

VOL. 43

### Communications.

Born of Water and the Spirit.

noticed they were as funny as I, and often made a big joke of it. In my endeavors to spiritualize I generally try to let the Word of God do the spiritualizing—comparing spiritual things with spiritual things. 1 Cor. 2:13.

Jesus Christ is certainly talking

Now, in conclusion, it seems to me the Saviour used the word water in the passage in a figurative sense, which shows the effect the Gospel must have, which tells of a Saviour.

BY D. W. GWIN.

It is vain to think we can take any delight in being with Christ hereafter, if we care not how little we are in his company here.

er to do many things that he is not disposed to do. But if this be true then power and disposition are different things. The want of power excuses but the want of disposition

and thus gets a chance to mature a little. Juvenile work may be astonishing, but it is rarely good. The infant prodigy is worthless except for purposes of exhibition — *Churchman*.

witchcraft. A mob took him out of his cabin at night, hanged him, and buried his body twenty feet deep under huge stones. This was done to prevent his getting out and harming his murderers.

If any one speaks ill of thee, con- sider whether he has truth on his side; and if so reform thyself, that his censures may not affect thee.



## Alabama Baptist.

E. T. WINKLER, EDITOR.  
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MARION, ALA.

Thursday, May 24th, 1877.

## Nature of Charity.

Charity is pre-eminent among the Christian graces on account of its nature.

The close relationship between this sentiment and the genius of Christianity is not obscurely intimated when the inspired writers describe charity as a new commandment. All thought had been previously inculcated in the laws of Moses, it was urged by new motives and exemplified in new instances by the teachings of a greater Prophet. "God so loved the world," this is the motto of the Christian system. "This is the sentence written upon the hearts of all its votaries. This is the trace which a divine finger continues to inscribe upon fleshly tablets. This is the mysterious oracle that shines with undimmed effulgence as it has shone for ages above the portals of the church of God. This is the record of profoundest meaning, drawn tremulously as by a dying hand, written in blood, upon the marvellous scroll; God so loved the world. Love is the spirit of the new dispensation. Such is the manifest reason why charity more than any other virtue takes precedence in Christianity. All of these, we admit, have reference to this fundamental revelation. Faith is the first to read the record and to repeat, God so loved the world; and out of the mists and over the tombs of the past it beholds the cross, the symbol of love, arising. Then hope, also, renews the refrain, and says, God so loved the world; for charity itself is love, the sacred grace that is the outbirth and the image of the religion of Jesus Christ.

Even thus doth the fair Magdalene appear among the faithful and hopeful souls that attended the career of Jesus of Nazareth. No longer do her tears flow in torrents upon the Redeemer's feet. No longer doth she spread around her abashed face the veil of long flowing hair. She is now the symbol of charity. Her tresses are thrown back from her beaming face. No stain, no dishonor clings to her now. Her breast swells with unwonted joy beneath its modest vestments. She shines the brightest of the holy circle of disciples and the proud throng of Pharisees and Scribes, for the words of Christ have imparted to her a more than vestal purity. She hath loved much; therefore is much forgiven her. And doth she not say, this redeemed and radiant Magdalene, doth she not say with a deeper and more living sense than all the rest: God so loved the world that he gave his Son, that whosoever believeth on him might not perish but have everlasting life. Fair symbol of the charity, that Christ hath loved from earthly affections, and united by living connexions to the love of God.

But further, we observe that while faith and hope relate to God, charity makes us like God. It cannot be said of God that he exercises either hope or belief. It is the prerogative of God to love and be loved. Such is the portrait of God as drawn by an apostolic hand. All the attributes he possesses are but the various hues of this primal attribute, the rainbow colorings of his essential and uncreated light. All his dispensations, whether of severity or of beneficence, are prescribed by this emotion. The fallen angels were exiled from heaven that the pure who preserved their integrity might not find heaven turned into hell. Fallen man was not destroyed in his transgression, but, as he deserved to die, his life was prolonged and crowned with benefits and exalted by the promise and hope of a Savior. In all subsequent ages Providence has been constant, and the elements have conspired and the seasons have returned to attest the tenderness that rules the world. The earth is full of the goodness of the Lord. And if among his blessings punishments are also sent, these are but the means, if we rightly use them, to prevent our final condemnation and wear us from earth to heaven. That we might reach so blessed a destiny, that we, as apostate and guilty race, might dwell in his courts and wander along his ways of eternal glory and blessedness, he hath given his Son to bear the curse and die. Yes, God is love. It has been justly observed that he is not described abstractly by any other of his perfections, but here he is said to be love, because love is the essence of the divine nature. Blessed revelation which the Scriptures and the history of the world at once at-

