

# THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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## Howard College

Is perhaps to-day the most powerful, certainly one of the most efficient, causes of progress in our State. It is doing a thorough work that is fitting the youth of our own and neighboring States.

To stand firmly on merit, to rely on nothing under the sun save themselves, and is instilling in them that which make that dependence a surety. It is true, all colleges claim this, but no one except eye witnesses of its work can imagine the justness of the Howard's claim. In the first place wealth, family influence, and political opinion are utterly disregarded, and one who possesses and has been taught to depend on any or all these, learns in a few short days that he has to make an equal fight with the poorest boy in the institution. In short it is brain and energy, energy in the struggle for position there.

No combinations. Nor does any combination among his fellow students give a boy any advantage; for indeed such combinations are not allowed, and if it is known that a student is trying to climb up by such means he soon finds that he has a mill stone about his neck dragging him down.

No sense of pity for a boy urges a professor to let a student through on an examination. While the faculty do all they can to help him along, still he is made to know that at the final test he will have to stand on his absolute knowledge of the subject which he is studying. All these and numberless other things, have a most wonderful effect; and the college, instead of turning out educated idlers, if indeed idlers have an education, gives to the world self-reliant men that are able and willing to fight its battles manfully and successfully.

The writer remembers having once related to some friends the system and discipline of the college, and he was stopped with the remark that such things could not be, that it was impossible, and yet the fact remains patent to any who will take the trouble to investigate them.

Last Session's Work. The session closing on June 9th was remarkably successful, and the professors say, and the records show, that the intellectual part of the college was exceedingly satisfactory. In all our knowledge of academic work we can not recall more faithful or successful preparation for examinations among the students at large, and though wearied out by the toil of the year the boys went home with

Happy Hearts, and with scarcely a single exception, resolutions to return, bringing as many new students as possible with them. It is supposed that there will be more "new" boys in attendance next session than has ever before been known.

Religious Culture. But to us the most remarkable feature of the Howard is the unparalleled piety of its students. A crowd of boys gathered from all points of the compass, and put all in the same place, are often wicked, and sometimes cruel in their sports and social intercourse, but notwithstanding the fact that the Howard boys are gay, jovial, and light-hearted, they have regular daily and weekly prayer meetings in the chapel, besides those held just before "taps" by little groups of eight or ten in private rooms. None of these meetings are compulsory, and are conducted solely by the boys, it being noticeable that the secular students take equally as much interest in them as the theologues. The reverence they have for everything sacred is an unusual thing in such a crowd, and the restraining influences thrown around a boy disposed to be wild often afford to his moral nature a surer protection than he could find at home. To those who cannot understand it we only say "go and see." How strange it is that, regardless of this fact, in our Southern craze to save a few dollars, we will thrust our boys into places and among influences that will eternally ruin them, and how much more strange it becomes when we remember that in the long run, and often in a single year, money is lost by the operation.

No Secret Societies. The institution is happily rid of all secret fraternities and devoid of prejudices and jealousies. This being so the boys bend all their energies to the improvement of their literary societies, which have attained in consequence thereof a rare degree of excellence. Everything moves on so happily and smoothly there that the writer often thinks of the great family-like school, and wishes sometimes that the "warning bell" would awaken him in his old room in the North Building to a

realization of the fact that his graduation is a dream, that he is yet among his comrades with his diploma still the goal before him. The public sees and appreciates these things, and the future of the Howard promises much. With that best of all endowments, known as a magnificent record and unusual excellence, as well as freedom from debt, it will in days to come, as it has in the past, fill that demand of the people for a college that gives the highest form of physical, mental, and moral culture.

L. O. DAWSON.

## Bro. Porter in Decatur.

I arrived in North Alabama just after the above mentioned brother had closed a ten days' meeting in the Baptist church.

You who have heard him are prepared to appreciate what I mean when I say the town was "stirred from center to circumference." Before his arrival the constant theme was the political outlook. Mea and measures were discussed with heated feeling on the streets, and in the shops and fields, but soon men, women and children were talking of "Porter's sermons."

I have conversed with men and women of all denominations, and those belonging to none; and they agree that Decatur was never so shaken up before. Men grown old in sin trembled as this "master of assemblies" pictured to them their blundered and wicked lives. One poor sinner was, as Moody says, "waked up mad," he was opposed to Porter's style, he did not want his wife to join the church, and as Satan contested the field with the Holy Spirit the man got madder still, he took the train and left the town, but the arrow of God's word, backed by the power of the Spirit, was in his heart, and when he came home he was "clothed and in his right mind," and was rejoicing with "joy unspeakable and full of glory."

Parties who had heard Sam Jones say that Porter's attacks on whiskey far surpass his. The whiskey traffic has never received such blows here as he gave it. He told the whiskey men that they had sworn to a lie. They, in applying for license, took an oath to sell no more, and not to men of known temperate habits. These things they knew they had done. Those church members who had, as some one has said, "only a slight attack of religion," were made to feel very unpleasant, and some of them got mad. His sermon to men only was well attended. Those who were present say that he unmasked men to themselves, showed some just how hypocritical, how false and vile they were. It is thought that that sermon will do a vast deal of good for the moral uplifting of Decatur. The wives and mothers rejoice that their husbands and sons had such a friend to warn and counsel them against the "paths that take hold of hell."

His sermon to the negroes has put several of them on the right side of temperance. By the way, there is a negro evangelist here now, who is talking to them very much after Bro. Porter's fashion; his sermons are plain and sensible, and under God he may do great good to his race. The church was in debt, and before Bro. Porter left he helped to cancel that. Six men and women were added to the Baptist church, one by letter and five by experience and baptism. Of the latter, one was a daughter of the pastor.

I do not exaggerate when I say that every true Christian in Decatur is still thanking God for having sent so earnest and efficient a worker in their midst, and their prayers are constant that the Holy Spirit will bless his preaching to thousands of souls.

From so widespread an interest I can but feel that much more fruit will yet appear. It has been nearly two weeks since the meetings closed, yet in the town and surrounding country and villages the people still talk of the sermons. Whatever else may be said of this evangelist's preaching, it is a fact that he makes people think, and from thoughts actions spring. The prodigal thought of his condition and he went home.

C. W. HARE.

I am now an old man. I have seen nearly a century. Do you want to know how to grow old slowly and happily? Always eat slowly; masticate well. Go to your food, to your rest, to your occupations, smiling. Keep a good nature, and a soft temper, everywhere. Never give way to anger. A violent temper of passion tears down the constitution more than a typhus fever. ("Father Waldo.")

It is not good to speak evil of all whom we know bad; it is worse to judge evil of any who may prove good. To speak ill upon knowledge, shows a want of charity; to speak ill upon suspicion, shows a want of honesty. [Arthur Warwick.]

## A. B. Spidell.

Whereas, Certain accusations, derogatory to the Christian character of Bro. A. B. Spidell, has come to our attention, and knowing that error moves faster than truth, therefore

Resolved, That, in justice to our brother, in as much as said accusations have gone abroad, that we ask publicity in the ALABAMA BAPTIST to the effect that, at a regular conference of Hopewell Baptist church, Sumter county, in which due examination was had, that there was no intention on his part to bring reproach upon the cause of Christ, or his calling in the ministry.

By the church in conference, July 17th, 1886.

J. P. COATS, Mod.  
JAS. N. TUTT, Ch. Clerk.  
Belmont, Ala.

## Florida Correspondence.

Eds. Alabama Baptist: Many of your readers will rejoice with us now, because the revival wave which first reached Alabama, like the blizzard of last January, has at last also reached our State. For many months the leading topic of the Florida Baptist Witness and the themes of many prayers was that the churches of Florida might catch the spirit of revival and enjoy the benign influences so happily prevailing in Alabama, and other States equally favored. It has come and it seems that it will stay.

In the town of Madison the work has been going on for three months with wonderful results. At Bartow, Pastor Dye and Bro. J. C. Porter, brother of J. J. Porter, recently in your State, have just closed a meeting of six weeks resulting in about thirty additions to the Baptist church, besides many others who went to other churches.

Our own Lake City is not an exception in the blessing. Six weeks ago we began to preach and toil with the motto, "Lake City for Christ," and if ever any city needed Christ we did. Sin of every species must have existed here. Toiling on with here and there a strange feature of opposition and discouragement, success began to dawn upon us, and in the end all conceded to us a victory unknown before in the history of the place. Moral sentiment and habit is completely changed. Our town is revolutionized. Thirty-six were received into our church, besides others yet to follow, and many converted who will unite with other churches. Our recruits are strong men and women out of the best circles and business centers of the place. Lawyers, doctors, merchants, and railroad officials have put on Christ in baptism, and are now devoting their strength and talents to his service. Five times we stirred the clear waters of Lake Isabella in baptism before hundreds of amazed people. The Baptist cause here is literally doubled in strength and influence, and Baptist principles have been heard and received as a new revelation. With this increase our church has received over fifty members in the last ten months.

Brethren B. H. Daman, of Waldo, Fla., J. G. Taylor, of this county, and M. M. Wamboldt, of Chattahoochee, proved to be valuable aids in the meeting. Bro. Wamboldt did the preaching of the last two weeks in a manner peculiar to himself. He needed no introduction to our people as he had been here before. His sermons were purely orthodox, and characterized by an eloquence superior to anything I have ever heard.

P. C. DREW.

Lake City, Fla.  
Dwight Moody, Sam Jones and Sam Small.

We have heard Moody, Jones and Small. Totally different men. Moody believes in the necessity of the Holy Spirit and united prayer, to secure his presence. He conducts the preliminary services, in which several prayers were offered, he never failing to lead one of them. Jones leaves the preliminary services to a committee, seldom making his appearance until the moment he is to speak. As a rule, he dismisses the congregation with a benediction only, without a word of prayer invoking God's blessing upon what he has said. Frequently only one prayer is offered during a whole service. So little prayer was a painful thing to many in Jones' meetings.

Moody has great reverence for the Scriptures—more confidence in what God says than in what he himself utters—and gives you chapter and verse, and reads it to you from the book. Jones seems to have little use for the scriptures—seldom reads a chapter. He takes his text, lays the Bible aside, and evidently has great confidence in what Sam Jones says.

Moody believes in the necessity of

regeneration by the Holy Spirit, and is constantly holding up Jesus and his atonement as the only hope of the sinner. Jones believes in reformation and says very little about the work of the Holy Spirit in regeneration or in keeping us faithful unto death.

Moody seldom talks about himself and rarely ever mentions his own name. He would have you forget him. Jones frequently refers to himself, calling his own name as if he would not have you forget him.

Moody has great reverence for the solemn service of worshipping God; and all feel the place where they are gathered is holy ground, and everything is done with great solemnity. Jones says to the people: "If you want to shout, shout; if you want to applaud, applaud; feel free and easy, and do as you please. Consequently many are grieved at the irreverence manifested, applauding the singing and his pithy, sharp sayings."

The people go from Moody's meetings awed, subdued, praying. Many go from Jones' meeting repeating his funny sayings and laughing over them.

Moody never shocks you with rude, coarse sayings and violent assaults on ministers and church members. Jones seems to take pleasure in such things.

It is difficult to dissent from any doctrine taught by Moody, because he gives you a "Thus saith the Lord" for it. It is not difficult to dissent from many things Jones teaches, because he simply tells you what he thinks.

Moody depends upon the Holy Spirit to draw the people. Jones depends upon his "eccentricities," which are assumed to draw the people together. No sensible, pious man can possibly be disgusted with Moody's manner of presenting the truth. Many may be disgusted with the way Jones presents it.

Sam Small is almost as much unlike Jones as Jones is unlike Moody. Small shows in every sermon that he is a scholar, a gentleman, a Christian and a Bible student. His sermons are well prepared, generally sound in doctrine, abounding in scriptural quotations, uttered in chaste, select and beautiful language. He seldom, if ever, descends to coarseness in language or in ideas. This is wonderful, when we remember that nine months ago—only nine months ago—he was a poor besotted inebriate. When asked how it was he knew so much about the Bible, he replied: "I learned it from my mother, who drilled me in its teachings when I was a child. I was a daily reader of the Bible until I was twenty-one years of age." There is a fact to encourage parents to teach their children the scriptures.

What of the results of their meeting in Baltimore? That remains to be seen. Many, no doubt, have been benefited, and some good done. How many have been permanently benefited; how many have been saved; how many have been deceived; how many have taken a mere purpose to reform as regeneration; how many have been disgusted by such preaching; how many have been led to depreciate the regular ministry of the word and the responsible, patient labors of the pastorate; how many will never be satisfied again with the simple preaching of the gospel; how many will lie torpid and vex, and distress their pastors, until another sensation comes this way; how many flocked to hear him through mere morbid curiosity and love of novelty; how many will look with indifference upon regular, quiet, personal church work; how much the public taste has been debauched; how many pocket editions of Sam Jones will come to the front to meet this perverted taste; how many sober-minded, pious, faithful pastors will be discouraged in their work, remains to be seen.

Notwithstanding the excellences of Mr. Moody in his preaching and his manner of conducting meetings, he has seen (as many others saw before) that great gatherings protracted for several weeks, with the attractions attending them in the way of excellent solo singing and large choirs, was not the best mode to evangelize the world and to increase the power of the churches; that they interfered with regular church work, taking from minister and people that sense of personal responsibility which is so essential to success. He has, therefore, adopted a wiser and safer course—that of spending only three or four days in a place, arousing ministers and members, and then going on his way, leaving the responsibility upon pastor and people, just where God puts it.

The General Conference of the Methodist Episcopal church, South, did a wise, prudent, judicious and righteous thing—for which let all the people thank God and the Conference—when they refused to authorize the bishops to appoint special evangelists. —J. W. M. W., in Herald.

## Our Southern Baptist Convention Field.

Of the 100,000,000 nominal Christians of the world reported in 1885, over 3,135,000 were Baptists, divided into 1,408 associations, over 34,000 churches, 24,000 ministers, (not all pastors.) Over \$9,000,000 were contributed by them for benevolent work in 1885. Of this entire Baptist strength of the world, there are in the United States 1,305 associations, 29,000 churches, 16,000 ministers, 2,572,238 members. Of the \$9,000,000 of the benevolent contributions, about \$7,000,000 was raised by the Baptists of the United States; and of the 150,000 Baptists in 1885, about 136,000 were in the United States.

The Southern Baptist Convention. Nineteen of the forty-nine States and Territories of the Union are on our field, and nearly 20,000,000 of the 55,000,000 of the population of the Union. Including Mexico, Central America, Cuba, Hayti, San Domingo and the other islands of the Antilles, we have on our home field 34 1/2 millions of people.

Of the 1,305 Baptist associations of the United States, 844 are on the field of our convention. Of the 29,000 churches, we have 22,000 on our field. Of the 16,000 ministers we have nearly 12,000 on our field. Of the 2,572,000 members, we have over 1,700,000 (800,000 of these are colored) or 228,000 more white Baptists than there are in the North.

Our 22,000 Baptist churches South gave in 1885, for Home and Foreign Missions, about \$300,000, while our Northern churches gave over \$800,000. Of the aggregate contributions of the Baptists of the United States in 1885, over \$7,114,000, there was raised by our churches South, \$1,643,000—or about 90 cents per member.

Of the 125 Baptist institutions of learning in this country, 78 or 62 1/2 per cent, are in the South. Of the 91 religious periodicals published by Baptists in the United States and Canada, 46, or a fraction over 50 per cent, are in the South.

Of the 136,000 Baptists reported by our churches in the United States in 1885, over 100,000 were on the field of our convention! Of the 383 Baptist churches organized in 1885 in the United States, 229 were on our Southern field; while of the 226 meeting houses erected, but 89 were on our field.

What a field! What a power for God the Baptists of the South might be! God help us to be all we can be. —F. M. Ellis, D.D.

## Secularized Ministers.

BY S. CORNELIUS, D.D.

To a man who has been truly called to preach the gospel, and who really loves to obey that call, nothing can be more unwelcome than to be turned aside from his proper work. An old veteran of the cross, valiant for his Master, who had been obliged to till the ground on account of the poverty of some to whom he ministered, and the covetousness of some others, said to his brethren at an association: "No trial is so great to a minister as to be compelled to sacrifice his ministerial character." Those who knew the man, and the well-known crushing disabilities and difficulties under which he had pursued his course as a pioneer preacher, felt the full force of this remark; but, oh, how keenly he himself felt it. He was like Sterne's captive, "the iron had entered into his soul." Shame on that cruel church stinging that meanly circumscribes the usefulness of so many good and true ministers of Jesus Christ.

But it is one thing for a minister to be secularized by the force of circumstances, and quite another thing for him to secularize himself. Some ministers have used the cross of Christ as a ladder to distinction; others have made gold their god; others have given to the refinements of literature hours that should have been spent in efforts to win souls. Peter has a perfect right to "go a-fishing," and Paul to make tents when stern necessity so requires; but to do this when necessity has not created the duty is altogether another matter. The apostles said to the church at Jerusalem, "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." Paul's message to Timothy was, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself

wholly to them; that thy profiting may appear unto all." A like message was sent to Archippus: "Take heed to the ministry which thou hast received in the Lord, and thou fulfill it." Elsewhere this great inspired rule is laid down for the guidance of all gospel preachers: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

Certainly these Scriptures teach us that full consecration, entire devotion to ministerial work, should be the ardent aspiration, and, wherever, in any way practicable, the realized attainment of all the ministers of Christ. Let us ministers, if it be at all possible, be ministers; not partly ministers and partly doctors, or lawyers, or teachers, or farmers, or mechanics; but ministers only, and ministers always. "Let the potsherd strive with the potsherd of the earth." Let others run the political machine, and fill public offices; there is a higher office for God's commissioned servants to fill, and higher interests for them to serve. William Carey and his son Eustace were both missionaries of the English Baptists in India, and when the latter accepted civil office his father well said: "My son is shirived from a missionary into an ambassador." Was not William Carey right? What said our Lord to the man who wished to delay obedience only long enough to bury his father? It was this: "Let the dead bury their dead; but go thou and preach the kingdom of God."

There are hundreds of noble-hearted ministers who would gladly be disencumbered from the plow, the store, the school-room, and give all their time to the one loved employ of "ministering the gospel of the grace of God," but they cannot. God knows their hearts, and doubtless "takes the will for the deed." There are other ministers not more consecrated than these to the ministry, but more fortunate in being sustained in the ministry. But influences of one kind or another are brought to bear on these last named sooner or later, to draw them away from the ministry, such as an office, an insurance agency, or some profitable business partnership. Nehemiah's answer is the right one to be given to all such solicitations: "I am doing a great work; I cannot come down." —Journal and Messenger.

## Christian Brotherhood.

The idea of brotherhood involves these elements, viz: common parentage, equality in rights and duties, in privileges and obligations, mutual love, and mutual helpfulness. Here we have the brotherhood of humanity; for God is the Father of all spirits; and so all men are brethren. Nor was it simply a "glittering generality," but a far reaching truth which our fathers asserted when they declared it to be self-evident that "all men are created equal," not meaning of course that all men were endowed with equal talents and opportunities of which they make equally good use, but that all start in life with equal rights, of which no one of them may rightfully deprive another. And in this brotherhood of humanity is involved the obligation to universal brotherly love and helpfulness. The command, "thou shalt love thy neighbor" thy brother man "as thyself" is not a less law of nature than a law of revelation.

But there is a deeper sense in which all Christians are brothers. God is the author of their spiritual as well as of their natural life. They are sons of God in a peculiar sense, having been regenerated, begotten anew by his grace in this peculiar sonship, they have equal rights and privileges, equal duties and obligations. They are bound, too, to mutual love and helpfulness. They are in fact taught by God who regenerated them to love one another. Within the broad circle of the brotherhood of humanity there is this inner circle of the brotherhood of the church. Here the ties are closer, and the fellowship of hearts more intimate; and the obligations to mutual helpfulness more urgent. —Christian Secretary.

The blind and the cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die for them; and that good things are impossible, you need not live for them. And if you believe these things you will find some day, to your cost, that they are untrue. —[Ruskin.]

Infinite toil would not enable you to sweep away a mist; but, by ascending a little, you may often overlook it altogether. So it is with our moral improvement: we wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere. —[Heps.]

## Trust Christ with Everything.

Do not trouble yourself unduly, for if you do so, you cannot remove sickness thereby, but you may even increase it. If I could do any good by worrying, I would worry away to my heart's content; but as it is useless, I find it best to let it alone. They tell me that if a man were to fall into the sea he would float if he would keep quiet, but because he struggles he sinks. I am sure it is so when we are in affliction. Fretfulness results in weakening us, in hiding from us wise methods of relief, and, in general, in doubling our pains. It is folly to kick against the pricks; it is wisdom to kiss the rod. Trust more and fear less. If you have trusted your soul with Christ, can you not trust him with everything else? Can you not trust him with your sick child or your sick husband, with your wealth, with your business, with your life? "O," says one, "I hardly like to do that. It is almost presumption to take our minor cares to the great Lord." But in so doing you will prove the truthfulness of your faith.

