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Southern Baptist Convention.

THIRD DAY, MAY 8th.

The Convention was called to order by President Mell. Prayer was offered by Dr. J. B. Hawthorne, of Georgia. The roll call was omitted and the minutes were read and approved.

On motion of Dr. Lansing Burrows a committee was appointed to nominate new boards.

Rev. H. A. Tupper, jr., reported from the committee on Vice-Presidents' Reports. The relations between State Boards and Foreign Missions in the different States is most harmonious. Arkansas reports through Rev. J. B. Seary that contributions are increasing; Maryland through Dr. J. Levering reported an increased interest in all the churches; for Mississippi Rev. George Whitfield reported the work carried on by State and Convention Boards most successfully and harmoniously; for Louisiana Rev. C. W. Tompkins reported that a board had been located at Shreveport and that more than the State's quota had been raised—\$1,500 in cash and pledges, and marked progress is shown everywhere; for North Carolina Dr. Theodore Whitfield reported the distribution of a large quantity of missionary literature and with good results; for South Carolina Dr. Chas. Manly reported a large increase in the number of churches and individuals who were subscribing to the work; for Georgia Dr. W. H. Kilpatrick reported that there were no boards, and funds were raised through the preachers and the press; six thousand dollars had been raised. For Kentucky Dr. T. T. Eaton reported one hundred more churches contributing now than ever before; for Tennessee Rev. J. M. Sutton reported more missionary literature being distributed than ever before, and the people becoming aroused to a proper sense of the work; for Florida Rev. N. A. Bailey reported State Board working harmoniously with Convention Board, and \$300 more than their quota had been collected for the work; for Missouri Rev. R. S. Duncan reported greater interest among the churches and people, and the State Board working in harmony with the Convention Board; for Alabama Rev. J. J. D. Kenfroe reported more than 175,000 pages of tracts and sermons distributed there, which work would tell in the future.

From this condensed statement of the reports from the Vice-Presidents of twelve States we can see the great work which, at very little cost, was being carried on.

Rev. O. F. Gregory, Secretary of the Convention, stated that Rev. N. A. Bailey, of Florida, chairman of the committee on Woman's Work, being unwell, he would read the report of that committee in his absence. The report said the committee on Woman's Work thought that too much praise could not be given the noble work done by the ladies. They desired only a quiet and unostentatious way to aid in the work. They raised about one-third of the amount raised by the Foreign Board. Their work was entitled to recognition at the hands of the Convention. In 1885 over \$18,000 was raised by them for the work of the board. The committee recommended that the Women's Central Committee be appointed by the State Boards, and that the committees instead of collecting for Foreign Missions, divide their contributions between Home, State and Foreign Missions. The committee opposed the appointment of two central committees; as unity of work is desired, the women should be encouraged and co-operated with by the ministers.

Dr. Bagby, of Kentucky, regretted that Dr. Bailey, chairman of the committee, could not be present. The committee had been impressed with the different opinions entertained in the different States on certain features of the work, and were equally impressed by the great unanimity on the statement in the report that the ladies of the South only desired, in a quiet and unostentatious manner, to give their aid in the work. Some had suggested the possibility of the women taking possession of the Convention and occupying the President's chair. He was not afraid.

The report of the committee had been carefully prepared, and after a full discussion and consideration of the subject. He said Jesus Christ was a great foreign missionary, because he left the throne of God to go into the world and live among sinners, and gave up his life to save their souls. He was also a great home missionary, because he went to his own people, though they heard him not. There was no necessity for more than one Central Committee;

but this Central Committee should be appointed in each State by the State board, and the funds raised by these noble women should be devoted to the Foreign Missions, the Home Missions and the State Work. They should not be connected in their work solely with the Foreign Board.

Dr. T. T. Eaton thought it hardly fair to criticize the women so much. The women are going forward and doing a great work, while the men are doing nothing. The women are the movers in this mission work. He thought we must present a sad picture to the angels, if angels could ever feel sad—the men idle and doing nothing, and the women doing the work. The women were organizing their societies and increasing their results sufficiently to indicate the value of their work. Of the 1,000,000 constituents of this Convention about 650,000 of them were women. Their enthusiasm and interest in the work was greater than that of the men, and their piety was at least equal. When in Richmond several years ago, he made some statistics on the growth of the church, and he found that the Baptists were increasing more rapidly than the population. That the people were becoming Baptists faster than they were being born into the world. He had made a computation, and according to the ratio of increase in eighty-seven years everybody in the world would be a Baptist. He had also made an analysis of the charities and it appeared that as the numbers increased their contributions decreased, and, carrying out this ratio of falling off, he had found that in ninety-one years they would give nothing at all. Thus, according to present returns, in eighty-seven years everybody would be a Baptist and in ninety-one years they would give nothing at all.

