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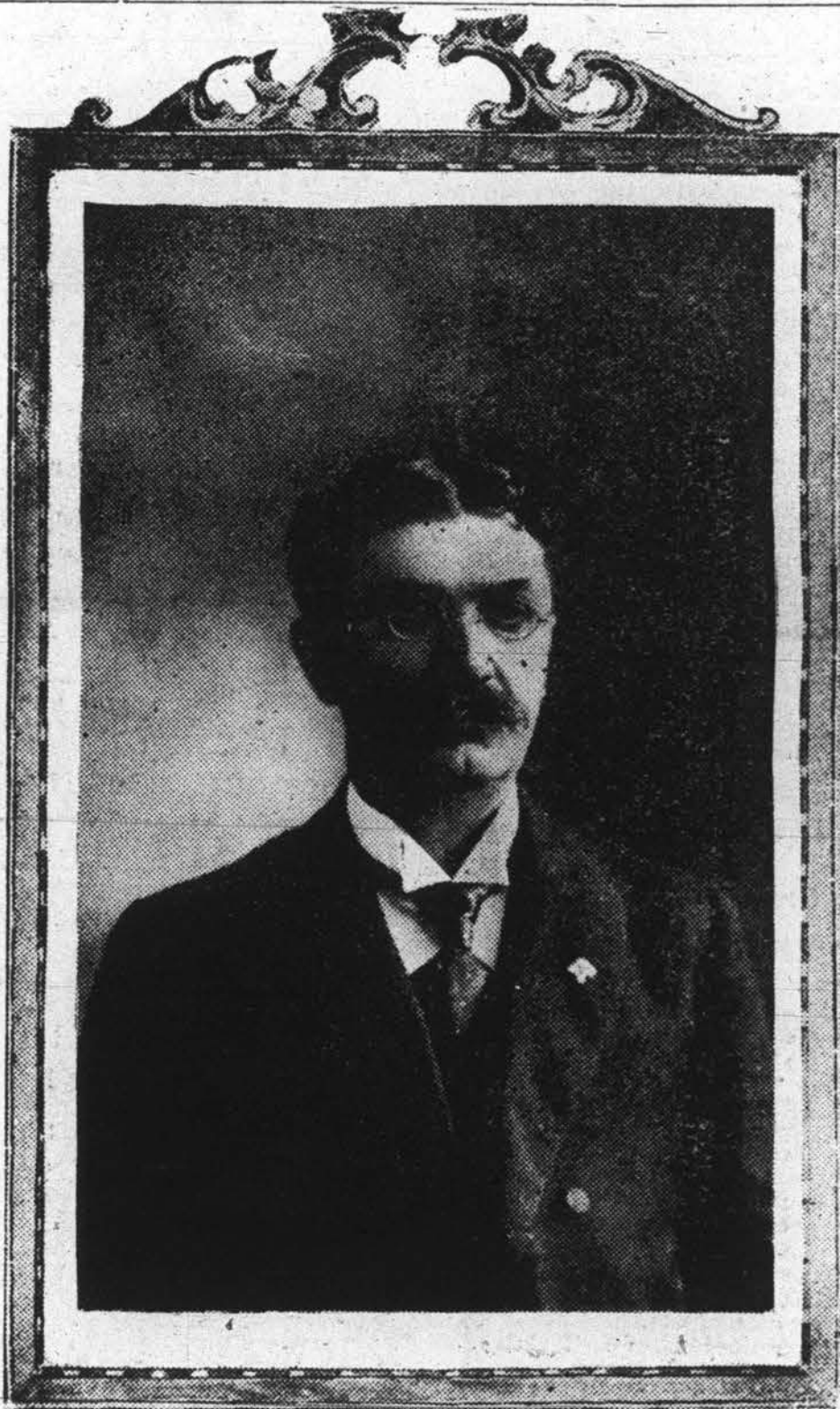
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NO. 28.



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OLIVER BLYMYER CHURCH BELLS

Write to Cincinnati Bell Foundry Co., Cincinnati, O.

A NOTEWORTHY LETTER.

University of Virginia, July 14, 1900.

Messrs. Hopson O. Murfee and Walter L. Murfree are well known to me, having been intimately associated with me in this university for a series of years. They have proved themselves students of the highest order; have accomplished many courses of study excellently well; have acquired a rounded, liberal education—the one making, in addition, a speciality of Physics; the other, of Chemistry; and both have successfully passed Cum Laude as Master of Arts of the University of Virginia. In personal character they are unexceptionable men; earnest, diligent and faithful, courteous, gentle and kind, but resolute and without guile. The happy combination in each of them of mutual ability, high culture, and personal worth gives assurance that the Marion Military Institute, to which they now propose to devote their energies, will lose nothing of its well deserved reputation as a school for the training of youth, than which there is none better in Alabama or elsewhere.

NOAH K. DAVIS,

Professor of Moral Philosophy, University of Virginia.

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Mr. H. O. Murfee is in the city at the Battle House, and would be glad to confer with parents who have a son to educate.

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Theological Seminary, by

Rev. William E. Hatcher, D. D.

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THE SOUTHERN AND ALABAMA BAPTIST

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Vol. XXIX No. 28

A Page of Choice Selections.

Death of John Spurgeon.

By R. Kerr Eccles.

Rev. John Spurgeon, father of "Spurgeon," died June 14 at South Norwood, a suburb of London. He was ninety-two years of age. His father and grandfather had been ministers, his sons were, and his grandsons (Thomas and Charles) are ministers. The last two generations were Baptists. He and his ministerial ancestors were Congregationalists. He was educated at the Congregational school of Lewishaven, now Caterham. At his death he was the oldest minister, and perhaps the oldest member, in English Congregationalism. Till after the birth of his sons, Charles Haddon and James, he was in business, acting on occasion as an acceptable "lay preacher." At about forty he became pastor of a small Congregational church at Tollesbury, Essex. After fourteen years there he went to Cranbrook, Kent.

After Charles Haddon's immense success in London, he was invited to Fetter Lane, Islington. Here he preached till his retirement from the pastorate. He was afterwards an attendant at a little Baptist church in South Norwood. He employed his Spurgeonic relationship wisely in securing for this struggling church financial help. As the father of Spurgeon he was to the last a desirable attraction on special occasions. He possessed a considerable measure of Charles' humor. During his life he never had a headache. He died of senile debility, showing itself in a weakness of the circulation attended with dropsy. In an unpretentious tomb in Norwood cemetery, not far from that of his favorite son, James, he and his wife have found their final resting place.—The Standard.

Omaha, Neb.

How Spurgeon Became a Baptist.

The recent death, at the age of ninety-two years, of Rev. John Spurgeon, father of Rev. Charles H. and James A. Spurgeon, both Baptists, whose father was a Congregationalist, recalls the account given by Charles Spurgeon of the way he became a Baptist. In his autobiography he tells it. In 1848-9 he was a pupil in St. Augustine's College, Maidstone. It was a Church of England school, and he says:

"The Church of England catechism has in it this question: 'What is required of persons to be baptized?' And the answer I was taught to give and did give, was: 'Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in that sacrament.' I looked that answer up in the Bible and I found it to be strictly correct as far as repentance and faith are concerned, and, of course, when I afterwards became a Christian, I also became a Baptist, and here I am, and it is due to the Church of England catechism that I am a Baptist. Having been brought up among Congregationalists, I had never looked at the matter in my life. I had thought myself to have been baptized

as an infant; and so, when I was confronted with the question, 'What is required of persons to be baptized?' and I found that repentance and faith were required, I said to myself, 'Then I have not been baptized: that infant sprinkling of mine was a mistake, and please God that if I ever have repentance and faith, I will be properly baptized.' Having obtained the consent of his parents, Mr. Spurgeon was baptized May 3, 1850. As he himself says: 'I had attended the house of God with my father and my grandfather, but I thought that when I read the scriptures that it was my business to judge for myself. . . . Therefore I left my relations and became what I am today, a Baptist, so-called, but I hope a great deal more a Christian than a Baptist.'—Biblical Recorder.

The Baptist of Russia.

Prof. J. G. Fetzer.

I have no doubt that every American Baptist interests himself more or less in the work of our brethren in the great Russian Empire. The oldest readers of the American Baptist Missionary Magazine may recollect how the work was started there some thirty-five or forty years ago. Since then it has ever been making steady advances. Until 1888 it was closely connected with the work in Germany. At that time a Russian Baptist Union was organized, and now publishes an annual statistical report. From the one I received a few days ago, I extract the following interesting facts, showing the status of the churches at the close of 1901 for the German churches, and of 1900 for the Lettish and Estnic churches:

The entire number of churches is 108, with a membership of 22,214. These churches report 457 preaching stations, 117 pastors, 130 places for worship and 1,254 baptisms for the year. Four of these churches (three of them are German, one a Swedish) are counted with no association, being too far away from any of the sister churches. These are the German and the Swedish churches at St. Petersburg, the German churches at Riga and Libau. The others are organized into five associations, the Baltic with 55, the Estnic with 9, the Polish with 12, the West Russian with 17 and the South Russian with 11 churches. The numerically largest associations are the Baltic and the West Russian, but the largest increase for the year, relatively speaking, is found in the Estnic. The largest church is the one in Lodz, having 1,670 members; the smallest is the German church in Libau on the Baltic, with a membership of but 26.

