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Southern Baptist Convention.

Proceedings of the Great Convention in the World—Over 800 Delegates in Attendance—At Least Five Thousand Delegates and Visitors Present.

SECOND DAY.

MORNING SESSION.

The Convention was called to order by the president. Devotional services were conducted by Dr. J. L. Burrows, of Norfolk, Va. Sang "Jesus, I love thy charming name." Prayer by Bro. Burrows. Two thousand voices then united in singing, "Grace, 'tis a charming sound." Bro. J. L. Dodge, of Washington City, offered a touching prayer for God's blessing upon the brethren, and especially on the pastor who was ill at his home. Secretary Burrows read the journal of yesterday.

Brother Griffith of the American Baptist Publication Society, and others, were invited to seats with us. The Chair announced the committee on Dr. Frost's resolutions. The brethren were selected so as to give each side a fair showing. J. M. Frost, of Virginia; J. S. Shackelford, of Alabama; Wm. Atkinson, of Arkansas; N. A. Bailey, of Florida; J. H. Kilpatrick, of Georgia; E. C. Dargan, of South Carolina; C. Durham, of North Carolina; Joshua Levering, of Maryland; J. H. Kerfoot, of Kentucky; J. L. Lawless, of Missouri; J. B. Gambrell, of Mississippi; W. R. L. Smith, of Tennessee; W. S. Pennick, of Louisiana; B. H. Carroll, of Texas.

This being the special hour to hear representatives of the Southern Baptist Theological Seminary, Dr. Broad presented Dr. Kerfoot, the financial secretary, who gave a statement of the finances of the Seminary. Last year the statement made showed that we had nearly \$300,000 in different investments, still there was much needed to put the property in such shape as it should be. Bro. Joshua Levering made the first contribution towards raising the \$100,000 needed, a gift of \$5,000. Bro. Geo. Norton and his sister-in-law proposed, if the remainder of the denomination would raise the \$100,000, they would give \$60,000 more. When he died his will was found to contain an additional \$5,000 and from other benevolent parties and from the sale of property, over \$50,000, and so soon as the remaining \$50,000 are raised then we get at the \$60,000 promised by Bro. Norton.

Dr. Broad introduced his speech in a humorous style. He has seen the Seminary pass through three crises. He had been accustomed to have a strong man stand by him. He would like to make the nation know what tremendous struggles were undergone by Southern Baptists in holding up the Seminary and their colleges in the years succeeding the war. He remembered men and women who gave to the Seminary when they did not know how they would get through the year. He remembered with love the noble men in other sections who helped us. I should not speak any more before this convention unless for two things: 1. We need money; and 2. we are in Texas. Texas does big things as well as big talking. The biggest collection (\$35,000) ever given the Seminary was when the Convention met in Jefferson, Texas. The margin of \$10,000 was given by Northern men. He told how he was invited to speak before the anniversary of the Publication Society in Washington. He said he was not ashamed of being recognized as a rebel, even in Washington; that he was not going to beg for help, but if they wanted to give without being asked they could do so. They gave in twenty minutes all he needed. Speaking of short cuts in theology he said: "If a young man is reared in our land and is a Baptist, he will do as he thinks best, no matter what you say, and I say, Bravel! He makes mistakes, and then confesses them. The Seminary was founded so as to allow all young preachers to come to the same institution and study the Bible, etc. Some of the students take very short cuts. A fellow leaves his wife and children and soon gets sick and goes home. Whenever a student comes to him in the early spring and tells how the churches are urging him to come home, and go to work, and not bury himself in books (I never think, however, that he is buried very deep). I know that means a marriage notice pretty soon." He referred to the temptations placed before young preachers to keep them from the Seminary. The strongest of all is found in the fact that the fellow's eyes get on an angle with a pair of bright eyes. Our churches don't appreciate thorough training for young men. Kentucky preachers draw the illustrations from horses. The horse traders get a young horse with good blood and put the very best training upon him, but Baptist churches think when they find a bright young man, that he needs no training. Young men ought to read the papers and find something of what is being done by educated men, and thus get additional stimulus.

The speaker then called for contributions to the Seminary, and pledges amounting to over \$16,000 were made. Dr. Smith, of the Chicago Standard, in behalf of the American Baptist Education Society, presented the compliments and good wishes of that society, and said: "If desirable it would meet at a later date in the North and South save in exceptional cases. This year they met in Chicago, owing to the effort to raise the balance of the \$400,000 needed to get Mr. Rockefeller's gift of \$600,000. He was happy to state that the entire amount had been received. A

cordial welcome was given Southern brethren to attend that meeting next week.

