

# ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## ALABAMA BAPTIST.

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The following very correct views from the Religious Herald are commended to those Baptists who insist on imitating other denominations:

We know of no good reason why Baptist churches should observe Easter. The Baptists do not observe days and seasons. They have no church calendar. These are just as much reasons for observing Good Friday as for observing Easter. There is no evidence whatever that Easter is a true anniversary of the resurrection of our Lord, and, if it were demonstrable that it is, there is not the suggestion of a hint in the New Testament that the churches should observe it. Nor do we need Easter as a festival of his resurrection. That is commemorated every Lord's day. We would better, far better, hold fast to the simplicity of New Testament principles and worship. We cannot compete, and we ought not to attempt to compete, with the more formal and ceremonial denominations.

Dr. Geikie, a learned Episcopalian scholar, in his "Life of Christ" admits the Baptist contention as to the immersion of the Savior. In volume 1, page 413 he uses this language in describing the baptism:

"John resisted no longer, and leading Jesus into the stream, the rite was performed. . . . Holy and pure before sinking under the waters, he must have risen from them with the light of a higher glory in his countenance. . . . Past years had been buried in the waters of the Jordan. He entered them as Jesus, the Son of man; he rose from them, the Christ of God."

Americans are reputed to be the most eager money-getters in the world, and it is doubtless true; but many of our rich men are giving away large sums of money. Read this statement:

The Chicago Tribune carefully collected the statistics of our national life and work in many directions, and notably in that of money given for what may be called in general, benevolence. The grand total is the enormous sum of \$79,278,000, distributed as follows: Andrew Carnegie gave \$2,528,700 for libraries in twenty-one localities in different parts of the country. Thirty-four persons made gifts of \$100,000 or more each for various objects. To charities there were given or bequeathed a total of \$13,036,676; to churches, \$2,961,593; to libraries, \$5,012,400; to museums and art galleries, \$2,686,500, and to institutions of learning the magnificent sum of \$55,581,817, exceeding all other gifts put together.

A great deal is being said from time to time about the "dead line" in the ministry, but no one is able to tell where it is. We suggest that it is the line whereon a preacher kills himself by ceasing to study and keep his own interest in the church and its work keenly alive and paramount to every other interest. When he "lets up" in work and study, the church "lets down" in life and vigor, and the place of their parting is the dead line.—Christian Index.

That is true, and yet it is also true that many churches make a dead-line of the preacher's age, say fifty years, regardless of anything else. It is a serious fact for the consideration of the young preachers of today, many of whom will reach the dead line and pass it. Then what?

## The B. Y. P. U. in the South.

REV. L. O. DAWSON, D. D.

Let us first of all cast a glance backward.

For generations our churches seemed to have little care for the development of their young people. It may be that in some quarters a natural reaction from this has been to place undue emphasis upon what was formerly neglected, but it will be a most happy result if after all, we settle down to a systematic effort toward the education of our Baptist young people in Scripture truth and Christian work.

Thousands of pastors recognized the need of such training, and finding it impossible to fully meet the demand either from pulpit or through Sunday-school, set about in their own ways to reach the desired end, meeting naturally with varying degrees of success.

When the general movement toward the organization of Young People's Societies began, it was necessary to place great stress on the general meetings, a necessity for several reasons especially insistent in the case of the B. Y. P. U. A. In this fact lay the weakness of the organization, but what it lost from this unavoidable circumstance it made up in arousing our churches all over the country to the pressing need of the great work, and furnished many thousands with the tools by which it could be accomplished.

When the movement touched the South, it presented the aspect of an International Union, rather than a local organization. It was from this view point our leaders regarded it, and of course, along this line the discussion proceeded. Many a bundle of obstacle straw was threshed over again about who was "broad" and who was "narrow," who "sectional" and who "national."

There have been expected in the famous Washington Conference. Two extreme and even antagonistic views united there and apparently crushed the idea of an independent Southern Union for all time to come. At the end of the day's discussion two things were apparent to a careful observer, (1) An independent Southern Union was a certainty, (2) Its nature would be such as to place little emphasis on its general organization and annual conventions, while its main energies would be directed to the local work.

How this all came about is now a familiar story. The Southern Union was born in due time, and finding itself assailed from two different batteries, its policy was outlined "to answer no criticism, but reply to every appeal for aid."

This, along with the effort to suit every plan to local conditions, has had much to do with the growth of the movement in the South, where in late years it has been greater than in any other section of the country.

This fact is seen to be all the more remarkable when we remember it has been done with but little money, and consequently but brief terms of service from two brilliant secretaries.

A delicate and difficult problem remained in the adjustment of relations with the International Union. Clearly much good could be received and given by a close affiliation with the B. Y. P. U. A. How to attain it with the least possible friction while maintaining the independence of the Southern Union was for a long while a matter of anxious thought and prayer. As so often happens in life, the answer came out of the necessities of both organizations.

There was a constant demand on the Southern Union for a literature it was financially unable to create. The Sunday school Board at Nashville tried for a while to meet the demand for the Birmingham committee, but this was soon abandoned by the Nashville brethren for good

and sufficient reasons. It was found impossible to utilize the various state papers, and no other way of escape offered.

It so happened that the financial situation of the "Baptist Union" made an enlargement of its constituency a matter of great moment, and this, in connection with other matters equally important, led to a committee conference at Chattanooga, the progress and result of which was indeed most happy.

An agreement was there reached by which the "Baptist Union" became the organ of the Southern organization, thus supplying the literature its constituency demanded. On the other hand, the complete independence of the Southern Union was guaranteed, and the B. Y. P. U. A. bound itself to conduct its operations in the South through the officers of the Southern Union, who were also to have a voice in the conduct of the larger Union's affairs.

This agreement was unanimously adopted by both organizations, and in the working out of its details there has never occurred the slightest friction. The most delightful fraternal relations have arisen, not only between the two general Unions, but between the individual brethren who have been charged with the direction of the work. It has never been a question as to who could make the most out of this agreement, but how, by our combined efforts we could best accomplish a common task.

Now, what of the work in the future?

There is great need of a field worker in the South. That prince of Secretaries, Dr. E. E. Chivers, is as nearly ubiquitous as a man can be, and withal has a clear conception of conditions in the South. But the field is so vast that he can do little more than touch our State and general meetings. Shall the

in the field? They have done well without one, and many a brick have they made without straw, but they did, and can do better with a well equipped field worker.

The financial situation, however, is the determining answer, and it is a fact which can hardly be changed that our churches find so many opportunities for using their money they will not be able to grasp this one. This becomes all the more apparent when it is remembered that the B. Y. P. U. in the South raises no money for any purpose, except as it is incidentally done along with its educational work.

What then? Shall we go along at our present easy gait? Nay, work that is worth doing at all is worth being pushed.

The Sunday school Board at Nashville holds the key to the situation. The additions it proposes to make to its working force will enable it to lay a vigorous hand on this work if it chooses so to do.

Besides this ability to do what no other can now undertake, there are other reasons why it would be well to transfer B. Y. P. U. headquarters from Birmingham to Nashville. The Sunday school Board is the natural agency for the prosecution of this educational work among our young people, and was the original place to which it was committed.

It, and it alone, is fully equipped for the work in money and men. I do not believe our churches can be induced to take collections for a thing which makes no show of visible returns. This may not be saying much for the brotherhood at large, but it is characteristic of human nature and cannot be helped.

The Sunday school Board is in line, and must necessarily remain in line with the spirit, plans, work and aims of the Southern Baptist Convention. Whatever it controls, will of course take the same direction.

This will not be a one-sided affair by any means. I do not know how the board would regard such a proposition, but, in my opinion,

this arrangement would greatly strengthen its power with the people, and return to the board much more in every way than it will be called upon to spend.

There need be no change, and I would be sorry to see a change made in our agreement with the International Union. Nor is there any danger of complications, so far as I can see, in this change of B. Y. P. U. headquarters, if the one object of simply doing the work is kept in view.

I do not know what the Nashville Board nor what the Chicago and Birmingham committees would think of such a proposition. I am not sure that this will accord with the various plans and theories held in diverse quarters concerning the young people's movement. The simple fact is that here is a much needed work. The question is, what is the best, quickest, and most economical way to accomplish it?

If the Sunday school Board will lay it to heart, and earnestly set to work to help the pastors train their young people beyond the point where the Sunday school leaves them, I, for one, would be glad for them to undertake the task.

## For the Alabama Baptist. Judson Notes.

The following program was rendered in the Judson Chapel April 16 by Miss Beulah Neece, who was assisted by Miss Knight.

PROGRAM.  
L. Van Beethoven—Sonata, op. 22 in B flat Major. First Movement, Allegro con brio.  
Robert Schuman—"Dedication"  
Richard Strauss—"Serenade."  
Chr. Sinding—Op. 32 Number 1, Marche Grottesque. No. 2. Melodie. No. 3. Spring Song.  
Eduard Grieg—Autumnal Gale.  
Fred. Chopin—Andante Spianato and Polonaise, op. 22. (With

Miss Neece gave the first of the piano recitals for graduation. She is a young lady of marked musical ability. Her playing is full of strength and force, and added to this is fine rhythm and musical feeling. The playing of the Sinding group was especially artistic. The Chopin was played with much smoothness and finish, the rhythm in the Polonaise being most beautifully marked and sustained.

Miss Knight has a contralto voice of much sweetness and pathos. She sang the Autumnal Gale in the true Grieg spirit with delicate shading and brilliant coloring.

Rev. T. M. Callaway, of Talladega, will preach the annual sermon before the Ann Haseltine Missionary Society on Commencement Sunday night, and Dr. Geo. B. Eager, of Montgomery, will deliver the Baccalaureate address.

We find the following in the Western Recorder, Louisville, of April 19:

Prof. Richard M. Smith, who was for ten years Professor of Classical and New Testament Greek in Randolph-Macon College, Va., and who has written a book on New Testament Greek, has joined the Baptists at Cary's Hill, Ala. He is a Ph.D. of the University of Leipzig, Germany, as well as an M.A. of the University of Virginia. He was led to embrace Baptist views under the preaching of the Rev. H. C. Risner, lately loaned to Alabama by Kentucky, in a meeting in which he was aiding Dr. J. P. Shaffer, one of the leading men of Alabama. Prof. Smith will prove a valuable addition to our Baptist ranks, and we extend to him a most cordial welcome.

Let God be your guide in the building of the vessel in which you expect to cross the ocean of life and enter entirely without wreck. Use no timber that will not bear storm. Never sleep while you shirk the reef.—Joseph Cook.

## For the Alabama Baptist. Foreign Notes from Bro. Bomar.

We arrived in London on the 19th of April, "Primrose Day"—celebrated annually in honor of Disraeli, Lord Beaconsfield, twice Premier of England, and during whose ministry Queen Victoria became Empress of India, and the English made forward movements in the extension of the empire in Egypt, Africa, and elsewhere. He is hailed as the "Father of modern imperialism," and one of his American admirers said to me he had cut off the head of Thomas Jefferson, the "Father of Democracy." But I imagine the influence of Thomas Jefferson will last at least a little while longer.

Certainly Beaconsfield is popular now in England. Many believe if he, instead of Gladstone, had been in power at the time of Majuba Hill there would now be no Boer war—the inference is there would not be any Boers.

Certainly the delicate yellow primrose was in evidence on the nineteenth, nearly every other man, if not more, having a bouquet on his coat, and the women were also adorned. Men and women, boys and girls were selling the bouquets at a penny each.

The statue of Disraeli in front of the Parliament Building was gorgeously adorned with the flowers in various designs, and around that statue in the afternoon a great crowd of his admirers assembled. His statue in Westminster Abbey, was also bedecked with the roses. "Imperialism" seems to be in the atmosphere both in England and in the United States.

When will we Christian people be more aggressive and really hasten the day when the kingdoms of the world shall become the kingdom of our Lord? PA. V. B. London, Eng., Apr. 20, 1900.

## The Institute at Hoke's Bluff.

According to appointment it convened April 22. Exercises opened Sunday morning with an impressive sermon by Rev. G. S. Anderson. This was followed at 8 p. m. by a sermon of the same type from Dr. Robertson, of Texas.

Monday morning permanent organization was effected with several of the ministers of Etowah Association. The following visitors were enrolled: Dr. J. M. Robertson, Texas; Rev. G. S. Anderson, Auburn; Rev. J. A. Glenn, of St. Clair, and S. C. Woodruff, of Calhoun associations.