From the above it may be seen that the work in Russia is constantly going forward, in spite of the hindrances which they have to overcome, and the caution they have to use. Not only the Russian authorities and the Greek church impede them in one way or another, but also the Lutherans, who are, like the Baptists, only tolerated. Nevertheless, the outlook is encouraging,

and our 117 brethren there, with their many lay helpers, look for a great and rich harvest in the near future. May it be realized.—The Examiner.

Old Men Who Work.

Chauncey M. Depew says: "When a man from fifty upward retires, as he says, for rest, his intellectual powers become turbid, his circulation sluggish, his stomach a burden. Bismarck, at seventy-five, ruling Germany; Thiers, at eighty, ruling France; Gladstone, at eighty-two, a power in Great Britain; Simon Cameron, at ninety, taking his first outing abroad, and enjoying all the fatigues as well as the delights of a London season, illustrated the recuperative powers of hard work. Such men as these never ceased to exercise to the full extent of their abilities their faculties in their chosen lines."

To the above we might add Oliver Wendell Holmes at eighty-four, Neal Dow (as full of fight as ever), at ninety, our ex-Gov. Boutwell at eighty-five, John W. Willard, clerk of our Superior Court, in his eighty-sixth year, John W. McKim, our Judge of Probate, about eighty, Mary A. Livermore in her eighty-second year, Archbishop John J. Williams in his eighty-first year, and Pope Leo XIII., now in his ninety-third year.

In addition to the above, we find on our table this morning an interesting article in the Salem Evening Observer of May 3d, from the Rev. Samuel C. Beane, in which he describes his call upon three of his former Salem parishioners, Mrs. James Fairfield, in her ninety-first year, Mrs. Daniel C. Merriam, in her ninety-sixth year, and Miss Elizabeth Archer, in her one hundred and first year—all, he says, as animated and optimistic as though only one-half their present ages.

We believe that nothing helps more to prolong life than constant, pleasant occupation of the mind, and a determination that you will live as long as you can.

Under the head of "The Power of Hope," our friends will find on page 16 of our "Autobiographical Sketches" two cases in which life was greatly prolonged by the power of hope.—Our Dumb Animals.

Accomplishments of Age.

For the sober encouragement of people who have reached later middle age, a famous correspondent of the British Weekly has written a letter presenting examples of the great deeds accomplished after the half century mark has been reached. He mentions Lincoln, who became President at 52; Milton, who published "Paradise Lost" at 59; Handel, who began his oratories at 55; Samuel Johnson, who wrote his "Lives of the Poets" at 63; Samuel Richardson, who attained success after 50; and so on through a cheerful compilation of similar optimistic evidence. This is pleasant reading for young and old; for the young because it confirms their own trust in the future; for their elders because it renews a hope that maybe was about to lose a shade of its glow and warmth. To the latter it recalls the inspiring example of the old gentleman who studied Hindostanee at the age of

80, and the old lady of 70 who took up fine embroidery because her eyes had begun to fail and she wished to exercise them.—Harper's Weekly.

Life More than Meat.

When John Robertson of Glasgow was in this country a few years ago, he told the story of a crofter whom he knew. The man at the public house had died and this man had the opportunity of purchasing the business. He did so, and soon had a broad gold chain across his ample vest and a fine turnout in which to ride. But in the night, he and his wife, unable to sleep, were listening to the creaking of the sign, and the little girl said that she could not get out of her mind the oaths of the men who had been at the inn drinking that night. They concluded the old home with its poverty and purity was better, and back they went. And Robertson says that the last he knew of them they were contented and happy, and one of the sons was preparing to go as a missionary to South Africa. It was no ill choice that they made when they determined to count the life more than meat. For the wealth of life is to be reckoned not by dollars, but by character and the satisfaction of the heart.—Baptist Union.

Great Ship Canals.

The oldest and the most important ship canal is that of Suez, begun in 1856 and completed in 1869. It is 100 miles in length, and cost \$93,000,000. It was at first fifty-four meters wide on top, twenty-two meters at the bottom, and eight meters deep, but in 1892 \$10,000,000 were expended to increase these dimensions to seventy-seven, thirty-four and one-half and nearly nine meters, respectively, and it is now proposed to increase the depth to ten meters. Ships are allowed to pass through it at a speed of five and thirty-five hundredths miles per hour, so that its whole length can be traversed in eighteen and one-half hours. Night navigation is made possible by electric lights, which were introduced in 1887. The tolls are \$2 per ton. In 1870, 486 ships passed through the canal; in 1880, 2,028; in 1900, 3,441. In the year 1899, 221,348 passengers were transported.

In 1887 the Emperor William canal to connect the North Sea with the Baltic was begun and the canal was opened in 1895. Its cost was \$40,000,000. Its length is ninety-eight kilometers, its depth is nine meters, and it is traversed in less than twelve hours. Its receipts do not cover expenses. Still another canal connecting the North Sea with the Baltic was opened in 1900. Its length is sixty-five kilometers, its depth only three meters, and its cost was \$6,000,000. The Manchester ship canal is eighty-seven kilometers long and nearly eight meters deep, and cost \$85,000,000.

Amsterdam is connected with the sea by a ship canal opened in 1845, and Rotterdam is likewise connected with deep water by a canal opened in 1866. St. Petersburg also has a ship canal

(Continued on page 16).

Mr. George Williams at this meeting offered his resignation as church clerk. He has been a faithful and painstaking officer in this capacity since 1871, with the exception of two years when he was away from the city. Mr. J. C. Lawrence was elected as church clerk.

The Call to Southern Baptists to Reinforce Theological Education.

BY PRESIDENT E. Y. MULLINS.

(An address delivered at the meeting of the Southern Baptist Convention, Asheville, N. C., May 10, 1902, and published by request of the Convention.)

Before introducing the subject of my address, I wish to announce that the Seminary is about closing one of the most prosperous years in its history. The total enrollment of students is 243, an increase of twelve over the attendance of last year. This is an exceedingly gratifying fact in view of the widespread complaint of the falling off of attendance at theological seminaries. The students are an unusually fine set of men, well prepared for the work which they came to us to do. Their health has been excellent, and not a case of discipline has occupied the attention of the faculty during the session, and the spiritual and missionary life of the Seminary was never deeper or stronger than it is today.

I wish now to speak to you on the subject of the need of reinforcing, in a financial way, theological education in the South, and especially the need of a large increase in the endowment of the Southern Baptist Theological Seminary. The arguments which I wish to advance will apply to the subject in a somewhat fundamental way, and I trust that their force and application to the immediate point in view will be clearly seen.

1. I call your attention in the first place, then, to the fact that the central need in all education today is that the forces which make for character shall control the forces which make for intelligence.

Dr. Abraham Kuyper, in defining sin, says: "Sin is not negation, nor is it mere privation; sin is power in reversed action." Let us bear this cardinal fact in mind. A splinter in a man's finger will create inflammation in proportion to the amount of nerve and blood, the amount of health which the man enjoys. A splinter in a dead man's finger would cause no inflammation. Such is sin, a power in reversed action. Take a striking illustration of this. A well informed friend of mine one day conducted me through a room in one of the Government buildings in Washington, known as the Rogue's Gallery, on the walls of which were hung the photographs of various counterfeiters and other criminals. Standing before one of these photographs, presenting a face of striking intelligence, he said: "Let me give you two chapters in the history of this man. The first chapter tells of his boyhood, of his highly gifted mind, of his thorough education from the lowest to the highest grades of the public schools of his city, and of his going forth in the battle of life, having graduated from the high school. The other chapter tells of his arrest as a counterfeiter, after a long chase by the detectives, and his imprisonment for his crime." Said my friend: "This man was so gifted in intelligence and had such attainments educationally that he could have derived an income of from twenty-five to thirty thousand dollars a year by the use of his talents in a legitimate way in the

world of commerce, but somehow he preferred the excitement of the life of a counterfeiter, and for fifteen or twenty years he was tracked from one end of the country to the other by the detectives, until his final arrest." Truly, sin is power in reversed action. Such a career is no argument against the public school system, but it does prove the perils of education apart from Christian influences. The penitentiary is the conclusion in a syllogism of which the major premise is a Godless education.

Note another fact which has a bearing on our theme. President Elliott, of Harvard University, at the recent inauguration of President Butler, of Columbia, congratulated the assembled company upon the fact that the presidency of the modern university had passed from the hands of the ministry into the hands of the laity. This may be a wise and wholesome development in the educational world, but it is also an index to the growth of the conception that education and religion belong to separate spheres of life. This conception ought not to remain. I do not mean that ministers ought to be elected to the presidencies of colleges and universities necessarily, but the forces that make for character ought in some way to control the forces that make for intelligence.

