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CLIPPINGS FROM HERE AND THERE.
"I dare no more fret than I dare care and sweat."—John Wesley.

"Can wealth give happiness? Look around and see what gay distress, what splendid misery."—Young.

We must go only where our Savior leads us. We are sure to stumble if we leave His side.—Newman Hall.

Drudgery is as necessary to call out the treasures of the mind as barrowing and planting those of the earth.—Margaret Fuller.

It won't do for a man who claims to love the Lord on Sunday to be found selling goods with a short yard stick on Monday.

That was a wise spiritual counsel around him.—Luther.

seer who said: "If you want to get near to God in prayer do not go far from Him the rest of the time."

The Lord has said: "It is more blessed to give than to receive."
"He that hath pity upon the poor lendeth to the Lord."

If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things his turn will come at last.—W. McCune.

Social stability requires character; character requires religion; religion requires worship, and worship requires a Sabbath.—Francis Gairoz.

Hypocrisy is folly. It is much easier, safer and pleasanter to be the thing which a man aims to appear, than to keep up the appearance of what he is not.—Cecil.

"Great nations," says Ruskin, "write their autobiographies in three manuscripts—the book of their deeds, the book of their words, and the book of their art."

"When I was a young man I used to think it was thunder that killed Cain," said a shrewd preacher, "but as I grew older I found it was lightning, so I resolved to thunder less and lightning more."

Instead of girding ourselves, then, let us stretch forth our hands and allow the blessed Spirit to gird us and bear us even whither we would not, if only we shall thereby find those who need us most.—A. J. Gordon.

On the Wing.—No. 15 (Continued.)

R. P. RILEY.

In Sweden, as I learn, a physician makes no charge whatever for his medical service. If one pays, all well; if not, nothing is said about it. Whether it is a law written or unwritten, I could not ascertain. Many who are able to pay never say anything about it.

With one thing the stranger from abroad is impressed, and that is the fact that the people drink so excessively. Prince and peasant alike drinks, drinks, drinks. Beer, gin, wine, rum, brandy, whiskey, anything and everything these people drink. They must have indestructible stomachs to be able to digest the strong drink and delicious food which they consume. Their

common sovereign. Each has its capital, its parliament, and its own laws, and yet one sovereign, and the same foreign minister. The Norwegians dislike the Swedes, though they love King Oscar. He has a palace in each of the capitals, Stockholm and Christiania, though he spends only about eight weeks of the year in the latter place.

Though springing from a common ancestry, the Norwegians are coarser and more ill bred than the Swedes. They refer with pride to their viking ancestors that hunted danger and adventure out of a love for them. It is a fact not generally known that these wild masters of the sea visited America before Columbus was thought of. As early as the tenth century they discovered America, and so impressed were they with its fruitfulness that they named it Greenland, and now that name is applied alone to the bleak, most barren portion of the great continent. The great explorer, Nansen, was born and reared near Christiania. But for the blood of the ancient Viking in his veins he never could have accomplished such exploits in the circumpolar seas. The portraits of Nansen hang here in the public places of the realm, and he enjoys the confidence and esteem alike of princes and people. But I have written enough for one time.

"Have Lost My Religion."

May I briefly present the experience of a young man, as it was related to me, in the hope that it may be of benefit to others? It was at the close of an afternoon meeting in Chicago one day in August last, I had been speaking to young men

the failure of their experiments, and had been manifestly weary. We could not have been more than twenty minutes, and upon invitation, two of them remained after the meeting. He was the story of one of them: He had come to Chicago some months previous from a church in which he was his privilege to be an earnest, busy Christian. He found great delight in serving the Master in all departments of the church work. But having come to the city, he determined to gratify his desire to hear the great preachers. "I love," he said, "to hear good speaking, and so I went here and there to hear the great orators of the city. And now after these months I find that I have lost my religion. [I use his own words.] I have heard the great preachers, and have just come to realize that I have not been fed with spiritual food. I am empty, hungry, and away from God. Will I ever get back?"

How many others are there who have had the same experience, and perhaps have not awakened to comprehend their loss? When shall men be brought to understand that the soul cannot be sustained on the sprightliness and sparkle of genius, or be spiritually invigorated by the captivating delivery of commonplace themes?

