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## An Important Address on Parliamentary Law.

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Points of order raised during the last night's session of the Southern Baptist Convention, and appeal taken from the decision of the Chair, gave me an opportunity, and made it necessary for me to advance some views on important principles of Parliamentary Law in their bearings upon the Convention. The editor of the *Religious Herald* and others, in private letters, and a distinguished brother in Alabama, in a communication to the press, asked me to repeat the substance of them in a newspaper article. Reluctantly, and with deference to those whose opinions and practices differ from mine, I venture to comply with the request.

The Southern Baptist Convention has a genius of its own. It differs from legislative and other purely deliberative bodies in the fact that it not only deals in business, in which, like them, it uses parliamentary processes to arrive at technical "orders" and "resolutions," but has connected with it organized boards that represent for it, and before it, the great cause of missions. While these Boards are held to a strict accountability, it has been the policy to grant to them rights as organized bodies, under the jurisdiction of the Convention, and during its session, to use their own expedients, without interruption, to represent and advance the great interests confided to their care. In addition, the Convention represents and takes control of the proclamation of the gospel at the place and during the time of its session.

It may be observed, then—

1. It is a purely parliamentary or deliberative body for the transaction of business.

2. It may become a quasi-parliamentary body, or mass meeting, to promote the interests of its Boards.

3. It may be an extra-parliamentary body to direct the local proclamation of the gospel.

The term "parliamentary" may be apposite in every one of these cases, because in every one the form is prescribed and the processes controlled by the purely parliamentary body. Let us consider these three cases separately.

1. A purely parliamentary or deliberative body.

In this, business is done, or, in technical phrase, "orders" and "resolutions" are arrived at by "motions," "seconds," "questions," "debate," and "votes." It is a "motion" when one member pushes a formulated proposition into the consciousness of the other members; it is a "second" when another puts his hand on the notice and attention of the body; when stated by the Chair it becomes a "question," because then it is in a condition to be answered by "yes" or "no," every member who can "get the recognition of the Chair" can "debate" it; and when the "question" is put to the "vote," it is taken by "aye" and "no," or by the lifting up of the hand; when "division" is called, by "rising" and submitting to a "count," or by "yeas and nays." The "ballot" is extra-parliamentary, and is borrowed from popular elections. The true parliamentary method of electing officers is by "trial vote"—i. e., the roll is called by the clerk, and as each one hears his name he rises and announces, "I vote for Hon. or Brother So-and-so." An exhaustive analysis of a purely parliamentary body may be expressed by metaphorical words under the rhetorical figure, metonymy, where the container is taken for the thing contained, or, *vice versa*. The "house," "the chair," "the seat," "the (2) tables," "the floor" express the "body" in its entirety; "the house," for the body that meets in it; "the chair," for the presiding officer who sits in it; (and in the English Parliament there is to this day but one literal chair in the Chamber of the Commons); "the seat," for the member occupying it; "the (2) tables"—i. e., that of the House, at which the clerk sits, on which are supposed to be all the matters placed on the calendar, and 2d, "the table" of the presiding officer, on which are supposed to lie all matters that are in a condition to be presented by him to the body. So that when "the house" "orders" anything "to lie on the table," it means that "the chair" shall deliver it to the clerk that it may be placed on "the table of the house." On the contrary, when any business is unfinished, because compelled to give way to some other that possesses greater "privilege," on the mere declaration of "the chair," without an "order" from "the house," it lies on "the president's table," to be taken up by that officer as

soon as that which displaced it has been moved out of the way. Finally, "the floor" is taken for all that rests upon it. So that, in technical phrase, it is said that he that "obtains the floor," "has the control of the house," so long as he himself "keeps in order." In a purely parliamentary or deliberative body, he who "obtains the floor" can make any motion in order, and debate any pending question in order; and every member has a "right to the floor," not already occupied, who both "rises first" and "addresses the chair first." In a purely parliamentary or deliberative body, then, there can be nothing "cut and dried."

Some are of opinion that the exigencies of the Boards may be met and their plans promoted by the use exclusively of the purely parliamentary or deliberative body. And they cite the fact that each Board has assigned to it one whole day, when committees, appointed at their instance, bring forward in regular form the topics prescribed by them. And the question is asked, why is this not sufficient? To this it is replied: (1) That the Boards do indeed desire their transactions to be freely discussed, and, if necessary, criticized; for in this way alone can they learn the forms of objections in the minds of brethren, and have opportunity to meet and remove them. Besides, in a free discussion, many wise suggestions may be made to profit withal. But it is alleged (2) that much time may be wasted—indeed, that "the floor" may be monopolized by those gifted with the power of self-assertion, and therefore able to obtain "the recognition of the chair," who are not competent to add profitably to the discussion. So that, in the free scramble for "the floor," those who can properly represent the Boards, and cast most light on topics contained in "pending questions," may have but scant opportunity to be heard. To enable the Boards then, in an unobstructed way, to present their topics in their own chosen manner, it has been the custom of the Convention from the beginning to resolve itself into—

2. A quasi-deliberative body, or mass meeting.

On such occasions the chair receives specific instructions to run the "meeting" according to the wishes of the Boards. The body now, for the time being, ceases to be a "house." Consequently, before it there can be no "motion" or "question" to be "discussed" and "put to the vote." A motion to refer a technical "question" to a quasi-deliberative body, or mass meeting, would be a parliamentary absurdity; for only purely deliberative bodies can deal with "motions" and "questions" and "debates" and "votes." The only thing in order before a quasi-deliberative body is a topic on which "addresses" are to be made, whose purpose is to impart information or stimulus to the assembled multitude; or to induce them to contribute money for causes thus set up before them. "The floor" gives way to the "platform," and "set speech" takes the place of "debate." Members do not, self-moved, struggle to "get the floor," but, remaining personally passive, are selected and "invited" to ascend and occupy the "platform," and there they are "presented" or "introduced" to the "audience." The materials that compose "the house" though are all present, and "the floor" only temporarily gives place to "the platform"—it is held only in abeyance, ready to assert its pre-eminent power in emergency or occasion. Any two members at the close of an "address"—or even one at any time by "raising a point of order"—can temporarily, possibly permanently, reinstate the deliberative body, or house. On the retiring of an orator from the "platform," any one can "get the floor" and, if another "seconds" his proposition, can compel "the house" to vote on the motion "to discharge the order" making this a "mass meeting," if the house agrees, and thus dispose summarily of the unfinished "programme" of the Board. Finally, even after the "programme" has been fully carried out without interruption, "the chair" cannot pronounce "the meeting" dissolved until some one reinstates "the house" by "getting the floor," and "making a motion" to "adjourn."

The Southern Baptist Convention usually resolves itself three times every session into a quasi-parliamentary body—twice in the interest of the two Boards, and once in the interests of the Seminary. In these cases, not "motions" and "questions," but *topics* are placed before the "meetings," and the presiding officer is instructed to run the proceedings in a "cut and dried" way.

3. No time need be wasted to il-

lustrate the extra-parliamentary form the Convention assumes in directing the local proclamation of the gospel. It asserts itself here not by "the floor" or "the platform," but by "the pulpit."