The following brethren preached each an excellent sermon at 8 p. m. during the session, viz., J. A. Glenn, J. R. Trotter, E. B. Moore. The following subjects were discussed during the session with great effect:

1. The preacher's hindrances, and how to meet them.
2. Organization of the church.
3. Soul-winning.

Rev. G. S. Anderson gave two lectures each day on Sermon-making. The following committee was appointed to look after the interests of the institute work in this (Etowah) association in the future: E. B. Moore, J. W. Willis, A. A. Pannell, J. T. Chadwick, W. J. Nash.

It is unnecessary to say that the Institute was a success. It was more than could be expected, considering the environments in the way of sickness and the busy time with most of our people.

In the opinion of the writer, those ministers of our association who were not present not only missed a treat, but they missed one opportunity in their lives to learn the great principles set forth by Bro. Anderson to become systematic in the exposition of the Word of God. Bro. Anderson is a great man in a great work. Brethren, let us give him our prayers and sympathy in his work.

W. J. Nash.



## A 1900 Retrospect: Or, a Century of Religious Liberty.

A Paper read by GEO. B. EAGER before the B. Y. P. U. Convention at Union Springs, and upon motion of Dr. Dickinson, unanimously requested for publication in the ALABAMA BAPTIST. It is also to appear in Tract form in "The 1900 Series" issued by the Centennial Committee of the Southern Baptist Convention.

No observance by Baptists of the year 1900—the crowning year of this crowning century—would be complete without a retrospect of the great modern experiment in the separation of church and state, and of the achievements in behalf of civil and religious liberty in which Baptists have played so important a part. It is coming at last to be recognized that, despised and persecuted as they have been in the past, Baptists have had no small share in that blessed seed-sowing whose harvest of liberty for body, mind and conscience is now the heritage of all mankind.

### Historic Relation of Baptists to Religious Liberty.

#### THE EARLY ANABAPTISTS.

If we go back no further on their sad but shining track than the emergence of what is technically known as "Anabaptism," which in the crisis caused by the decay of medieval institutions arose "asserting that Christendom must be renewed in the spirit of its Founder and according to His commands," it will be seen that they have played a vital and notable part in the modern "renewal of Christendom." Their uprising, says Richard Heath, "was not the outcome of a mere spirit of sectarianism, nor was it at all local or national, but as world-wide in its aims and sympathies as Christianity itself." It started with the doctrine that the divine was in all men, "not produced there by the sacramental efficacy of baptism, or through an act of faith, but by the will of God, who in creating man breathed into him a breath of the divine life"—"a doctrine instinct with the idea of universal love."

Insignificant they were at first in numbers, but not in influence. Originating in the valleys of Switzerland, a natural home of freedom, and, possibly, tracing their spiritual descent from the Waldenses on the southern side of the Alps, they represent the real Reformation movement from which both Luther and Zwingli for political reasons

#### DEFEATED, BUT VICTORIOUS.

The churches of the Reformers—reformers who only half reformed—were "established" state churches, as we know; and their way of thinking of "the church" became widely triumphant throughout Christendom; while the Anabaptists, in their effort to be true to the divine Light within, and the divine Word without, in their heroic and, at last, misguided revolt against the World-Church and the Church-World of those dark times, went to the wall. But the soul of their contention "goes marching on." Their teachers and leaders all believed in complete separation of church and state, while yet they subjoined obedience to the civil power in all things not contrary to conscience and the Word of God. It is now conceded that they were men of the highest learning, ability and piety. Hubmeier, before his conversion, had been professor of theology at the university of Ingolstadt. Most of them had been Zwingli's lieutenants, until Zwingli's desertion of scriptural principles compelled them to desert him. As early as 1527 they issued the first Confession ever published in which Christian men claimed absolute religious freedom for themselves and granted absolute freedom to others. As Dr. Augustus H. Strong says, "They were the first martyrs of soul liberty in Europe; the first who dared to proclaim even unto death the New Testament doctrine of a wholly spiritual church; the first who pushed to its logical consequences the principle that civil government has no authority over conscience." "We glory," he says, "in the fact that these reformers of the Reformers were Baptists." But oh! the long struggle that was found necessary to make that principle operative!

#### THE DEBT OF MANKIND TO THEM.

The banner they raised, the banner of State and Church in 1493 and in 1893.

"Early Anabaptism," Richard Heath, Contemporary Review, April, 1895.

ner of truth and liberty, the banner struck down so many times, is still aloft and still the symbol of a cause impossible to conquer. "Without in the least derogating from the honor due to the noble army of martyrs who, in all lands and ages, and of all creeds and religions, have practically died for this holy cause, we may claim a leading and definite place for the Anabaptists," says the candid Heath, not a Baptist, mark you, "since it was they who, first of all Christian people, claimed liberty of conscience as a divine right which no power on earth may deny." And he significantly adds, "When we think that from liberty of conscience naturally flowed liberty of thought and liberty of worship, free speech and a free press, we may form some faint idea of the debt of gratitude mankind owes the Anabaptists." "The burning of heretics," said Hubmeier, "cannot be justified by the Scriptures. If they cannot be convinced by appeals to reason, or by the Word of God, they should be let alone. One cannot be made to see his errors either by fire or sword." In this plea he included even Turks and Atheists, and from this advanced position he never retreated. His voice rang out clear and strong until it was hushed in his martyrdom in 1528; and, as Dr. Burrage says, "he was only one of a mighty host."

#### ANABAPTISTS ELSEWHERE.

The Anabaptist movement in the low countries doubtless had its origin in the movement in Switzerland and Germany. There are many indications of an intimate connection between all the scattered members of the Anabaptist brotherhood. The Dutch Anabaptists, like the Swiss and German, were the strenuous advocates of religious liberty. Everywhere they taught that in matters of faith the civil power has nothing to do—that men should be allowed to keep their consciences unfettered, and have liberty to teach and to organize churches control their own affairs independent of the state. They, too, suffered persecution. The history of the Netherlands during this period was written in blood. Under Charles V. more than fifty thousand, mostly Anabaptists, were hanged, beheaded, or burned alive. "The knell of death sounded heavily from every belfry."

#### BAPTISTS IN ENGLAND.

The influence of the Anabaptists of the Netherlands was widely felt. Many of them sought an asylum from their persecutions in England. Across the North Sea and the English Channel they made their way, Dutch and Flemish weavers, farmers, brickmakers, artisans of every kind, a hundred thousand, it is said, and settled in the eastern and southern counties. "When Alva began his rule in the Netherlands, in 1567, their exodus to England opened again (some had taken refuge in England during the persecutions under Charles V) and on a large scale," says Dr. Douglass Campbell. They would have been welcomed by the government, he thinks, except that "they excited the indignation of the English prelates by their heretical doctrines," insisting on the necessity of adult baptism and declaring that the Savior died for the redemption of all mankind, and not for that of a select few; and proclaiming "a doctrine still more monstrous in the eyes of a monarch like Elizabeth—that the civil government had no concern in religious matters." "Here," says Dr. Campbell, "for the first time, the doctrine of a separation between church and state was proclaimed."

"Religious Liberty in the Sixteenth Century," p. 9.

The excesses at Munster do not invalidate this claim, as all impartial students of the Anabaptist movement now admit. "All these excesses," says the learned Cornelius, "were condemned and opposed whenever a large assembly afforded opportunity to give expression to the religious consciousness of the Baptist membership."—Der Münsterliche Aufbruch, quoted by Burrage.

Compare "Mottley's Rise of the Dutch Republic," p. 80.

on British soil." Dr. William Eliot Griffiths, a prominent Congregational minister, of Boston, gives similar testimony: "The direct influence of these refugees on the English people was seen in this—that each foreign workman was compelled by law to take and train one English apprentice. This law sent probably fifty thousand English boys and young men to school, not only in industry, but in republican ideas and liberal notions. They achieved something more, then, than an industrial revolution. "All through Suffolk and Norfolk, and especially right in Norwich, where Browne, the leader of the Independent movement in England, lived and taught, were Dutch Anabaptists. Each congregation of the Dutch Anabaptists and Menonites was a distinct church, a republic of itself, holding substantially to the same order as that of the Baptists and the Congregationalists of to-day. They had so held these principles before Browne was born. Living in England, where the Established church was all-powerful, they paid their taxes, furnished substitutes for military service, and kept intact their ideas of religious liberty." "Thus it came about that the persecuted Anabaptists of Holland, taking their doctrines from the early Christians," says Dr. Douglass Campbell, "gave birth to the powerful denomination of Baptists, which has played so important a part in the religious history of England and America. The Congregationalists, or Brownists, supported them in demanding religious liberty, but it is to the honor of the Baptists that they were the first body of English Christians to formulate and enforce the doctrine."

#### BAPTISTS IN THE NEW WORLD.

Baptists in New England and in the New World in general were from the first of a kindred faith and spirit with those of the Old World, and were everywhere at first relentlessly persecuted. Why? Because at first everywhere they found the old order of church and state surviving, and everywhere they represented the ideas and principles that were against the standing order. Everywhere they were found denying the authority of the magistrate in religion, and contending for the absolute independence of the conscience and the total legal separation of church and state.

not know among Christians," said the eloquent Rosset, "any but Socinians and Anabaptists who oppose persecution," and they everywhere and always opposed it—and refrained from it—on principle. Everywhere they have held that there is but one Lord in the churches, and one Lawgiver over them; that the churches have no human masters, "for one is your Master, even Christ, and all ye are brethren;" that faith cannot be forced; that obedience, to be valid, must be voluntary; that a church of Christ is a community of personal and professed believers; that the kingdom of Christ is not civil but spiritual, and "not of this world;" that persuasion, not power, is the means of influencing men to follow the truth, "the sword of the Spirit," not the sword of the state; that God alone can authorize ordinances for churches, for "in vain do they worship Him, teaching for doctrines the commandments of men;" and that, in all cases of conflict, we ought to "obey God rather than men." For just these and similar sentiments and principles, it is that Baptists have been persecuted "even unto death."

#### THEIR CHARTER FROM THE NEW TESTAMENT.

They may justly claim their charter from the New Testament. Christianity with them is "not a religion of circumstances but of principles." If it is asked, how came they by this principle of soul liberty? The answer is, they found it where Luther found it, in the Word of God. Egli's testimony is in point here: "The principles from which the Anabaptists proceeded manifest a powerful grasp of original Christian ideas, that is, ideas belonging to primitive Christianity as set forth in the Scriptures." The old order of things, they said, was destined to pass away. What should take its place, they asked, but the primitive order revealed in the New Testament? Religion, as

"The Puritan in Holland, England and America," Vol. II, pp. 178-179.

"The Influence of the Netherlands," p. 10.

they saw it there, is a personal matter. It brings a man into living relation with God, and makes him responsible to God alone. No ruler, priest or pope may stand between him and his God. He must repent for himself, believe for himself, obey for himself. Here is the foundation of the doctrine of soul liberty, and of the entire separation of Church and State. That is a doubtful polity, or practice, in their judgment, which to be validated must be carefully traced in an identifiable thread through the labyrinth of history.

#### THEIR HISTORY A SACRED HERITAGE.

Baptists, some say, make too much of their history, while others charge that they take less interest in their history than any other religious body. One reason for this, doubtless, is to be found in their peculiar reliance upon Scripture and rejection of human precedent. But surely Baptists cannot afford, any more than other Christians, to throw away their heritage from the past. It is a cause for joy, therefore, that late years have helped to blot out the shame of an almost complete dearth of scholarly books on Baptist history, and to arouse widespread popular interest in scholarly researches in their past. They may justly and jealously hold that their distinguishing principles and practices had a far nobler and earlier origin than the sneers of some of their enemies would have the world believe. The day has come, thank God, when rescued records and the growing fairness of mankind are beginning to commend to grateful homage those martyrs of truth, "at whose death the world looked on complacently," those heroic names for whom, as Froude once said, writing of Baptists in the Netherlands, "history has no word of praise." Dr. Price in his history of Protestant Non-Conformity, does not hesitate to say: "It belonged to the members of this calumnyed and despised sect, few in numbers and poor in circumstances, to bring forth to the public view, in their simplicity and omnipotence, those immortal principles which are now universally recognized as of divine authority and universal obligation." "For the time," he says, "they were robbed of their honor, but their title is so good, and the

on behalf of the common interests of humanity is so incalculable, that an impartial posterity must assign to them their due meed of praise."

