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ALABAMA BAPTIST.

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CLIPPINGS FROM HERE AND THERE.

Rev. A. B. Carlisle, of Texas, has sailed for Porto Rico to do missionary work.

There never was a church building in Laf Sutan was the first one in it.—D. L. Moody.

God is not pledged to provide crowns for any martyrs except those of his own making.

Of all the converts in Japan only two have ever caused our missionaries any anxiety as to their Christian walk and conduct.

Character is bounded on the north by sobriety, on the east by integrity, on the west by industry, and on the south by gentleness.

If our churches had the social influence of women and the business sense of men, it would not take long to make a nation of angels.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.—Max Muller.

The Philadelphia Publication Society is soon to bring out revised New and Old Testaments, all the work of which is being done by Baptist scholars.

June 30, 1896, there were 6,187 distilleries and 1,866 breweries in the United States, representing (1890) a total capital investment of \$209,270,249.

Physical cowardice is rare, but moral cowardice is so common that you may find it in the first man you meet, or—near home—in the man who meets him.—Ex-minister.

The last three chapters of Revelation correspond with the first three of Genesis. Creation, and new creation; the Paradise of man and the Paradise of God; Paradise lost, Paradise regained; man expelled, man brought back.—Rev. H. Bonar.

Some one asked a Kansas pastor if his church was united and he said: "Oh, yes, frozen together."

The same report might be made of an Alabama church here and there.

Last week when the Maria Teresa, which was being towed to Norfolk, ran into a severe storm, oil was poured on the water as they sought to transfer the more than two hundred officers and sailors.

It says that the work could not have been accomplished without the oil. One of the writers were disposed to laugh at the Bible expression "pouring oil on the troubled waters." He is a small man indeed who takes it for granted that the Bible is mistaken in any given particular because he and some others do not know or know that there is no mistake.—Baptist Argus.

Other instances have recently been reported by ship captains. The latest that we remember occurred a few weeks since. The captain said that in a storm, when the waves rolled against his ship so powerfully that he could not control it, he filled a canvas bag with oil and suspended it over the water. The oil dripping rapidly upon the water and spreading out, formed a heavy, smooth surface over which the wind slipped as over glass, and the waves ceased to trouble.

On the Wing.—No. 15.

R. F. RILEY.

Politer and more attractive people than the Swedes I have never seen. They are meek and gentle in disposition, sunny-hearted and energetic, and are what the girls would call "real sweet" people. Their politeness is remarkable. Not business, but simple and modest, and therefore attractive. I may say just here that the American abroad finds people in the majority of European countries far more polite than are his own countrymen. When one rises at the hotel in the morning, he is saluted all along the hallways by the servants with a "good morning," the boys and men invariably lifting their caps, and the girls bowing most gracefully. In the hotel office it is the same.

At the time it is the same still, only that the guests greet you with a morning salutation as well as the servants. When one rises to leave the table, he may be a total stranger to all, he bows a parting salutation. But this is more gently done in Sweden than elsewhere. Stockholm is called "The Venice of the North." It is situated upon a cluster of islands between the Malar Lake and the Baltic Sea. The connecting link between these seas is broad and is dotted over with large and small islands, past which the water passes, in some places with amazing swiftness. These islands are knitted together by numerous handsome bridges where they are sufficiently near, and where they are too remote little steamers are used, passing here and there every minute or two. For beauty of situation Stockholm is unrivaled except by Constantinople. It is unlike Venice in that it is built on islands, and is a beautiful city, with bridges, people and ornamental gardens. The city is marvellously clean, and one portion seems almost as inviting as every other. It has a population of about 250,000. The king of Sweden and Norway, Oscar II, resides here, and the Royal Palace is a great plain building four stories high, and attracts one's attention more by its massiveness than by its beauty. It crowns an eminence close to the junction between the sea and lake. It is considerably more than a hundred years old, and without it shows the signs of age in a most trying climate.

