

November 26, 1910.

UAOD

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BAPTISTS MEET IN NEW ORLEANS

Grunewald Hall the Scene of Immense Gathering.

New Orleans, La., Nov. 25.—The sixty-second annual Louisiana Baptist Convention adjourned at 1 o'clock in the First Baptist Church...

After the report of the temperance committee had been adopted Dr. S. A. Smith, who for some two years was the superintendent of the Louisiana Antislavery League...

"I am deeply moved by this report on temperance," said Dr. Smith, "and if this convention adopts this report I pledge you now that I will take the office to which the Louisiana Antislavery League has selected me as secretary."

He said the work for prohibition cannot be done in a day, in a month or in a year, and that no positive thing can be done for prohibition until all the prohibition forces are united.

President Parsons called the convention to order after a short devotional meeting, and Dr. Summey, pastor of the Third Presbyterian Church, New Orleans, was introduced. He made a short address and was accorded a seat with the messengers to the convention.

The report of the temperance committee made reference to Revs. T. B. Bush, M. O. Stribbling, J. F. Miles and W. J. Page, Baptist pastors who died during the year, and also mentioned T. L. Gatlin, a deacon in the church, who was also a member of the board of trustees of the Baptist Female College at Keatchie.

It was evident that all of the ministers and church workers who had died during the year had not been mentioned and the convention decided to appoint the chairman of this committee a year ahead of the convention. Rev. J. S. Campbell, who for ten years was secretary of the convention, was named as the chairman of the committee for the next convention.

The report of the Temperance Committee was read by Rev. J. Benjamin Lawrence, chairman. The report was an appeal for prohibition, as being much broader than temperance.

"Temperance is use by an individual of all good things and the nonuse of bad things" was the definition given temperance.

any state which seeks to control the liquor traffic.

He referred to the action of the City Council in passing an ordinance providing punishment for a minor who enters a saloon and for the liquor dealer who permits the minor to enter. He declared this law was adopted strictly in the interests of the liquor traffic.

"It is absolutely impossible to regulate the saloon, and the only remedy is to put the saloon absolutely out of business."

As Shreveport is in Caddo, a "dry" parish, Dr. H. A. Sumrell was called upon for an expression of opinion. He said that right now, through the aid of the work of a Baptist minister from Mississippi, the blind tigers had been driven out of Shreveport.

In all some forty arrests had been made. "Is there any grass growing in the streets of Shreveport?" was asked. In answer to the question Dr. Sumrell said that Caddo Parish and Shreveport had been "dry" eighteen months, and that the city had never prospered so much in a similar period of its history.

On Saturday the convention adopted a resolution providing for the selection of two trustees from Louisiana for the board governing the Southwestern Baptist Theological Seminary at Fort Worth, Tex. For the position the convention selected Rev. C. T. Alexander, of Alexander, and Rev. J. Benjamin Lawrence, of New Orleans.

The report of the work of the Woman's Missionary Union was read by Judge Watkins, of Minden. After detailing the work of the women for the last year the judge said that all should foster the work of the women. Dr. Scarborough, of the seminary at Fort Worth, made a stirring appeal for the women. He said it was a fact that 99 per cent of the Bible teaching work is done by women. It was his earnest suggestion that churches should pick out one or two of their best women teachers and send them to a seminary for religious instruction.

A resolution was adopted setting forth that the Baptist convention had not endorsed Mayor Martin Behrman on the school question and saying that statements in the Daily States and the Shreveport Times to that effect were not correct.

While this resolution was adopted it was not unanimous, as there were some of the ministers who thought the subject matter had no place in the convention.

A resolution was adopted urging the board of trustees of Brown University not to change that school to a non-Baptist school. Practically all of the state in the Southern Baptist convention have taken similar action. This school, which is in Rhode Island, has been a Baptist landmark since 1784.

In regard to state missions it was resolved that the work should be enlarged, new territory entered, and more work done among the French and that two general missionaries should be employed.

Dr. Sowers, of the Collinsville Place Baptist Church, said the church must do more for the women workers of the church or lose good ground in the territory of the Southern Baptist convention.

He declared that the key to the situation New Orleans is the employment of women missionaries. The great work which women alone can do was pointed out in a strong address by Dr. C. T. Alexander.

The report of the historical committee was adopted, it being expressly provided that no money paid into the convention for missions shall be used for the historical work.

A report was adopted indorsing the work of the Baptist laymen's missionary movement.

The convention having decided to co-operate with the Louisiana Antislavery League, Dr. H. A. Sumrell, of Shreveport, and Rev. Benjamin Lawrence, of New Orleans, were appointed as the Baptist trustees on the governing board of the league.

In the adopting of the resolutions, one was adopted which opposed the action of the state fair officials at Shreveport in opening the fair on Sunday. It was declared that faith was broken in this regard.

A resolution on "alien baptism" was tabled. The resolution provided that inasmuch as many people are flocking to Louisiana and that it is not always possible to determine the manner of baptism, that the convention should discourage the taking in of members except those who had been baptized in regular Baptist church. The resolution also discouraged open communion. The resolution was tabled without comment on motion of Rev. C. P. Toney.

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GIBSON STREET METHODIST EPISCOPAL CHURCH SOUTH. Dr. Sawyer's morning text on Sunday last was as follows: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." The persons described by Christ were divided by the preacher into three classes: those who are ashamed to assume a profession of Christ, those who are ashamed to maintain that profession before the world, and those who from shame apostatize from Christ. After clearly showing up the three classes, he dwelt upon the doom threatened upon all such by the Lord, declaring that doom to be certain, awful and yet just, quoting from Paul to the Corinthians, who exclaimed thus: "If any man love not the Lord Jesus Christ, let him be Anathema Marantha"—let him be accursed when the Lord cometh.

At the night service, Dr. Sawyer took for his subject, "The Returning Prodigal," basing his sermon upon Luke XV, 17-24. There were good congregations at each service, and at night there was much interest manifested and a number bowed for prayer. Dr. Sawyer stated that the Conference year was nearing its close, as the Annual Conference would be held in Homer, La., beginning on December 7. His last Sunday before Conference would therefore be December 4, and he hoped to have as many of the members and friends out that day as could possibly arrange to attend.

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SERVICES IN THE PROTESTANT EPISCOPAL CHURCHES. Rev. Ernest A. Rennie, minister in charge. Covington. Christ Church—Sunday School every Sunday morning at 10 o'clock. Second Sunday of each month—Morning prayer and holy communion at 11 o'clock. Fourth Sunday of each month—Holy communion at 7:30 a. m. Morning prayer and sermon at 11 o'clock. Thursday service at 4 p. m. Evening prayer and sermon at 8 o'clock. Mandeville. Third Sunday in each month—Morning prayer and holy communion at 11 o'clock. Evening prayer and sermon at 8 o'clock. Slidell. First Sunday in each month—Evening prayer and sermon at 8 o'clock. Bogalusa. First Sunday in each month—Morning prayer and holy communion at 11 o'clock. Franklinton. Every fifth Sunday—Morning Prayer and holy communion at 11 o'clock. Evening prayer and sermon at 8 o'clock.

TRINITY EVANGELICAL LUTHERAN CHURCH. Rev. Paul E. Wagner, pastor. Abita Springs. Sunday School at 9:30 a. m. English divine services at 7 p. m. Mandeville. English divine services at 11 a. m.

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