#### THIS FREEDOM THE CHILD OF PRINCIPLE.

Baptists may well recall such testimonies, and add to them the memorable words of the famous philosopher, John Locke; "The Baptists were from the beginning friends and advocates of absolute liberty—just and true liberty—equal and impartial liberty;" and of Bancroft, the historian, "Freedom of conscience, unlimited freedom of mind, was, from the first, a trophy of the Baptists."

But let us bear in mind, as Dr. Foote, the Presbyterian historian, suggests, that this liberty was "not the offspring of mere greatness of mind, or of political sagacity. It was a child of principle, cradled in suffering and fed on tears." It is now clearly seen to be the logical and inevitable outcome of long cherished principles, principles derived from the New Testament, but certainly more plainly, prominently, and consistently held by Baptists than by any other body of Christians.

#### THE FIRST CIVIL GOVERNMENT TO GUARANTEE RELIGIOUS LIBERTY.

Baptists may recall also, again and again, as a vital link in the great chain of events, that it was Roger Williams who, to use Gefken's words, "founded the first community which recognized that no civil authority had a right to interfere in matters of religion," and who established "the first civil government on earth that gave equal liberty of conscience." The organic law of the colony of Rhode Island said: "No person within the said colony at any time hereafter, shall be, in any wise, molested, punished, disquieted, or called in question for any differ-

\*Vol. I, p. 222.  
†Essay on Toleration," quoted in "Jones' Vindication," 15.  
‡History of U. S. II, 65, 67.

ence of opinion in matters of religion; but all and every person and persons, from time to time, and at all times hereafter, shall freely and fully have and enjoy his and their judgment and conscience in matters of religious concernment." At that memorable place, called by him in gratitude "Providence," for the first time in long and patient centuries," as Dr. Strong puts it, "soul liberty was recognized and guaranteed by civil government, and the unhallowed union of Church and State formally dissolved." The careful Bancroft does not hesitate to say: "Roger Williams was the first in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience, the equality of opinions before the law, and in its defense he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor." This was in 1636. The Maryland Colony founded by Lord Baltimore in 1634 did not provide for freedom of faith. It extended toleration to such only as believed in Christ. Socinians and infidels were expressly excluded. The Charter provided that "no law shall be made prejudicial to God's holy and true religion." As Bancroft says, "The clause for liberty in Maryland extended only to Christians." Judge Story, the illustrious jurist says: "In the code of laws established in Rhode Island we read, for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free." Soul liberty thus becomes, institutionally, "America's contribution to the art of government, the science of politics." The fundamental principles of civil liberty guaranteed in the Constitution of the United States, of course, were inherited from our British ancestors. But this great principle of soul liberty, now imbedded in our Federal and State Constitutions, was not so inherited.

#### BAPTISTS AND THE CONSTITUTION.

Baptists may even recall with pride that, when the establishment in Virginia was finally put down, it could be said, as Dr. Hawks, the Episcopal historian, says: "The Baptists were the principle promoters of this work, and, in truth, aided more than any other denomination in its accomplishment." Baptist influence in Virginia made possible the adoption of religious

freedom, of which Jefferson thought it an honor to be the author. Baptists had a large share in securing the adoption of that memorable article of our National Constitution, which provides that "no religious test shall ever be required as a qualification to any office or public trust under the United States." And finally, Baptists, by their persistent advocacy, brought Congress to propose, and the States to accept that famous first Amendment, which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." It is through their influence, then, largely, that the United States stand before the world as the embodiment of the voluntary principle in religion. Nowhere else but in America, and in the newer English colonies which have followed America's example, does this principle prevail. Everywhere else on the globe there remain establishments, or restrictions, or partialities, which interfere with the free exercise and propagation of religious faith. Through the persecutions they suffered, no less than through their teachings, the principles they held became known and many others became enlisted in their behalf. James Madison, who lived among them and witnessed their sufferings, became one of their advocates and a staunch champion of the cause of Conscience. Patrick Henry, Thomas Jefferson and George Washington all became their friends, and through them were led the more ardently and openly to espouse the cause of religious liberty.\*

\*Hazard's Call, 613, 1 Story, 85.

†History of U. S. I, 375.

‡History of U. S. I, 256.

§Dr. Hawks says, "No dissenters in Virginia experienced, for a time, harsher treatment than did the Baptists. They were beaten and imprisoned; and cruelly taxed its ingenuity to devise new modes of punishment and annoyance." Ecclesiastical History, 1:121; Semple, 14-23, 294; Life of Ireland, ch. 8. In 1774 the

(Concluded on next page.)



## A 1900 RETROSPECT.

GEORGE WASHINGTON AND THE BAPTISTS.

The Baptists, fearing that their religious rights were not well secured in the new Constitution, upon consultation with Mr. Madison, "determined to address General Washington." This they did through their "General Committee." "When the Constitution first made its appearance in Virginia," they said, "we as a Society, had unusual struggles of mind, fearing that liberty of Conscience, dearer to us than property or life, was not sufficiently secured. Perhaps our jealousies were heightened by the usage we received under the royal government, when mobs, fines, bonds and prisons were our frequent repast." In reply General Washington assured them of his "readiness to use his influence to make those rights indisputable," and declared that the Baptists had been "the persevering promoters of the glorious Revolution." The very next month, and "as a result," according to John Quincy Adams, "an amendment to the Constitution was passed, which says, 'Congress shall make no law establishing articles of faith, or a mode of worship, or prohibiting the free exercise of religion, etc.'"

THOMAS JEFFERSON AND THE BAPTISTS.

It will be pardonable in Baptists to recall again that oft-repeated tradition, which even Dr. Dexter, the learned Congregationalist, quotes as trustworthy in his "History of Congregationalism," that Mr. Jefferson, years before the Revolution, avowed himself as believing that "the Baptist form of church government was the only pure Democracy then existing on earth, and that this would be the best plan of government for the American Colonies." Another evidence that this is no matter of vague hearsay is found in the fact that Hon. Micajah Woods, great grandson of the Rev. Wm. Woods, a Baptist preacher of Jefferson's day, a man eminent for his carefulness in investigation and accuracy in weighing evidence, testifies that he heard his father, Dr. John R.

Woods, declare again and again that Jefferson often said of the Albermarle Baptist church, near Monticello, of which Wm. Woods was pastor, that "it was an admirable model for a republic." "Here, then," says Rev. John B. Tarpin, son-in-law of Dr. J. L. M. Curry, is a direct line of statement which seems unimpeachable.\*

### FALSE CLAIMS OF INFIDELITY.

Dr. Hawks rather insinuates that Jefferson's opposition to the Establishment in Virginia grew out of his opposition to Christianity. Infidelity itself claims to have played a leading part in bringing about both the Reformation and the Revolution. Lecky, Mill and others seem to teach that "Scepticism is essential to the exercise of toleration, and that persecution is the necessary result of undoubting convictions on the subject of religion." Well some infidels did contribute to the triumphs of the Reformation and the American as well as the French Revolution, for obvious reasons; but the extravagant claims of Buckle, Lecky, the Westminster Review, etc., it has been well shown, are gratuitous and unfounded. "Soul liberty is of the very essence of Christianity. Uncharitableness, narrowness and intolerance are its antipodes. The word and spirit of Christianity harmonize with the utter negation of civil interference and coercion.

year in which Waller, Shackelford, Ware, Lewis and others were imprisoned for preaching the gospel, James Madison wrote to a friend: "That diabolical, hell-conceived principle of persecution rages among some, and to their eternal infamy the clergy can furnish their quota of imps for such purposes. There are at this time, in the adjacent County not less than five or six well-meaning men in close jail for publishing their religious sentiments." Rives' Madison, 1:44. "The methods adopted by them were open, frank, energetic and peaceful. They made no war against the Episcopal Church, as a religious Association, but against the establishment." Curry, "Struggles and Triumphs of Virginia Baptists," p. 41. Semple, 26, 73. "Persecution," says Dr. Hawks, "had taught the Baptists not to love the Establishment."

\* Life and Times of Backus, chap. 12, t. Adams, John Quincy, Thorough Reform, 89, 90. History Albermarle Baptist Association, p. 28.

The Savior taught that God is a spirit, seeks spiritual worship, and that His kingdom is not of this world. Homage to God is antecedent, "in order of time and degree of obligation, to the claims of civil society." Besides the Scriptures teach the indefeasible right of private judgment and the absolute personality of all religious duties. I know of no fitter words than these with which to conclude: May God help the Baptists of today—may He help us individually—to live worthily under the inspiration of His spirit and such an ancestral record.

\* Curry, "Struggles and Triumphs," p. 22.

### A Wild Man Struck Montgomery.

He wasn't in politics, but he pulled the politicians! The result of one day's work, and that the last day of the convention, was \$53 for the Alabama City Baptist church. The man was none other than "Our Jud" Dunaway. Some took him for a wild man, some called him a fraud, but he landed the money all the same.

When he gets to your place, brother, don't detain him with arguments, but give him something and let him go. That's the easiest way to manage him. On the 4th Sunday in May we will have a great "round-up" at Alabama City and begin the work at once, if we have the money, and I believe we will have it. W. B. C.

### \$1,000 a Month.

That is what we want now for several months for State missions. Every energy has been bent for the Home and Foreign boards, and the results are most gratifying. Alabama has done well for those boards. Now State missions should have the right of way for several months. It will take \$1,000 a month for four months to put us where we ought to be on State missions.

Brethren, don't go back on us now. W. B. C.

### The Missionary Catechism

Is being sent out now. I hope every pastor will read carefully the

to it from his pulpit. On request I will send as many copies as you may desire. One ought to go into each family of the church. W. B. C.

Convention, Hot Springs, May 7 to 10, 1900.

For the above occasion the Kansas City, Memphis & Birmingham railroad will sell tickets at one fare for the round trip, limited to May 24, with extreme limit to June 1 by depositing tickets with agents at Hot Springs.

All trains arriving at Birmingham make close connection with the Kansas City, Memphis & Birmingham train leaving at 12:10 noon, which places passengers in Hot Springs at 6:30 the next morning, and with the 10:20 p. m. train, which places passengers in Hot Springs the next afternoon at 5:50. Both trains making close connection with the Iron Mountain and Choctaw railroad. The noon train carries Pullman sleeping car and palace chair car to Memphis, and the night train carries Pullman sleeper to Memphis.

Dr. B. D. Gray, of Birmingham, has made arrangements with the Kansas City, Memphis & Birmingham, and the Iron Mountain railroad, to conduct a special party to

For the Southern Baptist Convention, HOT SPRINGS, ARK.

TAKE THE CHOCTAW ROUTE.

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Free Reclining Chair Cars  
and Pullman Sleepers  
Memphis to Hot Springs  
WITHOUT CHANGE.

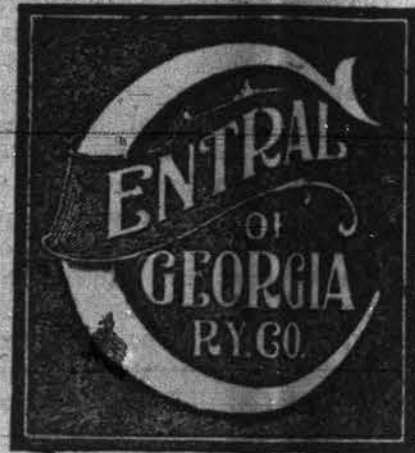
This is the only line operating through cars between above points. For full particulars, address,  
F. D. BLACKMAN,  
Travelling Pass. Agent,  
Chattanooga, Tenn.  
J. H. HOLDEN, Traffic Manager, Little Rock, Ark.

Hot Springs, leaving Birmingham at 12:10 noon of May 9, arriving in Memphis at 8 p. m., making close connection with the Iron Mountain Special, which leaves Memphis at 9 p. m. and arrives at Hot Springs the next morning at 6:30. Special sleeping and chair cars through to Hot Springs from Memphis. Parties taking sleeping cars from Memphis will be allowed to remain in the cars until 7 a. m.

Special arrangements have been made by the Iron Mountain to extend tickets until June 1, if delegates so desire.  
For further information apply to  
CHARLES JONES, T. P. A.,  
Birmingham, Ala.,  
C. M. BILLHEIMER, C. P. A.,  
Birmingham, Ala.

The estate left by Cornelius Vanderbilt proved to be only \$60,000,000, about half of what he was reputed to be worth.

An organist who recently died in Sweden had held the position of choirmaster and organist in one church for seventy-two years without missing a service. He and his ancestors had played the organ in the same church for 200 years.



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You get as good a buggy as can be made, and you pay less for it than anywhere else. For a dollar you can get a buggy that will last you more than one year. The best buggies are made here, and the best prices are given for them. **NOT ALWAYS SAVED.**



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The Sixty-Second Annual Session Begins September 27th.