I heard of a man who was walking along the high road with a pack on his back; he was growing weary, and was therefore glad when a gentleman came along in a chaise and asked him to take a seat with him. The gentleman noticed that he kept his pack strapped to his shoulders, and so he said: "Why do you not put your pack down?"

"Why, sir," said the traveler, "I did not venture to intrude. It was very kind of you to take me up, and I could not expect you to carry my pack as well."

"Why," said his friend, "do you not see that whether your pack is on your back or off your back, I have to carry it?"

It is so with your trouble whether you care or do not care, it is the Lord who must care for you.

First trust your Lord with your souls, and then trust him with everything else. First surrender yourself to his love, to be saved by his infinite compassion, and then bring all your burdens and cares and troubles, and lay them down at his dear feet, and go and live a happy, joyful life; saying, as I will say, and close:

And what remains for me  
Is but to love and sing,  
And wait until the angels come,  
To bear me to my King.  
—C. H. Spurgeon.

## A Healer in Hiding.

A clergyman of Cape Town, South Africa, reports a remarkable conversion. He says: My church was situated in a very populous district; there were a number of Malays and a number of colored people, and among these I labored with a band of Christian workers gathered from the church, and I may truly say that it was a blessed work. One day a lady told me of a poor family in which the husband and father was a drunken profligate. She had got an idea that if I were to speak to the man it might do him some good. Of course I called, but I did not find the man. The wife spoke to me about her miserable condition, and before parting from her I sat down and prayed with her, and I remembered her husband in the prayer. About two months later the lady, alluding to my visit, said to me: "That man has become a perfectly changed man since you were there." "How can that be?" I replied, "I never saw him." "No," she said, "on seeing you coming he rushed away, and there being no other way of escape, he hid himself under the bed, and while lying there he overheard the conversation and your prayer." The woman said that when he got up, after you had left, his countenance was suffused with tears. When I saw the wife again, three or four years after, she said that her husband had been steadfast and true to Christ ever since.

It is not always true that a thing is worth what it costs; but it is common to see that a thing costs what it is worth. A man may pay too dear for a whistle, or pay too dear for a house, or pay too dear for any acquisition of knowledge or any attainment of position. But, on the other hand, if a man desires any station, or any attainment, or any acquisition, he must expect to pay for it that which it is fairly worth. A man may give a great deal more than its true value for that which he strives after, but he will hardly obtain anything worth having unless, in some way, he gives its equivalent. Any exception to this rule is an exception, and is not a rule by itself. The man at the menagerie gate-way who told the little boy he could pay and not go in, but that he could not go in and not pay, has uttered a great principle in the realm of moral and spiritual economics. Whether it is a gold coin or a mountain outlook you are after, you have no right to expect its obtaining or its attaining without paying its substantial value.

## Temperance Column.

IS THIS A FACT?

"The same records in Washington which tell you that the Government gets eighty-five million dollars a year in revenue from whiskey, tell you that it costs the Government ninety-five million dollars to collect it." —Rev. F. M. Ellis, D.D.

LET US PUBLISH THEM IN ALABAMA. In nearly every place where there is a movement on the part of temperance people to publish the names of the signers of franchise petitions, these petitioners are making great opposition. But thus they really confess that they are doing wrong and are ashamed of it. What other position presented to the county-courts, is there which the signers would object to letting it be known that they had signed? —Central Baptist.

AN EXCELLENT MEASURE. The House of Representatives passed by a vote of 203 to 8, and the President has approved the Senate bill providing for the study of the nature of alcoholic drinks and narcotics, and of their effects upon the human system, in connection with the several divisions of the subject of physiology and hygiene, by the pupils in the public schools of the territories and of the District of Columbia, and in the military and naval academies, and Indian and colored schools in the territories of the United States.

WHY A SENATOR DOES NOT DRINK. United States Senator Spooner is a teetotaler, and has never had much to say either one way or the other about temperance, but it is a fact that he never touched a drop of liquor of any kind. Whenever he is questioned about it and about the general subject of temperance he replies indifferently: "I have three boys that I love. They have never smelled liquor in my breath, and they never shall." That's the only temperance argument he has ever made. —Galveston News.

THE ONLY REMEDY. The only effective and permanent reform that we can advocate, with positive assurance that it will be successful, is the entire and complete annihilation of the liquor traffic by prohibition. This may not appear so feasible at first; but the claims of a suffering humanity, made apparent by the exercise of the moral and Christian sentiment there is in the community, will accumulate force and power in proportion to the time and effort that is devoted to it. —Democrat's Magazine.

A FINE EXAMPLE. Drunkenness is so rare in Liberty, Mo., that the occurrence of two or three cases of it in a police court in that city provoked an indignation meeting which caused search to be instituted to discover the malefactor that sold the liquor. And when they discovered him they ought to drive him out of town; which they are likely to do, for the good people of that town have formed "a law and order league," to give to the officers of the law their "moral and pecuniary support" in enforcing the law. Such leagues are very useful in toning up the officers of the law, for the liquor crowd is trying all the time to tone them down. —Central Baptist.

THE MARCH OF PROHIBITION. The cause of prohibition is marching on so rapidly that a few months seems to have charged the political atmosphere with an interest and importance that challenges our intelligence to account for the remarkable development. Everybody seems proud of being associated with the prohibition movement, and this is creditable to the intelligence and common sense of the community, and is mostly due to a wide dissemination of the facts and arguments that have awakened conscientious convictions and Christian sentiment, all of which has opened a flood of light on the enormity of the evils that flow from this terrible curse of rum-selling. The people are fast coming to see that votes ought to represent conscience, and that our consciences do not find their incarnation in either of the old parties. And as the rum-seller cares only for votes and political endorsement of the legality of his business, the people can only secure their freedom from the curse of the liquor traffic through political methods, which means through a political party committed to prohibition first, last, and always. —Democrat's Magazine.

By aspiring to be like God in power, the angels transgressed and fell; by aspiring to be like God in knowledge, man transgressed and fell; by aspiring to be like God in goodness or love, neither man nor angel ever did or shall transgress. For unto that imitation we are called. —[Bacon.]



# Alabama Baptist.

MONTGOMERY, ALA., JULY 29, 1886.  
J. G. HARRIS, Editor and Proprietor.  
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**BUSINESS ANNOUNCEMENTS.**  
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## THE LATE PROHIBITION CONVENTION AT BIRMINGHAM.