testify as the great ocean, lifeless in its immensity or heaving and swelling only with infinite power, but his vast nature has the pulses of love and his heart beats and thrills with all gentle sympathies, with all generous impassioned emotions. And it is just in this principle that God's manifested glory consists, and that his worship is practicable. There is forgiveness with him that he may be feared. And therein consists that greatness of God which wins the adoration of humanity, herein that he loves that we will, the whole race of mankind may address him that made us with the call: Our Father who art in heaven.

And now our position is that charity is pre-eminent among the virtues, because it makes us like God. Even the smallest degree of resemblance to him is the high glory of his creatures. The slightest trace of that uncreated light invests us with higher dignity than scepters and crowns. All that selfish ambition prizes, is worthless in comparison with such a result. The unbounded hope of youth thus forecasts the future. I will feast upon beauty like the war on insect life, the heart of the flower, until it withers, and send my bright wings and seek for more. Like Catullus and Alexander, I will quaff from the cup of life's delights as long as life endures. Oh, like Napoleon and Alexander, I will seek for glory, and my fame shall be written high upon the lists of fame. Or, I will speculate and plan for riches from the Orient and from the golden shores of the West, and the honors and the glories shall have no wealth like mine. Even if such expectations were not extravagant, and if they may be reasonably indulged, how much larger than these the promises of charity, and how much nobler the decision of the Christian: I will be like God. O, we can not magnify by any earthly comparisons this queen of the heavenly virtues.

Faith gives access to God; yet charity is higher than faith. Hope is the sweet sense of nearness to God, the sense of his presence, the assurance of his protection, the expectation of heaven where his throne is set, yet charity is higher than hope; for charity and charity alone, it hath been said: God is love, and he that loveth dwelleth in God and God in him. "O charity," exclaimed an ancient Christian, "how tender, how rich, how powerful art thou. He who possesseth thee, hath nothing. Thou canst change God into a man. Thou hast overcome death by calling God to die." And O, charity, we add, how excellent art thou; for thou canst change man into a likeness of God. Thou biddest us not cast earthly shadows, but receive into our own nature the Sovereign Good. And now remaineth faith, hope, charity, these three, but the greatest of these is charity.

## Harsh judgments.

Christ warns against the severe judgments we are apt to form of others. It is astonishing upon what slight grounds these disparaging opinions are often founded. Centuries of feeling and conduct may be based upon imaginary grounds, upon pictures of conversation, misapprehension. Or a real fault, in which one in a moment of passion has been suddenly involved, may be interpreted as the sign of a prevailing evil temper. It is suitable that we should repress this spirit, that we should discourage it by reflecting upon those circumstances which betray its impolicy, its injuriousness, and its opposition to the will of God. Or, rather, as reflecting on ourselves, let us remember that we are ourselves exposed to a judgment as severe as that we accord to others. There is no one who has not his weak side, or who may not be the victim of misapprehensions and prejudices; and there is no one more apt to receive this treatment than him who is wont to accord it. With the same measure that he metes, it is measured out to him again.

Let us observe, then, a strange and complex nature we possess, and what imperfect judgments. How hard it is to understand ourselves. And we should be less prompt to think that we understand others. We should realize, and more that the time which has been given us for the study of character can best be employed in the study of our own--in seeking to repress our own passions, to strengthen our own weaknesses, and accomplish the great end of our being by living soberly, righteously and godly in this evil world. Suppose the fathers of any one of our churches--settlers who long ago laid the axe to the primal trees of Alabama, to rear a house of God, had, instead of devoting themselves to their agricultural labors and to the worship of the most high, preferred to assume the less laborious office of saviors to the Indians around them--vexing their righteous souls over the countless wrongs and the rude garb, and imperfect tillage of their dark neighbors--would their conduct have been more absurd than that of the man who, having provision for his immortal soul, to gather

and a temple of the living God to build, spends his time and thought upon the scanty accommodations, and moral destinations of others, leaving his own life-work undone?