Dr. J. L. M. Curry voiced the sentiments of Southern men in saying that we rejoice in the information given and hoped that at our next convention the same glorious statement can be made regarding the Seminary.

Rev. J. S. Felix, of Lynchburg, Va., read the report from the committee on White Population.

The report took into consideration the great increase of population, the fact that the white population is the source from which we must get our means for missionary operations for the future, and also recommended the raising of \$42,000 additional for the work. The time has now come to do work in New Mexico. Following the report of Home Board was an able speech by Bro. Felix. He related how a young preacher, with consumption, was working in New Mexico for almost nothing. He must be helped. The Convention adjourned with prayer.

AFTERNOON SESSION.

The Convention convened with prayer by Rev. R. R. Acree.

Bro. Tichenor spoke to the report on white population, the question pending at the adjournment of the morning session. Alabama is asked to raise this year \$6,500. The report was adopted.

The Committee on Foreign Population.

through Bro. R. H. Harris, of Georgia, submitted their report. There is a sense in which all missions are foreign. All who know not Christ are aliens and foreigners from the commonwealth of God. The immigrants were mentioned, also the work among the Indians and in Cuba. The Home Board seems to be the best and almost the only force by which we can reach them. After the reading of the report, Dr. Harris made an earnest speech on the necessities and possibilities of the hour. In the past Baptists have been the leaders in mission work, and they cannot fail to be in the future, unless Baptists of the South do their duty, these foreign people will not have the gospel in its purity. Two of the prominent Indian chiefs are to be with us to ask that the Southern Baptist Convention send their missionaries. They want us to build a school house. A strong appeal was made to us to help these semi-civilized tribes, and to make, in some degree, restitution for the wrongs done them by the white man. Some figures were given showing the present religious condition of the Indians. The members of certain tribes are Baptists to come in and help them. They will set apart tracts of land, and will help haul the lumber out of which to erect churches.

Bro. Monroe, of the Indian Territory, was invited to speak. In behalf of the 250,000 Indians, he thanked the brother for the above report. You don't know why Indians remain wild; you think they can't be civilized. You won't let them become civilized. They used to farm and their women wove their clothes, but you drove them westward. Many of the wild tribes are afraid of the white man. Remove whiskey; remove these missionaries of evil, and they will become civilized. "There is a brother here who first taught a tribe that it was wrong to drink, wrong to gamble. They had never heard a white man so talk. The agents of the government take little or no real interest in the Indian's welfare. The Baptist mission among the Indians can be carried on at one fourth the cost that the government mission costs. There is here a Choctaw lady. Being introduced to one of our prominent ladies, she remarked that she, the Choctaw, looked like an American. They are the true Americans. The Baptist missions among Indians have not been recruited since the war. He was not pleading for civilized so much as for the wild tribes. Help them to build a mission house and send a young man to do the work. Georgia is the only state that has missionaries among the Indians. Why are men not going forward to take Bro. Buckner's place among the Muscogees? They are being led to be led into greater light. Do let us help the 175,000 wild red men. Bro. Lancaster, a layman, made great good in teaching them how to farm and take care of themselves.

Bro. P. T. Gray, of Mississippi, read the report from committee on

The Colored People.

The institute work so successfully carried on in the past, was urged upon our attention. Preachers were encouraged to do more in their individual pastorates for this great mass of people. The simplicity of the gospel takes hold of the negro, and if Baptists will anywhere do their duty we will take the South, at least so far as the negro is concerned. The responsibility rests with the Northern people to send money here for their elevation, and with us for their best education.

Bro. Williams, of Virginia, said in his city it was difficult to do much for the negroes in their churches, but he had found access to them in the jail and in the workshops. They can be readily reached while at their games of ball, etc. He had found on Sunday morning a band of negroes gambling on the river bank, and after some effort preached to them a short sermon.

Dr. Wm. Jones had come to the convention without any intention of speaking, but he would emphasize that if the Home Board increased its work, the brethren must increase their contributions. He regards the work among the negroes as the most important work we have. The old gospel is the only thing that will solve

this question. He has never seen the time that he did not thank God for what the North has done for this people. He believes, however, they have made some serious mistakes in this line. We ought to get back to old ways, we should have places in our churches for this people. Then go on Sunday evening and teach Sunday-schools among them. One of Virginia's leading lawyers for several years has carried on this work, aided by a band of noble young men and women. Stonewall Jackson carried on a Sunday-school until he was called to the front, and he often said that the greatest sacrifice he had to make was to miss his appointment among this class. If we will go with loving hearts we will find little difficulty in reaching the negroes.