Dr. Harris, of Virginia, offered a substitute for the report of the committee. He said he had the honor of standing before the Convention as the representative of the Woman's Missions. The report of the committee was a blow at the future success of the work. The Foreign Mission Board regarded these ladies as their right arm in their work. The substitute proposed a continuance of a system which had been tried successfully and with growing success. The report of the committee proposed a new scheme, the appointment of a Central Committee by each State Board, which was to divide its work among the Foreign, Home and State Boards. He strongly opposed the report and urged the substitute.

Rev. N. A. Bailey, of Florida, spoke in support of the report of the committee of which he was a member. The report of the Foreign Board as he understood it, tended to separate the women's work entirely from that of the Home and State Boards and to establish women's societies in the South like those in the North. He was opposed to such a result. The position of the substitute was that there should be woman's central committees only for Foreign Missions. The report of the committee advocated a Central Committee for the benefit of the Foreign, Home and State Missions all in one.

Dr. Tupper, of Virginia, Secretary of the Foreign Mission Board, spoke in favor of the substitute. Said the Foreign Board could not afford to have separated from it the central committee on Foreign Missions, which was the right arm of the board. Ten years ago they had established these central committees, they had carefully fostered them, and they had grown and prospered. They raised about one-third of all the money for foreign missions. It will greatly embarrass their work to lose the help of these committees, and would be unjust to them after the years they had spent in fostering them. He spoke warmly and forcibly on the subject at some length.

At the conclusion of Dr. Tupper's remarks the Chair announced that the hour had arrived which was set apart for Dr. Burrows' address and the subject of woman's work then under discussion would go over to the next afternoon. Many citizens and ladies came to hear the address and the church was filled to overflowing, when the venerable Dr. J. L. Burrows went into the pulpit. After the singing of a hymn written for the occasion by Miss Maria Lou Eve, prayer by Dr. Reuben Jones and reading of the Scriptures, Dr. Burrows proceeded with his historical sermon, giving a statistical review of the entire mission work of the Convention since its organization. Thereview was exhaustive and elaborate and abounded in valuable information and useful statistics pleasingly grouped and interestingly displayed. Dr. Burrows was present at the first meeting and or-

ganization of the Southern Baptist Convention, forty years ago, in the same church in which his historical address was delivered, and the present pastor of the church, Dr. Lansing Burrows, is his son. The address was heard throughout with marked attention and was delivered in clear and distinct tones. At its conclusion the Convention sang a song written for the occasion by Dr. Lansing Burrows.

At the conclusion of the special order, Hon. Joseph E. Brown, of Georgia, offered a resolution that it was the sense of the Convention that adultery was the only scriptural ground for total divorce, and that it was not lawful for a Baptist minister to join in marriage any divorced person having a living husband or wife divorced from any other cause than adultery. He said he thought the Convention should speak in no uncertain language on the subject. He regarded it as one of much importance, and desired to address the Convention on the subject. After some discussion it was made the special order for forty-five minutes, beginning at 4 o'clock this afternoon, when Senator Brown will have the floor and will address the Convention.

After benediction the Convention was, on motion, declared adjourned until 3:30 p. m.

AFTERNOON SESSION.

The afternoon session was opened with singing "Jesus Lover of My Soul," followed with prayer by Rev. W. N. Chaudoin, of Florida.

Rev. S. Henderson, D. D., of Alabama, chairman of the committee on "Kind Words," made the report of that committee, stating that the paper was maintaining its high standard of excellence, and should receive the hearty support of the Baptist people. In 1886 the contract with Messrs. Burke & Co., of Macon, Ga., for the publication of the paper would expire, when it would come within the control of the board.

Dr. H. H. Tucker, of Georgia, offered a resolution commending the Key West, Fla., Cuban Mission, established in December last. He said, "I want to talk to you on a subject that I never heard discussed in a public meeting. It is the giving of alms in secret." All the money expended on this mission heretofore has been contributed by unknown parties, and only secret charities will be devoted to this work.