The spirit which rules in education today is the scientific spirit, one of the noblest spirits of modern times. The truly scientific spirit is in no sense opposed to religion, although it is sometimes supposed to be. There are four things possible in our attitude toward the scientific spirit. One is to combat it. There are those who are doing this today, claiming there is nothing good in science. Surely this is a mistaken attitude. Another course is to ignore it. This is as impossible as it would be to stand on yonder elevation and ignore the breezes that blow across those heights, fanning your face with their coolness, in the early morning. Another course toward the scientific spirit is to adopt it in all its worst, as well as its best, aspects. A fourth course is to Christianize it, to show the scientific man that the spiritual world belongs to the realm of fact as truly as does the physical. The materialistic scientist stands on the earth and looks downward into nature toward the city which is coming up from below, whose foundations are matter, whose walls are natural law, and the principle of whose construction is the transformation of energy. The Christian believer stands on a mountain top, looking upward to the city which comes down from above, whose walls are jasper and whose gates are pearl, whose streets are gold, the light of which is the Lord God Omnipotent. True science will recognize both cities, the city of nature and the city of grace, because both belong to the universe of fact. What I am saying reinforces most powerfully the demand for a thoroughly educated ministry. One wing of modern science seeks to discredit all scholarship which recognizes the supernatural in the revelation of God and the deity of Jesus Christ, no matter how accurate or broad or reliable

such scholarship. There are those who at once seek to discredit its productions and its claim to genuine scholarship. A thoroughly trained religious leadership and a ministry equipped for the conflict at this point is imperatively demanded by this situation. It is true that the only manner in which the spiritual world can become real to a man is through the regeneration of his heart by the Spirit of God. The minister stands for the supernatural in life, for the regenerated spirit, for God in the world, and in a thousand ways and at a thousand points his work is to counteract and defeat the work of unbelieving and materialistic science. It is given to him to make real the eternal world to the hearts and minds of men, and without him the vision of the eternal would by and by fade from men's lives. If we were to look at the great combinations in the business world, or if we were to look at the great movements in the political world, we would be driven to the same conclusion that the supreme need of today is that the forces which make for character shall control the forces which make for intelligence.

2. I remark in the second place that the pulpit is the centre of the forces which make for character.

The question is often raised in our day whether or not the pulpit has lost in power, and really it is a far reaching question. The position of the preacher in modern civilization is not as fully understood now as it was two hundred and fifty years ago. A few statements may serve to illustrate what I mean. Anglo-Saxon civilization, as it exists today, is the result of a conflict with Roman Catholicism. The statement has been made, and the more it is pondered the more it will appear to be true, that all the wars which have been fought since the Reformation have been in spirit and principle, conflicts between Romanism and Protestantism. This was certainly true of our late Spanish war. Again, Anglo-Saxon civilization, as it exists today, is the logical outcome of the Reformation. And once more, the clew to the power of the Reformation is the rise of the preacher. Martin Luther, before the Diet, with his immortal utterance, "Here stand I. I can do no otherwise. God help me!" is the very embodiment of the spirit of Protestantism, and in this spirit Luther spoke.

"A new word of that grand crede

Which in prophet hearts hath burned
Since the first man stood, God-conquered,

With his face to Heaven upturned."

The power of God waned in early Christianity with the decline of the preacher. The voice of the Eternal One ceased to be a voice when divinely-galled men ceased to preach the gospel out of full hearts. That voice became an echo in the bishop, an echo of an echo in the ecclesiastical council and an echo of an echo of an echo in an infallible Pope. The return of civil and religious liberty, and the ideals of all modern civilization, was when the individual soul of the preacher, conquered by the truth of God under the operation of the divine spirit, began again to proclaim what God had spoken to his inner soul. It was as when Jesus said to Peter: "Blessed art thou, Simon Bar-Tonah! Flesh and blood hath not revealed it unto thee, but the Spirit of my Father which is in Heaven." An

able pulpit, a pulpit equipped intellectually and spiritually, a pulpit adapted to the needs of our time, a pulpit loyal to the eternal gospel of Jesus Christ, compromising it not, setting it forth in fulness and proclaiming it with courage—this is the key to all progress in every sphere of life today. I think it cannot be gainsaid that the centre of the forces which make for character is the pulpit.

3. The central problem of the ministry is the problem of equipment.

There are three general problems pertaining to the ministry today: That of supply, that of distribution and that of equipment. The problem of supply needs attention. The churches need to pray more that the Master will send forth laborers into the vineyard. In some denominations there is a sad falling off in the number of men entering the ministry. There is need that the preachers themselves should bring this subject to the attention of the young men of their charges; there is need that our Christian young men shall consider seriously their duty in this regard. And yet the problem of supply is not the most fundamental one.

Then we have the problem of distribution. How shall we find places for the ministers who are unemployed? Sometimes bureaus of supply have been established—a sort of central agency for supplying churches with pastors. Brethren have looked abroad and seen many pastors without charges on the one side, and many pulpits without occupants on the other, and have said: "Go to now, let us organize a bureau of supply. Let us tell the churches about these unemployed ministers and these ministers about the churches. Let us act as a go-between, and bring these together." But strangely enough these bureaus of supply have, so far as I am informed, had but a brief existence and have been accorded respectful burial. It was an artificial method of regulating a fundamentally spiritual relation, and did not succeed. But this attempt and its failure illustrates strikingly my contention that the central problem of the ministry is the problem of equipment. There are exceptions to the rule, of course, but generally speaking the thoroughly equipped man, the man who can do the work to which the Christian minister is called, will be likely to find a church needing his services.

When Lord Roberts was appointed to the command of the British army, in the Boer war, he remarked: "For nineteen years I have lived an abstemious life for this hour." There was no lack of generals in the English army to command the forces in this war, but there did seem to be a lack of fit generals—men qualified to do the work. And even General Roberts did not achieve an ideal success. Gideon and the sifting of his army illustrates the relation which equipment sustains to the general problem. Three hundred fit men can do more than many thousand unfit. The brook of testing at which the minister drinks is practical experience. The projectile force of a concentrated personality is hurled against the obstacle of unbelief and carnality and worldliness in the work of the Christian pastor, and then comes the test. The obstacle gives way before the force of the man, or else the man gives way.

We hear a good deal of evangelizing the world in this generation. Recent statistics have seemed to show that with present standards of equipment

Southern Education Board--Brief Statement of Its Origin and Purpose.

The Conference for Education in the South was organized four years ago at Capon Springs, West Virginia, when a number of gentlemen from the North and South met to discuss the educational conditions of the South. The two succeeding meetings were held at Capon Springs, with an increased attendance. The fourth meeting was held at Winston-Salem, North Carolina, April 18, 19 and 20, 1901.

At this meeting there was a very large attendance of representative educators, public men and others from several of the southern states and from Washington, D. C., Philadelphia, New York and other points. The deep interest in the able papers presented at this meeting was manifest. The discussion took a more practical turn than at the previous meetings, and several of the papers submitted showed that the time was ripe for an organization which should proceed to more definite work. The remark of Dr. Charles W. Dabney, of Tennessee, in his speech, that the Conference should have "a central agency which should conduct a campaign of education for free public education" expressed the feeling, belief and wish of all participants in the Conference. The question, "Should we not at this meeting take steps to establish a propaganda for free public schools in the South?" was answered by a motion to appoint a committee on platform and resolutions to execute this purpose. The committee consisted of Dr. Charles D. McIver of North Carolina, Chairman, Dr. Albert Shaw, editor of Review of Reviews, Dr. J. L. M. Curry of Washington, D. C., Dr. Chas. Dabney of Tennessee, John Graham of Cambridge, Mass., Bishop Athalar of North Carolina, State of Georgia, Hon. H. H. Hanna, George Tucker of Virginia, W. H. Page, Jr. of New York, and Dr. Walter H. Page, editor of the World's Work. The committee reported the following platform, preamble and resolutions, which were unanimously adopted:

The Conference for Education in the South reaffirms its conviction that the shadowing and supreme public need of the time, as we pass the threshold of the new century, is the education of the children of all the people. We declare such education to be the foremost task of our statesmanship, and the most worthy object of philanthropy. With the expansion of our population and the growth of industry and economic resources, we recognize in a fitting and universal education and training for the home, for the farm and the workshop and for the exercise of the duties of citizenship, the only salvation of our high standards of family and society and the only hope for the preservation of our institutions, founded by forefathers on the four corners of intelligence, virtue, economic liberty and capacity for political self-government. We recognize the value of efforts hitherto made to solve our educational problems, both as respects the methods to be used, and also as regards the sheer quantity of the work to be done. But we also find in the facts as presented at the sessions of this Conference the imperative need of renewed effort on a larger scale; and we also

find in the improved financial outlook of the country and in the advancing state of public opinion better hopes than ever before of a larger response to this greater need. As the first great need of our people is adequate elementary instruction, and as this instruction must come to the children so largely through mothers and women teachers in their homes and primary schools, we desire to emphasize our belief in the wisdom of making the most liberal investments possible in the education of girls and women.

