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Geo. R. EAGER, Editor, Montgomery.
To whom all communications for this Department must be addressed.

A Trip to Arecibo, Puerto Rico.
BY HUGH P. McCRACKEN.

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 tones, and the two young English ladies different ones still from those commonly set to the Moody & Sankey collection in America. Even "Jesus, Lover of my Soul," to *Martin or Refuge*, 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, *fiberos* they call them here, *Kancheros* 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. Lazines, 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 they are wont to smoke in 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 expensiveness 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 cupidty 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 baste, 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, this people—victims of her bigotry and cupidty—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 island. 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 trampling 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, he is swift, he is swift before us,
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, 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 reverently practical and business-like consideration of the claims of these new islands upon the churches. The dramatic itch, the morbid pangs 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 rashly 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 agents for the agents for the Creeks 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 Henry 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 in 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 force 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?

Another brother wants to know why I do not 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 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 divorced 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; 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. J. N. W. STEWART.

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.

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. The exercise is destitute of a proposition, and therefore without practical guide in reaching the philosophy of the truth.

Text, Luke 18:9.
SERMON OUTLINE.
Theme—*Debasement of the self-righteous.*
The self-righteous Pharisee was a conspicuous character ever 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.

1. 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 internal 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-pleasant, and brings the false to basement. We should search out hearts and eschew this idolatry. 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 idiosyncratic, 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 *appropo*. 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 so because it was manifest that we considered *appropo*.

Now, our brother submits an outline according to the new school of sermon 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 legitimately exegesis he said to have been a part of the content

sage in the speech of his day, and 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 at all in this connection except an immediate and original experience of salvation.

Dear Baptist: 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 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, 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. J. N. W. 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 co-operation, 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.

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 therefore, "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.

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. Eager 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. Eager, 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, Christian gentleman, Dr. E. C. Eager, 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, unswerving 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. Yarn, 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, 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. W. 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.

Mr. Lee's paper from its temporary address at the home of his parents in Georgia to Bahia, Brazil, respects to sail about April 15th. He is to be supported by the Baptist church at Sycamore, Talladega county, this state, of which Rev. J. G. Lowrey is pastor. The church works with our Foreign Mission Board, and not 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 colporteur in Enfauca 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.

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.

We call special attention to those who were not at the statement of Bro. M. Wood, the Statistical Secretary of our State Convention, brethren be 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 duties as clerk 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."

Nevertheless, their timely presence and pleasant remarks were fully appreciated—most especially their kind words concerning Pastor Bradley, 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. It is only fair to add that the Advocate is a "secular" or rather a do-baptist newspaper.

The Faculty of Music and Eloquence 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—Streisgau. 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, Mabeth. 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; Moszkowski. 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 Eloquence 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.

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, respects to sail about April 15th. He is to be supported by the Baptist church at Sycamore, Talladega county, this state, of which Rev. J. G. Lowrey is pastor. The church works with our Foreign Mission Board, and not 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.

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.

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For the Alabama Baptist. 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, Euflava, Geneva, Gilliam Springs, H. R. nony (we'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, South-eastern, 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.

Judson Notes.

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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? Can't we as 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 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—some 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. Robinson 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. J. P. S. 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.

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Alabama Baptist

Montgomery, March 23, 1899

PLANT LIFE, to be vigorous and healthy, must have

Potash

Phosphoric Acid and Nitrogen. These essential elements are to plants, what bread, meat and water are to man.

Crops flourish on soils well supplied with Potash.

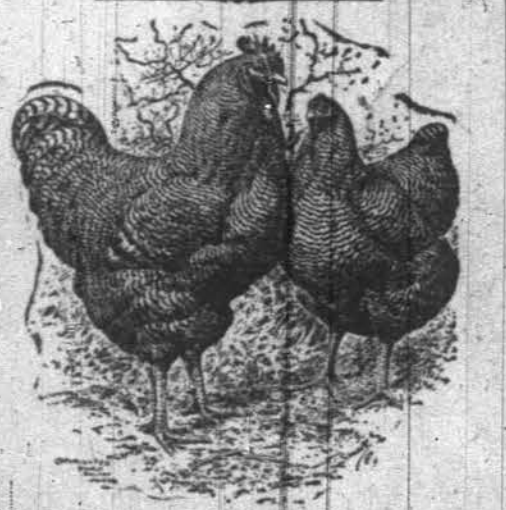
Our pamphlets tell how to buy and apply fertilizers, and are free to all.