We attended this gathering, called by sundry persons interested in the cause of prohibition, on the 6th of July. Not being apprized of the intent of the parties calling it, further than it was to counsel together as to the best methods of promoting the good of the cause, and not supposing that a few men, however well affected to that cause, would undertake to decide in advance of that meeting what the exigency demanded, we supposed that they would at least listen to the counsels of the great body of prohibitionists in the State before attempting to commit the whole body of those men to any one line of policy. But we soon found out our mistake. We were all ruled out of order who attempted to present any other methods of promoting that object other than the one on which they had set their hearts. They went through the forms of calling the convention, but only for the purpose of registering their decrees. Out of a body of men which the city press estimated at three hundred, eighteen seceded with them, and met at another place in the city to put out a State ticket. That number was increased, as we afterwards learned, to something over forty, and some of these seceded from them. With this small showing they proceeded to organize the "third party," and put out a State ticket by selecting it mostly, if not entirely, from among themselves, composed of parties who had heretofore been acting with both political parties, Republicans and Democrats, so as to present all shades of political opinion. After these eighteen seceded, the convention was called together at 3 o'clock in the evening and proceeded to business. Dr. Hawthorne, of Atlanta, was present, and with words of warning that ought to have been heeded, besought the seceders to pause from a course that could only end in disaster. Many others of our oldest and wisest men did the same. A committee of conference was appointed to meet their committee, and although a majority of this joint committee agreed upon a report, the minority would not yield.

At night the rink was crowded with a vast congregation to hear Dr. Hawthorne's speech, and it was a speech worth going any distance to hear. Its impression upon the vast audience was profound. After the speech the report of the committee of conference was made by Rev. D. I. Purser, accompanied with sundry resolutions, defining the position of the prohibitionists of Alabama, and protesting against this "third party" movement. The resolutions were adopted with but one dissenting voice. The whole object of the meeting was to free the great prohibition movement in Alabama, as far as possible, from all complicity with the "third party" policy. And it was effectually done. The legislature of Alabama, nine-tenths of which is composed of one political party, has uniformly granted every thing the temperance men have asked when properly petitioned, and it does seem to us to be the height of folly to repudiate the only agency that can give us what we ask, by arming that agency against us.

## SAN JONES AND THE BAPTISTS.

We have said many kind things through the press and in social circles of this peculiarly gifted man. We have mingled with the people of all denominations where he has labored, and the accounts have been that he has accomplished great good by his unique preaching and methods. For all this we have given him credit in

no stinted terms. Nor are we willing now to take back or qualify anything that we have said. But Mr. Jones has, in an evil hour, and as we must think, under badly false information, done his Baptist brethren and admirers a most manifest and the grossest injustice. In a moment of excitement he publicly declared that "any man who said that immersion was the only baptism taught in the New Testament was a liar!" Aside from the rudeness, not to say vulgarity, of such an utterance, it was an insult to every believer in immersion in or out of the Baptist denomination. Of course it was aimed at the Baptists, the very people who, as he has more than once declared, have stood by him in his meetings with unflinching zeal. One is startled, grieved, amazed at so gratuitous an insult, and at a loss to determine what evil spirit could have possessed him, that led him to use an expression that would better have become the mouth of a common street bully. "A liar!" and this from Sam Jones in the pulpit and directed to perhaps the most numerous denomination of Christians in this country!

Mr. Jones says he was led to use the expression under the excitement of the moment by being informed that the Baptists of Columbus, Miss., were buying themselves among the young converts of his meeting in proselytizing them to the Baptist church, assuring them that unless they were immersed they could not be saved. The Baptist church at Columbus, in conference assembled, has denounced the information on which Mr. Jones acted as a base, unmitigated slander, and demanded the authors in a series of resolutions, which were passed unanimously and directed to be published, and a copy sent to Mr. Jones. We hope he will respond like a man, and take back the offensive utterance. Indeed Mr. Jones must be ignorant of Baptist views beyond all credibility, not to know that we believe no such thing as that immersion is indispensable to salvation. He must know that we require a man to be in a saved state by repentance and faith to qualify him for baptism. So that his own knowledge of the Baptists ought to have protected him from giving any credence to the silly talk of his informers. But be this as it may, his offense is not an unpardonable one, and we shall still hold ourselves in readiness for the *amende honorable*.

We have spoken plainly because we have felt deeply, and all the more so because we have been his friend when so many others have distrusted his style and methods. But if the offensive expression indicates his real opinion of the Baptists, well, we shall strive to exercise towards him something of that charity that suffereth long and is kind, in the hope that he will sometime stumble on the ninth commandment, "Thou shalt not bear false witness against thy neighbor." So far as we know, it has never been repealed.

## FIELD NOTES.

Rev. G. A. Hornady preached in Clinton last week.

The Eufaula church is arranging to buy a pipe organ for its handsome edifice.

Rev. T. W. Hart will begin a meeting at Fort Deposit on Saturday, and will be aided by Dr. J. E. Chambliss.

The "most important subject" discussed was the hobby of the speaker who happened to hold the floor at the time.

Rev. J. D. Cook has been spending a week at Pine Level preaching. Ten accessions to the church are reported.

The preacher who left his colored sermon at home had to prepare another when called on to preach to the darkies.

Rev. F. C. Plaster will preach at Fort Deposit, Aug. 1; new Ebenezer, Aug. 8; Macedonia, Aug. 22; Steep Creek, Aug. 29.

The Board of Ministerial Education is called to meet in First church, Montgomery, on Monday night, Aug. 2nd, at 8 o'clock.

We regret to learn that Rev. J. M. McCord recently lost his brother by death in Coosa county, having been called to his bedside from the Convention.

The young men turned out in full force and went to Birmingham. Such speeches as McGaha's and Moody's reflect much credit on their representatives.

We see from the correspondent of the *Advertiser* that Rev. A. W. McGaha will remain at Huntsville, which news very much delights us. He has just had a call from Brownsville, Tenn.

In canvassing in Sumter county, an ardent prohibitionist drove up to a negro's cabin and inquired his views on the subject of temperance. Not knowing on which side his inquirer stood, the negro condensed his political sagacity in this reply: "Boss, I can vote any ticket any other man can to make a living in this country."

I took up collection yesterday for Bro. Diaz's cemetery, and got more money from Ramoth church than I promised from all four of my churches. If the brethren will tell the story of

our good brother's persecutions the people will give more than we ask. Let his stories go the rounds, brethren, and the money will come.—Z. T. Waver, Harris.

Our pastor, W. G. Curry, preached a most excellent sermon on repentance, last Sabbath. Your correspondent never heard the subject elucidated as well before. Our union prayer meeting continues with unabated interest. Some may object to this kind of prayer meeting; but it is preferable to none at all. Professor Thorne, of Selma, has been elected principal of the school here for another year. Prof. DuBose, former principal goes to Livingston, Ala.—J. F. L., *Purman*.

This church was constituted in August, 1883, with nine members, and now numbers fifty-six. Our Sabbath-school was organized in September, 1883, and has been kept up all the time since. J. H. Whately is superintendent; F. A. Garrett, Bible teacher; T. J. Cowart, secretary. Sisters C. Dunkin, T. H. Cooper, and M. Russell are teachers of the primary classes. There was a premium offered, a small Testament, this year to all the children who would learn and repeat the Lord's Prayer. The second Sabbath in July was the test day, and thirteen little girls and three little boys had committed it to memory.—B. Cooper, Pleasant Home Church, Crenshaw county, Ala.

