

# THE ALABAMA BAPTIST.

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## MINISTERS' MEETING.

According to a call several ministers of the Muscle Shoals Association met with the church at Flint, to hold a three days' meeting, and to hear on Sabbath the jubilee sermon of Rev. Rufus C. Burleson, president of Baylor University, Texas.

In company with Bro. Abner Williams, we landed from the train Friday evening. We found Elder J. R. Nesmith in the moderator's chair and young Bro. Rafter Day acting as clerk. Dr. D. W. Gwin preached at noon, on the ministerial office. Those who heard the sermon spoke in highest terms of its helpfulness.

Bro. Shackelford was speaking when we entered the house, on the duty of giving for missions. He said: "It is as much our duty to give for missions as it is to repent. Preachers must do their duty regardless of whom it hurts."

Bro. Wear told how, in his early ministry, church members took him away off in the woods and told him that he must not preach on missions, nor on a paid ministry. He took for his text: "They that preach the gospel must live of the gospel." Preachers must do all the fireside preaching they can on this question. He asked for money for missions once and a member held up his hands and said: "I work for what money I get." He went home with him, and now there is not a more liberal man in the Muscle Shoals association. He does not know of any prosperity in a church where members can't be gotten to talk about missions. His idea is, whenever you talk about missions always give the people a chance to give. He meets discouragements from some older members. He wanted to know what to do about it. Others meet with similar experiences, but they must get hold of the young men and young women, get them to read about missions, and to pray for missions, and soon the croakers can be out-voted if not brought in harmonious action. He thought that

PREACHERS ought to give more themselves. They must make more sacrifices. They must head the list, must set the example. A clerk who could not get money for the church asked how the deacon succeeded so well. Said he, "It is because I always head the subscription." We must not only preach the truth, but must live the truth.

Bro. J. B. Huckabee thought training was a constant work. THE PASTOR IS THE TRAINER. The pastor needs patience. If you get the people, man by man, to pray, it won't be long before he can be induced to give. Don't be burdensome in talking missions, but throw in a chunk now and then almost every sermon, and make it fit so nice that people can't just see how the sermon would have been perfect without that thought.

Bro. Douthitt SOMETIMES MEETS OBJECTIONS from parties when he wishes to take a collection, but he has them to raise a song and he starts the hat around. He believed in telling the truth and then not apologizing for it. His churches collect missions quarterly. Some of his churches had been paying their pastors thirty dollars, because they asked for no more. Many of his members who are poor renters now pay ten cents a month.

MISSION TALK. Bro. Spear said that since he has been pastor of Mt. Pisgah church the members have talked so much about missions and money that it relieves him of much of the embarrassment surrounding some preachers. Bro. Williams, of Oxford, gave us a very practical talk on mission work. People must be trained. Men give small amounts because they are asked for no more. People who give to a cause love that cause.

Bro. Shackelford urged systematic giving. Eld. Matt Lyon is anxious to have our women at work in this cause.

SATURDAY'S MEETING. Saturday morning devotional exercises were conducted by Bro. H. J. Halbrooks, a devoted young minister who is struggling for an education.

An able paper was read by Eld. Matt Lyon, on "Doctrinal Preaching." Our readers will soon read this article.

Bro. Huckabee heard a preacher say he was not called to preach doctrine. A man who thus feels has cause to doubt his call. Anything else than doctrine is a failure. He gave an amusing picture of some timid Baptist preachers' sidetracking when they came to a doctrinal point in their sermons, it somebody believing differently happens to be present.

This timid preaching had lost many members for our church. During April he had visited fifty-five families. Some used to be Baptists, and had strayed off because all the preachers preached alike, and then the good-hearted Methodists preached that it made "no difference, so our hearts are right." If preachers will preach right and live right they can take people with them.

Bro. Burleson came in Saturday, and in response to a welcome given him, said that it was a great pleasure to meet his brethren, especially in this church. He had traveled over much of the American Continent, but Mt. Pisgah was the dearest spot in the world to him, as it was his great starting point, the place where he came to Jesus.

Eld. Jos. Shackelford preached at 11 o'clock Saturday, on Justification by Faith. Those of us who have often heard him preach agreed that we were never better pleased with a discourse.

Brethren Jno. C. Orr, H. J. Remington, J. R. Nesmith, Frank Brothers, G. A. Chunn, J. Spear and J. Shackelford spoke on the importance of the prayer meeting. Good speeches were made. Then brethren spoke of the mission outlook. Some thought it was declining, but Bro. T. J. Weaver, who is the missionary for the third district, thought there were many signs of improvement among his churches. There had been many conversions at his meetings, and he believed that the collections of money were equal to those of any past year.

SABBATH MORNING. Devotional exercises were conducted by Bro. Dabney Burleson. A short talk on the Providences of God was made by our correspondent.

Prof. C. G. Lynch, of Moulton, delivered an address on the needs of the hour. He is a practical Christian and a teacher of experience, hence gave us many words of wisdom. Bro. Abner Williams was heard in behalf of the Judson Female Institute. A collection was taken up for that grand old institution. In another article we tell of Bro. Burleson's sermon.

The good brethren and sisters were exceedingly kind in their attentions to the visitors. One night we were with the family of dear sister Herring. She is the widow of that devoted Christian brother, J. W. Herring. The next night brother and sister Geo. Hughes kindly entertained us.

## SOME SUGGESTIONS.

It is not in good taste, you may say, for guests to suggest the bill of fare to be furnished by the host. We admit, in general, that it is not. We know that the citizens of Huntsville are among the most hospitable people in the world; they will leave nothing undone to give the editors of Alabama the best treatment they ever received. Hotels and private homes will be theirs, and noble men and lovely women will vie with each other to do them honor. Many of the people will feel that we cannot be successfully entertained unless we have champagne and other wines to beguile us until the late hours of night. Others, realizing something of the curse of intemperance, will shrink from putting temptations before the young men, and yet, feeling that we are always thus treated, they consent to aid in procuring costly drinks for the last evening of our stay among them. We have attended the meetings of the press association for several years. We have seen banquets with wine and one "dry banquet," and we unhesitatingly say that the most successful, the most enjoyable, occasion of all was when we gathered with the generous people of Marion at tables groaning with delicacies and void of intoxicating drinks. At Birmingham hundreds of dollars were spent in furnishing drinks. Not many of our newspaper men indulged in the stronger beverages, yet we remember that two of our host were led to blows over some trivial matter, also that at least one of our editors got so beastly drunk as to force some friend to take his badge off. Some of those who attended the last session remember an incident that mangled our cheeks with shame. After the editors had left Selma, one of the citizens who knew said that the drinks at the banquet cost Selma four or five hundred dollars. We made a personal canvass of many of the members and they said they really preferred that wines would be omitted from the banquets hereafter. We would assure the people of Huntsville that the majority of our editors are sensible men, and men who at heart desire to see the cause of temperance promoted. They may differ as to what methods are the best, yet they are willing to advance the moral interests of mankind. They expect to enjoy them-

selves to the fullest when they visit Huntsville, and yet it is their earnest desire that their pleasure shall cost the good citizens of that city as little as possible.

