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ORGAN OF THE BAPTIST STATE CONVENTION.

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"SPEAKING THE TRUTH"

IN LOVE."

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ALABAMA BAPTIST.

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In The Desert With God.

In these days of hurry and bustle we find ourselves face to face with a terrible danger; and it is this:—to time to be alone with God. The world, with its last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world is not confined itself to the world. It is also to be found among the saints of God. And what next? Surely the question does not need an answer. Can there be any condition more deplorable than the condition of a child of God who has no inclination to be alone with his Father?

This "desert life," as many may call it, is of an importance that cannot be overvalued; and as if with a trumpet we would sound it out to the ears of all. Let us turn now to the desert life.

for we turn nowhere else if we are seeking light on this or any other subject. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has well been called; and his school was simply this:—"In the desert alone with himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service to God, their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yes, and victorious for God, for the battle had been won already in the desert alone with him.—London Christian.

Church Cordiality.

Who should bid the strangers welcome? Some people think that it should be done by the pastor and the superintendent. A man once said to me, "I tell you our pastor is a wonderful man for welcoming strangers. Just as soon as he pronounces the benediction he makes for the front door, and there he stands, and I don't believe a single person leaves the church without a greeting from the pastor cordial enough to warm any heart."

While I listened to this I felt like saying, "What were you doing while your pastor was turning his back on the door to get to the door before anybody left?" For no pastor or superintendent can do that sort of work for the whole church or Sunday school. It is a matter of a good deal of importance, too. Churches and Sunday schools are anxious for an increased attendance, and yet it often happens that strangers are not made to feel at home. This arises partly from want of practice. Many persons feel a welcome which they think they cannot well express, and so they say nothing. In many places there are special committees to look after strangers. This is very well as a beginning or as a part of the work. But the real results will not be obtained until the whole church or Sunday school is permeated with a spirit of welcome. Then the stranger, whether in pew or in Sunday school class, will not feel as if he had discovered his friends frozen in an iceberg, but had found new, living, warm-hearted brothers and sisters who bid him welcome home.—J. Merion Hill.

Report of Judson Trustees.

A large number of our readers do not receive the minutes of our State Convention, and it has therefore been requested that we publish the report made to the convention at its last session by the trustees of the Judson:

Report.

The fifty-ninth annual session of the Judson ended June 4th, 1897. The trustees and the denomination throughout the state have much cause for rejoicing and gratitude over the prosperous year, and the most encouraging outlook for the future.

During the session 133 pupils were enrolled, of whom 90 were boarders. Fourteen teachers, representing all departments of a finished education, were employed. The officers of the Home Department, with the president, had the oversight of the home life of the boarding pupils.

It is fitting in the beginning of this report that we make mention of the signal blessing of God upon the institution. The work done in all departments was of a high grade and exceedingly gratifying, and during the session a deep religious influence pervaded the school, and the reputation of the Judson in the education and development of Christian womanhood was sustained to an unusual degree. The president,

REV. ROBERT G. PATRICK, D. D., has proved himself in every respect the right man in the right place. More than the usual number of problems have presented themselves during the past year, but his consecrated tact and wisdom enabled him to solve successfully all of them, and everything is moving along smoothly under his administration, with the prospects for the future brighter than they have been for many years.

THE DEBT PAID.

It is with profound gratitude that we report the interest-bearing bonded indebtedness all cancelled. This was made possible by the generosity of Bro. J. C. Bush, of Mobile, who agreed to furnish \$8,000 (\$4,000 of which was a gift in the name of his wife, one of the Judson's most accomplished and devoted graduates) and \$4,000 as a loan without interest on condition that the whole debt be paid in a specified time. President Patrick immediately took the field and called upon the Baptists of the state for help. We make mention also of the liberality of the bond-holders who met us in the spirit of equity, and generously conceded a portion of the debt; and of the services without remuneration of Drs. Geo. B. Eager and A. J. Dickinson and other brethren, who nobly seconded the efforts of the president.

It is our pleasure to report that by the excellent business management of Dr. Patrick the floating debt has also been liquidated.

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BETTER FACILITIES.

One result of the lifting of the debt was that the Judson was enabled immediately to furnish better facilities. The property, which has necessarily been neglected for several years, was repaired and put in first-class condition, and some improvements were added. New carpets were bought for all the sleeping rooms, and new table ware for the Dining Department. In addition quite a number of new high-grade pianos have been added to the Music Department. The Library has also shared in the general good fortune, and a number of new books have been bought. But there is great need of some friend or friends who will furnish the means for making other needed additions to the already excellent Library.

INCREASED NUMBER OF PUPILS.