When shall the preachers, filling the splendid opportunities of today, learn that it is an immeasurably grander thing to reach and nourish a soul with the divine word, than simply to entertain men with the brilliant and bizarre?—L. R. D., in the Standard, Chicago.

Spiritual Treasure.

He is a meagre, unfinished, unripe, and unimpressive Christian who does not possess those peculiar

graces which are only to be won by suffering and trial. Do not draw back from the possession of any spiritual treasure, I beseech you, from the dread of paying dearly for it. The worldling withholds no toil, no sacrifice, that are needful to secure his coveted gains or honors. The sculptor counts not the long months wasted which see him with hammer and chisel pursuing the imprisoned figure which his keen eye detects within the block of Parian marble. And the children of light must carry into their service of Christ the same untiring ardor, the same self-denial by which the children of the world win wealth and honor and emoluments. Oh, for a holy enthusiasm, a holy covetousness to become rich toward God!—T. L. Cuyler, D. D.

If thou knowest how to use money, it will become thy handmaid; if not, it will become thy master.—Diodorus.

Poverty is not dishonorable in itself, but only when it is the effect of idleness, intemperance, prodigality and folly.—Plutarch.

sands of teams is marked by the owner, and when the timber is drawn ashore at the shipping ports far to the south, every man is credited with all that belongs to him. This cutting continues during the long winter period. The snow, falling often six feet deep, becomes solid, and the surface is like that of glass. Timbers cut far up in the hills are started down an inclined plane many miles to a stream, and it reaches it at some point. Immense piles of timber are heaped upon the ice-locked streams, and remain thus until the thawing season in June. Then comes the loud popping and crashing of the ice, and finally the timbers are floated to their destination.

When I crossed the boundary into Norway, I found much envy existing toward the Swedes. These

For the Alabama Baptist.

Discovering Truth.

I have read and studied the Bible a good many years, and the longer I study it the more am I convinced that it is by far the most surprising book that was ever produced. I am constantly making most thrilling discoveries in it. Take the New Testament alone. In early boyhood I began to commit to memory a goodly number of verses in that part of the Bible; and since then I have read it studiously a great many times, always finding something which to me was new and astonishing. And one feature, which has profoundly impressed me, is the fact that some things, which I had fully believed were truths, I have later on discovered were not truths, but erroneous ideas. I had yet thought that

most things were plainly and positively taught in the New Testament, but now I am very certain that they are not. And I now marvel that I had not long ago discovered the right meanings of certain truths, and also their true and valid relations to other truths. Of course some will say that it is quite probable that I am now mistaken with reference to the things which I presently regard as being truths. It may be said that if I were to error formerly in regard to them I may be now. No, it does not follow, by any means, that because I was once in error in reference to some things which I supposed that the Bible taught I am in error now, in regard to the same things. I have simply gotten rid of my error and come in possession of the truth. And I am confident that if a believing student of the Bible is honestly anxious to discover the real truth and the exact meanings of the truth of the Bible he will constantly and rapidly get out of what errors he may have held and come into the light and fullness of the revelation of God.

I believe, too, that one great hindrance to the discovery of divine truth, which affects many Christians, is an unwillingness to give up every theory and doctrine and conception of their own, however dear to them these may be, and just seek truth for its own sake, at whatever cost it may be. This unwillingness may not be realized by those Christians, yet it does exist in them. Just abandon yourself to an honest discovery of the truth itself and great will be your reward.

C. H. WETTERBE.

For the Alabama Baptist.

Convention Notes.

I did not get to the Ministers' Meeting. I know I missed much. I always sit at the feet of the three brethren who opened the discussion of the three subjects of that meeting—namely, Gray, Campbell and Cleveland.

The Alabama Convention—what a body! The writer expected, a fine-looking, courteous, intensely earnest, yet elastic and harmonious set of men they are. I do love those boys. I was the only member of the convention who was in it before the war, yet many of them are older than I (notably the venerable president, Gray, and I am still a young man—only in my fifty-ninth year. I began preaching in my nineteenth year, and my most useful years were my first. Boys, take notice.

What a modest, dignified, yet willing set of rising preachers! I am willing to be left off from the program to allow space for these rising men of promise—only allow me about "three minutes" to put up the gaps, when thoughtlessly left down.

I do not remember a thing, leaving my own utterances out, that was susceptible of a true Christian adverse criticism.

The responses to every appeal, none of which came but by permission of the committee appointed for the purpose, were worthy the body and commensurate with the spirit and ability of the members.