Two other points in the city greatly interested me, one of which was the Historical Museum, and the other the Riddarholm Kyrkan (Rider's, Horseman's, or Knight's

church). It is a museum for the living to pray in, but for the dead to lie in. It is a royal mausoleum. It is a symbol in structure of a rude age and land. Beneath its stone floor sleep the innumerable dead heroes of a dead age. Inscriptions there once were upon the stony floor, or the tombs, but they are dimmed or erased by the feet of generations. In dumb silence, for centuries the royal remains of successive dynasties have been resting here, and their names are forgotten, erased, and unwritten elsewhere. What a symbol of the utter emptiness of this poor life of ours!

When the living cease to live, how soon are they forgotten! About the walls, in the recesses of the ancient church, and along the aisles, are multitudes of banners and guidons, the tattered and blood-stained memorials of many a hard-fought and nobly won field of battle—pears, drums, swords, battle-axes. In some instances the banner is gone, and only a few filmy threads remain of the gory ensign of centuries ago. In recesses are the tombs of Gustavus Adolphus, the Washington of Sweden, and Charles XII, her Stonewall Jackson. Never breathed a knightly spirit than Charles XII. His life, written by Voltaire, is a classic, and worthy of the perusal of any one. About his tomb are gathered the trophies of his victories. But the greatest of the great in Sweden was Gustavus Adolphus. Near his tomb are his own "garments rolled in blood" in which he died fighting for the cause of truth and religious liberty in the battle of Lutzen in 1632. For more than two centuries his uniform still lies upon the floor, and his blood, his epitaph is short and fitting: "Moribus triumphavit."—"Dying he triumphed." He was selected to lead in the struggle against papal power, and he prevailed. He broke forever the power of Romanism in the North, and ever since his day Scandinavia has been free. What Luther did for the cause of truth in the papist, Gustavus Adolphus did for the same cause in the field. The temptation to go into the history of the struggle in which he fell is great, but I leave that to the individual reader.

Into the stony crypts of the old church one descends along granite stairways, the steps of which are worn oval by the feet of centuries. In this dismal abode, made more so by the dim light of candles, are the heaped up stone coffins of many kings. One is reminded, in the midst of these gloomy surroundings of the Bible words—"All the kings of the nations, even all who lie in glory, every one in his own house." This old church was one of the most interesting places that

I have visited in Europe. There is no place just like it.

In the Historical Museum the traveller finds arranged in order the evolutionary history of Sweden, Norway and Denmark. Memorials and relics of the remotest past have been gathered and preserved in this marvellous Museum. Beginning with the Stone Age one finds in glass cases pestles, knives, hatchets, hammers, arrowheads, mortars, mallets, laxes, files and every implement used in this rudest of ages many centuries ago. Some are grotesque in shape and rude in manufacture, while others show great ingenuity. Entire rooms are devoted to the preservation of the articles already named. Then comes the Iron Age, and there one sees a marked advancement in civilization in the knives, swords, nails, trunks and rude screws. Then the Bronze

Age, and on up to the present. I lingered and looked and studied these objects with absorbing interest. The implements of warfare of the old Vikings, their boats, shields, and horns from which they drank in their rude feasts more than a thousand years ago, are preserved with sedulous care. The old knives with their leathern thongs wrapped about them with which duellists used to settle their difficulties are interesting relics.

By the by, it is not amiss to give a word of explanation about these personal conflicts of that rude age in which gentlemen settled their disputes. First, each one of the combatants took a butcher knife and plunged it as deeply as he could into a block of wood. So much of the blade as was not thus buried into the wood was wound round tight with strips of leather, and the knives were cautiously drawn out, and each man took his own. It is therefore now had a longer or shorter point according to the strength with which it had been driven into the wood. The two combatants were then stripped bare and a common leather girdle put about both, and they were buckled as close together as could be so that one could not get away from the other. Their knives were handed them and at a given signal they went at it, hip and thigh, cut and slash, until one or both were killed. If modern duellists were put to such tests of strength and courage, states would not have to enact laws forbidding the passage of challenges.

Among other relics are many interesting ones illustrative of the worship of the pagan god Odin, in the periods preceding the introduction of Christianity into the North.

Where such undue displays of

ails, he suggested a remedy. It becomes pastors and churches to become firmly at expedients, all aims, all results of a questionable character; not merely those that are known to be worthless or injurious, but all such as are seriously debatable.

Let us introduce true success—everything that God would provide for this cannot be undue. By a unanimous vote the request was made that Bro. Campbell's paper be published.