Send for Catalogue or other information to

ROBERT G. PATRICK, D. D., President,  
Marion, Alabama.

## The Western Railway of Alabama.

| Read down.                      |         |         | IN EFFECT OCT. 22, 1899.         |            |         | Read up. |         |         |
|---------------------------------|---------|---------|----------------------------------|------------|---------|----------|---------|---------|
| 38                              | 36      | 39      | STATIONS.                        |            |         | 39       | 37      | 35      |
| 3:30pm                          | 8:45am  | LV..... | Selma                            | AR.....    | 10:25am | 11:30pm  | .....   | .....   |
| 4:14                            | 9:35    | LV..... | Benton                           | AR.....    | 9:35    | 10:50    | .....   | .....   |
| 5:35                            | 10:50   | AR..... | Montgomery                       | LV.....    | 8:15    | 9:35     | .....   | .....   |
| May have to make more than this |         |         | Savannah, Ga. N. Y. & N. O. Song |            |         | .....    |         |         |
| 6:00am                          | 6:00pm  | LV..... | Mobile                           | LV.....    | No. 33  | 3:15     | 4:31    | .....   |
| 6:20am                          | 6:20pm  | AR..... | Montgomery                       | LV.....    | .....   | 9:35pm   | 11:23am | .....   |
| 8:07                            | 8:07    | 1:45pm  | AR.....                          | Montgomery | AR..... | 7:15pm   | 9:20pm  | 11:00am |
| 8:55                            | 1:50    | AR..... | Opelika                          | AR.....    | 4:56    | 7:40     | 9:03    | .....   |
| 9:55                            | 2:50    | AR..... | Columbus                         | LV.....    | 1:45    | .....    | 8:05am  | 7:05    |
| 10:00am                         | 8:10pm  | 2:50pm  | LV.....                          | Opelika    | AR..... | 4:53pm   | 7:37pm  | 9:00am  |
| 8:50                            | 8:50    | 3:37    | LV.....                          | West Point | AR..... | 4:47     | 6:56    | 8:10    |
| 9:18                            | 9:18    | 4:14    | LV.....                          | LaGrange   | AR..... | 3:53     | 6:06    | 7:42    |
| 10:35                           | 10:18   | 5:26    | AR.....                          | Newnab     | LV..... | 2:27     | 5:26    | 6:40    |
| 11:49                           | 11:30   | 7:00    | AR.....                          | Atlanta    | LV..... | 1:00     | 4:20    | 5:25    |
| 12:00m                          | 11:50pm | .....   | LV.....                          | Atlanta    | .....   | 3:55pm   | 5:10am  | .....   |
| 8:22pm                          | 9:25am  | .....   | AR.....                          | Charlotte  | .....   | 9:35am   | 10:15pm | .....   |
| 11:51                           | 1:00pm  | .....   | AR.....                          | Danville   | LV..... | 5:40     | 6:02    | .....   |
| 6:00am                          | 6:20pm  | .....   | AR.....                          | Richmond   | LV..... | 1:00pm   | 12:01pm | .....   |
| 7:00am                          | 10:00pm | .....   | LV.....                          | Washington | LV..... | 10:45pm  | 11:15am | .....   |
| 12:43pm                         | 6:23am  | .....   | AR.....                          | New York   | LV..... | 4:30     | 12:16am | .....   |
| 4:00pm                          | 5:15am  | .....   | LV.....                          | Atlanta    | AR..... | 11:30am  | 5:00am  | .....   |
| 7:45am                          | .....   | .....   | AR.....                          | Cincinnati | LV..... | 8:00pm   | .....   | .....   |
| 10:05pm                         | 7:50am  | 8:30pm  | LV.....                          | Atlanta    | AR..... | 7:25am   | .....   | .....   |
| 2:25                            | 11:25   | 11:59   | AR.....                          | Macon      | AR..... | 4:35     | 7:35pm  | 5:05am  |
| 6:00                            | 6:00    | 6:00    | AR.....                          | Savannah   | LV..... | 9:00pm   | 8:45am  | 2:50    |
| 3:10pm                          | 11:35pm | .....   | LV.....                          | Atlanta    | AR..... | 12:35pm  | 5:00am  | .....   |
| 11:00am                         | .....   | .....   | AR.....                          | Charleston | LV..... | 5:30pm   | .....   | .....   |

Trains 37 and 38 have Pullman Vestibuled Sleepers between New York and New Orleans and Atlanta and New Orleans, with Superb Dining Car Service.

Trains 35 and 36 have Pullman Vestibuled Sleepers between New York and New Orleans.

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D. P. O'ROURKE, C. A., Selma, Ala.  
B. F. WYLY, Jr., Gen. Pass. and Ticket Agent, Atlanta.  
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| No. 3 * | No. 1 * |         |                               |         | No. 2 * | No. 6 * |
|---------|---------|---------|-------------------------------|---------|---------|---------|
| 9 35pm  | 11 25am | Lv..... | Montgomery.....               | Ar..... | 6 10am  | 6 00pm  |
| 5 00am  | 4 15pm  | Ar..... | Pensacola.....                | Lv..... | 11 20pm | 10 00am |
| 3 40    | 4 12    | Ar..... | Mobile.....                   | Lv..... | 12 20am | 12 58pm |
| 7 40    | 8 30    | Ar..... | New Orleans.....              | Lv..... | 7 45pm  | 7 55am  |
| No. 4 * | No. 2 * |         |                               |         | No. 1 * | No. 3 * |
| 9 45pm  | 8 30am  | Lv..... | Montgomery.....               | Ar..... | 11 12am | 7 25pm  |
| 12 25am | 11 59am | Ar..... | Birmingham.....               | Lv..... | 8 42am  | 4 05pm  |
|         |         |         | ..... Mobile & Ohio Railroad. |         |         |         |

At Montgomery, Mobile & Ohio Railroad

| No. 4* |     |            |    | No. 3* |
|--------|-----|------------|----|--------|
| 8 30am | Lv. | Montgomery | Ar | 6 15pm |
| 1 45   | Ar. | Cairo      | Ar | 1 25am |
| 7 32   | Ar. | St. Louis  | Lv | 8 00pm |

\*Daily and Sunday.



# Alabama Baptist

MONTGOMERY, MAY 3, 1900.

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people.—Resolution adopted by the Baptist State Convention at Gadsden, Nov. 10, 1899.

## EDITORIAL.

Let everybody read Secretary Crumpton's appeal and respond at once. He asks for \$2,000 in one week for State missions, and he ought to get it.

WE HAVE been reliably informed that the K. C. M. & B. train will not wait at Tupelo on May 6th, or any other time, for passengers to Hot Springs. To make a sure connection, passengers must go via L. & N. to Birmingham, and they will make connection there without delay.

As we go to press we learn that Alabama's contribution to the Foreign Mission Board will be more than \$9,000, and for Home Missions more than \$5,000. Alabama was asked for \$3,000, which was an advance of 25 per cent. over the contributions of a year ago. Every lover of missions ought to be rejoiced over this showing.

"We have a man in our church who is quick to oppose all measures proposed by others, and who takes the ground that if he objects to any measure before it is adopted, he cannot promote it after it has been adopted. What do you think of him? And what do you consider the duty of the church in his case?"

We think he is not a Baptist, and he ought to be expelled. If the church has grace to live in peace with fools it might retain him on the score of bearing the infirmities of the weak, but it is not only weak but exceedingly disagreeable.

ASTRONOMERS promise us quite an interesting event on the morning of May 28. They tell us that about 6 o'clock in the morning the moon will begin to enter between the earth and the sun, and in a little while there will be total darkness in a belt about fifty-five miles wide, extending from a point on the Gulf northeast through Alabama, Georgia and the Carolinas. We are told that the darkness will come and go gradually, and that it will be greatest about 9 o'clock in the morning. An idea of the direction of the dark belt may be obtained by the help of the map. Macon, Ga., will be on the southern edge, and Columbus well inside; Opelika, Ala., will be well inside the northern edge; Union Springs near the middle, and Montgomery on the northern edge. Thus, if the wise men have made no mistake, there will be total darkness at Montgomery and for fifty-five miles south, and also to the state line and beyond on the southwest. Many scientific men from all sections will come South with their instruments to observe the interesting event.

It must be gratifying to the friends of the Seminary at Louisville to know that the session now hastening to a close is one of unusual success and interest. There has been under the circumstances a most encouraging attendance, and we are informed that the work in the class rooms has been of a high order. The faculty has been full of unity, industry and mutual helpfulness. It is an excellent body of men, and we rejoice in their efficiency and enthusiasm. We have an idea that they are overworked and need some reinforcement, but that is a matter that can be safely left to the trustees.

But the most striking incident of

the present session of the Seminary has been the admirable success of the new president, Dr. E. Y. Mullins. It was as much a surprise to him as it was to many others that he was called to the presidency of the Seminary last June. It is no harm to say now that his selection for that office was considered by many as an experiment, and many felt anxious as to the result. One year of his administration has satisfied the denomination that he is admirably fitted for the high task to which he has been called. He has proved to be a good teacher, a superior executive officer and an excellent manager of men. With him at its head our Seminary takes the road to new glories in the future, and supported as he is most heartily by his associates, we may expect great things of him.

All must rejoice that peace once more spreads its banner over this beloved institution, and woe betide the man who shall ever dare to strike one discordant note hereafter at the expense of this school of ministers.

HON. WM. J. SAMFORD, of Opelika, was nominated for Governor amid wonderful enthusiasm on the third ballot by the Democratic State Convention last week. His nomination was a triumph over machine politics and questionable methods. He goes before the people absolutely untrammelled. He has made no promises, and is bound by no trades or combinations. The naming of Col. Samford for the highest office in the gift of the state was simply the "vox populi," the expressed will of the people. It means higher morals in politics, purer methods in political caucuses, and clean men for office. While Col. Samford is a first-class man, and universally popular where known, a fine orator and scholar, yet this was not all that gave him

the victory. The people are tired of trickery, and fraud, and combinations, and trading and trafficking in votes, and hence they rose in their might and strength and said to the world, we will cast our votes for a man against whom no charges have ever been brought, either directly or indirectly.

If Col. Samford had entered the race one month sooner his victory would have been unparalleled. We congratulate the people and their candidate. Much will be expected of his administration. Let us hope that he will faithfully, earnestly and wisely look upon a public office as a "public trust," and under no conditions use his patronage to further his political ambition, be what it may. If such should be his course, he will go down from the high office unwept, unhonored and unsung, and his administration will sink into a gloom that will obscure every good deed and noble act he may have performed.

We have confidence to believe that Col. Samford will be guided by the right, and will listen to the suggestions of wise and prudent friends. We believe, further, that his conservatism, his patriotism, his state pride, and his high sense of right, will insure good, true, competent, sober, moral men for every office within his gift. We shall render him all the moral support possible, and endorse every just and righteous act, and also dissent from what may, in our own judgment, appear unwise and impolitic.

Col. Samford is an active, faithful member of the Methodist church. He has never been ashamed of his religion, and when he goes into office it will go with him. He is in the very prime of manhood, about 50 years of age, and has seen service in our state legislature and served one term in congress. He is well equipped to administer the

affairs of our state government. Let the whole people come to his support.

It was a splendid convention, composed of young and middle aged men. Among the five hundred delegates, there were not exceeding twenty-five gray headed men. It was a wise and dignified body. Composed as it was of a majority of young men, it argues well for the future of our state and the well-being of the country.

## FIELD NOTES.

Rev. Mack Stamps, of Sheffield, has accepted Dallas Avenue church, at Huntsville, and will very soon enter upon his work there.

Rev. J. A. Jenkins has removed from Mt. Hilliard to Midway, to be more convenient to his churches, viz., Ramoth, Hawkinsville, Uchee and Macedonia.

Rev. J. H. Pool begins work with the church at Helena by sending the names and money of subscribers there, and says he will do more on the same line. Of course he will succeed as pastor there.

The meeting at South Montgomery church continues with increasing interest. Some have already been baptized, and others give encouraging indications of being on the way. The spirit of the meeting is warm and promising, and it is hoped that a great revival may develop. Pastor W. W. Lee, of Greensboro, has been doing the preaching. He is a rapid and fluent talker, with distinct articulation, and presents his subject with clearness and force. He is a good preacher for such occasions.

