

# THE ALABAMA BAPTIST

HARE, POPE & DEWBERRY, Publishers.

VOLUME 18.

MONTGOMERY, ALA., THURSDAY, JULY 9, 1891.

TERMS CASH: \$2.00 A YEAR.

NUMBER 28.

## The Drawing Room.

"Society as it is and a needed reformation."  
BY DR. PICKARD.

Dr. Pickard preached the second sermon of the series on "Christ in the Drawing Room." He took for his text, "Ye are the light of the world," and upon the general subject of "Society as it is, and a needed reformation," a most powerful and eloquent discourse was delivered. We give a full synopsis of the sermon, which was replete with practical and timely lessons. Such sermons as this one are sure to result in great good. While these sermons are critical, they are at the same time so very conservative, that they cannot fail to command the attention and consideration of the best element of society people, causing every one to ponder over the truths brought forth in such a forcible manner.

IN THE DRAWING ROOM  
"In him was life, and the life was the light of men."—John the Disciple.  
"Ye are the light of the world."—Christ.

For our first discourse on this subject it was shown that Christ was the world's true spiritual light and that he is worthy of the best place in society. It was also shown that his admission to the high social circles of life is a necessity, and that it is difficult to get fashionable people deeply interested in genuine spiritual religion. It is proposed this evening to discuss society as it is, and a needed reformation.

There needs to be a reformation in this circle of life.  
Because of its vast influence.  
The power of the masses of the people is mighty. If any phase of society goes beyond its bounds the voice of the people will be heard. But the casting down and building up of society and the people is not the question at issue now.

Whatever is the power of the masses in the destiny of a nation, it is a fact that those persons who, by virtue of family prestige, culture and wealth, stand at the head of the column of society have vast influence. The servant girl loves to read of a beautiful queen, who never stained her lily hands, rather than to read the life of some true heroine, who all her life lived but to serve. There is a sort of magnetic power about those in high places, which attracts those not so highly favored. The virtues and faults of a man in common stations of life are as just as noble or ignoble as the same in a man of exalted rank, but they are not noticed as are those of the Prince of Wales. The people who are on the front of social life are a power for good or evil—hence when they are not exerting the most power for good a change is needed.

The majority of those who compose society as it is are Christians by profession. They recognize that Christ has some claim on them. They think that a church is a good place in which to get married and from which to get buried. Suppose that all the people in this city who make no pretensions to fashionable circles, and who are professors of religion, were really to let their light shine, for Christ in this circle, what an uplifting of the people would their belief give the people of this city who are prominent in club and reception circles to be true to their avowals of religion, and the places of vice must go, or he who persists in frequenting these places will be ostracized from the parlors of our mothers and sisters. It can be done without a prohibition campaign or without a word of acrimony. It will be done as the darkness has to get out of a place before the light—it will be the natural result.

2. Society needs to be reformed because as it now is it renders many of its devotees powerless in the nobler sphere of spiritual growth and work.

How rarely it is the case that you find a reigning belle in society who is so associated with religious and church work as to be a power for the church and for God. She is the embodiment of virtue, on her is lavished wealth, her culture and beauty make her the center of attraction, yet with all these splendid powers and opportunities for good, she lives through a number of the best years of her life, but to look back and find that they have been almost wasted. Frequently she appears in a reception dress which costs \$500, the diamonds flashing from her fingers and ears cost another \$500. She is loved and honored, and justly so, but here she stands in the midst of an harvest field waving with the golden grain ripe for the harvest, but never a sheaf does she reap.

She is so entirely engrossed with society affairs that she loses her taste for church, becomes almost a non church worker. She gives no time to church work. She is up in society till 12 at night, and then sleeps nearly all day. She absolutely has no time for religious life if she carries out the demands of society.

A glance at the young men of society will disclose the majority of them to be identified with some church, but, as the little boy said of his father, "they are not working at it much." They spend much of their time at the social card table and in the pool room. It is not my province here to sit in judgment upon these things, but the point is this: they are so completely taken up with the demands of society and pleasure they have not given religion a fair trial, nor have they done themselves justice in the matter of religious usefulness.

Social life has almost shut Christ and his teachings out of the drawing room. To mention his name is frequently to throw a chill over the entire group. It is all right to discuss history, philosophy, biography, poe-

try; but to mention Christ is a gross offense against etiquette. Hamlet you may discuss, but not the Sermon on the Mount. Society can discuss all questions except such as tend to religious growth and usefulness. These it leaves severely alone. Thus the best years of our best equipped men and women go to history, it seems to me, wasted.

To this we have drifted. Religion is a principle. It is fixed within us. When the promptings of our religious nature are heeded we feel our soul swelling with the desire to be useful. So we once felt when we thought seriously of our duty to God and desired to live near him and for him, we felt so differently to what we now do. The love of society has robbed us of time and tendency to commune with God about holy life and duty. We have drifted.

"Return, O holy dove, return  
Sweet messenger of rest,  
I hate the sins that made me mourn  
And drove thee from my breast."

There are reasons for this condition of things in society.

1. Parents have neglected their children.

These results have not come in a day, nor will they be removed in a day. They have come from long neglect. They will be removed only by such teaching as will awaken to spirituality.

Many religious parents think that duty is at an end when they have taught their children the nursery prayer or the words of the catechism. This is a wide mistake. The nursery prayer enjoined without teaching the child true dependence upon God is positively harmful, for it gives the child the form rather than the essence of prayer. And the stated formulas of catechisms may satisfy the mind before it has gone to the fountain of God's truth to drink for itself.

Many parents have turned their children over to the church and the Sabbath school. This robs the child's mind of those impressions which should be made at the hearthstone. Sunday school, and parents may not lightly shift this God given responsibility. The teacher and preacher can not take the place of father and mother. And the result is, many children are growing up to drift into society without having been brought up religiously.

A second reason is the lack of knowledge on the part of society persons of Jesus.

Of course they know of him in a sense, but there are but few of them who have so clearly read his soul inspiring life as to be able to commune with his soul lifting thoughts.

It may be true that people do not like to discuss Christ and his teachings in the drawing room because they are not so familiar with them. I have always noticed that persons delighted to discuss men and measures with which they were acquainted. It will not do to say that Christ is shut out from the drawing room because people differ about him; they differ about Shakespeare and Lord Bacon. If we were so familiar with his marvelous life as to have read its inner soul he would be our friend, and we can't keep from making our friends prominent.

His life is the admiration and inspiration of earth's greatest statesmen and philosophers. His sentences sparkle with a beauty and originality all their own. I have read parables written by other men, but they seemed jests compared to those uttered by him. He taught the whole doctrine of human dependence upon God by the expression, "Consider the lilies how they grow."

Another reason for this is the misunderstanding of the nature and purpose of the Christian religion.

Many persons, especially those in love with society and pleasure, have gotten the idea that religion is dull and sad. This is a conception foreign to Christ's teachings. In order to have a good time we should not get away from our religion, but take it with us. About the only religious thing in some drawing rooms is frequently the large gilt edge Bible, that is always to look at, never to study. The true spirit of true religion is that of joy. All things belong to the Christian, in the sense that all must conspire to his final glory. It teaches thankfulness for prosperity, and it teaches us that the deepest sadness is in wisdom sent. It is based upon principles of eternal right, and they lead to eternal glory.

Many misunderstand the purpose of religion. It is not a holy mummery to be gone through with on the Sabbath. It is not a superstitious medicine to be given to the sick in broken doses, or to be used only when one is old and the fire of activity is burned out of his being. Religion is to come home to the hearts of men in everyday life, making sadness bearable and joy more joyful. And it requires real manhood to be an everyday Christian, and it requires a true heroism to be a Christian all the time.

3. This reform is desirable because it will increase your usefulness and happiness.

The grandest standard of life in any circle is that by which life can be most useful. To so use life with its opportunities as to bless the world, is the acme of success.

Take two young ladies of equal family prestige. Let both be well. The family was before the church and educated, beautiful, graceful, wealthy, thoroughly attractive! Let one become so enamored of society that her entire being and time are given to it. Let the other give a portion of her time to society, let her be just as attractive as the one wholly engrossed in fashion's circle, and let her give a part of her time to Bible study, to Sunday school

work; let her be regularly at church, and let her set apart some of her time weekly for the ministering with her own hands to the poor.

One is a force only in the drawing room and the other is a force there and everywhere. One says, What shall I do to make myself attractive and popular? The other says, What shall I do to be useful that my life may not be wasted? Which comes nearer conserving the purpose for which God made her? Likewise one young man gives his time wholly to society, an other to this adds regular religious habits. One drifts, the other lives with a purpose. Which of these best serves the end of life which God made him to serve? One is a blank chapter on creation's pages, while the other is a chapter brilliant with inspiration for the hearts and lives of others.

Is it not desirable that our lives shall conserve the highest possible purpose? Society is not wicked. I am not a pessimist, yet society people are not doing what they might to lift this world back to God. Unless it has recently changed, society is a round of little flatteries and deceptions, a very costly luxury and a very purposeless whirl.

I believe it was a fearful mistake to alienate the drawing room, even partially, from the parental influence by transferring it largely to a downtown club room with wine rooms. Whatever you think about the dance and cards and wine drinking, my criticism in this sermon is that if these things will be done, then let them be done at home, or let all the parents attend these places with the young people. Whatever your theory is, it is a fact that the reigning belles and beaux in club life are, as a rule, very worldly-minded and useless to the world religiously. I am not saying to do away with club life and society, but am pointing out the highest purpose of life and the failure of the soul to meet this purpose in society life. Christ demands our best. If you can be thoroughly a society lady or gentleman and at the same time be a useful, active, godly worker in the church, then cling to the church. But if so society or Christian duty must go, which will you retain and which cast off?

We must look at life seriously. We were created not for society, nor pleasure, nor wealth, nor popularity, but for God's glory. And all our attainments, socially, intellectually, yea, life itself, is to be used as a means to an end. Each is to be a light-house to those who are tossed on the life's rough sea of sin and woe.

Young ladies, while you sit here clothed with the prestige of family and wealth; while adorned with beauty, culture and diamonds, and while enthroned in the hearts of men as being as queenly as any one who ever sat on England's throne; while you sit here clothed with God's own image, and wrapped in the sun kissed snow of virtue, you have opportunities which angels would gladly seize to lead prodigals back to the Father's house. What are you doing with these opportunities?

Young men, God ordained you to be more valiant on the battle field for righteousness than was Napoleon on the field of blood and carnage. How are you discharging these obligations?

I think of a queenly form and face. Sixty Decembers have fallen on her brow. At last her head is frosted. When young she pledged herself to Christ. Naught has broken that pledge. Her home has for thirty years been the center of society. But a holy divinity seemed to dwell there. The young loved and respected her too much for dances, wines and cards. From her parlor no man ever started the downward road, but many the upward road to God. Soon the summons will come. The Master will say: In childhood thou gavest me thy life. In young womanhood thou didst use thy beauty, wealth and culture for my glory. Thy life is a finished life. Behold, here is thy crown bedecked with stars immortal. By being true to Christ and reflecting his light to the world under all conditions and in all spheres, such may be your life and such its brilliant finish. He who fails to recognize God's eternal purpose in his life—

"Hides from himself his state, and shuns to know."

—Age Herald.

## The Institute.

A most delightful episode in connection with the institute occurred last week in an elegant entertainment given by Dr. and Mrs. Purser to the entire Institute and a circle of city friends at their residence in Birmingham. Sixty preachers enrolled their names and commingled with the pleasant throng. The wholesome and temptingly spread tables were served in winsome grace by six young ladies. The regular professors, Manley, Ford, Young and Anderson, being called for, spoke in eloquence, wit, poetry, burlesque and wisdom, to the enjoyment of all. The scene then closed with prayer. Our three hours were quickly gone, the words of cheer, the sounds of innocent mirth and the notes of friendship and love that greeted us there break upon us anon in fresh cadences, like sounds of far off glory streaming through the rifted cloud. This genius presses its triumphs in the achievements and hope of the Institute. Thrice blessed is that institution grasped by the faith, stimulated by the hope and cheered by the presence of woman.

Two more weeks of these soul stirring labors and the Institute will close.

G. S. A.

From David learn to give thanks in everything. Every furrow in the Book of Psalms is sown with seeds of thanksgiving.—Jeremy Taylor.

## Teachers' Institute.

The following is the program of the Congressional Teachers' Institute, one week at Opa, beginning July 21st, 1891.

Tuesday, 9 a. m.: Welcome address by Judge J. M. Carmichael. Response by Prof. J. K. Patrick, of Kulaula. Daily lectures will be delivered by Prof. J. W. Morgan, of Montgomery, on Mathematics; Prof. C. C. Thach, of Auburn, on English; Dr. B. F. Riley, of East Lake, on School Management and Discipline; Dr. W. L. Jones, of Ozark, on Physiology and Hygiene; Dr. E. R. Eldridge, of Troy, on Pedagogy and Methods; J. O. Pinkard, of Newton, on Word Study.

There will be closing afternoon lectures by the following prominent teachers: J. T. Ewell, of Union Springs; A. E. Pinckard, of Hamburg, N. C.; J. B. Dell, of Dabney, C. W. Simmons, of Pensacola, and Levi Wilkinson, Jr., of Auburn.

Tuesday, 8 p. m.: Lecture by Dr. B. F. Riley, of Howard College.

Wednesday, 8 p. m.: Debate on the subject, Resolved, "That the state, and not the parent, should educate the child."

Thursday, 8 p. m.: Lecture by Maj. J. G. Harris, Supt. of Education.

Friday, 8 p. m.: Professional Teaching, by Dr. E. R. Eldridge.

Saturday, 8 p. m.: Great Teachers, by Dr. E. R. Eldridge.

The following subjects will be discussed: *History*, The Old and the New; *Education*, Some Needed Changes in our School Laws; *The Ideal Teacher*, Methods of Instruction; *Training Teachers*, The Personnel of the Teacher.

On Sunday will have an educational sermon and Sabbath school lecture by the teachers. Blank book for taking notes free to teachers. Music by Ozark band.

Every teacher in the district is earnestly requested to attend. The citizens will entertain teachers free.

J. O. PINCKARD, Conductor.

Committee on Hospitality: Capt. John W. Dowling, Mayor Wm. Garner, Prof. R. H. Simmons, H. L. Martin, Joseph H. Adams.

## Trip Notes.

Are hard to keep up when a map is busy, but as they bear no date they will be new to the most of the readers though sometimes they may be a month behind.

### KENNERLY

Is on the Georgia Pacific Railroad, ninety-four miles west of Birmingham.

On account of a general misunderstanding the "Rallies" were not well attended in either end of the Union Association, to which Kennedy belongs.

Bro. William Ashcraft, an old graduate of Howard College, and for several years in Texas, is the pastor. Those who know him best claim that he knows more Scripture than any man in the state.

Bro. J. W. Dunaway has built up a fine high school, of which the citizens are justly proud. Jud is a general purpose man; besides being a fine teacher, he is a good preacher, serving the past year four or five churches. And then he can take off his coat and help build the meeting-house. Kennedy is not a large town but it has a fine trade. They have prohibition and propose to keep liquor out.

Bro. Vice keeps a sprightly paper which deserves a good circulation.

### FAVETT COURT HOUSE

Is quite a town if measured from the railroad. As they are going to erect a new court house soon I will say nothing about the old one. There is some good farming land about the place, and it is marvelously cheap. From what I saw I would judge that red clay all the lands, but I was told that the farmers are getting poorer all the time trying to raise cotton.

Our church is weak. Bro. Dunaway is the much loved pastor, having just begun to serve them. If he continues, the effects of his work will soon tell in the improved condition of the church.

Bro. J. H. McGuire, a leading lawyer, is the faithful superintendent of the Sunday school. I never think of this brother and lawyers, in different parts of the state, prominent in their churches, but that I thank God for their consecrated talent and pray for more such helpers to the truth.

### THE MEETING

Was a grand success. The attendance from the association was not large, but the congregations grew with every service and the program was fully carried out. The influence of the meeting will widen and next time no house in the association will hold the people.

Bradley Purser, Brewer, Wood, Bradley, Pool and Bernard were the visiting ministers present. The pastors of the association, with a few from surrounding associations, who attended were pleased with the meeting.

The brethren have just learned what the meetings are and they will bring the people next time. There are two papers printed at the Court House. Our brother J. E. Cox is the editor of one. He gave every preacher a puff, and was especially kind in his mention of the pastor Poirer.

### PLEASANT GROVE CHURCH

Is six miles from Jasper, near the Kansas City railroad. The church is beautifully situated, surrounded by a good farming country. The people are well to do farmers, generally out of debt. The church is strong, having in the neighborhood of two hundred members. Bro. Sartain is the pastor.

The congregations are large, and the community orderly. We had "din-

ner on the ground" in great abundance.

The brethren said they would organize a Sunday school the next Sunday. With a good Sunday school the church would be able to have, there is no reason why Pleasant Grove might not very soon be one of the best country churches in Alabama.

### MISSIONARY SCHOOL TEACHERS

Are badly needed. Here at this place, if a young Christian man would establish a high school, it would soon pay him handsomely, and he would build a monument for himself that would last through the ages. It only needs a guarantee of support for one year, and after that the school would be established and self-sustaining. I know many such places in Alabama. If a dozen responsible men in these communities would determine to have a school, they would find their neighbors ready to follow.

### OH, FOR MORE LEADERS!

We need them everywhere, in everything. Men who love their race; unselfish men; bold men; men who are not afraid of being criticised. Timidity is in the way of most men. One-half of our preachers stand back from the head of the column where God wants them as the leaders of his people, too timid to lead.

The same is true of the deacons and Sunday school workers. And that is the trouble among the citizens of the communities where these schools are needed.

The Pleasant Grove people treated us well and asked for another rally. We will hear of good results from the meeting. The preachers are helping in the meetings nobly and the Lord is leading us.

W. B. CRUMPTON.

Marion, Ala.

### Danger Threatening the Churches.

Eds. Ala. Baptist: A friend has sent me a clipping from your paper under the above heading. I heartily agree with what seems to be the purpose of the venerable writer; but I think he fails rightly to apprehend my article in the *Central Baptist*, to which he refers.

The presence in our churches of a large number of young members is a great responsibility, and if they are guilty of the irreligious things described by my brother R. A. M., Sr., then they easily become "a danger threatening the churches." But some body else is grievously at fault, too.