A number of visiting brethren were introduced to the Conference. Among them were Brethren J. F. Edens, of West Point, J. W. Howard, W. A. Boyd, of Columbus; O. C. McGee and D. M. Banks, both of the M. E. church at Opelika.

The paper of Bro. Campbell was discussed by brethren H. R. Schramm, J. V. Dickinson, J. J. Taylor, W. A. Parker, sr., J. Preston, S. O. Y. Ray, L. M. Bradley, W. A. Boyd, J. W. Hamner and W. C. Cleveland.

The conference adjourned until the afternoon.

AFTERNOON SESSION.
Devotional services were conducted by Bro. D. W. Ramsey, who read the 19th Psalm. Bro. J. W. Hamner led in prayer. Bro. J. F. Savell made some appropriate remarks on the passage read.

Bro. J. N. Prestidge, of Kentucky, editor of "The Baptist Argus," J. F. Edens and C. A. Martin of Georgia, were recognized and invited to speak.

Bro. B. D. Gray discussed the question: "To what extent are our brethren justified by the promises made to them?" He declared that we could find out how pastors and churches appreciate the promise by observing how they obey the command preceding. We have not realized his power, we have not heeded his commands as he should; "Missionaries" in the highest acceptance of that term. He declared that we were not using our resources as we should, although we as Baptists are in possession of a large portion of the wealth of this richest country in the world. We have not gotten into the heart of the matter of Christ's final command. We are not doing our duty in relation to the foreign work; say nothing of the home work, with its free institutions.

Our government, with its free institutions is in accord with our Baptist polity. Liberty of conscience is a good thing for Presbyterians in this country, but not in Scotland; it is good for Episcopalians here, but not in England; it is good for Catholics here, but not in Spain; but for us, it is of universal extent. If

Alabama Baptist State Convention

AND
Ministers' Conference.

THE CONFERENCE.

OPELIKA, Tuesday, Nov. 5.

The Ministers' Conference opened at 9:30 a. m. The devotional service was led by Bro. J. W. Stewart, who read a part of the 24th chapter of Luke. Bro. W. V. Quisenberry led in prayer. After appropriate remarks by Bro. Stewart, asking that the brethren have as the desire of their hearts that Christ shall abide with us during our meeting, Bro. T. M. Callaway led in prayer.

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Alabama Baptist

MONTGOMERY, Nov. 17, 1898.

Directory for the Baptists of Alabama

OUR BOARDS.

The State Board of Missions, located at Montgomery, W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. B. Collier, Secretary, Montgomery, Ala. J. L. Thompson, President, Montgomery, Ala. MEMBERS AND THEIR OFFICES—J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eger, Jonathan Hamilton, W. B. Davidson, Montgomery, A. J. Dickinson, H. S. D. Mallory, Selma, W. C. Cleveland, Columbia, P. T. Hale, Birmingham, W. E. Hudson, Opelika, S. A. Brewster, Jacksonville, M. F. Brooks, Adams, N. C. Underwood, Brundidge, J. P. Wood, Troy, J. J. Taylor, Mobile, R. E. Pettus, Huntsville, J. E. Shaffer, Dadeville, A. B. Campbell, Troy, W. J. Elliott, Montgomery.

OFFICERS OF THE BOARD—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; F. T. Hale, Z. D. Roby, J. C. Bush, C. S. Rabb, P. M. Bruner, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

BOARD OF MINISTERIAL EDUCATION—W. A. Hobson, President, East Lake, W. R. Sawyer, M. M. Wood, W. M. Blackwelder, A. B. Johnston, E. F. Enslin, C. C. Jones.

INSTITUTE BOARD—W. E. Hudson, President, Opelika, Rev. G. S. Atwood, Secretary, Troy.

Who are my neighbors?

A. Hornady, W. J. D. Uphaw, J. R. Stogd.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA—Prof. P. H. Mell, Auburn, President; L. W. Terrill, Birmingham, Secretary and Treasurer.

NOTICE.

The State Board of Missions will meet in Montgomery on Thursday, 22d inst., at 10:30 o'clock, in the rooms of the Y. M. C. A. A full attendance is very necessary.