There was an extended debate on the basis of representation in the Convention, which resulted in striking out that provision of the constitution which allowed one delegate to the Convention for \$500 expended in the State. The effect of this will be in future to limit the basis of representation to money that pass through the two boards, and cut off representation on money expended in State work.

EVENING SESSION.

At 8 o'clock the Convention assembled in mass meeting. After devotional exercises the following resolutions were offered in reference to the Home Mission Board:

1st. Resolved, That in the evangelization of our own country; in the consecration to Christ of the spiritual power of its fifty millions of people, and in the subordination of the forces inherent in its vast material and industrial resources to the work of the Lord, is to be found the prime factor in the world's conversion.

2nd. Resolved, That this result can be attained only by so broadening the sphere of Christian activity as to include proper attention to all the wants of man, both for this life and that which is to come; by the disciples, like his Divine Master, embracing every opportunity to do good to the bodies as well as to the souls of men.

3rd. Resolved, That the accomplishment of so grand a work requires only that measure of energy and that expenditure of means demanded by our obligation to our Savior and by the spirit of our holy religion.

The President announced that the Home Mission Board had selected Rev. Henry McDonald, of Georgia, to address the Convention on the first resolution, Rev. A. G. McManaway, of Kentucky, on the second, and Rev. J. Judson Taylor, of Kentucky, on the third. The addresses were listened to with marked attention by the meeting and were forcible, able and appropriate.

At the conclusion of the addresses the resolutions were adopted by the meeting, which, after singing and prayer was declared adjourned till Sunday morning, 9 o'clock.

FOURTH DAY, MAY 9th.

The fourth day's proceedings of the Southern Baptist Convention were called to order by President Mell at nine o'clock and opened with devo-

tional exercises. Dr. H. A. Tupper moved that the report of the committee on Woman's Work, together with the substitute that had been offered, be recommitted to the committee. Carried.

A resolution of sympathy for Rev. J. R. Graves, of Tennessee, in his physical affliction, was passed.

Dr. J. B. Link, of Texas, moved the appointment of a committee on Obituaries.

Dr. W. H. McIntosh, of Georgia, rose to a question of privilege. He said he regretted that he was under the necessity of taking exception to a portion of the report of the Home Mission Board.

He said that the report of the work done by them since moving the Board to Atlanta, but they had fallen into error and made a mistake that is unfair to the old Board at Marion. They had drawn a contrast of work done in Atlanta in the last three years with that of the seven foregoing years of the old Mission Board. As the only representative of that old Board, he considered it his duty to speak in its defense. He maintained that \$35,000 returned in their report as vouchers should not go in the report of the Home Mission Board and ought not to appear as its receipts. The number of missionaries appointed and sustained by the Board was not greater than that of the Marion board. He made a review showing sums raised by the old board and the present board. He said by the review he had made, it will be seen that the comparison was unjust to the old Marion board. He moved that in future the board shall report as received only such moneys as are actually received and paid out by the board.

Dr. Tichenor, of the Home Board, was sorry there was anything in the report that was unpleasant to Bro. McIntosh. Every one of the missionaries reported, receives money from the Treasury of the Home Board. The money which they reported was raised for the Board and expended in its work. That while the money did not actually come into the hands of the Home Mission Board, it was raised in Florida, Texas and Arkansas by special contract with the Board for Home Mission Work, and they received vouchers to the effect that it had been raised and expended in these States in the work. They could as easily have called the money to Atlanta as the vouchers. He took the responsibility of the comparative table which was objected to. There was no intention to reflect on the former board. It was only to show that the work was progressing. If there was any reflection on anybody it was made by the facts and not by him. He was ready to receive any suggestions or instructions from the Convention on the subject. The sole desire of the board was to do the most good in the best way.

Mr. J. Levering, of Baltimore, offered a resolution declaring that the Home Mission Board needs more means, that it needs fifty thousand dollars, that this amount should be raised by the churches, and that we, as individual members, shall use our utmost endeavors to raise it. He said the Foreign Board was an assured success, but the Home Board was still struggling. People were ready to give to foreign missions, but overlooked the work at home. The Baptist people gave less money than any other people. The question is, can this \$50,000 be raised? Can 1,000,000 people raise \$50,000? Why, the statement of the question should answer it. The next question was, will we raise it? The resolution was to pledge each man to try.

