

If our people are to be saved from sloth and non-spirituality, and our churches from the consequent paralysis of soul-saving power, they must be led generally, to take up work for Christ and the perishing. Nothing quickens desire for the good of men, and promotes growth in grace like practical work, while even prayer without effort may react upon good desire and kill it.

If our people are to be induced to become active, with all that would follow for them and for the work of Christ, we believe it must be by so planning work that each will have some special work to do. In this way, each will be under the double pressure of the expectation of his brethren and the claims of a work which is wholly dependent upon him for its being done. Without some such plan of work, young Christians especially, because of a modest shrinking from appearing officious, will seldom undertake work, and yet during the first few months of their new life, they are forming the habits which will ensure or wreck their future usefulness. We are sure that there are thousands in our churches to-day who are left to the mercy of worldiness and some of outbreking sin because their churches have no organization for work by which they might have been directed to some form of Christian activity in the early decisive days of their Christian life.

It is also evident that a general plan of work which includes all the work and all the membership is necessary to the best disposition of the work, and the most economical disposition of the workers.

There are also obvious advantages in a general plan for all our churches. If each Church and pastor have a different plan, each change of field or pastor will involve a change of plan for either pastor or for church, with all the consequent re-adjustments, delays and risks. If we have a common plan for all, changes in the pastorate will not involve changes of plan for ministers or Church. In this case also, church members, on removal to a new field, could take up the same lines of work in which they have had profitable experience.

Your Committee is convinced that if our churches are to become organized bodies of workers, with all this involves of increase of power, it will not be by any convulsive effort, but by patient persistency in the face of slow progress and many discouragements, on the part of conventions and associations, pastors and more active church members. But is not the end to be reached worth all the effort which may be needed in its attainment? We would therefore suggest, should this plan or any modification of it be adopted, that it be commended to all our associations for their action in any way which may be deemed most helpful, as well as to the churches, and that a Committee be appointed to have a general charge of pressing its importance and claims. Might it not also be well to broaden the scope of the report of this Committee, should it be appointed, so as to include all pertinent facts which might be gathered as to the state of religion among our people?

This was, on motion of Bro. C. C. McLaurin, seconded by Bro. D. D. Burtch, adopted. On motion of Bro. W. E. Norton, the Standing Committee appointed last year was continued. Said Committee is composed of the following brethren: C. Goodspeed, J. H. Farmer, C. C. McLaurin, E. W. Dadson, D. D. Burtch.

The above report was discussed by Brethren J. H. Hunter, C. Goodspeed, W. T. Tapscott, S. Cunningham, W. E. Norton, P. A. Tinkham, G. R. Roberts, D. Dack, J. D. Fulton, W. F. Cuthbert, E. Hooper.

The Committee on Obituaries reported: