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IN LOVE."

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From the Indiana Baptist.  
**Dr. Broadens on Prayer.**  
Outline of a Sermon by John A. Broadens,  
D. D., of Indianapolis, at the First Baptist  
Church, Indianapolis, Sabbath  
Morning April 6, 1884.

TEXT: Ask and it shall be given you.—  
Matt. 7:7.

There is one thing very certain, my friends, and that is that the Lord Jesus Christ, the great founder of Christianity, believed in prayer. Some people say they do not, and others do not know whether they do or not; but he believed in it. There are two great proofs that he did. First, he took great pains to teach his disciples to pray. By parable, precept and illustration he taught them to pray. Secondly, he prayed a great deal himself. Now if there was ever any one in this world who could afford to live without prayer, that one was the Lord Jesus. He had no sin; he was God. Why should he pray? But he did pray a great deal, both in public and in private. Before delivering this great discourse on the Mount from which I have taken my text, he spent the whole night in prayer. On one occasion when the people sought to take him and make him king, he withdrew into the mountain alone to pray. At another time, having sent his disciples across the sea, he went up into a mountain apart to pray and was there alone when their ship was tossed by the waves. And finally, when the great trouble came upon him, he went out into the gloom of the garden and there knelt down and prayed three times most earnestly. Do you not see that it is perfectly clear that he believed in prayer? Now, if he believed in it, I believe in it, for he is the source of all I know.

There are questions about prayer which any child can ask, but which no philosopher can answer. Some one tells me that he does not believe in prayer because he cannot understand it. In the name of sense, does he believe in space? What is space? He cannot budge an inch without moving in space, but does he understand space? Does he understand time? Can he explain time? Here in this text Jesus has taught us to pray. This duty he enjoins three times. Why did he utter these words three times? He did not waste words like some people who utter the same words three times because they cannot find three thoughts to express. He repeated them three times for the very same reason that makes it necessary for us to think of them three times. This is a very old text.

If some of you were led to say that nothing new can be said about prayer. Why is it the old subject about which we have been hearing all our lives. It is so common. But, my friends, it is common only to our surface minds, and to our too common practical neglect. How difficult it is for us to realize what we are doing when we pray. I was very deeply impressed once by prayer of a peculiar kind. It was in a deaf and dumb institution. Every eye was fixed upon the leader whose slow and reverent movement led them in their prayer. Every soul was eager and seemed to be straining every power to come into communion with God. It was so still—no sound, no voice. I could almost hear my heart beat. I said this is prayer. Now the Lord knew our proneness to a lack of earnestness, and he seeks to impress our minds by repeating three times almost the same words.

And then he knew that we need to be stimulated to persevere in prayer. We are so easily tempted to give over in despair. And so he repeats them three times, and then repeats them over again three times to stir up our hearts to persevere in prayer.

And in addition, he appeals to our sympathies by that tenderest of all relations—the parental relation, that he might encourage us to continue in prayer. "If ye then being evil know how to give good gifts unto your children, how much more should your Father which is in heaven give good things to them that ask him?" There is one word here which I beg you to observe. Parents sometimes make mistakes. We are all so unworthy, and sometimes petulant and selfish. But practically parents know how to give good gifts to their children. But oh, "how much more" doth our Heavenly Father know how to give good things to them that ask him! How much more? As much as he is greater and better than man. As much as the heavens are higher than the earth, and his ways and thoughts than ours. He is never out of tune. He never can be over persuaded. He is too wise to err, too good to be unkind. He will never give us what will not be best for us.

I remember many years ago one Sunday afternoon, far from here, I sat in an upper room by the side of a coffin in which lay the body of a dear child—no matter whose child. A small boy came to me and with a deep feeling and showing how far some children penetrate into the deep mysteries of life and spiritual things, said to me, "Uncle, I want to ask you something." And I said, "Well." Said he, "Does God always give us what we ask him for?" And I hardly knew what to answer, and I said, "Why do you ask?" Said he, "Because I asked him to spare my dear little cousin and he didn't do it, and I do not know what to think about it." The child touched bottom. We have all had the same difficulty. I said to him, "Suppose that your father should send you off to a boarding school, and should say to you, 'Now if you make you good boy, now if you do anything, just ask me for it and I will send it to you.' You do not

suppose that he meant to say that he would send you anything that would not be best for you? Now God says, 'ask and it shall be given you,' but he does not say that he will give us anything that is not best for us." And I said, "Does that help you any?" And he said, "I think I see." Now that is just as far as I have ever been able to go, "I think I see."

But do you not see, dear friends, that right here is the very privilege of praying to God? Why if God should give us everything we ask him for, the very best and wisest of us would almost be afraid to pray. How many times good people have prayed for certain things and they did not get them. Many years afterward they saw that it would have been a thousand times if God had given them what they asked for. When we shall climb the shining steps of heaven and in the light of the eternal world look back on this enigma of human life, we shall have nothing for which to praise God more than for not having given us everything for which we asked him here on earth. He knows how to give. He sees what is best. So what at first may seem one of the greatest discouragements, may by and by be seen to be one of the highest encouragements.