The speeches were logical, scriptural and profoundly spiritual. Howard College and the Judson were never better represented, nor acted in more magnetic drapery. The presidents of these institutions

were on hand, and with the simplicity of children and the thoughtfulness of scholars, they impressed all with the idea of right things in the right place. It must be conceded, however, that the Judson president was superior to the Howard president, in that the former had formed an alliance, both for offensive and defensive purposes, (with Mrs. Patrick) which has been neglected thus far by the latter—he is not an old man, though. How could I pass colleges without saying that even Auburn, our State College, had her hundred of Baptist boys effectively represented by that prince of professors, Mell, whose genial face and undying name, coupled with his golden silence concerning his own institution, would impress any one with the quality of the body of which he is a member.

To say that the various boards of the body were not thoroughly discussed, sustained and warmly embraced, would be almost unparaphrasable in any one who was there. How carefully every report and speech guarded the grand, time-honored foundation principle of

Baptist polity, the sovereignty of the churches.

The institute work, as adopted by the convention last year, and introduced by Bro. Anderson years ago, received a hearty endorsement and warm recommendation. Its merits will be recognized when its achievements shall have been made known.

Bro. W. G. Curry's introductory sermon was eminently adapted to the situation, and was fraught with practical suggestions.

How our hearts all went out in sympathy for our beloved Purser, providentially called from his home just before the convention; also the afflicted Dawson, absent to comfort a mother bereaved in the loss of another son in another state. We missed Brother E. B. Teague, and Brother Shaffer and Cloud absent on sick leave. Brethren Shackelford, Hester, Hubbard, Gann, and others, absent from sickness and other causes, missed what we all enjoyed. The most pleasing sight to my eyes was the soft, thoughtful face of returning Davidson, Bro. Pugh, formerly of Pensacola, now of Union Springs, and Quisenberry of Adams Street church, Montgomery, were valuable acquisitions to our army of Christian warriors.

The visitors were happy in their speeches and attention to other speeches. They were the Alabama, Frost, (we claim him) the Virginia Pitt and Willingham, the Kentucky (once Alabama), Prestidge, the Georgia "Uncle Jimmie" (Edens) and Dunson, and the Seminary Robertson, to look on whom was to be drawn to our seminary.

Bro. Editor, I believe the old Alabama Baptist weathered the storm predicted without the loss of shred of her rigging. May it live long, grow strong, teach many and be well sustained.

From general expression I decided the ladies had a profitable meeting.

The Opelika hospitality was unsurpassed. A delightful city and remarkable people.

See What the Pastors Did.

It has been often urged in these columns that the success of our State mission work in all departments depends upon the pastors. Possibly some have thought this was only intended to shift the responsibility from the boards to the pastors. But not so. The matter rests with the pastors. They

can do what no others can do. Rev. W. M. Howell, of Texas, writing to the Christian Index of the recent convention in that state, speaking of the great necessity for State mission work in that state, adds:

From this state of affairs, in part at least, there appeared an unprecedented missionary spirit developed during the last month of our conventional year. Other claims had pressed our state work out to the last to be cared for. The State Mission Secretary, Dr. J. B. Gamble, called attention to this fact, stating that it required \$15,000 to pay the missionaries at the end of their terms of service. Only one month of time, money scarce, and many calls for money had been made and answered. The appeal was made to the pastors, the pastors laid the facts before their churches, and what was the result? The amount called for was in hand on time, and a cash balance left to start business for another year of over \$3,000. In one day there came in \$5,000. Why is this unparalleled success? This has been accounted for to some extent, but it is not amiss to add this: Baptists, when well informed as to their duty, and rightly appealed to, are liberal people. This report filled the hearts of that convention with gladness beyond expression.

General T. J. Morgan made a statement recently that large numbers of Romanists were uniting with Baptist churches. The correctness of this statement was substantiated by a number of Catholic papers, and General Morgan has gathered some statistics which justify

what he said. He wrote to a dozen states in the East and North. Replies have been received from thirty-one of these, and they all report converted Romanists in their churches except two. The number of converts in each church runs from one to thirty-two, and their aggregate is three hundred and thirteen. Only English churches were written to. Besides these there are a good many Baptist churches in this country among Germans, Italians and French, whose membership is composed almost exclusively of converted Catholics. Such figures are not proof that the Roman Catholic church is coming bodily to Protestantism, but are an offset to the frequent boast of priests that they are receiving considerable accessions from Protestantism. As a matter of fact the largest door opening out of Romanism opens into blank infidelity or deadly indifference. There is about as much skepticism to the square foot in France as in any so-called Christian country, yet it is solidly Catholic.—Central Baptist.