These young church members are allowed to riot in that style; and if somebody is very apt to be old fogies in the church who refuse to modify

a chance to find joy or service in the churches. Some of these old brethren fought Sunday schools with their might. I heard one of them say that most of the converts in the penitentiary were graduates from the Sunday school! And now when a further effort is being made to develop the piety of the young, the same brethren are on hand with their same old arguments of fact finding and obstruction. Now, I submit that the way to remove from the church the danger which comes from the presence of a large number of eager, active but unemployed members is for the church (especially the wise old members) to put every one of these persons hard to work for the blessed Lord. Then, when the devil comes around with the allurements of the world to tempt them, he will find they have neither time nor taste for his service.

When weeds grow in my garden I lay it not to the soil, nor yet to the seed, but to the gardener; nor is it otherwise in the garden of the Lord.

The young people's movement of which I wrote in the *Central Baptist* is a movement which has for its end the developing of the piety of our young member of every Baptist church will be found in his place working for and worshipping his Savior. To produce this result, this most blessed result, it will be necessary to get the young people together and train them. That is all these separate organizations mean. They are necessary just as the training of raw recruits in an army must be done in squads by themselves and not in company with the old troops. So we do in the Sunday school, having the school to meet apart from the preaching service, and then separating the various elements in the school into distinct classes. The young people's meetings are but the carrying out of the same method with reference to them. And it is as Scriptural as any of our ecclesiastical organizations which have grown out of the demands of the conditions about the church, e. g., church clerks, "texts" to sermons, newspapers, schools, colleges, theological seminaries, associations, conventions, boards, etc.

I hope, therefore, that my venerable brother, and others with him who prefer "the old ways of the fathers" will join in with some others in an earnest effort to save the young from being a menacing danger and make them a crown of glory to our churches by putting them all mightily at work, worshipping the Lord Christ.

MARLEY J. BREAKER.

Be, not try to be, but be Christians. What we want to be is not to look Christian, or to pretend Christians, or to profess Christians. Take an analogy: read it from the right or from the left, or from the top or from the bottom, it reads the same thing. Take a Christian: look at him at one angle, or look at another angle; look at him in any light or in any direction, and he is a Christian still.—Cumming.

Emery powder will remove ordinary stains from ivory knife-handles.

## Some Items and Comments.

Whatever may be thought of the New York *Tribune*, from a political point of view, it must be confessed that the literary merits of its editorials are usually of a high order, and that it is, from a moral point of view, one of the most decent of the great metropolitan dailies. We do not mean this last statement to be interpreted into any very high compliment; for the standard of decency among the New York dailies is not high. Still, upon the whole, the *Tribune* may be counted as a tolerably decent paper, as dailies go.

But in the issue of June 5th, 1891, we find an editorial on a "Notable Trial in Cincinnati." The trial took place, we are told, at the Salvation Army "Barracks." The prisoner was the devil! Now, we are not altogether satisfied with the *Tribune's* treatment of this subject. The tone is light and "airy," and there is a greater display of wit than we like to see in dealing with so awful a person as the august Prince of darkness. We are, indeed, half afraid to print much of the *Tribune's* editorial, lest we should do "mischievous foul sin in chiding sin." And yet we must venture upon a few extracts, in order to show what it is we object to.

"The prisoner was not in court, and the prosecution freely charged that he had absconded and gone to Chicago, but as his counsel was willing that the trial should proceed, no attention was paid to his absence. The prosecution called a cloud of witnesses to establish the prisoner's guilt. They especially pressed the charges of deceit and general immorality."

This is a cheap fling at the morals of Chicago; and it seems to us quite doubtful if Cincinnati has much superiority to boast of. Certainly both cities may find much room for improvement, morally speaking, and we are not prepared to say that Cincinnati is a whit better than Chicago.

"Only one witness, a man from St. Louis, claimed to know the prisoner personally, and his evidence was weakened by the fact established by the defense that he had been confined at one time in an insane asylum. Another witness, a *Kentuckian*, had heard that the prisoner went about as a roaring lion. Thought he saw the statement in a *Louisville newspaper*. Evidence rejected as hearsay."

Now, it must be admitted that there are in Kentucky a good many people whose "reading is not much on the Bible." But whether the average dweller in Cincinnati knows more of his Bible than the average *Kentuckian* knows is a question upon which we should not be willing to dogmatize. Indeed, we doubt.

"The defence was then taken up. The line assumed by the counsel, Pell, was an attempt to prove the previous good character of his client. He had considerable difficulty in getting witnesses, but managed to make out a fair case. Several witnesses swore that they had never heard anything particularly against the prisoner, and one testified that he had not had his dues. Another had heard a man in a play say that the prisoner was a gentleman."

