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A Word to the Sorrowful.

Published by Wm. H. Whitaker in the West Street Baptist Church, Louisville, Ky.

Let not your heart be troubled.—Jo. 14:1

THE SECOND POINT IS THAT

2. Though tears and trials may sometimes be appointed to you, yet your Lord is not wanting. "I go away, and whither I go ye can not come"—what a word was that to fall from a man who had led the disciples forth from home and handicraft and happiness? Was it less than mockery that he should exhort them, "Let not your heart be troubled?" who had expected to follow him from victory to victory until the whole earth should lie at their feet. Surely his enemies might be correct when they said that he was a great impostor.

OUR VEXATIONS.

There are not wanting disciples of this way of thinking even in our own age. You wake up in the morning to find a strange visitor in your house. Iron-hearted Want has gained entrance and assumed his throne and scepter at the hearth-stone. Your hopes for yourself and your loved ones wither at his glance. Your plans and pleasures take flight before his frown. He beckons the sheriff to come with his rout, and they hold a carnival amid your household gear and bear away, like so many malicious satyrs, articles which are clothed and consecrated by associations and memories, alike precious and unspeakable. Your shelterless household gods, unable to endure the sight and shock of so much wretchedness, take refuge in the dens and dry places of the earth to hide their shame and sorrow, and you say, "Alas, O God, the beauty and the loveliness have passed away, and it might have been prevented if thou wert faithful to thy promises. I hold these up before thee, and tell thee to thy face thou hast not kept them; thou hast torn my bosom chords only to see how finely they are strung. Take all thy promises and welcome; they are but idle breath, not worth the paper which records them."

The spoiler that is more terrible than death invades the sanctities of your family, and betrayed by her guileless tenderness and truth, the peerless lily of your heart and hopes is stained and soiled. Your spirit is crushed and darkened, till all the gentleness and brightness of the Lord would not suffice to enlighten and to comfort it.

The drouth of fever is in your blood and has shrunk your veins to a thread; your nerves are beat by a thousand alarms; your body is racked by restless pains, and you can not believe that God is good, nor understand why he should not interpose with a miracle. The promises of God, though never so sweet and savory, fall upon unwilling ears. Why should the wicked flourish like a green bay tree while the Lord's own people are brought to desolation? In sad truth he deals wantonly with them.

WE ARE TOO BLIND TO JUDGE.

3. It is never just to impugn the character or the ways of God in this fashion, unless we could be sure that like him we possess a wisdom which knows the end from the beginning. It is people in the dark who take fright at ghosts and goblins. Men of insufficient education and information are usually tortured by suspicion. They can not discern the motives or the real spirit of those who are near them, and they are nearly sure to refer their conduct to unworthy designs. The bugbear which frightens you at midnight will turn out a very ordinary sign-post by day-light. You and I do not in the least comprehend the policy or the secrets of heaven's chancery, and therefore we may well decline to interpret these to divine prejudice. Your own good name, for example, is sometimes assailed without reck or reason, and the reputation which you have kept for a life-time with tenderest care will be detained and dishonored by those who can not or will not understand you. Learn from the keen distress which these thoughtless or malicious attacks provide for you how unworthy an act it is that finite folly should set up as a judge against infinite wisdom and grace.

4. Let us assume a case which I conceive is as painful and mysterious as any. The father of a family who candidly supposes that his presence is indispensable to the support and training of his sons and daughters is brought to his dying bed, where with parting breath he deplores the ways of God in removing him from his task and station. It surely looks unfeeling, not to say unkind, that a rising family should be deprived of its stay and guide. But let us have a care how we sanction such blind complaints against the mercy and the faithfulness of the Lord. God is love, whatever may befall. Perhaps we are liable to set too large an estimate upon our own importance to the progress and prosperity of the scheme of things where we find ourselves. The Emperor of Lilliput, as Captain Gulliver informs us, supposed that his dominions extended to the extremities of the globe although they embraced an island of only twelve miles in circumference. Elijah candidly believed that he alone was left of the worshippers of Jehovah, and gave himself great airs in the desert at the cave; but he was incessantly directed, as a reward of his presumption, to another mountain where there were seven thousand worshippers of the Lord.

YOU AN EMPEROR OF LILLIPUT?

5. I suppose that the distresses of a good people may also be sometimes an expression of the wisdom of God. At Gaius' Mill, one of the seven days

likewise the Lord may perceive that you are useless long before your eyes will be opened to that conviction. A family sometimes reaches a stage where the ideals and authority and influence of a father would seem to be not helpful but harmful to the prospects and progress of ambitious and able youth. I believe I have met with instances of this kind. I am not sure if the father of Henry Clay had lived, although he was a worthy man and a Baptist minister, that the son would have ever played any part in the annals of this State and nation.

"THE USES OF ADVERSITY."

6. I place my mocking-bird in a cage, and some people would persuade me that it was cruel to keep it there; but I am clear they are in error. The bird is tamed with kindness and to love them; and its song is poured through the house both summer and winter. Its cage, although a restraint to its liberty, becomes endurable through use, while it protects the inmate from the ravages of its foes. Its detention enables it to make more of its life and sweetness than it might do in the depths of the wild wood, where few would hear and welcome the music that it brings, and fewer would appreciate and cherish it. In some important respects its cage is a blessing both to others and to itself.

The limitation of the present life, our heart-aches and heart-breaks, compose for each one of us a sort of cage. Doubtless we should enjoy a state of perfect liberty, but we should not be so useful, or beloved there. God placed the poor bard of Ayrshire in the meanest kind of a cage, but the tide of his song flows all around the earth, and greets and gladdens every shore. Let each one strive to make the most of his cage whether it be splendid and sumptuous or rusty and ill-furnished. We should not muse and mope and murmur that God is wanton and unfeeling, but, like the brave mocking-bird, let us fill our throats with choicest notes and sound his praises all abroad to the glory of his boundless grace.

One other point, and I shall leave the subject with you.

7. Though sighing and crying should visit your heart and hearthstone, yet your Lord is not wroth. When Providence assumes a frowning face, and threatens their property or pleasures or peace, it is very common for people to conclude that the Lord is angry with them. They will often institute an inquiry into the high mysteries of God's policy and purpose, and on the course of their life to determine what particular fault or failing has sent distress upon them. Some of those disciples who just before these words were spoken, had engaged in a shocking wrangle about the question of pre-eminence in the new kingdom, might easily have conceived that the Lord, in desecrating at their unworthy ambition, had determined to turn away and leave them to their devices and their destiny. I am not averse to this process of self-examination; every man should strive to know himself. But the process may be pursued with blindness, or may be carried to a hurtful extreme. Often times if we could understand every part and portion of God's plan, we should take a broader view, and far from fearing or murmuring, we should pass under the rod with a patience. A German proverb says, "to understand everything is to excuse everything." I am not quite sure of the correctness of this, in every instance, but not seldom our lack of adequate information has been the occasion of blame or fear. Those of the earliest disciples who may have conceived that the present conduct of the Lord was produced by disgust or anger, were as much in error as Christian people may be in our time when they are too ready to conclude that God is waging a controversy with them.

DELIVERANCE THROUGH DISASTER.