Scientific Courtship.

A New Jersey clergyman, the Rev. Dr. Chamberlain, has been advocating what he calls "scientific courtship." He believes that men and women should use their "brains and consciences" when it comes to the choice of a companion for life. No one will dispute that proposition. We should carry brain and conscience into every act. Probably, however, most people do carry their brains and consciences into their courtships, that is to say, all they have. We all make woeful blunders in many directions, and there is no reason to believe that they are unduly frequent in matrimony. Dr. Chamberlain's advice, therefore, is sound but not very helpful. But when he comes to particulars he is more interesting. "Young man," he is reported to have said, "take your father and mother along with you when you go courting. That's what I fear, is 'a counsel of perfection,' but why should a young man make along his father and mother on such an errand? The query opens a whole realm of interesting conjecture. What are the older people to do? Is it their opinion or their presence that is desired? A correspondent suggests that the young man who follows Dr. Chamberlain's advice will enable the maidens to be sure that courtship is the object of the young man's attention. When he appears, flanked by his father and mother, she will at once understand what to expect, and be prepared, which is really more agreeable than to be taken unawares, even if in the sweetness of love's young dream.—Watchman.

The "Claws" of Mormonism.

As Mormon missionaries, speaking eulogiums of the Bible, suppressing their own peculiar doctrines, and posing as a Christian denomination, are invading the land, it were well to furnish our people with a specimen of some of their more outrageous beliefs. We copy from our Missionary. They believe:

1. God has a body like an ordinary man.

2. There are many gods.

3. Adam was a god, and the only one with whom they are directly related.

4. Christ was the Son of God only in the same sense that other men are children of their earthly fathers.

5. The Holy Spirit is a man with bodily parts.

6. God was a polygamist with 100 wives; Christ was also a polygamist, with Mary, Martha, and others as his plural wives, who are still his wives in heaven. Adam was a polygamist.—Southwestern Presbyterian.

How to Meet Mormonism.

In our last issue we spoke of the Mormon propaganda, and its work in our country sections, especially, and asked how it is to be met. No answer was given, that being postponed for this issue.

This answer is suggested by what was said about the methods adopted by the Mormon elders in their work. They do not depend much on public preaching, though, when it can be done; they do gather crowds and preach their doctrines, or such modifications of them as they think will catch the attention of their hearers. Public preaching, however, is not their principal method of work. They depend more largely on visits at homes, where they converse with the inmates and leave with them literature bearing on their doctrines and practices. Whenever they get real access to a home, and are able to make an impression, they use that as a working center, from which to reach the neighborhood. In a word, they are colporters, and adepts in the work of colportage. They are house to house workers, well equipped with carefully prepared literature, and they take time enough to thoroughly work up the territory to which they are assigned. And moreover, they are not made to depend for a living on the selling of books. They are missionary colporters, and by virtue of the fact

that they are not book agents, they find the reader access to the people, who feel that they, and not their money, are what these men are after. Among the poor and the ignorant, this carries great weight, and gives them a great advantage. They may carry some books for sale—of this we are not informed—but the selling of books is not their business.

From what has been said, our answer to the question at the head of this article will readily suggest itself to every reader—it is by missionary colporters. These should be carefully selected, finely equipped with literature, not only of a kind exposing Mormonism and its abominations, but also setting forth the pure doctrines of Christianity. These men ought to be paid living salaries and sent forth to visit homes, talk with the people, distribute literature, and if they sell books at all, do so only incidentally. They ought not to be dependent on book sales for their salaries. They should be free to visit homes all day long, and if advisable, never offer a book for sale.

At the same time that this work

being done, pastors all through the country should be preparing themselves to combat the Mormon errors, and to enable them to do so, it would be well for our publication houses to have prepared and printed, such literature as these pastors could use, and hold it at such a price as that the poorest pastors might buy it or have it furnished to them free by State organizations. This is missionary work pure and simple, and every missionary of our State boards should be furnished with such supplies of this literature as he may need for his field. We are going to have to meet these Mormons everywhere, but mainly in the weak places of our Zion.