What say our brethren of the press? Shall we advocate upright living, temperance, sobriety, etc., all the year, and at our annual gatherings give encouragement to the greatest curse of the age? Can you join us in abolishing wine from press banquets.

## Romanism.

Boston should build another monument on Bunker Hill to perpetuate the memory of another great victory. The victory of liberty over the tyranny of Jesuitism must not be forgotten. It must inspire to hopefulness and heroism in other struggles, yet to come, for this power of Jesuitism will be certain to make an effort to control this country, as it has in every country of Europe. Its bloody marks are on all history. In order to give some idea of the struggle in Boston, and the magnitude of the victory, I will condense a statement of the condition into which the Jesuitry of the Roman Catholic Church had brought the city and school system of Boston. When the contest began Prof. Travis, a successful teacher of twenty years' experience, had been removed at the complaint of Theodore Metcalf, a Romish priest. The text book used was "Swinton's Outlines of the World's Universal History," which had been in use for ten years. A Romanized edition was substituted in its place. The meetings called to protest and rebuke, in Tremont Temple and Faneuil Hall, showed that the spirit of Old New England lives, though long dormant and very nearly strangled. Never did Boston witness such spectacle as the grand old Cradle of Liberty presented on that night. This historic edifice was packed to its utmost capacity, and a more patriotic and enthusiastic audience never assembled, and as the speakers avowed the determination of the people to defend the public schools against Jesuitical intrigue, the famous old building fairly rocked with successive tempests of applause. At this time the initial steps were taken towards raising the committee of one hundred. On entering upon its work the committee—composed of leading citizens of Boston, clergymen and laymen—made some very important discoveries, and soon realized the greatness as well as the importance of the undertaking. They found the municipal government in the control of the Catholic Church; from the mayor down, the hand of the priest was seen and his influence felt. The city's charitable institutions, under a board of directors, were being rapidly Romanized. The school committee having in charge all the educational interests of the city, run all the schools in the interest of Romanism. For years the text books had been submitted to the examination of Jesuit priests, and they were mutilated to meet the desire of these gentlemen, or they could not be used. Steadily and persistently competent and experienced Protestant teachers were dismissed and their places filled by Roman Catholic teachers.

J. H. CURRY.

## Help Needed.

The Baptists of Hatchchubbee, Ala., have erected a very excellent church house, which is yet unfinished, with a debt of over \$200 hanging over us. We are weak financially and numerically, and if sister churches will come to our rescue, with even small donations, and relieve our embarrassed condition, we hope you will be sowing seeds of usefulness in this destitute portion of the Master's vineyard. Address, Mrs. T. R. LESLIE, of Relief Committee, Hatchchubbee, Ala.

## District Meeting.

The annual meeting of the third district of the Unity association will convene with Providence church on Friday before the fifth Sabbath in June, 1889.

PROGRAM. Friday morning, 10 o'clock. Devotional exercises, conducted by Eld. Isaac Bice, or the church's pastor. At 11 o'clock, organization. 2 p. m. What kind of men ought churches to select as deacons? and what is the special work of deacons? Opened by Eld. J. L. Long and Oliver Mullens. 7 p. m. What is the Scriptural purpose of public prayer. Eld. J. R. Caldwell and W. L. Sampy.

Saturday, 9:30 a. m., after devotional exercises by Eld. Isaac Bice. Ought all church members to contribute to the support of their pastors? and to what extent ought pastors to be supported? H. W. Caffey and W. H. Lawrence.

1:30 p. m. What is gospel discipline? J. C. Wright, D. D., and Eld. Hardy Jones. 7:30 p. m. In what way does the Scriptures teach that contributions shall be gathered for the support and spread of the gospel, and for charitable objects. Elds. Jefferson Falkner and J. A. Mullens.

Sabbath, 9:30 a. m. Of what use is the Sunday school? and if of any use, who ought to attend it? J. E. White and P. C. Dennis.

11 a. m. Is missions a New Testament doctrine? If so, who are exempt from contributing? Eld. A. E. Burns. The church invites everybody to attend, especially the ministry, and particularly the brethren whose name are on the program. COMMITTEE.

## Trip Notes.

I found pastor Skipper at Wetumpka as happy as a wifeless pastor could be. He certainly serves a good people here and at Prattville, preaching three Sundays at the first. Their houses have been greatly improved, their contributions for every object increased, and the churches built up and strengthened. I know of city churches which are making inquiry about this gifted young preacher, and his present field will not retain him without a struggle.

## PRATTVILLE.

Is the county seat of Autauga county and the headquarters of the famous Pratt gin, also Pratt's cotton factory. The founder of the town was a good Methodist and very wisely provided for his people a handsome house of worship, with something of an endowment for its support. They have a large and wealthy church, and the best preachers in the conference for every Sabbath. The Baptists have a neat frame-house, a good membership, a splendid Sunday-school, and under the lead of their wise young pastor have become a most liberal church in contributions. A brief history of Daniel Pratt ought to be printed for the benefit of young men. It would show them what energy, industry and economy, overruled by a high moral sense, could do for a young man and the world.

AT COOSADA. I found a fine community of people, living in a high, healthy location, without church privileges. We had a nice congregation, at the residence of Col. Larey, to whom I preached at night. Since then Bro. Cloud has constituted a church, and soon they will have a house erected. These beautiful ridges will soon be occupied by Montgomery people; the place being only fifteen or twenty minutes' run from the city.

## JEMISON.

Is a town of considerable importance, having many stores, a good trade, three churches and good schools. Bro. Burns is the wide-awake pastor, having four churches besides this. We had a good congregation and the best collection on the trip, but I do not deserve the credit for it. When the pastor received my card telling of my coming, he spent several days in going from one house to another asking for contributions and had ready a handsome sum, about two or three times as much as I would have taken in a hat collection. The pastor will try the plan of collecting in this way will be surprised and delighted with results. Will say something of the children's meeting later on.

## CLANTON.

Is the county seat of Chilton county, and shows signs of steady growth. Bro. Burns is pastor and is much beloved by his people. If the brethren will undertake the erection of a larger building in a more central place, they will do the best thing for themselves and the cause will be greatly strengthened. This is a strong church if they truly believed it. The congregations were good for a week day service. Pastor Burns went on with me to Chestnut Creek, another one of his churches; I can't tell how he pastors so many churches, but he does, and is successful with every one of them. We met only a few as the farmers were all very busy, but the next Sunday the pastor had the whole country out, and took a nice collection for missions. Bro. Hardy Jones is a member of this church and serves some churches in the neighborhood. The Lord has greatly blessed this brother in allowing him to see all of a large family come to Christ. He has two grown sons in Howard College, one of them a promising young preacher.

## VERBENA AND BOZEMAN.

I had night appointments at these points. Pastor Wright has taken hold, but still lives at Oxford. I heard some very complimentary remarks about his sermons. One brother said he had never heard better sermons from anybody. He serves a good people; ap preciative and liberal.