Whereas, therefore, the conditions existing in the Southern States seem now fully ripe for the large development as well as further improvement of the schools, and

Whereas, this Conference desires to associate itself actively with the work of organizing better school systems and extending their advantages to all the people,

Resolved, That this Conference proceed to organize by the appointment of an executive board of seven, who shall be fully authorized and empowered to conduct:

1. A campaign of education for free schools for all the people, by supplying literature to the newspapers and periodical press, by participation in educational meetings and by general correspondence; and

2. To conduct a bureau of information and advice on legislation and school organization.

For these purposes this Board is authorized to raise funds and disburse them, to employ secretary or agent, and to do whatever may be necessary to carry out effectively these measures and others that may from time to time be found feasible and desirable.

Under this direction the following Board, to be known as the Southern Education Board, was formed, five of the gentlemen being added at a subsequent meeting: Robert C. Ogden, Hon. J. L. M. Curry, Dr. Chas. W. Dabney, Dr. E. A. Alderman, Dr. C. D. McIver, Dr. H. B. Frissell, Geo. Foster Peabody, Rev. Wallace Buttrick, D.D., Hon. H. H. Hanna, Wm. H. Baldwin, Jr., Dr. Albert Shaw, and Dr. Walter H. Page.

The Board organized by the election of Robert C. Ogden, President; Charles D. McIver, Secretary; Geo. Foster Peabody, Treasurer.

Under the instructions of the preamble and resolutions, the Board has decided that no portion of the fixed sum of money it hopes to secure for current expenses shall be applied "to the assistance of any institution or school, but that it shall be expended exclusively for the purpose of stimulating sentiment in favor of more liberal provision for universal education in the public schools."

The practical work of the Board will be done through its own printed issues, through the public press and by public speech—the living epistle.

The plan of organization includes the following:

Supervising Director, Hon. J. L. M. Curry, Washington, D. C.

Director of the Bureau of Information and Investigation, Dr. Chas. W. Dabney; Chief, Professor P. P. Claxton; Secretary and Editor, Prof. J. D. Eggleston, Jr., Knoxville, Tenn.

District Directors, Dr. Charles D. McIver, Greensboro, N. C., Dr. E. A. Alderman, New Orleans, La., Dr. H. B. Frissell, Hampton, Va.

Campaign Committee, Hon. J. L. M. Curry, Chairman, Dr. Chas. W. Dabney, Dr. Charles D. McIver, Dr. E. A. Alderman, Dr. H. B. Frissell.

General Field Agents, Dr. G. S. Dickerman, New Haven, Conn., Dr. Booker T. Washington, Tuskegee, Ala.

Field Agents for Virginia, Hon. H. St. George Tucker, Lexington, Va., and Dr. Robert Frazer, Richmond, Va.

Executive Secretary associated with the President, Rev. Edgar Gardner Murphy, Montgomery, Ala.

Contributions may be sent to George Foster Peabody, Treasurer, No. 27 Pine street, New York.

This Board enters upon its work with a faith, a purpose and a method. Its faith is the moral earnestness of the South, based upon the splendid record of what the Southern people have accomplished, unaided, since 1865, when with everything swept away they undertook to build anew their civilization. Its purpose is to reach the public mind, to quicken the public conscience, and to stimulate to self-activity. Its method is to go before the people with publications and by the means of attractive public speakers, drawn entirely from the South, to tell the truth in kindly, just fashion, and to plead for better things in the schools. The education of all the people is the only security for the future. It will come when our brave people see its necessity.

The following principles have been held clearly in mind in organizing this movement:

1. The results accomplished by Southern people since the war are worthy of all praise. Such a movement as this might well apply to all parts of America. It is needed in the South only because the South had its all swept away in the war between the states, is largely rural in character, and has two races to develop. It is because the white man in the South has the negro to educate and care for that he deserves both sympathy and assistance. This Board asks to be allowed the privilege of helping a little to do what is really the duty of the whole American people.

2. The white men in the South must be trusted to do all justice to all classes of citizens and to act wisely in the educational uplifting of the people. Of twelve members of the Board, seven are either natives or life-long residents of the Southern states. The active work of the Board is left entirely in the hands of Southern men. Dr. Curry, for twenty-five years the Southern leader in education, is the supervising director and chairman of the campaign committee which controls all the work.

3. If the negro problem is to be settled aright, it must be settled by educated, intelligent white men and not by ignorant ones. This being the case, the highest welfare of the negro lies in the better education of the whites. The solution of this problem is to be found in teaching the negro to work, and so to be a self-respecting citizen.

This new movement for the better education of all the children of the South, is evidently the beginning of a great educational awakening. It has been received with the approval by Southern authorities, and has been cordially welcomed by the people of the South.

Southern Educational Association held at Columbia, S. C., December, 1901, the following resolution was adopted by acclamation: "Resolved, That the Southern Educational Association in convention assembled at Columbia, S. C., hereby expresses its sense of cordial appreciation and hearty approval of the movement made for the benefit of education in the South under the auspices of that body of educators, philanthropists and citizens of the North and South known as the Conference for Education in the South."

The work will be done, as far as possible, through existing educational agencies in the states. The calls coming to the Board for help are enough to overwhelm it, and there will be no need to go into any community where the people are indifferent to the education of the children. Adjunct Bureaus have already been formed in several states. Correspondence on this and other subjects is invited. Address the Director in your state, or Southern Education Board, Knoxville, Tenn.

Brother Jinkins Resigns.

We, the undersigned committee, have been requested by the West Side Baptist Church of Phenix City to express the deep regret felt by all in the resignation of Bro. J. K. Jinkins, pastor of said Church. During the few months Bro. Jinkins has had the care of our Church he has served it faithfully and well, and by his kindly Christian conversation and godly walk has endeared himself to the entire membership of West Side Church. The hope is here most earnestly expressed that wherever in the providence of God he may be called to go, that he may have the Holy Spirit to direct in all things, and his labors may be abundantly successful in the work assigned him, and the Everlasting Arm may be beneath him in all the trials and conflicts of life.

Therefore be it resolved, 1st, That in accepting the resignation of Bro. J. K. Jinkins, we as a Church keenly feel the loss sustained thereby. Resolved, 2d, That not only our Church, but the town and community deeply regret to lose him as citizen and counselor. 3d, That by his exemplary and Christian walk he has endeared himself to us all, both Church and city. 4th, That we humbly submit to the will of the Great Head of the Church in this our loss. 5th, That we as a Church commend him to all Christians wheresoever he should by divine wisdom be led. 6th, That the prayers of this Church shall accompany him in all his works and labors for Christ. 7th, That a copy of these resolutions be spread on the minutes of our Church, and a copy shall be furnished to the Columbus Ledger, Columbus Enquirer-Sun and the Alabama Baptist for publication. Done by act of the Church in Conference this the 21st of June, 1902. J. Montie Miller, Church Clerk, pro tem.

Rev. F. W. Williams, L. W. Mann, John Grimes and W. A. Ware, Committee.

The Situation at the Orphanage.

In order to get our buildings tenanted we were obliged to use much of our current fund for building, and this caused us to defer the payment of our grocery bill, and now the merchant who helped us in our time of need is himself in need of money in his business. Will the friends of these 92 children remember them?

WOMAN'S WORK

Send all Communications for this Department to Mrs. D. M. Malone, East Lake, Ala.

CENTRAL COMMITTEE OF WOMAN'S MISSIONARY UNION.

Mrs. L. F. Stratton 1705 12th Avenue.....South Birmingham
Mrs. N. A. Barrett.....East Lake
Mrs. T. A. Hamilton.....Birmingham
Mrs. D. M. Malone.....East Lake
Mrs. G. M. Morrow, 1711 Eighth Avenue.....Birmingham
July Mission Study—The Home Mission Board.

Recommendations of Home Mission Board.

To Woman's Missionary Union, Aux. S. B. C.

Adopted at Annual Meeting in Asheville, N. C., May 9, 1902.

The Home Mission Board would re-emphasize its great appreciation of the help rendered by the Woman's Missionary Union, and makes the following suggestions for the coming year:

1. That the Church Building Loan Fund be continued as a special feature in the work of the Union.

2. That the women be directed to prayer and effort in behalf of the services of women working under the auspices of our Board.

3. We would remind the societies that notwithstanding the love and genuine sympathy shown by sending boxes, they cannot be counted on salaries, and urge that this good work shall be additional to cash contributions.

4. We call the attention of our devoted women to the vast work of our Board in the aggregate of its special fields; Negroes, Cities, Foreigners, Frontiers, Cuba, Mountains, Church Building, etc., and to the sum necessary to meet the several appropriations, suggesting \$35,000 in cash as the object of their combined, consecrated efforts for the coming year.

5. The increasing value of the special week in March of prayer and effort for Home Missions is apparent and its continuance is requested.

6. While possibly not so apparent as results from other efforts, we are convinced that no work of the women is more valuable than the formation of Societies and Bands to train the children, and we most heartily commend to the women this noble foundation work.

FINANCES.

