prosperous.

The Philippine islands are divided into provinces, each province having a capital. These provinces vary very largely in the number of inhabitants. For instance, Luzon has thirty-five provinces, the largest of which numbers 296,850 population, while the smallest numbers only 3,041.

This short sketch, which we have compiled from the most reliable sources, will give our readers some definite outline of these far-off islands. From San Francisco to Manila is 7,050 nautical miles, and from Cadiz to Manila 9,644, putting the United States 2,415 miles nearer than Spain.

There is a division among leading statesmen as to the United States assuming control over these islands by negotiation or otherwise.

except to insure them a stable government. This question may enter into national politics and become an issue in the next national campaign. On this question men of different political parties are found standing together, and it may be that there will be a reorganization of old parties with some new and some old material. We shall wait and see whether or not Democrats and Republicans will divide among themselves, and hence attach themselves to the national party holding the views they may espouse.

DEPARTURE OF ONE OF THE FATHERS.

"Your fathers, where are they? and the prophets, do they live forever?" We announced last week the probability that the venerable Rev. E. C. Eger, of Mississippi, had passed away at the time the paragraph was written. It was true. He was buried on Tuesday morning, 14th inst. Dr. Eger had lived far beyond the time allotted to man, having passed into the eighty-seventh year, and he had also received an unusual share of honor from God in having as his sons Dr. Geo. B. Eger, pastor of First Baptist church, Montgomery; Rev. J. H. Eger, pastor in Louisville, and former missionary in Italy; Prof. P. H. Eger, of Clinton College, Mississippi; a son who is a prominent physician in Kentucky, and two daughters also in that state, the wives of men of prominence and influence. The honored wife and mother entered into the reward of the just twenty years ago. Better than any eulogy from one who did not know the revered old servant of God are the expressions of those who had long known and loved him, as contained in the following editorial paragraphs in The Baptist, of Jackson, Miss., and the resolutions adopted by the students at the Baptist College at Clinton:

Rev. E. C. Eger, of Clinton, the grand old man of this country, fell asleep in Jesus last Monday, at the home of his son, Prof. P. H. Eger. Bro. Eger, like Gen. Lowrey, did his greatest work for the world by raising good children. Though pushing towards his four score and ten, yet Bro. Eger was quite active and his mind was vigorous. He loved Mississippi College as few men ever loved it. Its history could not be written without writing his biography. He came

to the grave like a shock of wheat fully ripe for the garner. Others will write of his life and labors. We extend condolence to his children.

A telephone message informs us that Dr. Eger was buried from the College Chapel, at Clinton, Tuesday morning. Dr. Wharton conducted the funeral services. The College Faculty acted as pall bearers. The students followed the remains to the cemetery in procession. Order and earnestness characterized the exercises.

RESOLUTIONS.

Whereas, God in his infinite wisdom has seen fit to remove from our midst, the beloved Dr. E. C. Eger, the pioneer preacher of Mississippi, we, the students of Mississippi College, in behalf of his untiring efforts for the upbuilding of this College, and for the close relations which he has sustained to the educational interests of Mississippi Baptists, and as a mark of respect to the memory of the deceased, and in recognition of his eminent abilities as a distinguished public servant, adopt these resolutions:

Resolved, first, That we know him to be a man of superior worth, and that among the many of Mississippi's sons, she never had one more faithful and true, nor one more universally loved, than the warm hearted, generous, unspotted, and unblemished Dr. E. C. Eger, and on one of the brightest pages of the history of Mississippi Baptists his name will be recorded as the synonym of exalted patriotism, true manhood, unwavering integrity, and unselfish devotion to duty.

Second, That we realize that in his death "a Prince and a great man hath fallen this day in Israel," and that all who knew him felt that they had lost a friend over whose grave it is manly to drop a tear.

Third, That we feel, with his beloved ones, personally bereaved by his death, and we commend them to "Him who gave and who hath taken away."

Fourth, That a copy of these resolutions be sent to the family of the deceased, and one to The Baptist, for publication.

The forty-fourth session, fifty-fourth year, of the Southern Baptist Convention will, at the invitation of the Broadway Baptist church, be held in the city of Louisville, Ky., beginning Friday, May 12, 1899, at 10 a. m. The Annual sermon will be preached by Rev. R. T. Vann, D. D., of North Carolina. Announcement is made elsewhere of liberal rates by railroads.