J. G. Lowery, Warrior, April 28: Our meeting closed last Tuesday night. I feel that much good was accomplished. Our membership was very much revived and strengthened, and some of the unconverted became anxious about their souls. I have never listened to a better series of sermons than were preached by Bro. Burns. They were all strong, plain, practical and Biblical. They will long linger in the minds and hearts of

in vain. While the immediate results were not what we had hoped, still we cannot measure the good accomplished by the number of accessions or professions of faith. God will take care of His word.

Two marriage announcements—one that occurred last week, and one that is to occur early in May—have been placed out of reach at this writing, so we cannot give dates, as they are not certainly remembered. First, Mr. and Mrs. G. M. Leigh, of Geneva, (formerly of Evergreen) announced the marriage of their daughter Katie to Mr. Vaughan. We knew Miss Katie as an amiable, intelligent and attractive girl, with domestic accomplishments that gave promise of comfort and happiness in the home over which she might preside. We learn that the groom is quite a worthy gentleman, and a suitable mate for the bride he has won. Next is an invitation from Mr. L. L. Lyon to attend the marriage of his daughter, Ida Boyd, and Mr. Frank W. Pettit, at the Cumberland Presbyterian church at Mantua, Greene county, early in May, the exact date not now remembered. The expectant groom is a prosperous merchant at Velmor, in that county, and a popular and public spirited citizen. We have not the pleasure of acquaintance with the bride-elect, but as the groom-to-be has taken ample time in making selection of a life partner, we feel assured that we may safely extend congratulations to both parties.

For the Alabama Baptist.

New Orleans, Also.

Please announce that New Orleans will solicit the next session of the Southern Baptist Convention.

There is no more interesting city in the South for the brotherhood to visit; it is easily accessible, being the terminus of five great railroad systems; and there is pressing need for the helpfulness that such a gathering of leading Baptists would bring to this great city.

C. V. EDWARDS.

A. G. MOSELEY.

New Orleans, April 28.

Rate to the Convention round trip from Montgomery, \$17.10.

## East Lake's Farewell to Pastor Hobson.

Sunday night there was a great gathering of all denominations and of all ages in the spacious audience room of old Ruhama church to express their regrets at the departure of the beloved Hobson for his new field in Jacksonville, Fla. Preachers and laymen voiced the sentiments of the great congregation in fitting words as they told of their tender love and kind appreciation of the departing pastor.

He has been known to the community for more than ten years as student and preacher, and for four of those years as the beloved pastor of the church. As he has gone in and out before them his life has been such as to win all hearts to him. A few well chosen words from the retiring pastor, followed by the hearty hand-shake of almost every one in the vast audience, closed probably the most impressive service ever witnessed in East Lake. The prayers of a host of friends will follow our brother to his new field of labor.

W. B. C.

For the Alabama Baptist.

## A Brother's Afflictions.

Dear Baptist: With sorrowful and sympathetic interest the brethren and sisters will hear of the afflictions of Bro. Geo. M. Parker, our pastor here at Abbeville. He is now confined to his bed with sickness, and for the past two weeks has been a very sick man. I am glad to state, however, that his condition is some better today. He has a little daughter just beginning to convalesce who took her bed the 23d day of last October with fever, and who has not been up any until the last week or two. Since Bro. Parker moved to Abbeville and took charge of the church here as pastor, on January 1st, 1899, there have been only a very few weeks that some one or more of his family have not been in bed with sickness. This is the second attack he himself has had, and yet he has borne it all with that Christian fortitude characteristic of a strong faith and a true man of God.

While his work as pastor has necessarily suffered much on account of these severe trials and afflictions, he has shown himself to be a preacher of strong gospel power. He belongs to that class whose sermons carry with them the weight of the truth, and they strengthen his brethren. Fraternally, April 27. A. L. MARTIN.

For the Alabama Baptist.

## Let's Endow.

Here's my speech: If the Baptist of Alabama want to do something worthy of themselves, for the glory of our Lord, and for the good of many, they should not be long about it. Beginning next fall, I am willing to give either to the Howard or the Judson, or the two together, which I think would be better, in the next five years fifty dollars, provided they raise \$25,000. I'll give one hundred of a \$50,000 endowment, and so on up to five hundred dollars of a \$250,000 endowment. Will the brethren fall into line? JNO. W. STEWART.

Evergreen.

## The Last Word About Trains.

The Kansas City R. R. people write from Birmingham that they can hold their noon train for Memphis on Wednesday 9th, fifteen or twenty minutes for the L. & N. from Montgomery—(that train is usually on time). Passengers on Central of Georgia, and the Southern from Selma, had better come on night trains, reaching Birmingham about 7:45, and take Kansas City train at 10:20 p. m.

W. B. C.

## A Great Meeting.

Evangelist Harry Martin passed through Montgomery to his home in Ozark from Avondale, where he has just closed the greatest meeting ever held in the place. There were seventy-nine additions to the church. We congratulate Pastor Hunter and his noble people. Bro. Martin is a great success as a Baptist evangelist.

W. B. C.

The missionaries of the Board may have to wait a few weeks for their salaries, but we will do the best possible for them. I trust the churches will now turn to help us on State Missions.

W. B. C.

## Delegates to Southern Baptist Convention.

ASSOCIATIONAL DELEGATES.  
New River—Rev. J. F. Willis, Rev. J. E. Cox, Fayette.  
Newton—Rev. W. H. Simms, Rev. H. L. Martin, Ozark.  
New Providence—Rev. I. N. Langston, Luverne.  
Mud Shoals—Rev. Jos. Shackelford, Trinity, Rev. A. W. Briscoe, Russellville.  
Marshall—John L. Ray, Albertville.  
East Liberty—Rev. J. L. Gregory, Dudleyville, Rev. W. C. Bledsoe, Lafayette.  
Coosa River—Rev. T. M. Callaway, Talladega, Rev. A. E. Burns, Wilcoxville.  
Haw Ridge—Lewis Moseley, Charlton; W. L. Echols.  
Harris—Rev. J. W. Hamner, Girard.  
Antioch—Rev. J. L. Causey, Healings Springs; T. B. Shoemaker, Silas.  
Alabama—S. J. Throver, Bradleyton.  
Bethel—Rev. W. H. DeWitt, Gastonburg.  
Columbia—Rev. I. A. Whitte, Dothan; Jno. T. Davis, Columbia.  
Mobile—Rev. W. J. E. Cox, D. P. Bestor, Mobile.  
Birmingham—Prof. F. M. Roof, Rev. W. B. Crumpton, East Lake.  
Bessemer—Rev. W. R. Ivey, Bessemer, Rev. O. J. Waldrop.  
Bigbee—Rev. J. D. Cook, Meridian, Miss.; Rev. W. G. Curry, Livingston.  
Bethlehem—Rev. B. J. Skinner, Monroeville.  
Cherokee—Rev. J. L. Pace, Guest; J. L. Reeves, Collinsville.  
Centennial—Rev. A. P. Pugh, Union Springs.  
Conecuh—Rev. J. W. Kramer, Brewton; W. T. Smith, Chapman; Rev. A. T. Sims, Georgiana; Rev. S. P. Lindsey, Bellville; Rev. A. J. Thames, Georgiana; Rev. L. M. Bradley, Greenville.  
Pine Barren—Rev. E. M. Fletcher, Camden; Rev. D. W. Ramsey, Pine Apple.  
North River—Rev. J. H. Longier, W. R. Sawyer, Jasper.  
Salem—Rev. D. C. Allen, Brundidge.  
Tuscaloosa—Rev. L. O. Dawson, Tuscaloosa; C. E. Rice, Northport.  
Union—Rev. D. O. Baird, Coalfire; W. G. Robertson, Carrington.  
Unity—Rev. F. M. Woods, Clanton; Rev. T. Denson, Kincheon.  
Yellow Creek—Rev. W. C. Woods, Bell.  
Harmony—T. W. Griffith, Buchanan, Ga.  
Troy—Rev. A. B. Campbell, Troy.  
Rev. N. C. Underwood, Brundidge.  
Tuskegee—Rev. J. F. Purser, Opelika; Rev. Geo. E. Brewer, Columbia.  
South Bethel—Rev. J. H. Creighton, Whitley; Rev. W. A. Parker, Thomasville.  
Shelby—Rev. N. S. Jones, Montevallo; H. C. Reynolds, Montevallo.  
Cahaba—Rev. J. E. Barnes, Selma; Rev. J. W. Dunaway, Perryville.  
Calhoun—Rev. C. S. Johnson, Oxford; Rev. J. E. Bernard, Anniston.  
Eufaula—Rev. J. J. Haygood, Clayton; Rev. W. D. Hubbard, Eufaula.  
Etowah—Rev. W. L. Culbertson, Cuthbert, Ga.  
Florence—  
Montgomery—Geo. W. Ellis, Rev. W. D. Gay, Montgomery.  
Liberty—R. B. Pettus, H. E. Rice, Huntsville, Rev. Rutherford Brett, Huntsville.  
Colbert—Rev. T. F. Hendon, A. L. Moody, Tuscumbia.  
Cleburn—J. B. Merrill, Rev. J. C. Midyett, Edwardsville.  
St. Clair—Rev. J. S. E. Robinson, Ashville; Rev. W. P. Lovell, Eden.  
The list below contains the names of all brethren who have sent in their names. Alabama is entitled to fifty delegates, based on contributions to the Foreign and Home Boards made up to Saturday last. It is probable that contributions sent in since will raise our representation to fifty-five. The Board of Directors has authorized the delegates attending the Convention to fill vacancies from the number of any unaccredited brethren who may be present at Hot Springs. There will probably be room as delegates for all who may go to the Convention.  
H. S. D. MALLORY,  
For the Board of Directors.  
DELEGATES FROM THE STATE AT LARGE  
A. E. Burns, Wilsonville; W. Y. Quisenberry, New Decatur; J. W. Sandlin, McKinley; Mack Stamps, Sheffield; T. J. Porter, Fort Deposit; D. W. Ramsey, Pine Apple; J. G. Reynolds, Forest Home; P. G. Maness, Shoultz; J. G. Lowery, Warrior; S. O. Y. Ray, Elba; G. S. Anderson, Auburn; A. J. Preston, Childersburg; J. B. Powell, Soapstone; H. H. Shell, Mobile; R. M. Hunter, Avondale; J. F. Savell, J. G. Cunningham, Earl Day, W. A. Parker, Thomasville; J. B. Graham, Talladega; H. R. Schramm, Stewart; H. B. Woodward, York; E. D. Stephenson, Danville; J. I. Kendrick, Marion; A. C. Davidson, B. D. Gray, Birmingham; J. M. Roden, Saffold; Arnold S. Smith, Alexander City; W. R. Ivey, Bessemer; J. M. Lewis, Union Springs; Jas. B. Ellis, Orrville; H. S. D. Mallory, Selma; Law Lamar, Selma; W. A. Davis, Anniston; John Bass Shelton, Montgomery.



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## Alabama Baptist.

MONTGOMERY, MAY 3, 1900.

### For the Alabama Baptist. Seminary Notes.

Bro. Renfro Curry, our duly authorized correspondent, has left us, being called home by the continued illness of his father, Rev. W. G. Curry. We all love Renfro, and regretted to tell him goodbye. Yet we feel that it was the call of duty he obeyed, and we love him all the more for going. He goes to relieve his father of work, and thus enable him to take much needed rest and treatment as prescribed. Our love and prayers are for him and his ever.

Drs. Mullins and Sampey of the faculty are away for a few days, the former attending the Ecumenical Council in New York, and the latter the meeting of the International Sunday School Lesson Committee. Drs. Eaton and Carroll are also among the delegates to the council, so with such an array as these our Southern Baptists are to be congratulated on their representation.

Dr. Carroll, on his way up, stopped by the Seminary and gave us a good talk on the work of "a good minister of Christ." He is certainly a giant in every sense of the word, and I could but think of old Moses as I looked at the latter-day patriarch and listened to his wise and earnest counsel. May the Lord give us more like him. 'Twas such as he who led us through our recent wilderness, and may God give to our young Joshuas a fortitude and grace to take the promised land "even the uttermost parts," for his kingdom.

We had the pleasure of hearing Dr. Hillis a few nights since at Library Hall. He lectured on "Ruskin's Message to the 19th Century." He impresses you as a man of conviction and power and, whether he be right or wrong in his recent course in regard to the Presbyterian creed, you recognize a man behind the message filled with an intense love for his God and his fellow-man.

Work has a little slackened for a few days, and we are getting in shape, as a Kentuckian might say, for the final dash of examinations from May 14 to 26. Then after that come visions of dear old Alabama, with homes and mothers and sweethearts, etc., etc.