GERMAN KALI WORKS, 93 Nassau St., New York.



ROCK HILL BUGGY

FOR OVER FIFTY YEARS Mrs. Winslow's Soothing Syrup has been used for children teething.



Cloverdale Poultry Farm

Montgomery, Ala. Thoroughbred Stock, and Eggs for Hatching.

NOTICE

The First Edition of "The Empire of the South" having been exhausted, a Second Edition will be ready for distribution by or about March 10, 1899.

It is a handsome volume of about 200 pages descriptive of the South and its vast resources.

Persons wishing to secure this work will please enclose to the undersigned 25 cents per copy, which amount approximates the cost of delivery.

Address all communications on this subject to W. A. Turk, General Passenger Agent, Southern Ry., Washington, D. C.

Teachers Wanted!

Registration Free! The Shenandoah Teachers' Agency, Charles Town, West Virginia, supplies Colleges, Schools and Families with teachers free of charge.

Misses J. F. Washington, Mgrs. K. B. Washington.

I don't like dancing. It was through a dance that the first Baptist minister lost his head; and I may well be afraid of it.—Spurgeon.

The Birmingham Baptist says: "Mississippi had ten Baptist churches last year that gave one hundred dollars or more, each, to Foreign missions, while Alabama had only nine. There ought to be fifty churches in each state to give one hundred dollars."

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Proprietors, Toledo, O. We have the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

HOW TO GET GOOD TEACHERS Write to J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating kind of teacher desired and the salary. He recommends efficient teachers of charge throughout the South and Southwest. Sells and rents school property. Efficient teachers desiring information should write for circulars.

WHO'S SELLERBERGER? He is the one who has made a name for himself in the West and South. He is the one who has made a name for himself in the West and South.

Macbeth makes half the lamp-chimneys; and half the declaimers won't sell 'em, because they don't break.

Get the Index—free.

Wise Macbeth Pittsburgh Pa.

For the Alabama Baptist. Quiet Home Thoughts.

REV. O. C. PRYTON.

Lack of faith hinders our spiritual perception. It is no mere figure of speech to compare faith to a key, with which alone we can unlock the rich treasures of the Bible.

Clearly it is taught us that only to those who cherish strong faith is given to understand its deep mysteries. The more simple and reserved our faith the more precious to us is every truth contained in the pages of the Word.

Note one illustration out of many that might be selected. Jesus had just wrought a wonderful miracle in the feeding of the four thousand with the seven loaves and a few fishes. Surely, the disciples, who have seen such a display of his divine powers, are convinced of the deep spirituality of his teaching.

God's word is full of truths for our sustenance and growth as his children. Its every page is luminous with rich lessons. The whole life of Jesus was one unceasing effort to impress saving truths on human hearts.

The Old Men and Women Do Bless Him. Thousands of people come or send every year to Dr. Bye for his Balmly Oil to cure them of cancer and other malignant diseases.

The struggle over Romanist tendencies in the church of England continues. The Romanist party has become defiant. Politics has come into the struggle.

The moment a Christian goes where he cannot take Christ with him, he is in danger.

MOZLEY'S LEMON ELIXIR: A Pleasant Lemon Tonic. For biliousness, constipation and appendicitis. For indigestion, sick and nervous headache.

At the Capitol. I am in my seventy third year, and for fifty years I have been a great sufferer from indigestion, constipation and biliousness.

Mozley's Lemon Elixir is the very best medicine I ever used for the diseases you recommend it for, and I have used many kinds for woman's troubles.

For the Alabama Baptist. From Pine Apple.

There are some things which from their very utility commend themselves to the thinking mind. The Baptists of Alabama have hit on the proper method to develop the true mission spirit in our churches.

I want to thank Bro. Dickinson for his very scholarly and Biblical articles on the ecclesia. I also want to endorse what he says on the benefit of the Seminary.

Did the Apostles ever pursue their former occupations after they were called to preach? Did Paul ever make tents after he became a preacher?