8. Why may not your calamities sometimes be a proof of the patience and mercy of the Lord? I was lately reading the autobiography of Benvenuto Cellini, the celebrated Florentine goldsmith and sculptor of the sixteenth century; a contemporary and associate of Michael Angelo and Raphael. One day he was telling his master, the Duke of Cosimo de' Medici, of an attempt that had been made to assassinate him by means of poison. The dangerous potion was taken without suspicion, in his food, and was on the point of proving fatal, but by God's help his strength was sufficient to endure the shock, and ever since his health was much firmer than it had been before. In truth, the poison of his enemies had set him free from a distemper which no medicine of his physicians could heal or touch, and which infirmity would have brought him speedily to the grave. Perhaps your Lord may perceive that you had entered upon a course of life which might have ended in lasting injury or total destruction, and in his gracious patience and compassion he sent you a sorrow which subdued your spirit, in order to arrest your steps. You are sitting at present in the gloom of this mighty shadow; darkness lies about you as thick as the night of Egypt. I may not expect your poor eyes, so blurred and bleared, to look up thence and see what your Father is doing; but he sees clearly, and knows what he is about, and that is quite enough.

SOLDIERS MAY EXPECT TO SUFFER.

9. I suppose that the distresses of a good people may also be sometimes an expression of the wisdom of God. At Gaius' Mill, one of the seven days

battle before Richmond, Gen. Jackson had left a favorite division in reserve that they might charge the center of the opposing army and decide the fortune of the fight. By means of persistent effort, the right and left wing of the enemy had at length been beaten and broken. The supreme moment was now come for which he had watched and wrought all day, and he sent an order directing the reserve to seize it and to charge upon the center; but the officer in command could not trust his senses when the order was placed in his hands. He went in person to verify it and to expostulate. He found Gen. Jackson sitting on his horse, one hand raised toward heaven, his eyes closed, his lips moving in prayer, and expecting to hear the shouts and thunders of the onset. "Gen. Jackson," said

could face this artillery fire and carry that hill. "My division will be slaughtered to a man," Jackson opened his eyes wide in wrath, and speaking in his sharpest key, replied, "General, I expect to provide for the wounded and to bury the dead; obey your orders, sir."

Stonewall Jackson calculated that he should lose a thousand men on that hill and the previous night he had deliberately made arrangements to that end; but who shall say that he had a spite against the brave and faithful troops whom there and then he sent into the jaws of death? In like manner God's plan, conceived and calculated with more than military lore, may require much of sacrifice and suffering, but we are not thereby entitled to conclude that he does not love and feel for us.

Whatever may be the final cause of our griefs and ills, we are in every case entitled to rest in the mercy of the Lord. In the month of November, 1632, after many marches and maneuvers, the armies of Gustavus Adolphus and of Wallenstein met on the field of Lutzen to decide the doom of Protestantism in Germany. The plain of battle was mirk and misty, and almost impenetrable fog resting on it. Just after the morning twilight, while waiting for the mist to clear away, the army of Wallenstein became aware of an unwelcome sound in the camp of the Protestants. The entire host of Gustavus, drawn up in battle order, were engaged at their customary morning worship. The hymn that they used was the forty-second Psalm, and as its notes sounded through the gloom, they swelled and pealed like a strong anthem struggling upward amid the arches and pillars of a stately cathedral.

"God is the refuge of his saints. When storms of sharp distress invade; Ere we can offer our complaints, Behold him present with his aid."

When darkness and dread lie all about us, and danger and death are near before, let us comfort our hearts with that noble psalm which they of Lutzen baptized in blood; and may we each achieve a still more glorious victory than that which blessed their arms.

"The Children's Day."

TO ALL SUNDAY-SCHOOLS IN THE U. S.

It is proposed that on the second Sunday in June, or as near that date as may be practicable, there shall be observed what is now quite generally known as "Children's Day," when all the members of the Sunday-school, but especially the children and youth shall be gathered for a special service.

To facilitate and provide for its proper observance, the American Baptist Publication Society has had prepared a suitable Programme and accompanying Recitations. It is believed that this may be made an occasion when, very generally, the schools will take pleasure in making a contribution to the Society, for the enlargement of its Sunday-school Missionary Work, thus giving a thoroughly practical turn to the movement. To this end a "Rose Letter" and a "Pink Envelope" have also been prepared, which provides all in this line that is necessary. In case the school is not familiar with the tune of Hymn No. 689, on the general programme, the familiar tune, "What a friend we have in Jesus," may be substituted. Similarly, "What a friend we have in Jesus" can be substituted for No. 508. Thus the whole thing can be arranged with very little trouble and no expense.

The Society will furnish the above named material, on application of any Pastor or Superintendent, upon the single condition that a contribution be taken at the Children's Day Exercises, for the purpose of establishing new Sunday-schools and aiding those now in existence, and that such contributions shall be forwarded promptly to the Society. It will not be necessary to wait for samples. Write at once, stating how many programmes you will need, and the other material will be added, and all will be mailed at once, with hints to the Superintendents for conducting the services. Many thousands have already been sent out, but we desire to make it universal. The enthusiasm it has awakened is a happy augury of success. Soon as practicable, after the returns are all in, a printed statement, showing the amount contributed by each school, will be sent to those who have made contribution. Orders will be filled for the Children's Day Exercises, either from Philadelphia, the Branch Houses of the Society at Boston, New York, Chicago and St. Louis, or by any of the Missionaries of the Society.

B. GRIFFITH, Sec'y.

Hope warps judgment in council, but quickens energy in action.—Bulwer Lytton.

Southern Baptist Convention.

SECOND DAY.

MORNING SESSION.

Convention met again at the hour of prayer was offered by Dr. Stockbridge, of Rhode Island.

Minutes were corrected. A communication from the First Church, Augusta, Ga., was read, asking that the next session of the Convention be held with that church.

The committee on Order of Business made another partial report. Dr. L. Burrows sincerely hoped that this Convention would bind itself to no cast-iron schedule. By the movements of this committee it was completely fettered. Its present report was a magnificent time-table. Dr. J. Wm. Jones responded that

than he had the Convention disgraced by the disorder which had marked its previous sessions. So far from being cast-iron, the actions of the committee made the body a most flexible one.

Dr. Tupper asked that two committees be appointed—one on Mexican Missions and one on the Treasurer's report.

On motion Dr. Kerfoot, the reports of the several Vice Presidents were referred to a committee, whose duty it should be to digest them and present them to the Convention.

The claims of the Seminary being the special order for 10 o'clock, Dr. Boyce took the platform and thanked the Convention for this additional consideration. The Seminary had asked much of the Convention had never been refused. He wanted to ask for aid again, but would not ask the churches of Baltimore for two reasons, 1. They had but recently assisted the Seminary out of a strait, by straining themselves, and 2. Because he did not want to reach the Baltimore Baptists in a detached way. Preferring to meet them in their General Association.

October next will be the 25th anniversary of the Seminary. Its history has been an eventful one. It is fresh in many minds here to-day. Commencing under favorable auspices it was soon plunged into darkness by the war. From that time struggle has ever succeeded struggle. It has, however, maintained its high standard. It is the largest Seminary on the continent. It has been said that its excess of students over similar institutions was due to the breadth of its standard, and that the most of its students were men who took only the least part of the course. Not so. The majority of the students are most advanced.

The Seminary now has an assured endowment of \$206,000 in invested funds, with an equivalent of \$200,000. Just now we are in a condition to build. A location has been secured and land purchased for \$35,000.