ANNOUNCEMENT.

The columns of the ALABAMA BAPTIST are open to ALL the Boards for the furtherance of our varied interests. Be it known, that it is the province of each board to publish such of its proceedings as may be necessary, or as it may wish made public. This paper cannot afford to publish the action of boards unless officially authorized to do so. Every effort will be made by us to advance and build up our cause. We appeal to the brethren to help us in this undertaking. To rightly serve the denomination, the Baptist cause in Alabama, we will give our best efforts, earnestly and zealously. Let us "Go forward" and possess the land.

WHILE at the Convention at Opelika we were the guest of the Cooper Hotel, one of the best in the state. Beds good, table good, and servants polite and attentive. We were treated royally, and speak ad-

visedly in saying that when you go to Opelika, and must stop at a public house, we can unqualifiedly recommend the Cooper Hotel.

PASTOR G. A. HORNADY, of Lafayette, had the great misfortune of losing his residence by fire a few weeks ago. He lost not only much of his household goods, but all his theological books. Brethren, let's all of us contribute and replace his library. You may have duplicate copies of books, or some that you can spare; send them to him. We are sure he will highly appreciate such kindness, and it will be doing a generous act in helping an unfortunate brother. Who will send?

THANKSGIVING.

One week from today, being Thursday, the 24th, is THANKSGIVING. Much, very much, have we as a nation for which to be thankful. As a people God has followed us with his goodness and mercy, until today we are the most Bible-religious people on the globe. We stand in the galaxy of nations as the bright particular star, sending out our search light to every land, even the islands of the sea, proclaiming the tidings of salvation to the lost—to such as sit in darkness.

We should be thankful as a state that famine and pestilence have not disturbed us during the past year. Our commonwealth has been exempt from mobs and unfriendly commotions either in civil or political circles. We are today in a favorable position for a forward, progressive movement in civil life, in commercial life, and in religious life. Why not rejoice with each other and give thanks unto the Lord for these encouraging conditions? Let us leave our business for a while on Thanksgiving day and assemble in our meeting houses with our brethren and sisters and neighbors and have a praise service, showing forth our gratitude to God for his manifold blessings. Surely goodness and mercy have followed us.

We earnestly appeal to our preachers to have services on the 24th day of November in all their churches. Let all the people come together with their families and show forth their appreciation of the occasion, and render unto Him that made of praise and thanksgiving that is just and right.

THE CONVENTION.

The Baptist State Convention which was held last week at Opelika, was one of the most interesting, instructive and progressive conventions held since the close of the civil war. We make this assertion because it has been our privilege to attend many of these meetings, and we were never more delighted with the work done. The reports that were read, the speeches made, the devotional exercises, the running discussions were all of the very highest order; in fact, some of the addresses have never been surpassed, if equaled, in any convention. In the past we have heard our strong men, Winkler, Teague, Renfro, Henderson, Hawthorne and others, and we rejoice to see our young men grandly and nobly filling their places and moving forward.

The convention was a success in the way of contributions. Two collections were taken, and the amounts needed were raised without any trouble. These collections were: \$614 for Seminary students' amount of money due the American Baptist Publication Society—\$415.12—has been settled; also the amount due the Sunday School Board—\$1,061.81.

The debt on the State Mission department proper has been reduced from \$1,573.36 to \$608, and the Corresponding Secretary has assurance that this will soon be entirely removed.

Our missionaries, A. J. Preston, W. A. Parker, sr., and J. W. Sandlin, are doing a good work, and have mostly raised their own salaries.

During the year ending May last the total contributions from Alabama for the Home board were \$4,634.89.

Many boxes have been sent to our missionaries under the Home board by our consecrated women, the value of which is included in the above amount. The Home board appropriated to the work of this board \$500.

The Baptist women of the state have contributed to our board during this year in cash and merchandise \$1,050.81.

The following committees were appointed:

Recommendations of the Board—J. H. Curry, T. M. Callaway, A. E. Burns, J. G. Lowrey, J. B. Graham.

Committee on Greensboro Church—H. S. D. Mallory, A. J. Dickinson, W. M. Blackwelder, Arnold S. Smith.