Let us now try to see what connection this all has with the great discourse which Christ has been delivering. If you will turn back to the first verse in this seventh chapter you will there observe that he says, "Judge not." Oh, how hard that is to do—never to pass judgment in thought or word on any one. Men and women, boys and girls, "Judge not." Who can obey that command? How is it to be done? "Ask and it shall be given you." And then a little later he says, "Give not that which is holy unto the dogs." We are not to judge men and yet we are to know them. Who can do both? "Ask and it shall be given you." And then a little further back he has told us to take no thought for the morrow, that is not anxious. To-morrow will bring its own cares. You say, "I know that, but how hard it is to do." Mothers, shall you not be anxious for your sons? Wives, shall you not be anxious for your husbands? Shall not the poor be anxious for the morrow? Our only freedom from anxiety is, "Ask and it shall be given you." Then again you say that the morality Jesus taught is too high for you. He requires control not only of sinful acts, but sinful feelings. The murderous lust, as well as the murderous deed is sin; the lustful look as well as the lustful act is sin.

Why do we not all pray always? Some are ashamed to pray, but they are not ashamed to sin. The poet Coleridge wrote something to the effect that prayer is foolish. But on his death bed he called his nephew to him and told him that he was sorry that he had written those words, and on his pillow he said, "Lord, teach us how to pray." Dear friends, shall we not all pray? Oh weak man, tossed on the billows of life's uncertain sea, is there no reason why you should pray? Are you perfectly safe? Have you no sins, no temptations?

There are some of you here to-day who have ceased to pray. Let me call attention again to those strong words we sung in the second hymn this morning. Did you notice them?

Oh, my hand forget her skill,  
My tongue be silent, cold and still,  
This thoughtless heart forget to beat,  
If I forget the mercy-seat.

But you have forgotten. Will you forget no more?

**Peril of Associating only with Inferiors.**

PHILLIPS BROOKS.

There is nothing so bad for man or woman as to live always with their inferiors. It is a truth so important that one might wish to turn aside a moment and urge it, even in its lower aspects, upon the young people who are just making their associations and friendships. Many a temptation of laziness or pride induces us to draw towards those who do not know as much or are not in some way as strong as we are. It is a smaller tax on our powers to be in their society. But it is bad for us. I am sure that I have known men, intellectually and morally very strong, the whole development of whose intellectual and moral life has suffered and been dwarfed, because they have only associated with their inferiors; because they have not lived with men greater than themselves. Whatever else they may lose, they surely must lose some culture of humility. If I could choose a young man's companions, some should be weaker than himself, that he might learn patience and charity; many should be as nearly as possible his equals, that he might have the full freedom of friendship; but most should be stronger than he was, that he might, forever be thinking humbly of himself and be tempted to higher things. And this principle, which is surely the true one in the association of men with one another, is elevated to its perfect application when we think of men humbled and incited by the constant presence of God manifest both as majesty and love in Christ.—*Sermon (First Series).*

It is stated that 19,000 persons, including 600 avowed infidels, were converted during the past eight years through the preaching of Maj. Penn, the Texas evangelist.

**Poison and Ruin.**

BY REY. WALTER B. YASAR.

My mind was forcibly arrested by the article in the *Watch Tower* of April 23rd on "Depravity Among the Young." I am afraid we do not look upon this in the serious light the subject demands: large numbers of our youth going down to hell and our protest very feeble. I believe the reading allowed on sale in the State of Connecticut is a most potent influence for evil, which all the church organizations in the State can by no possibility forestall.

A little hamlet among the hills of Litchfield county contains a population of about 500 souls. There are two churches in the place, into which perhaps about two hundred occasionally enter. Of the two village stores one is open all the Sabbath day, although its front door is closed. All who wish may gather there and remain until eleven p. m. The proprietor is a young man steeped in tobacco, apparently lost to all sense of right or wrong. The railroad company runs a milk train Sunday afternoon, and on this train a newsboy peddles his papers to the agents in the thirties towns along the line. What has he? *Police Gazette, Police News, and Spirit of the Times.* Twenty copies of these are left at the station of this little hamlet to which I refer. Some are sold at the station, the remainder at the store. By evening all are taken and circulated among the inhabitants. Calling on the deacon of one of these churches, I saw on the table a copy of the *Police Gazette*, and also of the *Police News*, purchased and read, as I learned, by his son, who was the church choir.

One Sunday two copies remained unsold at the store, and, going there a day or two after, I heard the proprietor say to a young man, fifteen years of age, son of a poor widow, "Don't you want a *Gazette* or *News*?" And the young man parted with his ten cents, and I saw him begin to read. I have no hesitation in saying that, in my judgment, the reading of that one copy will be a positive damage to his moral sense, which no amount of religious instruction can in any wise efface. Only yesterday the church treasurer told me that his son, a lad of sixteen, had brought home a copy of the *Gazette* two successive Sunday evenings. Of course no more copies will enter that home, but it may not be the last read by the boy.

disposed of every Sunday along the line of the railroad. Now what is to be done? On the counters of the stores, in all these places, these papers are to be seen, and are read and read by all who lounge about. What fully for the preacher of God's Word to hope to make the slightest impression upon the minds of the readers of such vile stuff!

Active legal measures must be taken to prevent rank poison from being sold as food. Poison taken into the physical man may or may not kill; but with the moral nature all saturated in this venom, and the poison all the time working, I see no hope, no rising star. Men and brethren, what shall we do?

**A Few Words About Funerals.**

BY REV. THEODORE L. CUYLER.