For the transaction of business, the Convention constitutes "a house," as a quasi-deliberative body; it becomes a "meeting" when attending on the proclamation of the gospel, it assumes the character of a "congregation." At the first two, the president "presides" in form and in fact; at the third, when a "Convention sermon" is preached, he sits in the pulpit and gives unobtrusive direction to the exercises. In "the house" he is to be armed with the "gavel," and that symbol of power must be present with him at the mass meeting, to be used to call "the meeting" to order, and then, like "the floor," to be held in abeyance until "the meeting" gives way to "the house." Of course, nothing could be more incongruous than to connect "the gavel" with "the pulpit."

CONNECTION OF ONE SESSION OF THE CONVENTION WITH ITS SUCCESSOR.

Can the Southern Baptist Convention appoint a committee at one session to report an "order of business" for its successor? By no means. Neither under American general parliamentary law, nor under its own organic law, has it a right to do so. In legislative bodies in this country not even the Rules of one House are binding on its successor. Until each assembly adopts rules of its own, it is under the government exclusively of general parliamentary law. Much less can one assembly affect the right to introduce, in any form, business into the meeting of its successor after the latter has been organized. But it is asked, does not the Southern Baptist Convention appoint a preacher every time for the succeeding body? Does it not furnish officers whose prerogative it is to organize the successor, and does it not give one of its secretaries instructions to negotiate with railroads in the interests of the next session? I answer, yes. The Southern Baptist Convention is a "permanently established body." Though one set of members pass out to be followed by another set, the form remains in perpetuity, because its "organic law," so ordained, But even those passing away retain their places and prerogatives until their successors are appointed. The members who met in Montgomery last month still remain the components of the Southern Baptist Convention. They were "adjourned without day," it is true; but that simply means that they themselves did not appoint a day on which they would meet again. If the organic law gave to the president the right to call an extra session, and he were to do so now, he would address his summons to the brethren who assembled at Montgomery. They will continue to be the members of the Convention until their successors shall be appointed. In the same way it is true that the present officers hold their present positions until their successors shall be appointed; and it is their prerogative and duty to be present and organize the succeeding body, even though they may have failed to be elected as members of that succeeding body. Now, all the preliminaries to the succeeding body must be provided by the preceding body, and through the agency of its officers, for the succeeding body can have no operative existence until it has met and organized. "The introductory sermon," in the majority of our bodies, is preached before the body organizes, the arrangements with transportation lines must be made before the "delegates" leave their homes; and the previous officers must be there to aid them when assembled, because they have as yet no officers of their own. After the organization, all the members and officers of the preceding body are utterly supplanted—cease to exist as such, and go into history. The body, now fully organized, must be very imbecile to need, and servile to submit to, the dictation of a dead body whose "corse" again, in complete steel, revisits thus the glimpses of the moon."

But it may be asked, cannot the Southern Baptist Convention so change its constitution as to make it legitimate for one session to report an "order of business" for its successor? I answer, yes. If it were to do so, what would be the effect? The effect would be—

1. To change it from a deliberative body to a permanent mass meeting.

2. The so-called "order of business" reported by the committee would really not be an "order" for the transaction of "business," but a "programme" to carry out a "cut and dried" arrangement.

3. It would place all the arrange-

ments and their executions into very few hands:

(a) The whole "order of business," or rather, programme, including the designation of the things to be done, and the selection of the persons to do them, must be placed into very few hands. If the committee appointed by the previous meeting be selected from one locality, so that its members may be able to meet and consult, one small district—one little town or county—would have the power to run a Convention whose components assemble from vast regions a thousand miles or more in diameter. If, on the contrary, the members of the committee should be scattered over the whole country, it would be only nominally a committee; for it could not possibly transact business, because its members could not possibly meet. The "committee," then, would dwindle to the person of one man, the chairman; and he would be armed virtually with the authority to say to one—go, and he goeth; and to another, come, and he cometh; and to another still, do this, and he doeth it.

(b) The persons selected to carry out the "programme" would be few in number, because only the best men would be wanted. At the longest, the "programmes" for two, perhaps three years, would exhaust all the best materials; and, to secure the best presentation of topics, the same men—some or all of them—must appear every two or three years. The great body of the brethren, then, would be enticed with joyful alacrity to gather in crowds at our annual meetings, and listen in grateful silence to the instruction and the entertainment! It would not be surprising if, before long, somebody would use that ugly word "ring!"

4. The anomaly may exist, that men may run the Convention who have not even been elected members of it.

But it may be said that if you do not have a programme prepared beforehand, much time may be lost, because the body may at times have nothing to do. The reply is, let the Convention, as soon as it organizes, adopt a true "order of business" running through all the days and nights of its session, and including all the classes of topics that should come before it. This can be prepared beforehand and moved by any one. There is no need of a committee for this purpose. The brethren who were appointed such committee at the last session managed the matter with consummate ability and success. But the plan labored under this disadvantage, that, as only partial reports were made from time to time, those who had topics that they wished to present in order were embarrassed, because they did not know one day always what would be the order of business for another.

I modestly offer the above hastily prepared paper as my response to the call made upon me.—*Religious Herald.*

## Lonely Laborers.

Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are these little corners of the newspapers and magazines which describe their labors and successes; yet some who are doing what God will think a great deal more of at the last never saw their names in print. Yonder beloved brother is plodding away in a country village; nobody knows anything about him, but he is bringing souls to God. Unknown to fame, the angels are acquainted with him, and a few precious ones whom he has led to Jesus know him well.

Perhaps yonder sister has a class in the Sunday-school; nothing striking in her or in her class; nobody thinks of her as a remarkable worker; she is a flower that blooms almost unseen, but she is none the less fragrant.

There is a Bible woman; she is mentioned in the report as making so many visits a week, but nobody discovers all she is doing for the poor and needy, and how many are saved in the Lord through her instrumentality. Hundreds of God's dear servants are serving him without the encouragement of man's approving eye, yet they are not alone; the Father is with them.

Never mind where you work; care more about how you work; never mind who sees if God approves. If he smiles, be content. We cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone. For God, the Eternal One, who guides the marches of the stars, is with you.—*Rev. C. H. Spurgeon.*

## "A Smattering."

"A little learning is a dangerous thing; Drink deep, or taste not the Pierian spring."

Yes, yes, but how much is a little learning? and how deep is the Pierian spring? and do the waters of the latter flow on forever? It is now more than thirty years since we read the story in which a father said, "My boys know more at fifteen years of age than I did at twenty." And we suppose that some fathers are ready to say the same thing to-day, to regard to their boys. And yet it is wonderful how well those fathers did with the learning which they had. And even their grandfathers were able to accomplish a good deal with what they picked up, in "that elder day."

"A little learning"—what is it? It is contained in the three R's—"Reading, Riting and Rithmetic." Is so much learning dangerous? Or is the danger confined to the period of infancy when this child is learning to walk, to talk, and to name the objects of sight? Or, on the other hand, is the danger to be found at a more advanced age, when there is acquired a knowledge of the higher mathematics, of the natural sciences, of philosophy? Or, still further, is the danger incident to "a little learning" experienced by him who makes his way into the fields of astronomy, of geology, of philosophical speculation? Who will tell us just when one passes from the shallows into the deep water when a little learning has become so extended as to have passed the point of danger?

