

# THE ALABAMA BAPTIST.

HARRIS & DAVIS, Editors and Proprietors.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$2.00 A YEAR.

VOLUME 13.

MONTGOMERY, ALA., THURSDAY, FEBRUARY 4, 1886.

NUMBER 5.

## Moody and Sankey.

To be in Mobile March 10th, 11th and 12th.

In view of the coming of these illustrious men, Rev. G. A. Hall, their present representative, has been here to consult about the programme. His bearing while here was every way practical and Christian-like. At first, the idea of Mr. Moody's spending only three days in our city was not at all satisfactory; but, after Mr. Hall's explanation, a very hearty invitation was renewed for his visit, even for so short a time. The explanation was this: Mr. Moody is now giving each place only two or three days, as a rule, while he gave to Richmond ten days, some months ago, and soon expects to give to New Orleans ten days, as exceptions. Formerly he had been dividing the whole year between three or four cities. Now he is dividing that time between many cities. Thus, he thinks he is doing more good by reaching more people in the same length of time; and by holding short conventions with more Christian workers, so as to have more of them stirred up to greater interest, zeal, and effort for the world's evangelization.

Some two months ago all the Baptist and Protestant ministers here signed a petition for Mr. Moody to hold a meeting with us at his convenience. Mr. Hall called a meeting of these ministers, and a number of representative laymen, and suggested the method which we should adopt to secure the best results. At this meeting a general committee was appointed, which came together for the first time on Monday, Jan. 25th. This committee met in the rooms of the Young Men's Christian Association, and was composed of the two Baptist, three Presbyterian, three Methodist, and three Episcopal ministers, and one lay brother from each congregation—all being present. But here was a riddle. How could these various members, belonging to such widely divergent church organizations and doctrines, harmonize in a union meeting with Mr. Moody or any one else? The matter was solved by coming at once to a specific understanding, viz: that, in going into this union of religious effort for the glory of God and the well-being of our fellow-men, we do so not as churches but as individuals, and that in our united services every one will be expected to confine himself to the doctrine and work of God's grace in Christ Jesus whereby the salvation of the soul may be secured or the Christian life improved. This was fortunate. For, on investigation, it was found that some ministers present had already considered this a union of churches, and that they were there as the representatives of their churches. This, of course, could not be agreed to by Baptists, nor by Episcopalians. For it is very certain that none of us present had been instructed or appointed by our churches to represent them in this union effort; and, supposing we had all been so appointed or instructed, then it would be the privilege, duty, and pleasure of each to advocate at any time in the united services the peculiar tenets of his own denomination, and all the rest would recognize his peculiar doctrines, &c., as all right. What a jargon that would be? What an inconsistency? In such a case what possible union of effort could there be in praying or working together? But, to confine ourselves to the doctrine of salvation by grace, aside from church membership, was a common ground where we could all stand together, or a common work, as far as it went, in which we could all engage with one heart and one soul. Therefore, after a little discussion and explanation this specific understanding, as before stated, was agreed to unanimously, and so the field was cleared for a fair and hearty co-operation in the forthcoming union services in connection with Mr. Moody's visit. He is himself, it is said, sound in his preaching the way of salvation through Jesus Christ, and that he goes no further, but leaves the ordinances and forms of church membership to be attended to by the various pastors and churches. In this we agree to unite with him while he is here. And as Baptists in Mobile, we do not consider this as either surrendering or compromising our views or those of our brethren elsewhere on New Testament order. Not one of our members, so far as I know, is holding back. Brethren M. G. Hudson and T. G. Bush are prominent on the general committee, and others will work elsewhere. All the ministers and laymen herein referred to seem hearty and united in the work before us; and, unless we are all mistaken, we are going to be ready for a great revival.

About one hundred or more Christian voices are to be drilled at least ten days in advance, as a choir.

These, with ministers and workers, are to be seated about Mr. Moody on a platform, and these will be admitted to all the meetings. On the last two nights, men only will be admitted to the body of the house. And, at every service, a special ticket will be necessary to admit any until about fifteen minutes before service begins, after that, all others, even without tickets, will be admitted, if there is any more room; and at the appointed hour the door will be closed. The tickets will be free, and may be secured in advance from the committees, a different ticket for each service. The design of the tickets is to secure to all who wish to attend, one or more chances to enter the house in case there should not be room enough for all; as is usually the case with Mr. Moody's meetings. The "Combined Gospel Hymns" will be used, which will be furnished to every one, who cannot buy one, on entering at the door, cost five or ten cents each. These evangelists neither require nor ask any compensation, but our committee, of course, would not allow them to come and work for us for nothing.

Preliminary meetings are also to be held in advance, as each pastor and congregation may choose in their own separate houses of worship, and also some union prayer meetings at some common place of meeting as may be hereafter arranged. Unless Christians themselves seek unto God, and by earnest prayers show their readiness to receive the blessing from God alone, Mr. Moody is not willing to come, and no lasting good would be accomplished, if he did come. But Mobile needs a great blessing, and we ask our brethren everywhere to pray that this occasion may be used by the Holy Spirit for a great work of grace among us.

It is expected that the skating rink will be used for the three days' meeting. It is said to seat at least five thousand persons. The great annual Mardi Gras festival in this city comes off on March 9th. On the 10th at 3 o'clock p. m., Messrs. Moody and Sankey will hold their first service, and their second at 7:30 p. m., same night, and so on the next two days.

## A Pastor Needs Time.

If the Bible were silent on the subject, common sense would teach us that the support of the ministry is an important duty. If a man would farm successfully, he must devote his time to it, and his time must be paid for by the products of the soil. The same principle holds true of every vocation in which men engage. The ministry is not an exception. If a pastor does his work well, he must have time for reading, for reflection, for study, for abundant prayerfulness, and for the many other demands made upon him. If he receives no compensation for these services, he cannot afford to devote his time to them. If he undertakes to work for nothing, he will very soon be reduced to pauperism, his credit will break down, and then nobody will want to hear him preach, all this is so obvious we do not need to be informed of it by a revelation from heaven.

The pastor's work is too important to be half done, or allowed to go undone, for the sake of avoiding a little expense. It ought to receive the most elaborate attention, and for this purpose he ought to be released as far as possible from other pursuits. The responsibility rests upon those who call for his services. The pastor much prefers to give himself entirely to the duties of his office. It remains with his people to enable him to do so. This they can accomplish by paying him a reasonable salary.

To get inferior work in the pastorate at a low price is a very costly transaction. It is costly to the church, to their families, and to the congregation. Brethren may flatter themselves they have managed shrewdly in making close terms with the pastor, but they have in reality made a hard bargain for themselves and their families. Who knows how many children will reproach their avaricious parents in eternity for not having provided better pastoral service for them in this world?