Bro. B. R. Womack, of Arkansas, believes in the approachableness of the negro. He makes his sermons simple, and it is amazing to see the eagerness with which they drink in the deep and precious things of God. There are about 200,000 who are members of Baptist churches. It does seem that this great number should be trained to lead the mass of negroes, but they get together in such masses that it is hard for them to be practically pious. One plan seems to be to scatter them over the country, and thus they become more stable as citizens.

Bro. Hardwick, of Texas, thinks we overestimate the difficulties that lie in the approach to the negro. Efforts to solve the negro question have all failed because God's appointment has been ignored. He doesn't believe the negro to be any more the enemy of the Southern white man than of any other white man.

Bro. N. R. Pittman lived in the North, but was born in the South, hence he could appreciate something of both sides.

Bro. A. D. Freeman, of Georgia, pleaded guilty to the charge that he had not done his duty by the colored people. He related his personal experience as a pastor.

The report was adopted. Bro. Carswell made the report on report of treasurer of Home Board.

Adjoined, after prayer by Bro. A. J. Waldrop, of Alabama.

EVENING SESSION.

The Convention reassembled at 8 o'clock, Bro. L. B. Eley in the chair.

Prayer by Dr. G. A. Nunnally, of Georgia. Sang, "There is a fountain filled with blood."

The evening was set apart for a mass meeting for home missions. Dr. John A. Broadus was the first speaker. He thinks the Home Board deserves our best support, because—1. It helps to produce unity and keep down centralization. Baptist assemblies are sometimes called a mob, but he rather liked some of our mobocratic features. The actual unity of Baptists in this country is a wonder to many. A great Presbyterian preacher once spoke of the grand unity of American Baptists, but asked if it would not help on unity to get up some great platform on which to stand. He replied that this effort would defeat the very unity that exists. If you are going to be a Baptist you must stand on the Bible, the New Testament especially, or you can't stand at all. He "brought down the house" by relating the negro's reason why negroes were all Baptists. You must stand on the Bible, and not attempt to explain anything away. One reason of our unity is because we cherish the principle of freedom. To keep up this freedom, we must keep down the spirit of centralization. Something was said in his church about a board of deacons and he got up as a free Baptist and said, "Board of deacons, fiddlesticks! Deacons are our servants and their business is to serve the church, and that's all there is of it." This will do for Presbyterians, but not for Baptists. Their machine won't run with other people's gearing. We must look out. If he has read history aright, each church that seeks centralization soon goes to smash.

This board deserves our support because it has operated and can operate in portions of our country where it is not practicable for other bodies to do the work. He referred to its work in Louisiana, Texas and Arkansas. The mineral resources of northern Alabama, Georgia, Tennessee, Kentucky, South Carolina, North Carolina and Virginia were of such magnitude that even King Cotton must bow his head and pay its respects to those sections. Baptists have the land now and can hold it if energy and tact is used. He believes that if the Home Board will succeed in getting the co-operation of the state and associational boards, we will get ahead of the Methodists. When he heard that a Baptist church was the first to be built in a new railroad town, he literally threw up his hat. The board needs our help because of what it has done and what it can do for the colored people. He had heard of problem until he was sick of hearing them. No great problem was ever solved by wholesale. You can abuse others by wholesale, etc., but every problem must be solved, just as the Jews, in Nehemiah's time, built the walls of Jerusalem. We have opportunities to do good among the negroes that no other people have—opportunities by contact, and by memories of the past that he would rather die than lose. Don't let us slacken our efforts by unkind criticism from those who understand nothing of the work. Neither let what may appear in appreciation on their part deter us. "Every man has his hobbies, and I have a good many." The negroes are of different races. 1. The brown race. They are capable of

higher education. 2. The black race. This class have thin lips and good features, and have good sense. 3. The thick nosed and thick lipped negro. This is the Congo negro. Those that we have are mostly this class. You can't get much out of them.