There is, at the present day, as there has always been since letters were invented, a great deal of talk about "thoroughness," and we sometimes hear it said that, though the pupil has not passed over so much ground, he has been thorough as far as he has gone. And yet, what does that mean? Does it mean that the pupil has learned all that is to be known about any given subject? Probably not. There are few subjects with regard to which more cannot be learned. Who has achieved the last idea with regard to any subject? Who has dropped his plummet to the bottom of the Pierian spring?

Some of our school books used to be entitled "the Elements" of this, that, and the other science; and, though it seemed to us that the "elements" embraced all that was known or to be known with regard to the subject treated, yet we subsequently became convinced that no one of them was exhausted, and now we know that even the "elements," as we learned them, do not avail without modification at the present time; and we have come to conclude that, though what is called thoroughness is important as a matter of intellectual discipline, yet there is profit in obtaining what is usually spoken of contemptuously as "a smattering" of things. We believe in what are called thorough courses of study, and, were the present writer put back again to the age of one and twenty, he would use all diligence to secure the most thorough possible course; not that he holds in contempt a less thorough course; not that he thinks no one able to grapple with the great questions of life, unless he has what is usually known as a "thorough course;" but because no man can tell beforehand how much profit he is to obtain from any literary achievement, and because the pursuit of knowledge, as well as the increase of conscious power, secured thereby, in a source of ever enduring delight.

But there are a great many young men and women who cannot, or who think they cannot, pursue a full course of study as laid down in the curriculums of our higher schools. And because they cannot do all, these persons are very apt to forego all, and content themselves in the ordinary humdrum life to which they naturally tend. Herein lies their mistake. It is not true that to get good out of study one must continue it for a series of years, taking up branches in precisely the same order laid down in the catalogues of our colleges and seminaries. As a matter of fact, a single term in an academy is often more useful to one person than a year is to another, and the young person who can see the way clear for but a single term in such a school should by all means take that. It is a mistake to think that if one does not persevere, and finish a course of study, all that may have been done is lost. There is no investment of money which pays so well as does that in education, whether it be one year or ten years; and, as a rule, the first term of study does more relatively than does any succeeding one, to bring out and add to the power of the student.

True, a single term, or a single year, does not promise much in the way of thoroughness, as it is generally understood, yet not an hour of honest work is without its reward. A single term may be regarded as too short for one to obtain a thorough knowledge of algebra, natural philosophy, chemistry, physiology, or any other of the desirable studies, and so it is; but the study of a single term may, and will open the mind to such new and enlarged fields of knowledge as shall linger in the memory and affect the whole subsequent life. A little knowledge of no one of these branches is dangerous. Any one of them pursued for only a few months, will bring forth results in the greater intelligence and more acute observation of the student. A smattering is far better than nothing, and some of the most successful men and women in the business, literary, and even the professional world have had nothing more. Our advice to young people is: get a little education, rather than none. Get one, two, or three terms, one, two or three years; get just as much as you can. Get something more than you now have; and, be assured that no investment of time or money will ever give you so much pleasure or add so much to your moral worth as will that spent in a good school; and if it a boarding school, away from home, so much the better. Break up your bad habits, (for you no doubt have them) get into the ways of other people who have given more attention than you have to the amenities of life; take on all you can of the things which belong to the better classes of society, and be assured that you will find in it a satisfaction which will become a joy as the years roll on.—*Journal and Messenger.*

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## The Officers of the Church.

I shall only enumerate small things. The effect of an expose on the popular mind is often lost by what is called exhaustive discussion. The minuter arguments or illustrations, if taken in all, confuse the conception of main things.

We have an enumeration of the officers of a church in the opening of the epistle to the Philippians. "Paul and Timothy, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons—saints, bishops and deacons, make up the entire body. Bishops, or elders of the church, are often mentioned just as deacons in the present case. Bishops are never named as having supervision of more than one church.

But there were, in the beginning, apostles also. What then is an apostle, what a deacon, what an elder, or bishop, or evangelist? I vary the order of the officers for convenience of discussion.

An apostle was a minister sent forth by the Lord Jesus in person, inspired to teach infallibly on all subjects pertaining to religion or morals, and, therefore, having authoritative supervision over any or all the churches. Sent forth by the Lord Jesus in person. This, we know, was true of the original twelve. Paul, the twelfth, as I apprehend, after the fall of Judas, says of himself, as sent to his work: "Am I not an apostle? Am I not free? Have I not seen the Lord Jesus?" Referring to the Lord's appearance to him at Damascus (Acts 9: 17), and perhaps also to such occasions as those mentioned in Acts 18: 9, 22; 17, 18." Par. Bib. Thus was supplied the knowledge of one who had accompanied with the original twelve "all the time that the Son Jesus went in and out" among them, "beginning from the baptism of John." Of the inspiration of the apostles no one raises a question. And that this would qualify for authoritative teaching of all the churches, is equally unquestionable. Of Matthias it is to be said, that he was appointed by the disciples assembled for prayer, at the instance of Peter, before the Pentecost, when the Holy Spirit was "poured out," "shed forth;" whereas they, the apostles were directed just before the Savior's ascension, to "tarry in the city of Jerusalem until they were endued with power from on high." Of this endowment Peter was as yet destitute. It is said, indeed, that after "they gave forth their lots, and the lot fell upon Matthias," "he was numbered with the eleven apostles." But by what authority the casting of lots? Peter was at fault more than once, one time after plenary endowment, going aside of the Holy Spirit's guidance. Says Paul to the Galatians: "When Peter was come to Antioch, I withstood him face to face," independence inspired by revelation to him of the mysteries of the gospel outside of any instruction of man, "because he was to be blamed." For before certain came from James, he did eat with the Gentiles, but when they were come, he withdrew and separated himself, fearing them which were of the circumcision." But if Matthias was

really an apostle, he had the two characteristics of inspiration and general authority over the churches; and the supposition would merely excite the being sent forth by the Lord Jesus in person.

Now, nobody since has had the three qualifications of an apostle not the two; and therefore when any one assumes the office, work of an apostle, or any part of it, it is an usurpation. Wherefore modern bishops so-called, on general superintendents of the churches, are extra-scriptural and unauthorized on any other principle than the supposed right, claimed by Pedobaptists, of making church regulations of their own, in certain cases, not deemed in conflict with Scripture, a supposition deemed by Baptists, absurd and arrogant. Deacons, if the original "seven" were such, (and that they must have been is necessary, if "saints," "bishops," and "deacons" are an enumeration) of the entire constituency of a church, were appointed to "serve tables," that is, to attend to the poor, and do whatever else may be necessary to leading ministers in the popular sense, to "give themselves continually to prayer and the ministry of the word." Here is the reason for supporting the ministry. The care of the churches, and the preaching of the word, is quite enough for the same persons, without anxieties and cares about food and raiment for their families. Deacons, secular ministers, are to have substantially the same moral qualifications as preaching ministers. The only important qualification belonging in addition to the preacher, is "aptness to teach." This is not indispensable to a deacon, means, generically, a minister or servant of any kind, applied indiscriminately, in the New Testament, to either of the officers now mentioned. In any particular case, its application, to the one or the other, must be determined by the context. But, it may be said, Stephen preached. So have many deacons and even private members done. Philip preached and baptized. Many deacons presently become preachers, receive ordination, and pass into a higher grade of service, just as many whole families believe and are baptized.