Frequent discussions break out in the religious, and often, too, in the secular journals, with regard to the last services over the dead. The whole subject is one that everybody is interested in; it touches the tenderest spot in all hearts, and the time is inevitably approaching when our own burial service will be performed. Scores of manuals for such service have been prepared, and lately a new volume has been published which bears the rather monitory title of "The Pulpit and the Grave." We confess that this title effected us somewhat as Lord Macaulay was effected when an undertaker mounted on his horse, overtook him on a public road, and invited him "to ride." The great author looked up with a half-amused expression and replied: "I thank you, sir, but I have no need of such a vehicle just yet." But perhaps it was well even for us pastors to remember that our pulpits do not stand very far away from a tomb. Somebody will be doing for us what we have so often done for others.

The first thing to be arrived at in the ordering of a funeral service is that there should be nothing done or said in violation of the proprieties of the occasion, and nothing to jar harshly on the suffering hearts of the surviving kindred. Unless in the rare cases of public men to whom public honors are paid, funerals should be a domestic service. The house is the right place for the obsequies, unless a necessity shall occasionally require the use of a church edifice. The first persons to be consulted are the bereaved family; their wishes should be law. If a public invitation is extended, then let friends and neighbors gather in—to manifest their respect for the departed, and their sympathy with the bereaved. I always love to see the kindred occupy the same room in which the beloved one lies sleeping; it seems far more affectionate for them to sit beside their dead, and not to retreat to some upper room, and leave a parent, a wife or a child to be surrounded by chance-gathered neighbors or almost strangers.

The minister of Christ should, if possible, stand close beside the mourning family, and not be thrust away into some remote corner.

**Origin of Famous Songs.**

BY REV. THEODORE L. CUYLER.

A celebrated composer once lost his way in a dense forest, when he found himself on a path leading to what seemed a large edifice in the distance. Meeting a person on his path, he inquired his way, but the man, made no response. Meeting another, the same proceeding took place, and also with six others that he met. He was at a loss to account for this, until he came to the building where he read the sign, "Asylum for Deaf Mutes." This explained it all, and he at once sat down and wrote "We never speak as we pass by." Beethoven was once met during a heavy shower by a friend who was unprotected from the elements. "Lend me your umbrella," sighed the latter. The great master at once composed the song, "Wait till the clouds roll by." A composer of eminence being told that his music was somewhat trashy, and that he had better "turn over a new leaf," at once wrote "When the leaves begin to turn." Franz Abt once traveled upon a Western railroad where he was allowed "five minutes for refreshments" in which to eat a dollar and a half dinner. Observing the furious gulps made by his fellow travelers to get their money's worth in the limited time, he spontaneously composed "When the swallows homeward fly." Guglielmi once called upon a betrothed couple, and was invited to dine with them. The young man, while carving the turkey, was so abstractedly gazing at his sweetheart that he sent the gobbler three times into the lap of the composer, and caused seven streams of gravy to run over his face. Guglielmi left without eating anything, and went home and composed "The Lover and the Bird." Sullivan, after looking all over the house for a piece of twine to tie a bundle with, sat down in a furious passion and evolved "The Lost Cord."—*Exchange.*

The hours we pass with happy prospects in view are more pleasing than those crowned with fruition. In the first instance we cook the dish to our own appetite; in the latter nature cooks it for us.—*Goldsmith.*

**Religious Condition of Mexico.**

W. WILKES.

interior of Mexico, its rich mines 541 silver and 14 gold mines open in 1882, its tropical fruits, its facilities for stock-raising, its precious woods, its pearl fisheries on the Western coast, with a population of over nine and a half millions, and our increasing interchanges with it, render its religious condition a matter of interest and importance to us. Of the inhabitants, about 5,000,000 are native Indians, about 1,500,000 mixed Indian and white, about 1,500,000 Mexican born Spaniards, the rest are pure whites, negroes, mixed negro and Indian. Roman Catholicism was the only worship tolerated till 1857. Since then all religions have been tolerated and non-patronized by the government. The Spanish population is professedly Roman Catholic. The 5,000,000 native Indians professedly hold to the ancient Aztec religion. The Romish priests largely control public affairs by manipulating the ignorant masses.

The first Protestant work in Mexico was that of Rev. Dr. Bingham in 1825. In 1833, the American Bible Society sent an agent to explore the field and to distribute Bibles. In 1848 they sent another agent with the United States army. In 1854, Francisco Anguilar, a priest converted from Romanism by the study of the Scriptures, in the city of Mexico, gathered the first Protestant congregation. Bishop Riley of the Protestant Episcopal church, who went out in 1867 under the auspices of the American and Foreign Christian Union followed Anguilar in his work.

Miss Melinda Rankin conducted a girl's school in Brownsville, Texas, from 1852 to 1862, in which more than 200 Mexican girls were trained, and more than 1,500 Bibles were circulated along the Mexican side of the Rio Grande. She labored under the auspices of the American and Foreign Christian Union till 1873, when her work was transferred to the charge of the American Board.

In 1870, the American Baptist Home Mission Society entered the field. It has now in Mexico four missionaries.

In 1872, the Friends Foreign Missionary Association began work in the City of Mexico. They have now 17 laborers there. In 1872, the Presbyterian church, North, entered the field. They have now 57 teachers and preachers in the work. In 1873, the Methodist Episcopal church entered Mexico. They have now 70 ordained and unordained preachers and teachers. The American Board have now 4 ordained and 5 female missionaries in Mexico. In 1873, the Methodist Episcopal church South, entered this field. They have now 59 missionaries and native helpers.

In 1874, the Southern Presbyterian church entered the field. They have now 6 missionaries and 4 theological students at work here. In 1877 the Associated Reformed Synod of the South, and in 1880 the Southern Baptist Convention, and the Mexican Branch of the Protestant Episcopal church commenced evangelistic work in this country.—*Christian Secretary.*

**Alabama State Sunday School Convention.**

The Pastors, Superintendents, Teachers and Sunday School Workers of Alabama.