## Southern Baptist Convention.

Notices of the proceedings of the Convention appear in another column. The session was genial and enjoyable in a marked degree. The number of delegates was not quite as large as usual, and several eminent brethren who have been wont to lend interest to our annual gatherings were absent. Drs. Broadus, Curry, Jeter, Williams, Pritchard and others were detained at home by sickness or pastoral engagements. Dr. Fuller, the great preacher of the Convention, had been transferred to a higher ministry. Yet the Convention was fairly representative. There were brethren from all the States. The delegation from Alabama was especially full and strong. The reports of the Secretaries were encouraging, notwithstanding the difficulties with which both the Foreign and Home Mission Boards have had to contend during the year. A new interest was developed in the mission under charges of our brethren in Richmond. Dr. McIntosh was enabled to announce that the Marion Board was relieved of debt, having now no financial obligations resting upon it except those relating to *Kind Words*, which have been arranged for during the ensuing four years. There were not a few admirable speeches--among which we may instance those of Drs. Yeaman, Jones, and Howard, in the interest of Foreign Missions, and those of Drs. Landrum and Eaton, in the interest of Home Missions. We had also some fine reports, such as those of Drs. Tichenor and Chambliss, Graves, Toy and Buckner. Dr. Boyce presided over the Convention with characteristic dignity and efficiency. The delegates were entertained with abundant hospitality; we, ourselves, cherish a grateful recollection of the amiable household among whom we were domiciled.

The fraternal festivities of the occasion were consummated and crowned by an excursion down the river, during which the delegates had an opportunity of social relaxation and good fellowship, from which they returned all aglow with pleasurable excitement. We enter upon the work of the new Conventional year under happy auspices. It will be a season, we trust, when the sympathies and prayers, the labors and liberalities of the denomination in the mission cause will be sensibly enlarged.

## Literary Notices.

THE SUNDAY SCHOOL WORLD, for May appears in a neat cover, into which is packed the usual number and variety of valuable articles found in this excellent Sunday school monthly. Rev. Chas. S. Robinson, D. D., treats of "Lesson Helps." Rev. George E. Post, Syria, of "The Fig Tree." Rev. Wm. Ormiston, D. D., sketches the character of "Elisha." Mrs. W. F. Grafts, explains "The Kindergarten," as applied to Sunday schools. Rev. Moses L. Williams says "How not to keep scholars." Rev. Edwin W. Rice writes of "The Prophetic Books." Added to these are Dr. John Hall's Lessons, Mrs. Knox's "Primary Talks," Lessons applied, a Bible Concert Exercise, and the usual Editorials, making an interesting, varied and valuable amount of reading for the Sunday school worker, which he would find it difficult to procure elsewhere at three times the cost of *The World*.

## Field Notes.

The revival at Jefferson, Texas, still continues. Bro. J. H. Rowell informs us that there have been seventy-eight professions up to May 14th. Eleven were baptized on 13th. Brethren who have money on hand due us will confer a favor by sending it forward soon as possible. Rev. T. C. Boykin has been continued as Sunday School Evangelist of Georgia. Gov. Colquitt, following the example of his distinguished father, preached recently to the freedmen in one of their churches in Atlanta. Rev. Dr. Baker, of Quitman, Ga., who has been very ill for several weeks, is slowly improving. It is thought, however, that he never will be able to leave his bed on account of his limbs being paralyzed. Bro. E. M. Daniel, of Newnan, Ga., desires it known to the world that he took no part in the Y. M. C. A. meetings which recently met in convention in his place. It seems as if the Y. M. C. A. was not very popular among Baptists. At a recent state convention the delegation was composed of 10 Presbyterians, 6 Methodists, and 4 Baptists. The Baptist Reflector says the Baptists of Nashville will give the next session of the Southern Baptist Convention, which meets at that place, a cordial reception, and predicts a large