Churches also wrong the cause of Christ in this matter. Ministers are God's gifts to the churches for the proclamation of the gospel. They ought to be at liberty to labor abundantly and to the greatest advantage. Instead of this, many of them are obliged to contend with numberless hindrances and embarrassments which the churches could remove. For the sake of the men's souls, and for the sake of Christ's kingdom, let our preachers be set at liberty in their own work.—Ex.

## A Year's Work.

Last year I lived in Eufaula but preached for three churches in Georgia, and one in Alabama. On the 1st Saturday and Sunday, I served Cotton Hill church, Clay county, on the 2nd, Elim, Stewart county. Each of these churches is eighteen miles from Eufaula, and both are in Georgia.

On the 3rd Saturday and Sabbath, I gave my time to Newton, Dale county, Ala., fifty-two miles from Eufaula; on the 4th Saturday and Sabbath, Enon, Quitman county, Ga., ten miles from Eufaula.

During the year, I have travelled in my buggy, to reach these appointments, about 2500 miles, have preached 170 sermons, have baptized 45 candidates, and have three to baptize. These churches have all sent forward contributions, quarterly, to Missions or Bible work. The year has been a very pleasant one to me; the Master's service has filled me with joy; and I thank God and take courage.

## THE NEW YEAR.

I am still living in Eufaula; have the same three churches in Georgia; but have given up the Newton church on account of the long distance. I shall preach for Prospect church, Barbour county, Ala., about 25 miles from Eufaula. The outlook is promising; the churches are all in unity and peace, and are manifesting considerable spiritual life.

I shall endeavor to put the Christian Index into as many families as possible of the churches in Georgia, and the ALABAMA BAPTIST into the Prospect church; and to circulate the Foreign Mission Journal as widely as possible in all of my churches, believing that the spirit of missions will be thereby more deeply felt.

## NEWTON CHURCH.

This is one of the best churches it has ever been my privilege to serve. Active, liberal, aggressive, and consecrated, they are ready for every good work. They take high and spiritual grounds on the subject of temperance. At their conference in December, they resolved to deal with any brother who should give his name to aid in selling liquor to sell whiskey.

I pray that the Great Head of the church may guide them in the choice of a pastor.

## EUFULA CHURCH.

We are all delighted with our pastor, Dr. G. A. Nunnally, and regard him as peculiarly gifted in ability, pastoral qualifications, and consecration. He began a series of meetings on last night which we trust may be a great blessing to the church and the entire city. The prospect seems to be very encouraging. Bro. Thomason, whose labors the Lord is blessing so gloriously, is expected to assist in the meeting.

We are grieving over the loss of Bro. J. A. B. Besson and his elegant family, who have recently moved to the capital city. May the blessings of our Heavenly Father rest on him and his.

I am delighted with the BAPTIST, it ought to be in every Baptist family in Alabama. Praying great success on your efforts, I am

Yours in the Gospel,  
Jan. 21st. T. H. STOUT.

## From Arizona.

Eds. Ala. Baptist: Since I came to this Territory, about eighteen months ago, I have had repeated letters of inquiry as to this country and its mission fields. Now to answer all these letters individually would take more time (and stamps) than I can possibly contribute in this direction. Many of these good brethren are readers of the ALABAMA BAPTIST, and I take this occasion and method of answering some of these enquiries.

Arizona is noted for its dry and healthy climate. The atmosphere is pure and bracing, and the nights are cool and pleasant the year round. Mining and stock-raising are the principal enterprises of the Territory, though in many of the large valleys ranching (farming) is becoming profitable. Owing to high transportation, living is very expensive and wages high.

The public school system here is a good one. Parents and guardians are required by law to send children to school a reasonable length of time every year. Teachers get all the way from seventy-five to one hundred dollars a month. Society is different in different communities, and to one not acquainted with "Western life," the best is exceedingly rough. The people in general seem to have no regard for the Sabbath, hence Sunday picnics, horse racing, and all manner of sporting on the Sabbath day are quite common.

The churches are yet in their infancy, and the missionary is yet hav-

ing a hard time. Services are poorly attended and what few church members there are can rarely ever be enlisted. We (the Baptists) have seven organizations, but none of them self-supporting and rely almost solely upon the American Baptist Home Mission Society for support. If some of our young brethren wish to know what it is to be honored (?) with the positions of Sabbath school superintendent, Bible class teacher, church clerk, sexton, treasurer, and pastor, all at the same time, and of the same church, let them come to Arizona, and it will give me pleasure to introduce them to such positions. "Do you need ministers out there?" the question has been asked. Well, just think of a vast tract of country of 140,000 square miles, with a population of about 60,000, besides the large Indian population, and only five Baptist ministers on the whole field. Brethren, "Come over and help us." If you know of some good brother who has worn himself out preaching, or has broken down with throat or lung troubles, send him out and I assure you that this delightful climate will soon restore him, and in the mean time he can be at work for the Master. If you know of some young brother who wishes to get into a field of usefulness, and would be willing to begin by teaching, and spend his Sabbaths in mission work, we will give him a hearty welcome and introduce him into a good field.

Now in conclusion, I wish to say, that should any of your readers who chance to read this, wish still further information, by enclosing stamp for reply, they may expect an answer to all their enquiries.

Inasmuch as this letter may fall under the eyes of quite a number of old Howard boys, it will not be out of place for me to state here, that for three years I was among their number, and often when I look back with fond recollections of the pleasant and profitable moments spent within her walls, it serves as a stimulus to move me onward in my work. I was once an Alabama boy, but now I am a confirmed Arizonian, and if God continues to bless and prosper my work, I shall spend my life in this, not in "Far West."

Fraternally,  
JESSE M. GREEN.  
Prescott, Arizona.

## Shivering in Florida.

Eds. Ala. Baptist: We dreamy refugees from the winters of more northerly climes were very much surprised on waking on the morning of the 9th inst. to find that we had been overtaken away down here near the land's end by a sweeping freezing blizzard from the north. Although it was ten degrees warmer here than in your latitude, yet it was severe enough to bring into requisition all the warming facilities, such as heavy overcoats and shawls, and fire stoves and stoves, with closed doors and an increased demand for fuel. The cold seemed to be no respecter of localities in Florida. It was cold and freezing throughout the State for about four days, with an average temperature of about 40 degrees above zero. It is regarded as a calamity, at best, on Florida interests. Seventy per cent of the last crop of oranges had not been shipped, and is a total loss, except the small quantities gathered and housed before the freeze, and in cases where the trees were protected by larger surrounding growth, or by some favored situation.

The opinion as to extent of damage to the trees is divided. The most favorable opinion being that only the tender growth of last year is killed, and that there will be another crop as usual. Vegetable crops have been killed, and replanting is necessary. This is a heavy loss to truck farmers, as they will miss the early market and fancy prices.