The question arises, by whom is this colportage work to be done? We reply, by the whole Baptist brotherhood, working together through their State organizations and in co-operation with our Sunday school Board, if this latter can see its way clear to help in such a work. Its hands ought to be strengthened to do it.

And, we add, this colportage work, modified to suit circumstances and fields, is much needed all over our country, not only to counteract Mormonism, but many other isms, and to win souls for Christ, as well as to build up in faith and life those who are already won.—Index.

Central Committee.

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Extracts from Letters from our Missionaries.

TUN CHOW, CHINA.

I am at home for the present, and probably will be until the middle of September. Living alone, I have to look after everything, which grows burdensome. I have for sometime had to remain at home seeing to having my roofs repaired. I wish the Foreign Mission Board would send out the three women who want to come and live and work with me. There is a large and ever expanding work and I cannot undertake it. I simply have to pick and choose and let the rest go. I am the oldest member at the mission and the only one who knows this Tun Chow field. If the Lord should call me away, the loss to the work would be greater from the fact that no one knows the

field. If the other women could come out and get introduced to the work and the people, and could win their love and confidence, it would not matter very greatly if I were called away. Now I feel that a good deal depends upon my life, yet the Lord cares for the work more than I do, and He will do what is wise and right.

Your friend,
L. MOON.

BELLO HORIZANTE, BRAZIL.

We are now comfortably settled in Miss Wilcox' new house, and are once more busy with our school work. The school is still very small and does not bring in quite enough to pay for our native teachers, still it is growing slowly, and we hope before long it will more than pay the teachers. We think it is going to be a great help to us in our other work, as it offers opportunities for entering different homes that we could not were it not for the school. How often we wish we could have a free school for those who cannot afford to pay. The ignorance of these people is dreadful.

We are anxiously awaiting the coming of Mr. Taylor and his family. They are greatly needed in this place. There is certainly a great opening for the work of the Master in this new city. Selfishly, we are anxious to welcome them to Bello, as we are sometimes very lonesome here, being so far away from any English speaking friends. Our prayers are with you for the work in the home land, and ask that you may be able to send out more workers where they are so much needed.

Yours in His name,
BERTHA B. STENGER.

HWANG-HIEN, CHINA.

This year has brought some sad but instructive necessity for disciplining in our church. Early in the year one aged member of the Tong Chow church sold a good for nothing daughter-in-law, for which the church promptly excommunicated her. One of our Hwang Hien members had to be disciplined for earning a few cash for fortune telling. He expressed repentance and was only reprimanded. Recently our poor church has been almost torn asunder by a case of breach of promise. Chinese custom considers a betrothal quite as sacred as a marriage. But some of our Christians had conceived the idea that Christian custom permitted any number of broken promises. So one of our finest Christian families jilted the girl whom they had sought in marriage for their son, and justified it on the grounds of Christian freedom, though they had no other good reason to offer. The middle men, also church members, were left in a very embarrassing situation—blamed on both sides. The poor pastor, too, though he tried to reason the young man's

family into a sense of injustice they were doing the girl, was blamed by the girl's folks for not compelling one of his church members to keep his promise. It has been exceedingly trying all around and has quite threatened the peace and harmony of our church. The boy and girl chiefly interested were both favorite pupils in our two schools. I hope the time will come in America when Christians will consider a promise as binding as heaven do.

We do so want Dr. Willingham to visit us all. As Trans-Pacific Steamship lines multiply, I hope a trip to Japan and China may be attempted by many a lover of missions in place of the orthodox trip to Palestine. Mrs. PRUITT.

BAHIA, BRAZIL.

We have a well-to-do brother in our church who has recently been converted on the subject of Christian education. He is very enthusiastic on the subject and has proposed to me to buy the furniture and pay the teachers if I will direct the school. I have accepted his proposition and ordered about \$500 worth of furniture and engaged four teachers besides—two Brazilians, a German and a French lady. I will teach English, as there is a great demand for it. It is here as in Europe, no one is considered educated without speaking three or four languages. I believe in the Kinder Garten. As Froebel's idea is grasped and carried out, it means a development of the mind, body and soul. I am praying that God will send a consecrated Kinder Gartner who will join hands with me in this new enterprise. This is a terrible country in which to bring up children, but I have much faith in the new method of teaching, and believing God's blessing will be upon us, I am willing to make the effort. The Romanists say, "Give me a child until it is ten and then you may have it." If this be true in paganism, what might be done with Christianity?