attendance. There is a deficiency of over \$3,000 in current expenses in Rochester Theological Seminary. Our Northern brethren should not tolerate this. Dr. T. O. Jones, of Nashville, Tenn., is spoken of as the successor of Dr. Williams, in the Greenville Seminary. Some one writing in the *Gospel Advocate*, a Campbellite paper, speaks of Dr. J. B. Hawthorne, of Montgomery: "I have often remarked that my old friend was lost. It was my opinion that the storm of flattery would drive him away from reason, by means of the same wings on which he had mounted so high. I was fearful that like Desdemon, forgetful that he was man, and soaring in his airy flight to the giddy heights of popular opinion, the waxen wings might be melted in the heat of his ambition and zeal, and an inglorious fall would be the consequence. It seems in some of my calculations I have been agreeably disappointed. I learned last fall (after a return from a tour), with pleasure and surprise, that the gifted Alabamian had yielded to a \$3,500 call from his poor countrymen and allowed a six thousand dollar call, at another place, to pass into other hands. Rev. L. R. Gwaltney, D. D., will deliver the Baccalaureate sermon of Howard College Sunday, June 10th. Reader, look at the date opposite your name on the paper and see when your subscription expires, and if it is already out send us your renewal with at least one new subscriber. "Why did David number the children of Israel in violation of the command of God?" Perhaps he desired to see if he had men enough to subdue other countries without the assistance of Jehovah. The Baptist church at Harmony, Calhoun Co., needs a Sunday school. Well, they are not difficult to procure. There are enough pupils between ages of 5 and 85 years in almost every church to compose a good Sunday school. Bro. Scott, you should get after these folks. The Shelby *Scout*, of the 17th inst., contains the following: Dr. Tenge, by request, delivered a lecture at the Methodist church in this place last Saturday night. The subject was, "Queen Elizabeth, and Some of the Celebrated Characters of her Times." It was in every respect worthy of its distinguished author, a "feast of reason," indeed, and clothed in the most pure and beautiful language. The character of England's great Queen, of the Queen of Scots, of Sir Walter Raleigh, Bacon, Shakespeare, and others, were portrayed "in thoughts that breathed words that burned." The Dr. is a great admirer of the English people, as well as of their literature, and expressed himself as being very proud of our English ancestry. Capt. C. D. Woodruff is Superintendent of the Sunday school at Gainesville. The Mormons throughout Utah are reported to be preparing themselves for war--arming, drilling, and organizing. Bro. John D. Roquemore, of Eufrata, is Anniversary Orator for the Literary Societies at Tusculum. A good selection. A new religious guild has been established in a West-end suburb of London. It is called the Society of the Love of Jesus, and with the single exception of the yicar, consists entirely of female members between the ages of sixteen and thirty. Among the stimulants are, that no member will read any book which has not been submitted to the vicar or the lady warden, that they all dress simply and modestly, avoid all extravagance, abstain from all improper places of amusement, and never, of free choice, attend any place of worship which is not in union with the Church of England. Dr. J. B. Hawthorne will deliver the Commencement Sermon before the Alabama Central Female College, at Tusculum. The meeting of the 4th District of the Salem Association will be held with Onstee church, at Ditch Hill, on Friday before the first Sabbath in July. Oso Eld (?) M. D. Hortenberry is published in the *Texas Baptist Herald* as an impostor. It is said that his real name is Fortenberry, and that he was raised near Gadsden, in this State. He is 35 or 40 years old, six feet high, hump shouldered, of dark skin, hair and eyes, a little bald-headed and steps long and somewhat awkward. In Dr. Hall's church, New York, a Sunday school class has been organized for the benefit of house servants and coachmen, who cannot attend church on Sabbaths. We are indebted to Rev. B. F. Riley, of Minter, for his kindness in furnishing us the first two days' proceedings of the Southern Baptist Convention. The third day's proceedings are taken from the New Orleans *Times*. Bro. J. A. Howard, of Montgomery, will also accept our thanks for favors of the same character. It is scarcely necessary to say that the notice of our Senior in the last day's proceedings, is introduced without his knowledge.

We will send the ALABAMA BAPTIST (\$2.50 a year), and HOWARD COLLEGE (\$1.00 a year), for one year for the small sum of \$2.75.

## Southern Baptist Convention.

The Southern Baptist Convention met with the Coliseum Place Church, New Orleans, on Thursday the 10th of May, at 10 o'clock, a. m. After deliberating on the Convention was organized by electing Dr. Jas. F. Boyce, President, and Wm. Curry, of Marion, Ala., Secretary. Dr. J. B. Hawthorne, D. D., of Greenville, S. C., and Dr. H. T. Evans, Vice Presidents of the body. On taking the chair Dr. Boyce thanked the Convention for its cordial kindness in electing him so honorably to an honorable position as that of President of the Southern Baptist Convention. He accepted this kindness with pleasure. He said with pleasure, because it afforded him pleasure to preside over the deliberations of this body. It certainly was not a burden, as his honored predecessor (Dr. McIl) had so thoroughly trained the Convention, that he found it an easy matter to preside. The circumstances under which the Convention met are peculiar. They are encouraging, and yet they are not encouraging. Encouraging, because the outlook of the Convention was brighter than it had been for years. And yet our Boards are embarrassed and sadly crippled in their operations because of the failure of the churches of this Convention to aid them in their work. And the circumstances under which we assembled are sad too. Many who were with us on former occasions are gone. Dr. Boyce then dwelt at some length and very touchingly upon the character and lives of those brethren who had passed away since the meeting of the last Convention. Most beautifully was the character of such men as Drs. Fuller, Broadus and Williams delineated, and their struggles were made the occasion of a stirring appeal to the surviving members of the Convention to take up the work as it had been left by them, and to carry it on and on until God should call them to their rest above.