What some say is a calamity to the orange interest, others regard as a wise providence to the general interests of Florida people; that the freeze which has marred the beauty of orange grove will constrain to the sober thought of diversified crops. Farmers of the cotton States had to learn this lesson from the caterpillar. The consoling reflection here is that such freezes come only every fifty years, nothing like this being known since 1835. With this exception the winter has been delightful and spring like most of the time. What the result of this seeming disaster shall be we will see later. One thing we know, that the statement that any where on this earth there is a paradise of perpetual spring, free from thorns and thistles, and disasters and toil, is a delusion. P. C. DREW.  
Lake City, Fla., Jan. 25th.

Our self educated men, nine times out of ten, are a grand success no matter where they work—the same may not be said of others.—W. N. Tipton.

## Letter from Rev. O. F. Gregory.

Eds. Ala. Baptist: Thanks for the copy of the ALABAMA BAPTIST just received. I am glad you are both on the tripod. I believe you will make things move. I read every line of the paper, advertisements and all, and a thousand memories came up of the years when I worked in Alabama. That is a good sermon by my predecessor at Eufaula, now your pastor, Dr. Wharton, and I enjoyed it. We have a Wharton, too, who is sui generis, an evangelist whom God has greatly blessed, and a brother beloved by all who know him. He and another ex-Alabama pastor, Bro. Barron, are giving in the matter that if there were a few cents over after the tenth was taken out she gave them to the Lord.

A year and a half have passed since that night. Now I give more to missions, more to our church expenses, and have more for my own little notions. How it comes I scarcely know; but this I do know, that God has promised to return much more than we give, if we give in the right spirit. I have a sister near me who follows the same plan; she, too, is delighted with it.

Now, dear sisters, let us all make some such resolution, and give our dimes and dollars to so loving a Father, which will help greatly to turn the mighty wheel of the gospel. I hope to hear from you again if our brethren can allow the space.

Your sister,  
LYDIA.  
Report of Woman's Missionary Work in Ala. for the Quarter Ending Jan. 1st, 1886.  
We are somewhat loth to give this report as the work of the Alabama women, knowing so well that it is by no means one-fifth of the money given by the different societies for the spread of the gospel. We have heard from only about a half dozen societies, while there are nearly fifty in the State, so it is readily seen that the report is imperfect.

But we feel that no longer have we the right to refrain from publishing such a report as we have; and by this report we hope that the different societies will see what we want, and will be spurred up to send in their reports for the next quarter ending March 1st.

Montgomery Association, (Mrs. A. S. Smith, Cor. Sec., Prattville); Montgomery First church, W. M. Society, \$29.00; Prattville church, W. M. Society, \$7.85; Prattville church, Juvenile Society, \$6.75.  
Coosa River Association, (Miss A. B. Renfro, Cor. Sec., Talladega); Four Societies, \$24.80.  
Centennial Association, (Mrs. N. B. Dix, Cor. Sec., Union Springs); Union Springs church, W. M. Society, \$10.15.

We have written letters to the corresponding secretaries, to numbers of societies, and to ministers, have scattered numberless tracts with our plan of work throughout the State, and we have received letters, a great number, among them some from ministers who readily co-operate with us and encourage us to go forward.

MRS. M. C. DAVIS,  
Cor. Sec. C. C.  
To the Churches of the Bigbee Association.  
Dear Brethren: At the last meeting of this body, Rev. W. S. Culpepper was made the theological beneficiary for the ensuing year. He needs the funds now. Referring to the minutes I find the following pledges:

Beulah church. \$5.00  
Concord. 1.00  
J. R. Larkin. 25.00  
Cuba. 10.00  
Gainesville. 10.00  
Hickory Hill. 5.00  
Hopewell, Chertock co. 5.00  
Hopewell, Sumter co. 10.00  
Livingston. 10.00  
Mt. Sterling. 10.00  
New Prospect. 5.00  
Rehoboth. 10.00  
Siloam. 6.00  
Spartanville. 25.00  
Zion. 25.00  
Shorts. 5.00  
H. C. Sanders. 5.00  
J. W. Jones. 5.00  
F. N. Bailey. 2.50  
Mrs. S. M. James. 2.50  
Sun Sunday-school. 5.00  
Concord Sunday-school. 5.00  
David Bryan. 2.00

Of these amounts, Livingston, Sumter and Hickory Hill have each sent \$5.00. Rev. J. D. Cook has collected \$34.60 and Rev. J. R. Larkin \$6.50. The Executive Committee requests that the amounts be sent to the undersigned at Livingston, Ala. Vouchers for the amounts will be returned at once to the churches. Brethren will please act promptly as our brother needs the aid.

B. F. RILEY,  
Chairman Ex. Com.

Seus knew that he who hath the perfect God hath all; and without love the wisest, as well as the simplest, the king and the beggar, are counted dead before him. It is the life of God in us which is eternal, and gives the law to all living.

way that did not satisfy me. How to overcome the trouble I could not think, when fortunately a former pastor in passing spent the night with us, and among the pleasant topics of the evening, he related the experience of a man and his wife, who when they began the married life, resolved that they would give the tenth of their earnings to the Lord. You can guess the consequences, prosperity and happiness, of course. I had read the many sweet promises to the cheerful giver; but had not fully confided in them. I resolved at once to take the Lord at his word, and profit by my sister's example. She was so particular in the matter that if there were a few cents over after the tenth was taken out she gave them to the Lord.

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## Recognize the Young People.

Any cause which does not enlist the sympathies of the young, is doomed. The young may die, the old must; and that cause which sees all its sympathies dying, one by one, and no recruits taking their place, can only anticipate its coming end, and pray, "Give me a peaceful hour in which to die."

It is the joy of the church, and the best promise of its coming power and influence on the world's life, that it does lay hold of these sympathies among the young. The Sunday-school has no more loyal members than the young; the church has no more enthusiastic workers than the young; and the Savior has no more faithful, loving disciples than the young, who bring their early affections and offer them as incense upon the altar of his worship.

It is a source of some fear to note the falling away of some of these young people; and among the problems submitted for practical solution, there is none more important than this: "How shall we hold the young people in our Sunday-school and in the church?" I do not aspire to the position of prophet or teacher to this convention; but as one of the young people, I do beg leave to suggest some things which will have their influence if properly acted upon:

1. I wish to call your attention to the recognition of the young people. The fact of their presence should be recognized by the older members; a cordial greeting, a shake of the hand, a kindly "I am glad to see you here," will always have their influence with the young.

2. Their presence should be recognized in the sermon. The minister well knows that the minds of the young members are more impressionable than the life of the older ones; and while he should not fail to feed the sheep, he must also remember the lambs. A minister of my acquaintance gives tone and color to all his evening sermons in view of the large audience of young people.

3. They should be recognized in the assignment of church work. They may not be the strongest men for the church, but they can be eyes to look up others for the pastor to visit, they may not be the brains to govern the church, but they can be the feet to run its errands. They do not ask to be petted and carried; indeed, I believe that is the reason we lose some, because they are not recognized as being worth anything to the church, are not asked to do anything, and so lose interest in the church.