On Remainder of Report of State Board—R. A. J. Cumbee, A. C. Davidson, W. Y. Quisenberry, S. J. Catts, H. H. Shell, G. L. Comer, G. R. Farnham.

On the subject of "The Home Board," Dr. Shaffer, from continued sickness, was away. Dr. Shackelford, who is president of a large school, could not be with us. Dr. L. O. Dawson was absent on a very sad mission, attending the funeral of a brother. Rev. J. J. Cloud was sick at his home in Auburn. Bro. N. C. Underwood was kept at home by the serious illness of one of his members. Some of our younger brethren were absent.

Bro. John F. Purser, pastor of the church, and who had looked forward to the meeting with great delight, was called away just the week before to the State of Washington on business that could not be postponed. While we missed him much, yet his noble, cultured, godly wife did her part well, while that glorious, good man, the saintly Dr. Z. D. Roby, acted for Dr. Purser. Hence all things moved along nicely. The hospitality of all the people, without regard to church connection, and of no church connection, was all that could be desired.

We must say that our President, Dr. W. C. Cleveland, presided with so much love, and fairness and promptness, and we may add, loveliness, that the brethren were drawn closer to him than ever before, even though they had always been, as it would seem, as close to him as they could get. God bless Bro. Cleveland.

And Bro. Wm. A. Davis, our Secretary, why, he is the best in the world. We do not believe there is another equal to him in all the land. If it were in accord with the order of things we would say, Lord, let Davis live as long as the Alabama State Convention exists.

We had many visiting brethren who, by their genial spirit, noble purposes, godly conversation and cultivated and intellectual bearing, added much to the interest of the convention. There was Frost, of the Sunday School Board; Willingham, Secretary of the Foreign Mission Board; Dunson, Treasurer of the Home Board; Dr. A. T. Robertson, of the Seminary; and Pitt of the Religious Herald; Prestidge, of the Baptist Argus; Edens, of the Christian Index—all noble, true and tried brethren, who represent first-class Baptist papers.

There are many other things we will say in future about this Convention. We will take up the various reports of our boards, and say something about them. Then we

propose saying something about the different speeches. We don't expect to get through writing about this convention in six months. It gave us matter for a year's writing, but we must stop now.

Bro. T. M. Callaway, pastor at Talladega, kindly reported the proceedings of the Convention for this paper, and he did his work well.

Alabama Baptist State Convention

(Continued from First Page.)

Brethren John F. Eden, J. W. Howard, W. A. Boyd and J. W. Martin of Georgia, and Bro. H. T. Crumpton of Kentucky, were introduced to the Convention.

J. L. Thompson, president of the State Board of Missions, made annual report.

He said the report covered only ten months; also, as other boards had been separated from this board, the receipts were necessarily smaller.

The report stated that at no time in the history of the board have we begun the work of the year under more discouraging circumstances.

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requested to make Howard College one of the denominational institutions to be regularly and systematically fostered.

Report of the Board of Ministerial Education was made by W. A. Hobson, president of the board.

Of the twenty-one ministerial students present this session, five are boarding in college, six are in college, seven are in full, eight are in part, ten have regular preaching stations, five preach occasionally.

This year there are thirteen our students in the Southern Baptist Theological Seminary.

Receipts from all sources since last December \$1,575.55.

Report of the Institute board was made by Rev. G. S. Anderson, reported that we have in Alabama 1,017 white Baptist preachers, 130 have had training of the schools. We have 1,720 white Baptist churches, this number 500 or less contribute the monies to the treasury.

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The committee asked to amend their report by striking out first and second recommendations, and instead recommend that as soon as the amounts subscribed are paid in on the \$767, the State board will collect as rapidly as possible the amount necessary to pay off the mortgage debt of \$1,100.

Rev. A. J. Dickinson discussed the State Board of Missions. He called attention to the fact that it is not Board of State Missions, but State Board of Missions. The work embraces our whole mission field. Our work is more than state missions. The board is not performing the work laid upon it, because the brethren are withholding their contributions. The work of this board is to teach. It must have teaching agencies. Four missionaries are sent out to teach 120,000 people. It seems like a burlesque on our state work. We want power equal to the work that challenges us.

A telegram was received from the Alabama students at the Seminary, sending greetings, and

