

## ALABAMA BAPTIST.

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When a church sends away a man who has been serving as pastor, owing him a hundred dollars more or less, that hundred dollars more or less ought to be paid before any thing else is done. A man ought not to accept a charge which owes a former pastor, if he knows it. He should know if they have neglected his predecessor, they will neglect him, and he doesn't have to run his head into any such noose.—Baptist News.

There ought to be a rule among preachers that no one will accept the pastorate of a church which cannot show a clear receipt from its former pastor. And here ought to be a rule among churches, by which a church which does not pay its pastor will be looked upon as in disorder by reason of failure to pay its honest debts.

Two youths, aged eighteen and sixteen years, and belonging to respectable families at East Lake, were recently arrested by the Birmingham police in the act of robbing a store in that city. They had caught a horse that was grazing at large, hitched it to a buggy which they took from a neighbor, and driven to the rear of the store in the city which they intended to rob. The store was entered through the usual covered opening in the roof, and a bundle of goods was being let down to the buggy by one of the youngsters when a policeman came along. The arrest of the youthful burglars followed.

We do not know whether or not the parents of these bad boys are living; but the disgraceful incident affords one more occasion for repeating the remark now frequently made upon the fact that so many children are growing up without parental oversight and the old time family discipline. Our courts and prisons tell the result.

Those unfortunate boys did not know, as many others do not, that in the long run it is easier to make a living by honest labor than by stealing or in any other way. Many do not believe it, but it is nevertheless true, saying nothing of the morality in the matter. The thief, with all the energy and ingenuity that he must employ in his disgraceful business, makes but a scanty and uncertain living, besides being all the time hustled like a wolf. Honesty is not only the best policy, but it is the best and easiest way to peace and plenty. But a great many people do not think so, and there the trouble comes in.

God knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but he has caught them all in his own vessel and will see to it that all are duly fulfilled. He knows your need, your intellectual need, your spiritual need—your need to-day, your need yesterday and your need to-morrow. And he knows it that he may supply it.—George Bowen.

Take God into your business, because your business is done as an agent for the Father.

## For the Alabama Baptist.

### The Imprecatory Psalms.

These psalms of which the 107th is the most remarkable, have been a puzzle to many ingenious minds. For their benefit let us reflect:

1. That David was a type of Christ, and may be supposed generally when he invoked vengeance upon his enemies to mean especially the enemies and persecutors of his Lord and Redeemer, the "holy, harmless, undefiled and separate from sinners," or himself and all saints as identified with their Redeemer and "joint heirs" to a throne with him, the curse descending, as in the 107th psalm, and in the order of providence, not only upon the principal, but upon "children and children's children."

2. Sometimes the psalmist invokes wrath upon the enemies of Israel, as a type of the "Israel of God," the saints in general so named in the New Testament. Even if the 53d chapter of Isaiah refers primarily to God's ancient people regarded nationally, as some scholars have supposed, secondarily at least we know from its use in the New Testament it refers to Christ, as identified possibly with his people.

3. But let us especially consider that these imprecations may be merely a solemn assent, by an enlightened and inspired writer, to the decision of Jehovah against extraordinary wickedness, such as shall be given by all the righteous to the decisions of the great day of judgment.

4. Besides, there may be, in some cases, human infirmities cropping out and inspired sentiment, and to be distinguished from it, as the impatient utterances of Job and other good men, or even the cowardly yielding of the apostle Peter to Jewish prejudices, for which Paul "withstood him to the face." The means of distinguishing inspired from uninspired sentiment are constantly present, it is believed, and to be discovered by prayerful study, diligence and comparison with the ethical code of the Bible. This suggestion does not conflict with the "inerrancy" of Scripture construed in a common sense way.

I am not claiming a positive solution, but offering these thoughts for what, if anything, they are worth; and to bring out the idea that solutions may be possible that we have not thought of.