Brethren of Louisville will pay for that. What is now asked is that money be given us with which to erect good, substantial, healthy buildings. Lodging cannot be had for 120 students by renting. He had tried it. We soon expect 200 students. They must have buildings affording comfort and sanitary advantages. The lease upon the present buildings will expire in two years. By that time we must have the buildings ready. The Seminary is homeless. He reproached himself because it was so. Perhaps had he been more diligent and sacrificing it would now have a home. It was hard to ask for money. He shrank from it. But somebody has it to do. The buildings may cost \$100,000 or they may cost twice as much. He could not tell. But money thus expended would be paid back in valuable men and in the enrichment of the ministry. During the past session the students had organized five Sunday-schools having 800 pupils, collected \$125 for Foreign Missions, there had been 30 conversions under their preaching, and they had preached 1400 sermons. That is what we believe in—practical work in connection with study.

Dr. Broadus followed. He said that it was an old saying that certain things are as inevitable as death and taxes. And perhaps some have cause to think that way about the appeals for the Seminary. But this is necessary. As we count the hundreds of thousands of members and thousands of preachers, he thinks of their responsibility. While he boasts we must think for the future of these interests over which we hold sway. To make these thousands useful we must lift them up. But how? With the ministry. He thanked God for having been a country pastor. He had preached to four churches in a month. Dr. Burrows to the contrary, notwithstanding, in his charge of ecclesiastical polygamy. He knew the strength of our country members. But that strength must be evoked, and by the ministry. They must be educated. Education works from above—always. The work of developing a great mass of people was slow. Anything of worth must be done slowly. The laity must be educated as well as preachers. What a blessing to a community is a single educated woman! He rejoiced that such was our system—such God's system—that every man need not be educated for the ministry. But we must have educated preachers.

The Seminary was started under bright prospects; but how soon were they clouded by the darkness of war! But through sacrifice it has made a noble record for itself. In private, in the lecture room, in the family, in public, he thanked God in prayer for the liberality of his people. But the end is not yet. Brave hearts, are you willing to rise and try again? The time has come to rise and build. The sacrifices made for God

will seven old age, make bright death itself, and going beyond will relieve the judgment. Let us act now. We will soon all be gone.

As a result of the collection \$4,000 were secured for the Seminary buildings.

A cable message was announced. "Cleveland's cry," being the words, and signed, "Yates."

Dr. Burrows suggested that no more of the thoughts of our brother were entering about the old hymn commencing with these words, and suggested that the hymn be sung. Instantly more than a thousand voices joined in singing the song with great enthusiasm, the audience standing meanwhile.

Dr. J. Wm. Jones responded that the following cable message was returned.

"The joyful song proclaim."

"MELL."

Rev. H. A. Tupper, Pastor of Broadway church, Louisville, presented a communication asking for the next Convention to be held with that church.

Adjourned after prayer by Dr. Burroughs.

AFTERNOON SESSION.

Convention met again at 2:30 p. m. Rev T. W. Synnor, of Va., offered prayer.

Dr. Nunnally read a paper relative to the Church Building Department and foreshadowing the meeting to be held in behalf of that interest to-night.

Dr. Curry offered the following resolutions. Resolved, That the 7,000,000 colored people within the bounds of this Convention have peculiar claims upon us for whatever of religious institutions may be needed for their evangelization and their proper instruction in the truths and duties of the Gospel.

Resolved, That the Home Mission Board is hereby recommended to promote its work already begun, of holding institutes under the direction of able men for the purpose of furnishing to colored preachers and deacons instruction in the doctrines of the Gospel and in the practices of the Christian Testament churches, and that the Board be encouraged to secure such pastors of our churches as such gifts as qualify them for that work.

Dr. Hiden said that it may be thought that enough had been said on this subject. He did not think so. The much foolishness had been said on both sides, was no reason why we should stop talking about it. All through the ages there has been much stuff reported in church history. Must we give it up on that account? Not at all. On religion generally, a great deal of nonsense had been brought to light; but we must not throw aside good books on that account. It is only through a thickset of mistakes that we come to the truth at all. No such problem as the negro question has ever been presented.

He was much pleased with the letter of Jane Welch Carlyle because it contained this:—"I find myself strangely lacking in interest in Darwin's discoveries, just published. Suppose my great, great, great, grandfather &c., had been an oyster, the fact remains that I am not an oyster. I am Jane Welch Carlyle."

So in regard to the negro. Nobody now doubts his humanity. There are no Arctics here. Everybody has self-respect enough to know that the negro is a moral, therefore a responsible being. He is capable of being made either a heathen or a Christian. Are we prepared to let him alone? Then dissolve your boards, turn out your Secretaries and let the whole business go. It is said that we have not been cordially received when we labored among them. Suppose Yates had said that about China, and David about Africa. Suppose Christ had reasoned in this way. Where would we be to-day?

The people of this Southern Convention have no need to be urged to take an interest in the negro. They feel it now. A thousand associations tie them to the race. They are remarkable for their affections. Among the earliest who cheered him in his early efforts to preach were the negroes. Yea they met their young brethren returning from college, and threw their arms around them, as proud of them as any. As nurses, they were as patient as the mothers who bore us. Because of the past, because of the present, because they are with us, we should give them the Gospel.

Gen. R. L. T. Beale, of Va., had studied the history of the African race through the far ages past. He had watched it and studied it in slavery and in freedom, and looked with curious interest upon the developments going on around us.

If the negro had not heretofore advanced, certain it is he is developing now. He favored the resolutions.

Dr. J. L. M. Curry had not intended saying a word. His experience was very much that of Dr. Hiden. The warmest welcome he had received after entering the ministry was from a colored man. He attended a meeting in a country church in Alabama, and preached. Returning next day to the meeting house, he overtook an old negro man, and asked him where he was going. "To church, sir." The negro asked him who was going to preach. Dr. C. replied he did not know.

"I want to hear dat man dat preached last night."

Expecting a compliment, Dr. C. asked him why?

"Because," said he, "he ranted so, and I always did love to hear a rantin' preacher."

We need not discuss political or ethnological questions. We need not attempt to solve what is called "The negro problem." It is easy to theorize and to speculate but he did not believe that any man could furnish sufficient facts to justify legislation on this question. Perhaps sometime, it may be in the near future, some political Maury will be able, with the facts in hand to deduce proper laws.

But that is not yet. It has been said here that so far as political and religious freedom is concerned, the negro stands upon a common plane with the white man. That is true in all these things. The sudden general admission of people to the rights of citizenship, however, upon the highest plane, is a revolution. But these things do not touch the question before us. Given the 7,000,000 people of that race, increasing as the years flow on, what must we do with them? They must be Christianized. Who must do it? We, to a large degree.

He had lately been to California. Had gone through China town and seen that strange people. Had gone into their theatres and places of business and learned something of their habits of life. He came eastward with a sad heart. Why? The degradation of the Chinese women was appalling. No people can be Christianized through the men alone. The women must be brought under the sway of grace. It must pervade the home, or they are doomed.

So with the negro—the women must be elevated. He would say to his Northern brethren present, that that was one of the chief obstructions to their elevation. When a woman fell, she did not have far to fall. How little is being done is painful. Northern Baptists and Methodists do a little, Southern Baptists do a little, Congregationalists do most that is done. Now is the time to act.

