

Alabama Baptist.

Montgomery, Nov. 26, 1896.

Directory for the Baptists of Alabama.

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used most is consecrated zeal—activity. Like Jesus, going about doing good. If our people were all alive with a desire for the salvation of souls, marvelous results would follow. Church membership would be aroused, Zion would move grandly forward and the destitute places would be made vocal with triumphant songs. Let us pray for more zeal, more devotion, more consecration.

COME, LET US REASON TOGETHER.

The Religious Herald has some very plain words in a recent issue concerning "business matters." Every business man is interested in the success of his business. It is his living. Every honest man will do justice, to the best of his ability, to those with whom he deals. Every man wants that which of right belongs to him. The farmer wants pay for his produce, the merchant for his goods, the druggist for his medicines, the lawyer for his counsel, the doctor for his attention, the teacher for his instruction, and the preacher for his services, and the newspaper man, last, but not least, wants pay for his newspaper. All this is eminently just and righteous. The laborer is worthy of his hire.

The Herald has this to say along this line:

As a matter of necessity, to say nothing of business prudence, we shall within a few weeks go carefully through our subscription list, taking off the names of those who have gotten behind to any considerable extent. This much must be done. There is no help for it. But now, having discontinued the paper to those in arrears, what ought we to do with the unpaid accounts? There are hundreds and hundreds of them. We cannot, of course, afford to lose these amounts, and it seems impracticable to collect them by ordinary methods. Surely no subscriber ought to subject a religious journal to the very disagreeable necessity of turning his account over to a collection agency. But what ought to be done? Certainly it is not unreasonable to ask those in arrears, if for good reason they cannot now discharge the debt, to write, naming a date when it will be convenient for them to do so. This request we make most earnestly. We desire to do only what is entirely kind and fraternal. We are sure that the thousands of our subscribers who are behind have no adequate notion of the embarrassment which their neglect may create. We, therefore, hope that every one of them who reads this note will send on his subscription promptly.

The Herald man gives notice that he will in a few weeks go carefully through his subscription list; we have already gone through our list "carefully," and many of our subscribers are behind for two, and some even three years. Good men and women they are; honest, truthful, conscientious Christians, they do not intend to wrong us, but unintentionally have neglected to send us their dues in proper time. BRETHREN, don't keep us out of our money any longer. It hurts. We have been indulgent and faithful to you. We have tried to do you good; and now, in all seriousness and earnestness and love, we appeal to you to send us that which is due us. If there is any error, and you have not been credited for any payment made, write us and we will gladly correct it. If financial misfortune has come and brought losses and ruin, so that you cannot pay, write and tell us so. Be honest with your situation. Let us know why it is that you have not forwarded your dues. We have the right to know, so that we may give the proper credits. If you cannot pay, by reason of financial embarrassment, we cannot expect it; if you can pay, we do expect it.

What we say, we say in love and justice. If our pastors, whose staunch friend the paper is, would only do for the paper what the paper is always ready and glad to do for them, it seems to us they would urge their congregations to pay up their subscriptions and sustain us in our efforts to serve the denomination.

If we were not in need, great need of money to meet the demands upon us, we would not be so urgent; but we have gone through the summer with poor collections, troubling no one, indulging all, bearing all expenses, and now that crops have been gathered and money is circulating, we sincerely ask our subscribers who are behind with us to come to our rescue. There is a certain number who are always prompt and who have paid up; and to these

this article does not apply. Look at your names printed at the head of your paper and you will see the date to which you last paid. Calculating from that date forward you will ascertain your indebtedness. If your paper comes in a wrapper to itself, there are no figures on the margin indicating the date to which you have paid. In such case, send us at least one year's subscription, and you will receive a receipt which will show exactly how you stand on our books.

It is encouraging and refreshing to witness the devoutness and Christian activity of those who are high in authority in kingdom or republic. We long to see the day when all officials will set examples of Christian piety. The Quiver, in a recent number, gives us, from the pen of Mary Spencer Warren, an article entitled, "Sunday with Queen Victoria." It is a simple, earnest way tells of the Sunday service of the first lady of the realm. From the day of her accession to the throne, June 28, 1838, till now, she has been a sincere, devoted Christian. Every Sabbath, until recently, she taught a Bible class, composed of the young servants in the castle. This was just as it should have been. The most honorable part in life is leading the lost to Jesus. Her majesty is ever mindful of the moral and religious welfare of those who are immediately under her charge.