An evangelist is an elder or presbyter who adds himself, especially to preaching the word, instead of preaching the word and overseeing a church or churches. A bishop or pastor is one that oversees a church and feeds the flock, only an elder doing this. But we have seen that none but an apostle is clearly authorized even to oversee more churches than one; and it is greatly questionable whether the late Dr. Howell and others are not right in maintaining that there is no scriptural authority for the same man to be at the same time pastor, as he is called, of more churches than one. The argument is that not every church can support a pastor and his family, and that there are many more churches than pastors. Who told you the former is true or that the latter ought to be fact? Things impossible with man are possible with God, and how do we know that God would not show us how if we worked after the model?

E. B. TEAGUE, Red Lawn, June 10th.

## What Jesus is Able to Do for You.

Able to make all grace abound to ward you; that he always having all sufficiency in all things, may abound to every good work. 2 Cor. ix 8.

Able to succor them that are tempted. Heb. ii 18.

Able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. Jude 24.

Able also to save them to the uttermost that come unto God by him. Heb. vii 25.

What he has promised, he is able also to perform. Romans xiv 4.

Able also to make you stand. Romans xiv 4.

Able to keep that which I have committed unto him. 2 Tim. i 12.

Able to build you up, and to give you an inheritance among all them which are sanctified. Acts xx 32.

Able to do exceedingly abundantly above all that we ask or think. Eph. iii 20.

## Meeting an Angel.

An old clergyman over eighty years of age, who had spent fifty years of his life in a parish of New England, met a little boy in the street who had never seen him before. "Good morning my little child," he said; "what is your name?" As he spoke he laid his reverend hand upon the little fellow's head. The boy told his name, and the gentleman said, "Oh, I am so glad to see you! I hoped to meet you; I have been looking for you. I knew your dear mother, who is now in heaven." The child ran home, and entering the room, almost breathlessly exclaimed: "Oh, Auntie dear, I met an angel from heaven, and he knows my dear mamma was there, and stopped me in the street to tell me!" The long silvery hair of the aged messenger of God, and his saintly face with those kindly words spoken, made this beautiful impression upon the mind of the motherless child.

## A CALL.

For a Convention of the Prohibitionists of Alabama.

Believing that the Prohibition of the Liquor Traffic is the supreme political question of the day, and that as such it should be met and acted upon by all good citizens; and believing that the time has come when it is wrong for men to subordinate this great question to the interests of party, or longer delay positive action thereon; and further believing that many of the patriotic and Christian voters of Alabama have grown tired of supporting parties which will not recognize Prohibition, and refuse even to admit the right of the people to determine by ballot whether the rufous Liquor Traffic shall be legally continued:

We therefore call for a convention of the people to assemble in the city of Birmingham, on Tuesday, July 6th, for the purpose of organizing the Prohibition Party in Alabama.

We earnestly ask all who are sincere friends of the cause of Prohibition, and who are willing to align themselves with a new party designed to advance the interest of that cause and to promote other reforms, to meet with us at the above time and place.

John T. Tanner, John C. Orr, A. S. Worrell, L. F. Whitten, Geo. L. Thomas, E. Leslie & Bro., R. G. Barry, Wm. A. Halstead, Will A. Wall, And others.

State papers please copy this call.

FOR THOUGHTFUL CONSIDERATION.

These suggestions printed in an other State, may not be out of place at this juncture in Alabama:

1. Let there be, at some early day, a conference of the friends of the cause, which shall either revive the "Local Option Alliance," which several years ago did a good work in creating and shaping public sentiment in the State, or effect some better organization.

2. There must be harmony and concert of action in our camp. We can not afford to have differences among ourselves. We should gladly welcome to our ranks, in this fight, all who will help us "cast out" this "demon," whether they "follow us" in all of our views, or shibboleths, or not. Let those who belong to temperance societies, and those who do not, stand on the same platform, and do common work for the common cause.

3. Do not attempt to hold an election in a district where you have no hope of succeeding. Every failure will hurt the cause, and we should learn "to wait" as well as "to labor" until success is at least probable.

4. Let us, by all means, keep this question out of partisan politics. There is no reason why men of all parties and creeds may not, without abandoning their party, make common cause against the common enemy of our homes.

THE KEY OF OUR POSITION.

The question whether it is a sin to manufacture or drink wine has nothing whatever to do with it (the question of Prohibition). Building a frame house within fire limits, though no sin, nor inherently wrong, is a crime, because it endangers other houses. A man might take a gold coin from his pocket and throw it into the lake; it is neither a crime nor sin; but he takes the coin from some other person's pocket it is both. Driving a horse very fast through the public streets is no sin; yet it is a crime, and properly punished as such. The moral qualities of these and a thousand similar acts have nothing to do with them, but no figure whatever in the law that prohibits them. One popular conception is that Prohibition is an attempt to make men good by law. Another is that the object of Prohibition is to compel men to stop drinking. The aim of Prohibition is to protect rights; not to make righteousness. It does not aim to reform men, or to coerce them into virtue, but to protect society against a great evil.—*Dr. Herick Johnson, of Chicago, in a recent address in the Tremont House.*

"The licensed sale of whisky as a beverage, is a national anomaly, and the people see it to-day in a clearer light than formerly. How a country may prosper the chief traffic of which is connected inseparably with the poverty and degradation of its people, and overburdensome taxes on property, is a question that lives to-day in the minds of the American people, and is likely to subordinate to it every other. The matter of party will not enter the contest."—*Billionaire Recorder.*

What do liquor sellers think of the Knights of Labor refusing to receive into membership any liquor maker, or dealer, or even a bar-tender?

Don't they feel that their business is getting dreadfully off color?

Why don't they "boycott" these Knights of Labor?



# Alabama Baptist.

MONTGOMERY, ALA., JULY 1, 1886.

J. G. HARRIS, Editors and Proprietors.  
W. A. DAVIS, Editor.

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BROTHER, before you write those hard words about our recent evangelists, pause and raise the question once suggested by a sagacious man: "If this work be of men it will come to nought, but if it be of God ye cannot overcome it."

## REPRESENTATION IN STATE CONVENTION.

We publish two articles from the constitution of Baptist State Convention of Alabama regarding terms of membership therein:

Article XIV.—Any Church, Association, or Society, as prescribed in the 1st Article, contributing any sum, through the Convention, to one or more of the objects specified in the 8th Article, may be represented in this body, as follows:—Each Association may have ten delegates, and each Baptist Church or Benevolent Society, five.

Article XV.—Any individual member of a Baptist Church in good standing may be voted a life member, by the contribution of \$100, at one time, to any of the objects of this Convention. The Convention may, at its pleasure, vote any brother a life member, in consideration of long and eminent services.