DEAR BRETHREN: The Seventh Annual Convention will be held at the First Presbyterian Church in the city of Selma, commencing Tuesday, May 20, at 7:30 p. m., and continuing Wednesday and Thursday May 21 and 22.

Every Sunday School in the State is entitled to representation by two delegates, who should be appointed immediately, and their names forwarded, before May 15, to Mr. H. H. Green, Chairman of the Local Committee, who, in behalf of the good people of Selma, will extend a hearty welcome to all who may come.

We trust that you will select your best men—those who rejoice in their salvation and are yearning for the salvation of the children of our land—to represent you at the Convention.

The Committee will receive all properly accredited delegates as they arrive, in the Lecture Room of the First Presbyterian Church on Broad Street, and assign them to their homes. The programme of topics will be issued in a few days. No efforts will be spared to make the Convention pleasant and profitable to all who may attend, and we trust that not only will our own spirits be refreshed, but that by God's grace such an influence will go out from the Convention among the churches and Sunday Schools of our State, as will result in new life being given to this important branch of church work which we all love so much.

Dear brethren, we desire that you will come up to this gathering with warm hearts of love towards the blessed Savior, and with earnest prayer for the presence and direction of God's Holy Spirit. And let us believe, believing that his wisdom may stand upon our counsel; that his help be granted for all we shall undertake.

**EXECUTIVE COMMITTEE:**

JAMES H. FRANKLIN, Ch'm, Selma, G. R. Farnham, Evergreen, Rev. A. S. Andrews, D. D., Greensboro.  
Rev. S. L. Russell, Gaylesville, Amzi Gordan, Birmingham, Joseph Haddie, Selma, M. J. Greene, Talladega, Rev. J. J. Strong, Columbiana, R. H. Isbell, Treas., Talladega, R. H. Isbell, Sec'y, Talladega.

SELMA, ALA., April 1, 1884.

**Bible Work in the Southern Department.**

The following donations of Bibles, Testaments, and parts of the Sacred Scriptures, in the Common, Revised, and American Bible Union Versions, and in various languages, have been made by the American Baptist Publication Society's Bible Department, for the year ending March 31, 1884, and the receipts from each State, for Bible work, were as noted.

Have we not fraternally, honestly, and liberally aided the missionaries of the Southern Baptist Convention; of the Boards of State Conventions and General Associations; also the Colporteurs, Bible and General Missionaries, and the Sunday-schools, in meeting the needs and destitution of our Southern fields, and in helping this good and great work, and the workers in these States? Is this not aiding every interest, and every effort for truth, for souls, and for Christ?

STATES, ETC.	COPIES	VALUE	RECEIPTS
Alabama	5,775	\$139.30	\$25.00
Arkansas	503	114.95	3.40
Dist. of Columbia	978	138.35	188.00
Florida	6,092	752.75	18.26
Georgia	3,061	392.68	11.48
India Territory	126	128.80	11.60
Kentucky	2,027	267.05	—
Louisiana	7,811	1,233.03	8.10
Maryland	1,284	156.80	214.79
Mexico	2,535	305.64	—
Mississippi	2,381	310.05	—
Missouri	3,763	475.54	7.00
North Carolina	15,041	1,640.28	14.59
South Carolina	6,626	688.45	140.51
Tennessee	1,265	233.40	23.20
Texas	21,599	1,929.97	20.00
Virginia	5,501	599.45	22.00
West Virginia	4,571	136.68	49.53
	83,539	10,118.87	761.42

God's Word worth anything? Can we estimate its value in every department of human interest? Think on the meaning facts here presented, and ask the churches and brethren to talk about, pray for, and contribute to this necessary and pressing work.

Will you not secure and remit to us a collection from your church or churches for this Bible Work? Will you not do this at once? Give them an opportunity to give. Speak for this Bible Work at your District Association meeting. Fraternally,

C. C. BITTING, Bible Sec'y,  
1420 Chestnut St., Philadelphia, Pa.

**Holders of Church Letters.**

What shall be done to remedy the evil they bring on themselves, the churches, and the cause of Christianity?—How shall their passage from one church and community to another be so guarded as to most likely secure them from a state of indifference and negligence, and graver sins? I answer comprehensively: The churches themselves must become more interested and uniform in the matter.

1. The church granting the letter of dismission should be understood by the member receiving it, as not terminating his membership with them, nor his amenability to them; but as giving him a transfer or passport into another sister church. The letter should be limited by a suitable

length of time for presentation to a convenient church so as to impress the retiring member that it is not a life time license to "lie about loose," neglecting church relations and duties with impunity. The member should also know that after the time limited has expired he subjects himself to exclusion by still holding his letter, under censure for default, and deception; for he fails to comply with his implied promise made when he received his letter, and disappoints the expectations of the church which he authorized when they granted it. By thus looking after their letter members on the part of lettering churches, one great remedy for this fearful evil would be found.

2. Another remedy would be found in the charge of duty on the part of churches located in communities where floating members settle or sojourn for the time. The nearest church to the new comer, or its pastor, should affectionately invite the new comer to unite with them. If he does so, the other church should be so informed. In case of incorrigible neglect, what then? I answer, first, if the lettering church has made inquiry, as should have been done, the church in the new community should instruct the clerk to reply suitably to the facts in the case. Second, if the lettering church has made no inquiry after their lettered member, it would still be the duty of somebody, for the good of a common cause, to let that church know of the conduct of its member—especially in case of immorality, added to the neglect of duty.