The greatness of Queen Victoria was displayed on one of her visits to Florence. One day, while driving in the outskirts of that city, she saw a poor donkey shamefully abused by two boys who had it in charge. Her majesty had her carriage stopped, and she expostulated with the boys for so treating the poor beast. Inquiring, she found the owner, purchased the animal, sent it to England, and now it has the honor of drawing the Queen in her morning airing. It is the great, the good, the pious, who are mindful and watchful of the maltreated even of the dumb animals. It is the little things that draw out character and show who and what we are.

The American Baptist Publication Society has recently published a very interesting and instructive book entitled, "New England's Struggles for Religious Liberty." By Rev. David B. Ford, M. Ford is the author of Studies of Hapianism, with Review of J. W. Dale, and joint author of a commentary on the Epistles to the Romans. This last work is full of important facts and reminiscences. It is attractive in style, full of historic events, connecting the Baptist denomination with the ultimate triumph in securing to every man the right to choose his religion. This book contains 279 pages. Price \$1. Send to American Baptist Publication Society, 1632 Chestnut street, Philadelphia.

FIELD NOTES.

We earnestly request our patrons to read carefully our editorial headed, "Come, let us reason together." There is something in it.

Rev. S. O. Y. Ray's work as pastor at Midway, Bullock county, and Ramoth, in Barbour county, will begin December 1st. He is pleased with the prospect of his new field. Of course this takes Bro. Ray out of the evangelistic work.

J. L. Sproles, Huntsville: Convention left a good taste in the mouth of every one. Received in the last month six members; several more to join soon. Have succeeded in getting monthly collections for missions instituted. Sent off the first collection this morning. Everyone is looking forward to Bro. Joe. D. Jordan holding a meeting in December.

Rev. S. O. Y. Ray passed through the city on Monday on the way to the home of a married daughter, Mrs. Bason, of Womack Hill, Choctaw county, to be present at the marriage of another daughter, Miss Edna, and Mr. John T. Bason. The sisters are twins, they marry brothers, and as the married sister could not attend the nuptials at the father's home at Troy, it was decided that the interesting event should occur as indicated.

Adjutant Eubank, of Howard College, writes this note: "By some mistake J. Bantley Curry's name was omitted from the Honor Roll as published last week. Please make mention in next issue. He is a good fellow." The toll is before us, Cap'n, and the name is not on it. This gives us opportunity to say that the names were somewhat crowded on a small piece of paper, so that when our youngest typesetter got hold of the list he utterly failed to smile—and he's a good fellow, too.

Bro. E. Brewer, Opelika: Our meeting at Dadeville was due to a Sunday-school rally, under the direction of T. L. Jones, led by W. L. Davidson and S. Brewer. The exercises were very pleasant and instructive, there was a deep spiritual vein running through all the services. The meeting was much enjoyed by the church and community, and by a rising vote they declared themselves profited by the meeting. It is earnestly hoped that the object in view will be attained in securing a better attendance, and deeper interest in the Sunday-school.

Baptist, Eufaula: Services in the First church Sunday morning and night. A large congregation at morning service. Beautiful decorations and good singing. Text, Deut. 34:10; subject, Face to face knowledge of God. Precious theme that has for many weeks filled my soul with joy and peace. The Bible tells us of God, but sometimes amidst the darkness skepticism suggests that it is not true. Missions tell us about God. We may be as they are mistaken, but, praise be to His name for a personal knowledge of himself. How sweet to know and be alone with God!—We find in Bro. Lipscomb a real jewel in pulpit and in pastoral work few can equal, none surpass our dear young pastor.—Our fine pipe organ will be received in a few days.

Religion and Politics.

Outline of the First of a Series of Sermons on "Religion in Relation to Citizenship and the Secular Life."

BY REV. GEO. B. RAGER.