## THE WAY HE PUTS IT.

A correspondent of one of the Presbyterian papers, who signs himself "Argyle," writes with no little of stilted complacency of what "the Baptist brethren" are doing in the matter of evangelization, especially in our cities. Some how or other our push and energy have really come under his microscopic vision, and he is quite exercised over the discovery. He even ventures to suggest to his Presbyterian brethren that they might profit by our example. The argument as he puts it is quite overwhelming. If such a sect as the Baptists, (so he seems to think,) with their meagre resources, their narrow foundation of truth, their uncouth equipments, and the like, are accomplishing so much, what could the Presbyterian sect do if they were to enter the lists with these Baptists, and lay out all their vast resources? Well, there is plenty of work down here where we are laboring. Let them come down and go to work among the common people; for after we have all done what we can, much will remain undone. S. H.

## CHRISTIAN HUMILITY.

Many a man has a kind of kaleidoscope where the bits of broken glass are his own merits and fortunes, and they fall into harmonious arrangements, and delight him, often to his detriment. He feels outraged in his keen conception of his great worth, and widespread influence, because others don't see through the same glasses. He imagines his powers of genius are wonderful, and becomes mad because the world don't call them into active exercise. To be self-overrated is to enslave the mind and disturb the feelings. Pent up ambition will seek an outlet, even to the disruption of the closest ties. Ambition and Christian humility are antipodal. The one looks to self, the other to God. One hides behind the cross, the other hides the cross. Chrysippus, who was famous only for his self-conceit, was asked by a neighbor to whom he should send his son for instruction, replied: "To me; if I did but imagine that any person excelled myself, I would read philosophy under him." When we learn fully our own littleness then we become great.

Rev. E. A. Stone has been called to pastorate of Adams street church, Montgomery.

## COMMENCEMENT OF THE ALABAMA UNIVERSITY.

This occasion was one of unusual interest, not only on account of the large number of graduates in the various departments, but of the number of strangers, parents, and friends of the students which it attracted. We have seldom seen such an array of the elite of the State present at such a time in any place. In addition quite a number of the Alumni were in attendance, from forty years ago to last year. All the Board of Trustees were present, the Governor and his Staff, Superintendent Palmer, and perhaps other State officials. Indeed, when the crowd assembled in the spacious hall, it was filled on commencement day.

Of course we cannot go into detail. Our space will not allow it. But we must say that the whole occasion, first and last, has greatly served to elevate the University in public confidence. It marked an advanced step in its onward career. Never were we prouder of it as a State institution, than when we witnessed the exercises on commencement week.

Fifty-three young men graduated from the three schools, classical, engineering, and law, and received their diplomas. And we have seldom if ever seen a body of young men who so favorably impressed us in all respects. After conferring the degrees, President Wyman delivered the Baccalaureate address which was largely devoted to a merited tribute to the memory of the late President of the University, B. B. Lewis, in which he commended the sterling virtues of that gifted man to the students as worthy of imitation. President Lewis had by his untiring zeal, his conceded capacities, his high moral character, his wise and vigorous administration, brought the University up to the highest point of prosperity it had ever reached. His death was universally lamented over the State. All the students cherish his memory with profound veneration. We only hope that the Trustees will select a successor equally worthy of public confidence, especially in the elevated moral tone of his character.

We only add that the deportment of the young men, through the entire year, has been excellent in all respects. This is the uniform verdict of all the Professors, at least so far as those are concerned who occupied the dormitories of the University. The "competitive drill" and review of the corps by the Governor, were pronounced superb by all who were present. At the close of the exercises on commencement day, Hon. Thomas Seay, the nominee for Governor, was called out, and made a model ten minutes' speech, and then Gov. O'Neal was called on, and in a few remarks, took final leave of the University, for which he has manifested so much concern during his entire administration. Since writing the above we learn that Gen. H. D. Clayton, of Barbour, has been elected to the Presidency of the University. We only wish it may prove to be a wise selection, as we know but little of him. Those who know him claim that he possesses all the qualities for the position. S. H.

## AFFLICTION.

One of two results always follows every calamity. Either it draws us nearer to God, or it pushes us farther from him. Experience and observation will satisfy every Christian of this. In the long ago, an incident occurred in a community where we resided at the time that impressed this lesson on our heart with no common emphasis. An interesting family lived in that community consisting of five members—father, mother, and one daughter and two sons. The mother was a Christian and the father was an infidel, but devoted to his wife and children, and possessed many noble traits. We were the pastor of the church of which his wife was a member, and he was a regular and liberal contributor to all its expenses. The daughter being the oldest of their children had just finished her college course and graduated with great credit, for she was endowed with more than usual native capacities, and withal was lovely in her disposition and faultless in her beauty. She was indeed the very idol of her household and the pride of her friends. Just as she completed her eighteenth year she sickened and died. Of course the blow fell with crushing weight upon the whole family, and awakened a widespread sympathy in the entire community. The mother, after the first gust of sorrow, looked through her tears to him who doeth all things well, and sweetly submitted to the heavy stroke, cheering herself with the prospect of meeting her dear daughter in heaven, for she had but recently professed religion, though not a church member. The father, on the other hand, stood by her coffin like a marble statue, the impersonation of an assumed impossibility, for he always pronounced it unmanly to weep. But though silent in the chamber of death, he yielded to his rebellious spirit subsequently in language that seldom hears even from unconverted lips, saying that he did not know what quarrel God had with him to take away his only daughter in the very flush of her young womanhood;

and much more to the same effect. Thus the very providence that drew the wife nearer to God drove the husband still farther from him, like the mystic cloud that stood between Israel and the Egyptians at the Red Sea, that gave light to the one, but threw a horror of great darkness upon the other. The poor man died a few years after, but, so far as we know, no change ever came in his character. His death summoned us to the performance of one of the saddest funerals we ever attended.

Christian reader, have you ever been made to feel as Paul did when he wrote "most gladly will I glory in my infirmity, (the thorn in his flesh,) for when I am weak then am I strong?" If so, tribulation is having its perfect work.

## THE RULE OF SUCCESS.

Whether wisely or unwisely it is a general fact that a pastor's work is measured by his success in adding members to his church, rather than in developing their spiritual manhood. In this respect he is not unlike the general of an army whose character rises or falls by his victories purchased at any cost. If he has men and resources, he may sacrifice more lives, and expend more means thrice told than his enemy, yet if he wins the fight that will compensate for any number of blunders. The rule is hard but the world accepts it as fair. So a minister in discharging his pastoral duties is held to a like account. No matter how instructive and edifying his sermons may be to Christians, no matter to what extent he may develop the working power of his church in all our great enterprises, if additions are not made to their numbers so as to round off a net gain at the end of each year, he had as well begin to pack his trunk. A few sensible men and women may gather around him, and stave off the day of his departure, but in a great majority of instances come it will, and the sooner he realizes it the better. Of course there are some honorable exceptions to this rule, but every reader we presume will acknowledge that we speak the truth.

Now, we know that it is one grand purpose of the gospel ministry intrusted to convert sinners, but then this is scarcely half of the work committed to him. He is to "feed the flock over which the Holy Ghost has made him overseer." This is really the preponderating work of real pastors. God has sent evangelists as well as pastors to whom the special work of spreading the gospel to "those who are without" has been committed. Evangelists are as much the gifts of Christ to his churches as pastors, and they ought to be honored and cherished for their work's sake. It is a rare combination to see a pastor and evangelist meet in the same man. A few such we have seen, but they are not picked up every day.