"The amount of cash received during the year for the regular work of the Home Board has been \$98,950.29, which is an increase of \$12,045.61 over the previous year. In addition to this, the Board has received in special gifts, upon which it pays an annuity during the life of the donors, to be used in connection with the Church Building Loan Fund, and other investments, the sum of \$1,500. This makes the actual amount of cash received \$100,450.29, as against the sum of \$91,075.11 received the previous year. All of the states, except five of the older and stronger ones, show an increase in cash contributions over last year."

DENOMINATIONAL PAPERS.

"The Board has had reason for continued grateful appreciation of the kindness with which our denominational papers have published items of information in connection with its work. Our sincere thanks are tendered to the brethren throughout the states, who manage the various denominational papers, for every courtesy and kind con-

sideration of the cause of missions as represented by the Home Mission Board. We expect to avail ourselves of this kindness more extensively in the future than in the past."

THE GUEST.

By Mabel Earle.

One answered, on the day that Christ went by,

"Lord, I am rich; pause not for such as I.

My work, my home, my strength, my frugal store,

The sun and rain—what need have I of more?

Go to the sinful who have need of Thee, Go to the poor, but tarry not with me. What is there Thou shouldst do for such as I?"

And He went by.

Long years thereafter, by a palace door, The footsteps of the Master paused once more,

From whence the old voice answered piteously,

"Lord, I am poor, my house unfit for Thee;

Nor peace nor pleasures bless my princely board,

Nor love nor health: what could I give Thee, Lord?

Lord, I am poor, unworthy, stained with sin."

Yet He went in.

—Outlook.

Letter from Miss Willie Kelly.

Quin San, April 30, 1902.

I have been interrupted several times while writing this, so I don't think this letter will be very connected. Mrs. Zung went out very early this morning, and before I had finished my Bible, a servant came to say that some guests from the small official's home here were coming to pay me a visit, so I had to entertain them alone. Strange to say, it was a man and his wife; he is partially paralyzed (I think I have written to you about him), and they both came to ask the way more perfectly, so I read the scripture to them and we had a nice long talk over the teacups and cake, which I had the servant to bring in for them. There is only one thing that troubles him, the worship of his ancestors, which was delivered over to him by five older brothers who are all dead, and this has been a custom in his family for hundreds of years; though he says it does no good, but the old custom he is loath to give up. I am praying our Father to make him to be willing to give up everything for Him. The wife is an earnest believer, I think, and the other members of the family are very receptive. We were out until late last evening, with a family who are devout Buddhists; the head of the family, a widow, just my age, is really a devout woman, and does a great deal of good with her money, but like all these people, she does it expecting to heap up merit in the next world. She is a

very fine character, though, and I trust God will yet open her heart to His truth. Such a dear little boy she has, and he listens so attentively when we talk the gospel. The old mother believes, and wants to unite with the Church. Oh, if we only had more help, the people are ready to hear, and if we don't give them the gospel, they are going to have head knowledge without the heart knowledge. God help you who are at home to do your whole duty by these people, and help us who are here to be up and doing. Everywhere one goes, the cry is that a change must take place; old things must be done away with. The government schools are introducing Western methods and books, but exclude religious teaching, and we must put in all our time and energy now, else the change will be all without the gospel of Jesus Christ. Anywhere you go there are plenty of ready listeners, and all we need is more workers. Superstition, error and all such need to be dispelled by the light of the gospel, and with the desire for a knowledge of Western science and learning, we must put in a wedge for another higher, holier desire.

I have not been well lately; my head has ached constantly for six weeks; just a tight, strained feeling, that I can't seem to get over; perhaps it came from overwork. When Miss Price left, I had a great deal to do, as Mrs. Tatum was sick, so I think perhaps I rushed around too much; at the same time, two boys that I brought from San Quin had scarlet fever, and they had just joined the Church; so I felt if they died, the relatives, some of whom are heathen, would say it was because they believed in that Jesus doctrine; but they both are well now. My Bible woman took care of them; they were all isolated. The oldest boy, seventeen years old, said he had a dream in which a man stood by him and said he had only eight days to live, so he was ready to believe his days were numbered; but Mrs. Zung was ready for him; she told him about Hezekiah. I hope they will both be better Christians after this severe illness. I should like so much to come up here and live, but I realize it would not be the best thing for me to live all alone. I miss Miss Price more than I can tell, and hope she will not stay her full time. I need some one to talk over my plans and work with. The Chinese are going to celebrate my fortieth birthday in September. That is the beginning of important birthdays with them—then fifty—then sixty, etc. I hear so much talk about it, I get tired. I shouldn't mention it at home, of course. When a woman is forty at home in America, I mean—why, they don't usually celebrate.

Shanghai, China, March 27, 1902.

Dear Mrs. Malone: When Miss Kelly in America she went to a place and say about Chinese. And we write letter to her. Which you saw it. You like us write letter to you. But I want to try. I have two sisters and two little sisters. I am third. Two sisters who have been baptized. Their names are Yang Sung and Long Sung. I am reading Third Reader. We had a talking day. And letter writing day. At Wednesday is letter writing day. And Friday is a talking day. Our school before was at Northgate, now at Rifle Butts. My teacher is called Miss Price. I am very sorry because my teacher is going to America this month. Our

school has three teachers. My father and mother all Christian. I am eleven years old. Our school's big girl is called Vong Ngoo, about seventeen years old. I like to see you. My lessons which is Chinese book Geography and Arithmetic. Our school about has twenty-one scholars. Some are reading English. I hope God be bless you when you do everything. My writing is very bad. I have many mistakes. Will you please excuse them? I hope Heavenly Father to be with you. I will not write any more. Please give my love to your family. Our school teachers all say give their love to you.

Your little China friend,
Ang Sung.

I have had letters from five little Chinese girls: Kwe Jung, Long Sung, Zia Yang Sung, Leung Yen and Ang Sung. They are all pupils in the Eliza Yates school, studying English with Miss Price and learning penmanship from Miss Kelly. Their writing is beautiful, and will put many of us to shame.

The other letters are just as charming as this one, but I could not publish all. They breathe a sweet spirit of love and trust. Do you think you could write Chinese as correctly after two years study as little Ang Sung?

Missionary literature has not been received since the Southern Baptist Convention. Miss Armstrong has written that it has been sent. We hope soon to trace it and send it out to Vice-Presidents and those who have been writing for it. When it is found, a notice will appear on this page to that effect.

The Christian Index says that Miss Helen M. Gould recently spent a Sunday in Atlanta: "She and a party of friends were in her private car. Instead of misusing the day for pleasure, as so many rich people think they have a right to do, she and her friends attended service at one of the city churches, going in a thoroughly unostentatious way. And when some people sent an offer to furnish carriages for her party to ride over the city, she declined, on the ground that she 'never rode on Sunday.' Indeed, her rule not to travel on Sunday, led in part at least, to her stay in the city over Sunday." This is certainly a very fine example set by Miss Gould. And it ought to be a rebuke to some people who are in the habit of desecrating the Sabbath day.

A New Church an Assured Fact.

At the business meeting of the Baptist Church in Union Springs last Wednesday evening, much business of interest to the church was transacted.

The present place of worship is badly in need of repairs and the church property committee recommended that the church be remodeled at a cost of about \$5,000. The church accepted the report of the committee and plans and other details will be submitted to the church for approval at an early day.

The above will be good news not only to the Baptists but to the whole town, for an imposing church on Main street will add much to the looks of the town.

Mr. George Williams at this meeting offered his resignation as church clerk. He has been a faithful and painstaking officer in this capacity since 1871, with the exception of two years when he was away from the city. Mr. J. C. Lawrence was elected as church clerk.

The Southern and Alabama Baptist

ORGAN OF THE
Baptist State Convention of Alabama.

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, November 10, 1899].

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REV. J. W. HAMNER, Corresponding Editor
JOHN T. BARNETT, Business Manager

Send all checks, registered letters and money orders to FRANK WILLIS BARNETT, Birmingham, Alabama. Don't send money or business letters to Montgomery. It causes extra work and delay.

If we regarded the paper and the work done on it as nothing more than a business enterprise out of which we were to make a living, we would hesitate to call on our brethren to do work for us on it, beyond our ability to pay for in money. But regarding it as, in no small sense, a possession of the denomination, held in trust by us to be used for furthering the spiritual interests of our people, and helping forward every enterprise in which they are engaged, we feel that we have some right in a good sense—to call on all our brethren to help in the work of increasing its circulation.—The Christian Index.

We subscribe to the above words of Dr. Bell. We are going out West for a short time, and feel sure that the good brethren who gave us a standing endorsement at the Convention, will watch over our interests while we are away.

* * *

Dr. A. J. Dickinson, pastor of the First Church of Birmingham, will be in charge of the Birmingham office during the editor's absence. He is no novice, and editorial duties will not weigh him down. We promise our readers a bright paper during our absence.

* * *

We note with pleasure that the injunction against the Seaboard Air Line has been modified by a decree of the court, and can now build its tracks over certain streets and also cross the Belt Line if necessary, for we believe the coming of the Seaboard means a great deal to Birmingham and the district, as the management of this road is characterized by almost liberal policy. The Alabama Press Association, which left here on Monday morning, was met in Atlanta by Mr. W. E. Christian, the A. P. A. of the Seaboard, who did everything in his power to make the trip to Norfolk pleasant for the editors. Mr. Christian is an old newspaper man, and knows how to take care of the press.