A protracted meeting of ten days, in the Baptist church at this place, closed on the 20th inst. Two young ladies were approved for baptism, and two members were received by letter. Several other conversions are expected. These religious exercises are believed to have significance for Moulton and vicinity, much beyond present results. Genuine revivals of religion in this place have, for many years, been "like angels' visits, few and far between." We have had a pleasant and good meeting; the congregations, always here attentive, were unusually large; and, through the earnest, sound, and truly evangelical preaching of Elds. R. T. Wear and S. R. C. Adams, made effectual by the power of the Holy Spirit. Christians have been happily revived, and deep and solemn impressions have been made on the unregenerate. May the good seed produce much fruit in the days to come.—Matt. Lyon, Moulton.

Hartsell Baptist church has just closed a meeting which I began on the first Sunday in this month, and was a great blessing to the church. The members that attended the meeting were revived and greatly built up in the faith, and their hopes were confirmed and love for each other enlarged. Under the gospel appeals sundry were converted and came forward for prayer and instruction. We had three additions to the church. This church was planted here less than three years ago with nine members, now it has forty-one, and has the best house of worship in the town. We worshiped in the Presbyterian house until we built. God bless those brethren for their kindness to us. We have a first-class Sunday-school, organized with 50 pupils. Under God we expect soon to have 100 pupils. We had the services of our missionary at our recent meeting, our much esteemed and faithful brother, J. I. Stockton, and Bro. J. C. Weaver, who is a noble brother. The Muscle Shoals Association meets here with the Hartsell church next October. We hope it will be convenient for the editors of the ALABAMA BAPTIST to come.—W. B. Carter.

The Pleasant Grove Sunday-school was organized at Pleasant Grove church, Chilton county, Feb. 21st. Much interest was manifested at the beginning, and the school has increased in interest and numbers, until at this writing we have a membership of 92. Friday the 2nd inst, being the school's picnic day, was indeed a festival day with the school and community. The congregation was large. In the morning the pastor of the church, Eld. A. E. Burns, delivered an excellent Sunday-school address, followed by Eld. S. M. Adams, (1 Oakmulgee. Bro. Adams was not permitted to finish his address then, on account of the rain. After the rain ceased, dinner was announced, which to the honor of the noble ladies of the community, was all that could be desired. In the afternoon Bro. Adams finished his excellent address, which was timely and to the point. In conclusion, Eld. R. M. Honeycutt, delivered a short, but quite an interesting address. Saturday and Sunday following the day of the picnic, being our time for preaching at Pleasant Grove, Bro. Adams remained with us, and we had the pleasure of hearing him preach two good sermons.—Z. J. Jones, Randolph.

The Lord Jesus has just closed a meeting at Spring Creek ten days' service. The Lord used silver trumpets, and they all gave no uncertain sound, but first a fearful then a joyful sound in order in their places, and moved forward. Their captain one month before had said to the band, you feed the multitudes day after day with the bread of this life and I will see that they are supplied with the

bread of eternal life. The unwavering faith of officer and soldier rested on the word of God in Matt. 3: 10, and all their faith partook of the object of their faith, which was "the substance of the things hoped for." Hew. 11: 1. There was determination, resolution, action for nine days. The long table groaned under the sacrifices of the first and best fruits of the land. The trumpets were in their places; the enemy was routed; many killed, about twenty imprisoned, twelve were buried, and five or more will be on the second Sabbath in August next, the Lord willing. We preferred to bury all our dead then and there, but difficulties were in the way as after all great engagements. The old Alabama Association, I hope, is waking up. She has one of the best missionaries in the land; he is always on time, for he means business, and will bring up a good report next October.—Matt. Bishop, Fort Deposit, July 20th.

## District Meeting of the Bigbee Association.

The next district meeting will be held with Siloam church and will begin on Friday, August the 27th. The programme of the meeting will be as follows.

Friday, 9 a. m., The Bible in the family. J. R. Larkin, A. D. Former.

11 a. m.: Sabbath observance. A. R. Scarborough, L. C. Brown.

3 p. m.: Ministerial activity—a growing need. H. C. Sanders, B. F. Brown.

Saturday, 9 a. m.: Christian aggressiveness. J. D. Cook, C. C. Vaughn.

11 a. m.: Exemplary piety. L. L. Belsher, J. E. Herring.

3 p. m.: What the Bible says about giving. J. K. Ryan, W. S. Culpeper.

Arrangements for preaching will be made after the meeting begins.

## The Mississippi Convention.

I could not resist the temptation to run down from Birmingham to Meridian, my old home, to attend the State Convention of Mississippi.

I cannot write an account of the meetings, but mention two or three things that may be of interest to our people just at this time.

Some of our brethren complain at our programme, but I am sure they would never do so again if they should witness the workings of a body without one, especially if they visit the two in the same week. The Convention of Mississippi is composed of fine men, but they are mighty slow.

## THE STATE MISSION BOARD.

This Board, as in our State, is the appointed agent for all the objects, college and ministerial education included. I was much pleased to see that church organization was insisted upon as the only hope for the future.

Let the pastors and churches adopt the plan and do the collecting, and let it be the business of the Secretary to encourage them in this work.

Much importance was given to this subject. Our own Bro. Purser gave them a rousing speech.

I gathered the following items: This year the contributions will reach about one thousand dollars. There are thirty-eight young preachers in the college, twenty-five of whom were assisted. In 1882 there were thirty-four, fifteen of whom were boarded. Contributions \$1,137. In 1883 there were thirty-seven and seventeen were helped. In 1884, thirty-two, in 1885 thirty-seven, in 1886 thirty-eight. Twelve young preachers went home for want of aid the past year. On the college campus is a hall which accommodates eight young preachers, who are called the "frying-pan brigade," they do their own cooking, receiving frequent boxes of provisions from the ladies. They have got board down to between three and four dollars per month. The other young preachers, and some of the secular students, board in another hall on the grounds, board, room-rent, etc., costing about ten dollars per month. I should also say that the young ministers are never charged for tuition.

MISSISSIPPI COLLEGE.

This institution is almost without endowment. The professors have not been paid for thirteen years. This year it is expected they will all be paid off by September. The Corresponding Secretary of the State Mission Board is trying now to raise for annual support, until an endowment can be had, thirty-five hundred dollars. A letter was read in the beginning from the former president, Col. Hardy, urging that a committee of five be appointed to consider the removal of the college from Clinton to a more accessible place. Meridian, West Point and Columbus were all suggested, but nothing was done in that direction up to the time I left, the brethren generally seemed not to consider the matter seriously at all.

The college where it is, is not dead, nor in a dying condition, but is greatly crippled, as any unendowed institution must be where the denomination compels the faculty to bear unaided the burden of educating a large number of free pupils. I haven't time to speak of Bro. Dobbs' sermon. Bro. Diaz's happy speech, J. W. Jones' lecture on "The Boys in Grey," nor the many other good things of the Convention, or Bro. Bozeman and his noble church, and their magnificent building, nor Meridian and its great improvement. W. B. CRUMPTON.