4. They should be recognized in the financial work of the church. Young people are not sponges, neither do they desire to be so treated; each can give, even if it be a small portion, and this giving will be the means of holding them there. A story is told of a bootblack who went into a convention like this, took his seat in the rear, and, when the collection was taken, dropped in his penny. As the afternoon session drew near, he was seen at a pump, washing his face and hands with energy. The sight was so unusual that the other bootblacks drew near, in amazement. "Jim, what's up?" says one, "Fellers, I'm going to the convention this afternoon." "What's ye going there for?" "Fellers, I've got an investment down there, and I'm going."

The application is obvious. Obligation is twofold, and if the church has this duty toward the young people, they have obligations just as strong toward the church; and if I could sum it up into one word, that word would be "willingness." Willingness to be held, willingness to work, willingness to be taught. We all fully realize that an unwilling person is the hardest to get along with. But I am glad to say young persons, for the most part, are willing helpers, for they seem to know that "he who would have friends must show himself friendly," and as young people show this willing mind toward the church, then the church will be its own social life, will provide its own amusements, and develop its own powers.—[Cloyd Smith, in The Bible School.]

A Mission for Each.  
I am here because God has sent me to do a work that no other being could do but myself. Had there not been room for me God had not made me. Had I not been needed in America, God had not placed me in America. Had I not worked in the nineteenth century, I had not been born. I have a place—am sent of God on a mission, and if I perform it God shall acknowledge that I have done his work.—Bishop Simpson.

Sleep is the best stimulant, a nerve-saver for all to take.

## A Failure.

Lot's life was a wretched failure. In his eagerness to increase his worldly wealth and pleasures he lost all that he had. A wicked man may prosper in the things of this world in spite of his wickedness. He may neither fear God nor regard man and yet make money and rise to positions of power and grandeur. But many will be the reverses and afflictions of the child of God, who attempts a selfish and disobedient life. His fondest schemes will come to naught, and God will lay him on his anvil and beat and bruise him until his stubborn will is subdued and his earth-loving soul consents to part with its idols. Lot, who sought wealth and luxury at the sacrifice of every obligation to his God, was brought to see his possessions in ashes and to feel the pangs of deepest poverty. Such, my brother, will be God's discipline of you if you attempt to follow the example of Lot. Not only "did his business terminate in hopeless disaster, but morally and spiritually he sank into a bankrupt and shameful and horrible to be described. So glaring were his inconsistencies, so solid and deformed had his character become by evil association that when he implored his son-in-law to escape from the wrath that was ready to burst upon the doomed city, "he seemed as one that mocked." Every warning of his lips was neutralized by the influence of a life that had been shamefully selfish, sordid, and sensual. I can think of nothing sadder for any man than the loss of all influence for good over his own household. All around us are fathers and mothers who are drinking this bitter cup. Great drops of agony exude from their faces as they see their children immersed in wickedness and hastening to a fiery doom, and realize that no word which they could speak, nor tear which they could shed, nor act which they could perform, would avail anything in turning their feet from the way of destruction. I know not how to comfort parents who are thus afflicted. They have a priceless heritage for a mess of pottage, and see it they may as well turn their backs and weep.

Ye who are so negligent of parental obligation, pause and consider. Ye who have children that never heard your voice in prayer, ye whose God is gold; ye who put business before religion; ye who forsake your firesides at night for the society of the club-rooms; ye who prefer the play-house to the sanctuary; ye who sacrifice truth, rectitude and conscience for public favor and applause; I pray ye consider that ye are sowing seed from which ye must gather, yea and by, fruit more bitter than the apples of Sodom.

Lot sought the worldly advancement of his children at the peril of every interest of their souls. The results of his folly are sickening to contemplate. Did sun or moon or star ever shine upon crimes more revolting than those committed by the daughters of Lot? I am sometimes tempted to wish that God would stretch forth his hand and tear from his Book the page on which those horrid scenes are recorded.

Are there not parents even in our churches who have chosen pursuits and made alliances for their children without regard to their moral and religious welfare? How many fathers have put their sons into business where every influence was deadly as the shade of the yew tree. How many a noble girl has been sacrificed by the unrighteous ambition of her parents. More galling than the chains of the galley-slave are the bonds riveted upon her soul at the marriage altar. For such folly there are no tears to salt, there is no remorse too bitter, there is no repentance too deep.

Oh God! let me covet no fortune, no pleasure, no fame at the sacrifice of principle and duty. May the glory of thy kingdom and the beauty of thy righteousness be my soul's supreme desire. Help me to be so loyal to thy will that men shall never question my sincerity. May the richest legacy which I leave to my children be a record of fidelity to thee and to them. Let my tent never be pitched towards Sodom. When I turn to behold for the last time the sun in heaven, grant, that I may not see it shining on monuments of my folly. Let me live the life of the righteous "and let my last end be like his."—J. B. Hawthorne, D. D., in Central Baptist.

Good resolutions are often like a loosely tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer, and then they should be kept tight and firm by stretching God-ward.



# Alabama Baptist.

MONTGOMERY, ALA., FEB. 4, 1886.

J. O. HARRIS, Editor and Proprietor.  
S. HENDERSON, D. D., Associate Editor.

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Montgomery, Ala.

## "I MUST LIVE."

Away back, thirty or forty years ago, the old American Tract Society published a tract on the above expression so often used to excuse doubtful and even criminal practices in which men indulge for a livelihood. As we remember, it was mainly written as a plea for the observance of the Sabbath, exposing the sin of trampling upon that sacred day in prosecuting worldly business. When urged to close their shops on this day some of the men were always ready with the pretext, "We must live." Thinking over the subject, we have concluded to say a few things with the view of giving it a broader application. Such is the selfishness of the human heart that we are ready to seize upon the slightest pretext to excuse our infractions of the Divine Law. Only if we can steer clear of the laws of our country, we persuade ourselves that we escape all penalties, both of human and divine law. It is quite difficult for the average citizen to pursue any line of conduct above the standard of the laws of our country. We regard these laws as embracing the whole duty of man. Take that law, for instance, that exempts so much of a man's real and personal estate from the payment of his honest debts. How often do men take advantage of this, and set their creditors at defiance, even though the debts were made for the absolute necessities of life. Hiding themselves behind the provisions of this law they dismiss all sense of moral obligation with about as much nonchalance as if they carried a clear receipt from their creditor for all they owe him, persuading themselves that they are "law abiding men." We once knew a man who paid off his indebtedness, amounting to thousands of dollars, by taking advantage of the bankrupt law, and went out complacently assuring his friends that he did not owe a cent in the world. Now, the bankrupt law is good in its place for the benefit of honest men, but it was not designed as a cloak for dishonesty. So of many other such laws. For they were made to enable honest men to pay honest debts, not to evade them.