These increased facilities have had their weight in increasing the number of pupils. Already there have been enrolled 150 pupils, of whom 110 are boarding pupils, a number greater than for several years past, and others are expected to come. But for the yellow fever epidemic, which shut out the Mississippi, Louisiana, and some of the Alabama patronage, the Judson would have been taxed to accommodate all who would probably have come. As it is, it is cause for gratitude that the institution has such a large boarding patronage, greater, perhaps, than that of any other female school in the state, which charges a reasonable rate for tuition and board, and that all sections of Alabama are so generally represented.

INCREASED TEACHING FORCE.

The large attendance has compelled the trustees to make additions to the already large and excellent faculty. Especially full was the music department, necessitating another teacher for the voice and piano. We believe there are very few places that offer so many and so great advantages as the Judson does just now. It is especially gratifying to note the high order of work done and the never failing devotion of the pupils to the Judson. A slight evidence of this was the presentation recently by the History class of forty-eight volumes of history to the Library. Indeed the success of our school is due, to a great extent, to the devotion of

those who are or have been her pupils.

At present the pupils and Alumnae are endeavoring to raise \$5,000 to be known as the Averett Memorial Fund, in memory of the late beloved president, S. W. Averett, the interest of which is to be used to educate poor and worthy girls. They have already met with a gratifying measure of success, having on hand or in pledges about one thousand dollars; and we commend this movement to the sympathy and support of our brethren.

HEALTH GOOD.

We are pleased to report the health of the school good. In the beginning of this session there were five cases of sickness—all contracted elsewhere—but we are glad to report that the pupils of the school are at present all well.

OUR BAPTIST SCHOOL.

We would call attention to the fact that this is our Baptist school for girls and young women, and deserves the hearty support of every Baptist in the state. It is presently a Christian school, the Bible is taught regularly and systematically by the pastor of the Sileam church, Rev. Paul V. Bonmar, and the aim is that every pupil who goes out from the Judson shall be a cultivated Christian woman. Respectfully submitted,

J. B. LOVELESS,
Pres. Board Trustees.
T. T. DAUGHERILL, Sec'y.

What is the Income?

Among those who have adopted the principle of giving a tenth of their income to religious and charitable causes, there is sometimes a doubt as to the definition of the term "income." It is of course clear that it means net income, and does not include a man's business expenses such as rent of a store, purchase of farming machinery, etc. The question is most easily settled in the case of the man whose only income is a salary, but even then doubts may arise; for example, if he has purchased a house to live in, should he reckon the money devoted to paying interest on it as part of his income, and therefore to be tithed? And should the farmer contribute tithing principle to the actual cash he receives in the course of a year, which is frequently small, or shall he include the value of his produce used for the support of his family or traded for other necessities? Again, it is certainly not expected that the head of a family should give a tenth of his income

LOVE HAS ITS LAWS.

The tree is known by the fruit it bears. A word loses its power, whether on tongue or tablet, when it is dissociated from the principle for which it rightfully stands. For the tongue or pen to say "I love," and the heart to say "I hate," is to wear stolen diamonds. The voice may be Jacob's, but the hands are the hands of Esau. It is a very common thing to hear people talk about love, but love is not so much a thing of the tongue as of the heart. It is not wrong to confess our love for Christ, but it is wrong to confess it unless we possess it. Christian love has certain well defined marks by which it is easily distinguished from self-love and love of the world. Jesus says, "If ye love me ye will keep my commandments." "He that loveth me not keepeth not my sayings."

Loyalty proves love.

If a man loves the world, he will seek to please the world, he will delight in the pleasures of the world. Where your heart is, there will you be found also. The young lady who tells how much she loves Christ in her paper on Sunday, proves how much she loves him in her practice during the week. The young man who bears testimony for Christ at the Young People's meeting, should bear the same testimony for him on the streets, in the shops and behind the counting table. A religion that is all talk is a very poor thing, whether the property of young or old. A man may make loud proclamations and do "wonderful works," and in the end hear, "Depart, I never knew you." If the heart is right, other things will add themselves; but if the heart is wrong, all is wrong. If we love God we will love our fellowmen. "If a man say, I love God, and hateth his brother, he is a liar." (1 John 4:20.) Love for the brethren is a test of our conversion (1 John 3:14) and helping our brother is a test of our love for him. (1 John 3:17.) Christianity is more than a negative notion; it is a positive principle. A Christian must not only not hinder, he must help, and he must not only help, he must love while he helps. Tossing a copper to a beggar is not loving your neighbor. The kind of religion that a world like ours needs is that of the good Samaritan type, that of the good Samaritan who helps the needy, comforts the sorrowing and keeps away from sin. (James 1:27; 2:15, 16.) In serving the brethren we serve Christ (Matt. 25:35-40) and offending even the least of his, we offend him. (Matt. 18:6.) Paul tells us, in the lesson, that the strong ought to bear the infirmities of the weak, and not please ourselves. Let every one please his neighbor, for Christ is in our example in this. It was hard for our Lord's first disciples to learn this lesson. They were ambitious and self-seeking. He must wash their feet, and rebuke them by setting a little child in their midst to correct their self-seeking motives. He must live and die before their eyes.