A member of the Coliseum Place Church stated that arrangements of the Convention to the Leaders' Jetties, at the mouth of the Mississippi, on the steamer K. E. Lee next Monday. The Convention adjourned to partake of refreshments prepared by the ladies of the church in the basement.

## ATTENTION SESSION.

Convention met at 1 o'clock p. m. After prayer by Rev. W. H. Roberts, of Mississippi, the body proceeded to business. Report of the Foreign Mission Board, read by the corresponding secretary, Dr. Tupper. God has blessed the field work of the Foreign Mission Board with unusual prosperity. His grace abroad has outstripped the zeal of his people at home. Our churches do not fully realize the importance of foreign missions. Several of our missionaries have returned from their foreign fields because of broken health. Then followed many interesting extracts from letters from Bro. Davi, of the African Mission; Bro. Crawford, of the Congo River Mission; Bro. of the Congo River Mission; and Bro. Taylor of the Italian Mission. All favored of encouragement as to work, but of discouragement as to aid. More money was needed, more men were called for. Alabama fell behind her contributions of last year to the Board. Dr. McIntosh followed with the Report of the Home Mission Board. The measures adopted last year and approved by the Convention have been persistently adhered to since the meeting in Richmond, and with encouraging results. The number of paid agents has been reduced. The treasury has not diminished. The success of the work has been replenished, and the success of the work has been replenished. A detailed statement of the work of the several agents of the Board shows the vast amount of the work done, as well as the value of the work throughout the territory of the Home Mission Board.

## KIND WORDS.

was still issued under the editorship of Rev. Sam. Boykin, and its success was gratifyingly evident. CONTRIBUTIONS to the Board are but little less than last year, and the encouragement is evident in that the Board has been able to do much more missionary labor than last year.

## MISSION SCHOOLS.

among the Indians was brought to the notice of the Convention a year ago. Since that time the Council of the Creek Nation has made an appropriation of one hundred and sixty acres of land for a Manual Labor School. They propose to make a further appropriation of ten thousand dollars per annum for the education of fifty girls and fifty boys. The boys to be taught in husbandry and in the mechanic arts, and the latter to be instructed in household duties. And not only is this true at home, but from other climes there come the offerings for help. Europe is resting in an ecclesiastical tomb, is locked within the arms of spiritual death. And from Italy, where Paul wrote his last words, and from the sands and jungles of Africa, come the cry for help. Brethren, this world is Christ's--this world is ours, and we are placed here to minister to the perished and suffering humanity. Let us not forget that all these are our brethren. To do our duty as the love of Christ must influence our hearts, and faith in Christ must stimulate us, and we may be sure that God will honor our work. Yes, he will honor it by making his heroes. Earthly heroes die and their memories rot. Other men will take their places and other events will blot out their deeds. The Diet of Worms would have been nothing but for Luther, England's glory gathers around Smithfield, and Bunyan's memory will "be ever fresh and green." So the man who puts honor upon Christ's name, becomes indeed a famed hero, though he may come from walks obscure. It is not modesty, but it is our duty where God puts us, that secures the approbation of God. It is time of churches as well as of individuals. That church is Christ's church that does Christ's work in Christ's own way. Let us solve that our lives shall be ministering lives--ministering to the wants of our fellow-men.

## THE FREEDMEN.

have been forcibly suggested to the Board. But its limited means have prevented the enlargement of its work among them. Ministers, Institutes among the freedmen were recommended by the Board. Dr. Landrum read the report of the Committee to whom was referred the invitation to go on an excursion to the Jetties next Monday. The chairman favored the acceptance of the invitation so generously made by the episcopus. Place church. Bro. Coulson, of the American Bible Union, asked for fifteen minutes to address the Convention on the subject of the revision of the Bible. Dr. Winkler objected if Bro. Coulson intended to attack the English version. Bro. Eaton favored the hearing of Bro. Coulson. Dr. Winkler objected because the American Bible Union bore no relation to the Southern Baptist Convention, and there was no reason why itself, or its revision, or its work should be brought before this Convention. Its translations have a tendency to run to extremes. He did

not object to brethren favoring the Union if they pleased to do so. He wanted it understood that he was not hostile to it.