Dr. A. C. Dixon, of Baltimore, said what was needed to infuse life in the people, was to place the facts before them. The church knew more about the mission in China than they did about the Home Missions. He didn't believe in consolidation. Didn't believe in one Central Committee for Foreign, Home and State Missions. Was there any State too small to furnish enough consecrated women to have a Central Committee for Foreign Missions and a Central Committee for Home Missions? Was there any man willing to make such a statement? It was said our mission was to evangelize the colored people. Why they are the best evangelized people in the world. There are more church members among them than among the white people. He had never heard of an infidel among them, there was no advanced theology among them, there were no socialists among them. They did not come here to die and have their bodies sent back to China; they did not come here to make war upon England; they came here to live and were here to stay. There is a great work among these people. They

are impulsive and loving. They give more to their churches than the whites, indeed they need to be taught economy. They are ready to give more than they are able.

Dr. Ellis said the efficiency of the mission work depended on the efficiency of the home mission, on the preachers, and they in turn were dependent on the pews and individuals. The covetousness of the people paralyzed the prayer "Thy kingdom come." Giving was as sacred a duty as prayer. It was as sacred a duty as prayer.

He said he had prospered us, as it was to be a blessing word. The central mission of the law of the Cross was that we should be the measure of love. He loved the world as to give his only Son. The measure of our love for God is the amount of sacrifice we are willing to make for his glory. The ministers should take up collections in their churches during the singing of hymns as though it were a perfunctory duty. The offerings should be made with the same sacred solemnity that marks the breaking of bread at the communion table. A prayer should be offered that the hearts of the people be opened to a sense of their duty, and the collection should be taken up in solemn silence and the people educated to a proper appreciation of this sacred duty. What was needed in the work was unity of action, thorough co-operation. He illustrated his idea of co-operation by the raising of the bent in the mills on the hill-sides in Scotland. He told the story that many had heard before and that is frequently used by ministers, but he related it with such wonderful power, dramatic effect and eloquent utterance that the audience were thrilled with his words, and when his climax was reached tears stood in many manly eyes. Dr. Ellis is one of the most eloquent and magnetic men in the Convention.

Dr. S. J. Anderson, of Texas, moved the previous question, which was called and the original resolution of Mr. Levering, pledging individual effort to the support of the Home Mission, was adopted.

Dr. Hawthorne, of Georgia, offered a resolution commending the Home Board for its aggressive work in New Orleans. Said he, the Home Mission Board is not properly supported. If all the Baptists who had made a pilgrimage to the Exposition would subscribe an equal amount to Home Missions, a score of mission houses could be established in New Orleans and missionaries sustained for thirty years to come. The efforts made in behalf of spreading the gospel in that city, when compared with the work of worldliness and devilry that was being carried on, was as the evening zephyr to the cyclone. "Such Christian beneficence," said he, "does not command the respect of the world." New Orleans was the blackest spot on the map of the country. It was priest ridden and enveloped in Romish superstition and darkness. It mattered not to them if they were personally unclean so the church was pure. They could be individually foul and sinful and the priest could pronounce their absolution. These people needed the word of God and the light of the gospel among them. It was the duty of the Convention to support the Home Mission Board in this work. They did not want to send a man to New Orleans who was out of a job. They did not want an easy going preacher who would wait for the people to come to him and build him a church and parsonage. They did not want a ministerial dude. They did not want an ecclesiastical disciple, one who goes there and talk about the beautiful. They did not want a theological ambidexter to preach Arminianism one day and Calvinism the next. They wanted a manly man—a Baptist who was ready to do battle for the truth—a man whose congregation would rise in indignant protest at any proposition to remove him. He sometimes fancied he saw a vision of angels hovering above and heard a voice crying, "March out into the deep." What they were doing in comparison with what they ought to do was contemptible and not worthy to be named. They must stop this skirmish firing and press forward into the thickest of the contest until their axes rang on the very throne of Satan. He wanted to hear the cry coming up from all sides. "We will, we will true warriors be, in this the grandest chivalry."

Rev. O. F. Gregory, missionary to New Orleans, gave an interesting account of the Valence Street Mission and an earnest appeal for funds to build the chapel. The site of the chapel already purchased, is in a populous part of the city, and yet taking it as the centre and describing a circle with a mile radius there is not a church of any kind or denomination within its circumference. While the collection was being taken up, a lady in the audience said she had no money, but took a locket and chain from her neck and gave it to the cause. This was made the basis of an eloquent plea and ringing reproach to the men by Dr. Lansing Burrows and over a hundred dollars were given by the members to redeem the chain. The collection realized in cash and pledges \$1,315.