The Singing Evangelist.

An announcement under this head set me thinking. The old idea of revival work was to arouse the conscience and thus lead men to repentance. The newest idea seems to be to sing them into the kingdom. I find in a leading religious paper the following paragraph in regard to this up-to-date evangelist:—"Our friend sings the song on the wrong side of the sea; the Egyptians are still in sight. Singing is the result of having crossed the river, and not to be confounded with the act itself. Moses said, 'Stand still and thou shalt see the salvation of God.' They believed, and salvation was at hand. Afterwards, when they saw, they sang. How does one know that he is a Christian? The answer is simple. God has said, 'Whoever believeth hath life everlasting.' This I do, and there it rests. But you ask, what evidence have you of the fact? Now you are demanding to see the wounds. I have God's word, and want nothing further. This is faith. It may not inspire song, but it does inspire life. This is the seed; the song blossoms will come in due time. Our song-books displace our Bibles, and song becomes a substitute for faith."

When Peter went out from the upper room in Jerusalem filled with the Spirit, he did not stand in the street and sing, but he preached. He expounded the Scriptures. He addressed himself to the reason and the conscience, and when the hearers were pricked in the heart and cried, 'What shall we do?' he replied, 'Repent.' They must experience sorrow for sin and be willing to forsake it before they could 'rejoice in the Lord.' Too much of what we call religious experience to-day is superficial and emotional. We need such an awakening as that at Northampton, Mass., when Jonathan Edwards preached from the text, 'The Lord shall slide in due time.'—Senex Smith, in Journal and Messenger.

YOUNG PEOPLE'S DEPARTMENT.

EDITED BY W. A. HOBSON, East Lake, Ala.

SOUTHERN UNION TOPIC.

Feb. 20.—The Law of Love.

Rom. 15:1-3.

LOVE THE ONLY LAW.

God's first revelation of himself was in creative power and divine authority. The heavens declare his glory, and men feel his power. "Thou shalt" and "Thou shalt not" are the mandates of his sovereign will. The world must see Jehovah's omnipotent hand and sovereign head before it is prepared to appreciate his loving heart. First, the reign of law, then the reign of grace. And yet, when the fuller divine revelation is made, the love of God is seen in all that preceded it. Paul tells us that all the law is fulfilled in one word, and that word is love. Love God—ward and love man—ward is Christ's "all" of law and prophets. James speaks of love as the "royal law;" Peter exhorts us to love one another with a pure heart, and John goes further back still and tells us that God is love. He who knows most about love, knows most about God, and he who loves most is most like God. God so loved that he gave his Son; Christ so loved that he gave his life. "Beloved, if God so loved us, we ought also to love one another." Christianity appeals at once to the heart. If the heart is bad all is bad. Confessing God with the mouth, while the heart is far from him, is an abomination to him. Simon Magus confessed Christ, but did not love him; Simon Peter denied Christ, but did love him. The one was left in the gall of bitterness, the other was found in tears of penitence. "Lovest thou me?" from the lips of his Lord, loosed Peter's tongue, and fired his heart with his old time love and zeal. "The kingdom of Christ is within you." It is not a kingdom of this world. Its banner is not the proud imperial bird of prey, but the gentle dove of peace. The king himself is to all his subjects a most inspiring example of self-sacrificing love. "For ye know the grace of our Lord Jesus Christ, that though he became rich, yet for your sakes he became poor, that ye through his poverty might become rich."

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THE SINGING EVANGELIST.

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An announcement under this head set me thinking. The old idea of revival work was to arouse the conscience and thus lead men to repentance. The newest idea seems to be to sing them into the kingdom. I find in a leading religious paper the following paragraph in regard to this up-to-date evangelist:—"Our friend sings the song on the wrong side of the sea; the Egyptians are still in sight. Singing is the result of having crossed the river, and not to be confounded with the act itself. Moses said, 'Stand still and thou shalt see the salvation of God.' They believed, and salvation was at hand. Afterwards, when they saw, they sang. How does one know that he is a Christian? The answer is simple. God has said, 'Whoever believeth hath life everlasting.' This I do, and there it rests. But you ask, what evidence have you of the fact? Now you are demanding to see the wounds. I have God's word, and want nothing further. This is faith. It may not inspire song, but it does inspire life. This is the seed; the song blossoms will come in due time. Our song-books displace our Bibles, and song becomes a substitute for faith."

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