But then, what is success? Is it to be measured by mere numbers or by quality? Is that success or failure that takes hold of a church of say a hundred members that has heretofore had a name to live while it was dead, and by earnest, faithful, labor, develops it into an active, working body, in hearty affiliation with every noble enterprise? And if the pastor succeeds in stimulating their growth in grace and spiritual knowledge, so as to bring the membership to the "fullness of the stature of man in Christ Jesus," has he not done well, even though there is no material enlargement of their numbers? And on the contrary, is that ministry entitled to the name of success which adds scores to the numerical strength of a church, and nothing more? We all have seen cases of this kind, where there was no appreciable growth in piety after ten, twenty, or thirty years.

Thus as if a farmer, after planting his crop, should see it all stop growing after it had shot up its first leaves, and there stand until the time of harvest should arrive. What the planter wants is fruit. And so of the heavenly husbandman—he expects "fruits unto holiness, the end everlasting life." And the ministry that develops this fruit, is the ministry that will be commended and rewarded in that day. S. H.

## MAKING AN EFFORT.

Try, what a small word and yet how important. It enters into every concern of life, whether secular or sacred. Nothing can be accomplished without effort. All night Jacob wrestled with the angel at Peniel, and with the day-dawn came the blessing. God tries our faith and zeal in many ways. To come out conqueror over difficulties we must yield not to temptation but unflinchingly combat error. The humble farmer in his country home, has the same opportunities to worship God, and glorify his name, as the man of wealth in his palatial residence. Christ has declared free salvation to all. But to secure the promise of God, we must never relax effort. Strive to enter in at the straight gate, is the command, without this striving we shall surely fail. Persistent effort is as necessary in the Christian's life as it is in worldly matters. We are not without a chart, a guidebook, to that home in the skies. We have a chart and compass, which, if

adhered to will safely land us on the happy shores. God has done all for us. He leaves it to us to try—and not only to try, but to strive. Without a struggle we cannot overcome temptation. But thanks be to God for the promise. We shall not be tempted above that which we are able to bear. If this be true, and who dare deny it? where is there any excuse for yielding to temptation, to sin, and vice? The responsibility is with us, and if we fall, we fall at our own hands.

## FIELD NOTES.

Rev. O. J. Cottingham died in Bibb county on June 23rd, aged 38 years. The University of Alabama confers the title of Doctor of Divinity on Rev. M. H. Lane.

Rev. Robert M. Hunter succeeds Bro. Hare as pastor of Rock West and Camden churches. His post-office is Camden.

The *Commencement Daily*, published by J. B. Little, Esq., furnished a highly satisfactory report of the University commencement exercises.

Rev. Dr. A. S. Worrell, of Talladega, passed through Selma yesterday on his way to Texas, with a view to making that State his home in future. —Times.

Rev. David Lee, of Mount Willing, the venerable moderator of the Alabama Association, is honored by the title of Doctor of Divinity, conferred by Keachi College, Louisiana.

The First Baptist church of Troy, has elected Rev. John F. Purser, Hon. J. P. Hubbard, Prof. Jos. M. Dill, Maj. J. P. Wood, and Mr. Sam Carroll, to represent it in the Baptist State Convention.

The following degrees were conferred by Howard College at its recent commencement: George M. Edgley, of Arkansas, LL. D.; O. F. Gregory, of Maryland, D. D.; George A. Thigpen, A. M.

Do not fail to read the address on Parliamentary Law by Dr. Mell, published on first page. The theory of the "Order of Business" may be incorrect, in Alabama we think the practice has worked admirably.

Both editors expect to be at Birmingham at the Convention. It will be an excellent time to renew your subscription and to hand in new names. Those not going can send their money by others who will attend.

The Executive Board of the Cullman Association on June 20th, 1886, selected the following as delegates to the State Convention, to-wit: H. L. Watlington, C. W. Whaley, and Elds. G. L. Brindley, Wm. Whaley, W. A. Mann, and P. M. Musgrove.

The annual collection of the Ladies Missionary Society of the Baptist church of Union Springs took place Sunday night. Rev. I. P. Cheney, of Hartsboro, and Rev. Dr. Chambliss delivered appropriate addresses. The music was fine.—Herald.

Our Church Monthly, (with the compliments of our dear Bro. Ellis), is a neat little paper on the order of the *Mobile Baptist Union*, to keep the members of Eutaw Place church, Baltimore, well informed regarding the affairs of the local church as well as denominational movements elsewhere.

It is only two weeks till the Convention. It promises to be large in numbers. May it be harmonious in spirit. Have you sent a postal card to G. G. Miles, Birmingham, saying that you would come? And have you enclosed a two cent stamp to B. B. Davis, Eufaula, asking for a railroad certificate to secure reduced fare?

The Selma Association will meet with Providence church, five miles from Orrville, Tuesday, Aug. 3rd. There being no minutes in the neighborhood of Providence church there has been a misunderstanding as to the time. The minutes show that it will meet Aug. 3rd. Let all the churches be sure to send delegates.—John W. Stewart, Orrville.

Sunday the spacious concert hall, Brownsville, Tenn., was filled to overflowing by an expectant audience to listen to the annual sermon by the gifted Dr. Geo. B. Eager of Mobile. After appropriate music by the choir the sermon of only thirty minutes was listened to upon the subject of "Service and Honor." It is enough praise to say that it was one of the doctor's happy efforts.—Relector.

Hopewell church was once one of the strongest in the State, but various misfortunes have sadly diminished its members and its wealth, and for some years past it has had no regular pastor. The disorganization resulting therefrom has been disheartening. But the clouds seem to be drifting by and it does seem that the prayers of the faithful few have availed on high, and a brighter day is dawning. The brethren seem to be anxious to go to work and we think they will call a regular pastor by Oct. 1st.—L. Orah Dawson, Scott's, Ala.

The Children's Day in interest of American Baptist Publication Society was observed, in conformity with programme of the Society, in the Mt. Pleasant Baptist Sunday-school, the 20th inst., in a manner entertaining

and instructive. These occasions are looked forward to with a degree of pleasure by the school, indicative of earnestness in the dissemination of religious literature, as was evinced by a handsome contribution. This school is ever alive to the claims of the denomination, bestowing its love in the way of contributions upon all worthy objects.—John W. Jones, Jefferson.

With what esteem would a government hold an officer who having gone out to recruit for its army, and engaged many for the service, would tell them that now none of his business what army they join, whether Confederate or Union, British or American, it mattered not? Again, how is it that the modern recruiters for the Captain of our Salvation can so bravely tell sinners of their sins, and be so timid in telling the recruited that the Captain has a uniform they must all put on? Is it less a minister's duty to tell Christians what is their duty than to tell sinners to repent. Please say something on this loose practice and oblige one who trusts he is a soldier.—J. D. M.

"An earnest effort was recently made to induce Dr. Eaton to run for Congress. He was assured that he could be elected, and it was urged that he could do much good in Congress. He kindly but firmly declined to make the race, on the ground that he felt called to the work of the ministry." —Western Recorder. Aside from the correct motive that has characterized his action, we think he did right in every respect. Almost any body can go to Congress, but not many can supply the place now filled by T. T. Eaton in the religious world, where his wonderful energy and active talents are so conspicuously employed.—Courier. All of which we heartily endorse.