Alabama has no full graduate this year. All our Alabama students will return with the exception of a few "quintates," among whom I am to cast my lot. I have accepted the work at Furman, Pleasant Hill and Mt. Moriah, recently left by Bro. Jas. I. Kendrick. Will take charge in June. Quite an extensive territory, you see, over which to spread myself "like the green bay tree." They are a great folk, though, as those who know them best can testify, and may the Lord bless our union to his name's honor and glory.

Fraternally,  
W. A. TALIAFERRO.  
Louisville.

### To Schools.

A teacher of experience would accept a good position as Superintendent, Principal or Professor. Address,  
PRESIDENT PERRY-RAINEY COLLEGE,  
Auburn, Ga.

### FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### HOW TO GET TEACHERS.

The right teacher in the right place is all important. Be careful. Address J. M. DEWBERRY, Birmingham, Ala., stating kind of teacher desired and the pay. He recommends efficient teachers to schools, colleges and families, free of charge, throughout the South and Southwest. His service is prompt and reliable.

Efficient teachers desiring information should write for circulars.

### Agents Wanted!

WE want a live, energetic man or woman to represent us, at once, in your territory. Most liberal commission to the right person. Advancement rapid. Good references required. Those wishing to better themselves address,  
"FACTORY,"  
Cor. Perkins & Union Sts., Akron, O.

### For the Alabama Baptist. In Bro. Bentley's Field.

Dear Baptist: Our meeting here, which Bro. Shelton mentioned in your columns, closed Sunday night with a great meeting, leaving many souls seeking salvation, with some new-born souls rejoicing in a new-found love.

It was with some trepidation that we began this meeting while so many other things attracted attention.

Farming was engaging the attention of the farmers, court was in session, and politics was growing warm all over the county. But the Lord sent much rain, and as farmers could not plow, they came to church; and the Lord sent his Spirit among the people and they were constrained to remember that "we all must stand before the judgment-seat of Christ," so the court people came to church. Then by much persuasion and powerful preaching the political folks became interested, and they mixed religion with their politics, and the political people came to church.

Who has ever heard of a political convention adjourning to hear preaching?

Clay county has broken the record. Last Saturday, after our morning service, the Democratic County Convention adjourned and invited Bro. Shelton to preach in the court house. This he did to a vast audience from the text in Daniel, "Thou art weighed in the balance and found wanting." Before preaching the audience sang "How firm a foundation," then gave respectful attention to the preacher.

The meeting has resulted in untold good to our church, our town and our county. Five new members by experience and baptism were added to our church, and several more persons publicly confessed faith in the Savior, and besides quite a large number were left asking prayer of God's people.

The preacher entered into full sympathy from the very start with the pastor and church in this important and yet difficult work here in a county-seat town, and I am glad to say that never in a protracted meeting have I known more honor put on the plain and unmistakable teachings of God's

word. The Lord by his Spirit then honored the effort by making the word "quick and powerful, sharper than a two-edged sword."

The pastor is strengthened, the church is encouraged, the Baptist cause is advanced, the cause of Christ is honored, the town and county are helped toward a better life by Bro. Shelton's visit to us in the spirit of his Master.

I like Bro. Shelton's work in protracted meetings, and unhesitatingly commend him to any pastor as a worthy helper in the Lord. During the meeting our people remembered the Orphan's Home in a cash contribution.

I pray for a great revival of religion all over our land this year. We need "showers of blessings."

Ashland. C. J. BENTLEY.

### For the Alabama Baptist. Bro. Schramm is Happy.

I told you so; that is, that these are splendid people over here. They have further proven it by presenting their pastor a beautiful turnout, consisting of an excellent family horse and a beautiful top buggy. The buggy was made to order by the Emerson Fisher Co., Cincinnati. This shows the great devotion of the people to their pastor. You can imagine how happy the pastor and his family feel over such a gift.

This is certainly a great additional luxury to our home. The donors consisted of my churches at Stewarts, Macedonia, Mt. Hebron and Big Sandy; the Ladies' Aid and Missionary Society at Stewarts and Miss Mary Lena Whitley and the Havana people.

All these rendered valuable assistance and deserve much praise. Now, Mr. Editor, as I can get around faster, I hope I will get more subscribers for the ALABAMA BAPTIST. May the Lord greatly bless these generous people for this noble deed.

H. R. SCHRAMM.  
Stewarts, April 26.

[Brother, whenever you think the time for shouting has come, don't hesitate to express yourself in that way. You'll have our endorsement.]

### For the Alabama Baptist. Sunday School Libraries Again

Editor Ala. Baptist: I want to say Amen to Bro. R. M. Hunter's article in a late ALABAMA BAPTIST in regard to Sunday school libraries. He said just what ought to have been said long ago. If we will only take the time to examine the books in our Sunday school libraries we will be convinced of the truthfulness of his article. I know it is true that most of our Sunday school story books are supposed to have good morals, but I fear that very few of them are read for the sake of the moral. They are usually read to find out if the hero and heroine will get married, and the moral is lost sight of altogether. No wonder people know so little about Bible and Baptist doctrines, when we place in the hands of the children books that have been bought because they were cheap, regardless of what they contain.

I want to second Bro. Hunter's motion that the Sunday School Board prepare a small library of Baptist books that will teach the grand Bible truths so precious to God's people in days gone by, but neglected and forgotten by many in this advanced age.

R. M. ANDERSON.  
Prattville.

### For the Alabama Baptist. "Until the Whole is Leavened"

In the ALABAMA BAPTIST of March 15th there is an article in which I proposed the raising of a purse of \$250 for Miss Dollie Dix, who is now in California doing missionary work among Chinese.

The furtherance of the Master's kingdom was in mind, in writing the article; the hand of the Lord, I think, was in it, and certain it is, that the Lord will carry forward His work to completion. The heaven is at work; only let it work until the whole is leavened.

The following amounts have already been paid:

J. P. Downing, \$5 00  
Geo. T. Davis, Columbia, 5 00  
Joel H. Rainer and wife, Union Springs, 10 00  
E. L. Stewart and father, Soapstone, 10 00  
Mrs. Nellie Noble, Montgomery, 5 00  
Rev. and Mrs. T. M. Callaway, Talladega, 5 00

I am glad to know that Bro. Rainer has

A very grateful acknowledgment for these amounts has been made. Let others take part in the good work. Don't make the mistake of sending the money to W. B. Crumpton. Bear in mind to send it to Rev. A. F. Dix, Montgomery, father of Miss Dollie Dix.

The Lord bless those who give.  
The Lord make fat the liberal soul.

J. P. DOWNING.  
Downing, Montgomery Co.

### GENERAL NEWS NOTES.

So far as reported, there has been no important change in the situation in South Africa recently. The Boers have had some successes which annoy the British greatly and also impede their progress.

There is still a small fight occasionally in the Philippines, but there appear to be signs of a gradual acknowledgment of American rule. Aguinaldo is said positively to have left the country and to have been seen at Singapore, in the Straits Settlements.

### NEARER HOME.

The Cubans are preparing with much interest to hold an election for local civil officers. In Havana there are nearly 70,000 Spaniards who will not vote, having decided to remain subjects of Spain.

Mrs. Wilson, wife of Gen. J. H. Wilson, commander of one of the departments of Cuba, alighting from her carriage after a drive, stepped on a match, which ignited, set her clothes on fire, and she was so badly burned that she died soon after.

Mr. Allen, our first civil governor of Porto Rico, has arrived there and is preparing to enter upon his duties.

The recent rains have done great damage in Texas, Louisiana, Mississippi and Alabama. A large part of Waco, Texas, was flooded last week and several people were drowned. In all these states not only farms, but railroads have been seriously damaged and travel obstructed.

Gen. Wheeler has resigned all claim to his seat in Congress, but there is a report that he will run again.

Favorable report of the fruit prospect comes from all sections.

## A NEW BOOK.

Published by the Sunday School Board of the Southern Baptist Convention.

## Baptist Why and Why Not.

12 Mo. Cloth, pp. 430, Postpaid, \$1.25.

Introduction..... J. M. Frost  
The Distinctive Baptist Why..... R. M. Dudley  
Why the Bible and Not Other Standards..... T. T. Eaton  
Why Baptist and Not Roman Catholic..... Henry McDonald  
Why Baptist and Not Episcopalian..... J. J. Taylor  
Why Baptist and Not Methodist..... R. A. Venable  
Why Baptist and Not Presbyterian..... T. S. Dunnaway  
Why Baptist and Not Campbellite..... E. E. Folk  
Why the Baptism of Believers and Not of Infants..... R. P. Johnston  
Why Immersion and Not Sprinkling or Pouring..... C. A. Stakley  
Why Baptism as Symbol and Not Saving Ordinance..... J. B. Moody  
Why Close Communion and Not Open Communion..... O. L. Halley  
Why a Converted Church Membership..... J. O. Rust  
Why Sunday Schools in Baptist Churches..... N. B. Broughton  
Why Missionary and Not Anti-Missionary..... W. M. Harris  
Why Missionary and Not Omissionary..... Curtis Lee Laws  
Why Local Churches and Not State Church..... Geo. B. Eager  
Why Convention of Baptist Churches..... J. B. Gambrell  
Why Education by Baptist Schools..... J. P. Green  
Why the Bible in Baptist Colleges..... E. B. Pollard  
Why the Denominational Paper..... A. J. S. Thomas  
Why Use Money for the Cause of Christ..... C. E. Taylor  
Why the Baptist Doctrine..... F. H. Kerfoot  
Why Loyalty to Baptist Principles..... W. E. Sproule  
Why the Baptist Sentiment..... D. M. Ramsey  
Why Become a Baptist..... J. Newton Brown  
A Declaration of Faith.....

### Baptist Sunday School Board,

167 North Cherry St.,

Nashville, Tenn.

Looking over the list of delegates appointed by the board of directors, I miss the names of numbers of brethren who are going: Harry Martin, of Ozark; H. E. Risner, of Roanoke, and others. I hope we will have a full delegation.  
W. B. C.

Miss Inez Quisenberry announces that she has entered upon her duties as missionary in the Decatur. More will be said of this next week.  
W. B. C.

### Convention, Hot Springs, May 7 to 10, 1900.

For the above occasion the Kansas City, Memphis & Birmingham railroad will sell tickets at one fare for the round trip, limited to May 24, with extreme limit to June 10 by depositing tickets with agents at Hot Springs.

All trains arriving at Birmingham make close connection with the Kansas City, Memphis & Birmingham train leaving at 12:10 noon, which places passengers in Hot Springs at 6:30 the next morning.

May have to raise more than this Sunday, 9 a. m. Prayer and song convention made the following nominations:  
For Governor—Wm. J. Samford, of Lee.  
Secretary of State—Robert P. McDavid, of Lauderdale.  
Treasurer—J. Craig Smith, of Dallas.  
Auditor—W. H. Matthews, of Marion.  
Attorney General—Charles G. Brown, of Jefferson.  
Superintendent of Education—John W. Abercrombie, of Calhoun.  
Commissioner of Agriculture—R. R. Poole, of Marengo.

The following delegates to the National Democratic Convention at Kansas City were chosen by acclamation: Hon. John T. Morgan, Hon. A. H. Merrill, Hon. Robert J. Lowe, Captain Frank S. White.

The crust of the earth under Japan must be comparatively thin, judging by the number of earthquake shocks in that country. They average five hundred a year.

Great Southern Railroad will sell tickets from points on its lines to Louisville, Ky., at very low rates. Tickets will be sold May 27th, 28th and 29th, limited to return until June 10th, 1900. An additional extension of the final limit until June 25th, 1900, may be secured, provided tickets are deposited with joint agent of the terminal lines at Louisville on or before June 4th, and on payment of fee of 50 cents.

The Alabama Great Southern Railroad offers excellent service en route to Louisville, and those contemplating the trip should communicate with nearest ticket agent of the Alabama Great Southern Railroad for sleeping car reservations and any information they desire.

The Democratic State Convention which met in Montgomery last week was quite harmonious and enthusiastic. Gen. Morgan had carried every county in the state that voted for U. S. Senator, except Morgan county, and his friends were in good humor. The

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## THE OTHER ONE.

Sweet little maid with winsome eyes  
That laugh all day through the tangled  
hair;  
Gazing with baby looks so wise  
Over the arm of the oaken chair,  
Dearest than you there can be none;  
Since in your laughing face I see  
Eyes that tell of another one.