The "play" here referred to was evidently "King Lear," for in Act III, Sc. 4, Edgar says:

"The Prince of Darkness is a gentleman."

Now, all this might pass muster as a series of hits at the popular ignorance so frequently displayed by witnesses and jurymen in a legal trial. But still, this sort of trifling with the Devil's name and character is entirely out of harmony with all that we know of him. We know nothing of the Bible, except what we learn from the Bible; and the Bible treats him as a most serious, solemn, dreadful personage. He is a prince. He has fearful power. He is greatly to be dreaded, but by no means to be despised. To keep clear of him here as much as possible, and to escape him at last, is the highest duty, and the greatest happiness of the redeemed soul.

Now, this Scriptural view of the Devil is greatly obscured, and often reduced to zero, by the light and flattery in which he is too often depicted, even among Christian people, and now and then by forthright preachers. If the Devil is made to joke here, there is great danger of his becoming the most dreadful of realities hereafter.

Apophis to what have just written is the following paragraph from a recent writer in the *Richmond (Va.) Christian Advocate*:

"The existence of a personal devil—a deeply malignant and miraculously vigilant enemy of all righteousness—is one of the darkest facts revealed to us in the word of God. With the tendency to think or to speak lightly of the august prince of darkness I have not the least sympathy. But even the fact of Satan's existence is not utterly without its bright side. What a powerful thing righteousness must be in this world, when it can furnish full employment for all the time and all the dreadful ingenuity of such a being as Satan, whose sole business is to oppose it! A. B. Brown, in a splendid sermon on 'All things work together for good to them that love God,' includes in the 'all things' the Devil and his angels, whom he depicts as a scowling, chain-gang, working upon the road that leads the saints to glory!"

This is a thoroughly Scriptural view of Satan's existence and functions; but it is a view which is not at all likely to be taken by any man who allows himself to treat the Devil as if he were a huge joke.

From the writer just quoted we give another paragraph, which extracts

some comfort from a serious modern evil:

"The 'socialists' of our day are giving a good deal of trouble and uneasiness to many good people. Not a few thoughtful speakers and writers seem disposed to regard them as an unmitigated nuisance. I have not the slightest sympathy with the principles, nor with the practices of the sect. But I cannot help hoping that, along with a good deal of harm—nay, by means of the harm—which they are doing, they are unconsciously stirring up people to look more narrowly and more clearly at some of the great principles upon which civil government and society must rest, if indeed they are to rest at all, and not be in a perpetual state of confusion and agitation. The statesman who said that 'the price of liberty is eternal vigilance,' knew what he was talking about. 'Eternal vigilance' is not an easy thing. The general tendency of the American people of late years has been in the direction of apathetic indifference to the general principles of government. Great social problems are ruled out of 'society' as 'too metaphysical'; and then they have been turned over to 'cranks' and fanatics, who have deluged the country with the wildest 'isms' of the age. The 'socialists' are doing something in the way of waking us up to the importance of having some real knowledge of the fundamental principles of human government and society—and this is the bright side of socialism."

J. C. HIDEK.

Eufaula, Ala.

## Instruction and Prayer for Missions

To the Pastors of the Southern Baptist Convention—

DEAR BRETHREN: We, your fellow servants, beg leave to make the following suggestion. In view of the growing responsibilities of our state associations and the general convention, would it not be wise to set apart a month for special instruction and prayer along these several lines? The Foreign Mission Board, the Home Mission Board and the new Sunday-school Board, feel keenly the need of sympathy and support. The same is true of each one of the boards of our state conventions. In like manner, two important committees, recently appointed by the convention, the one on our missionary centennial, the other on systematic beneficence, need prayer for the divine guidance. Inasmuch as these committees will probably meet in July, we humbly suggest that this be the month adopted for the concert of prayer and instruction. We earnestly request our brethren to

vary denominational work, and engage them in fervent prayer for its prosperity and success. Every city and country pastor is affectionately urged to give heed to this request. Who can doubt that great good will result if the sixteen thousand churches of our convention shall be freshly informed in these matters, and then shall devoutly call on God for his blessing?

It is not designed that there should be any extra meetings, but that these matters should be presented at regular meetings of the churches.

If pastors, or others, desire any literature for circulation in connection with their statements to the churches, if they will write to the secretaries just what they wish it will be promptly forwarded.