"We must live," say those men. Yes, and you must die, too. And it may be well for you to remember that your living actions are to constitute your dying reflections. Memory and conscience are very inexorable accountants. We may manage to put them off, and even silence their voices when they come to dun us for past dues, either to God or man, while pursuing business and pleasure. But they will return with the whole account itemized, and confront us with it, if uncancelled, at a time when one can only pay it in the tears of remorse and the wailings of despair. Infinitely better die than to summon all these recollections of the past as so many accusing spirits to torment and distract us in our last hours, and then to follow as to that outer darkness, to give their fearful energy to the worm that never dies.

"I must live," says the whisky trafficker. And moreover, I have a license duly signed by the proper authority to pursue my calling. Yes, that may all be true. But then is there no other way of living except upon the ruins of others? Must you live upon the bread and meat and clothing of the wives and children of your victims? Must you coin your money out of the tears, the poverty, and woe of the innocent? Have they not as much right to live as you? May you not pursue a vocation which will add to the material and moral wealth of the community instead of destroying both? Did you ever pause and think that you are pursuing the only

business, under color of law, that so far from adding anything to the permanent interest of society, you are absolutely destroying every thing you can that industry and moral worth can create for the benefit of the race? nay, that the very prosperity you achieve in your calling is measured by the ruin you can effect in every legitimate enterprise pursued by your customers? that as they fall you rise? that the gaunt and haggard poverty of their families is your riches? And then as to the pretext that you are pursuing this traffic in intoxicants under color of law, this is no mitigation of its untold evils. Human law may authorize you to "put the bottle to your neighbor's lips," but there is another law as much above this as the heavens are above the earth that thunders its "woe to every man" that does this. Would it not be well to take this law into the count? No license can shield you from the penalty of this law. And just as surely as "justice and judgment are the habitation of God's throne," just so surely will he vindicate the integrity of that law by exacting its dread penalties.

And then if the law assumes jurisdiction over this question on one side, what may be invoked on the other side. Whatever it can authorize it can prohibit. If rum sellers can appeal to the law-making power to protect them in their traffic, the people may appeal to the same law-making power to protect them and their families from the unnumbered evils of this traffic. And this they are doing, and this they will continue to do until the evil is so far abated that it will no longer be retained under authority of law.

"I must live," says the shop-keeper, as he opens his shop every Sunday to supply his customers. "Indeed, it is the most profitable day in the week, and I cannot afford to lose this trade." But then, may not sanctified poverty be better than riches bearing the curse of God? "The little that a righteous man hath is better than the riches of many wicked," says the wisest of men. And then, how seldom do ill-gotten gains stay with their owners. The wealth that grows on a man by legitimate industry is all that is likely to stick to him. As a rule, what comes of wrong doing goes by wrong doing. The "tricks of trade" operate both ways. The gambler in futures to-day may boast of his hundreds of thousands; to-morrow he may be a bankrupt. It is hazardous to defy the God of providence.

We are tempted to tell a story related in Boswell's Life of Dr. Johnson. Some person whom the old doctor knew went into some business not exactly respectable, and was excusing himself one day to the sturdy old philosopher, and closed by urging the usual plea in such cases: "You know, Doctor, I must live." "No necessity in the world for it," said the blunt old man. "The world will not miss you when you are gone. Indeed, it is likely to be the gainer." Now, we may not say this of the cases we have enumerated, but we will say that the world will be the gainer if they will change their habits and business to meet the reasonable demands of society.

We close by relating an incident in point that occurred some years ago. A merchant in a certain locality concluded that he would increase his gains by adding a dram shop to his store. He had a pious wife who entered her remonstrance to his purpose, but to no effect. He carried it out and continued the business, for some years. At length his wife became so concerned about it, that she took another tact on him. She asked him one day how much he made annually by his whisky shop. He simply answered, too much to throw away. "Well," said she, "do you make a thousand dollars?" "Yes," said he, "more than that." "Do you make two thousand?" "O yes, more than that." "Do you make three thousand?" "Yes, my dear, I make at least three thousand every year at my bar-room." "Well, then, my dear husband," said she, "I suppose you estimate your soul to be worth just three thousand dollars?" and quietly left him. He was startled. The nail was driven in a sure place. He paused and thought upon his ways, and immediately closed his saloon, repented of his sins, and soon became an active Christian.

## PROHIBITION.

The only place where liquor can be retailed in Tuscaloosa county is in the city of Tuscaloosa. And there it has cost the dram sellers a serious effort to secure the necessary number of signatures to their application. Two or three of the dram shops failed to get the required number of signatures. In other parts of the county like failures have occurred, for like reasons. The truth is the liquor traffic is "ring fired," and must cease ere long.

We give in this week's issue the advertisement of Dave Fleming's Restaurant. Mr. Fleming is an agreeable, genial gentleman, and spares no pains to satisfy his patrons. We ask for him a full share of patronage.

It is necessary to live for the gospel in order to be partaker of the gospel.

## A HAPPY RETORT.

A pert young man, living in ease and affluence, once encountered an old Christian pilgrim, who amid poverty and disease had, for many years, served his divine Master faithfully, and said to him, "Old man, if there is no hereafter, what will become of you? For you have had a hard time in this world." The old Christian cast a compassionate glance on his young friend and responded, "Young man, if there be a hereafter, what will become of you?" Let us hope that the retort was as influential as it was appropriate. The greatest blessings we can covet cannot be purchased with money. Life, health, religion—all that gives value to the life that is, or that which is to come—come to us without money and without price. They are the pure gift of God. The worst of religion is better than the best of the world. Piety, clad in rags, covered with sores, and subsisting on alms, always ends gloriously. Sin, clad in purple and fine linen, in the flush of health, and rioting in every luxury, always ends terribly. Dives and Lazarus are representative cases. England's greatest Queen, Elizabeth, is reported to have exclaimed in her last hours, while memory was confronting her with her past life of wasted opportunities, and crimes, (for she was said to be terribly profane, among other vices,) exclaimed in despairing bitterness, "Millions of gold for an inch of time!"

Beware, ungodly man, lest you "mourn at the last," saying, how have I hated instruction, and mine heart despised reproof! The pleasures of sin for a season are but so many thorns you are planting in your dying pillow, and in the world of woe they will be the accusing spirits that will be your torment forever. "Sin, when it is finished, bringeth forth death." God has linked unrepented sin and eternal death in everlasting chains! Nothing but the blood of Christ can break these chains. Then escape for your life while you may!

Effort is the abiding law of human life in all its departments. It is the pivot upon which turns human wealth. By physical exertion comes health and the flush of robustness; by moral effort only, can a man walk steadily along the slippery places of life. Activity is an essential principle in spiritual life, and its mandates, even from the divine lips, are, "seek," "strive," "knock." Carry the principle into the very kingdom of Christ, and the same law holds good. It is effort, exertion, all the time, not for pastor only, but for people as well.