THE purpose to issue a Ministerial Directory of the Baptist denomination in the United States meets with our hearty approval, and we want to assure our brethren in the ministry that they will do well to fill out and return the blanks sent them as speedily as possible. What is wanted is a fair and honest statement of the facts indicated. The cost to the sender will be only the time consumed in attending to the matter. We have no doubt that the editor, Rev. G. W. Lasher, D. D., editor of the Journal and Messenger, Cincinnati, will do his work faithfully. The book promises to be of great value to our denomination, as similar directories are proving to others.

NEWS NOTES AFTER THE WAR.

CUBA.

The \$3,000,000 advanced by this government has been sent to Havana, and will be paid to the Cuban soldiers under direction of Gen. Gomez. The number recognized as entitled to pay is 30,000, and they will receive \$100 each. This is a larger sum than many of them ever had before at one time. The Cuban assembly, which has heretofore been mentioned, still claims to be "the government" of Cuba, but neither the American authorities nor the better class of Cubans show it much respect. Still there is some fear that it may have sufficient influence to array the lower class against the better, and thus give trouble. Already there has been a clash between the police of Havana and a body of desperados of the lower class, in which there were killed and wounded on both sides. Two or three policemen have been assassinated. The police have been given orders to shoot those who attack them or refuse to obey their orders. The black Cubans are quite conspicuous in the disorderly conduct. Observers in Cuba are of opinion that the time is still distant when the people will be competent to conduct a government of their own.

THE PHILIPPINES.

Tuesday morning's dispatches contained not a word from those islands. For a few days previous there had been the usual small fights, the insurgents being pressed back. They have shown signs of weakening by the fact that recently a number of prisoners have been easily captured who had thrown away their guns. Sunday morning's dispatches reported that indications impressed Gen. Otis that the insurgents were contemplating a complete surrender. They have been surprised at the difference in

the American and Spanish methods of fighting. The Spaniards were slow in their movements, and always stopped to rest at noon; but the Americans move rapidly, and push the fighting from beginning to ending of the battle, even all day, which disgusts the Filipinos.

AT HOME.

It appears that the attempt to disparage Gen. Wheeler's conduct in Cuba is turning out a flat failure. The animus of one charge is revealed in the fact that the troops were landed Wheeler and a general in the regular army were ordered to go to a certain point and find the Spaniards. Wheeler got there first—according to his old custom—without less than a thousand men and whipped the fight before the other general came up. Hence that general's jealousy. So it is now said that Wheeler fought that battle without orders. But he construed his orders to "find" the Spaniards to mean that he must also whip them if he could, and he did it, and received the thanks of Gen. Shafter, his immediate commander. Col. Roosevelt with his Rough Riders took prominent part in the battle, and he, the governor of New York, defends Gen. Wheeler.

The 3d Alabama Volunteers, colored, has been mustered out. Different from the other colored troops, they were not guilty of disorder on the way home.

On Saturday last there were destructive storms in Alabama, Arkansas, Mississippi and Tennessee. In Alabama the village of Sellers, in Montgomery county, was nearly destroyed, only three houses left standing, but no one was killed.

In Cleburne county Lewis Coffee, former tax collector, with his wife and eight children were killed at once, and a daughter 12 years of age so badly injured that she was expected to die. A woman was killed near H. H. n. The Kuonells, Cason and Stiepan families received many injuries. Altogether there were eleven people killed and fifteen wounded. There was great destruction of dwellings and other property. The rains were very heavy throughout North Alabama. In Bibb county, also, much damage was done to Mr. Frank Mulkey's and Mr. Sam Curry's property. On the latter's place three negroes were killed. At Newton, Dale county, the Methodist church was destroyed, and at Selma the tower of the Methodist church was lifted and fell into the church, the damage being so great that it may be necessary to take the building down.

Mr. Wm. G. Williamson was laid in the city cemetery on Monday afternoon last. He had been unwell for some time, and being seventy-eight years of age, his death was not unexpected. He was

born in Fayetteville, N. C., and came to Montgomery many years ago. He had always been a good and quiet citizen, attending to his own affairs, and doing no harm to any one. He was a member of Adams Street Baptist church, and gave evidence in his life and on his death-bed of saving peace with God. The funeral service was conducted at the church, Rev. E. F. Baber officiating in the absence of the pastor. The Survivors' Association of the Montgomery True Blues, of which Bro. Williamson was a member, attended in a body, and took part in the exercises at the grave.