Bro. Coulson could not see why a deliberative body of Christians should especially of Baptists could object to a short speech on the errors of the Bible. Finally the whole matter was laid on the table and the Convention adjourned to 7:30 p. m.

## NIGHT SESSION.

It being the usual time for the delivery of the Convention sermon, Bro. Henry McDonald, of Richmond Va., proceeded to preach it. He announced as his text Matthew 23:23-28. The preacher said: "The event recorded in the narrative took place while Christ was going up to Jerusalem to be offered up. The horrid cross was fully before him. But while his mind was occupied with the cross, the minds of his disciples, strangely enough, were occupied with trifles. The mother of James and John was prompted, it may be, by tender affection in her request, or probably because of the relation of kinship. Christ does not say that ambition is in itself wrong--does not forbid the ambitious to advance upon their native. But then he would take hold on and sanctify. He also gathered around him the law by which men regulate greatness. 'Whoever will be great among you let him become your minister.'"

The preached announcement as his theme--True exaltation is the sacrifice of self for the good of others. To be prelatial greatness must be personal. It is founded upon life--is built upon character. It seems triumphs far higher than those that greet the returning conqueror. If a man would be truly great he must bring out what is in him. It is a greatness not inherited. No blood can entail it, nor poverty nor birth despoil it. It is a greatness which all may win. The Pharisees studied higher grades than the twelve. Caesar is Rome. Christ develops individuality. It is not the position, but the man with whom he has to do. He turns every thing aside, strips everything away, and he reaches the bare character, and calls that out--builds that up. And this greatness must be serviceable. It is not enough simply to recognize the needs of mankind; they must be relieved. There is a class, not small, which looks upon the troubles of the world and shrinks back from them. Another class would control the heaving and seething elements of humanity. And they ask, "How can we do this?" Another class still, small as itself, looks upon the same scene and asks, "How can I serve these, elevate and enable them?" This idea of service is written upon the broad face of the universe. Earth, ocean and sun are the servants of man. God impresses this great central law of action even upon material things; and so broadly it is written, so deeply is it written, that it is built up on an abiding lesson. So if we would do the greatest good, we must insist on God's service with all that we have. We must address ourselves to the elimination of human life, and to the cementing of our (Christians). The man who reaches the holy of holies in the soul of a brother--who touches his heart and turns the current of his life, does the greatest good. This requires self-sacrifice, patient and persistent work. It is not always easy, but often rough and uneventful. It is easy to play the demagogue among men; but it is difficult to do, oftentimes, a duty that should be done, it stands so much amid misunderstandings, jealousies, sufferings and toil. But this suggests that there is a power by which such a life may be lived. Motives which can exalt and purify must be power. Let us, themselves. Men who move and act with the fear of God before their eyes, who stand in Christ, stand to be great to become reconciled to God, find a strange, invisible, incomprehensible power supporting them. And the world needs such a missionary. Not preachers merely--but every hand, every mind, and every heart is needed in this work. And O, how much there is to be done!

Around us is a large class, ignorant, pitiable, often making sad blunders, because of the trickery of wily politicians. But these very facts should urge us to help them. Brethren, we must help them. It is our plain duty to give them the helping hand, and raise them above the blindness of ignorance and the wickedness of crime. And after all, the outer skirts of our western Indians--are the broken fragments of a race who hold out their hands to us for the bread of life. And not only is this true at home, but from other climes there come the offerings for help. Europe is resting in an ecclesiastical tomb, is locked within the arms of spiritual death. And from Italy, where Paul wrote his last words, and from the sands and jungles of Africa, come the cry for help. Brethren, this world is Christ's--this world is ours, and we are placed here to minister to the perished and suffering humanity. Let us not forget that all these are our brethren. To do our duty as the love of Christ must influence our hearts, and faith in Christ must stimulate us, and we may be sure that God will honor our work. Yes, he will honor it by making his heroes. Earthly heroes die and their memories rot. Other men will take their places and other events will blot out their deeds. The Diet of Worms would have been nothing but for Luther, England's glory gathers around Smithfield, and Bunyan's memory will "be ever fresh and green." So the man who puts honor upon Christ's name, becomes indeed a famed hero, though he may come from walks obscure. It is not modesty, but it is our duty where God puts us, that secures the approbation of God. It is time of churches as well as of individuals. That church is Christ's church that does Christ's work in Christ's own way. Let us solve that our lives shall be ministering lives--ministering to the wants of our fellow-men.