EXPERIENCE should be the stepping stone of wisdom. It is not always, but it always should be. It is a sure throughout human society. How aptly does the principle apply to Christian blunders at a given time, and his weakness may, yea, should awaken sympathy; but repeated, and the sympathy is lessened, because the lesson is fully before the eyes of the blundering one, and he is not entrapped without being forewarned. Warmness should become us when we once fall into sin.

## FIELD NOTES.

The Moulton Baptist Sunday-school is growing in numbers, in influence and in interest. —Moulton Advertiser.

The right way to grow.

We defy any man to write for our columns a more practical article than that by Lydia on the first page. The ladies can write if they will.

Eufaula is giving overflowing audiences to Bro. Thomson. It has become necessary to put chairs in the aisles. Dr. Nunnally has done a good work there.

Rev. J. G. Thornton, who has been re-appointed missionary in the Union Association, has been forced to resign by circumstances over which he had no control.

Rev. A. C. Davidson made an eloquent and instructive address on the subject of Baptist Missions at the late union meeting at Demopolis, says the Advertiser correspondent.

"Wife and I take five papers, and if we were forced to give up all but one, we think that one would be the ALABAMA BAPTIST. It is a paper of which we are proud." —J. O. P.

Dr. Tichenor came down to Opelika on Monday with the remains of his son-in-law, Mr. Chas. H. Barnes, the husband of his oldest daughter. We extend our sympathies to the bereaved family.

One of the most energetic and industrious workers of the Southside Baptist church, is Mrs. W. L. Whitehurst, president of the Ladies' Aid Society. To her the society is indebted for much of its success. —Birmingham Age.

Rev. T. W. Hart has accepted a call to the Fort Deposit church, and will leave in a few days for his new field of labor. He is an earnest and zealous laborer in the Master's cause and has made a host of friends in Tuskegee. —News.

Rev. W. W. Carter, of Pensacola, will occupy the Baptist pulpit in Clayton on the first Sunday in February. He comes at the solicitation of the church, with a view to effecting permanent arrangements as his pastor. —Eufaula Times.

The First church, Montgomery, starts the year 1886 with a small balance in its treasury, having raised about six thousand dollars in 1885. The pastor's salary for 1886 was recently increased by four hundred dollars. Dr. Wharton keeps the church stirring all the while.

Rev. John Bledsoe, one of the oldest ministers in the East Liberty Association, preached in the Baptist church on Sunday. He is well posted on the history and progress of Christianity, and is a walking encyclopedia of the historical events of this association. —La Fayette Cor. Advertiser.

Bro. Waddy Thompson, for many years Superintendent of Education of Macon county, has tendered his resignation to State Superintendent Palmer, which has been accepted. He will be a candidate for Probate Judge, and if the delegates to the last Baptist State Convention were there about election time they would give him a rousing vote.

Rev. Fred D. Hale, who was at one time pastor of the Northport, Ala., Baptist church, and is well known throughout this section of the State, has become famous in Louisville, Ky., as an evangelist. A late issue of the Courier-Journal gives a biographical sketch of his life, which is very interesting, and alludes to Mr. Hale as the "Baptist Moody." —Advertiser.

The young people's prayer meetings, Monday evening, at the First Baptist church, are growing in interest and are well attended. The music is nice and the topics are well selected. Dr. J. S. D. Davis lead the last one and selected as his subject, "Fidelity." During the meeting a resolution was read asking the members of the First Baptist church to elect Mr. George Miles a deacon. —Birmingham Age.

Attorney General McClellan has just given an opinion to the effect that druggists are not authorized to sell vinous or spirituous liquors on "prescriptions" of physicians in cases of sickness" without licenses for the sale of such liquor. (Thomson v. The State, 70 Ala. 20), and that druggists without licenses to sell vinous and spirituous liquors are not authorized to sell "brandy peaches" or "Plantation" or other standard bitters. (Royal v. State, present term.)

On Sunday night the citizens of Montgomery met in a mass meeting at the Methodist church, and put on foot plans for the "Montgomery Society of United Charities." Judge Clifton, of the Supreme court, presided, and Bro. Wm. B. Davidson was secretary. Addresses were made by Messrs. A. A. Wiley, W. L. Chambers, and Gordon McDonald, Rev. M. M. Wamboldt, and Drs. H. Stungmell and M. B. Wharton, Judge Geo. W. Stone, and Rabbi S. Hecht.

We are informed that Rev. John H. Curry, of Pickensville, has been appointed by the State Superintendent of Education to fill the vacancy caused by the resignation of Rev. J. G. Praigg, County Superintendent. We congratulate Mr. Curry upon his appointment, believing that it will give general satisfaction to the people of the county. He was born and raised in Pickens, is thoroughly identified with his educational interests, and well qualified to perform the duties of the office. —West Alabamian.

Six months ago Rev. F. D. Hale was called to succeed Rev. Green Clay Smith, as pastor of the Twenty-second and Walnut Baptist Mission church. Nearly two hundred converts have been added to the church under his ministry. The congregation is growing so rapidly that a new and more commodious building is one of the necessities of the future. Mr. Hale has a wife and two children, who reside in the neighborhood of his church. He has won high encomiums upon his ability as a revivalist, and has been termed by one prominent minister, the "Baptist Moody of Kentucky." Great crowds attend the meetings which he is now conducting and numbers of converts are now being made.

At the Northern Baptist anniversary Dr. J. B. Simmons told of the words of Gardner Colby, who had said to him that we begin at the wrong end in appeals for increased giving. We should begin not with the rich, but with the boys and girls. He had been taught when a boy to give his dollars and fifty cents, else he would not have given largely in his manhood. He left \$500,000 to the denomination. And just here is where the churches make a great mistake. Instead of supporting the Sunday-schools themselves and let the children's money go for some benevolent object, they take the children's money and spend it on the school. This is simply teaching the children to be selfish. —Ex.

We are indebted to Rev. A. C. Davidson and President Robert Frazer for copies of the annual circular of Siloam church, Marion. During the past year 80 were received, 39 being by baptism, and the resident membership is 228. The contributions from October, 1884, to October, 1885, for all purposes, amounted to \$2,788.44, closing the year free of debt. In October \$116.50 was given for Ministerial Education; in December \$100 for

State Missions. In February the collection will be taken for Home Missions, and in March for Foreign Missions. The pastor feels greatly encouraged. The future is full of promise. With a united, liberal and pious membership, what may we not attempt and expect? The circular includes the prayer meeting topics for each meeting of the year, and numerous items of interest. All of our city churches should issue such a circular. We agree heartily with Bro. Davidson, when in speaking of himself, he says his lot has fallen in a pleasant place. Fortunately, indeed, is the man who is pastor of that noble band of Christians, the Siloam church.