* * *

Thinking it proper for the people of Alabama to know something about the scope of the work to be undertaken by the Southern Education Board, we purpose giving a series of page articles concerning it, expressing the views of those who have it in charge. The fact that Dr. J. L. M. Curry, minister, statesman and author, is the Supervising Director, makes it of special interest to Southern Baptists, and the fact that Hon. Joseph B. Graham of Talladega, has accepted a position as state

representative of the Board makes it doubly interesting to Alabama Baptists.

* * *

Through the courtesy of Prof. Albert Duy McNair, Superintendent of Experiment Farm, Southern Pines, S. C., we have arranged for a series of illustrated articles on the Cow Pea, which we hope will be helpful to those interested in scientific agriculture.

* * *

Dr. Thompson stands so high with his people and the denomination in the State that our frame is too low to carry anything save himself, but as he is so well and favorably known everybody will recognize at once the handsome face of the President of the State B. Y. P. U.

Frank Willis Barnett.

A Dangerous Precedent.

In a paper of great clearness and force, Dr. Gambrell, in the Texas Baptist Standard, shows that the instruction of messengers from Baptist Churches to general bodies is undemocratic, un-Baptistic, and subversive of the objects of such bodies. It seems that in some quarters this expedient has been resorted to by those who were unwilling to submit the matters involved to a vote of the general body. The sending of instructed messengers changes the whole character of the general body. We are never to lose sight for an instant of the principle that these bodies are extra-ecclesiastical, extra-legal, unauthoritative, advisory. To instruct their constituents is to make them ecclesiastical, legal, authoritative. Whoever has misled a Baptist Church into this morass has so far destroyed its standing as a Baptist Church, and introduced a method that would lead to hopeless confusion. The sole ecclesiastical authority is in the local church. That authority is not inherent. The Church is subject to Him who is to it "Head over all things." The only real authority in the Church is vested. The Church can never have authority to do what is contrary to the teaching of the word of God. If that teaches that the local church is independent of other churches, then no church has authority to do what would destroy the independence of a sister church. Such action would be null and void by the constitution of a Baptist Church. Messengers from the churches do not carry with them the authority of the churches. They meet for mutual counsel. The only proper objects of such advisory meetings are such as lie within the scope of the church's activities. They cannot make laws, for these are made already. They cannot control the churches, for these are responsible only to their Lord. But for the wisdom that may come out in "a multitude of counsellors" such bodies may properly seek. And for such combinations of energies and resources as may seem wise, for the commendation of what seems to be the best plans of work, and for mutual encouragement, stimulus and helpfulness, such bodies have through the centuries seemed to be necessary. If the plans recommended by such bodies can be shown to be in accordance with the spirit of the Constitution (the New Testament), then they carry the authority of that divine instrument, and on this make their appeal to the churches. The fear that the general body will assume authority is utterly groundless. The men who compose the general body are members of

the churches and are as deeply concerned as any others can be to preserve all the prerogatives of the churches. The personnel of the general body changes from year to year. There are no life members. If any one of such messengers could so far forget his limits as to propose anything that might be construed as opposition to the church's independence, he will never make such a mistake again.

If there could be found a church so strong in its own resources as to be able to undertake single-handed to carry on a scheme of foreign and home missions, a college and a theological seminary and an orphanage, and any other work that a church ought to do, it would not then be wise for that church to turn away from other churches and refuse to give and to seek advice and sympathy. How much more necessary is it to meet in counsel for this purpose, when our weaker churches can do practically nothing of themselves. He who sees in such a meeting any infringement of church independence sees what is not there, but what exists only in his own superheated imagination. That infringement comes only when instructed messengers are received as counsellors. Against this both churches and general bodies should carefully guard.

Education and Government.

Government has been the problem of the ages. To insure the equal rights and happiness of all has been the effort of statesmen from Solomon to Jefferson. We are accustomed to believe that the problem has received its final solution in American democracy. This, however, is far from certain. There are eminent thinkers to maintain that the great experiment inaugurated by Washington and Jefferson is still on trial; and that the ability of the American people to govern themselves under all circumstances, remains to be demonstrated. However this may be, it is certain that government is the supreme work of each generation, and that the youth of the country should be taught to take an active interest or share in the great work of government. Government should be a part of education.

Montesquieu, in his Spirit of Laws, maintains that the laws of education should be in accord with the laws of national government; and Thomas Jefferson, when he founded the University of Virginia, set as a prime purpose of university education the study of the science of government, and practice in self-government by the students.

Happily these ideas have been realized in a remarkable manner in an Alabama educational institution. From the current publications of the school, and from the excellent review in the latest issue of the Southern and Alabama Baptist, it appears that a complete system of self-government has been established among the students of the Marion Military Institute. A Council of Students administer the government, and a School of Sociology and Government exists to give theoretical instruction in these matters, with especial reference to school life and government. The purpose is to develop in the boy a sense of moral responsibility for the welfare of the community in which he lives, and to train him to take an intelligent interest and share in the work of government. Such should be the purpose and practice of every American educational institution.—Mobile Register.

Rev. J. L. Thomson, D.D.

Rev. J. L. Thompson, who was born in April, 1868, is a graduate of Bethel College, Ky. Soon after taking his degree of A.B., he was called to the First Baptist Church of Corsicana, Tex. From there he went to the Seminary and during his nearly three years' stay was in charge of the Portland Avenue Baptist Church of Louisville. Since coming to Alabama he has served the churches at Huntsville and Montgomery. His pastorates have been characterized by large increase in mission contributions and additions to the Church. He is now pastor of the Baptist Church in Bessemer. Dr. Thompson is the State President of the B. Y. P. U., and is an active worker. He is in hearty sympathy with the organized work and is one of our strong young men.

Editorial Paragraphs

Mr. Frank W. Harvey died Tuesday morning at St. Vincent's Hospital after an illness of three weeks with typhoid fever. He was one of the best known young men of the city and loved by all who had the pleasure of his acquaintance.

Mr. Harvey was a son of Dr. W. H. Harvey, president of the Baptist Book Concern, of Louisville, Ky. He came to Birmingham three years ago, and has been at work in the office of the master mechanic of the Louisville and Nashville railroad. He held an important place and had the confidence of his employers.

The above from the Birmingham News tells of the great sorrow that has come to brother and sister Harvey. Our heart has been greatly touched by the death, as day by day we saw Dr. Harvey waiting and praying for his boy's recovery, and our prayers were joined with his. May the Lord draw very nigh unto him and comfort him.

Dr. O. F. Gregory, of Baltimore, accepts the pastorate of the Adams Street

Church, Montgomery. Good news, this, for Alabama. Dr. Gregory is too widely known to need any introduction. We welcome him on behalf of a hundred and thirty-seven thousand white Baptists, and of every cause. His coming will mark an epoch in the history of the Adams Street Church, if that church rises to the occasion.

The Baptist Collegiate Institute, at Newton, Ala., has just gotten out a very creditable catalogue. We hope before long to have the pleasure of visiting the brethren in Newton and learn more of their school.

The Stanton Institute has been postponed, and in its stead Rev. J. V. Dickinson will assist the pastor, Rev. P. G. Maness, in a series of revival meetings beginning Sunday, July 20th.

We sympathize deeply with Mr. and Mrs. W. T. Berry, of Eufaula, Ala., in the loss of their son, Tom. He was a handsome, lovable child.

Sketch of Rev. J. E. Cox.

Fayette, Ala.

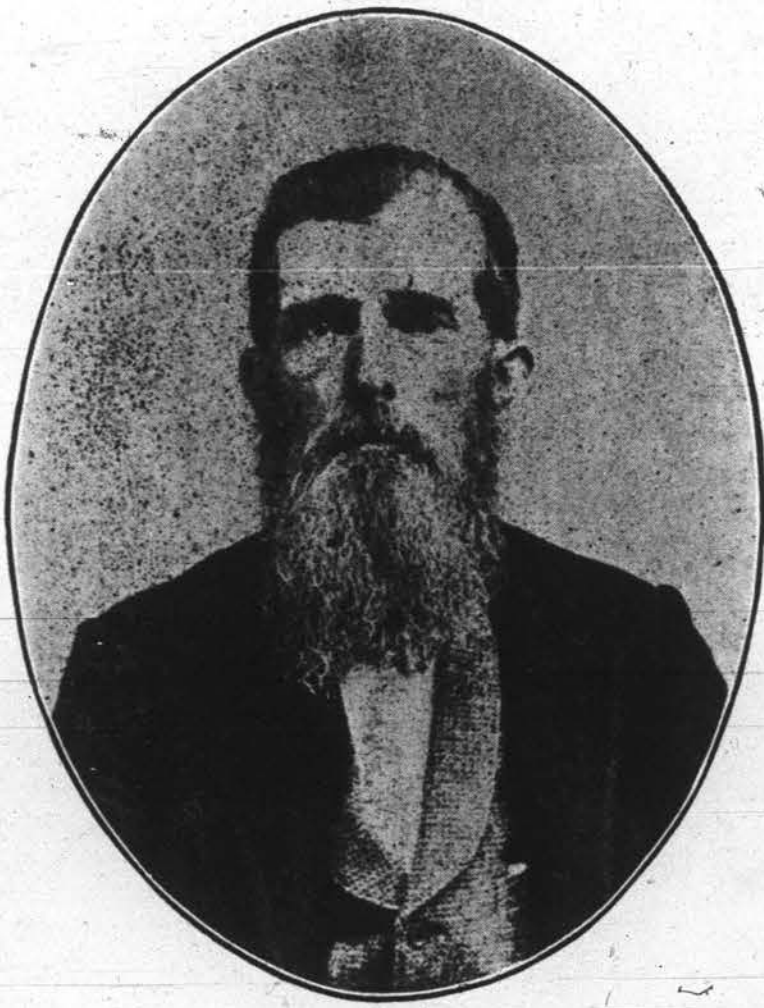
My Dear Brother Barnett: Yours of the 5th inst. received, and at your request, I herewith enclose a brief sketch of my life.