"He that ruleth [let him do it] with diligence." "The powers that be are ordained of God."—Romans, 12:8; 13:1. How jealously we draw the line between politics and religion! He vehemently we protest against "mixing" them! To the popular mind the whole realm of conduct is indicated by the word "politics," hopelessly bad. To enter into politics, to become in any way entangled with public life, is to be inevitably besmirched, defiled, and credited. It is hardly too much to say that in the thinking of the average American citizen nothing is more dissociated with and worse off from religion than politics.

I do not say that it is the duty of the truest thinking that the duties of the citizen and the duties of the Christian are separated. On the contrary, I hold such views to be radically false and untrue. In proportion as we prevail they constitute a menace to our civilization. But false and untrue as they are, they are in form, the principles in small measure the same as those which underlie the theory of our government. The truth, the truth that underlies civilization has become a "separation of church and state." But to maintain according to the very genius of Christianity and the teaching of experience, there should be no formal and organic union between church and state, by no means. In no particular, and in no way, should the church and state be connected. In no particular, and in no way, should the church and state be connected. In no particular, and in no way, should the church and state be connected.

There is any necessary incompatibility between religion and politics, that because Christ said, "My kingdom is not of this world," therefore Christianity has nothing to do with the governments and kingdoms of this world, is to fly in the face of these inspired truths and to be guilty of flat rebellion against God, who declares "The powers that be are ordained of God," and bids every ruler to "rule with diligence."

It is not a matter of free choice whether a man born in this country will share the responsibility for the government of the country. When the times of age that burden rests upon him whether he consent to it or not. If this inspired teaching is true, then God has laid upon him the duty of ruling, and ruling with intelligence and diligence. To shirk that duty is cowardice, to refuse it is nothing short of rebellion against God.

Religion, then, has a real relation to politics. To every citizen there are political duties to perform which are imperative and sacred. We must hear the voice of the King of kings bidding us arise and gird ourselves for these acts of sovereignty. The good citizen will carry his allegiance to the polls as well as to the prayer meeting. How can any man stand in the presence of responsibility so great without deep searchings of heart!

It is not extravagant to say, as some one has put it, that there is quite as much need of deep and genuine preparation for the duties of citizenship as for the worship of the Lord's house or the sacrament of the supper. No man has the right to go to the political convention or to the polls; no man has the right to take in his hand the ballot on which he will record his judgment respecting the government of the city, or the state, or the nation, until he has purged his heart of self-seeking and partisan-ship; until he has put away from him all small prejudices and passions and all suggestions of mere personal interest in making his decision; until he knows that his supreme wish is to promote the glory of God, by promoting the highest good of the whole people. His heartfelt prayer should be: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way of righteousness."

For a more prevalent view of political life and action which lifts it above the clamor and strife of partisan assemblies and material interests, let us to the serene air of the mountain-top, where men stand face to face with God!

We may improve our political machinery as we will, we may adopt the Australian ballot, pass corrupt practices acts, and extend civil service reform to the utmost, but we shall find, after all, that there is no more effective way of ours for the rising flood of faction, class interests and corporate greed, which threatens to engulf our liberties, except in the heightened sense of the sacredness of the vocation wherewith every citizen is called. The fundamental need is the deep and abiding conviction in the heart of the citizen of the truth that citizenship demands a consecrated spirit, a heroic self-denial, which shall make all the interests of business and all the motives of self-interest and self-aggrandizement subordinate to the welfare of the people—the highest welfare of the whole people.

A conscience more divine than we. A glimpse of the unseen world. A veiling, forward-reaching sea. Of some more subtle permanence. A light across the sea, which haunts the soul and will not let us be. Still beaming from the heights of undegenerate years.

For the Alabama Baptist. Pupils' Recital at Judson Institute. The Pupils' Recital on November 20th was very much enjoyed by a large and appreciative audience. The work in the departments represented gave evidence that the Judson's high standard is being maintained. The vocal music showed careful and correct training in voice production; the piano numbers were intelligent interpretations, and technically well rendered; the recitations were characterized by simplicity, modesty and naturalness; they not only exhibited the refined nature of cultivated womanhood, but in their rendering displayed consummate art.