I rejoice with C. C. Jones, of Furman, at the coming into the service of our Lord of Mr. J. H. Basset, feeling that his determination to give his talents to God will prove a blessing to him and an inestimable power for good in the churches. It was my privilege to be among the first in West Alabama to become acquainted with him. His personal bearing soon won my esteem and confidence of others with whom he came in contact. He has since then pursued his profession, at his home near me, continuing to hold the power of confidence he so early obtained after coming among us. I take great pleasure in commending him to those among whom his lines may fall.—John W. Jones, Jefferson.

Bro. Renfro's visit has closed, much to the regret of our church and community. He won the hearts of all our people. His sermons were strong, edifying, and full of the spirit of the gospel. The church was greatly revived and inspired with an earnest zeal for the Master. There was only one addition by baptism, much to our surprise, for the church was alive from the first, and the preaching and attention all that could have been asked. Yesterday was a pleasant meeting at Providence church, with a good interest in the congregation, followed by the enjoyable observance of the Lord's Supper. The collection for missions for the month was \$9.00. The enlarged collection here and at La Fayette the last month is largely the result of the envelope system. It works well.—Geo. E. Brewer, La Fayette.

I have just received a batch of poisonous pamphlets, letters, and sermons, sent to me from London. It is probable the same is being sent broadcast over the whole country. They are the works of talented, shrewd men, and are calculated to lead astray those who are not well versed in the doctrines of the Bible. And that which is most dangerous, they teach just what depraved, fallen man desires, wants to believe, that he may live in sin and escape eternal punishment. Many such men will fall into the net of Beecher in his "Nature's Warning." "The reaction of law on theory," by Heard; Foster's letter "Concerning eternal despair"; "Christ drawn all," by Greenough. My postal is not large enough for all I want to say. The Holy Spirit is doing a glorious work in the conversion of sinners, and Satan is also busy. May God in mercy watch over our preachers.—D. Rogers.

## Sam Jones and Dr. Jeffery.

Whatever may be said or thought of the position of our good brother, Dr. Jeffery, on the "communion question," there can be no doubt as to his opinion of Rev. Sam Jones, and his foolish remark about Baptists. Sam was expected to visit Indianapolis, and it was expected that all the churches would unite and help to make his work a success—a very important thing for Sam, as it appears to us. But the great evangelist has an unruly tongue, and sometimes it gets a good deal the better of him. It did so not long since, when it let slip the following: "If any man says that immersion only baptizes, tell him I say he is a liar." Of course Sam's saying it does not make it so by any means, but then such language is only on a level with much that he says, and illustrates the style of the man. And now that he is to visit

Indianapolis, and Dr. Jeffery has been invited to help him, the good pastor does not see his way clear to do so—and we do not wonder at it. On the other hand, two weeks ago he detained his congregation after the morning service long enough to read to them a statement of his views and the reason why he will not co-operate with Sam. He began by saying:

"I scarcely need to assure you that during my residence in this city I have evinced my fraternal sympathy with all Christian people, and my readiness to unite with them in every good word and work. I love all who love our Lord Jesus Christ in sincerity, and would far rather co-operate with all for the purpose of winning a soul to Christ than hold myself aloof in order to gain a proselyte to a sect. Then, quoting the words of Mr. Jones, as above given, and saying that he had taken pains to find out whether they were correctly reported, he said:

"I take exception to this language not because he has expressed his dissent from an opinion held by millions of intelligent people, nor because he has violated the demands of courtesy and good faith in proclaiming a sectarian opinion from an undenominational platform, nor because a more intelligent person would have represented the view he travesties in a more exact phraseology, but because of the gross and insulting epithet with which he has branded the men and women who hold a sacred conviction. Whether correctly or in mistake, the fact remains that multitudes of pious and influential persons are conscientious in their interpretation of the teachings of Scripture regarding the mode of baptism, and 'with malice toward none and with charity for all,' they feel bound to render a strict and loyal obedience to their honest understanding of the word of God. If Mr. Jones had charged them with a want of intelligence, I could have smiled at his ignorance and pitied his self-conceit; but when he says that in professing this conviction they are 'liars,' he presumes to stigmatize them with an epithet that society has ever regarded as among the vilest in the catalogue of the terms of vituperation—an epithet which gentlemen never apply to each other, and which the lowest scullion would not use except in the passion of malice and for the purpose of inflicting a deadly insult.

Mr. Jones has already grieved multitudes of decent people by the coarseness of his denunciations of meanness and vice, but they have accepted his plea that he resorts to such devices in order to attract people of the baser sort. When, however, this moral scavenger dares to reckon as off all any accredited denomination of Christian people for the simple reason that they are true to their conscientious convictions, he proves the coarseness of his moral fiber and puts himself beyond the pale of recognition on the part of all who have regard for the amenities of Christian brotherhood, of social comity and decent speech.

I utter my protest in the interest alike of denominational fealty and Christian catholicity. I should count myself a traitor were I to give the countenance of my support or even my presence to a man coming here in the garb of a Christian minister, who vilifies the honest conviction of the denomination to which I belong, or outrage my sense of the respect due to the equally conscientious opinion of any other portion of the great brotherhood of Christians.

I do not presume to dictate to you what is your duty in the premises, but I know what is my own; I shall not attend his services. In fact it is proper that I assume that a man professing such a high sense of honor as does Mr. Jones, would not wish the co-operation of those whom he has denounced as 'liars,' nor can I see how self-respecting immersionists will be willing to seek lessons of purity, love and honor from the billingsgate chattering of a mountebank, who, in addition to all the other indecencies of his speech, has dared to call them liars. Let me say to this accuser of his brethren, that Jones, before God, they lie not; that which they declare they sincerely believe. Mr. Jones claims, I understand, that his special mission is to the mean and vile. Let all who consider themselves included in either class find ample room to wait upon the ministry of a man whose stock in trade is scurrility and seum.

It is needless to say that the First Baptist church of Indianapolis sustains its pastor and thoroughly justifies him, as we do, in the position taken. It is pretty evident that Mr. Jones' tongue has got the better of him, and he would do well to bridle it. He does not yet know so much as his shouters have led him to think he does, and his denial of his own sanctification is justified by several things in his sermons and habits. We are glad for the courage and the denominational loyalty of Dr. Jeffery.—Journal and Messenger.

There are innumerable souls that would resent the charge of the foot's atheism, yet daily deny God in every deed.

God, who is liberal in all his other gifts never gives us two moments to gether.