MRS. LAURA B. TAYLOR.

SHANGHAI, CHINA.

It is a long time since I have written you, but I often think of you and the work in which you are so earnestly engaged, and especially the work for the children.

I wish some of the little ones at home could see the little Kinder Garten class Eliza Yates Bryan has begun, it would be a strange sight to them. The little ones look so cute with their half-shaved heads and their tiny ones.

We have just heard that war has been declared between the United States and Spain. I can hardly realize that our dear land is again to be involved in all the disastrous consequences of war. God grant that it may be of short duration, and that He may overrule it for His glory.

We are all well and happy. Give my love to all the little ones.
MISS LOTTIE W. PRICE.

God's Love

Convinces.
Converts from sin.
Clears from error.
Cleanses from defilement.
Comforts in unrest and sorrow.
Cheers and warms in times of doubt.
Chastises us when we falter and sin.
Compassionates us toward the erring.
Calls us to higher aims and larger service.
Conquers us in and through us in the world.
Crowns us with glory, honor, and eternal life.

To truth's house there is a single door, which is experience.—Taylor.

There are fifteen Protestant churches in Rome, all the work of the last twenty-eight years.

The tomb of Mohammed is covered with diamonds, sapphires and rubies valued at £2,500,000.

Some men have an idea they will some day walk in the streets of glory because they now and then give away an old coat.

Up to date there have been 600 claims filed for pensions by relatives of soldiers who were killed in the Spanish-American war.

Nature has given us two ears, two eyes and but one tongue, to the end that we should hear and see more than we speak.—Socrates.

Uncle George—"So you really think you love the girl?" Harry—"Love her? Why, I actually enjoy her mother's company."—Boston Transcript.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor, D.D.

The true Christian is like the sun, which pursues the noiseless track and everywhere leaves the effect of his beams in blessing upon the world around him.—Martin Luther.

There are souls in this world who have the gift of finding happiness everywhere, and of leaving it behind them when they go. Their influence will most certainly bring joy to the heart.

Alabama Baptist

MONTGOMERY, NOV. 24, 1898.

Directory for the Baptists of Alabama.

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To any one who will send us two new cash subscribers to the ALABAMA BAPTIST for one year, we will send a copy of "THE STORY OF YATES THE MISSIONARY."

Or we will give a copy of "THE HISTORY OF THE BAPTISTS OF ALABAMA," by Rev. B. F. Riley, D. D.

The retail price of each of these books is \$1.00.

We confidently hope that our preachers will interest themselves in this offer, and secure one or both of these books, at no cost to them, except a little soliciting among the members of their churches and congregations.

If you wish to secure both books, send four subscribers, and six dollars, and both will be mailed to you. You will never get them any cheaper. There are only about fifty copies of Riley's book now unsold.

It is exceedingly important that we square up our books by January next. Back dues to the paper must be collected or settled in some shape. Urgent money demands will come on us by that time, and they must be met. You who are due us must help us. Don't fail, brethren; if you do, you will greatly embarrass us, and we can't believe you will do that. Put yourself in our place and ask the question, "Is it right for me to delay payment longer?" We appeal to you as a Christian, a Baptist, a brother, an honest man to look at the date on your paper, see how much you owe, and forward it to us. If you can't possibly pay all at once, pay what you can, pay some. Don't delay longer. We are doing our very best for you; won't you do your best for us? And may the Lord help you and bless you in the doing.

We greet with pleasure the Baptist, the organ of the Mississippi Baptist Convention, published in Jackson. The first number came last week. It is the outgrowth of the two papers heretofore published in Mississippi, the Baptist Record and Baptist Layman. The convention becoming convinced from experience that two papers could not unify and keep in harmony the denomination, determined to purchase the Record and Layman, or start a new paper. They have succeeded in getting charge of these papers and merging them, and the outcome is The Baptist. Rev. J. B. Searcy, D. D., a native Alabamian, is the editor. The first issue is bright, new, strong, orthodox, progressive. Now that they have but one paper, Zion will move on, we trust, without friction or hindrance, and unity and co-operation will be the wished for result. Let the denomination take the paper and pay for it, and great blessings will crown their efforts. We gladly enter the Baptist on our exchange list, and bid it God speed in its great work.