Dr. Eaton offered certain resolutions concerning Indian Missions. They expressed gratitude to God for what the Convention had been able to do for the shattered tribes, and urged upon the Home Mission Board to seek through its agencies to develop to its utmost, the spirit of citizens and Christians among them.

Dr. Eaton said that what had been said about the negro could be said of the Indian. He denounced the course of the Government and charged that its conduct had been only that of deception and fraud throughout. The greatest difficulty to the evangelization of the Indian was a lying Government.

Dr. A. G. Lawson of Brooklyn was requested to speak concerning the interests which he represented, and spoke of the work of the National Temperance Publication Society as it related specially to the negro.

After prayer Convention adjourned.

MASS MEETING AT NIGHT.

After singing and prayer the President introduced Dr. Nunnally, the Corresponding Secretary of the Church Building Department. He explained the nature of the Department. It was new. It was the result of deliberation. Wide spread necessity existed, and its creation was to meet this necessity. Dr. N. had visited a number of States and had been well received. It was a work long neglected, but at length undertaken.

Rev. T. E. Langly, of Florida, followed. He was from the land of flowers and alligators. He was from the country, a country preacher. He could plead for this Department for we need a church house right now himself.

Dr. Chaplin, of Texas was introduced as the mightiest piece of divinity from the largest piece of territory in our country.

He gave a description of the necessities existing in Texas. Towns and villages are without Baptist churches. Sixty thousand dollars had been spent there during the past year, but what was that among so many.

Dr. W. E. Hatcher followed. He regarded the enterprise as a most meritorious one. He liked it because it was new. He liked new things generally; new books, new ideas, new church enterprises. He hailed this as a symptom of vitality. During the past year the Convention moved only as an instance it has moved itself. He liked it because it afforded a new appeal for money. Giving is both a grace and an art. As a grace often times it is in a small measure. As an art it must be cultivated. He was glad that the Board had opened this avenue for benevolence. Then, again, it promises us better houses of worship. We need them.

The board proposes to look after this matter and push it. Architecture, material, all will come under its view. Few know the difficulties encountered by our missionaries. Without a place in which to gather the people to worship, these godly men need encouragement. The board proposes through the help given to furnish these houses. Let us put our shoulders under this great movement and help it forward.

Doctors say that people would be healthier if they ate more onions. Undoubtedly they would. It would keep them from going out nights.—Burlington Free Press.

The first principle of true politeness is not to offend against such dispositions of the minds of others as are almost inseparable from our species.

Try to be a Useful Christian.

There is nothing taught us in the New Testament more clearly than that our lives should be devoted to worthy objects. If we do not so devote them, they are wasted. The Savior himself sought to prove his mission by his works. His words and actions were alike of the most useful sort. He went about doing good; he spoke gracious words; and when John witnessed evidence of his Messiahship, he simply referred him to what he was doing. The facts of his life he made to speak for him, and those he wished the Baptist to know were stronger proof than any words he could utter.

There are thousands of Christians who forget the standard of usefulness. If they think about it seriously, they will be helped and saved, and that the entire arrangement of the kingdom of God is intended to foster and carry them on towards rest and victory. They never think—at least they never seem to think—that they are to help save others. They are to be comforted, visited, reconciled, edified, but as for performing these offices for some one else, they would be almost offended at the suggestion of it. Whatever the immediate cause of such a fault, the root of it is selfishness. That great prime law of Christ's relating to denying one's self has not been revealed to them save as it is to regulate the lives of other people. Save thyself, is all they have learned, and even this they have failed to understand.

There are others failing to be useful, not because they are careless, but on account of reasonings that are perverted and misleading. The man who buried his talent in the ground was representative of a large class. In his mind, to be useful was well enough in its way, but it was a virtue to be practiced by others, and not by him. The little he could do would not amount to anything, and therefore leaving the work to be done to those who could do it to some purpose, he would keep himself out of sight. There is many a penny kept out of the contribution basket because people have nothing but pennies to give. There is many a dollar wanting on subscription lists because persons applied to cannot promise ten. Words are unspoken, deeds are left undone, blessings are withheld, all because of this false pride. People are thus useless, rather than to be useful on a scale that does not satisfy them. And yet Christ gave memorable commendation to one when he said, "She hath done what she could." The great law is that a man is to give according to what he hath, and not according to what he hath not.

A great attainment is made when selfishness and pride are so overcome that persons can willingly and gladly give themselves to the service of others. Christian character is noble and attractive when it thus presents itself. The man who is habitually seeking life for himself, whether it be money or sympathy, honor or consolation, becomes tiresome and even repulsive; but he who is thoughtful of the wants of others, and who looks around to see how he can use his life for the blessing of men, society, the church, or any other object of interest claiming his help, grows in attractiveness and is pointed to as a model by all who know him. When he dies, he is the man who is lamented, and of whom it is feared "his place can never be filled." Believing and knowing are important duties now, as they have always been—as they always must be—but the necessity increases for that benevolent zeal which is prescribed as the rule for all who would follow Christ.—United Presbyterian.

From the Christian Secretary.

Accepting or Rejecting.

The word of God recognizes two classes, those who will, and those who will not come to Christ. The invitation is broad and free to all. "Whoever will, let him take of the water of life freely." "Let every one that thirsteth, come!" One must feel one's sins and that Jesus alone can forgive and save. It is the sore need that urges—that gives the will power to accept of the waters of life. And the reason so many turn away is the blinding nature of sin, they do not realize its exceeding deceitfulness. The heart becomes hard by often refusing a reasonable request. "Ye will not come to me that ye may have life!" said the Savior. "I have called and ye have refused!" is the sad refrain addressed to all who turn away from the great mercy offered.

When not convinced of sin, salvation is undervalued; the soul wanders on the dark mountains with a fearful thirst for earthly treasures, which can never satisfy—never save. O wanderers, return. The Prince of Life is saying, "Whoever shall drink of the water that I shall give him shall never thirst." "Take of the water of life freely." It rests with you to decide. If you will you may be saved. Will you?

It is always a question of importance to the busy man or woman, how to be able to do the hundred and one things which must be done daily, and yet retain any sense of unity in their doing. The trivial detail which make up the daily round of duty seem to produce no worthy result, and the energies which might have been applied to the doing of a single grand work appear to be dissipated in the doing of a hundred little tasks which, when done, count but trifles. Yet, after all, the difficulty of doing many things and yet doing one thing only, is not as great as at first sight it seems. It is simply the difference between a box of beads, unstrung and lying loosely together, and the same beads when set in their proper position on a string. The hundred little duties can all be done in a way which leaves them still a hundred, or they can be so permeated with a single aim that they become parts of a single great vocation. No duty however small is a trifle; and the smallest duties gain a new importance when they are gathered into the unity of one life-work, by the linking power of a genuine devotedness to Christ. "This one thing I do," wrote an apostle who was a busier man of affairs than most of us, and we, if we would share with him his privilege of doing one thing only, must gain the privilege, not by refusing to do the multitudinous duties of common life, but by making each duty a part of the single life-work, of doing the will of the Father in heaven.—S. S. Times.

Chinese Bible Meeting.