## BAPTIST STATE CONVENTION.

### Sixty-third Session:

### AT BIRMINGHAM, ALA.

### FOURTH DAY.

### Monday Morning.

Devotional exercises were conducted by J. Falkner.

The committee on revision of Article XIV of Constitution made a report proposing that each association be allowed five delegates, and each church one delegate; churches with from fifty to one hundred and fifty members, two delegates, and all others three delegates.

The report was ordered under the rules to lie over till next year.

The committee to nominate delegates to the Southern Baptist Convention reported a list of delegates.

On motion the names of the committee were added.

The question of the right of the Convention to name delegates in conflict with the rights of the associations and churches was discussed by J. M. Frost, G. E. Brewer, J. A. Howard, A. J. Brooks, J. N. Suttle, Z. T. Weaver, J. C. Coulson, J. E. Chambliss, E. F. Baber, E. B. Teague, and S. Henderson.

In the course of the discussion, answering an inquiry, the chair ruled that the churches had first right to name delegates, and the associations the second right, and then the Convention. The report was adopted.

The report on Home Missions was read by Judge H. W. Caffey. The report rejoices at the enterprise and progress that has characterized the operations of the Board. Since last year the number of missionaries has increased more than thirty-three per cent; meeting houses built over two hundred per cent; churches constituted over thirty-three per cent; additions by letter and baptism about twenty-eight per cent; and contributions about twenty-eight per cent. The establishment of a mission in Cuba is a most gratifying result. One church has been established there with five mission stations, and two Sunday-schools. Four young men are preparing for the ministry. The Board proposes more active work among the colored people, and to raise ten thousand dollars for the purpose. The removal of "Kind Words" from Macon to Atlanta is endorsed.

Dr. B. F. Riley opened the discussion. He called the attention to the wide field of its operations. Especially is there a need of its work in the large cities. Our population is rapidly going to the large cities. Here are the currents and cross currents of crime. Here we meet the people. Here we must work. This is the surest and safest way to penetrate the masses. New Orleans with its population of 260,000 and all its vast influence needs a great work to make Christianity a power there. Memphis, the largest interior cotton market, is growing in influence. Our duty as Christians, as Baptists, is not to lose the opportunity to plant a strong work there. St. Louis, with its large foreign population is lacking in mission stations. Washington City needs the gospel to be preached. It will require immense resources to do this great work. The work already done is but a meagre part of what remains to be done. The work in Florida is reaching to Cuba, and from Cuba it will go to Spain. So our work shall go on and the resources put into the hands of the Home Board will bear fruit.

Rev. J. Alberto Diaz, of Cuba, gave a very interesting account of his work in Havana, in establishing the work there. He said there was great need of a cemetery for protestants in Havana.

Dr. I. T. Tichenor then proposed a collection for a cemetery there, and \$433.30 was raised in cash and pledges.

Dr. M. B. Wharton briefly alluded to the removal of "Kind Words" from Macon to Atlanta, and urged earnest work for the paper.

The report on Woman's Work was read by Dr. M. B. Wharton. There passed through hands of Central Committee \$613.75; and \$250 was sent direct to the Boards.

Rev. A. W. McGaha said that he believed that this work would grow to very large proportions. He was surprised that any pastor should fail to co-operate with Woman's Mission Work. He thought that women should be in this line and for temperance. By this means we use an element in our churches which will help pastors immensely. Let us develop all their powers. Woman can do everything. Pastors give them your encouragement and they will work. The women merely want to work in the church, and make their societies a component part thereof. Perseverance and fidelity characterize the women, and this is a strong point in their favor. The best thing to do to counteract worldly-mindedness in women as in men, is to keep them at work.

Rev. G. A. Coulson, of Texas, rejoiced at the great work women are doing. He was glad to have the co-operation of the women.

The report was then adopted.

### Monday Afternoon.

Dr. Shackelford, from the committee to whom was referred the re-

port of the Board of Ministerial education, submitted the committee's report. It recommends that the work heretofore committed to the Board of Ministerial Education be re-committed to the State Mission Board, from whom it was taken two years ago, with A. C. Davidson, W. B. Crumpton, and G. S. Anderson as an examining committee; and further, that ministerial students supported from funds sent on for the purpose occupy rooms in the dormitories of the college and be subject to same rules as other students.

Dr. Shackelford explained the circumstances under which this report was made. He thought that ministerial students lost much of their influence by being located in a separate building, and believed that they should be thrown in daily contact with other students. The saving in expense is not an offset to the loss in influence. The plan proposed he thought would prevent any friction.

Dr. S. Henderson said that it had been demonstrated that one thousand dollars under the old plan would support just as many ministerial students as six hundred dollars under the Board of Ministerial Education. He regretted that circumstances had arisen under which it became necessary for the Board to retire. He was a friend of the Howard.

Rev. D. I. Purser said he saw no reason for any feeling on the subject. There was only an honest difference of opinion. He thought it was a matter of very great importance that the cost of boarding ministerial students should be put at the lowest figure. He would be very sorry to see any advance in the cost for ministerial students. It will be a sad day for us to make any blunder on this important subject.

Dr. J. D. Renfro said he wanted to make a speech on both sides of this question. He was pleased with the frankness of the brethren in the discussion of the subject. We must not make the mistake of thinking that men who are in earnest are necessarily mad. He believed that the military feature was one of the best things at the Howard. He thought the Board had done a great work, and would like to see the same men continue in the work.

Dr. G. A. Nunnally thought it was asking too much of the faculty to have them give the tuition of twenty-four students amounting to say \$1200 while the whole State gives only about that much for their Board. He thought the solution of the question was to raise the sum of \$500 and pay on the tuition of the ministerial students and let the same Ministerial Board look after the matter. We can settle the question quickly by an endorsement.

Dr. J. M. Frost said that the report quite confused him and he scarcely knew how to vote. He knew not what would be the result of the vote. He was certain, however, that he was in favor of ministerial education and would co-operate heartily with any plan adopted. He favored putting the ministerial students with the other students. There are times when you should not count the cost.

Dr. E. B. Teague said that he wanted to say that even if things had not taken the shape they have done he could not have remained on the board to carry out plans he did not endorse.

Rev. A. R. Scarborough thought it was the accused dollar which is causing all the friction. He had always been for the Howard and the Judson and would continue to pray and work for them.

Dr. J. B. Hawthorne said he wanted to see all the boys in the dormitories together and thought the solution was in the raising of \$600 to meet the difference.

R. H. Sterrett said that he thought that a Baptist college should not charge Baptist ministerial students any tuition fee. With \$1850 the Board had paid the expenses of 37 students (nearly in full), in high schools and colleges, there being at the Howard 12 under charge of the Board. He suggested that if ministerial students are to be put into the dormitories it would be well to require the college to take ministerial students at same cost as has supported them during the past year.