I. T. TICHENOR, for Home Mission Board.

J. M. FROST, Secretary Sunday School Board.

H. A. TUPPER, for Foreign Mission Board.

## Swedish Baptists.

Rev. L. J. Ahlstrom, now at Oak land, Cal., was appointed last year by the Swedish Baptist General Conference as delegate to the Anniversaries at Cincinnati, but being unable to attend he sends these statistics of his people in the United States, for the year ending January 31, 1891:

Baptisms, 1,287; other additions, 1,319. Net gain during the year, 1,034. Whole number of members, 12,172. Increase of members in two years, 2,011. The Eastern, Illinois, and Minnesota Conferences are the largest. The Kansas Conference, with a membership of only 675, reports the largest number of baptisms, 243. All the Conferences show a steady increase in membership, except Nebraska, which two years ago reported 807, and now only 402 members. There are 129 meeting houses, with seating capacity for 25,700 persons, and the value of all church property is \$302,500, with a debt of \$80,370. Gain during two years, \$86,250. Contributions for ministers' salaries, \$47,601



# Alabama Baptist

MONTGOMERY, ALA., JULY 9, 1921.

Address all correspondence to  
HARRIS, POPE & DEWEENEY,  
Montgomery, Ala.

Send in a new subscriber and get Taylor's four sermons on "The Ordinances."

Fifty cents will pay for the ALABAMA BAPTIST for three months.

Send all your job printing to the Alabama Baptist Printing Company.

Everywhere should read the prohibition article on the first page from Dr. Dickson. Read it and you will get help.

SENATOR GEORGE, of Mississippi, is a Baptist, and we understand has subscribed \$2,000 towards the building of the Carrollton Baptist church, of which he is a member.

Dr. J. M. Frost, of Richmond, Va., has accepted the position of corresponding secretary for the Sunday-school Board. He enters at once upon his work and feels that he can accomplish great good in that work.

PHREASCH, whose congregations are also in paying their salaries are having tight times. Pay your preacher just as promptly as you pay the man who does your plowing or the woman who washes for your family.

The whisky people of Fayette Co. H. will get little comfort so long as Bro. Cox is at the helm of the News. The saloon business is one of the greatest curses to any community and the newspaper man who raises not his voice against it is recreant to his high calling.

SOME level-headed layman tells the Mississippi Baptist Record what he thinks preaching is. Among many other good things he says a preacher "should never waste time explaining the plain things of Scripture. He should suppose some sense rests with his audience."

DR. GAMMERE answers the question, Is drunkenness a sin? by quoting Paul, "No drunkard shall inherit the kingdom of heaven." While we, he thinks, doubt Paul's authority about whether or not he believes, "with all their sagacity, they can ever get drunkards into heaven."

OUR expenses in running the ALABAMA BAPTIST are heavier this summer than ever before, while money matters are perhaps closer than have been in our state for years. With these facts before them we trust those of our subscribers who can will send us some new subscribers.

BRO. DICKSON shows how senseless is the argument used by some who would want to pass prohibitory laws, until we had no need of such laws, that is, until public sentiment shall be educated to a point where it will not tolerate saloons, "then pass laws just for the fun of it." Read his speech on page one.

MR. ROLAND J. LEE, for years head clerk for R. S. Wetmore, Selma, Ala., has accepted a position with the enterprising firm of Butler & Gatchell, of the same city.

MR. LEE's success and continued promotion in business is gratifying to his friends. He is a devoted Sunday-school and church worker and we wish him increasing success.

SOME writer has said when one says he or she is a Baptist, Methodist or Presbyterian, they thereby take on an immense amount of ignorance. Religion is a personal matter and none should be content until their own, prayerful investigation had been made. In this multitude of sects somebody must be wrong, so let us get as near the right as we possibly can.

WHILE the senior was at the press association he heard many comments paid the ALABAMA BAPTIST, not only for its interesting appearance but for its editorial get up. Newspaper men may not all agree with us fully on all questions but they give us credit for being honest and fearless in the discharge of what we believe to be right. The kind words of our editorial brethren are appreciated.

IF you are young men, carefully consider the last words of nearly every man condemned to die on the gallows. They would give you the habit of whisky drinking. Give a young man in Arkansas, last week, as he stood under the noose, "Whisky has brought me here. He warned young men if they took whisky to look in and they would see the hangman's noose. It will as surely bring to ruin as night follows the day."

THE joint article from the secretaries of the Foreign and Home Sunday-school Boards, on the first page, gives forth a good suggestion. We need to pray for our interests. It is praying for a cause that gives most love for it. Surely we should pray that God would prosper the work of his servants. Then our missionaries are subject to the bitterest persecution, far away from home and kindred among a strange people they surely deserve our constant prayers.

MR. B. F. GLASS, one of Bibb county's truest citizens, was shot and killed last week by one Dr. Crow. This is indeed another sad chapter in the record of crimes that is being given out from that county.

MR. GLASS was the father of our townsman, Mr. Frank Glass, of the Montgomery Advertiser, who was loved and honored by all who knew him. To those so suddenly and so sadly bereaved we offer sincere condolence.