3. Correspondence among the churches. From what has been said, it seems to me that a freer correspondence thus obtaining among our churches would be good for the health of all.

Nothing is plainer to my mind than that a church should feel the same interest for a member after granting him a letter as before—both for his sake and that of the cause. This interest should manifest itself as circumstances may permit.

Nor is anything plainer than that a church near the new home of a letter holder should feel and manifest the same interest in him and the church from which his letter dates, as he feels in his own church and its members.

Now all these suggestions could be fully met by affectionate Christian correspondence among the churches.

W. WILKES.

**Religious Condition of Mexico.**

Man's worst enemy is man. He puts into his mouth not a vessel to blow his brains out; that were a short and simple mode of doing the naughty business; he puts into his mouth a liquid that drowns his reason, conscience, self-respect, capacity for business, love for his family, regard for his reputation, and finally reduces him to the lowest level on which humanity crawls. He may be a gentleman when he begins this downward course. Or he may have never been called by that pleasing name. It is all one with the tempter and the tempted. He drinks and is damned. His hell begins in a bar-room. His worm never dies. That fire is never quenched. Is there no balm in Gilead? Is there no power in a great, intelligent, Christian State, to take this gigantic vice by the throat, and throttle it in the midst of its squalor and shame?

I am not one who believes this thing ought to be left to cure itself. It never did that and never will. They who are not in its toils and fangs ought to make it hard for others to be destroyed.

**Doomed by Drink.**

The press dispatches bring us the following sad story from Atlanta, Ga. It is only another instance of the crime which comes of whisky. It speaks for itself.

The Supreme Court has just affirmed the sentence of death against Alfred Inman, of Emanuel county, who was convicted of the murder of his wife about a year ago. When Mr. and Mrs. Inman were married, about twenty-five years ago, they were both wealthy, and belonged to that class of Southern society which found its annual pleasure at the fashionable resorts, and soon the once proud couple found themselves forced to seek humbler quarters. At last when Inman's means were thoroughly dissipated, he attempted to make similar work of his wife's fortune. Under advice of friends the lady refused to place her husband's fate, and he plunged more desperately than ever into the vortex of dissipation. When he would return home he would subject his wife to the most cruel personal treatment. Mrs. Inman carefully looked after the plantation, and deposited her money with a country dealer, six miles distant from her home.

One evening, at the close of the cotton season a year ago, Mrs. Inman mounted her horse with several hundred dollars on her person. She did not return home that night, and searching parties were dispatched. On the roadside her lifeless body was found, two deep indentations having been made in her head from which a pool of blood had proceeded. Near by a lightwood knot was found, covered with blood and hair. The husband was suspected of the crime, arrested, convicted, and sentenced to death.

Numerous relatives of Inman, who were wealthy, then came to the doomed man's rescue, and have made every effort to save him, but without avail. This decision ends his hopes.

**"An Hour in a Bar-Room."**  
This is the subject of one of Irenaeus Letters in the *New York Observer*. The venerable editor was compelled to go into a tavern at a railway station, while waiting for a train, to obtain food which he could not procure elsewhere. After detailing his observations and reflections as he ate his lunch in sight of the bar of this house, kept by an English woman, he concludes thus:  
"And there may be a meaner and lower business than this among the trades and traffics of the world. We live in it. But I do not know what the other one is. No other business in the world is attended by so large an amount of sin and misery. There is no traffic that is so utterly without apology, justification, or excuse. It does no good to anybody, and certainly does an immense amount of evil. The customers to whom the rum-seller ministers are debased, and more so the more they trade, and so it comes to pass that the larger the business done the more evil is wrought. This bar woman said she took in thirty dollars as the fruit of last evening's carouse. That she thought was doing well. There were probably half a dozen men; men of families, who spent five dollars each, and went home drunk. Follow them there. No ink is red enough to describe the scenes in the drunkard's house.  
And such a mill is run in every village, near every railway station, in the midst of Christian churches, and school-houses, and intelligent citizens, in a State where laws are made and executed for the protection of the people! And in each of these mills is hung up in full view a LICENSE from the State, by which it is made the right of a woman to deal out this ruinous stuff! The State allows it, takes pay for allowing it, it sells the authority by which the citizen is authorized to poison his neighbors and fill the community with vice, poverty, and misery. It is wrong to license such traffic. It is not only right, but it is also expedient and a duty to forbid it. It is the highest absurdity for a government of the people, existing for the good of the people, to enact laws by which ten thousand men in New York may be licensed to traffic in that which makes it necessary also for the same government to support prisons, and poor-houses, hospitals and asylums, at a cost of uncounted millions of dollars raised by taxing the same people! And this is self-government.  
Man's worst enemy is man. He puts into his mouth not a vessel to blow his brains out; that were a short and simple mode of doing the naughty business; he puts into his mouth a liquid that drowns his reason, conscience, self-respect, capacity for business, love for his family, regard for his reputation, and finally reduces him to the lowest level on which humanity crawls. He may be a gentleman when he begins this downward course. Or he may have never been called by that pleasing name. It is all one with the tempter and the tempted. He drinks and is damned. His hell begins in a bar-room. His worm never dies. That fire is never quenched. Is there no balm in Gilead? Is there no power in a great, intelligent, Christian State, to take this gigantic vice by the throat, and throttle it in the midst of its squalor and shame?