Dr. Link, of Texas, moved to amend the constitution by inserting \$300 in place of \$100 as the basis of membership. The Chair announced the hour of adjournment and gave the most right to the floor on the question in the afternoon session. Morning session adjourned.

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The afternoon session was called to order at 3:30 o'clock, "Nearer My God to Thee" was sung, and prayer was offered by Rev. J. A. Thomas, of South Carolina.

The President announced the order of business to be the amendment proposed by Dr. Link, of Texas, to strike out the word "one" and substitute the word "three" in the constitution, so as to make the basis of membership to the Convention one delegate for every \$300 instead of every \$100.

Dr. Link said upon consultation with some of the members, he had decided to change his amendment to \$200. The object of the amendment was to reduce the size of the body. There were few cities that were able to entertain so large a body as the present Convention. He thought a smaller body would be more effective.

Rev. J. L. Carroll, of North Carolina, was not impressed with the wisdom of the amendment. The amendment already made, cut down the representation thirty per cent, and now it was proposed to cut down the remainder fifty per cent. He thought it would take much from the dignity and imposing character of the body.

Rev. Mr. Thomas, of South Carolina, thought membership should be decreased. Not many cities who desired the Convention were able to entertain so large a body. He thought more effective work could be done by a smaller body. Some of the men in this body had to pay \$50 to get here to represent \$100. He favored \$500 representation but could accept \$200 as a gradual improvement.

Rev. T. H. Stout, of Alabama, was opposed to the resolution. The Convention had already cut down representation one-third, and he thought the proposition to still further reduce it fifty per cent was unwise, and he moved to lay it on the table. Carried.

President Mell announced that the time had arrived for the special order—the resolution of Gov. Brown.

Dr. Bailey moved the special order be discharged.

Senator Brown hoped the motion of the brother would not prevail. He considered the question one of vital importance. The motion was lost.

The resolution was as follows: Resolved, That in the opinion of this Convention, the act of fornication committed by a married person is, under the New Testament dispensation, cause, and the only cause, of absolute divorce from the bond of marriage.

Resolved further, that it is the opinion of this Convention that no minister of the gospel is authorized by the New Testament to join parties together in the bonds of matrimony when either of said parties has a living wife or husband, from whom said party has been divorced for any other than the cause aforesaid.

In support of the resolution Gov. Brown said that this question was one of vital importance. It was a little outside the usual order, but he did not think it opposed to the custom of the Convention. He had heard it speak on temperance. This was a great emergency. Every Christian was interested in it, of whatever denomination; it was the preservation of the purity of the family.

Senator Brown said that Christ himself was the great authority for marrying, and the Christian world accepts him as a lawgiver and is controlled by his teachings. If his authority or his word is the law upon which marrying rests and polygamy is condemned, then the Christian world which accepts his authority for the one wife system must accept also the rule laid down by him as to the manner of dissolving the marriage relation.

ter xvi. verse 18, he says: "Whosoever putteth away his wife and marrieth another committeth adultery, and whosoever marrieth her that is put away from her husband committeth adultery."

Then, Mr. President, the law laid down by Christ himself is that a husband shall have but one living wife, and a wife shall have but one living husband; and when the marriage relation is entered into by parties competent to contract, it continues during the joint lives of the parties, and it shall in no case be dissolved, except for the cause of fornication.

It follows, then, that a man, whether he lives in Massachusetts or Georgia, who has left his wife without a divorce or has divorced his wife, except for fornication, and married another, and is now living with her, is a bigamist, and is living in a state of adultery, as much so as a Mormon in Salt Lake City who has married two wives, the only difference being that the Mormon relation is condemned by a statute passed by the Congress of the United States, while the bigamy practiced by the citizen of Georgia or the citizen of Massachusetts is legalized, in the very teeth of the divine law, by the authority of the State. The moral guilt of the husband in Utah who lives with two wives, one of whom he has no right to have, is no greater than the moral guilt of the husband who in Georgia or in Massachusetts has two wives.

How can the churches professing to worship Christ as the divine lawgiver, with his word in their hands, which on this point is neither ambiguous nor doubtful, justify divorce, which he forbids, and the marriage of persons divorced in violation of his law, which he denounces as adulterous?