We have a temperance organization of something near one hundred. Some of the worst drunkards in the place have taken the pledge. We hope soon to get them all. I feel glad when I go to church now to see all those reformed drunkards there, looking so happy. We also have quite a number of children organized into a Band of Hope. We want to instill temperance into their hearts while young and tender. We can boast of having the largest Sunday-school of any place of its size. We have 115 in our school and there is an increase every Sunday. I will tell how we managed to build such a school. We appointed three ladies to work for the school. I had the privilege of being one of that committee. We called at every house and met a cordial welcome at every place even among the Catholics. We secured 96 new names in one day. We now see the fruits of our labors. I wish all our village churches would adopt our plan of building a school.

Bro. A. J. Waldrop is our pastor, may the Lord bless him and crown his labors with success. —T. E. R., Wheeling Coal Mines.

## What Will You Do?

In little more than three months the Southern Baptist Convention will meet in Montgomery. Within that time the Board asks the million white Baptists to raise the sum of \$20,000. The Board is now unable to meet its obligations without heavily overdrawn its treasury. This is not a statement which is made at random and without regard to fact—it is the actual condition of the treasury of the Home Mission Board. In order to meet existing demands the Home Board asks the Baptists of Alabama for the small sum of \$2,000 between now and May the 1st. Dear brother, sister, not only you yourself can do something, but you can influence others to help. Several sisters from different parts of the State have recently raised among their friends \$2,000, and sent me for this noble work. One Presbyterian lady sent me a postoffice order for five dollars. "Where there's a will there's a way." Don't conclude that somebody else will give, and thus the work will be carried on, but help yourself all you can. Our growing country, our swelling population, the unchristianized masses in our great cities, the increase of our railways and the consequent growth of new towns, unite in their pleas to us for the gospel of light.

Never in its history has the Home Mission Board enjoyed such advantages for giving the Word of Life to the masses of the South, but it can avail itself of these far-reaching opportunities only as it is equipped with means. Two hundred men are laboring to-day in nine of the Southern States under the auspices of this Board. Zealously they have labored and abundantly have they been blessed. They have baptized more than 3,000 converts since last May, and have added nearly 2,000 to the churches by letter. These earnest laborers need help and they need it now. Please do not allow the frequency of these requests to impress you with the idea that it is a periodic formality with the Board. The facts are precisely as stated. If our people individually, or as churches, will move at once and do what can be done without much effort the sum of \$2,000 can be speedily raised in Alabama.

What will you do?

Send funds to Dr. L. T. Tichenor, Atlanta, Ga. B. F. RILEY, Vice-President of H. M. Board for Ala.

## Envelopes for Collections.

I have just received an envelope from our worthy Secretary, Bro. Crumpton, and desire heartily to approve of his purpose to distribute them among the churches and Sunday-schools. Pastors will find them a valuable help in systematizing their collections. Bro. Crumpton will be glad to give all needed information in regard to them.

I am glad to note the general satisfaction given by the action of the State Mission Board in selecting Bro. Crumpton to succeed Bro. Bailey, and regret that circumstances prevented me from taking part in that action. Deserving, and having the confidence and esteem of the brotherhood, he will carry on the work if we will give him the support and the sympathy accorded to his predecessor. A true man with a level head and his heart in the right place, he deserves the hearty co-operation of all.

W. C. CLEVELAND.

## Hindrances and Helps to Prayer.

Prayer Meeting Talk.  
BY REV. G. A. NUNNALLY, D.D.

Need is man's normal condition. Prayer is his becoming attitude. "Teach us to pray," should be his first request.

There are hindrances to prayer which should be removed; must be removed before an acceptable prayer can be offered; must be removed before the divine answer can be received.

The failure of a prayer may be traced to some of the following hindrances: A man's head may be wrong; "He that turneth away his ear from hearing the law, even his prayer shall be an abomination."—Prov. 28: 29. God will not pour his blessings upon an inverted vessel. The man that will not hear and heed the law shall not enjoy the gospel. The soul that is deaf to the commandment is dead to the promise. A mind to hear and a heart to hold together. Just as well try to all an inverted goblet as to put God's answer to prayer in an inverted soul. Place yourself in an attitude to receive.

Another hindrance: a man's faith may be wrong. "He that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him."—Heb. 11: 6. Faith opens the heart to let the prayer out, and keeps it open to let the answer in.

God will not waste his blessings upon a closed vessel. We must open our hearts, as the flowers open their closed petals to catch the dew, while God opens the windows of heaven. The bolt to heaven's door may be under God's thumb, the latch-string to our hearts is in our own hands.

Another hindrance: a man's purpose may be wrong. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts."—Jas. 4: 3. The Lord will not give his funds to a prodigal or selfish man. He will not pour oil into a leaking vessel. We must seek his gifts for holy uses. He does not bestow power upon us to destroy ourselves and others; not for lusts which mean ruin, but for love which means redemption. Set our sails in the divine direction, and he will fill them with heavenly breezes. Change our purposes so that they will conform to God's will, and he will grant us power to serve.

Another hindrance: a man's heart may be wrong. "If I regard iniquity in my heart he will not hear me."—Ps. 66: 18. God will not pour the oil of grace into an unwelcome vessel. Nor will he waste his wine of blessing by pouring it into a heart that is already filled with fraud and lies and hypocrisy. All iniquity must be purged away; all indwelling enemies must be driven out. God will not dwell in the heart where his foes are encamped and entrenched.

These hindrances are man-built and can be removed by man. "Take ye away the stone," was the order of Jesus to the sisters of Lazareth. What man can do that he must do, and he is foolish to expect omnipotence to stoop to the task. If more than man can do is needed God will do it. Remove these hindrances and let us ask and expect divine help.

While these hindrances are not removable the helps are indestructible and irresistible. Though prayer contemplates the impossible, so far as man is concerned, yet it has such divine aids that it ceases to be miraculous, or even remarkable. We need not be surprised that the human voice, though it be the inaudible whisper of the soul, reaches the ear of God; and that the human will, though it be the heart's faintest wish, can be considered in the councils of heaven, when we notice the helps, the irresistible allies, the unconquerable supports which every true prayer has in reserve.

The first great help the prayer has is God's promise. "Whatsoever ye shall ask the Father in my name he will give it you."—John 16: 23. That promise cannot be broken. God is faithful. He never repudiates an obligation; but to make it doubly sure, Jesus, his Son, has endorsed the check. The banks of earth may fail through fraud or ignorance or mismanagement, but God's treasury is never injured by forged checks, for he never pays them; nor depleted by bankrupt creditors, for his collateral are always good; nor strained by unwise investments, for he takes no risks and never speculates in "futures." His dealings are always "spot transactions." "Now," "to-day," are the dates on his calendar.

Another help to prayer is God's providences. The history of all ages, the record made concerning the prayers of Abel and Abraham, of David and Daniel, of John and James, of Paul and Peter, and the personal experience of every child of God sustain our prayer. Every answered prayer in the past is a support upon which the present petition may lean. The prayers of the saints in companies and regiments and divisions marshal themselves about the feeble prayer of every child to-day and give it support, and cheer it to boldness and to victory. History is a help to prayer and history cannot be changed.

Another help to prayer is God's nature. "If ye then being evil know how to give good gifts unto your children how much more shall your Father which is in heaven give good things to them that ask him."—Matt. 7: 11. God is our Father, and that helps us to pray. It is in his heart and nature to hear and answer. He cannot be deaf to the cry of his child. His child is near and dear to him. If needful he would let worlds burn up, and all the material universe go to wreck, before he would let one of his children call in vain. Immutability in that relationship, the door to his presence is forever open and no man can shut it. The child's requests may be foolish and frequent, but the father's love never tires of his complaints.

Another help to prayer is God's Spirit. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered."—Rom. 8: 26. What heart is now too weak to pray? The Spirit, possessed of all power, endowed with all wisdom, crowned with all excellence, enthroned in all majesty helpeth our infirmity. It is almost a blessing to be weak to have such transcendent aid. In our ignorance he indites the prayer; in our distance from God he makes intercession for us; in our lameness of speech he uses the eloquence of groanings which cannot be uttered.

With such helps to prayer there is no task in life which is so completely done by others; there is no duty so fully assumed by others; there is no expectation so perfectly guaranteed by others. There should be no service more cheerfully and hopefully rendered. Remove the hindrances, accept the helps, and be assured your prayers cannot fail.

## The Lowly Preacher.

There are a great many of our preachers who are small as to reputation, man's estimate, but great as to character, God's estimate. They are not talented. They have no gift of eloquence, no strength of logic, and no charming social powers. Rather, they are "contemptible in speech," loose in argument, and hardly tolerable in conversation.

Their fields of labor are not always inviting. They are not located in the cities, where a thousand golden opportunities through their way, where, out of the close, fierce, stubborn contest between good and evil, come the saddest surrenders to the evil one and the grandest victories through Christ; not in live towns, whose brisk business enterprise and healthful social atmosphere, without doubt, make easier the progress of the gospel, nor yet in quiet country neighborhoods where youthful industry, economy, honesty and regular church going creep slowly but sure-paced into ripe plenty, contentment, piety, and firm devotion to Christ's cause. Oftentimes they labor in disreputable Nazareths, in burrows of bigotry, like the Samaritan town that shut its gates against our Savior because he had his face set towards Jerusalem, in some out-of-the-way country places that are painfully peaceful like a graveyard, or in a locality ever afire by the unwearying gagging of strife-kindling tongues.

Nor have these preachers, at times, much to cheer them on. There is more of shadow than of sunshine during their day and over their place of toil. Under what discouragements do they frequently labor! There are clamors for better sermonizing, grumbling on account of too little visiting, murmurs against his righteous rebuking of their sins, and various other grievances coming up from unkind and unfeeling congregations.

How common it is that the moral support given to such preachers is at best but feeble and wavering; and the material support given to such preachers is at best but feeble and wavering; and the material support is shamefully deficient and perhaps grudgingly given.

Now add to these the discouragements that too frequently sit gloomily around the very hearthstone; for such men need not always leave home to find children sick and puny and scantily fed and clad, and frail wives staggering beneath the weight of household cares and toils.

But amid all these and other like hindering causes, these heroes of God are working on. It is not theirs to despise the lowly mission which God has appointed for them; but it is theirs to falter not in the way of duty, though the walking therein should pierce them through with many sorrows. It is theirs to imitate the Master, to strip themselves of all honors and humble themselves to the form and name and hard lot of servants, in order that they may save the perishing.

Let men measure their work, and no need of praise will be awarded them; let Christ estimate their work and worth, and to each he will say those tender words of approval: "He hath done what he could."

J. H. CURRY.

January 25th.

The Divinest attribute in the heart of God is love, and the mightiest, because the most human principle in the heart of man is faith. Love is heaven, faith is that which appropriates heaven. —E. W. Robertson.

## Association Minutes Wanted.

I need the following Minutes for 1885, to-wit:

Bethel, Mud Creek, Mount Carmel, Cahaba Valley, New River, Clear Creek, Sandy Creek, Town Creek, Evergreen, Warrior River, Weogufka, Harmony, West, Mud Creek, Macedonia, Yellow Creek.

Will send brother in each Association please favor me with a copy of Minutes of once? Don't wait for somebody else.

W. M. A. DAVIS, Statistical Secretary, Montgomery, Ala.

Bro. W. B. Crumpton needs the following Minutes for 1885 to complete his file. Please mail him a copy at once to Marion, Ala.

Bethel, Macedonia, Mount Carmel, Cahaba Valley, Mobile Baptist Union, Carey, Sandy Creek, Town Creek, Clear Creek, Troy, Yellow Creek, Warrior River, Weogufka, Harmony, West, Yellow Creek.

## Apportionment of Undesignated Funds.

At the Board meeting of January 12th in Selma, the secretary was instructed to furnish the ALABAMA BAPTIST, for publication, the rule by which he divides undesignated funds. The Board is trying to raise this collection year, \$23,000, distributed as follows:

State Missions, \$12 000

Home Missions, 4 000

Foreign Missions, 5 000

Indigent Ministers, 1 000

Bible Work, 5 000

Evangelization Colored People, 500

If I should have \$115 sent me for division, the following would be the figures on my book:

State Missions, \$60 00

Home Missions, 20 00

Foreign Missions, 25 00

Indigent Ministers, 2 50

Bible Work, 2 50

Evangelization Colored People, 2 50

W. B. CRUMPTON, Cor. Sec.

## Who Killed the Prayer Meeting?

1. The pastor killed it. Although he gave notice from the pulpit on Sunday that there would be a "prayer meeting" in the vestry on Wednesday evening, he changed it into a lecture when the evening came. As a lecture it was a great success, as a prayer-meeting it was a lamentable failure. After the learned man had taken twenty minutes himself, every one else felt that whatever else he might say would seem very tame.

Young John Evans wanted to say a word or two, telling how the Lord Jesus had satisfied his hungry soul, and then utter a short prayer of request for other hungry souls, but his poor little word was nowhere. Indeed, he didn't say it. O, the pauses of that meeting! Surely the clock in the corner never ticked so loudly.

2. The deacon killed it. It was the next week. This time the pastor went in with a warm heart. He opened the meeting with a short, tender prayer, and then in a brief word told, as a child might tell it, the preciousness of the Lord's presence. And it seemed as if nothing could prevent it from being a helpful, quickening season. Something did prevent it. The grand old deacon was a little tired and sleepy, but he thought he must do something to take up the time. He began away back in the sin of Eden, and did not stop until he reached the year 1