Bro. Lowrey's "open letter" will attract the attention of thoughtful Baptists who take a business and not a sentimental view of our pecuniary situation. We have felt all along that our debts would not be paid until the matter was taken in hand by brethren of strictly business ideas who would themselves contribute enough money to give force and influence to the movement to pay the debts. Men with money will listen favorably to a plain talk from other men with money when they would pay little heed to an eloquent man without money. We would not be surprised if some of Bro. Lowrey's members who have grace, grit and gold should yet lead us out of the wilderness of debt. They have a very practical neighbor in their pastor.

We are requested to change Rev. W. Lee's paper from its temporary address at the home of his parents in Georgia to Bahia, Brazil. He is to be supported by the Baptist church at Sycamore, Talladega county, this state, of which Rev. J. Lowrey is pastor. The church works with our Foreign Mission Board, and independently. The success upon this work by our brother means sacrifice. It that he goes from home and ones, from bright prospects in his own land and among his own people, to preach the glorious gospel of salvation to those who sit in darkness in a far off land. He and other missionaries can truly say with Paul, "The love of Christ constraineth us." The Lord be with you, brother, and give you success in his service.

FIELD NOTES.

Rev. I. E. Thames requests us to change the address of his paper from Brooklyn, Conecuh county, to Womack Hill, Choctaw county.

Rev. J. K. Jenkins, who was successful as missionary and collector in Enfauka association last year, now goes to Conecuh association to do mission work. Evergreen will be his headquarters.

T. DeWitt Talmage, First Presbyterian church, Washington, D. C., has resigned. He says he will devote himself to literary work. Dr. Talmage has attracted much attention as a preacher, but his success as pastor has been rather limited.

Mr. and Mrs. D. H. Hall request your presence at the marriage of their sister, Pearl M. Marmon, to Mr. Isaac N. Langston, Wednesday evening, March twenty-ninth, eighteen hundred and ninety-nine, 7:30 o'clock, First Baptist church, New Albany, Miss. It is sufficient to constrain us to offer our sincere congratulations to our friend, the young Alabama pastor, and to prophesy increased usefulness for him, now that he is to have an assistant in his work. In advance we welcome the Mississippi bride to Alabama, and give our best wishes for her happiness.

North Carolina Baptist, Fayetteville: The Alabama legislature passed a Dispensary law, to apply to a number of counties in the state. Dr. Geo. B. Eger, pastor of the First Baptist church at Montgomery, took a prominent part in the fight against the saloon. You always count on the true Baptist to do his part in the fight for the betterment of society.

We did not learn until some days after the sad event of the affliction of Rev. W. M. Blackwelder, on the 10th of Woodlawn, in the death of his infant, aged about eight months. Rev. J. V. Dickinson conducted the funeral service, assisted by Drs. Gray, Davidson and Gibson. We extend our tenderest sympathy to the sorrowing parents in their bereavement, but we know they are acquainted with the source of all comfort. Another child has been quite sick, but was improving at last accounts.

We call special attention to the statement of Bro. M. Wood, the Statistical Secretary of our State Convention, when he is sure to do what Bro. Wood asks of you; his work is important, and he cannot do it well without your help. By the way, I hope our brother will do his duty when he writes that article on the duties of clerks of churches and associations. Past experience has caused us to feel a special interest in the subject. Too many clerks fail to appreciate the importance of accuracy and completeness in their work.

Greenville: Just at the close of the prayer service on last Thursday evening pastor and congregation received a happy uplift in the coming of Drs. Gray and Davidson, of Birmingham. To those in "authority" we would throw out a pointer in reference to Dr. Davidson; the good man persists in saying "Georgetown" for "Howard."

However, their timely presence and pleasant remarks were fully appreciated—most especially their kind words concerning Pastor Bradley, of whom it was stated in the Greenville Advocate last week that "it were better for him that a millstone were hanged about his neck and he cast into the sea." Luke 17:2. 'Tis only fair to add that the Advocate is a "secular," or rather a pro-baptist newspaper.

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Judson Notes.