The Maria Teresa was raised and was on the way to the United States, the intention being to make a demonstration over the captured ship when she arrived at Norfolk, Va. But a storm came up, the crippled ship was supposed to be sinking and was abandoned. She floated about thirty miles and stranded in shallow water at Cat Island. It is doubtful if the vessel will be raised again.

A CONVENTION RETROSPECT.

In last week's issue we said something about our Convention; we now desire to emphasize and elaborate in some measure.

The conviction seems to be general that the convention at Opelika was a good and useful session—in some respects conspicuously so. In numbers it was not up to the standard, but what it lacked in numbers it seemed to gain in force—it was intensive. It was a working convention; from the fall of the gavel that called it to order to the fall of the gavel that accompanied adjournment; it was work, work, work. Not that there were not some lively discussions and some noble and inspiring speeches during the session; but there was no speech-making for its own sake—it all "meant business," and, judging from the tone and temper of it, the "Father's spirit" was not a little of this spirit. Not a little of this spirit and temper the convention evidently owed to its wise, earnest, consecrated and ever trust-worthy President.

It was a harmonious, and, (may we say) a successful, gathering.

There were some sharp differences of opinion which cropped out with singular frankness, almost with boldness at times; but, if all is well that ends well, then the discussions that gave rise to these differences surely have that merit—they ended, without exception, so far as we could learn, in amity, if not unanimity. In this respect the session of '98 has hardly had an equal in the history of the convention. Being harmonious, in spite of minor differences, it was naturally harmonizing. Opelika proved a most auspicious, as well as a most hospitable place of meeting. The East and West met together there on the friendliest and most fraternal terms—indeed, it virtually came to pass that they came from the East and from the West, from the North and from the South and sat down with Abraham and Isaac and Jacob in the kingdom of heaven, in a spirit of peace and with a new sense of kinship, community of interests and opportunity.

It was a hopeful convention. A. is always the case when great interests are at stake, so in this instance, there were some who entertained great fears as to the possible bearing of certain current controversies and the probable resultant action of the convention. These fears did not materialize. Certainly, if we are any judge, a more confident, sanguine, hopeful band of

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These are not the men we de-nounce; it is the corrupter of public or private morals who seeks to win by fraud and corruption.

The message recommends the reduction of certain salaries. If living was high, and cotton ten cents per pound, we would oppose reduction; but with four cent cotton, and cheap living, we are convinced that an economic administration of the government demands that all expenses be reduced to the minimum. While the laboring classes, the tillers of the soil, are financially depressed, the state government cannot afford to pay salaries above that for which competent employees can be secured.

Let the present legislature see to it that the expenses incident to this session are reduced to the proper rate. The people's money must not be extravagantly and unnecessarily expended. That would amount to squandering.

We commend the course of the governor in treating of state matters exclusively. National issues have their forum in congress. We have ever been of the opinion that the message of the chief executive to the law-making power should deal with state issues alone, unless some conflict should occur between the federal and state governments; then an emergency might arise in which the legislature would be forced to give expression. Other-wise, our law-makers should apply their wisdom to state matters alone.

The present legislature is composed of good, true and wise men, we trust, who will do their duty fearlessly, impartially, and for the good of the whole people. When their record is completed and put in cold type we can pass judgment, and not until then.

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Alabama Baptist.

MONTGOMERY, Nov. 24, 1898.

IMPORTANT NOTICE TO School Teachers.

We will furnish at the following low prices the celebrated

VALE

BLACK BOARD SLATES for producing a perfect black board on any surface.

- 1 gallon cans \$2.50
- 1 gallon cans 1.00
- 1 gallon cans .85
- 1 gallon cans .50

T. L. MOWAN PAINT CO., Birmingham, Ala.

ROCK HILL BUGGY

These buggies are the best of their kind. They are made of the best material and are built by the best workmen. They are the only buggies that are built in Alabama.

ROCK HILL BUGGY CO., Rock Hill, S.C.

LOOK AT THIS!

Women agents wanted for a safe and reliable remedy for diseases peculiar to women. Send today 4 cents in stamps for circulars. ARE you ruptured? Cure yourself at home. Finest made elastic trusses. AMERICAN PATENT CO., Dept. 16, 2033 North 15th St., Philadelphia, Pa.