Here, where the firelight softly glows,  
Sheltered and safe and snug and warm,  
What to you is the wind that blows,  
Driving the sleet of the winter storm?  
Round your head the ruddy light  
Glints on the gold from your tresses  
spun,  
But deep is the drifting snow tonight  
Over the head of the other one.

Hold me close as you sagely stand  
Watching the dying embers shine;  
Then shall I feel another hand  
That nestled once in this hand of mine;  
Poor little hand, so cold and chill,  
Shut from the light of stars and sun,  
Clasping the withered roses still  
That hide the face of the sleeping one.

## Children's Bible Day.

Children's Day for this year comes on the second Sunday in June, unless schools should prefer to have it on the last Sunday which is Review Day, and the regular lesson would not be interfered with. The Woman's Missionary Union has prepared a beautiful order of exercises, consisting of the program proper, the supplement and the mite boxes. These are furnished by the Sunday School Board without cost to any schools who may desire them. I will be glad to send samples, or to fill any order that schools may wish.

Write at once to the Baptist Sunday School Board, Nashville, Tenn.  
J. M. Frost,  
Cor. Sec.

## Dillydally.

Dillydally was almost seven years old. See if you can guess why he came to have such a funny name.

"O Dillydally! Where are you, dear? Run quickly with this pail to the grocer's and get this full of molasses, and don't spill a bit. I want it for—well, no matter. I want it."

That molasses was for molasses candy. His mother had just remembered that it was his birthday.

Dilly took it and ran out of the door. He was always quick enough at starting. His trouble came at the end. In the hedge by the

gate, he spied a yellow breast, and heard a sweet note that made him stop and see what the leaves hid. That took a minute.

"O, I must hurry!" he said, and started again, but this time Mister Toad hopped out in a friendly way to make him linger.

A dozen things stopped him. He had to play a game of marbles with some boys he knew. He saw a balloon up in the sky, and watched it till it was a speck like a black pin's head.

It was almost dark when he came in sight of home.

"O, Dillydally!" cried his mother: "where have you been all this time? It was your party, and all the little boys and girls I sent for had to go home, it grew so late. I had to cut the cake to give them all a piece, and there wasn't anybody to play games or anything! It was too bad!"

Wasn't it? Dilly thought so. A boy's birthday party without any boy to it!

"O, Dilly! Dilly!" said his mother, sorrowfully, "why don't you earn a better name?"

Dillydally says he is going to. How do you suppose he is going to do it?—Sunbeam.

A little boy had been told by his mother that people who lie cannot go to heaven. After thinking the matter over awhile he began asking home folks and then friends if they ever told lies. Most people would be honest with a child, and so each one answered in accordance with the facts in the case. A few days later, after some deliberate thoughts upon the subject, he startled his good mother by announcing that he did not want to go to heaven. "Why not?" "O, 'cause it would be so lonesome there—nobody there but Jesus Christ and George Washington."

"It's impossible for you to lift yourself up by your bootstraps, isn't it, Johnny?" asked the teacher of a small pupil. "Yes'm," answered Johnny. "Now," continued the teacher, "can you tell me why it's impossible?" "I guess it's because I wear shoes."

## The Convention at Hot Springs

### What Should Be Its Leading Feature?

BETTER MANAGEMENT. Asked for an opinion as to what should be the main feature of the coming Southern Baptist Convention, the reply is, Better Management. To enforce this thought, it is only necessary to say that half of the churches in our bounds do not contribute to missions at all. Not half of the members, nor anything like it, in the contributing churches give anything, and the givers contribute not half what they ought. The Convention is more than fifty years old. This condition of things is an impeachment of our management.

Waste is beyond question our great weakness and sin. God in nature and in revelation teaches economy. It is a divine doctrine and it goes to all human affairs, in things material and things spiritual. Waste is sin and tends to poverty. Since I have been a Convention-goer, there has been but one determined effort to remedy evils of waste which face us everywhere. It was made under difficulties, and had only a limited chance.

Taking it for granted that churches are essentially missionary bodies, that the convention is only a council for mission purposes, and boards channels for missionary cooperation, it seems naturally the first and greatest thing to consider how the churches can be induced to fulfill their mission. The difference between what is doing and what we are able to do is so great as to be appalling, if we could be induced to think properly upon it.

The loss does not lie entirely, nor mainly, in withholding resources year by year from the boards. This is enormous. But the horror is, we are training the on-coming generations of Baptists to low views of high things. The new generations will be little, if any, better than we are, unless we take hold of the situation with a stronger grip. And more still, the churches languish, and the pastors are hindered because they do not enter heartily into Christ's great work of saving the lost. This article can not be more than very briefly suggestive, hence I forbear to amplify.

This great question of waste. It confronts us whichever way we turn.

I believe our leading concern at Hot Springs, and on, for years, should be a better adjustment of methods to the field, as it lies before us. Things can be changed. To a large extent our enormous waste can be stopped. Conditions too stubborn to be changed at once can be outgrown, overgrown and superseded in time, by new and better conditions. Respecting the doing of the denomination, a new and up-grade movement ought to be started and pressed unceasingly till better things come to pass. There is a way to do it, and that way should be found. It can be found by the collective wisdom of the convention, or the convention must be held a very inefficient body. Beyond the barest suggestions I will not venture now, but a few things are so manifest that mention them is to make elaboration to a large extent unnecessary.

1. The three boards of the convention ought to harmonize on some plan for united and continuous action to elicit, combine and direct the vast resources of the eighteen thousand Baptist churches in the bounds of the convention. This plan should be broad enough to meet the real needs of the field, and it should look to the long-run rather than to the short-run of things. A war council that would look to the field of war without looking to the field of supply first, would not be counted wise.

This general plan would need, as a part of it, ample provision for carrying it out. The lack of this feature has been the weakness of much of our planning. A plan needs a man, and often a man is the best plan. This plan should run on development and upity. The state boards, the schools and the papers should all be considered, and for years every agency available should be utilized to reach, help and enlist the outlying churches and associations. Money should be spent to get money. A farmer who would leave half his land untouched because it would require money to cultivate it would dis-

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honor his calling, and yet our missionary policy amounts to about that. In my thinking, how to realize our wasting resources, is the great thing to consider at Hot Springs.

The Centennial Movement should be distinctly in the direction of a better handling of our resources. If this year we can turn thought toward the subject here suggested, the closing year of the nineteenth century will mark the beginning of larger things among Baptists in the bounds of our great convention.—J. B. Gambrell, in Baptist Courier.

"Good gracious, child, you're dripping wet!"

"Yes, mother; I fell into the pond."

"With your new clothes on, too!"

"I'm sorry, mum, but I didn't have time to take them off."

Cubans are beginning to manifest interest in schools. There are at present 1,878 public schools.

He who leaveth his labor to the man who comes after him will never hear the Master of the vineyard say: "Well done, good and faithful servant."

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General Assembly Presbyterian Church, Atlanta, Ga., May 17th to 26th. Tickets will be sold on May 15th, 16th and 17th, limited to return May 29th, at rate of one fare for the round trip.

General Assembly Presbyterian Church, St. Louis, Mo., May 17th to 31st. Tickets will be sold May 15th, 16th and 17th, with final limit to return June 3d, at rate of one fare for the round trip, plus \$2.00.

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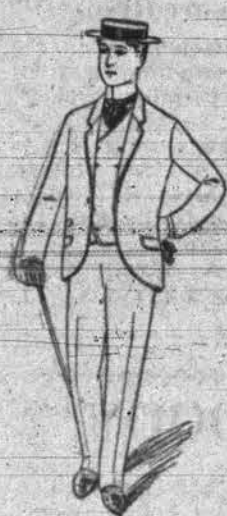
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Stylish English Derbys and Alpines, in Black, Tan, Pearl, etc., a \$4.00 quality for \$2.70. Men's Beautiful Neckwear. 45c. New Original Styles in Men's Straw Hats will be shown for the first time this season, at the same immense reductions that prevail in every other department.

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"WE VERIFY  
OUR ADS BY  
OUR DEEDS."

### Platform Adopted by the Democratic State Convention.

Mr. Knox from the Committee on Platform and Resolutions read the following platform of declarations:

We, the Democracy of Alabama in convention assembled do believe and declare it to be the true doctrine and policy of the party:

That honesty and economy in the administration of public affairs is essential to the continuance of the Republic.

That a scrupulous regard for the terms and spirit of the American Constitution is the safeguard of the Union.

That a prompt and broad compensation of the duty of the hour is the best claim of a political party to the confidence of the people.

That the Democratic party believes in commercial expansion, the extension of trade by the freeing of it from all unnecessary burdens, and more particularly in the adding of needed facilities, so that our commerce shall be encouraged, and all the world may come in close touch with our prosperity.

Therefore, we advocate the construction of the Nicaragua Canal to make a highway from the Atlantic to the Pacific, and to make the seaport of the State of Alabama the front door of the United States, and that this party pays its tribute of affection and admiration to our distinguished citizen, Hon. John T. Morgan, whose integrity, intellect, energy and persistence have accomplished so much in forwarding this great enterprise to a point where there can be no longer a doubt of its ultimate success.

That we denounce the unjust treatment of the Porto Ricans, and the flagrant violation of the trust of these people, and of the Constitution of the United States.

That we believe in legitimate expansion of home, as well as of foreign trade. The rewards of invention and labor are the spurs of enterprise, without them we should have no progress; even a restriction of them means the retarding of our growth, but the combinations and trusts which have been formed throughout the country are the result of a perversion of the correct principles of trade, and a violation of the right of the people to free competition.

We demand the supervision, regulation and curbing of trusts and combines, and designate as the chief of these oppressive institutions, the Protective Tariff of the Republican party. If we get rid of the mother of trusts, the Republican tariff, we get rid of the trusts themselves, and so long as

the country fosters these institutions, so long will they rule.

We believe in William Jennings Bryan as the representative of the Democracy of the Nation, and demand his renomination to the Presidency of the United States.

We believe the Chicago platform adopted in 1896 should be reaffirmed by the party in its approaching National Convention.

We pledge the people of Alabama that no backward step shall be taken in the matter of public education, and that every effort possible will be made to establish and maintain within the reach of every child, both rich and poor, the means of obtaining absolutely free of tuition fees such instruction as will qualify him for the intelligent performance of the responsible duties of citizenship.

### Other Resolutions.

Mr. Knox from the Committee also reported the following resolutions:

Resolved, That this convention recommends to the Democratic members of the next General Assembly, that in all cases of local legislation affecting counties where the Democratic nominee has been defeated, that they consult with and consider the recommendations of such Democratic nominees in regard to such local legislation as affects their respective counties, so far as is consistent with right and justice.

Resolved, That it is the sense of this convention that the next General Assembly of this State should provide for the submission to a vote of the people of Alabama the question of holding a Constitutional Convention, with such safeguards as may be necessary to preserve the limitations upon the right of taxation now existing, and such other safeguards as the General Assembly in its wisdom may find to be necessary and proper in the premises.

Resolved, That the Democratic party favors all liberal action looking to the good of the whole people, provided those actions are in agreement with the spirit of the American constitution, and that it unequivocally condemns the Republican policy of seeking to govern without the sanction of the people who have come under our guardianship and protection.

Mr. Knox moved the adoption of the platform and resolutions as a whole.

Judge Carmichael asked for a division of the question in order that the platform and resolutions might be voted on separately, stating that he had no amendment to offer.

Mr. Tunstall of Hale made the point of order that Judge Carmichael's motion was out of order, inasmuch as Mr. Knox had made a motion for adoption of both reports as a whole.

There was considerable excitement in

the convention at this juncture and a number of points or order were made.

The chair ruled that Mr. Knox's motion was in order and put the question on adoption of the report as a whole and it was adopted with practical unanimity.

Judge Carmichael then mounted a table and said he was not going to be gagged in that way and demanded recognition. He was recognized by the chair and offered this resolution:

Resolved, That it is hereby understood that no white man in Alabama shall be disfranchised for want of property, education or any other cause except for the commission of crime.

The resolution was unanimously adopted.

Mr. Brown of Tuscaloosa offered a resolution that candidates for State and Congressional candidates be nominated by primary election instead of the methods heretofore observed. The chair referred the resolution to the Committee on Platform and Resolutions.

and succeeding in doing so, asked if the chair held that Committee on Resolutions was still in existence and the chair replied that he did.

### Reduced Rates via Southern Railway.

The Southern Railway announces reduced rates from points on its line for the following occasions:

General Assembly Cumberland Presbyterian Church, Chattanooga, Tenn., May 17th to 24th. Tickets will be sold at one fare for the round trip. Selling dates, May 15th to 18th inclusive, with final limit to return May 26th.