The Faculty of Music and Elocution gave a delightful Recital Friday evening, March 17. The following was the program:

- Organ. Grand Chorus from Oratorio of Elijah; Mendelssohn. Prelude; Chopin. Mrs. King.
- Songs. Polka Chantante; Delibes—Strelzki. A Dream; Bartlett. Mrs. Guregan.
- Piano. Rhapsody No. 6; Liszt. Polonaise No. 6; Paderewski. Mr. Wall.
- Violin. Andante et Scherzo Op. 16; David. Miss Rose Maxwell.
- Organ. "To the Evening Star," from Tannhauser; Wagner—Warren. March. Mrs. King.
- Readings. Macbeth. The Letter Scene—Scene 5, Act I; The Dagger Scene—Scene 2, Act II; The Sleep-walking Scene—Scene 1, Act V. Shakespeare. Miss Kirtley.
- Piano. Valse Op. 34, No. 1; Morzkowski. The Butterfly; Grieg. Miss Carter.
- Song. Bird of the Mountain. Violin Obligato; Hubbard. Mrs. Guregan.
- Violin. Hungarian Dances, Nos. 4 and 7; Brahms; Melody; Nevin; Miss Rose Maxwell.

It was announced, to the great regret of the audience, that Mr. Wall would be unable to perform his number, owing to rheumatism of his wrist; also that Mrs. Hatchett had had a slight attack of bronchitis and could not sing.

A large and enthusiastic audience was present, and every number received continued applause. If our artists were not kept so busy with their teaching duties, we would not need to engage musicians and readers from a distance to give us entertainments. The talent is here abundantly in our seven members of the Music and Elocution school.

Our beloved pastor, Rev. Paul V. Bomar, had an accident recently by which his left knee was injured; so that for some days he could not leave the house. We are glad to say that he is able to attend to his duties again, though not entirely well; and he has begun a meeting in the church, in which he expects the assistance of Dr. A. C. Davidson, formerly pastor here, but now of the Southside church, Birmingham. Preparatory services were held last week, and we look forward to a season of special blessing and ingathering of the fruits of our pastor's faithful and earnest labors in this important field. The church is united and will sustain their pastor's efforts.

The Windsor Hotel, New York.

was burned a few days since, and about fifty people lost their lives, among them being the wife and daughter of the proprietor. Many thousands of dollars in money and valuables belonging to guests were destroyed. One family lost diamonds and jewelry valued at \$200,000.

Dr. A. C. Davidson, of Birmingham, was announced to assist Pastor Bomar in a meeting to begin in the Baptist church at Marion on Sunday last. Dr. Davidson's visit to Marion, where he was once pastor, will give great pleasure to the people there. We learn with regret that Bro. Bomar recovers slowly from what was at first supposed to be only a slight hurt received sometime since by the premature starting of his horse as he was getting into the buggy.

We learn from a member of Dr. Cleveland's family that at the end of this month the two daughters will go to Birmingham to be with their two brothers—all children of former marriages. Mrs. Cleveland will remain at Talladega with a sister. With the Baptists of the state at large we shall continue to feel special interest in the family of our departed brother. Among the last letters written by him was one to the writer of this note, in which he spoke with much tenderness and gratefulness of the kind interest manifested by his brethren, and especially of the skillful and unwearied attentions of loving wife and daughters, and also of the affectionate sons who visited him as often as possible. He felt that God blessed him in his wife and children.

Minutes Still Needed.

In spite of numerous letters and cards and newspaper notices, I have so far failed to get the following minutes for 1898, viz:

- Alabama, Antioch, Arabochochee, Bethel, Bethlehem, Big Bear Creek, Boiling Springs, Calhoun County, Carey, Cedar Bluff, Cedar Creek, Central, Conecuh, Cullman, Etowah, Eufaula, Geneva, Gilliam Springs, H. n. n. (w. e. s.), Harris Haw Ridge, Judson, Liberty (Central), Liberty East, Macedonia, Mobile, Mt. Moriah, Mud Creek, Mulberry, Muscle Shoals, New Providence, New River, Newton, North Alabama, Pea River, Rock Mills, Salem, Sardis, Southeastern, Town Creek, Troy, Union, Warrior River, Weogufka, Yellow Creek and Zion.

I will thank the brethren in each association who will either send me a copy, or call the clerk's attention to this notice. This is an important matter, as the list of the time and place of the next meeting cannot be made out without them.

M. M. Wood,
State Sec'y.
Huffman, Ala., Mch. 16.

For the Alabama Baptist.