I shall never forget the day with Bro. Falkner and family, at his pleasant home. For many years, through this section of the state, he has served the churches; he feels now too infirm to travel, but his heart is still in the work.

## DEATSVILLE.

Is pastored by Bro. Cloud—a moving Cloud—not that he changes fields very often, but he buys a home at each one of his churches, keeps them furnished and moves in at every appointment. He don't write a line for the papers, and don't answer the secretary's letters, but is doing a good work at Deatsville, all the same. I had a pleasant time at both the services.

With Bro. Riley, of the Howard, I went to Liberty to the district meeting. The congregations were small, but the discussions were profitable. On Sunday the house was well filled, and President Riley and the scribe were allowed to talk as much as they wished. The result will be the Howard will get several boys next year from this section, and the people understand our mission work and will do more for the cause in the future.

Here is a church in the country which determined to be a missionary church indeed; taking mission collection every month. When they determined on this course it caused some little friction, but pastor and people will grow stronger by the development of the missionary spirit.

## AND WHY NOT BRETHREN?

We are missionaries, at least we claim it, and I know of no way to effectually prove it except to give money regularly to God for that purpose. The pastor and deacons, the church offi-

cial, should not rest till the monthly collection for missions becomes the habit of the church. If our churches do not wake out of their sleep, the cause of our Master must continue to suffer for the want of money to prosecute the work, and somebody will have to answer for it. The brethren naturally look to the pastors and deacons; they are the God appointed leaders, and the people will not go ahead of them. We have made progress in getting some of our churches to adopt the quarterly plan; now a step forward will bring us to the monthly plan, and we will get just three times as much as by the quarterly plan. What this little church in the piney woods has done, can be done by every other church. This is the last appointment on a long, weary trip, but how I do bless the Master who gave me health and strength to meet every appointment, made friends for me everywhere, and cared for my dear ones at home. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

I have some items which I reserve for another time.

W. B. CRUMPTON.

## Satisfactory Evidence.

The following are some brief notes of an afternoon sermon by Rev. Fred D. Hale, preached during the protracted meetings and published with the hope that they may be blessed to others as they were to those who heard them. John 13: 35: "By this shall all men know that ye are My disciples, if ye have love one to another."

John 13: 12: "Love one another as I have loved you."

Jesus the incarnation of love.

Love the cardinal virtue of his people.

"As," not equal to, but the nature of his love.

Distinction between human and divine love. Human love produced by lovable traits of character; divine love without these, and in spite of unlovable elements.

Regeneration plants the germ of divine love.

Spark of fire in match head, city in flames.

Spark of divine love in each regenerated heart.

Our business is to develop this love toward each other.

The Holy Spirit sheds abroad the love of God in our hearts, not directly in answer to our prayers, but through our taking his testimony concerning Christ, receiving him as our complete Savior and obeying him as our Lord.

Some suggestions for developing Christian love for one another.

1. Know each other. Get acquainted with each new member as he is received. Ignorance of God's children as to the members of the same family.

2. Recognize, appreciate and manifest your relation to Christ and to each other as Christians, and your equality before God. This without reference to your outward circumstances.

3. Pray for each other. At least once a year carry each member of the church family to God for blessings.

4. Forgive one another. Wide field for the exercise of forgiving grace; rapid development the result.

5. Visit as Christians and members of the same household, especially among the poor and afflicted. Thus show your appreciation of those whom God has favored less than you.

6. Be lenient in your judgment and censures as to others.

7. "Bear ye one another's burdens, and so fulfill the law of Christ." Watch over and care for each other's interests, as members of the same family.

By taking advantage of these privileges and discharging these sacred duties, the Holy Spirit will shed abroad a great measure of divine love in our hearts.

Our development, as individuals and as a church, is slow, and it costs us something; but it is permanent, and is worth all that it costs.

This divine love among members is what the church needs; nothing else can take its place.

All else will follow if this is first secured. Mind, body and purse will be laid on the altar of God. The church will stand in the community possessing divine power over the hearts of men whom we are trying to reach. This spirit of Christ, divine love among the family, is the only satisfactory evidence of our genuine discipleship. "By this shall all men know that ye are my disciples."

The world is bitterly antagonistic to Christ.

Tremendously responsible is the work of the church.

Various methods are used to convince men of the truth of Christianity and the divinity of Christ.

Let us now try this convincing argument. "By this shall all men know that ye are my disciples, if ye love one another."—Birmingham Baptist Union.

## Deacon William Fort

Died at his home the 4th of March, 1889. For forty five years he had been a faithful member of Indian Springs church. He was born in South Carolina, but was raised in Monroe county, Ala. His wife was Miss Janie Curry. She, with six children and many friends, mourn their loss.

## Miss Moon at Pingtu.

Pingtu is a district city situated in a rich plain about one hundred and fifteen miles south west of Tung Chow. Mr. and Mrs. Pruitt, and Mr. Halcomb, has made repeated visits to this city and its neighboring villages since 1887. In the autumn of 1885 Miss Moon rented small rooms of a family in the south west suburbs and began teaching the gospel to the women and children. Her quarters, though very small and uncomfortable, were endured long enough to enable her to secure a house most admirably adapted to the needs of her work. Her intimate knowledge of Chinese character led her to pursue a course which a newcomer would never have thought desirable, but which no doubt was the key to her quiet and successful settlement. Instead of taking such an amount of baggage and furniture as would seem indispensable for her comfort, she took only what was absolutely necessary, afterwards adding by degrees. No masons or carpenters were called to put in floors, doors, or windows, or to reconstruct the house, as is usually done. The dusty walls were papered in Chinese style, native mats and rugs were spread upon the dirt floor, and in cold weather she sat upon the heated brick bed where the women and girls crowded around her. She taught them to read and sing Christian hymns, told them of a Savior from sin and sorrow, and won their hearts by the loving interest manifested in a thousand ways. Before the first winter was over she became aware that if she were a Chinese outer garment she could get closer to their hearts and would be looked upon less as an "outsider." So when she went out the next autumn (having spent the summer in Tung Chow) she appeared in partial Chinese dress. The women were delighted, calling to her as she passed along the street: "You are one of us now," and the epithet "foreign devil" became less frequent.

She was not, and still is not accompanied by a single native Christian—even her servants being heathen, and natives of Pingtu City. She did not wish to excite "pecuniary expectations" or to give occasion for people to suppose that by becoming Christians they might secure employment in any capacity whatever. This is a point that requires constant vigilance. She also wisely avoided intruding herself upon unwilling persons, having understood that she only visited houses to which she was invited. She never lacked for invitations and often found it necessary to make engagements many days in advance. During her daily walks for health she was also invited into far more houses than she had time to enter. She was—and is—urgently pressed to go to villages in the neighborhood, sometimes carts being sent to convey her. She has thus spent four winters (with one short interval) and parts of several summers, gaining a hold upon the esteem and affections of the people invaluable in the prosecution of such a work as ours. The religious interest which has sprung up at Salting, about nine miles from Pingtu City, and Miss Moon's labors there, I reserve for another article.