I am not one who believes this thing ought to be left to cure itself. It never did that and never will. They who are not in its toils and fangs ought to make it hard for others to be destroyed.

**A Minister's Experience With Choirs.**

Is art a service? Does the exercise of it in divine worship partake of the spirit of the inspired counsel, "Whosoever will be chief among you, let him be your servant." This thrusting forward of a personality of display does not look like it. Once our alto asked me, as I was entering the pulpit, whether I had any objections to changing the closing hymn, for she was expecting some friends that evening, and they could not come till late, and she wanted to sing a solo. And once at a week day funeral, our tenor crowded me even to my embarrassment with a request that he might be permitted to precede the arrival of the train of mourners with a vocal piece in the gallery, for he had just heard that two of the members of the music committee of another congregation would be present, and he wished them to hear him, as he desired to secure the place of conductor there.

"Art's a service, mark!" "But does it take the place of the rest of the service, also?" This entire discussion turns at once upon the answer to the question whether the choir, the organ, the tune-book, and the blower are for the sake of helping God's people worship him, or whether the public assemblies of Christians are for the sake of an artistic regalement of listeners, the personal exhibition of musicians, or the advertisement of professional soloists who are competing for salary.

In our travels, some of us have seen the old organ in a remote village of Germany on the case of which are carved in the ruggedness of Teutonic characters three mottoes; if they could be rendered from their terse poetry into English they would do valiant service in our times for all the singers and players together. Across the top of the key-board is this: "Thou playest here not for thyself, thou playest for the congregation; so the playing should elevate the heart, should be simple, earnest, and pure." Across above the right-hand of stops is this: "The organ-tone must ever be adapted to the subject of the song; it is for thee, therefore, to read the hymn entirely through so as to catch its true spirit." Across above the left-hand stops is this: "In order that thy playing shall not bring the singing into confusion, it is becoming that thou listen sometimes, and as thou hearest thou wilt be likelier to play as God's people sing."—*The Rev. Dr. Charles S. Robinson, in the February Century.*

**The Power of Music.**

The following pleasing anecdote of the power of music is related by the celebrated Hayden: "In my early youth," said he, "I went with some other young people equally devoid of care, one morning during the extreme heat of summer, to seek for coolness and fresh air on one of the lofty mountains which surround the Lago Maggiore in Lombardy. Having reached the middle of the ascent by daybreak, we stopped to contemplate the Borromean Isles, which were displayed under our feet in the middle of the lake, when we were surrounded by a large flock of sheep, which were leaving their fold to go to pasture.  
"One of our party, who was no bad performer on the flute, and who always carried his instrument with him, took it out of his pocket. 'I am going,' said he, 'to turn Corodan: let us see whether Virgil's sheep will recognize their pastor.' He began to play. The sheep and goats, which were following one another toward the mountain with their heads hanging down, raised them with the first sound of the flute, and all, with a general and hasty movement, turned to the side from which the agreeable noise proceeded. They gradually flocked around the musician, and listened with attention. He ceased playing, and the sheep did not stir.  
"The shepherd with his staff now obliged them to move on, but no sooner did the flute begin again than his innocent auditors again returned to him. The shepherd, out of patience, pelted them with clods of earth; but not one of them would move. The flute played with additional passion, whistled, scolded, and pelted the poor creatures with stones. Such as were hit by them began to march, but the others refused to stir. At last, the shepherd was forced to retreat our Orpheus to stop his magic sounds: the sheep then moved off, but continued to stop at a distance, as often as our friend resumed the agreeable instrument.  
"The tune he played was nothing more

# Alabama Baptist.

SELMA, ALA., MAY 1, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor and Proprietor.  
R. F. RILEY, Office Editor.

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## INTERESTING ANNOUNCEMENT.

On the first day of June next we will distribute two hundred dollars in gold among our friends, as follows:

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.

2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.

3. To the five persons sending us the next five largest lists we will give ten dollars, each in gold as a premium.

No name will be counted unless accompanied with the money to pay a full year's subscription. Only names of new subscribers will be counted. However, those who have been subscribers in the past but are not now receiving the paper will be considered as new subscribers.

In addition to the above, we will give two dollars to every person who secures for us five new subscriptions, or five renewals, and ten dollars; the person securing the names to retain two dollars and send us eight dollars with the names. Or, if preferred, we will send the paper one year free of charge to the person sending us five names and ten dollars.

On either of these propositions no name will be counted unless all arrears are paid when it is entered. No name received later than May 31st will be counted.

JNO. L. WEST & CO.  
Jan. 10th, 1884.

## MINISTERIAL INTEGRITY.

Highly important as it is for every one to set a jealous watch over his reputation for uprightness, it is of the highest importance that this be done by the minister of God. Ministerial reputation once sullied may never be fully cleared. And in nothing is there so great a snare to the minister as that of becoming involved in debt. A recklessness in business transactions, a contraction of debt, a failure to meet, with promptness, obligations assumed, will effectually undermine the usefulness of the man of God.

The expression has become common-place that ministers are poor business men. Of course it is not to be expected that they shall become adepts in the details of business, any more than business men shall become adepts in the pulpit. But because of their want of familiarity with the routine of business, they ought to place themselves keenly on the watch. Whether they be familiar with business or not, with one thing they do profess familiarity and that is with the principles of honesty. The things enjoined and inculcated from the pulpit ought to find a practical exhibition in ministerial life. Ministers should be examples for all men.