A very interesting Chinese Bible Meeting was held two Sabbath evenings since at the Baptist Chinese Mission Chapel in Portland, Oregon. The various Chinese Mission Societies in the city, with their teachers, came together, and united in the services of the evening. There were over two hundred Chinese in attendance, including seven Chinese women and children. Seven brief addresses were made by persons connected with the missions. These addresses were interspersed with appropriate pieces sung by the audience. At the close a collection was taken for the Bible cause, amounting to \$63.40, all appearing to give in the spirit of the Gospel, liberally and cheerfully. One Christian Chinese merchant gave twenty dollars in gold coin. Doubtless the influence of this Chinese Bible Meeting will reach homes and hearts in the far-away land from which these Chinese have come.

Guard the Teaching.

Our Sunday-school teachers are the men and women that lay the foundations; and if they not master builders, the foundations will not be solidly laid; and that the superstructure in such a case should be shaky, is a matter that need not at all surprise us.

There is a deepening conviction, in many thoughtful minds, that this difficulty must be grappled with, and this deficiency met by adequate provision thoroughly made; and one approach that we know of its most judicious member, whose duty it is to look out such as are sound in the faith, and apt to teach, and of good report, and to secure from them a pledge to teach when their services may be demanded. And thus there is organized a reserve corps, from which, and from which only, teachers

may be drawn as they are needed; and of their fitness there is furnished the very best possible guarantee.

To out incompetent, already in position, is not so easy in our Baptist schools without a serious breach of the peace; but in this way, the door may be barred against the incoming of further incompetents, and little by little, there will be a weeding out of any undesirable present incumbents. And so a beautiful illustration of the survival of the fittest.

The experience to far has been a signal success; and from personal observation of its working, we can cordially commend it to any Baptist church that is ambitious of preserving the purity of

Alabama Baptist.

SELMA, ALA., MAY 22, 1884.

JNO. L. WEST & CO., PUBLISHERS.

JNO. L. WEST, Editor and Proprietor.
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INTERESTING ANNOUNCEMENT.

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

1. To the person sending us the largest list of new subscribers for THE ALABAMA BAPTIST by that date we will give one hundred dollars in gold as a premium.
2. To the person sending us the next largest list we will give fifty dollars in gold as a premium.
3. To the five persons sending us the next five largest lists we will give ten dollars each in gold as a premium.

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

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

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

JNO. L. WEST & CO.

Jan. 10th, 1884.

VISIT TO WASHINGTON.

The Convention over and Sunday past, a large portion of the delegation from the further South took the early train on Monday morning for the National Capital. Finding that eight or ten hours would elapse before we could take trains for remote points in the South, the crowd broke up into small groups and sallied forth to "do" Washington. Our party of five turned their faces first toward the White House. We sauntered leisurely along Pennsylvania Avenue, taking in the objects of interest as we strolled. Reaching the grassy groves that stretch away to the rear of the White House we wandered our way along the winding walks and were finally told that the public buildings would be thrown open to visitors at 9 and the White House at 10 o'clock. Accordingly we visited in succession the Treasury Department, the Museum of War Relics, and the War and Navy Departments. At 10 o'clock we were at the first entrance of the White House, bent upon as thorough an investigation of this historic home of the Presidents as the circumstances would allow. An attache met us at the door and ushered us into the East Room, the rich carpet and gorgeous and royal paintings of which were speedily examined. But this only whetted our desire to see still further. Assuming that all the lower apartments were to undergo inspection we essayed to turn the knob of one of the several doors leading into the interior of the building. We entered a gallery, the walls of which were adorned with life size oil portraits of the Presidents, from Washington to the present incumbent.

We had entered a third apartment and knew not how far our curiosity would have led us had not our usher reminded us, in rather a positive way, that inquiry had been sent from the President's family as to why visitors were being admitted into the private apartments of the presidential home. Nothing was left us but politely to bow ourselves out; but not until one of the party had suggested to the usher that perhaps when we called again it would be well to usher us to the Green Room.

Taking a street car we went direct to the Capitol. Here for the first time we got

A PEER INTO CONGRESS. From the galleries we gazed down upon the assembled wisdom of the House of Representatives. There were ranged in semi-circular rows the desks of the members, which were overspread with papers. We were just in time to witness the devotional exercises. Accompanying the Chaplain the speaker with dignified tread ascended the steps of his desk and after a rap of his gavel said in a clear, sonorous voice:

"Gentlemen will now give attention to the prayer to be offered by the Chaplain."

The members stood during the prayer as "Amen" fell from the good men the House

was a scene of disorder. The rattling of the speaker's gavel calling the house to order was but a farcical form as no one regarded it. Ranged in order near the speaker's desk was a batch of tidily-dressed pages with beautiful nosegays adorning the lapel of the coat of each. In response to the clapping of hands of the members these agile lads would spring forward and convey from the members documents from one portion of the Hall to the other. There seems to have been no effort on the part of the members to talk in a suppressed tone. This, added to the uplifted voice of the Clerk reading the minutes and the rapping of the gavel, made it a Babel of confusion.

While important measures were being presented we noticed members jolling at full length upon the easy sofas ranged around the Hall and outside the circle of seats, smoking and chatting and laughing. The Speaker did not use the butt end of his gavel in rapping for order, but holding that he beat a regular tattoo with the handle upon the marble table before him. Going to the opposite end of the Capitol, we took seats in the GALLERIES OF THE SENATE CHAMBERS.

The arrangement of the chamber is precisely that of the House. The Senate having met later than the House, we were just in time again to see the President *pro tem*, Mr. Edmunds, walk in with the Chaplain and escort him to the desk. A single call for attention produced the deepest silence pierced only by the clear solemn tones of prayer.

During the service a slight disorder occurred just outside one of the doors, which was quickly observed by Mr. Edmunds, who raised his great face from his hands, looked frowningly at the pages standing near, and vehemently shook his finger in the direction of the noise. In a moment a squad of nimble-footed pages sprang over the carpet and promptly suppressed the disorder. The scene which followed the devotions here was in marked contrast with that in the House. Well-dressed Senators sat gravely in their seats, or else moved with dignified bearing from one portion of the chamber to the other.

After quitting the Senate Chamber we visited the

PRESIDENTS RECEPTION ROOM.

Where the Chief Executive and his cabinet come on the last day of the session, to consider the bills which are passed at that time, and to avoid the delay of transmission to the White House.

Having been shown the Supreme Court Room, the Senator's Reception Room and the National Library we were content to retire for we were feeling quite fatigued from our morning jaunt.

In another communication will be given something of the personnel of the two branches of Congress.

B. F. R.

Dr. A. B. Woodfin is happy in his new field. His entrance upon his work at Hampton was attended by an ovation. A welcome service was had which embraced an invocation, reading the Scriptures, prayer songs, addresses of welcome from the church in behalf of the ministry of the town with a response from Dr. Woodfin and an address to the church by Dr. Anderson, President of Rochester University. We were told by brethren while in Baltimore that Hampton was one of the most desirable pastorates in Virginia.

Rev. B. F. Riley and his family left for Belleville Monday. His family will remain in Belleville during the summer while he will take the field in the interest of the ALABAMA BAPTIST. We bespeak for him a cordial welcome by the churches and brethren generally and trust that all of them will aid him in extending the circulation of the ALABAMA BAPTIST.

A number of interesting communications have necessarily been crowded out of this paper by the proceedings of the Southern Baptist Convention.