General Assembly Presbyterian Church, Atlanta, Ga., May 17th to 20th. Tickets will be sold on May 15th, 16th and 17th, limited to return May 29th, at rate of one fare for the round trip.

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| No. 4.           |         |
|------------------|---------|
| Lv. Montgomery   | 8:30am  |
| Ar. Tuscaloosa   | 12:23pm |
| Ar. Artesia      | 3:30pm  |
| Ar. Tupelo       | 6:10pm  |
| Ar. Memphis      | 7:45am  |
| Ar. Hot Springs  | 5:30pm  |
| Ar. Jackson Tenn | 9:30pm  |
| Ar. Humboldt     | 10:10pm |
| Ar. Cairo        | 1:45am  |
| Ar. St. Louis    | 7:33am  |
| Ar. Chicago      | 4:30pm  |
| Ar. Waukesha     | 8:55pm  |
| Ar. Kansas City  | 6:15pm  |
| Ar. Omaha        | 6:30am  |
| Ar. St. Paul     | 7:45am  |
| Ar. Denver       | 6:20pm  |

Through train No. 3 arrives at Montgomery at 6:15 p. m.

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Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise biscuit with alum baking powder, but at what a cost to health!

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

### MARRIED.

April 8, Mr. R. W. Little, of Morrowville, Dallas county, and Miss Annie Gay, of Riderville, Chilton county. The groom is one of the strong helpers in Fellowship church, having risen by his own efforts to a position of financial and social influence. The bride is a granddaughter of Bro. R. J. Mitchell, senior deacon of Valley Creek church, and a niece of Rev. John W. Mitchell. Her father is also a Baptist deacon, and her mother one of the excellent of the earth.

J. W. DUNAWAY.

April 24, Miss S. R. White and Mr. W. S. Painter, both of Brookwood.

### OBITUARY.

Dear loved one, we have laid thee in the peaceful grave's embrace, But thy memory will be cherished 'Till we see thy heavenly face.

The death of Mrs. Annette Pierce Burroughs, our beloved sister and friend, brings us to realize that "blessings brighten as they take their flight," and the warmth of love grows more intense after its object has departed. We, the members of Pine Hill Baptist church, desire to express our sorrow at her untimely death; therefore, be it

Resolved, 1. That in her death our church has sustained an irreparable loss; that her pure and noble character was a fit model; and as a friend she had, even during our short acquaintance, by her kindness, courtesy and sincerity so much endeared herself to us that our friendship had ripened into love.

2. That our sympathy be extended to the bereaved family. We point them in their grief to our Heavenly Father, "who doeth all things well."

3. That these resolutions be sent to the Alabama Baptist for publication.

Done by order of Pine Hill Baptist church, March 25, 1900.

### COMMITTEE.

Resolutions of Evergreen Baptist Church Autauga County, Adopted March 24.

Whereas, It has pleased an All-wise God to remove from among us our beloved sister, Mrs. W. W. Caffee; therefore be it

Resolved, 1. That while we deeply mourn the loss of our beloved sister, we bow in humble submission to the will of our God, realizing that "he doeth all things well."

2. That in the death of Sister Caffee our church has lost a devoted and consecrated member, our community the influence of her godly life, and the family the



ITCHING HUMORS  
Tashes, and irritations instantly relieved and speedily cured by hot baths with CUTICURA Soap, to cleanse the skin, gentle applications of CUTICURA Ointment, to heal the skin, and mild doses of CUTICURA RESOLVENT, to cool and cleanse the blood.

Sold throughout the world. Forras Three and One-half Cents, Trade, Retail. "How to Cure Skin Humors," Free.

fond affection; of a devoted wife and mother.

3. That we tender our heartfelt sympathy to the beloved family and relatives, admonishing them to trust in God, who has promised never to forsake those who put their trust in him.

4. That these resolutions be recorded on our minutes, a copy be sent to the family of the deceased, and a copy to the ALABAMA BAPTIST for publication.

G. W. TAYLOR,  
J. H. APPERSON,  
E. M. BISHOP,  
Committee.

### Tribute of Respect.

The committee appointed by Providence church to draft resolutions on the death of Mrs. Lewis Johnson, asks permission to submit the following:

Whereas, Our beloved sister, Mrs. Lewis Johnson, was removed from us by death on March 23, we who were co-laborers with her in the Master's service

desire to give expression to our appreciation of her faithfulness and loyalty, and ask to place on record the following resolutions:

1. That we recognize our sister's consecration, her devotion to this church and Sunday school, and her zeal in every good word and work.

2. That we bow in submission to Him who doeth all things well.

3. That we extend our tenderest sympathy to the bereaved husband and sister, and point them to him who will be their comforter.

4. That a copy of these resolutions be sent to the family, one to the ALABAMA BAPTIST, and that they be placed on the minutes of our church.

MISS MINNIE HINES,  
EDWARD DAY,  
J. M. ELLIS,  
Committee.

Dallas county. Adopted by the church April 21, 1900.

**MOZLEY'S LEMON ELIXIR.**  
Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation, and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness, heart failure, and nervous prostration.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottle at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

### Gratitude.

Dr. H. Mozley—Dear Sir: Since using your Lemon Elixir I have never had another attack of those fearful sick headaches, and thank God that I have at last found a medicine that will cure those awful spells. Mrs. ERRA W. JONES, Parkersburg, West Virginia.

### Mozley's Lemon Elixir

I suffered with indigestion and dysentery for two long years. I heard of Lemon Elixir; got it; taken seven bottles and am now a well man.

HARRY ADAMS,  
No. 1734 First Ave., Birmingham, Ala.

### Mozley's Lemon Elixir

Cured my husband, who was afflicted for years with large ulcers on his leg, and was cured after using two bottles; and cured a friend whom the doctors had given up to die, who had suffered for years with indigestion and nervous prostration.

Mrs. E. A. BEVILLE,  
Woodstock, Ala.

### A Card.

For nervousness and sick headache, indigestion, biliousness and constipation (of which I have been a great sufferer) I

have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir. J. P. SAWTELL, Griffin, Ga. Pub. Morning Call.

He who does not sacrifice himself to make a friend while living will have no true one to mourn his death.

Why is a lame dog like a school-boy adding six and seven together? Because he puts down three and carries one.

### LOW ROUND TRIP TICKETS

VIA

### Central of Georgia Railway

ANNUAL REUNION CONFEDERATE VETERANS,

Louisville, Ky., May 30th to June 3d, 1900.

Tickets on sale from all points to Louisville, Ky., and return at One Cent Per Mile. Selling dates May 27, 28, 29. Final Return Limit June 6th, 1900.

SOUTHERN BAPTIST CONVENTION, Hot Springs, Ark., May 10th to 17th, 1900.

One Fare Round Trip. Tickets on sale May 7th to 10th inclusive. Final return limit May 24th, 1900. Convenient schedules and direct through connections via Birmingham.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH, U. S. A.,

St. Louis, Mo., May 17th to 31st, 1900.

One Fare Round Trip. Tickets on sale May 15, 16, 17, limited returning until June 3, 1900.

GENERAL ASSEMBLY PRESBYTERIAN CHURCH, U. S. A.,

Atlanta, Ga., May 17 to 24, 1900.

One Fare Round Trip. Tickets on sale May 15, 16, 17. Final return limit May 20, 1900.

For full information as to rates, schedules, etc., apply to the nearest Central of Georgia Agent, or to J. C. HAILE, Gen'l Passenger Ag't, Savannah, Ga. apr26td

Southern Baptist Convention.

### Reading and Sewing.

There would be fewer glasses worn upon the streets if people would use them for reading and sewing earlier. It is near work that wears out the eyes. The book-keeper, the typewriter, the dress-maker, the child in school, are all putting their eyes to the hardest strain. A great many have constant headache which they attribute to indigestion and nervousness, when the cause is simply overtaxed eyes. If in reading the evening paper you have to place the light "just so;" if the letters all run together; if you have to close your eyes and rub them; it is nature's protest against overwork. If threading your needle is more difficult than it used to be, it is the first warning of defective eyesight. The sooner you use glasses for near work, the better. If you commence at once very likely you will only have to wear them in reading and sewing. If you go on straining your eyes, the chances are you will soon have to wear glasses constantly. "A stitch in time saves nine."

**H. RUTH,**  
Graduate Optician,  
15 Dexter Avenue,  
MONTGOMERY, ALA.

Single-Comb Brown Leghorns, White Plymouth Rocks, Black Minorcas.

Fine Stock. None better. \$1.50 per 15. Address,

**M. M. HUNT,**  
LANGDALE, ALA.

### MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by B. L. Williams and Emma Williams, his wife, to the Banking Building and Loan Co., of Montgomery, Ala., on the 30th day of May, 1894, which mortgage is recorded in Book "28" pages 374-5-6-7-8 of the records of the probate office of Conecuh county, state of Alabama, the said Banking Building and Loan Co. will proceed to sell at public auction, at the Artesian Basin, Court square, in the city of Montgomery, Ala., to the highest bidder, for cash, on the 21st day of May, 1900 the following described property, situated in Conecuh county, state of Alabama, to-wit:

Northwest quarter (N. W. 1-4) of the southeast quarter (S. E. 1-4) South half (S. 1-2) of southeast quarter (S. E. 1-4) and the southeast quarter of the southwest quarter (S. E. 1-4 of S. W. 1-4) section thirty-five (35) township four (T. 4), range thirteen, R. 13), being the same property conveyed to B. L. Williams by the United States government on the 8th day of March, 1894, by deed of record in the probate office of Conecuh county, state of Alabama, in book "B" page 269.

This 21st day of April 1900.  
BANKING BUILDING AND LOAN CO.,  
J. L. HOLLOWAY, Attorney.

**POSITIONS GUARANTEED** under reasonable conditions; car fare paid; board, room; clothing free; no vacation. **DRAGON'S PRACTICAL BUS.** St. Louis; Nashville, Tenn.; Savannah, Ga.; Montgomery, Ala.; Galveston, Tex.; Fort Worth, Tex.; Little Rock, Ark.; Shreveport, La. Indorsed by merchants and bankers. Best patronized in South. Book-keeping, shorthand, etc., taught by mail. Begin any time. Address (at either place) Dragon's College.

...Southern...  
**BAPTIST CONVENTION,**  
AT  
Hot Springs, Ark., May 10 to 17.  
**THE BEST WAY**  
is via the



AND  
**HOT SPRINGS RAILROAD.**  
THE VERY LOW RATE OF  
ONE FARE FOR THE  
ROUND TRIP

is offered by the above lines for this Convention.

### A Rare Chance

To visit the great

### Government Reservation and Health and Pleasure Resort.

Descriptive and illustrated matter on Hot Springs mailed free, and information as to the schedules of special trains, and any other information desired, will be promptly furnished by addressing H. C. Townsend, G. P. & T. A., Iron Mountain Route, St. Louis, Mo.; R. T. G. Matthews, T. P. A., Louisville, Ky.; I. R. Rehlander, T. P. Chattanooga, Ten.; Ellis Farnsworth, T. P. A., Memphis, or J. C. Lewis, T. P. A., Austin, Texas.

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### MORTGAGE SALE.

Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by Ed Nix and Carrie L. Nix, his wife, to the Banking Building & Loan Co. of Montgomery, Ala., on the 21st day of December, 1893, which mortgage is recorded in book O, pages 356 to 360 of the records of the probate office of Dale county, state of Alabama, the said Banking Building and Loan Co. will proceed to sell at public auction, at the Artesian Basin, Court square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 21st day of May, 1900, the following described property situated in the town of Newton, county of Dale and state of Alabama, to-wit:

One lot in the town of Newton, Dale county, bounded on the east by resident lot H. M. Hodges, on the west by W. D. Grant's resident lot, on the north by the Newton and Abbeville road, and on the south by Broad or King street and formerly known as the E. W. Griffith lot, containing 3-4 of an acre more or less, being the same conveyed to Ed Nix by W. D. Grant on the 18th day of September, 1899, by deed of record in the probate office of Dale county, state of Alabama, in book "B," page 125.

This 21st day of April, 1900.

BANKING BUILDING AND LOAN CO.,  
J. L. HOLLOWAY, Attorney.

**OPIMUM**

Morphine and Whiskey habits treated without pain or confinement. Cure guaranteed or no pay. B. H. VEAR, Manager Lithia Springs Sanitarium, Box 3, Austell, Ga.