## M. F. CREWFOOD.

Tung Chow, March, 1889.

## The Pastor a Citizen.

BY W. C. LINDSAY, COLUMBIA, S. C.

Is the pastor a citizen? In theory, yes—in practice, rarely. When he first enters a community he is distinctively not a citizen; he occupies a plane either above or below that of citizenship, is honored more or less than the citizen, some worship, others despise him—in a word he holds a place somewhere between that of a baby-bouncer and a god. True, they no longer bring garlanded bulls to sacrifice to him as they did to pastors Paul and Barnabas, but they bring silpers, smoking caps, dressing gowns, and heifers of that kind. Now, this reveals a morbid, unhealthy, diseased state of opinion. I will not here consider the notions of superstitions—hierarchical and other—which conduce to such a mental state; suffice to say that evil and only evil. We must smother these puppies. Not only is the incoming pastor not a citizen, but the people are determined that he shall not become one. They strive to fence him off from other citizens by more or less stringent requisitions concerning his dress, treatment, deportment, etc. If he means to become a citizen he must assert his manhood and break through these hedges. This requires usually some years, and therefore he stands on his own and not a factitious merit. Does this account for short pastorates?

What is it to be a citizen? It is to exercise the rights, enjoy the privileges, discharge the duties, and recognize the obligations of a native. If society exempt the pastor from the discharge of certain functions in order that he may the more efficiently discharge other functions which society deems of more importance to itself—well. But he reserves the right, if he so elect, to decline such exemption. It is right to exercise all the functions of the citizen, both political and social. The citizen of a republic has something more to do than "obey the powers that be;" he creates the powers that be. And the bestowal of power pregnant with such issues carries with it the obligation to vote his conscience and judgment. Moreover, it is the duty of the citizen pastor to further whatever promotes good citizenship—sobriety, education, amusements, etc. Whatsoever makes for the betterment

## of man comes within his province.

But to discharge these social and political functions efficiently he must demand and secure for himself the same dignity that hedges other citizens. This the public will not grant him readily; it seeks in various ways to deprive him of that dignity and majesty. It is his to demand; let him refuse to be degraded by corporations, insulted by pound parties, and discounted by merchants.

## Ought the pastor to be a citizen?

I suggest three considerations here: 1. God made him a man endowed with manhood, before he made him a minister; and the altar of God rejects with equal loathing the sacrifice of either, the man or the manhood. But manhood involves the rights of citizenship, and to surrender these is to sacrifice it. 2. How else can the pastor influence to the full the men about him? Unless he be a man among these men, looking at things from their point of view, in rapport with them, in the swim with them, knocked about by the world's rough usage as they are, ground in the mills of God with his fellows, he cannot hope to bind himself with them in a common brotherhood. Community of struggle, of suffering, of defeat, of victory, is a bond of steel. He must feel with men, before he can lead and uplift them. You must grip your man before you can lift your man. No heart unveils itself except to the heart in sympathy with it—the instruments must accord or ever a note of the one shall awaken vibrations in the other—and only the moral stethoscope of sympathy can discover to the pastor the breaking hearts and discordant brains around him. He must keep in the swirling current of actual life if he would grip men. No class of brooding sentimentalists or mere dogmatists can lead their lustier fellows; for these demand leaders with the brawn of St. John. Peter, as well as the heart of St. John. 3. Was our Lord a citizen? He was; and he came to fill the world with incarnations of himself. Christianity is the reproduction of the Christ-life. The Christian is the incarnation of the Christ; and our Lord's purpose is to fill the darkness of this earth-life with points of light kindled from the dynamo of his Spirit—a citizen brotherhood, inspired and presided over by the Brother from heaven.

## But the pastor, a citizen, must be ever subordinate to the pastor, a minister of Jesus Christ.

For him the pulpit is supreme, all else is subordinate. This defines his relation to literature, education, temperance, politics. The minister who engages in other work, to the extent of making that work primary and the pulpit secondary, is off the line of work he himself considers he was set to do; and he needs, in justification of his course, special orders from headquarters. If it be asked, How is he to receive a special order to leave the pulpit? it is answered, In the same way he received a special order to enter it.—E. V.

## Our Temperance Letter.

BY OLD GRAY.

[Every father, mother, young man, young woman, and child in Alabama should read these letters. They are written by one who has known something of the sorrows and heart-pangs attendant upon moderate drinking. They are words of love from one who has walked along the dangerous path of intemperance, and the warnings he gives, we pray, may be of great comfort to the fathers and mothers of our land.—E. V.]

## Remember, brother, a man is never a drunkard from choice.

He is led to dissipation and ruin by taking his first drink.

Father, remember that in giving your son the first quaff from the cup, you are sowing seed that you may reap in tears, and be a witness in the end to his ruin. "Whosoever a man soweth, that shall he also reap."

If you see a professor of religion standing in front of a bar-room, watching to see if any eye will see him enter, then dart to the rear and enter, you may know one thing of a certainty: he is a coward and his love for whisky is stronger than his love for Christ. You had better look to your religion, brother. Something is wrong with you.

A professor of religion who daily visits bar-rooms, takes a glass of beer or whisky, and eats his lunch, only requires a little time when his light will be turned into darkness, and his companions will be among those that neglected their own salvation.

A Christian man who mixes in politics runs for office, visits bar-rooms, treats to drinks, etc., will surely fall. He must be strong who desires office or he will fall. Keep out of temptation if you do not want to be tempted. God help and be merciful to the poor drunkard! How little the inexperienced know of his great desire to get rid of this sin. He would give worlds if he had them to be free. His thirst is like unto a consuming fire, and nothing but the blood of Christ can quench it.

If you only knew the remorse of the drunkard—how at times his soul seems to die within him; no one to say one kind word or to love him; shunned, forsaken, and abandoned by men everywhere! No wonder that in the cup alone he finds his refuge. He drinks only to deeper depths. Christians, lead him to the Rock that is higher than we.

## Paragraphs.

If Bunyan were writing Pilgrim's Progress at present, don't you suppose he would name one of the lions Old Fog?

How to increase the congregation? Preach all of the gospel, and some of it will be so new that people will

come from mere curiosity. Another way: Try to be instrumental in saving those that come, and when that is done the Lord will send you more.

Teachers have wearied their wits in a search after devices to make children want knowledge, or take it, whether they want it or not, and preachers, having caught the craze, seem to be trying to "wire work" salvation into people's hearts. The devil uses many devices. Let us not follow him.

As our faith is so our life; and as our faith is, in intensity, so shall be the practical results.

## LIST OF BOOKS FOR SALE.

Any of the following named books can be gotten by addressing ALABAMA BAPTIST. Cash must always accompany orders.