T. M. BAILEY baptized two students of Howard College at Marion last Sunday.

State Mission Board.

Rev. Luther Norris, missionary of the State Board in Mobile County, is being greatly blessed in his work. In a private letter to the Corresponding Secretary, he writes:—"I have just returned from Shady Grove church. The good work is still going on. Such a wonderful manifestation of the Spirit's power I have never before witnessed. We had a glorious, exciting down meeting. We received a valuable accession by baptism. The revival is a genuine work. Up to date there have been 31 accessions to the church, 24 have been baptized, among them many substantial young men."

Rev. J. M. Rowe constituted a church and baptized two persons last month. Bro. Rowe is one of the most successful missionaries of our State Board.

Judson Institute.

A large addition is to be made to the Judson buildings this summer for the accommodation of the Departments of Music and Art. Room will be made for a considerable increase in the number of boarders. But new pupils are already engaging rooms for next session, so that those who purpose to come would do well to send in their applications as soon as the question of coming is definitely settled.

ROBT. FRAZER.

Southern Baptist Convention.

THIRD DAY.

MORNING.

Convention met at 9 o'clock.

Rev. A. E. Owen, of Va., offered prayer.

A resolution was offered looking to a change of basis of representation which was referred to a special committee.

Dr. M. B. Anderson, President of the Rochester University, was at this stage of the proceedings invited to address the Convention. He hardly knew in what words to express his gratitude for this reception. He is here by accident. He came up from the tide-water of Va., and was questioning last night as to whether he would go on to Philadelphia or stop in Baltimore. But his heart got the better of his head, and he so staid.

He was glad to meet the brethren of the South. Would be glad to say any thing that would bring them into such unity and sympathy as they enjoyed during the days of Washington. However divergent in local views, we can never differ as Baptists. We have always fought under the same banner. As in the past, so in the future we will remain one. He thanked God for what the Southern brethren were doing, not only in foreign lands, but at their own doors. In your midst a great social change has come to pass. During his stay in Virginia, he had observed the relations between the races with satisfaction. Northern brethren sympathize with you in your perplexing problems. You can grapple with this social problem better than we. As a student of history he had studied the trend of social problems in Europe. Of one thing he was persuaded—only the religion of Jesus would enable us to sympathize with this matter. But we must be patient. Great changes come about slowly. God is slow. Is never in a hurry. Doubt not God will reign in this matter as in all others. Nihilism, agnosticism and all others will bend to his sway. It is folly to talk about decline in morality and religion. They were never so powerful as now. He bade his Southern brethren God speed. We must advance by the means afforded. Educate, advance, sacrifice. The churches must become an incarnation of purity. He contemplated the future with joy. He was in sympathy with the sublime song composed by his old teacher, S. F. Smith—"The morning light is breaking." God's blessing be upon this Convention, and especially upon the young men vigorous in life, in buoyant manhood.

A letter was read from the Secretary of the American Baptist Missionary Union. On motion, correspondence was opened with that body.

The President gave the hand of fellowship to Dr. Bright and Downie and Hon. Fuller of Boston.

The Messengers of the American Baptist Publication Society were welcomed.

Dr. Thomas, of Brooklyn, was invited to address the Convention. He had heard for many years of the grace and dignity with which this body was presided over. He had been familiar, for the most part, with the professors of the Southern Seminary, and did not feel as if he were among strangers. You swing a pendulum through a great arc extending from Waco, Baltimore, and when you swing so near us we had to come down and be with you. He was not here in his own name, but as a representative of the Home Mission Society, and as his mother was a Southern woman from these parts he felt that he was coming to his cradle again. He had enjoyed the discussions thus far. We are greatly interested in the evangelization of the negro. The question is not ethnological—it is not where did they come from, but where are they going? The colored people are with us because with you. We are not ignorant of the difficulties which beset you and affect us. Neither you nor ourselves have created it. Their present elevation is due to the kindness and elevation of former masters and mistresses. The Board which he represented wanted to consult you frequently.

The Chinese question is a perplexing one. Time will be required to settle it.

As to the Indian—here are tossed together the white, the red and the black man. From three elements a new man is to be made. Patience, and prayer, and labor are needed to meet our environments. God help us to meet manfully our duty.

Dr. Bright followed. It gave him real joy to be here. While he had read with pleasure and profit Dr. McIl's Parliamentary Practice he regarded it a greater favor to be able to see the man put his own rules into practice. He enjoyed greatly the report made last night by the secretary of the Church Building Department. He rejoiced in what had been done. The South was a country boundless in its resources. We at the North had been at your development. Your ship and steam, your plains and valleys burst out in wealth. I pray that this may go on until none are so rich as this assemblage of Baptists States.

It was a delight to sit here in the midst of 600 men who represented somebody. In the North they had no such deliberative body. Any body who pays \$100, be he what he may, is a delegate. He represents the Missionary Union. He congratulated this Convention on its work in the foreign field.

Foreign Missions expand the man and make him better. Paul and Jesus were foreign missionaries. If we would be better let us imitate them. Bro. Fuller, of Boston, came next. He said that he was a plain layman—one that sold iron and steel for a living. He had personally visited all the missionary stations of American Baptists. Everywhere he was impressed with the zeal and activity of the missionaries. They were upon favorable terms with the governments in which they labored.

From a business point of view he considered the post of Dr. Graves in China a most favorable one.

On motion J. L. Howard, President of the Home Mission Society was invited to address the Convention. He was proud of Northern

Baptists and of their Conventions, but had never seen a nobler assemblage than this. We are not competitors, but soldiers enlisted in the same cause. Let us seek to bring the continent to Jesus.

Dr. Burrows, of Norfolk, introduced the following:

Resolved, That the great destitution existing among the white people in the States of Florida, Arkansas, Louisiana and Texas, including foreign immigration, and in various parts of other States, demands of us an enlarged liberality and increased activity, that it may be speedily supplied.

Resolved, That for this purpose the Home Mission Board should receive from our churches during the coming year, not less than one hundred thousand dollars for its mission work.

Dr. Burrows approved all that had been said in behalf of the negro. The white people are not responsible for the color line drawn in the South. The negroes withdrew from the Southern whites and set up for themselves. But we have built them churches and have done our utmost for them. He would strike hands with his Northern brethren in their endeavors to lift the colored people up. But before God he believed the white man as good as the negro—so long as he behaved himself. He talked about the relations between the races with satisfaction. Millions of whites needed to be lifted up, educated and Christianized.

Hon. J. C. C. Black, of Ga., hoped that he had such a sufficiency of the spirit of the Gospel as enabled him to embrace the world. He thanked God that Jesus did not sit down in purple robes in Jerusalem, but that he sought out the poor and preached to them.

He felt an interest in the propagation and promulgation of the Gospel in the South, and if it be selfishness he could not help it. From Maryland to Florida and throughout Texas and Arkansas there are fields as difficult of accessibility as the most forlorn. These are indeed our neighbors. Our hearts and our pockets need to be warmed to come to the help of those who manage this particular sphere of work. He would dare to say that even in our fair Southland there was as conservative political spirit, and as pure Gospel preached as existed anywhere. He was glad to hear an aged brother express himself so hopefully of the outlook of to-day. Attempts to reason away Christianity have been futile. He believed in a sound creed and sound theology, but beneath these and high above these was Christianity, whose mission is to lift the fallen. The Gospel is the panacea of all our ills.