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## NIGHT SESSION.

It being the usual time for the delivery of the Convention sermon, Bro. Henry McDonald, of Richmond Va., proceeded to preach it. He announced as his text Matthew 23:23-28. The preacher said: "The event recorded in the narrative took place while Christ was going up to Jerusalem to be offered up. The horrid cross was fully before him. But while his mind was occupied with the cross, the minds of his disciples, strangely enough, were occupied with trifles. The mother of James and John was prompted, it may be, by tender affection in her request, or probably because of the relation of kinship. Christ does not say that ambition is in itself wrong--does not forbid the ambitious to advance upon their native. But then he would take hold on and sanctify. He also gathered around him the law by which men regulate greatness. 'Whoever will be great among you let him become your minister.'"

The preached announcement as his theme--True exaltation is the sacrifice of self for the good of others. To be prelatial greatness must be personal. It is founded upon life--is built upon character. It seems triumphs far higher than those that greet the returning conqueror. If a man would be truly great he must bring out what is in him. It is a greatness not inherited. No blood can entail it, nor poverty nor birth despoil it. It is a greatness which all may win. The Pharisees studied higher grades than the twelve. Caesar is Rome. Christ develops individuality. It is not the position, but the man with whom he has to do. He turns every thing aside, strips everything away, and he reaches the bare character, and calls that out--builds that up. And this greatness must be serviceable. It is not enough simply to recognize the needs of mankind; they must be relieved. There is a class, not small, which looks upon the troubles of the world and shrinks back from them. Another class would control the heaving and seething elements of humanity. And they ask, "How can we do this?" Another class still, small as itself, looks upon the same scene and asks, "How can I serve these, elevate and enable them?" This idea of service is written upon the broad face of the universe. Earth, ocean and sun are the servants of man. God impresses this great central law of action even upon material things; and so broadly it is written, so deeply is it written, that it is built up on an abiding lesson. So if we would do the greatest good, we must insist on God's service with all that we have. We must address ourselves to the elimination of human life, and to the cementing of our (Christians). The man who reaches the holy of holies in the soul of a brother--who touches his heart and turns the current of his life, does the greatest good. This requires self-sacrifice, patient and persistent work. It is not always easy, but often rough and uneventful. It is easy to play the demagogue among men; but it is difficult to do, oftentimes, a duty that should be done, it stands so much amid misunderstandings, jealousies, sufferings and toil. But this suggests that there is a power by which such a life may be lived. Motives which can exalt and purify must be power. Let us, themselves. Men who move and act with the fear of God before their eyes, who stand in Christ, stand to be great to become reconciled to God, find a strange, invisible, incomprehensible power supporting them. And the world needs such a missionary. Not preachers merely--but every hand, every mind, and every heart is needed in this work. And O, how much there is to be done!

## SECOND DAY--FRIDAY.

MORNING SESSION. Convention met at 9 o'clock. Prayer was offered by Bro. Morrill. Bro. Croft read the report of the committee on the Nomination of New

Boards, after which G. W. Norton was elected Treasurer of the Convention, and N. Long, Auditor.

Bro. Croft introduced to the Convention, through its President, Bro. Morrill, of Texas. He was a veteran soldier in two important senses. He had been a gallant soldier under Gen. Beaumont, and was his favorite courier; and he had been for very many years a soldier under Christ. He was the author of a valuable work--"Fruits and Flowers," and he should recommend to any lady, who wanted to know how to make nice pie, well-spiced--this valuable book.

President Boyce responded in a few happy remarks in welcoming the aged brother. But while he felt that the Texas brethren were very far ahead of other brethren in very many respects, he did not know before that they had learned to make nice pie of "fruits and flowers."

Bro. Morrill was thankful for the courtesy, and dwell at some length upon his work in Texas. Dr. Sumner followed in a few words pertinent to the life and service of Bro. Morrill. Dr. Hawthorne read the report on *Kind Words*. By its increased circulation the paper had greatly reduced its own indebtedness. The circulation now was nearly 300,000. It is doing a good work. It exerts a beneficial influence from a missionary point of view, while it is a good denominational organ. Its editor, Bro. Croft, has more than in publishing the paper, and his continuance in this position is recommended.