Ann Judson, Story of Baptist Missions, 2 50	Representative Men, 1 00
Street Ararat, 2 50	Representative Women, 1 00
Old Theology, 2 00	William Carey, 1 25
The Atonement, by Pendleton, 2 00	The Pastor, 1 00
The Story of the Bible, 1 00	Aids to Devotion, 1 00
Story of the Gospel, 90	The Church, 1 00
Behind the Scenes, 75	By Howells, 2 40
Church Manual, by Pendleton, 50	Howell on Communion, 30
Three Reasons Why I am a Baptist, 1 00	Alice Maitland, 90
Representative Women, 1 00	Modern Infidelity, 30
William Carey, 1 25	Life of Rev. J. Newton, 45
The Pastor, 1 00	Day in the Wilderness, 30
Aids to Devotion, 1 00	Christianity's Challenge, 1 00
The Church, 1 00	Church Manuals, 50
By Howells, 2 40	Baptist Catechisms, 05
Howell on Communion, 30	Scripture Lessons, 05
Alice Maitland, 90	Evangelical Theology, 05
Modern Infidelity, 30	Ecclesiastical Commentary, 1 50
Life of Rev. J. Newton, 45	Story of a Great Nation, 2 50
Day in the Wilderness	

# Alabama Baptist.

MONTGOMERY, ALA., MAY 10, 1889.

EDITORS:  
Rev. C. W. HARE, -- JAS. C. POPE.

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## CURSES, LIKE THICKENS, COME HOME TO ROOST.

The *Age-Herald* was loud in its denunciation of the "pool bill." It cried out for its defeat. After its passage it laughed about its unconstitutionality. It encouraged the violation of the law. But now the evil of outraged law has become so burdensome that it makes a manly confession of its own mistake and cries out for the suppression of pool rooms. It publishes the law and demands its immediate enforcement. We trust the good people of Birmingham will see that the *Age-Herald* has their moral support in this important juncture.

The editor of the *Dispatch* once lived in Mexico, also in New Orleans, and is naturally partial to the habits of those places. Mexican's delight in the brutal amusement of bull fights. The masses of the people of New Orleans are among the most godless people of America. The Sabbath is desecrated in ways without number. The very scum of the world can be found in that city. The *Dispatch* thinks that because Louisianians endorse bull fights, others can afford to endorse them. No, if that paper thinks Alabamians can afford to pattern after the reckless habits of Louisianians, it mistakes the moral stamina of the people among whom its lot is cast.

The article on the first page headed "Some Suggestions," was written for the editorial page, but in the make up got misplaced. The newspaper men of Alabama are earnestly requested to read it and then speak out, so that our friends at Huntsville may know somewhat of our sentiments. It might be inferred, when we speak of banquets, that our habit is to go to the banquets even when wines were furnished. No, when a boy we set ourselves steadfastly against the evil, and never, under any circumstances have we attended a "wet banquet." The editor who writes temperance and speaks temperance must live temperance, if he would accomplish any good.

CHARGES are said to have been made by the priests of New York to the effect that Bishop Keene has imported a foreign faculty, with monarchical and reactionary ideas, to teach young Americans; that there is no Americanism in the University; that the selection is a slur on America, &c. Bishop Keene denies the sole responsibility for the selection of the faculty; also states his allegiance to the doctrines of an American Democracy. He further says that the Pope himself has no desire that "we should make a tendency to monarchical teaching." If that is strictly true, why are Catholics everywhere urged to work to restore temporal power to the pope?

The special committee of the Southern Baptist Convention on *Kind Words* reported that they had given the matter careful consideration, and had found the contract for its publication to be legal and binding for five years, and that any further discussion would be inopportune. The report was adopted. Such actions prove how Christian men can differ, and yet harmonize their opinions. Now let's drop the discussion on our papers, and let the American Baptist Publication Society and *Kind Words* vie with each other to give the whole country the very best Sunday-school literature we ever had. And let the men who manage *Kind Words* leave out all sectional bitterness.

ONE reading of the *Age-Herald's* account would suppose the Selma Baptists were greatly troubled because Bro. Reese, secretary of the Y. M. C. A., had joined the Episcopal church. We guarantee they don't care a straw. Baptists are the last people in the world to wish a man or woman to remain in their churches who is not a thorough Baptist. So far as their support to the Y. M. C. A. of Selma is concerned, we have no question but what they were just as friendly to that institution during Bro. Gates' secretarship as during that of Bro. Reese. Baptists have everywhere been a little slow to give this, or any other organization outside of the church, very hearty endorsement, fearful lest our young men spend their energies and interests in the society to the neglect of the church. But they are anxious for the success of any plan that will help to save young men.

We greatly enjoyed an hour's ride with ex-Governor Thos. Watts last week. This distinguished brother has been a lawyer for nearly fifty years. He is still strong in both mind and body. Hardly another lawyer anywhere attends to more cases than he. Among his early experiences he told us this, which seems even now to give him great pleasure. He knew, in Butler county, an old man, who was a most useful citizen and high-toned gentleman, but who would now and then get on a spree. He was a man of great will, and would soon shake off his drunkenness and remain sober possibly for a year. But, as it always is, his spree became more frequent and more prolonged, until finally, because of his boisterous manner in the court room, the judge ordered him to be taken to jail. As

the sheriff started out with him, Gov. Watts arose and begged the judge not to degrade so noble a spirit by having him jailed, but to fine him any amount and it would be paid. The judge relented, and assessed a fine of \$50, which was promptly paid. The Governor rushed out and stopped the sheriff just as he was ready to place the old man in jail. Suddenly the man was sobered enough to realize what was up, and he exclaimed: "Has it come to this, that John — is to be jailed for drunkenness?" Then raising his right hand toward heaven, he said: "God help me, and I will never touch another drop." To the day of his death he kept his word. Soon after the event we have mentioned he became a Christian and lived a useful life. We asked the Governor as to how many men addicted to drink he had known during his long life who had finally quit the habit. This was very nearly the only case he could recall. What a fearful warning this should be to young men everywhere. How hard to stop when you've started down hill.

Perhaps no subject is oftener discussed in the religious press than the one which stands at the head of this article. This is in a large measure due to the fact that pastors generally receive but a bare support for the devotion of their time to preaching the gospel. No rule is clearer than the declaration of the Divine Master that he who preaches the gospel shall live by the gospel.

Of course it is assumed that a church is honest and perfectly sincere in its agreement to pay a pastor a stipulated amount for his services. Did he not believe that such an agreement was sincerely made, he would not accept the position as pastor. Now we insist upon it, he should be paid and promptly paid. If possible, let him be paid a month in advance, so that he may provide for the wants of his family and not be forced to purchase goods on time, and thus incur greater expense. If once a church could adopt the custom of paying a month in advance little difficulty would be met with in the matter.

It should be remarked just here that many of the loose criticisms which are made upon ministers arise from their inability to meet their obligations, because the churches fail to meet their sacred obligations. The poor man instinctively shrinks from encountering one whom he owes, and some are forced to avail themselves of artful dodges in order to shun a meeting.

Now, no church should allow its pastor to be placed in so embarrassing a predicament, and a body of men or women, whether it be a church or not, should never suffer such a thing to exist. How much truer should this be of a body of Christian men and women we leave every intelligent reader to judge.