Rev. D. B. Ray wanted the \$100,000 asked for but thought the resolution discriminated unfavorably against Southern whites, especially those of Arkansas and Missouri.

Bro. Joshua Levering thought there was a latent power as yet undeveloped in the South. That power is the women of the South who are ready to come forward and engage in the work of evangelization. He offered the following as additional to the resolutions presented by Dr. Burrows:

Resolved, That the Home Mission Board be and are hereby authorized and requested to appoint at its early day as possible under such rules as it may see fit to adopt, a competent woman, as the superintendent of women's work for Home Missions; whose duty it shall be to visit the various cities in the bounds of the convention, organize societies where they do not exist, collect and disseminate information, and in every way possible, stimulate and strengthen the work of women for Home Missions.

After a most urgent, stirring and forcible statement of this question by Bro. Levering the Convention adjourned to re-assemble at 2:30 p. m.

After prayer the Convention adjourned.

AFTERNOON SESSION.

Pursuant to adjournment the Convention met at 2:30 p. m.

Rev. H. D. D. Straton, of Ga., offered prayer.

The President stated that the question pending was upon the adoption of the resolutions offered by brethren Burrows and Levering.

Dr. J. Wm. Jones had thought of moving the reference of the resolutions to a special committee, but would now content himself with a few remarks. It had been his habit to do what the sisters asked, if possible. But that is not the point now challenging the attention of this body. The question is, shall a lady superintendent be appointed to this work? To this he was opposed. He did not believe that the women of the South wanted to do such work. They, as a class, were opposed to such prominence in public life. He felt that an endorsement of this policy would regard to a lady superintendent would chill our Southern brethren. He regarded it the entering wedge to Woman's Rights and therefore opposed it.

Rev. C. D. Campbell offered this additional resolution:

Resolved, That the Home Mission Board, be further requested to appoint some suitable sister to collect and disseminate information in regard to the colored people of the South.

Bro. Campbell did this in order that we may not fall under condemnation of the Scriptures that "the legs of the lame are unequal."

The work of the Home Mission Board is already in charge of brethren whose experience increases their skill. We are rejoiced at the increased results of the work. If there are peculiar obligations to lift up the colored people, then this Convention is under peculiar obligations to adopt this resolution.

He did not believe that the whites of the South are indifferent to the blacks. Facts are against such a belief. We are members of 300 particular party. We are members as such, and look upon it as Christians.

Rev. J. W. Willmarth of Philadelphia:

The woman's societies of the North do good, but there are things connected with them which are to be

deplored. It would be a dangerous rebuff to these women to check their ardor. Would it not be better to let these ladies organize their own societies and work under the regulations of the Convention?

Rev. J. B. Gambrell thought that the effect of the last resolution would be to break down that offered by Bro. Levering.

He wanted the women of the South to organize. Wanted improved methods of work. Let us cease to be fogies and try to do as our fathers did. The women can be organized without platform speaking. He did not like the word "superintendent." It carried with it a note of caution to us.

Dr. J. W. M. Williams thought that the thing in sight was how shall we utilize the power presented. Women are rallying and need to be directed in work. Whereupon he moved to refer the matter to the Home Mission Board.

Dr. Bright said that the funds of the women of the North went into the treasury of the Missionary Union. There is nothing like this movement upon the life and growth of the churches.

Dr. L. Burrows presented statistical reports to the Convention, and they were referred to a special committee.

Dr. Burrows, of Va., offered the following:

Resolved, That the outpouring of God's Spirit upon our mission at Lagos bids us go forward in hope in our work in Africa, and the touching appeal for reinforcements should constrain us to send help promptly and as ample as possible.

He knew of no more inviting field than Africa. Stanley in his "Dark Continent" shows what a fertile region it is. The colored people have sent out four missionaries. The work is to be done mainly by them here and in Africa. More than one hundred conversions are reported from Lagos this year. We have been on the point of giving up Africa, but we must not yield to obstructions. A problem is how to introduce American emigration into Africa.

Rev. Howard, of Tenn., thought that the greatest foe to the progress of Christianity in Africa was Mohammedanism. The adherents of this false religion are working hard to maintain their hold in Africa for they feel that if that continent is lost all is lost.

After prayer the Convention adjourned.

MASS MEETING AT NIGHT.

The body reassembled at 7 o'clock. Prayer by Dr. C. C. Bittling, who immediately after presented the following:

Resolved, That the good news from Bahia of many conversions cheers our hearts, and that this Convention bids our brethren in Brazil, God-speed in the blessed work of giving to the land of the "Southern Cross" the glorious Gospel of the ever-blessed God.

Rev. C. A. Stakeley, of Charleston, was introduced and proceeded to urge the full sympathy of the Convention. In Brazil there are 3,000,000 negroes and 1,000,000 Indians. Romanists hold sway. They are the enemies of a pure Gospel. The obstacles but indicate the necessity of introducing the Gospel there. The commands and promises are positive. We should go up and possess the land. The helps to work are many. The language is easily acquired. The Government is favorable to Protestant missionaries. The press is liberal and against Catholicism. They want other than Catholic education. They need the Scriptures. The work begun is most promising. It is proper for North America to extend the hand of help to the foremost State of South America.

At this stage resolutions of sympathy with Dr. Geo. B. Taylor were introduced.

Dr. Eaton said that over the grave of Mrs. Taylor might be inscribed the words on Addison's tomb:

"Né to those mansions where the weary rest. Since their foundations came a nobler guest, Nor e'er to bowers of bliss conveyed. A fairer spirit, a more welcome shade."

Dr. Curry said that tears of sorrow would flow for one who ever endeared herself to those with whom she came in contact. Italy will be the dearer to us now.

In reference to the work in Italy the brethren of the North had committed this whole field to us. But we want the sympathy of Northern hearts in this night of conflict. Many of us here remember that during the dark nights of the war under a forced march we reached out and touched elbows and felt stronger. So with regard to the North in the work in Italy. The religion which we offer the people of Italy is the opposite of Catholicism. We claim Christ as our leader and not a man. If the Pope was as infallible he is infallible always. We laugh at John Jasper in his "Lion of Montezuma" theory, and yet this same infallible church once set its seal to this teaching. The fruit of the work of Catholics is found in the infidelity of Southern Europe. He did not believe in any possible tracing of church succession from Apostolic days. The church that now conforms to the New Testament is an Apostolic church.

After a collection in behalf of Rev. J. E. Langley, of Florida, and prayer, Convention adjourned.

FOURTH DAY.

MORNING.

Convention met again at 9 o'clock. Prayer by Rev. W. W. Landrum, of Va.

Dr. Pritchard read resolutions relative to the work in Mexico.

The work was of such character as to cause us to thank God and take courage.

Rev. W. W. Landrum wanted to say a few things of the work in our sister Republic. Saltillo is the center of attraction. It is the capital of Coahuila. It is low in altitude but high in altitude. Heretofore we have been separated from the Mexicans. Now they are our next door neighbors by reason of the easy accessibility by rail road. We have commenced a work under bright auspices. Step by step it has advanced until we have planted ourselves firmly there. The posses-

sion of the school property is a grand achievement. The papers drawn up by our worthy secretary of the Foreign Board are genuine State papers. They ought to be preserved in the archives of the nation.