Rev. A. J. Diaz is always listened to with pleasure. He wants us to remember that he speaks English only once a year, and can't talk much. His reports showed 230 missionaries; present membership, 17,077; missionaries, 21; all Cubans, and all have been converted on the island of Cuba; not all preachers; some male and some female; Sunday-school, 2,400. We have a Sunday-school every day. One hour each day is devoted to studying the Bible. Have built one house of worship. Income from cemetery, \$4,000; congregations increasing. Sunday morning they have only a dozen or so male members at meeting. There is a custom to leave so many things to do Sunday morning, and while his members try not to violate the Sabbath, yet they have much to do, but they come out in force at night. There are twenty-one Catholic churches in Havana. He went one Sunday morning and night to count the attendance at those churches, and found that the six Baptist churches have more people than all Catholic churches together. He is now practicing medicine and meeting with satisfactory success. While men are too busy on the streets to talk about religion, yet when he finds them on beds of sickness then is his chance. If the sick one should die, he leaves his soul with Christ; but if he gets well, he brings him to his church. One of his collaborators is doing great work in a neighboring town. He went one Sunday to see this people. After the sermon he baptized an old man and woman, father and mother of seven sons and twenty-two daughters. Since then the whole family have been baptized and a church is formed. The Catholic priest has moved away and locked up the church and reported to the bishop that he has no work to do there. All were deeply interested when he related his visit to a priest, who was imprisoned by the bishop for his evangelical preaching. He refused to leave the Catholic church, but afterwards read one of his sermons on sacrifices and decided that the Baptist was the church he wanted to be with. He afterwards came with him to Atlanta, and was examined by a council and baptized into the Second Baptist church there. He is deeply interested in a new town in Cuba. He could make no success there, but said, "It is my town." He took the matter in prayer to God. A committee of workmen from that town afterwards sent for him, and told him that they wanted him to establish a cemetery there. He answered them, "We are not a cemetery company, but a church company." He got them to promise to help him build a church, and he would see that they got a cemetery. They need in Cuba a printing press, so that Sunday school publications can be issued in Spanish, and also money to pay for that cemetery. He promised that should this money be loaned him, he will be returned next year. Bro. Diaz confessed that he did not know how to take a collection, so asked Dr. Lansing Barrows to do that work for him.

The Doctor said: "When the printing press was invented, and men learned how to catch in their nimble fingers the type and set in array, and thus impress on the page thoughts and ideas, then was the power of Rome broken. It is a double work we are on—to prepare a place to lay away Christ's dead and at the same time with the printing press to wake up the devil's dead."

For half an hour the secretaries were kept busy putting down the amounts given, and when it was all summed up it was found that about \$2,000 had been secured.

Dr. Francisco Arrango, the priest recently converted from Catholicism, was presented to the Convention. He cannot speak English, so Bro. Diaz acted as interpreter. His general manner and the facility with which he handles the Spanish language indicated him to be an intelligent man. Bro. Diaz said the brother thought we all understood Spanish, so he preached a regular sermon. He thanked the Convention for their treatment. He believes the Baptist church to be the primitive church. He considered himself only a child, and wanted our prayers.

Benediction by Bro. Dodge.

THIRD DAY (SUNDAY)

Every church, the opera house, and even the Spring Palace, were honored by the presence of Baptist preachers of prominence. Earnest Sabbath-school talks were made at the First Baptist church by Drs. G. A. Nunnally, T. C. Boykin and R. J. Willingham.

The 11 o'clock sermon was preached by Dr. Jno. A. Broadus. Text, Hosea 6:4: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?"

Prophets were inspired preachers. Their chief work was to make the people do their duty. Then they recalled past history, etc. You will not understand the old prophets unless you think of them as inspired preachers, who simply meant business. A vivid picture of Hosea's time and surroundings was given. Hosea's picture of Israel's departure from God and God's call to them to return, was no doubt suggested from his own sad personal experience. It is not in vain to try and keep a family or community from getting worse. And if we can just help it get a little better, let us be thankful. Some mourn because they say, "I am not getting this people to

be better," but if you are keeping them as pure as in former days be grateful. The fickleness of Jews in Hosea's time is often duplicated in our days. How can we help guard against this tendency?

1. Enlist all our faculties in the life of piety. Most of us won't do that; we don't think of it. The intellect needs to be interested. Use the intellect in reading the Bible; certainly the field is rich enough for the mind's fullest play of power. Dr. Poindexter once said that a Christian who had a clear view of the atonement would be most useful in this life. There is a much larger proportion of good preaching than of good listening, and intellectual reading of the Bible will help good preaching. Let your religious sensibility, or feeling, be enlisted. You need convictions, and needs to be interested. Use the intellect in reading the Bible; certainly the field is rich enough for the mind's fullest play of power. Dr. Poindexter once said that a Christian who had a clear view of the atonement would be most useful in this life. There is a much larger proportion of good preaching than of good listening, and intellectual reading of the Bible will help good preaching. 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