IT is gratifying to see that the Sheffield Enterprise is dead in earnest about removing from the town the women of ill repute. Decency demands that our cities be cleared of such characters. The mayor and aldermen of Montgomery are again asked to think for a few minutes of their obligations to this particular. The fight is on, and we voice the better sentiment of Montgomery when we urge our authorities to awake to their duty.

SOMEONE has been called to record a death which he so evidently was at that he has spent the last three years in howling College trying to better prepare himself for efficiency in the vineyard of the Lord. We are told that he tried specially hard to improve the opportunities of the two past years, seeming more clearly to realize what was expected of him. He had a splendid voice and gave promise of becoming a valuable preacher. Soon after he returned home from college he was stricken with fever, and told his family that he believed he was going to die. His sufferings were intense. He did not want to die, because he felt that he had done so little for his precious Redeemer, yet he was reconciled to the will of the Lord. His death is a great blow to his father, Rev. J. E. Yarbrough, and we ask our readers to remember him in this sad hour.

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The world is pointing the finger of scorn at that young man who has recently joined the church, for it expects to see him back in sin and in riotous living next winter. It rejoices contemptuously to think that the young lady whose heart is now aglow with the love of Jesus, will be seen at the ball-room next winter. Pastors, deacons, church workers, why does the world think so? Has it more attractions to offer a child of God than Christianity? No. The mind of God demands employment. They struggle around in the church for a while as duty directs and, finally, decide that either there is no work to be done or else that those who are at it need no help. This is the time that they need direction, encouragement and something to do. By all means assign each new convert some special work. The heart and hands are ready, then keep them at work and when other days come they will have neither desire nor time for the worldly pleasures.

THE HOWARD'S OUTLOOK.

From all directions we hear praise of Howard College. It has forged to the front and is, perhaps, today the most popular of all college life in the state.

The order, financial management and good work done there make it a pride to our people. We learn that several hundred catalogues have been sent out in response to applications from many states outside of Alabama. Last year nine of the states of the South were represented and it seems that some of the states of the West will be represented next year.

During the sessions of the Educational Association held at Howard College, the building was a matter of much praise. One prominent educator from Nashville said, "Howard College has a finer building than is the main building of Vanderbilt University."

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GODLINESS IS PROFITABLE.

Solomon, in describing a religious life, a life spent in the way, said, "His ways are ways of pleasantness and all his paths are paths of peace." Paul gave expression to the same idea when he said, "for godliness is profitable unto all things having promise of the life that now is and of that which is to come." Here, then, we have the calm judgment of two great men representing different ages of the world. Solomon had tried every path, he had sought to extract sweetness from every flower and music from every passing note, and yet found all these things he turns aside with the bitterness of the dregs still on his lips he exclaims, "Vanity of vanities, all is vanity," then the wise man says, "Hear the conclusion of the whole matter, fear God and keep his commandments, for this is the whole duty of man." Those two sentences show plainly which way was rewarded as the most profitable by him whose resources to seek pleasure were only limited by his desires. In after years the Apostle Paul, a man not only of great experience and unusual common sense, but one inspired of God, actually asserted that there was profit in being good, living like God. In what strong contrast do such words stand against the assertions of men of today! We have actually heard men who once professed to love Christ, and who made some attempts to follow him, say, "It don't pay to be a Christian these days. If a man attempts it in business he will get left, in young men they will get women claim that if one seeks to live Godly all avenues of pleasure are closed to them. This kind of a spirit has so grown until the young members are devotees to the ball room and other such worldly named pleasures as such who have never named the name of Christ. This being so there should be a revival of business of the school of our preachers and Sabbath-school teachers in pointing out the real profit which comes from faithful service to God. The experience of every true believer is that the world gives no such genuine pleasure as is accorded to him who walks the narrow way with Jesus. God is pledged by a thousand promises to the believer. If a man is to be a Christian, he must have a conflict, many a doubt, unfair, unrighteous competition may assail him in business, but "the eyes of the Lord are upon the righteous and his ears are open unto their cry," and well can he afford to "commit thy way unto the Lord; trust also in him and he will bring it to pass." A frequent reading of the 24th and 27th Psalms will help all Christians to be better.

## THE PRESS ASSOCIATION.

We were with the Alabama editors in their annual meeting held in Anniston June 24th and 25th. Our home was with the land newspapers are suspending because of the stringency of the times. Some are closing up shop until fall, but we cannot see two many interests at stake with this paper for it to miss a single issue. But to run these dull months means actual loss to the proprietors unless the brethren renew promptly, and help us to secure new subscribers. It seems to me, perhaps, that we are needlessly hurried in pressing collections, but were such to stand in our position for a while and know what industry and economy must be practiced every week in order to meet our obligations surely their subscriptions would hasten to be paid in advance.

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