Dr. J. T. Tichenor, Atlanta, Ga.: "DEAR DOCTOR:—As I have been with Dr. Powell since you left, and although not a preacher nor a Baptist, but simply a Christian; and a well wisher of every effort put forward to advance the Kingdom of Christ, I thought you would not only not take it amiss for me to drop you a few lines on the subject of the work here, but perhaps would be glad to have the situation viewed from the standpoint of a layman. The harvest truly is plentiful, and only needs reapers (of the right kind) to garner in the sheaves of God. I have seen something of mission work in India, China and Japan, but have seen nothing like the "open door" for the gospel as is now in this island. The people everywhere are anxious to hear the preached word and flock to the meetings. It is truly marvelous how much interest is taken by all classes, and what courtesies there are extended Dr. Powell when he goes into a community to begin the work. It is true that much of this is due to the tact and good management of the Doctor. The hand of Providence was certainly with you in getting him. He is surely the "right man in the right place," not only by reason of his speaking the language fluently and his untiring energy and persistent efforts, but as well from the fact that he knows how to reach the people, and I am sure he has secured results for your church and for the cause of Christianity that no one else could. He knows how to get for the church the good will of the official and better classes as well as of the poor—the most desirable result. "The children of this day are" no "wiser in their generation" than he is, and the result of his labors will put the Baptist church a long way in front of the other denominations that will come afterwards. He is working too hard, though, and you should write to him for the sake of his health to go more slowly.

I rejoice with you in the great work which is being done. With kindest regards to Mr. King when you meet him, and very best wishes for yourself, I am very truly,
ROBT. A. HURT.

Southern Baptist Young Peoples' Union.

To Meet in Louisville May 11th.

The Baptist Young Peoples' Union Auxiliary to the Southern Baptist Convention will meet at Louisville, Kentucky, on May 11, the day before the meeting of the Southern Baptist Convention. A full and attractive program will be presented, announcement of which will be made in due time.

All Young People's Societies in Baptist churches are entitled to one delegate to every twenty-five members, and churches having no such society to one delegate to every fifty members.

Churches and societies are urged to take notice and to send full representation.

L. O. DAWSON, President,
Tusculoosa, Ala.
W. W. GAINES, Secretary,
Atlanta, Ga.
March 15, 1899.

After Forty Years.

March 13th was my birth-day—53 years old. On that day I was in Wetumpka, where I celebrated my birth-day in 1859—40 years ago. I was hardly conscious that forty years had elapsed since I left the old town. Many changes have occurred since then, not only in Wetumpka, but all over our dear old Southland. Since then we have passed through the most gigantic and bloody civil war of ages. By the arbitrament of the sword our Southern civilization was virtually

For the Alabama Baptist.

overthrown. We see it now only in fragments—here and there, in families and individuals. It is refreshing to me to see ever and anon even that much of it. I had some defects—sad ones, perhaps—but, taken all in all, it was the grandest civilization the world had ever seen. It is too early yet to pass judgment upon our new civilization. If it presents us with better manhood and purer womanhood, then the world of mankind may thank God and take courage.

But I am digressing. While in the old town I could but think of "Shuiman & Goetter" and "Bryan & Cater," for whom I worked during those far back years. None of them are here now, and all of them have gone to their reward, except Mr. Goetter, who resides in Montgomery. Wetumpka of today is not equal to Wetumpka of forty years ago. Many changes have occurred. Boats do not ply the river now. The old covered bridges gone. Higgerty Hill has lost its glory. Nearly all the merchants of those days are gone. The girls of those days—handsome creatures that some of them were—are nearly all gone, and the same is true of the young men. Col. Tom Williams will still be seen on the old streets. I met Geo. Sedberry and Horatio Robinson. A few others may be here. Robison was quite a mate of mine in those bygone years, and I was glad to look into his manly face.

The Baptist, Methodist and Presbyterian houses of worship have come nearer holding their own than the rest of the town. On last Sunday I preached for the Baptist pastor, Bro. Elliott, and in the evening talked to the B. Y. P. U. of the church. The town of late acquired a good school, and is far from being a dead town.

I shall love dear old Wetumpka to the end of my life.

JNO. P. SHAFFER.
Camp Hill.

P. S. I was about to forget Uncle Joe Skinner, who used to be very dear to us boys. Forty years ago I left him fishing at Wetumpka, and he is at it yet. He is a fisherman "right." I was glad to meet him, and from the flash of his eyes I think he will fish for some time yet.