E. B. T.

## Relations of State Universities and Denominational Colleges.

I beg to say, in reply to Dr. Teague, that my first article commenting on this subject was designed to draw Bro. Dawson out to write further on the subject of Baptists and State Universities; not to put him in a position where he would need help. I suggested at the same time some questions which had been under consideration in my own mind, together with my conclusions on them. This is a problem which needs careful consideration, and I am glad that Bro. Dawson has suggested it. If the question had been fully considered sooner, it is not unlikely that the condition which Dr. Teague laments at the close of his article would never have been brought into existence. I allude to his closing sentence in which he says, "It is a great pity that local partialities have scattered state institutions all over the state, instead of combining them in a great university at one place." The need of such an institution I do not question—except as to there being a sufficient number of students properly prepared to enter it. If the whole question had to be considered purely upon theory, I would most likely find little or no conflict between Dr. Teague's views and my own; but certain facts presented in my last article, as well as some others which I did not mention, must enter into any safe study of this question. Some fundamental principles which seem to me to enter into the matter are—

First, The obligation of the state is the same to each citizen. This is the fundamental idea of democracy. If the state owes an education to one man, the same opportunity is due to all. That opportunity is of necessity limited by the ability of the state. If the state has the means to educate every boy and girl even to the highest limit of educational attainment, then the state ought by all means to do so. But, says "E. B. T.," "Learning is shed down from great centres of learning; it does not ascend like fire from common schools." To this I might most heartily accede if the serious part of the question were the furnishing and equipping of teachers. But who doubts that first class teachers could be had to man well the common schools of every community, if they were only offered a respectable salary and given good equipment for the school? But is the Doctor's idea true as regards the building of a substantial and safe system of education? If so, it is the only earthly structure whose top stone is to be laid first. No pyramid will reach any great height if, every time we raise it, the whole structure has to be priced up so that we may build under it. Is it to be wondered at that people

## get tired of lifting and resort to explosive revolutions? Dr. Teague says also, "Not the few mainly, but the many are profited by university work." Yes, by real university work, but even then, the few are benefited "mainly."

Secondly, The state's best interest demands the uplifting of the masses to the limit of its ability. The only remedy for the sad spectacle of an ignorant populace led into wild fanaticism by a few "university educated" men is in the education of the masses. If the masses were educated even sufficiently to get a proper conception of our governmental institutions, such spectacles would not often be seen. Unprincipled and selfish men could not play or prey upon ignorance where ignorance did not exist. The only true and just policy for the state to pursue, is "the greatest good to the greatest number."

Dr. Teague thinks that "higher learning can be most reasonably expected" of the state. Does the history of the older states justify that belief? If there is a state university in the South which in its academic curriculum surpasses the Baptist college of the state, I do not know it. I do not say that their equipments (scientific, &c.) are not better, but I speak of the curriculum. I cannot speak for other denominational colleges, but I presume the same is true of them. I append a resolution adopted by the Georgia Baptist State Convention at its last meeting. It is worthy of careful consideration:

"Resolved, That it is the sense of this body that the legislature in future should give such direction to the educational policy of the state, that institutions of such value to our commonwealth as the denominational colleges are not destroyed or impeded by unnecessary competition from institutions controlled by the state and supported by appropriations from her treasury, but that such state institutions be directed so far as practicable, to professional, technical, industrial, or professional training, or such higher literary and scientific instruction as shall supplement and not substitute the work done in denominational colleges." J. V. DICKINSON. (Italics mine.)

## For the Alabama Baptist.

### Howard College.

The future of the Howard looks brighter than ever before, and if we put our hearts and our hands into the work we believe the old school will make greater progress than its most sanguine supporters hope for. Every loyal Baptist in the state should make the Howard the subject of his or her prayers, and should lose no opportunity of presenting its claims to the boys and young men of the state. Let us be true to ourselves, our college and our denomination, and make the most of the opportunities we have in the way of educational advantages and facilities.

The board of trustees is a wise body of conscientious men, who have the interest of education at heart, and they are determined that nothing shall deter them from the full discharge of their duty. They ask that the great denomination, whose servants they are, support them in the work.

The faculty, with one exception—the writer—is a superb body of men. They are educators of wide reputation; they have character as well, and we have no apology to make for them; on the contrary, we can say nothing but words of commendation and praise. To be brief: Foote for decision and firmness; Foote for gentleness and consolation; Dill for wisdom, and Waldrop for buoyancy and friendliness.

The writer desires to say that the department of Science will not be in the rear. The best principles and methods of teaching science will be used so as to make the study pleasant and profitable. Daily experiments will be performed in the presence of the class, and as often as possible by the class.

We will strive to make the military as good, if not better than any in the state. The commandant will give it his personal attention.