Promises unkept and obligations unfulfilled, come at length to be regarded by the business world as expressions of dishonesty. This equally applies to all men alike.

But when the man of God is chargeable with these things, even though there be not the remotest intention on his part to do wrong, his reputation suffers, and his influence wanes. By so much as he is reckless in business engagements, by just so much will his preaching be stripped of its power. For unless there be back of the utterances of the pulpit a character unsuspected, untarnished, the truth will be of but little worth. So surely as the obligations of the preacher have been disregarded, so surely as he is manacled with debt, just so surely will the class of persons whom he desires to reach, obstruct these as forbidding obstructions between his sermons and their consciences. If he would be a man of power with the people he must fear debt as if it were a monster.

But the injury done by the careless dealing of the minister is not restricted to him alone. It is wide-reaching. It throws a shadow upon the fair name of Christianity. Ministers are expected to be the most circumspect of all men, and we think quite naturally. They propose to direct men in the ways of righteousness. It is in this way that Maine has triumphed; that Kansas and Iowa have triumphed. Whether there be distinctive temperance tickets and platforms or not, we shall not undertake to decide. But upon one course we are thoroughly determined—to support with our ballot and influence, always, the candidate who can be relied upon to do his utmost to secure the entire extinction of rum-dealing.

It were well if Christians were more pronounced in their views upon this subject. When they shall move with a solid front upon the whisky influence, prohibition will be speedily secured.

In determining which route you will take to the Convention, have special regard to the sections of country through which you will pass. We do not know of a more delightful trip from the extreme South than that via Chattanooga, Lexington, Charlottesville, Staunton and Washington. No route in all this Southland could afford half as many attractions. Superior roads, elegant coaches, charming cities, superb mountain scenery and expansive sweeps of blue grass regions, are the attractions.

We regret that Bro. Frost and his family have been ill. His little children were first attacked by measles, which were contracted in Kentucky while en route to Alabama. Then followed a brief illness on the part of Mrs. Frost. During the last few days Brother Frost has been suffering from a bilious attack.

We sincerely trust that they will soon be thoroughly restored to health.

## FIELD NOTES.

We regret that the fore-front of Dr. Roby's excellent sermon in the issue of the 17th inst. should have been so greatly marred. In the text the types make him say, "Put on thy armor, instead of 'Put on thy strength.'"

## THE TEMPERANCE REFORM.

It is amazing—the strides which have been made, and are now being made, by the great temperance reformation. And the wonder increases as the victories along the line multiply. The movement, like all great revolutions, commencing under feeble auspices, has gathered new strength and fresh momentum, as the years have gone onward, until to-day it challenges the attention of universal Christendom. It has steadily borne down before it all opposition that has dared to oppose its progress. Many of those who ridiculed the movement twenty years ago, and who branded its advocates fanatics, are to-day among its most ardent sustainers.

Then it was thought supreme folly to undertake to banish rum from a Commonwealth; now it is resolved to expel it from the nation. Like all great revolutions it cannot turn backward. Checked for a season, it may be; but it will be like the crouch of the tiger—it will only be to husband new strength for a fresh spring onward.

In the early stages of the movement which is now agitating whole continents, the inaugurators were animated by nothing save the opposition which they met; but possessing the metal of true reformers, that they were, they heaved the obstructions and moved on, hoping only for ultimate victory.

But they caught the gaze of the public. By degrees they came to be listened to. Fresh accessions were gained to their ranks. The pulpit, the press, the people, wheeled into line. Anon came the agitation of legislatures, and the expressions of courts, and so pronounced and powerful has it become that it is claiming the attention of Congress. It is believed that the action of Congress upon the Roubidoux Bill was due to the wide-spread temperance sentiment. Whether that be true or not, the whisky men have not received a more stunning blow than this. Back behind this Congressional action, grand as it is in itself considered, lies a moral of great force—that the power of temperance is at length felt in our National Congress.

What are the grounds of encouragement for future work?

1. The rapid change which public sentiment has undergone during the years of the immediate past.

2. The marked victories achieved in Maine, Kansas, Iowa, Georgia and South Carolina.

3. The many irresistible factors now arrayed on the side of Temperance—the pulpit, the women, the courts and the press.

Under the combined sway of these agencies the numerous theories of the past are all converging upon a single point—that of effectually and everlastingly stamping out the curse of rum-dealing and rum-drinking.

The progress of this temperance revolution has not been without its checks. This is to be counted on in all great reformatory movements. But these very balks are helpful, as they enable the temperance workers to lay deeper the foundations of success. A running victory might prove but a superficial victory.

Much yet remains to be done, and it will take time, and brains, and money, and labor, and patience, and preaching, and praying to carry the triumph to its ultimate result; but its success is as inevitable as the Millennium.

In our own State there is much reason for encouragement. With each recurring session of the Legislature great prominence is given to the matter of temperance. As a result of this, entire counties and many communities have been rid of whisky vending.

We do not belong to that class of men who are afraid of the combination of temperance and politics. As for ourselves, we shall hail with delight the day when it shall become a controlling question at the ballot-box. It is in this way that Maine has triumphed; that Kansas and Iowa have triumphed. Whether there be distinctive temperance tickets and platforms or not, we shall not undertake to decide. But upon one course we are thoroughly determined—to support with our ballot and influence, always, the candidate who can be relied upon to do his utmost to secure the entire extinction of rum-dealing.

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3. The many irresistible factors now arrayed on the side of Temperance—the pulpit, the women, the courts and the press.