It is no reply to say that the union is sustained by the law of the land. No law of the land compels any minister to officiate at such an adulterous union.

If all the ministers of all the churches would do their duty and decline to officiate when the union is adulterous, the power and the influence of the churches brought to bear, would soon correct popular sentiment and sweep from statute books such wicked and immoral legislation as is now found in the laws of the States and the United States on the subject of divorce.

As it seems to me, this departure by the States and General Government from the divine law is fast undermining the sanctity of the family and threatening the safety of society and the very existence of the State itself.

Senator Brown then said that within eighteen years there had been 27,000 divorces in the six New England States, or 7,000 in Connecticut alone, and as there are two parties to each divorce, this turned loose 53,000 divorced persons in the community.

Senator Brown said he was glad of the example of South Carolina, his native State. Prior to the war there had been no court of divorce. With the rule of carpet-baggers, however, New England ideas had been brought into the customs of this State. But he rejoiced to know that so soon as the good people of that State rescued their government, they had wiped all divorce laws from the statute books.

The official statistics of Massachusetts show that the increase in divorce in that State for the twenty years from 1863 to 1882, inclusive, was 147.6 per cent. The number now being over 2,000 divorces per annum granted in New England, if the increase should go on at the fearful rate of the last twenty years, and if Massachusetts is a rate catcher of the other New England States, the whole number of persons divorced for the next twenty years would greatly exceed the number for the last twenty years.

At the present rate of 2,000 per annum, twenty years would show without any increase in the per cent, 40,000 divorces, turning loose 80,000 persons to marry again. If we add to this 147 per cent, which was the increase in the last twenty years, it will make 98,000 divorces, turning loose 196,000 persons in the next twenty years to marry again. This is a fearful destruction of families. It is a lamentable state of things to contemplate.

Let us earnestly hope that some benign influence will be brought to bear to check this alarming evil, not only in New England, but in all the States of the Union.

Mr. President, this is a horrible record, and it behooves the Christian and the patriot to ponder well the consequences that must follow from such a state of society. The marriage of one man to one woman, by which they twain become one flesh, is the foundation of the family, and the family is the foundation of the State, and the preservation of its purity one of the fondest hopes of the church. Strike down the family or destroy its sanctity by a loose law on the subject of divorce, and all the other social evils referred to, and decadence and decline must be the inevitable result. The patriot must look upon this picture with the most intense anxiety; and the ministry of all the churches of this land and all the Christian people of this country should unite in one solemn protest against this great and degrading evil.

The President here informed Governor Brown that his time was up.

Col. Hoyt, editor of the *Baptist Courier*, of Greenville, S. C., sprang to his feet and said: "Mr. Chairman, I move the resolution be laid on the table."

Gov. Brown—"I hope not."

The house by an overwhelming vote declined to table the resolution, which was then adopted.

After some desultory discussion on mission reports, Montgomery, Ala., was chosen as the next place of meeting and Dr. J. B. Hawthorne was selected to preach the Convention sermon.

George W. Norton, of Kentucky, was elected Treasurer of the Convention, and Nimrod Long, of Kentucky, chosen Auditor.

The Convention then adjourned until 8 o'clock p. m.

EVENING SESSION.

The delegates assembled slowly to the last night's session, and when the President rapped the Convention to order no half the seats were filled. After singing "Oh for a Closer Walk with God," Dr. S. H. Ford, of Missouri, offered prayer. Dr. Carroll, of North Carolina, moved that the historical sermon of Dr. J. L. Burrows be printed as a part of the proceedings of the Convention. Carried.

Dr. Caperton suggested a few corrections in the sermon before it was printed, pointing out the inaccuracies. Dr. Burrows thanked him for corrections and accepted them.

Mr. Bailey, of Florida, reported the resolutions of the Baptist Women's Missionary meeting. First, That it is not the desire of the Baptist women of the South to prosecute missionary work separately.

Second, That they desire to be represented as formerly.

Mr. Manly offered the following:

Resolved, That the sincere thanks of this Convention are due and are hereby heartily tendered to the Baptists and people of Augusta for most generous hospitality; to hotels and railroads for reduced rates; to the Augusta press for excellent reports of the proceedings; and to all who have contributed to the welfare of the Convention. Unanimously adopted.