Receipts at the Orphanage for January. S. S. Wilsonville \$ 75. Russellville 1 85. Brundidge 2 23. Philadelphia ch., Lee county 5 00. Moore 9 97. Columbia 18 00. Fellowship ch., Randolph county 1 40. Harry H. Patterson 10 00. Miss Granberry's class 3 00. S. S. Dadeville 2 00. Evergreen ch. 3 37. Forest Springs ch. 6 50. Union church, near Bessemer 6 00. S. S. Warrior 8 84. La. A. So., Clayton Street 4 71. Goodwater 10 00. Palmetto Street ch. 8 03. Woodlawn ch. 8 50. Meadon ch., Franklin county 3 06. E. W. Smith 8 27. Pine Flat ch. 8 00. W. F. Goodson and family 50. W. F. Coffey and family 75. John N. Hayes and family 1 00. Joseph Taddy and family 1 49. S. S. Orville 16 20. Girard 89. Sunbeams, Parker Memorial 7 00. Westmoreland ch. 5 50. Lower Peach Tree ch. 1 03. La. A. So., Lower Peach Tree ch. 10 86. S. S. Greenville ch. 3 06. Olive Branch ch. 2 00. La. A. So., Scottsboro ch. 23 40. Uscalosa ch. 1 55. Forest Grove ch. 2 49. S. S. Tallahassee ch. 8 75. Bethsaida (Furman) ch. 1 50. J. S. Hooper 2 49. S. S. Clayton Street ch. 3 36. Castleberry ch. 4 00. Bethel ch. 3 63. E. W. Green ch. 7 60. Miss Johnson, Decatur, Texas 7 30. S. S. Oxanna ch. 2 00. Second church, Birmingham 2 40. Bethany ch. 2 49. Mt. Pleasant ch. 2 49. Bethel ch., Chambers county 1 66. Shady Grove ch. 3 20. Mt. Carmel ch. 4 30. Good Hope ch., Elmore county 7 29. Friendship ch. 2 62. Eclectic ch. 5 85. Packages received will be acknowledged hereafter. J. W. STEWART.

Cured Without Disfigurement by Anointing With Oils. DUTTON, ONT., CAN., October 31, 1898. Dr. D. M. Bye, Indianapolis, Ind.: DEAR DOCTOR—I cannot say enough about your Oils. I have had a cancer on my nose for four years and tried three different doctors, and at last they advised me to have it cut out. A friend told me about your Balmly Oils and I sent for them the 28th of April, 1898, and I started using them on May 1, 1898, and on June the 14th the cancer was all out, and on July 1st my nose was healed over again, but it was very tender, but now it is filled in and as tough as any part of my face.

Healthful Cereal Preparations. The heart of barley, entirely free from bran or hulls, makes a palatable cereal food, which not only nourishes those who enjoy health, but is an efficient diuretic, emollient, nutritive and tonic agent in cases of digestive disorders or intestinal irritation.

God wants us to find out that happiness does not come by getting, but by giving.

LITERARY NOTICE.

We have read with more than passing interest several of the articles in a recent publication of the American Baptist Publication Society, of a little book of 201 pages, written by Wayland Hoyt, D. D., entitled "From Shave to Shade." It is a charming book, entertaining and instructive. Price, 90 cents.

ROGER'S TRAVELS.—We beg to call attention to this new and very cheap edition of Roger's Travels, by the well known children's Evangelist, Rev. E. Payson Hammond. Mr. Hammond's hope is to reach through these pages and in this attractive form thousands of children whom he could not hope to reach more directly.

Summer Homes' Folder, 1899. Mr. W. A. Turk, General Passenger Agent of the Southern Railway, is collating information for the Summer Homes' Folder for the ensuing Summer, giving the names of proprietors, post office addresses, or near what station, conveyance used, number of guests, terms per day, week and month.

Southern Baptist Convention. The Southern Baptist Convention meets in Louisville, Ky., May 12th. A rate of one fare for the round trip will be made from all points South, and an extension of limits for return trip to June 10th can be secured on all tickets reading over the Louisville and Nashville Railroad.

STATE SUNDAY SCHOOL CONVENTION.—In Florence, on the 12th, 13th and 14th of April, the Annual Session of the Alabama State Sunday School Convention will be held. Prof. H. M. Hamill of Jacksonville, Ill., the International Field Worker, will be present.

To Lady Teachers. The Alabama Normal College, at Livingston, will give from this time to the close of the school year a course reviewing all the studies required for the State Examinations. Cost of board and washing to the end of the school year, \$25. Tuition free.