Under the combined sway of these agencies the numerous theories of the past are all converging upon a single point—that of effectually and everlastingly stamping out the curse of rum-dealing and rum-drinking.

The progress of this temperance revolution has not been without its checks. This is to be counted on in all great reformatory movements. But these very balks are helpful, as they enable the temperance workers to lay deeper the foundations of success. A running victory might prove but a superficial victory.

Much yet remains to be done, and it will take time, and brains, and money, and labor, and patience, and preaching, and praying to carry the triumph to its ultimate result; but its success is as inevitable as the Millennium.

In our own State there is much reason for encouragement. With each recurring session of the Legislature great prominence is given to the matter of temperance. As a result of this, entire counties and many communities have been rid of whisky vending.

We do not belong to that class of men who are afraid of the combination of temperance and politics. As for ourselves, we shall hail with delight the day when it shall become a controlling question at the ballot-box. It is in this way that Maine has triumphed; that Kansas and Iowa have triumphed. Whether there be distinctive temperance tickets and platforms or not, we shall not undertake to decide. But upon one course we are thoroughly determined—to support with our ballot and influence, always, the candidate who can be relied upon to do his utmost to secure the entire extinction of rum-dealing.

It were well if Christians were

## Report of the Executive Board of the Muscle Shoals Association.

At the last meeting of the Association a resolution was passed authorizing the Executive Board to report to the Association through the ALABAMA BAPTIST what it was doing from time to time.

The Association has been divided into three districts.

In the first the Board placed Elder J. I. Stockton; and, Mat Lyon; 3rd, C. W. Hare.

Elder C. W. Hare resigned about the 1st of April, and Z. J. Weaver has been selected to fill his place. Elder J. Gunn has been selected as a general missionary or Corresponding Secretary, to visit such places in the Association as he may think proper, and stir up a missionary spirit among the people.

The weather has been so very bad this last winter that the missionaries have not been able to accomplish much, but it is to be hoped that they will now work earnestly until the Association meets. We think if more special, instead of so much general work was done, the cause would prosper more. With the experience of the past season we doubt the propriety of employing missionaries during the entire year, regardless of the weather. If the Executive Boards would publish their experience in the BAPTIST it would doubtless be beneficial to all.

Written by order of the Association.  
O. D. Gibson, Pres.  
C. G. LYNN, Sec.

## From Kentucky.

Having left my Alabama work, I deem it proper to give a little note of my field there, as well as at this place. One month since I received an invitation to visit this church; I did so and preached several times for the church, and visited quite a number of families. Toward the close of my stay the church extended a call to me for my entire time, for an indefinite period. Being engaged only until Oct. 1st in my Alabama work, I concluded to accept this so soon as I could place other men in my field. My church at Hartsville accepted my resignation and called Bro. Carter, of Flint. Hopewell had not decided whom they would call. They have the opportunity of getting two men, either of whom will do good work. Old Friendship, a mission church, extended a call to Bro. B. K. Adams. Bro. J. Gunn has been employed by the Mission Board to visit the churches of the association and arouse them on the subject of missions, &c. He is just such a man as will kindle an enthusiasm among the people. I expect to see a great increase in the work of the Muscle Shoals Association by another year.

Our little church at Hartsville is progressing very well. They worship in the Presbyterian church, and the two have organized a Union Sunday-school. The Sunday-schools of Morgan county met in convention at Decatur last Friday night, Saturday and Sunday. Bro. Shackelford is said to have preached a fine sermon before that body on the subject of training children right. Sabbath night was given up to a temperance mass meeting. Quite a number of good speeches were made. By the way, Decatur has changed very greatly on the temperance question. A few years since she was regarded by many temperance workers as too strongly intemperate to be reclaimed. But such sermons and utterances as Bro. Shackelford threw among them emboldened others until almost the entire Christian community has joined hands towards banishing the Demon. Drunkards have ceased to drink and have joined the noble army. And that must rise from every heart is that God will give them the victory. Hartsville has a band of temperance workers that are doing nobly. The old men and the boys are working side by side. Through their Lodge they sent a written request to every minister of the gospel, white and black of Morgan county that they preach prohibition and that they teach it in the homes of their people. They have also formed a temperance alliance among the negroes and are urging them not to sign whisky sellers' petitions for license. I suggest that in every community such work be done. The Baptist church has no cause for being ashamed of her preachers in North Alabama on the temperance question—others may be afraid to fight, but they are not. I know of no Baptist preacher, and very few laymen, that favor the re-nomination of the present Governor. However much they may like him as a man, they deem him too loose on the temperance question to represent the state in such a lofty position. Christian people have no right to silently pass such things by. When they demand uprightness of life in their officers such men will either cease to drink or remain in the background where they belong.

In regard to my work here I can say but little now. Zion church is located in a village of the same name about six miles from the city of Henderson. She numbers on her roll over two hundred members, but many of them are scattered. Bro. A. J. Miller, who died some months since, was for the last 13 years the pastor. The people all revere his memory. The church house is a neat, comfortable and commodious one. The members are in very good circumstances, and tolerably liberal with it.

After awhile I can give a more full description of this country and my work.

Bro. Phillips is progressing finely with his church at Henderson. He is the man for the place.

C. W. HARE.

## Zion, Ky., Apr. 11, 1884.

THE Liberal party in Germany is fast gaining in influence. Already it is recognized as an important factor in German politics. The grip of tyranny is losing force everywhere. Radical reform in the governments of the old world is reasonably looked for.

It is the same with a book as with a man