We urge the pastors and friends of the Howard to ascertain the names of young men who might be induced to attend the college and send them at once to some member of the faculty. Let every one do his duty, and we will have a large attendance next session. What you do will be highly appreciated by the faculty.

E. F. HOGAN.

## Appointments of Rev. G. S. Anderson.

Institute to be held.

Six Mile, Bibb Co., July 4th to 9th.

Shiloh, Lamar Co., July 11th to 16th.

Bethel, Clay Co., July 18th to 23d.

Alexander City, August 1st to 6th.

Program for institute at Six Mile will be printed next week.

These wishing to hold institutes during the year should write us. Others have been arranged for, but dates have not been given.

Any pursuit, pleasure, or friend that keeps us from the Bible, our closet, or our family altar, should promptly be rejected.

## For the Alabama Baptist.

### Separation of Church and State

BY REV. C. A. G. THOMAS.

The Baptist denomination is so constructed that it can not form or consent to an alliance between church and state. Baptists have always contended for the spirituality of the church; and this spirituality is an invincible barrier to a state church. In the early days of New England church membership was essential to citizenship, and necessarily the churches were crowded with unconverted and unscriptural men, a mongrel church against which Baptists were obliged to cry out.

Again, Baptists contend for voluntariness in religion, and no principle forbids any statutory enactment for the regulation of the consciences of men. Three hundred years ago this principle was not advocated or recognized by any civil government or ecclesiastical organization on earth. But it dwelt in the heart of Baptists, who were denounced, ridiculed, imprisoned, condemned, executed with the most ignominious forms of death. Nevertheless, they persevered, contending that Jews, Turks, pagans, infidels, all men of every creed and no creed, were responsible to no civil magistrate for any matter of worship.

The history of this struggle in Virginia is one of the most glorious pages in all history. Every Baptist ought to read it again and again. But it was years after this struggle before civil power was broken in Massachusetts. In 1795, nineteen years after, six Baptist preachers were imprisoned for not paying taxes to the Congregational church, yet the Baptists had sustained voluntary worship for forty years in that town (Harwich, Mass.) before there was a Congregational church there; and when the Baptists obtained judgment in the county court, the Supreme Court reversed the decision and sustained the law against the Baptists; and in 1799, twenty-three years after, a Baptist deacon's grain and hay was seized and sold to pay the parish preacher's tax, and it was not till 1833 that the Baptists finally succeeded in getting the laws repealed, and then that great man Lyman Beecher thought the state would be ruined by its repeal. And it was only in 1877 that the last coercive religious law in the United States was repealed. The state of New Hampshire allowed no one but Protestants to serve as Governor, Lieutenant-Governor, Senator or Representative. Thus every state in the Union has cut the bonds between Church and State.

This principle is leaving other nations. For instance, on Oct. 5th, 1894, the upper house of the Hungarian Diet passed a bill granting liberty of worship to all religious beliefs. The telegrams in the daily papers told us that the bill was stoutly resisted by the Roumanian and "Orthodox" bishops, who declared it would "ruin society and the state." We are able to account for this victory when we read that during the last year 999 were baptized in Hungary, and that since 1891 the Baptists have doubled their numbers in that country.

God's kingdom is not of this world. The Christian citizenship is in heaven. He must first of all render his obligations to that everlasting kingdom, and in so doing he fits himself for better citizenship in this world. Hence, the Baptist position of complete and absolute separation of Church and State for all generations and all nations. Upon this divine principle we stand, and for it we shall struggle until the humblest inhabitant on this globe and the remotest nation of the earth shall enjoy absolute freedom of worship, untrammelled by state, church or clergy. For this we shall pray, and for this we shall labor. The battle is not ours, but the Lord's. He leads us to victory, honor and glory.

## For the Alabama Baptist.

### Pertinent to Howard College.

On the 9th inst closed one of the most successful sessions of this institution. The enrollment during the year was about 160, of whom 27 were ministerial students.

From a financial standpoint it was the most successful year the college has had since it was moved to East Lake. The professors received their salaries in full, and there is an uncollected balance to go on back salaries. Also, the confidence of the Baptists over the state has been greatly strengthened in the college by this year's management, which ought to insure a much larger attendance for next session. The discipline has been all that Prof. Smith's most ardent admirers expected. A spirit of work has pervaded the institution, and there has been less friction and less campus walking than has been there for years. The boys love Prof. Smith and his discipline.