By the way, is it not a little anomalous that this matter should ever be necessarily urged upon a church? We can see why the necessity should arise for urging a society or organization other than a church to meet its obligations; but to urge a body of Christians, whose piety is taken for granted, and who, if pious, will surely pay their debts, we say it sounds a little strange. But what is to be done when such things exist as they actually do?

There is still another matter that deserves passing notice, viz: Some churches allow the terms of their pastor to expire with the salaries still unpaid. We know of several churches who have permitted their pastors to change fields and remain unpaid. The promise is usually made that the arrears will be brought up, but time lessens the sense of obligation, and finally they decide not to pay it at all. What recourse has the retiring pastor? In some sections of the country no hesitation is had by pastors to sue for the salaries; but we are glad to know that no instance of that kind is reported as having occurred in the South. But is there no recourse? Unusual expense is incurred in the removal of a pastor from one field to another, and it is then that he needs his salary more than at any other time. But churches have been known, under one pretext after another, utterly to repudiate a debt that is due a pastor.

This is quite unfair, and it is just as hard. A distribution of the indebtedness among the members would make it light; but a church that is disposed to deal unfairly cares not how heavily it falls, and forces the pastor to lose it all.

They sometimes take refuge in the pretext that some refused to pay their subscriptions; but this is but a pretext after all. The church as a body is responsible, and not any fractional part of it. A church repudiating a debt! And that debt due a pastor! And that after the pastor has rendered service to the church! Tell it not in Gath, publish it not in the streets of Askelon! This is a serious matter, and deserves serious attention at the hand of our churches.

There is great attractive power in a bright and happy life.

## Convention Notes.

Dr. T. T. Eaton, of Kentucky, is a happy speaker. He is brim full of puns and running over with wit.

Dr. M. B. Wharton, of Alabama, never made a better speech than the one seconding the nomination of Judge Haralson.

Rev. H. M. Wharton, in his speech on Woman's Work, was attentively listened to, and the Convention was highly entertained.

No church should invite the Southern Baptist Convention to meet with it unless it is provided with a seating capacity to accommodate at least 1,500.

Judge Haralson is the model presiding officer. Every ruling has met with hearty approval by the Convention. He transacts business in a masterly manner. Alabama is proud of him. Here's our congratulations to President Haralson.

## FIELD NOTES.

The Baptists of Columbia are to build a new pastorage.

Bishop Hargrove has been elected president of Vanderbilt University.

Robt. L. Houston has been appointed post master for Birmingham.

The Willing Workers of the Talladega Baptist church cleared \$55 on a recent entertainment.

Woodlawn church has closed a meeting, with twelve additions by baptism and eight by letter.

The Ladies Circle, of the South Side Baptist church, Birmingham, sent pastor Hale to Memphis.

The Avondale members are grand working set. They have just furnished the church with a nice pulpit set.

Mr. S. L. Tyson, a student of the senior class of Howard College, has given his check for \$50 for the deficit.

The Howard cadets challenged the Birmingham companies to a competitive drill on the 30th, and they declined.

Bro. T. J. Carlisle, of Pike county, is in the race for superintendent of education. He made a brilliant race last year.

Bro. Anderson's people at Ft. Deposit have done well for Howard College. They have sent to date about \$150.

We regret to learn that our venerable brother, W. H. Wood, has lost an eye as the result of his recent severe illness.

Already assurances have been given the president of Howard College by thirty new students who will attend next session.

Missionary McCormick and wife have recently visited Howard College. Bro. McCormick was once a professor in the institution.

Hon. D. P. Bestor has sent Dr. Riley \$200 for the deficiency fund. The St. Francis street church has thus far sent \$411 to this fund.

Dr. R. C. Burleson, president of Baylor University, Texas, has been visiting his friends in Alabama. He visited both the Judson and Howard.

One of the best pastors in Alabama is Bro. I. A. White of McKinley. He has sent to the deficiency fund \$15 from his struggling little churches in Marengo.

Bro. W. Roek writes us that they are to build a new house for Pleasant Ridge church. That is a brave little band who worship at Pleasant Ridge. May God's blessings be with them.

Our sympathies go out to Rev. B. H. Ryder in the death of his mother, which occurred on the 7th. She was about seventy years of age, and had been a faithful Christian for many years.

Rev. J. F. Pursler preached or lectured to the people of Henderson on the evils of Mormonism. Henderson is headquarters for the Mormon elders who work the counties of south Alabama and north Florida.

The Edwardsville Standard cries out for more teachers and fewer "jack-legged preachers." We join the Talladega Mountain Home in asking what he means by "jack-legged preachers." We are interested in this preacher business.

About the time we were writing a field note last week of the illness of Miss Effie Purloy, her bright spirit was borne to heaven. She has been a great sufferer, but now she is at rest. May our Father comfort the bereaved.

"Are you not in favor of one cent postage? A little effort on the part of each one of us will secure it. Write to your congressman or to the Hon. John Wanamaker, Postmaster General, Washington, D. C., urging that letter postage be reduced to one cent."

Marion has lost another one of her valuable citizens. Mrs. M. A. Myatt, a devoted Christian woman, passed to her reward on the 8th. It was our fortune to claim this excellent lady and her children as our friends. Her sons and daughters have our deepest sympathies.

The commencement at Howard College promises to be one of unusual interest. Rev. J. Taylor, of Mobile, is to preach the Baccalaureate sermon, Col. Sumpter Lea, of Birmingham, is to deliver the annual address before the literary societies, Major J. G. Harris is to deliver the graduating address, and Rev. W. Wilkes, the Alumni orator.

Brethren R. E. Lindsey, W. B. Allen, and J. M. Vann, were ordained as deacons at Mt. Lebanon, on the 1st Sunday in May. The services were very impressive. A large audience was present to witness the service. The house was packed. A dinner was served on the ground. This church was before efficient and progressive, and this additional force of consecrated and able men, will enlarge her usefulness. The presbytery consisted of G. D. Benton, J. W. Joiner and Geo. E. Brewer. — *Geo. E. Brewer, Opelika, Ala.*

## The Southern Baptist Convention.

Notes Gathered on the Way—Things Here and the Proceedings of the Largest Religious Body in the World.

Seated by a window in the third story of the Peabody Hotel, with a magnificent view of the Mississippi river, we sharpen our pencil and begin to write unto the brethren in Alabama and elsewhere concerning our trip of over five hundred miles and about matters pertaining to Baptists in general, and especially to those of the Southern State.

Leaving Montgomery, Ala., on Wednesday evening at 6:30 o'clock the entire route to Nashville, Tenn., was traveled in darkness. At 5:20 we were in Nashville, where we breakfasted and changed cars for Memphis.

OUR PARTY consisted of Rev. J. L. Thompson, Deacon J. C. Stratford, sister J. B. Gerald, and the writer, from Montgomery, and Rev. T. H. Stout and lady and Rev. W. L. Pickard, of Eu-faula, Rev. I. G. Skipper, of Wetumpka, Rev. J. H. Foster, of Union Springs, and Rev. John F. Pursler, of Troy.