The patronage of the Judson this session is larger than for many years, due to a wider appreciation of the superior advantages which it offers. And the music department is in unusual proportion. That the students desire to take a thorough course is shown by the interest taken in theory and history of music.

Rev. Dr. Patrick, the able President, is to be congratulated on having a faculty of unusual ability. Miss Kirtley, teacher of English and elocution, Mrs. King, teacher of piano and organ, and Miss Stakely, teacher of vocal, are well known as successful teachers in the Judson and elsewhere. Mr. Powers, the director of music, began his work at the Judson in October of this session. He received his musical education in Berlin, under the celebrated teacher and musician, Barth; and is besides a college graduate. Last month at the Teachers' Recital the people of Marion had an opportunity of hearing his artistic interpretation of difficult compositions.

The following is the program of the Pupils' Recital: Hoffman.—Piano—Gavotte in G major. Miss Marie Daughdrill. Curshman.—Vocal Trio—Sweet Daisy. Misses Dora Robinson, Lucie Daughdrill, and Hallie Hendrick. Braungardt.—Piano—Woodland Whispers. Miss Annie Marshall Wilson. Thomas.—Vocal—Dost thou know that fair Land? Miss Ione Hilsman Eley. Recitation.—Haunted by a Song. Miss Ida Belle Phillips. Chopin.—Piano—Scherzchen—Piano in E flat. Miss Mary Griffin. Bandegger.—Vocal—What are they to do? Miss Callie Smith. Mendelssohn.—Piano—Spinning Song. Miss Jennie Baker. Rubinstein.—Vocal Duet—Wanderer's Night Song. Miss Clyde Vinson and Mrs. Gaillard. Chopin.—Piano—Waltz in E minor. Miss Kate Cunningham. Jean Inglew.—Recitation—Echo and the Ferry. Miss Memie Clark. Chaminate.—Vocal—Sweet Bird of Spring. Miss Mary Felix Reynolds.

Durant.—Piano—Fifth Waltz. Miss Taylor McBryde. For the Alabama Baptist. From the Ministerial Board. At its regular session held in Huntsville, the Alabama Baptist State convention appointed the following brethren to constitute a Board of Ministerial Education, with headquarters at East Lake: W. A. Hobson, M. M. Wood, E. F. Enslin, W. M. Blackwelder, W. R. Sawyer, A. B. Johnston and C. C. Jones.

The first meeting of this Board was held on Nov. 19th, at which W. A. Hobson was chosen president, and C. C. Jones secretary and treasurer. The following resolutions were unanimously adopted: Resolved, 1st, That all funds furnished by this Board to ministerial students shall be in the nature of a loan. Resolved, 2d, That the beneficiaries of said funds shall be required to pay back the same at the expiration of two years after leaving school. Resolved, 3d, That in case payment is not made within the above stated time, legal interest shall be added to the principal.

There are now twenty-six ministerial students in Howard College, a finer or more promising body of young preachers have never before pursued their studies in this institution. Most, if not all of them, need pecuniary aid. They are worthy of it. The Board appeals to individuals, churches, and associations of the State to contribute to their contributions for this purpose to the secretary and treasurer at East Lake. W. A. Hobson, President. East Lake. Sec. & Treas. For the Alabama Baptist. Turkey for dinner next Thursday! Next treat is Christmas and examinations. Varyly coming. Bro. Shelton fitted Dr. Puroser's pulpit in New Orleans Sunday. This is a compliment to Bro. Shelton, and we are proud of him. Before his return he will visit his family in Montgomery. Bro. J. F. Watson supplied for Bro. Lee at Bryant's Station Sunday. Brethren Lee and Pugh were on the sick list last week, but are well now, and ready for turkey on Thursday. Be careful, brethren—a relapse may follow. Bro. Langston is doing excellent work at the Reform school in this city. His class numbers more than fifty boys from twelve to eighteen years of age. He has been the instrument in God's hands of leading

six of their number to the Savior. The mission on Caldwell Street, under the leadership of Bro. Hendon, is one of the best in the city. Its average attendance is more than one hundred and twenty-five. Our Friday and Sunday night services are deeply interesting. We expect great results from this work.

The delegates to the Inter-Seminary Missionary Alliance at Chicago returned last week with cheering reports. Bro. Lusk, Secretary of the Alliance, is with us for a few days. Bro. Yarbrough, of Mississippi, a full graduate of last session, is with us and expects to celebrate Thanksgiving by taking with himself a wife. Congratulations, Bro. Yarbrough. We are glad to learn that our dear brother and beloved fellow student of last session, Bro. Gable, is doing such excellent work in Montgomery. We predict for him a great future. He is one of our best men. Every Sunday morning the brethren from Alabama meet in their prayer meeting. This is the sweetest of all our meetings. Louisville. T. F. H.

For the Alabama Baptist. Good Meeting at Greensboro. Dear Baptist: For about fifteen days I have been carrying on a meeting here. At first the odds were against us. The Baptists are very weak here. Having no church building, we were compelled to preach in the court house. This is a city of wealth, of culture and of churches, and there is naturally a strong prejudice against attending religious services at the court house, hence our audiences were small at the first. But they grew steadily from the first service until the house became too small to accommodate those who came. Soon we had great crowds, composed of judges, lawyers, doctors, merchants, and farmers from near and far—representing all denominations. The real religious interest deepened and widened from the first. The Holy Spirit came upon the people in great power. The living Christ was soon walking among the people, and great glory was gotten to the name of our God. A large number of backsliders were reclaimed, Christians were built up in faith, and a goodly number exercised a living faith in Christ. The converts will join the different churches. By letter and experience fifteen or sixteen have united with the Baptist church. Others will follow very soon. At three o'clock this Sunday afternoon I buried seven happy converts with Christ in baptism. Others have been approved for the ordinance. Not less than a thousand persons witnessed the baptismal service this afternoon, hundreds of whom had never seen a baptism before. Greensboro needs a Baptist church badly. Let our people throughout the state praise God for his blessings to our brethren here.

For thirty years they have been without a Baptist church and Baptist preaching. Still God has not rejected them. He hears their prayers. He still blesses his truth when it is faithfully preached. Our cause is stronger in Greensboro today than it has been in any generation. If we will only cultivate the field and pray God to supply sunshine and showers, we will ere long have a flourishing and fruitful vineyard in this portion of the moral vineyard. Bro. Hardy is a wise, conservative and thoughtful man. He is doing a good work here for the Baptists, and has made a fine impression on the people of other denominations. Our State Mission Board has secured a most excellent building lot, and if our people will respond heartily to Bro. Hardy's appeal and to what appears to be a call from God, the Baptists will soon have a house of worship here. I regret to add that Bro. Hardy is now ill with slow fever—has been in bed several days, and the doctor says he is in for a long spell. I am now in Meridian, on my way to Vicksburg, to fill an engagement with the First Baptist church, from there I go to Andalusia, Ala., to visit Bro. Geo. M. Parker in a meeting.

W. B. CRUMPTON. For the Alabama Baptist. Sheffield. The First church has taken on new life, and has called Bro. Mack Stamps for half his time. We hope they will see their way clear to take all his time; they can do it if only a little sacrifice is made. They have a noble band of women who are workers; now let all the brethren do as well. Purpose Hill Baptist church is still having a revival here. The Methodist revival here, yet they received a few members from the meeting. This church has had a hard struggle. There are a few faithful, earnest members who are truly workers in the Lord's vineyard. The building committee are sending out a large number of circulars asking for help in a new way. They ask that some one in each church send a box of laundry soap for them. They thus give to each church the amount of his or her contribution, and the net profit will build them a church house. May God bless them, and put in the hearts of all who receive their appeal to help them. Bro. A. J. Thomas is doing good work in Tusculum. The church here has purchased a new organ, made some needed repairs to the building, and are adding to their membership. I wish that every Baptist in North Alabama, especially in Colbert, Franklin and Winston counties was an earnest reader of the ALABAMA BAPTIST, and hope it may be so. O. E. COMBES, Sr.