## For the Alabama Baptist.

### How Many Ever Did?

Jesus said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," &c. (Matt. 18:15, 17.) About the first thing done in all such cases is to tell it to everybody except the one to whom Jesus directs. Read what God says about such in 1 John 2:4. He makes them "liars," without "truth." He said also: "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you," (Luke 6:27, 28.) The spirit of God at the hand of the evil divine penman said: "Speak not evil one of another, brethren," (James 4:11.) "He that despiseth, despiseth not man, but God," (1 Thess. 4:8.)

"For if you love them which love you, what thank have ye? for sinners also love those that love them; and if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." (Luke 6:32, 33.)

"If the reverse is the case, 'Ye are they which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed among men is abomination in the sight of God,' (Luke 16:15.)

The whole is climaxed by the following: "He that hath faith in me, and keepeth not his commandments, he is a liar, and the truth is not in him," (1 John 2:4.)

The foregoing are his commandments. Brother, sister, friend, how do you do with us? Are we "liars" without "truth" in us? Let us not say this, that, or the other one does, as he does, so and so. That is not the question. That does not justify our justify us. How is it with you in the glowing eye, the sparkling lip, the flashing tongue, the bright beam, the truth in love?

## For the Alabama Baptist.

### The Larger Liberty.

BY J. J. TAYLOR, D. D.

Few words in our language have a richer meaning or stir mightier emotions, than the word liberty. Through it one hears the heroic defiance hurled at the oppressor, the call to resistance, the rhetorical tramp of resolute soldiers, the shouts of the victors or the groans of the vanquished; or he sees the glowing eye, the sparkling lip, the flashing tongue, the bright beam, the truth in love.

## For the Alabama Baptist.

### Mormonism!

Mormonism! It originated in the basest of frauds, it has been fostered through the most sensual corruption and, today, it is seeking stealthily to win converts among the people in those sections of our land, where there has been no opportunity to learn of its "ways so dark and tricks so mean."

This subject of mormonism—its origin, its doctrines, its methods, its practices, its designs—ought to be discussed in our fifth Sunday meetings. Our people ought to be informed along these lines by men who know and are capable of giving instruction. A far, far more sensible subject than these: "Where are the lost tribes of Israel?" "The intermediate state." "Can Baptists prove apostolic succession?" These occur on recent programs.

There are people, and they are not a few, who are wholly unsettled in their religious belief and are ready to say hold of any new-fangled notions that come along. Those of us who are strong ought to help the timidities of our weaker brethren.

Two things show the insidious methods of these "Mormon elders," as they move about on the people and strive to win converts to their absurd teaching. The old name of Mormons is never mentioned, but the pill so nauseating is sugar-coated. "The Church of the Latter Day Saints," is the pleasing name they claim. Then, when they are reminded of the base sin of polygamy, which has been the practice of the sect for years, they claim that has been given up. But the things show the insidious methods of these "Mormon elders," as they move about on the people and strive to win converts to their absurd teaching. The old name of Mormons is never mentioned, but the pill so nauseating is sugar-coated. "The Church of the Latter Day Saints," is the pleasing name they claim. Then, when they are reminded of the base sin of polygamy, which has been the practice of the sect for years, they claim that has been given up. 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WOMAN'S WORLD.

Beautiful Embroidery That Will Always Be Popular. ... Women as Mothers. ... Women as Business.

The College-Bred Negro. A paper called "Dixie," which is published in Atlanta, Ga., says...

Don't you ever get the "blues"? ... My plans are made ahead. I jot them on a tablet, and I like to finish up things...

When I sit down to rest I always read, and if a snow storm shuts us in—and other people out—I could enjoy having it last twice as long as it ever does...

Oh! I should be ashamed ever to be blue if I had time; but I never do have, and as for "borrowing trouble" there seems never to be a minute in which to look ahead...

One of the medical journals strongly advises against the practice of rocking for children, either in the cradle or chair. It may be soothing when the child becomes used to it...

Mr. Joseph Richardson, a wealthy contractor of New York, lived in a house five feet wide and four or five stories high. He kept his family on \$1,500 a year and died worth some thirty millions of dollars.

What has been regarded by some as the birthday of the railway locomotive occurred on Sunday, June 25, 1825, when the first passenger train was run on the Stockton and Darlington railway.

In Georgia, the assistant state geologist has found a bed of clay, extending across the state, which will resist greater heat than any before tested in this country.

Both hair and gaze or still usually stare from a diamond-comb, placed above or below the head, and a special shape has been evolved for the moment. The hair of the sides is very slightly waved, and a great reaction has set in against the "dressed" appearance...

In direct contrast to the large, vulgar looking, overladen hair, says a New York fashion writer, there have been brought out some tiny little bonnets that are nothing more than straw caps.

The revival of the nightcap is taken very seriously in England, and with other early Victorian revivals. A cap of silk and lace, with ribbon bows, all in the shape of a half handkerchief and having a "curtain" behind, is said to be the most popular.

Miss Caroline Dodge was recently admitted to practice in the federal court at Council Bluffs, Ia. Five women in Illinois have shown women as superintendents of schools.

The latest annual report of the Woman's Best Work Association, which brings that admirable organization to the end of its fifth year of existence and emphasizes its establishment upon a permanent basis. It counts now between 600 and 700 members, scattered all over the country.

The coming summer will see a greater variety of wash dresses for girls than we have had in a long time. Faded white and colored pique, also figured ones, will be much worn, and thin white materials combined with bright colored ribbons will be much affected by the children and misses.

Miss Jennie A. Estes had the honor of being the only woman who took an active part in the fourth annual exhibition of the New York Academy of Sciences, which recently closed. Miss Estes came to the exhibition, out of pure love of the cause, to assist Professor Dwight in the exhibition of a wonderful machine invented by himself, called the pithonome.

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It is said that in her day the Empress Josephine wished a new, softly draping textile, extremely fine in weave and falling with a silky luster. The manufacturer made a study of the matter, and the result was the invention of tulle, which is now the invention of Frenchwomen to this day, and just now favored by fashion everywhere.

Little children, bright and fair, blessed with every beautiful care, always best in mind: Kind thoughts are to be kind: Kind not only to our friends, they're whom our care depends: They who poverty endure, Kind in spite of form or feature, Never pain or anguish bring. Ever to the smallest thing, For remember that the fly, Just as much as you or I, Is the work of that great hand, That hath made the sea and land: Therefore, children, bear in mind, Ever, ever, to the kind.

Love to the sun of woman's life, Dawning in the morning, Love to the sun of woman's life, Dawning in the morning, Love to the sun of woman's life, Dawning in the morning.

Dr. Pierce's Pleasant Pellets regulate the stomach, liver and bowels. Of all medicines...

BELLS Plant System. Street Alloy Church & School Bells, 215 Broadway, N. Y. C.

Time Table in effect May 15th, 1897. Table with columns for Stations, No. 57, No. 33, No. 83 and departure/arrival times.

WESTERN Railway of ALABAMA

Table with columns for Stations, No. 37, No. 35, No. 39 and departure/arrival times for the Western Railway of Alabama.

"Don't holler so, baby," said little Bess to her infant brother. "If you do, you'll grow up to be holler chusted, and that's a awful thing to be,"—Harper's Bazar.

A lawsuit for four million dollars has just come to an end in San Francisco. The claimant gets one-third of the estate, and the lawyers the rest.

Gen. Pass, Agent, Selma, Ala. Buckeye Bell Foundry. THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, 50 cents.

DOUBLE DAILY LINE OF PALACE Sleepers from Montgomery to Louisville and Cincinnati. Mobile and New Orleans, making direct connection for the North, East, West and South.

Table with columns for Stations, No. 57, No. 33, No. 83 and departure/arrival times for the Double Daily Line of Palace Sleepers.

THIS SUPERB SERIES

Send One Dollar and Fifty Cents to the ALABAMA BAPTIST. You will get one of the Books, and it also pays for the paper for one year. Those who do not subscribe for the paper can get the Books at 25 cents each.

Wanted IMMEDIATELY RIGHT PERSON. THE BEST PAY EVER OFFERED FOR SIMILAR SERVICE. THE COMPASSIONATE, edited by John B. Walker, who is said to be the largest circulation of any paper published in the South.

THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, 50 cents. With House and Farm, Louisville, 75 cents. With The Fancier, Atlanta, (devoted to Fowls) 75 cents.

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