Dr. Furman offered a resolution declaring against the implied assent of the minority voting against Gov. Brown's resolution to the statement in that resolution that there was one scriptural ground for divorce. He believed there was none. Nothing but death could cut asunder what God had joined together.

Judge J. D. Stewart, of Georgia, offered amendment that the adoption of the resolutions of Gov. Brown was not to be taken as a reflection on ministers who have married couples divorced for other cause than the one in the resolution, or on States having other laws on their statute books. He thought if some of the members had seen a poor woman as he had seen her in the court last week, who had been cruelly and brutally beaten by her husband, asking a release at the hands of the law from the bonds that bound her to him, they would have thought her entitled to a divorce.

Dr. S. H. Ford, of Missouri, agreed with the venerable brother from South Carolina, Dr. Furman, that there was no Scriptural ground for divorce. He would like the question re-opened.

Dr. Foster, in order to get an opportunity to reconsider the action of the Convention on the resolution, moved that the proposed amendment be laid on the table. Carried. He then moved a reconsideration by the Convention of their action on the resolutions. After considerable discussion the motion was carried by a vote of 204 to 81.

On motion to lay resolutions on table, Dr. Hawthorne thought it would be undignified in this body to undo what they had done after deliberation. The Convention by its action this afternoon had expressed its opinion on a great religious question. "Have we changed our minds already?" He hoped the Convention would not take this action.

Rev. W. E. Hatcher, of Virginia, said Dr. Hawthorne had spoken of the proposed action as undignified. He knew of no more dignified action.

(Continued on 4th page.)

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Write for specimen copies.

WHO FOUNDED THEM?

It is our purpose at some early day to gather, so far as we may be able, the statistics which will give a correct, intelligent and instructive answer to the question: Who founded the schools, seminaries, colleges and universities of this country and of the world? Who have been, through all the years and the centuries, the best patrons and the most earnest and substantial supporters of liberal education and culture? Harvard, Yale, Amherst, Brown, Princeton, Vassar, not to mention our Southern colleges or others in the North—whose wealth and liberality founded these institutions of learning, which are now moulding and training the young of our land, making the men and women of this nation? The facts and figures, when collected, will show that in nearly every case these schools were founded by men who were themselves Christians or who had been trained under the influence of Christianity. Men imbued with the spirit of Christianity and loving the simple truth as it is in Jesus, founded these schools, establishing and perpetuating them with their own magnificent gifts, and building for succeeding generations. This, we are sure, can hardly be called in question and should settle two things of grave importance.

It is a complete answer to the charge so often repeated in certain circles, that Christianity impedes liberal education and stands in the way of the highest improvement and advancement of thought. Never was there a charge more false, more at variance with the plain facts, or which manifested more clearly a gross and culpable ignorance of the genius and principles and history of Christianity. In Christianity, in the Gospel of Jesus Christ, there is nothing low or mean, nothing that forbids or hinders the widest range of thought and investigation, nothing narrow or narrow; it is broad, comprehensive, touching the very depths of things and scaling the very heights. Its purpose is, and its history has been, the amelioration of the condition of the human race. Herein are its work and power and glory. As, therefore, it puts restraint on men and communities, so it builds churches, founds asylums, and fosters education and every other movement and enterprise, looking all the while to the development of the race and the improvement of its condition socially and morally—having always for its ultimate and supreme end the glory of God in the salvation of men here and hereafter. In his famous work "The General History of Civilization in Modern Europe," Guizot defines civilization to be "the progress of society, the progress of individuals; the melioration of the social system, and the expansion of the mind and faculties of man; and declares civilization to exist "wherever the exterior condition of man becomes enlarged, quickened and improved; wherever the intellectual nature of man distinguishes itself by its energies, brilliancy, and its grandeur." And after mentioning several agencies whose movements were toward these noble ends, he adds: "Who but will acknowledge that Christianity has been one of the greatest promoters of civilization? And wherefore? Because it has changed the interior condition of man, his opinions, his sentiments; because it has regenerated his moral, his intellectual character." So testifies this historian and philosopher who looks below the surface of human events; and every impartial reader of history knows the testimony to be true. Christianity is the foster-mother of education, and the best things the world has are her children. Infants should not nurse the breast from which they draw their nourishment and life; nor children the mother who bore them and fosters them.