## The Columbus Baptist Church and Sam Jones.

At a largely attended conference of the First Baptist church, Columbus, Miss., held after the prayer meeting June 17, 1886, the pastor made a calm and full statement of the facts concerning our relations to the late meetings conducted here by Messrs. Jones and Small, and the recently published charges made against us by these evangelists, whereupon the Rev. Dr. T. C. Teasdale offered the following Preamble and Resolutions, which were unanimously adopted by a standing vote, viz:

Whereas, In a letter of Rev. Sam Jones, which was read publicly by Rev. Sam Small in their meeting in Indianapolis, Indiana, on Monday, the 6th instant, Mr. Jones admits that he said, in his meeting in this city, 'that all who said that immersion is the only and exclusive form of baptism, are liars.' And

Whereas, In an excuse for using this offensive language to the Baptists in this city, and to the millions of immersionists throughout this country, he alleges that the Baptists "were engaged in an open and aggressive system of proselytism, especially among the younger people." And that "they went so far as to confuse the minds and consciences of many converts, and to impinge their new-born faith. In some instances the children of parents of other than the Baptist faith, were urged, while thus absent from their homes and friends, to join the Baptist church, upon the positive statement that it is made of baptism alone could be to them the seal and sure witness of their soul's salvation. Others were led to understand that they would be damned if they were not immersed. They were thus led to doubt the reality of the religion of their fathers, mothers and families from time immemorial, and in this dilemma to draw back from their profession of Christ. In this emergency of danger to so many souls, professed by a spirit so jealously at variance with the union-work of evangelism in which we were engaged, and which God was favoring so mightily, I indignantly protested against this species of proselytism." Now therefore,

Resolved, 1. That as a church and people, we do solemnly declare that no such system of proselytism, as is here charged against us, was adopted, or pursued, or countenanced by us, in any way, during the meetings of Jones and Small in our city, and we challenge Mr. Jones to give his authority for so grave and unjust a charge against the Baptists of this community.

Resolved, 2. That no Baptist minister or intelligent layman in Columbus, ever taught that our "mode of baptism alone could be to convert the seal and sure witness of their souls' salvation." And the man or woman cannot be found in our church who ever taught, or believed that the converts "would be damned if they were not immersed." In the first place, we do not believe that either baptism or the Lord's supper is a seal of salvation. We hold, as we think the New Testament most clearly teaches that the blood of Christ alone is the seal of the sinner's salvation. And in the second place, we totally repudiate the doctrine of baptismal regeneration. We believe that a man might be immersed seventy times in the Jordan, and yet he had not true, heart faith in the Lord Jesus Christ, it would profit him nothing. Indeed, it is a fundamental principle of our faith, that a man must be saved before he can be properly admitted to the sacred rite of baptism. It is said, Acts ii. 47: "And the Lord added to the church daily and saved," and we adopt that principle most heartily.

Resolved, 3. That it is idle to us, as a church, and to the large and respectable denomination to which we belong, that Mr. Jones should retract the allegation which he has made against the Baptist church of Columbus. It is possible that he was misinformed in relation to the things whereof he affirms so positively. If so, he should give the names of the parties by whom he was so grossly imposed upon. We challenge him to produce a single example of proselytism, on our part, either in the schools, or in the city generally, during the progress of his meetings in our midst. We are quite sure that no such case occurred.

Resolved, 4. That it is an undeniable fact that the Baptists generally co-operated heartily with Jones and Small in their meetings here. They assisted as ushers, collectors and contributors; and as Mr. Maxwell, their musical leader, knows, they rendered important assistance in conducting the music on the occasion.

Our ministers and members co-operated in prayer aid in the inquiry course, and did what they could to make the meetings a success, and we respectfully submit to all who love candor and fair play that we deserved decidedly more honorable treatment than that accorded us by Mr. Jones.

Resolved, 5. That a copy of these resolutions be sent to Mr. Jones, and that the city press and Baptist papers throughout the country be requested to publish them.

In behalf and by order of the church, June 17, 1886.

C. E. W. DOWNS, Moderator.  
W. L. JOAK, Clerk.

## State Mission Board.

I had occasion last week to make a thoughtful study of the review of the work done by the State Mission Board the first ten years of its existence, as presented to the Convention last year at Tuskegee. It impressed me profoundly. It deserves a wider circulation and more general reading than is practicable in the minutes of the Convention. And so I concluded to send it to the ALABAMA BAPTIST. It will repay close study and furnish an excellent text for church meeting speeches and association addresses. It stirred me very much and was read to my own people. The report runs as follows:

"Your State Mission Board has just closed its first decade. The Sunday-school Board, which had been in existence a few years, was changed into a Mission Board at the meeting of the Convention in Huntsville in 1875. Contrast the condition of the denomination ten years ago with what it is to-day. Then this Convention was not a whit larger than many a local association, now it is the largest religious body that convenes in the State. Then there were only nineteen associations in connection with it, now there are fifty-two. At the meeting in 1875, eleven associations were reported by twenty-five delegates, and thirty-seven churches by seventy-five delegates. At the meeting of 1884, forty associations were represented by 140 delegates, and sixty-seven churches by 135 delegates.

Ten years ago there were other general organizations, which, though not antagonistic to the Convention, were not in full harmony with it; now we know of but two associations that vote against co-operation with the Convention. Ten years ago it may be safely asserted that no man in the denomination knew our numerical strength, the number of our churches and associations; now thanks to the Statistical Secretary of the Board, Bro. B. H. Davis, we are posted on these matters. Ten years ago a fearful destitution existed in many sections of the State; now thank God this destitution is being quickly met; then many of our county towns were without Baptist churches, now there are only four in our State without one. During these years the benevolence of the denomination has been increased at least three fold. Churches, with good substantial church buildings, have been planted at Anniston, Calera, Elba, St. Stephens, Demopolis, Madison, Pensacola Junction, Goodwater, Linden, Turners and Albertville, and in other villages and in numerous places in the country."

Numbers of well churches, through the aid extended by your Board, have been enabled to sustain pastors and have, thereby, been greatly strengthened. Of these we may mention Adams Street, Montgomery; Auburn, Decatur; Tusculumia, Glenview, Pensacola, Uniontown, Newbern, Cullman, Clanton, Eutaw, Girard, Jackson and Wayton.

Many of these churches are regular contributors to our denominational work.

For many years previous to the organization of your Board, no general effort had been made to circulate religious literature. During the ten years your Board has existed, nearly \$13,000 worth of books have been sold, and we have permanent funds amounting to over \$2,000 for the continuation of the work.

The statistics of the work for ten years are as follows: Days of service, 50,328, equal to the labors of one man for 138 years. Sermons and addresses, 27,196. Baptisms, 4,387. Received by letter, 1,591. Restored, 600. Total additions to churches, 6,578. Churches constituted, 110. Sunday-schools organized, 1,138. Ladies Missionary Societies organized, 46. Religious visits made, 30,737. Miles traveled, 357,642. Books sold, 29,134, valued at \$12,490.69. Tracts distributed, over 200,000 pages. Cost of the work for ten years, \$82,462.87.

Such facts as these show that, however defective our plan of operations has been, the Master has approved and blessed. For what has been accomplished we would thank God and take courage."

The work of these ten years as shown in the summary, is a monument to Dr. Bailey, and to the Board of which he was so long, the efficient Secretary, and to the liberality of the churches and pastors through whose support they worked, and to the wonderful grace of God which gave efficiency and increase. One scarcely notices the growth of a tree under whose shade he daily sits. But still the tree is growing and gathering strength with the going years. If there is one work on which the Baptists of Alabama should concentrate their energies, lovingly and earnestly, it is the work of the State Mission Board.

## State Convention.

Delegates who expect to attend the Baptist State Convention which convenes in the First Baptist church at Birmingham, Ala., on July 16th, will please send in their names at the earliest convenience, so that the Committee on Hospitality can better facilitate their work in providing homes. Send name on a postal card to

G. G. MILES, Chm'n of Committee, Birmingham, Ala.