Dr. J. M. Robertson said that he did not think ministerial students need military training. He thought the matter should not be laid on the State Board but the Convention should create a board at Marion to look after the matter.

Rev. J. C. Hudson thought the money needed should be raised and the students should be supported at Howard College.

Dr. G. A. Nunnally offered an amendment that the Board be located at Montgomery, which after further discussion on the report, participated in by T. G. Bush, W. C. Ward, Z. D. Roby, and P. King, was adopted. It provides a board composed of M. B. Wharton, J. G. Harris, J. E. Chambliss, G. W. Thomas, G. W. Ellis, G. S. Anderson, and on motion, G. A. Nunnally was added.

The report as amended was then adopted.

### Monday Night.

The report on Foreign Missions was read by Dr. A. C. Davidson. It records the death of Mrs. Holcombe.

Mrs. David, and Mrs. Myers, missionaries. Fifty-six others have been on the field, and two others, Brn. McCormick and Wilson, have been sent since May. There have been 169 baptized during the year, and total membership on foreign field is now 1,398. New fields are constantly opening in Mexico, Brazil, Italy, Africa, and China. We need earnest and united prayer, and enlarged giving, and the nobles consecration of time and talent.

Rev. J. F. Purser opened the discussion of the subject. He took no special text, but used different passages from time to time. With the commission to Saul of Tarsus he emphasized the call to preach the gospel to all nations. We ought to prosecute the work because of the strong command given to do so, and, secondly, because the heathen need the Bible. Take away from the world God's story of his love, take away the Bible from civilized America, and we would grope in darkness as the ancient philosophers. The heathen need the Bible to learn what sin is and what God is; they need it to learn woman's true position. There is only one name given under heaven by which men can be saved. He believed that the heathen dying without Christ will suffer the punishment meted out to those who do not accept Christ. Some of us should go personally; some should go by proxy. All of us can help to sustain those who do go. He hoped that some in his audience might feel called on to go as missionaries. He believed that the day would come when the knowledge of the Lord would fill the earth.

After brief remarks by Rev. G. A. Coulson, of Texas, the report was adopted.

The committee on Time and Place reported in favor of Union Springs, Friday, before third Sabbath in July.

Amendments were offered proposing Eufaula as the place, and October as the month, and Wednesday as the day, which were severally defeated, and the report was then adopted.

Dr. E. B. Teague offered a resolution providing that a committee of five be appointed with R. H. Sterrett as chairman, to confer with land companies and citizens of Birmingham, or the citizens of any other city in the State, to ascertain whether they may be disposed to make any gift or grant to the Convention, looking to the location of a college, and to report at next meeting of the Convention.

Speaking to the resolution, Dr. Teague said he had thought for some time that much would be gained by the removal of Howard College to Birmingham, a live, stirring city. He favored putting the students to board in private houses rather than in dormitories, and thought this a favorable time to get a valuable grant of land and money.

Dr. M. B. Wharton favored the resolution, suggesting, however, that Montgomery would be a good location, and would make a bid for the college. Much was to be gained by having it in a larger place than it now is.

Dr. J. M. Robertson, of Tennessee, favored Birmingham as a good point, and spoke of the valuable gifts which might be expected from that city.

Judge Porter King saw no reason why the college should be removed from Marion, and thought the health of Marion and its moral influences should cause it to retain the college.

Dr. J. B. Hawthorne, of Atlanta, and C. C. Huckabee endorsed this position.

The resolution was laid on the table by a vote 35 to 46.

### FIFTH DAY.

### Tuesday Morning.

Dr. B. F. Riley moved that the resolution of Dr. Teague be taken from the table. He said that the question of the location of Howard College would not down, and he thought the committee should be appointed and make a full report next year, and let the matter be determined. Otherwise the question would remain unsettled, and be agitated from year to year to the detriment of the college.

The motion was carried, and the resolution was again placed before the Convention.

Dr. J. E. Chambliss opposed the appointment of the committee, and thought many things were to be considered more important than the amount of money to be gained by a change in location.

Dr. M. B. Wharton favored the appointment of the committee proposed, and expressed the opinion that large cities had many advantages.

Rev. B. H. Crumpton, though preferring the cotton belt, as his home is there, for the location of the college, and though very much attached to Marion, thought the committee should inquire into the matter and report all the facts for the decision of the question next year.

Dr. Z. D. Roby named the committee appointed, and all information on the subject collected.

Dr. S. Henderson stated that he was on committee which reported in favor of removal of Southern Baptist Theological Seminary to Louisville, and favored a large city for the location of the Howard.

Dr. J. M. Frost favored the ap-

pointment of the committee thinking that a larger town than Marion might offer superior advantages.

Dr. B. Manly of Kentucky wanted to see the Convention united that the college might be confirmed and strengthened in the hearts of the denomination.

The resolution was adopted and the chair announced as the committee, R. H. Sterrett, E. B. Teague, Porter King, J. E. Chambliss, and H. S. D. Mallory.

Rev. Geo. T. Lee offered a resolution condemning the running of trains, and other work on Sunday.

Revs. J. Falkner and S. M. Adams favored the resolution, which was adopted.

The committee to nominate remaining officers of the Convention reported through Rev. A. J. Waldrop as follows:

To preach Introductory Sermon, J. P. Shaffer, alternate, A. W. McGaha; Missionary Sermon, J. M. Frost, alternate, J. B. Hamblin; Treasurer, J. B. Lovelace; Auditor, J. L. Wyatt; Board of Directors, President, Vice Presidents, Secretary, and Treasurer, *See Office*, W. W. Wilkerson, J. H. Lee, J. L. Wyatt, Porter King, A. C. Davidson, J. T. Murfee, Robert Frazer, C. C. Huckabee; Trustees of Judson Institute to fill vacancies, W. B. Crumpton, J. H. Marbury, J. T. Fitzgerald; State Mission Board, J. M. Frost, W. B. Crumpton, Corresponding Secretary and Treasurer, Wm. A. Davis, Statistical Secretary, Jonathan Haralson, H. S. D. Mallory, W. C. Cleveland, D. I. Purser, W. G. Curry, T. S. Bowen, Robert Frazer, B. F. Riley, G. S. Anderson, J. Shackelford, A. C. Davidson, J. J. D. Renfro and J. W. Stillwell. Five shall constitute a quorum.

Committee to suggest a Programme for next year's session, J. E. Chambliss, G. A. Nunnally, B. E. Davis, J. A. Howard, J. A. Slaughter. The report was adopted.

The report on Temperance was read by F. F. Baber. It congratulates the Convention on results attained in Georgia, North Carolina, South Carolina, and in Alabama. Fifty-one associations have during the past year discussed the question. Suggests that we must not allow our zeal to make us intemperate. The general movement has been forward.

F. S. Moody addressed the Convention on the report. On motion, his remarks were requested for publication in the ALABAMA BAPTIST, and we refrain from a synopsis, but expect to publish the speech in full very soon.

Rev. L. C. Coulson endorsed the speech in full, as being a perfect representation of his views. He urged the ministers to do a work at home. He thought that a man who signed a liquor petition had no place in the church. With him