Mexico is attracting us religiously as it has attracted France, England and Germany politically. Mexico is nominally papal, but in fact it is nothing. It has 10,000,000 people who are restless under the papacy. The opportunity of redeeming Mexico should be seized at once. Bro. Powell has been most wise in what he has done. He is in many respects another Paul. The school matter at first created an owner second thought.

As the minority of the Committee Dr. O. C. Pope and Rev. M. J. Breaker explained why they did not sign the report. They could not as Baptists endorse the measures by which the property was secured.

Dr. W. D. Thomas was opposed to the school matter in the beginning, but he failed to see now how the arrangement, in the least, compromises our principles. A safe foundation has been reached.

Judge Stewart, President of the Home Mission Board, gave his impressions of the Mexicans during his visit to Monterey last spring. He thinks valuable Christians can be made of the Mexicans. This is seen in the heartiness and heroism with which they embrace the Baptist faith in the face of all opposition. He thought that much time and much money could be safely expended in Mexico. He related that Dr. Tucker stated after his return from Mexico, having been called home by the extreme illness of his son, he heard that the Mexican Christians were assembling daily, praying for the recovery of his dear boy.

Rev. W. D. Powell having been called for regretted his physical weakness. It gave him great pain to speak. But he must say something for his loved Mexico. He had the strongest reasons for it. He remembered the relation of the trials of the pioneers of the cross in that field. When he went there himself he went first to the home of missionary Westrup. The blind wife of the missionary was told who it was and why he had come. She threw her arms about his neck, and in her Mexican tongue asked him to bow with her in grateful prayer. His (Powell's) trials had been great. Just after reaching the Republic his two children were smitten with extreme sickness. His and his wife's hearts were wrung. It was a dark dispensation. They were strangers among strange people. The Baptists of the little churches came around and suddenly disappeared and he thought they had forsaken him. But he learned that they had gone to the church to pray for the recovery of his children. One of the little ones survived. He expected to die in Mexico. Only one request he would make—he and his wife desired that their bodies might be brought back that they might sleep among their fathers. He wanted no monument over his grave, only a green tree with every branch removed except one, and that one pointing to the land of the people he loved—Mexico.

The Mexicans are a noble people. We know nothing of them. They long for liberty of conscience. A mighty stroke was that—the severance of Church and State. He stated his introduction into Saltillo. How he was introduced to the Governor—how the official was impressed by our peculiar tenets. He offered him property as a gift. He refused. The Governor thought it strange. He had been accustomed to a church which would take everything it could place its hands upon. The principles which he represented became the talk of the Legislature and the town. He then related the steps which led to the final possession of the school property.

The audience was greatly moved, even to tears, by the relation of the incidents by Bro. Powell.

The resolutions pertaining to Mexican missions were adopted.

Rev. J. L. Carroll offered certain resolutions relative to China Missions which was made special order for 8 tonight.

Prof. H. H. Harris read a resolution expressive of gratitude for the amount contributed by the woman societies, and that these be further encouraged. Fitting remarks from Prof. H. followed in which he stated that great care will be taken in giving direction to this new and important agency.

B. W. Edwards, of South Carolina, made a report upon the treasurer's report of the Foreign Mission Board. The receipts during the year just closed exceeded those of the preceding year \$23,000, and yet this is insufficient.

Col. Hoyt, of the Baptist Courier, offered a resolution commending the Foreign Mission Board, and insisting upon its wider circulation. Prof. Harris on behalf of the committee read the report on plans of systematic benevolence. But a small proportion of our church memberships contribute to any cause. The Committee had found itself unable to do more than make general suggestions. For the consummation of a specific plan the report recommends that the matter be submitted to the two Boards.

Rev. J. L. Carroll, of Virginia, on Time and Place of next Convention, named First Church, Augusta, Ga., with Dr. J. L. M. Curry to preach the sermon and Dr. J. C. Hidden as Alternate.

After prayer by Bro. Earle, of South Carolina, Convention adjourned.

AFTERNOON SESSION.

Convention met at the appointed hour. After prayer, Dr. C. C. Bittling was introduced as one of the secretaries of the American Baptist Publication Society. Interesting facts and statistics were presented, the aims of the Society set forth, and the relation of the Society to the entire Baptist brotherhood was urged.

Dr. Kerfoot presented the report of the committee to whom was referred the reports of the Vice Presidents of the Boards. The report embraced a digest of the several reports coming from the different States.

Dr. Kerfoot followed with an in-

teresting and practical talk showing the necessity of sympathetic work in order to "elicit, combine and direct" the funds needed to foster the interests entrusted to the Convention.

Rev. J. A. Hackett, of La., followed with an earnest appeal in behalf of his State. Help is needed specially in Louisiana. Baptists should turn a determined gaze thitherward.

Minor miscellaneous matters received attention, when the Convention adjourned with prayer.

CLOSING SERVICES.

After singing "Rock of Ages," and prayer by Dr. Willingham, of Ga., the resolutions on China Missions were read and Dr. Pritchard, of North Carolina, proceeded to discuss them.

There are many difficulties in the way of China Missions. Among these are the language, the unchristianity of that people, their religion, and particularly their ancestral worship, and the moral character of the Chinese. They are a nation of liars. What are the encouragements in overcoming these difficulties?

They are found in the very language. Then the people are accessible. Our religion is gradually to supplant theirs, and when supplanted they will become enthusiastic Christians as they are persistent heathens.

Rev. J. L. Carroll, of Virginia, read the report of the committee charged with the work of preparing a suitable memorial of Drs. Winkler and Sumner. The report indicates the service performed by these honored brethren, and their devotion to the cause of Christ even to the close.

The report was adopted by a standing vote.

After various resolutions of thanks to different parties, and after the appointment of the following messengers to the Northern Anniversaries: W. H. Williams, Mo., A. E. Dickinson, Va., O. C. Pope, Texas, A. C. Dixon, Md., and J. P. Boyce, Ky., the Convention joined in singing "Blest be the tie that binds."

Dr. J. W. M. Williams offered prayer and the Convention adjourned sine die.

For the Alabama Baptist.

News from the Gulf City.

Church life in Mobile is a study. It is not without signs of vigor and growth, but it is at once conservative and capricious. It may smile upon anything *outré* and sensational, but it will not openly endorse it. So

BRO. S. M. JONES.

The ministerial wage of the North Georgia Conference, found it on his late visit to our city. He drew large houses and created quite a stir, but went away disappointed as to "results." Many listened and laughed, and that was the end of it with them. Others tried to discriminate, picking the grains of gold from the heap of dirt, but were discouraged, finding too soon that his reckless habit of exaggerating and jangling commotion to take all he said *cum grano et sine*. Some, like a sensible friend of mine, recognized that "he had a great many rotten apples in his barrel," but with rare judgment and spiritual skill, rejected the bad and appropriated the good. His own people, the Methodists, were far from being a unit in their judgment of him and his methods. Many who disapproved of his style and manner utterly, thought he might reach some people and do some good, and so gave him the benefit of their silence. Some gradually warmed to him as others were weaned from him—but on the whole his work was a disappointment. The meeting which he began in the St. Francis street Methodist church is continued by pastors Lovelace and Crawford, at the Franklin street church, the "Old Bee Hive," with some encouraging results. Numerous conversions are now reported. That

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