The entire trip was pleasant, at least as pleasant as it could be with a superabundance of dust.

THE SCENERY along the line of road from Nashville to Memphis is, to a large degree, beautiful. Columbia and Franklin are located in the very heart of this grain producing, grass growing and prosperous state. Fields of clover were in bloom, and large areas of green and grain spread out before the eye a beautiful picture painted by the hand of Nature. Large orchards of fruit trees and fields of strawberries contributed largely to make this state one of the most desirable in the South in which to reside. Solid mountains of marble and granite rise on either hand, and so abundantly has God blessed Tennessee in this, as well as in many other directions, that she will ever have a name among the leading states of the South.

ARRIVING IN MEMPHIS at 2:40, the delegates on our cars (for about a hundred delegates and visitors from Georgia had joined us at Nashville) were directed to the First Baptist church, so that they might be assigned homes. We were all covered in dust. Dust we were before our existence, and dust we had eyes and saw not (like we should), ears and heard not (like we did when we left home), and hands that we were ashamed to present to our neighbors. But an abundance of water in Memphis, for it is here that the great Father of Waters plays and dashes against these round-bound shores, we were all presentable the next day at the convention.

At 10 o'clock a. m., May 10, 1889, the Southern Baptist Convention met in the First Baptist church, Memphis, Tenn., in its forty-fourth annual session. Some time before the hour for meeting the house was full to overflowing, not all the delegates having been seated. The seating capacity is about seven or eight hundred, while there are in attendance upwards of one thousand delegates. The atmosphere is close and fans in abundance are going.

At 10:15 First Vice President Ely, of Missouri, CALLED THE BODY TO ORDER.

He said that it was a sad duty for him to call the convention to order this morning. Very feelingly he alluded to the lately deceased president of the convention, Rev. Jas. P. Boyce, and his home. He gave him a right to call him home. He gave him to us, and he has a right to take from us, in his own good time, our best beloved ones. While we are sorry that he has gone, we rejoice that God gave him to us for awhile. Let the remembrance of his good life be an inspiration to us and let us all emulate his example. May the example of his life send us energy to our people. I rejoice that so many pray-ers are going up all over this land for the success of this organization. He then read select passages and asked the Convention to join in the Coranation Hymn.

Prayer by Dr. Coleman, of Kentucky. He

for his blessings, and prayed that we may meet and recognize him as the preserver of our lives. We bless thee for all the departments of the earth. Grant us the ministrations of thy Holy Spirit in all our meetings. We pray that all we may do or say shall be to the honor and glory of thy name. May we recognize thee in all our deliberations. We are thankful for all thy blessings, O Lord. We pray that others may be raised up to fill the places of departed one. The Lord answer these supplications. Amen.

Vice President Ely then announced that Dr. J. B. Hawthorne would preach at the Cumberland Presbyterian church to the large numbers who could not be seated in the First church. Dr. Hawthorne suggested the name of Rev. M. H. Wharton, of Maryland, as a substitute. The people wanted to hear a younger man, he said, and urged the brother to announce his name.

The list of delegates was read by Secretary Burrows and received.

Dr. Eaton, of Kentucky, moved to elect a president by ballot. Adopted.

Dr. Coleman, of Kentucky, moved that nominations for president be made before adjournment. Adopted.

NOMINATIONS FOR PRESIDENT.

Dr. Landrum, of Virginia nominated Col. Jas. A. Hoyt, of South Carolina, president of the state convention.

Dr. Carroll, of North Carolina, nominated Dr. Elyson, of Virginia.

Rev. Mr. Stakely, of Washington, seconded the nomination of Col. Hoyt.

Dr. Hawthorne, of Alabama, nominated Dr. Jno. A. Broadus, of Kentucky.

Dr. J. S. Coleman thought the offer should go west of the Mississippi, so he placed in nomination the name of Gov. Eagle, of Arkansas.

Prof. Williams, of Kentucky, nominated Dr. J. S. Coleman.

Dr. Hatcher, of Virginia, nominated Judge John Haralson, of Alabama, and Dr. M. B. Wharton seconded the motion. [Dr. Hatcher's speech was witty and "brought down the house." He said other names had been presented to the Convention, but there were so many that he only arose to tell the people which way to go. He wanted Judge Haralson to be elected. He is a man whose character is spotless. He is a man born to rule; and when the Lord makes a man to rule, he rules. Besides that he is a thorough parliamentarian, and when you put him in the chair you'll find him to be just the man you want. He is a Christian gentleman. Dr. Wharton made a happy speech in seconding the motion. He said that Judge Haralson had won golden opinions from every one. He was a layman, and he thought the time had come for the Convention to elect a layman to this office.]

Dr. Ely, of Missouri, was nominated by Rev. Mr. Brown, of that state. Fearing that some one would forget the long name of his candidate, Dr. Hatcher said he would spell it, and proceeded to call out letter by letter—H-a-r-a-l-s-o-n. Dr. Landrum said the way to spell the name of his candidate was—H-o-y-t; and Dr. Coleman said: "Every one can keep in mind the name of the proud bird of his country—Eagle."

Dr. Broadus had his name called as he passed the door, and he stopped to hear who was using it. He did not want the office. There were some things he could not do. He couldn't make a spread-eagle speech, he couldn't blow a cornet, neither could he ride a bicycle. He wouldn't know what to do with a convention if he had it. "I don't know how to run a convention, and won't have the office if you should elect me."

Dr. Hawthorne withdrew the name of Dr. Broadus and seconded the nomination of Gov. Eagle, of Arkansas.

Gov. Eagle asked that his name be withdrawn. Dr. Coleman thereupon withdrew the same.

Dr. Nunnally, of Alabama, moved that in balloting the one receiving the majority of votes cast be declared president, and the four receiving the next highest votes be chosen vice-presidents. Adopted.

Recess was then taken until 3 o'clock.

Evening Session.

The Convention reassembled at 3 o'clock.

Engaged in singing, and then proceeded to business.

Dr. Ely and Mr. Elyson desired to withdraw their names, thus leaving only three candidates for the office: Hoyt, of South Carolina; Coleman, of Kentucky; and Haralson, of Alabama.

Dr. Hatcher thought all the other names had been withdrawn in favor of his candidate—Judge Haralson.

Tellers were appointed to take the votes of the Convention for president and vice-presidents.

A motion was made to vote for secretaries at the same time.

The present secretaries, Drs. Burrows and Gregory, were renominated.

Song, "Am I a soldier of the cross?"

Dr. Hatcher, of Virginia, presided over the Convention for a few minutes, until the ballots were counted, and had the Convention to engage in a song and praise service.

Prayer was offered by Dr. Lansing Burrows. He prayed that the one elected to fill this responsible position may do all things for the glory of God and for the good of his cause.

The tellers then announced that Judge Haralson had received the highest number of votes cast for president. He was therefore elected to fill that position.