Jan. 6-17

Educate for Business

Situations Guaranteed. Largest and best schools in the South. Write at once for catalogue.

Massey's Business Colleges

Columbus, Ga. Birmingham, Ala. Jacksonville, Fla. Montgomery, Ala.

Write at once for catalogue.

OPIUM

Woolley, M. D., Atlanta, Ga.

Macbeth lamp-chimneys—

more light and don't break.

Can't you get 'em?

What's your dealer say about 'em?

Write Macbeth Pittsburgh, Pa.

Receipts at the Orphanage in October.

B. Collier for following—

- St. Zion church, Lee county, \$2.00
- Liberty church, Lee county, 2.45
- Hopewell church, 1.00
- S. S. M. church, 1.00
- Rhama church, 1.00
- L. M. S. Avondale, 2.75
- Hopewell church, 2.00

Total, \$18.48

Refunds church, 70.31

S. S. Eufaula ch., 5.19

Clayton ch., 7.25

Scale ch., 4.30

Centennial assoc'n., 4.30

Cash, 1.00

Macedonia ch., 5.00

Fitzpatrick ch., 4.00

S. S. Immanuel ch., 4.00

Bethlehem assoc'n., 4.43

S. S. Girard ch., 2.32

Girard ch., 2.03

- Millberry assoc'n., 2.77

North River assoc'n., 2.45

Eufaula ch., 20.50

S. S. Hedra ch., 3.85

Mineral Springs assoc'n., 3.37

South Bethel assoc'n., 3.70

Siatham ch., 5.85

Subsams, Bessemer, 10.00

Terrebonne River assoc'n., 21.25

Miss Emma Watson, 4.00

S. S. Carlisle, 5.00

T. Smith (four), 9.00

Rockville ch., 21.80

Rockville assoc'n., 10.18

Clay Creek assoc'n., 5.30

Quiver ch., 10.00

Rockville assoc'n., 35.73

Friendship ch., 1.75

A. S. Clayton Street ch., 4.00

Rockville assoc'n., 6.20

Friendship ch., 3.00

Friendship, Pine Apple ch., 18.50

Chapman ch., 25.00

J. P. Dixon, 10.00

Hatchabee, 6.00

S. S. Tallahassee, 3.34

Deville ch., 3.33

Deville ch., 3.33

West Side, Phenix church, 3.16

Carney assoc'n., 28.41

Silam ch., Patrick, 10.00

Dayton church, 6.45

S. S. Springville, 8.00

S. S. Macon county, 1.79

Chapman assoc'n., 23.07

S. S. Rock Mills, 3.50

Rock Mills, 3.50

S. S. Wilsonville, 3.92

Gallion ch., 3.00

S. S. Gallion ch., 10.00

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Warrior River assoc'n., 33.49

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A Tribute to Miss Annie Purdy.

Read at a memorial service held at the direction of the Y. P. U., Oct. 23, at the Auburn Baptist Church, in honor of Miss Purdy, by Mrs. B. B. Purdy, lady manager of the Young Ladies' Missionary Society of which Miss Purdy was a member.

On Sunday morning, just as the benediction was being pronounced on God's people, the spirit of our sweet friend, Annie Purdy, was called to her home in Heaven. The summons came with brief premonition, but all that loving hearts and hands could do was done for her, and many fervent prayers were offered in her behalf, but all of no avail to prolong this young Christian's life.

Thus the young die, some in the sweet bud, some in fuller bloom, but sweet too early to make mortal bloom. Surely, God is wise in all His works, and even amid our tears, that among us, as elsewhere, He gathers so largely the flowers in their season.

Souls develop and mature at different rates, but some are ready for gathering at life's early summer, some come not to the earling till the time carefully tilled each shall come "in his season."

We indeed, sometimes talk of the untimely death of young Christians, and though early from the sphere of usefulness as if the Omnipotent Husbandman did not know the best time to reap, and His work is perfect in the ear.

God does the whole thing wisely, gathering each spiritual growth just in time for its condition for its greatest usefulness.

It was my privilege to be thrown much with Annie during and after her illness, and I can truly say that she was a true and noble Christian.

She was a member of the Young Ladies' Missionary Society of the Methodist Church. She was a great help to the society, and a great blessing to the church.

Her death was a great loss to the church, and a great blessing to the world.

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Makes the food more delicious and wholesome