Fraternally,

J. E. Cox.

I was born in Wake county, N. C., in the year 1837—April 4—and in 1848 or 1849, with my father, mother and brother (who has gone up to Heaven from Northport, Ala., recently), moved to Phillips county, Ark.

When I was fifteen or sixteen years of age, The Lord saved me by His grace, and immediately I felt impressed to tell others "what a dear Savior I had found"—and did so in my spiritually infantile state. I remained out of the Church a number of years, grew weaker, more cowardly and doubtful all these years, than when I was born again.



REV. J. E. COX.

My father died, and with my dear mother and two brothers, I came to Tuscaloosa county, Ala., in 1856, and worked for wages for our maintenance. I accumulated a small amount of money, defrayed my expenses to a country school, returned and hired myself to farmers, plowed, hoed, cut and split rails, for which I received money, and expended that at school as before. After this money was exhausted at school, I taught a country school, received my pay and attended two sessions at a high school, where I acquired a smattering knowledge of Greek and Latin, and higher mathematics. I then permanently located in Walker county, Ala., where I continued teaching, married in 1860, became a soldier in the Confederate army in 1861, remained such until the cause was lost.

I began teaching again when the war closed, and my impressions to tell the sweet story of Jesus' love were so intensified (and I had endeavored so long to drown and conceal them) that I was almost a wreck. In the winter of 1865 the Rev. David Manasco drew from me my state of feeling, and my Church (against my protest) "liberated" me to speak my impressions to the public, which I did, in my baby-like manner,

to my students and to other congregations, until, in March, 1866, Pleasant Grove Church, Walker county, called a presbytery—Elds. D. Manasco, R. M. Atkins and L. B. Harbin—and I was ordained to the gospel ministry. I continued to teach, and preached to four churches for years.

I settled in Jasper in 1874, where I continued until 1884. Several years I worked as missionary for North River and other Associations, part of which time I was under the appointment of the State Mission Board, my field lying in ten counties. I have spent my young manhood and the strength of my life in the service of churches, until physical weakness hinders me from continuing. But I still "love to tell the story," and will tell it while I can talk. Father, mother, brothers, uncles and aunts (save an uncle's widow) are all gone to Heaven; I alone am left.

My first wife was the only daughter of Gen. John Manasco, of political reputation in Alabama. The Lord took her from me in 1884, and in 1885 I mar-

ried a Miss Ray, who still cheers my home.

What the Lord has done in me for churches and lost souls, is in His book (He'll not forget). The Lord almost killed me to make me preach, and kept killing to keep me at it. I wanted to be a physician, and studied medicine. Then I engaged in the newspaper business several years, but nothing ever gave me the peace of conscience and soul-health and growth, that preaching did. I have ever been modest, and have been troubled as much (I suspect) with want of self-confidence, as any minister. My dear brethren have honored me, still honor me, and have petted me, until if I am not petted, disappointment ensues.

I have never been as wise and consecrated as I should have been. I am very weak—always have been. My brethren have placed a higher estimate upon me than I deserved. I appreciate it, and waft to them and the sisters, through this medium, my gratitude for love, manifested to me while in the State and Association mission work. I am blessed with five living daughters, four of them married, and two sons dead. Am trying to provide for my household by the sweat of my brow.

A New Year

began with the State Board of Missions on June 24th. Brethren are writing me from all parts of the State that the crop prospects are most gloomy. I have no doubt that they are correct. I pray God that this may not be a disastrous year to the crops, but should it come, let us remember that such years are frequently the most prosperous years with the Mission Boards. Strangely enough, the years of greatest material prosperity are often the hardest years with our Boards.

I am already receiving encouraging letters. Some contain only small amounts, but frequently a sentence like this, accompanied the remittances: "This is a small amount, but you will hear from us every month." I write now in the beginning of our missionary year to beg the brethren to keep up regular collections from the beginning. When the Man of God was sent to the starving widow, she confessed her poverty—only a handful of meal in the barrel, and a little oil in the cruse. He said: "Make me a little cake first." That certainly looked mean and selfish, but he was God's representative. She obeyed as if it was the voice of God. Did she suffer?

Brethren, do let me hear from you regularly. The mission cause must not go backward in Alabama. It will certainly do so if we do not press matters from the start.

W. B. C.

Carlise-Hart.

At Roanoke on Tuesday, July 8, at 12:30 p. m., at the beautiful home of Mr. and Mrs. M. W. Carlisle, 'mid happy surroundings, occurred the marriage of Miss Eva May Carlisle and Mr. James Walter Hart. The beautiful words uniting these two were pronounced by Rev. C. H. Risner of the Baptist Church. The music of the occasion was furnished by Prof. R. E. Black.

The bride was one of Roanoke's lovely daughters and numbered her friends by the score.

The groom is a staunch business young man and stands high in the esteem of all the people.

The bridal party returned to Lafayette at 2:30. Mr. and Mrs. Hart have rooms at the Commercial. The Sun joins the many friends in wishing for them a life of unalloyed happiness.—Lafayette Sun.

From Alabama.

We had Rev. John Bass Shelton, of Montgomery, to help in our meeting at West Side Baptist Church the past week. The church has been in bad shape for two years. I so found it when I came March 1st. With much visiting and continual reading of the scriptures and praying in families, and preaching three Sundays in each month, a gradual change for the better has come over the church. They were careless about paying the preacher's salary, and but little for missions. Bro. Shelton is a preacher of great courage and tact; of fine appearance; great spiritual power; strong mind. He preaches the gospel to the understanding of all. He uncovers sin, exposes the deceitfulness of the heart. He was with us but a short time, but left lasting impressions for good. He is very successful in developing non-paying churches. If any town or city or country church is in debt and thinks it can't pay out, call on him and he will show you how to get free of debt.—Rev. J. K. Jenkins in Christian Index.

Brother Crumpton left his office today (12th) to be gone until August 1st. He will be at the B. Y. P. U. meeting at Collinsville next week, then he goes to Northwest Alabama, to Fayette Court House, Bankston, Suligent, Guin and Winfield. At the latter point there is to be a Conference and Ministers' Meeting from the 28th to the 31st. There will be representatives from five associations; the Harmony Grove, Yellow Creek, New River, North River and Clear Creek.

Has Not Failed.

Success test of merit: "Your Hughes' Tonic having been highly recommended to me, I ordered one dozen bottles, soon sold every bottle, and have yet to hear of a single instance of its failing to effect a speedy cure of chills and fever." Sold by Druggists—50c. and \$1 bottles.

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ROBINSON-PETTET CO., (Inc.) Louisville.

For Sale.

The entire printing plant bought from Major Harris and used up to Jan. 1, 1902 in printing the Alabama Baptist. It is a complete outfit. A new dress of type, a god press, folder, motor, stands, marbles, mailer, etc. In fact everything needed to get out a first class paper in first class style. I will sell for cash, or part cash and balance on long time. I do not care to lease.

Frank Willis Barnett.

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Botanic Blood Balm for the Blood.

If you suffer from ulcers, eczema, scrofula, blood poison, cancer, eating sores, itching skin, pimples, boils, bone pains, swellings, rheumatism, catarrh, or any blood or skin disease, we advise you to take Botanic Blood Balm (B. B. B.). Especially recommended for old, obstinate, deep-seated cases, cures where all else fails. Heals every sore, makes the blood pure and rich, gives the skin the rich glow of health. Druggists, \$1 per large bottle. Sample sent free by writing Blood Balm Co., Atlanta, Ga. Describe trouble and free medical advice sent in sealed letter. Medicine sent at once, prepaid.

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Agents' sample free; Twentieth Century wonder; self lighting pocket lamp; size of lead pencil; burns perfectly; rapid seller; seeing is believing; write today and send stamp. The Fountain Pocket Lamp Co., Department W., 130 Fulton St., N. Y.

CORRESPONDENCE

From my Old Law Partner.