W. H. Geistweit quotes in "The Standard" from an address before the L'quor League of Ohio as diabolical a paragraph as we ever read. We had a sentence from it recently. It is as follows: "The open field for the creation of this appetite is among the boys. After men have grown and their habits are formed, they rarely ever change in this regard. It will be needless, therefore, that missionary work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to boys now, will return in dollars to your tills after the appetite has been formed. Above all things create appetite."

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MARRIED.

On Wednesday, March 15, at 6 o'clock p. m., Mr. Nathan M. Newell and Miss F. G. Cook were united in marriage at the residence of the bride's father, Gullett's Bluff, Wilcox county, the ceremony being performed by Rev. J. C. Gullett. The evening was pleasant and the occasion enjoyable.

Obituary. The death of Bro. Madison Robinson, who has been interred at Canoe on Friday, March 10, was sad one. In his last moments he was a large, strong man, but he was afflicted with a peculiar ailment, which seven years ago a complaint of his with which he was laboring was as unexpectedly called on, and in the same way. At that time Mr. Robinson conveyed the news to his family by a telegram. He was called to meet his God, and the news was a great grief to his family. He was a loving father and affectionate husband, and his death was a great loss to his family.

Obituary. The death of Bro. Madison Robinson, who has been interred at Canoe on Friday, March 10, was sad one. In his last moments he was a large, strong man, but he was afflicted with a peculiar ailment, which seven years ago a complaint of his with which he was laboring was as unexpectedly called on, and in the same way. At that time Mr. Robinson conveyed the news to his family by a telegram. He was called to meet his God, and the news was a great grief to his family.

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MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Mrs. Park and Annie L. Park, his wife, of the Building and Loan Association of Montgomery, Alabama, the said Building and Loan Association will sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 20th day of April, 1899, the following described property, situated in the town of Brewton, County of Escambia, and State of Alabama, to-wit:

One lot of land lying and being situated in the southeast quarter [1/4] of the northeast quarter [1/4] of section 22, township 2, range 10, and being more particularly described as follows: Commencing at the southwest corner of the southeast quarter [1/4] of the northeast quarter [1/4] and running west four hundred and twenty (420) feet, thence north two hundred and ninety-five (295) feet to the commanding point of said lot, and then running north two hundred and thirty (230) feet, thence east one hundred and twenty (120) feet, thence south two hundred and thirty (230) feet, thence east one hundred and twenty (120) feet, thence north two hundred and thirty (230) feet, to the point of beginning. Said lot fronts south on the north side of Sowell street 101 feet, and extends back north with that equal width 231 feet to the commanding point of said lot. B. B. Brewton, on the east by lot of A. Colley, on the south by Sowell street, on the west by lot of Mac Brewton; being the same conveyed to me, J. M. Miller, by Mrs. Mary A. Colley on the 10th day of August, 1896, by deed filed for record in the Probate Office of Escambia County, State of Alabama.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Laura Seigwall and Fred Seigwall, her husband, to the National Building and Loan Association of Montgomery, Ala., the said National Building and Loan Association will sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 20th day of April, 1899, the following described property, situated near the city of Montgomery, County of Montgomery, and State of Alabama, to-wit:

Block twenty-one (21) according to the Plat filed by the Montgomery Improvement Company in the office of the Judge of Probate of said County and recorded in the Plat Book at page 99.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Laura Seigwall and Fred Seigwall, her husband, to the National Building and Loan Association of Montgomery, Ala., the said National Building and Loan Association will sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 20th day of April, 1899, the following described property, situated near the city of Montgomery, County of Montgomery, and State of Alabama, to-wit:

Block twenty-one (21) according to the Plat filed by the Montgomery Improvement Company in the office of the Judge of Probate of said County and recorded in the Plat Book at page 99.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Sarah A. Turner and Lewis W. Turner to the National Building and Loan Association of Montgomery, Ala., the said National Building and Loan Association will sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 20th day of April, 1899, the following described property, situated near the city of Montgomery, County of Montgomery, and State of Alabama, to-wit:

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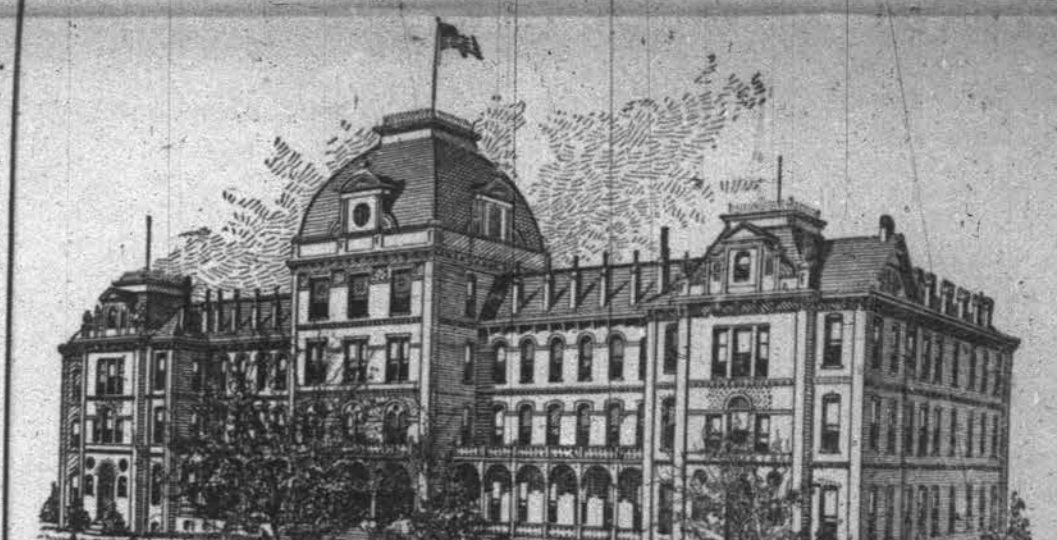
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Our Baptist Periodicals

The Central Baptist says:—For Baptist schools, no better periodicals can be found. They are distinguished by any other denomination, if at all equal, and still our Society continues to improve their quality and add to their interest.

Table with columns: QUARTERLIES, MONTHLIES, ILLUSTRATED PAPERS. Includes titles like Senior, Advanced, Intermediate, Primary, and prices per quarter and per year.

AMERICAN BAPTIST PUBLICATION SOCIETY. BOSTON: 256 Washington St. CHICAGO: 177 Wabash Ave. DALLAS: 270 Elm St. NEW YORK: 185 Fifth Ave. ST. LOUIS: 316 N. 8th St. ATLANTA: 49 Whitehall St.



Judson Institute FOR YOUNG LADIES.

The Second Term of the Sixty-first Annual Session begins February 1, 1899.

The Judson offers the Best Advantages at the Lowest Attainable Cost. Every Department of the School has been thoroughly equipped.

New Gymnasium Apparatus. Reading Room supplied with all the Best Current Literature. Twenty-three New Starr Pianos and One Full Concert Chickering Grand have recently been added to the Music Department.

Only a few Vacant Rooms. Those wishing to enter the second term will please give timely notice to ROBERT G. PATRICK, President, Marion, Alabama.

MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Prince Ross and Sidney Ross to Jasper D. Freeman, the said mortgage being recorded in Book 189, page 216, of the records of the Probate Office of Montgomery County, State of Alabama, to-wit:

Block twenty-one (21) according to the Plat filed by the Montgomery Improvement Company in the office of the Judge of Probate of said County and recorded in the Plat Book at page 99.

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Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Alice V. Snow and Abram Snow to the National Building and Loan Association of Montgomery, Ala., the said National Building and Loan Association will sell at public auction, at the Artesian Basin, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 20th day of April, 1899, the following described property, situated in the City of Montgomery, County of Montgomery, and State of Alabama, to-wit:

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CAMP FIRES OF THE CONFEDERACY.

By General Fitzhugh Lee, Gordon, Va. This is the best and most complete of all the other books of the kind. It contains all the latest and best of the war.

Consisting of Reminiscences, Anecdotes, Biographies, etc. It is a most interesting and valuable work. Price, 50 cents.

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BUCKEY BELL FOUNDRY

Established 1847. Casts all kinds of brass and iron. Located at the corner of Second and Third Streets, Montgomery, Ala.

PLYMOUTH CHURCH

Worship services every Sunday at 10:30 a.m. and 7:30 p.m. Located at the corner of Second and Third Streets, Montgomery, Ala.