J. P. S.

For the Alabama Baptist.

An Open Letter to the Baptists of Alabama.

Dear Brethren: The Baptists of Alabama have been groaning under a burden of debt for many years. We have been in debt long enough. Our pastors are burdened, and carry this load upon their hearts from year to year. It hampers them in their work, and hinders the prosperity of the Master's cause. It is wrong. We ought to pay our debts, and set a good example before others.

I have a member in one of my churches who suggests a plan. It is this: 1. Sum up all our indebtedness—Howard College, Greensboro church, Ministerial Education, State Missions and Foreign Missions. Show just what we owe to each of these interests—just what we owe to date—and go before the Baptists of Alabama with a proposition to pay all, be free from the bondage of debt, and thus let our pastors give their time and thought to the great work to which God has called them, namely, the salvation of the lost. He believes we ought to "owe no man anything, but to love one another," and that the Master's cause is hampered by debt. Our entire indebtedness will not exceed \$38,000 or \$40,000. With our boasted numbers of 120,000 it is a reflection upon us that this sum is not paid.

2. Call a meeting; get as many of our moneyed business men together as possible, and agree as to how much each will pay in order to settle the whole amount. He proposes to be one of forty who will pay all of our indebtedness. He believes the whole of it can be paid easier than the Howard College debt alone. That when we go before our people and say, Here is what the Baptists of Alabama owe, and this is all we owe, that we will pay it.

Now, brethren, I heartily favor the plan. What say ye to it? This will put all our interests upon a common plane, and we can all join hands and hearts to pay off these debts. God speed the day when the Baptists of Alabama will rise up and pay off their indebtedness, and enter the year 1900 a free, happy and prosperous people.

This whole thing can be paid in sixty or ninety days with one united effort.

Some will have to make a little sacrifice. There must be some who will give liberally, and in large sums. I do not for a moment underestimate, or fail to appreciate the importance of small contributions; but we cannot pay these debts with copper, nickel and ten cent contributions, however important they may be. These small amounts will help, but we must have large gifts from those who are able to make them.

Are there not as many as ten or twelve of our brethren who have been prospered of the Lord in their business, and who for "Christ's sake," and in order that we may get out of debt, will come forward and say, We will pay at least \$1,000 each? Will not as many churches, exclusive of these individual contributions, rise up and say we will pay \$1,000 each? Cannot we many other churches pay at least \$500 and others \$250, and quite a number \$100 each? Brethren, let us give as the Lord hath prospered us; for "God loveth a cheerful giver," and he says, "It is more blessed to give than to receive."

Will not our pastors all over Alabama come up to the help of the Lord against this mighty foe and break his power?

Yes, we must make some sacrifice in giving. But no sacrifice that we can make is comparable to the sacrifice which Christ Jesus made for us. He gave all. Gave himself for us. The cause for which he suffered should not longer be burdened and hampered with debt when it is within our power to pay it. Our beloved Howard, which has done, and is doing so much for us; whose sons have gone out to bless humanity, and whose voices are heard in almost every part of the world, groans and struggles under a debt of a few thousand dollars, which we are amply able to pay. If our sainted fathers who laid the foundation of this noble institution could speak to us from the spirit land, no doubt they would say liberate this institution for which we toiled and prayed; throw off the shackles that bind it, and let it go forward on its mighty mission of honoring God and blessing humanity.

Other interests, those for which Jesus suffered and died, languish because of this load of debt resting upon us.

Some of our ablest and best pastors are neglecting their churches, which need their daily ministrations, trying to raise the money to pay off these debts. "This ought not so to be."

Brethren, in the name of our God, and in the interest of immortal souls, I appeal to you. Let's have one grand rally, and get out of debt, and henceforth do business for the Lord on a cash basis, and his blessing will crown our efforts with success. J. G. LOWREY.
Warrior.

For the Alabama Baptist.

After Forty Years. March 13th was my birth-day—53 years old. On that day I was in Wetumpka, where I celebrated my birth-day in 1859—40 years ago. I was hardly conscious that forty years had elapsed since I left the old town. Many changes have occurred since then, not only in Wetumpka, but all over our dear old Southland. Since then we have passed through the most gigantic and bloody civil war of ages. By the arbitrament of the sword our Southern civilization was virtually