Judge Haralson was then ushered in and received the gavel from the hands of Vice-President Ely. He said:

"The new president is not prepared with an inaugural speech. You would not care to hear it if I had prepared one. I shall know no other rule than the earnest discharge of my duty while I am in this chair."

Dr. Carroll moved that the report of the Foreign Mission Board be read. Adopted.

Dr. H. A. Tupper read the report. A digest of which we will soon publish.

Dr. Tupper said that the Board expects to make appropriations greater than the receipts.

It was moved and adopted that this report be referred to the various committees.

H. M. Wharton, of Maryland, offered a motion that the report of the Home Mission Board be read. Adopted. The main points of this report will also be published later.

Dr. Levering, of Maryland, offered a resolution that that portion of the original report alluding to the *Kind Words* series be referred to a special committee, the same to report during this session of the Convention. For several months a great deal of discussion had been engaged in by prominent men, and he thought this to be the most satisfactory arrangement for the disposition of the question of these publications. The Convention, at a former session, had accepted a report of a similar committee, and the only purpose of the resolution was to have matters pertaining to the Sunday school publications properly adjusted. When the committee reported the subject would be open for discussion. He wanted a full and free discussion of this subject.

Dr. Tichenor, of Georgia, hoped that the resolution would pass.

Dr. Hawthorne, of Alabama, desired a full investigation of this subject.

Dr. Robertson, of Tennessee, thought that if any attacks were to be made upon the *Kind Words* series they should be made here and now.

He was informed that such was not the intent of the resolution. It was only to have this subject investigated and reported to the Convention through the proper channel. He would vote against the resolution.

Dr. Williams, of Maryland, was in favor of the resolution, and thought it should pass.

The resolution was again read,

making the third time. Adopted.

Rev. H. M. Wharton moved that the balance of the report be referred to the proper committee. Adopted.

The tellers, through Rev. J. L. Thompson, of Alabama, then reported the result of the balloting for vice-presidents. From a number of about eight or ten (and the "whole Convention," by Rev. Mr. Wharton, of Maryland.) the following gentlemen were elected as vice-presidents of this Convention: Gov. Eagle, of Arkansas; Dr. Ely, of Missouri; Dr. Kerfoot, of Kentucky; and Dr. Elyson, of Virginia.

Dr. Frost, of Alabama, offered a resolution that Saturday evening session be devoted to the discussion of Foreign Missions. Adopted.

A committee on Order of Business was appointed.

The committee appointed to meet the English delegation reported that 11 o'clock to-morrow had been arranged for them. Adopted.

Dr. Burrows moved that a committee on Credentials be appointed. Adopted.

The question of securing a larger house for the Convention was engaged in for some time. A large number of delegates were unable to get into the present place of meeting. The committee appointed to look into this matter reported that a larger house could not be secured. Pastor Dickinson, of the Central church, of Iredell house of worship to the Convention, but as that is capable of seating only a hundred or two more persons, the committee decided to remain where they are.

The pastors of the city were appointed a committee on religious services.

A resolution was offered to the effect that the Convention meet at 9 a. m. and adjourn at 1 p. m.; meet at 3 p. m. and adjourn at pleasure; meet at 8 p. m. and adjourn at pleasure. Adopted.

A song by the choir.

Rev. Mr. Hundley offered prayer. Adjourned till 8 p. m.

It was announced by the chair that Dr. Pursler, of Alabama, would preach at the Cumberland Presbyterian church to-night.

Night Session.

The Convention met at 8 p. m. The convention sermon was preached at this hour by Dr. J. P. Green, of Missouri. He read a few verses from 1 Corinthians, 1st chapter, beginning with the eighteenth verse.

A song by the choir. Prayer by Dr. Green. "In thee, O Lord, we can do all things. Thou hast worked in the past through thy humble people. O God, make us strong in our Lord Jesus Christ. Let thy blessings rest upon us and upon all lands, and may many souls be won to thee."

The preacher took for his text the 22nd verse of the above named chapter, "For the Jews require a sign," etc.

"CHRIST THE POWER OF GOD."

Many men have been given super-human power and have performed super-human feats.

Christ is the God-man. In him dwelt the God-head bodily. I know that he called himself the son of man, and perhaps the weakest period in his life was at the cross. And at that weakest hour he made the thief believe and believe the power of God. Christ is the power of God. He seems to be charged with power—like electricity. We need faith. Many a man jostled against him that never felt his power.

I. Christ is the power God unto salvation.

Thou shalt call his name Jesus, for he has come to seek that which was lost. I don't think we appreciate the magnitude of Christ's work. We have heard the story of his salvation of souls so long that we do not appreciate his saving power. We see men saved all the time, but we don't know what it cost the Savior to make this sacrifice to save men. It is important to get a correct understanding of this saving power. So long as we have the idea that it is easy to save a man, so long will we fail to do our duty in preaching. Transgression and disobedience is sin. It is said in the Book that God holds every one accountable for every word he utters. The Scriptures say that he is condemned all ready. The Book says the sinner is lost, and Christ came to find him, and says that he is unclean, and Christ comes to cleanse him; he is dead, and Christ comes to quicken. We learn from the Word of God that he is a bad man. Men say that these are oriental figures. Look at sin and see if God's Word isn't true.

The devil has defiled every foot of land in this world. Some times we think that we have in a few days it comes in a hundred fold. Is there any man who will say: "I'll stand in front of sin and stop it?" You might as well stand in front of a midnight express. In the homes of some in this city it has left its marks—scars that time cannot heal.

One sin, the sin of vanity, has caused wars and widowed and orphaned thousands of homes in the world. Some king has had this vanity and war has been the result. The Word of God doesn't paint sin too black. And when I think of what sin has accomplished, and see these dead people, I am constrained to say, Come, Lord and touch them. Every sinner knows that he is unfit to go into God's presence. Some people say, What will become of the sinner there? I ask, What will become of the sinner here? He has only a chance to be saved. Don't you see, my friend, what Jesus had to do?

Think for a moment what this salvation is. When Jesus takes a man he takes him as he is. When a child comes to me and says that he loves Jesus, I ask him if he feels that he has a new heart. The only way to make the hog clean is to make a sheep of it. A good woman said: "When I decided to join the church I thought it would be a great effort to leave off dancing and going to theatres, but God gave me a new heart and I can never love these things again." This new heart carries the sinner all along the journey of life.

I sometimes wonder at the courage our Lord displayed. I preach to men whom I know I cannot reach. I might as well stand on the bluff of that river and reach out my hand to

save a drowning child. It is the Lord's work and it can be entrusted in his hands to save men. I dwell in caring for his children. You and I can never know of the struggles he endured.

II. Christ is the power of God unto service.

When he saves a man, he makes that man a servant. What man ever determined that he would bless the whole earth? I do believe that this idea of a world-wide evangelization is born of God. Ah! what difficulties are in our way when we endeavor to evangelize the world! Difficulties rise before us like mountains; we find sin everywhere. There is not a government