Bro. Boykin said that he felt his responsibility as editor of such a paper, and tried to do his duty. He felt that he could contribute himself, upon his success as editor of *Kind Words*. He felt that he did good through the paper. He tried to make it a Christian paper, a Baptist paper, a Convention paper. It grew largely to the North. It is emphatically a Sunday school paper. He pays great attention to the lesson. His desire is to promote Bible study. Although burdened with debt heretofore, it is now placed upon a safe basis in a monetary way. He hoped that the members of the Convention would aid in its circulation among the Baptists of the South.

Bro. Estis said that he went into the Sunday school in 1828. *Kind Words* was the best text book for the Sabbath school he had ever known.

Dr. Hillier, of Georgia thought he hardly did our duty to the paper. Satan is a shrewd wire-puller and is now using the press for his purposes. Only a few weeks ago tons of alleged religious literature had been discovered in the city of New York and burnt. The writers of this literature are venom sent to our schools and colleges and get the names of our children and thus they bring these base books to our residences. The know of nothing that could be so effective as this religious literature. He recommended it, and he recommended it.

Dr. Landrum made a few remarks in the same direction of commendation and the discussion closed and the report was adopted. Brethren Toy, Spalding, Furrman, Eaton and Winkler were appointed as a committee to draft a suitable memorial notice of influential and distinguished brethren who had been removed by death during the past year.

Dr. Furrows read the report on African Missions. None of our Missions give so much encouragement and promise as does the one in Africa. Africans are easily won from their foolish and superstitious practices. They are easily influenced. The interesting of colored churches in sending missionaries from among themselves and of giving them sympathy in the project. The report closed with the following resolutions which were unanimously adopted.

Resolved, That the Board be instructed to increase the number of missionaries to Africa as speedily as under judgment they can do so without incurring embarrassing financial liabilities. Resolved, That measures be taken by the Board to interest our colored churches, especially in the work of African missions, and that the colored churches be assured that we sincerely desire to co-operate with them in furthering the grand work of sending missionaries from among themselves and of giving them sympathy in the project. The report closed with the following resolutions which were unanimously adopted.

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is a difficulty. Wherever there is need there is duty. Another difficulty is, we do not fully get hold of the idea that there is no other way of salvation except the one provided. We do not hear the cry "come over and help us." Another difficulty is want of organization in the work. We should assist the instrument of our work.

The great mass of the membership are ignorant. We need a journal. The pastors should present the subject. The word of God shall accomplish that whereunto it was sent. The work needs consecration.

Bro. Simmons from China: One of the important things is the work among the women. They do not attend public preaching. Men are not allowed to speak to the women. The women are not educated. The word of God given to them will not do. Missionaries' wives and young ladies are the ones for this work. We should have women's missionary societies. Cause of failure of health of our wives is greatness of the work and we cannot help them. Women are in slavery. We need more missionaries. Give new books are open, I have not found but one church that would not give. They need information.

Bro. Howard: There are a large number of trained laborers who are now at home visiting our churches. Why are these brethren at home? Know this is a time of depression and means are not at our command as in former years perhaps. One greater cause is the neglect of prayer. The monthly concert of prayer has fallen into almost general disuse. Why this neglect? Can it be that we have lost faith in prayer? Let us organize in all the churches the monthly concert of prayer and let the people be fortified, so that they can pray intelligently.

Bro. Williams from China: There seems to be a lack of realization that the spirit of missions is the spirit of Christ. Absolute success is the doing away with all opposition to Christ. But God is the only one who is absolutely successful. We can in some sense be like God for we have him on our side. We are trampled by human bodies. We are doing nothing. The difficulties are a difficult language and heathenism which stares you in the face. They are great. I fear that there is an idea that any man will do to send to a foreign field. Our work is to a large extent preparatory. We must be educated in labor and to wait. Satan is viewed by men and saved by God are different. We need to strengthen the fields we have now. Let us look to new fields.

Bro. Backett: Plans are good things, but work is infinitely better. I have never been pastor where I did not tell them about missions and they did not give their money. I don't know any better way than to preach the Gospel and it is the Gospel that matters. We want to kill that enemy, selfishness, and let them know that they have something to do.

Bro. Tupper stated that there has been an increase of about two thousand dollars in the annual contributions. The report was adopted.

Bro. Tichenor offered this resolution which was made the special order for to-morrow evening, 7:15 o