But, furthermore, the fact that these schools and colleges and universities had Christian founders, bears significantly and imperatively upon another question, which is being agitated just now, viz: What shall be taught and what class of men shall occupy the position of professors in these schools? Surely they are not the places for teachers or teaching that antagonize the genius and principles and letter of Christianity. If such teachers wish to hold and promulgate principles at variance with Christianity, verily they have that right; but surely not in Christian schools, founded and supported by Christian liberality, cherished in tears and prayers from Christian hearts. Let them found their own institutions and carry on their destructive work of negative instruction under their own vine and

fig tree," and no one will complain. But we enter an earnest protest against a contrary course as being a gross violation of honor and justice; even when done in the name of "liberal education." An infidel professor in a Christian college, or a college founded and fostered by Christian devotion and liberality subverted to infidel ends, is a moral monstrosity, and should not be tolerated. Dr. G. W. Bamson, of New York, in a recent article for the *Religious Herald* on "Skepticism at Harvard University," said: "And now through the conflict between Greek and Atrian in Harvard University, a novel discussion is awakened. The whole evangelized sentiment is awakened to the fact that Harvard's seal yet bears the inscription *Christo et ecclesie*. 'To Christ and the Church.' * * * Yet more. Attention is now directly and publicly called in New York secular papers to the fact that not only the Hollis Professorship, but another chair, is held by German-trained students, whose teachings deny the genuineness as well as the inspiration of the Scriptures, both of the Old and New Testaments." Harvard, whose name the University bears because of his noble munificence in the time of her infancy and need, and Hollis, the first contributor to the Divinity School in the University, were both Christian men. And the principles which they held during life and the purposes by which they were actuated in their gifts, for which indeed Harvard University was founded, are now after their death being antichristianized, undermined, thwarted, subverted, destroyed by the managers and teachers (some of them) in this great institution of learning. Is this right? Is there not injustice somewhere? Is it not a culpable mismanagement and misapplication of the funds contributed by these and other liberal friends and patrons of higher learning? *"Christo et ecclesie"*—this the inscription on the seal of Harvard University! Then Harvard with all the prestige and glory of the past, should change her present course, or change her motto. "But the removal of this noble motto from her time-honored seal would be like robbing a corpse of its trappings and jewelry.

What shall we say of one who consents to hold a professorship in this or other such institution, and to live on the bounty of Godly men, while consciously and purposely using his position to overturn the very principles which were dearer to those men than their own life? It is enough to move the dead in their graves! Is common honesty departed from among men, and even ordinary consistency clean gone?

What is going on in Harvard is going on also in other universities and colleges founded by the money and devotion of Christian men. It is high time the whole matter should be laid bare to the public eye; and we rejoice in the discussion now going on, uncovering and exposing. Let infidelity feed in its own stalls and fatten on its own fields and we will make no complaint, however sorrowful we shall be to see it feed and fatten anywhere.

SUNDAY CONCERTS.—A sacred concert was given in Selma last Sunday afternoon by a traveling opera troupe, which, we are informed, was greeted by "a good house." It pains us deeply to know that a good house or any house at all should assemble for such a purpose in our city on Sunday. We enter our solemn protest against the Sunday concert as an open and flagrant violation of the commandment which reads: "Remember the Sabbath day to keep it holy." The term "sacred" when applied to it is only a delusion and a snare; there is nothing sacred about it. Those who give such concerts work for hire, and those who attend them attend them as pleasure seekers, and all are as truly Sabbath breakers as those who sell goods, or work in their offices or shops or farms, or as those who seek pleasure in the theatre or the ball room, in the chase or on the turf, on Sunday. We hope that the Christian people of Selma at least will set themselves against this innovation and see to it that the holy Sabbath day shall not thus be desecrated in our city again without the strongest protest that can be made against it.

THIS EDITOR of this paper no longer wears a shabby hat. It occurred in this wise: Monday Rev. J. W. Dickinson, of Clarke County, invited the editor into the clothing department of Oberdorff & Ullman's establishment in this city, and instructed him to select for himself a hat, which was forthwith presented to him. It is the handsomest and best summer hat he has possessed in several years; but he prizes it far above its value in dollars and cents, for the generous and kindly spirit which prompted its return from a visit of two weeks to friends in Virginia. He is a warm friend of the ALABAMA BAPTIST and has rendered most efficient service in the way of extending its circulation.

REV. M. M. RILEY, of Bowling Green, Ky., was in Selma last week on a visit to Pastor Frost and his family. He is a brother of Mrs. Frost.

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