My Dear Mr. Barnett: I have read the several issues of the Southern and Alabama Baptist and congratulate you upon your success. So far as I am able to judge of such matters it is an excellent religious paper. I also note, with pleasure, a steady increase in the number of advertisements in your columns.

I will venture one suggestion: Insert one or more columns of "Pertinent Personals," touching your ministers, members and others. The average man cares nothing for philosophic dissertation nor for an abstruse discussion of doctrines; nor will he read many long sermons; but he will read a short article relating to Dr. Hawthorne or any other of your worthies. Mankind is intensely human; and every man loves to look into the personal life—the inner life—of others. To illustrate: Everybody read that Grover Cleveland went duck hunting, killed so many ducks and caught a violent cold. But if he wrote an article on the constitution, or on the dangers of imperialism, nobody would read beyond the headlines. The reason for this is apparent. The average man considers such subjects beyond his reach; and the professional or educated man assumes that he knows as much about it as Cleveland does; or he assumes in general way that Cleveland is radically wrong on the subject under discussion and "jumps" to the next item; or he may say: "This is my busy day and I cannot consider the constitution nor imperialism today; I will leave that matter with statesmen, lawyers and others whose business it is to deal with such affairs. As your friend, I suggest that you add a personal column and a general news column and say, beware of long sermons and dissertations. Your readers want facts not theories.

Every man has his own theory and his own faith, which he prefers to any that you or any other man can give him; but he will be glad to hear new facts; and in my opinion, this is the principle on which a newspaper stands or falls. Barring a narrow margin, there is no difference between church readers and the world at large; all are human, and their tastes are, in effect, the same. I wish you unbounded success.

As ever, your devoted friend,
Noble Smithson.

Read Brother Brown's Letter.

Dear Brother: The Baptist State Missions and the Birmingham Association's work are the same in this district. Keep yourself and your Church posted in its progress and lend a hand.

Since this work was organized three years ago, nine churches and missions have been organized and maintained, seven buildings have been erected at these places, and five churches constituted. About \$9,000 worth of property accumulated with less than \$300 of debt outstanding.

Recently two very important points have been placed under the immediate care of two of our strongest churches. Besides all this we still have five stations to be cared for by the Association, and four small churches are being aided in some ways. Making a total of eighteen missions and churches that

have been more or less helped, and all are doing well.

In February four assistants were secured giving part of their time to this work, receiving some little compensation amounting all told to about \$75 per month for all expenses. Under the present system of organization much more effective work is being done.

Every Church, Sunday school, Woman's Aid Society and Young People's Union, ought to take enough pride in this home work right at their doors, to decide and contribute regularly, monthly or quarterly, to the support of these missionaries. Remember the same money spent on four of these fields now helps as many young men to educate themselves for their life work—the ministry. The money given the Church Extension Society is a permanent investment in buildings. A tent for summer work is absolutely needed immediately and \$150 will provide it.

Now, this is a co-operative work in which every pastor, leader and worker is a partner, and I need your personal help, so ask you each to act at once, and see to it yourself that your contribution goes in through your Church, Sunday school, Society or Union for State Missions and Church Extension, including the tent for immediate service.

"Freely ye have received, freely give."

State Mission money goes to Rev. W. B. Crumpton, Montgomery, Ala., and that for Church Extension and the tent to J. B. Gibson, Birmingham, Ala., or Walter S. Brown, Superintendent of Missions, 927 N. 13th St., Birmingham, Ala.
Walter S. Brown,
Supt. of Missions.

The Alabama Baptist Ministerial Benefit Society.

When the question was brought before the preachers at New Decatur as to whether it was advisable to organize a ministerial benefit association in Alabama the unanimous expression was in favor of such an organization. H. W. Provence, C. A. Stakely and W. J. Elliott were appointed a committee to take the proper steps to form the association. The last two days of the Convention were so crowded with business that there was no good opportunity for a formal meeting in New Decatur. The chairman of the committee drafted a constitution which was submitted privately to several of the brethren for criticism. On June 30th a number of the preachers met in Montgomery and formally organized the Alabama Baptist Ministerial Benefit Society. W. B. Crumpton was elected president and H. W. Provence, secretary and treasurer. The constitution was thoroughly discussed, improved and adopted. It was agreed to make the benefit assessment two dollars, payable within thirty days of receiving notice of the death of a member, as is done in the Texas Association. One dollar was deemed sufficient for the annual expense fee. Quite a number of brethren had already handed in their names as charter members. Certificates of membership will be sent to them upon receipt of the first annual expense fee, which is the entrance fee. A copy of the constitution will accompany each certificate. Applications for membership, and any information

desired may be obtained from the secretary-treasurer, H. W. Provence, Montgomery, Ala.

From Brother Kendrick.

I desire to say first of now that my enjoyment of the Convention at Asheville in May was heightened by the fact that I went at the expense of some good brethren and sisters in the churches of which I have the honor to be pastor. Our recent State Convention at New Decatur was, in my judgment, the best we have had since I have been in the State. My first was at East Lake, Ala. If the recent Convention had done nothing else besides what was done looking to the better equipment of Howard College, it could by no means have been considered a failure. Let every Baptist in the State feel that he has an interest there and let us all do what we can for it ourselves before we ask help from outside. Until we do that we have no right to expect such help.

I have just about arranged for my meetings for the summer in my own churches. The fifth Sunday meeting of our Association—the Bethel—met with my Church at Catherine, Ala. The number of visitors was not large, but all things considered it was a splendid meeting. Bro. J. W. Dunaway, of McKinley, was the only visiting minister present and so it fell to his lot to do most of the preaching. But he did it well. He preached Sunday morning to a fine congregation on the Blessedness of Giving. After the sermon a cash collection was taken for missions, amounting to about \$13. Success to you, Brother Barnett. Jas. I. Kendrick.

A Clay County Ramble.

I utilized the fifth Sunday in June, and some days preceding, and following at and about Ashland, and Lineville, in Clay county, the former being my old home, the latter where I preached. I preached at Spring Hill, Ashland, Lineville and Mellow Valley. The Baptist Sunday School Convention at Lineville was a grand success. Bros. Stodgill, Davis, Harris, Preston, Garrett, Dean, Johnson and other preachers, I can't call to mind now, are doing a great work in Clay county. They conduct things strictly on Baptist principles. The "union" (?) business is a dead letter in that country, and Baptists are thriving on it. What we want to engage in things for that paralyzes our possibilities, I cannot understand.

God bless Clay county and her corps of workers, in addition to the preachers. Two young ladies, Misses Horne, of Idaho, read papers in the convention that captivated everybody, for sound judgment and Christian force. I hunted these girls up, and said when I met them, it would pay any young man worthy of a wife, to go across forty States for either of them. Were he a liquor drinker though, he would have to go the other way.

Judge Whatley's little daughter is also a star. Her mind is quick and active, and her recitation flashed with the genius of far-reaching, well equilibrated ken. She is my kin folk, you see, and of course, could not be any other way. These are the only ones I heard from, as I got in a little late. There are plenty just like them in that county, as no county leads Clay in educational interest.

My trip was pleasant and it was sad. So many I used to know have passed over the river of death. The little folks I used to preach to and work with

in Sunday school, are grown and some of them married. How I enjoyed their coming up to me, taking me by the hand and looking cheerfully up in my face and say: "Why, howdy, Brother Whatley." They were Christians and Church members, too. I said to myself, Oh, how this presence pays me for all the Christian work I did among you. The brethren and friends were so good and kind to me. They knew we were in the fire and lost what we had worked for for years. Without any solicitations, they contributed to me freely and cheerfully. Here again I was paid for all we lost, not in dollars and cents, but the Spirit of Christ, worth so much more than gold and silver. May God richly bless them all with all their friends and loved ones, and may all be saved by His grace. W. R. Whatley.

Brother Millard's Vacation.

I leave here in a few days for vacation. I am to deliver two addresses at the summer Bible Conference of the Young Woman's Christian Association at Silver Bay, N. Y., July 13-14, and then I supply at Walmer Road Church, Toronto, July 20th, and at Evanston, Ill., the 27th. From there I go to Kentucky and rest the month of August with wife and babies. I say rest, though I will have the pleasure of preaching for the churches of which I was pastor during my Seminary days. But there is rest by the side of winter's strenuous life.

All success to the Alabama Baptist, and all happiness to her hustling editor. Will try to send you an article this summer. Affectionately yours,
Junius W. Millard.

Louisville Summer Conference.

In sending this invitation to the Christian public to attend the twentieth General Conference for Christian Workers to be held at Northfield, Aug. 1st to 17th, it is with earnest prayer that all who attend may receive that help which they most deeply need.

But neither speakers, however spiritual, nor methods, however good, constitute the source of blessings: it is only as God graciously bestows His presence and power that these become effective. Let our prayer, therefore, be unto Him in the words of the Psalmist: "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness."

Yours in the Master's service,
W. R. Moody.

Among the speakers expected may be named:

Rev. F. B. Meyer, London, England; Rev. J. Whitcomb Brouger, Chattanooga, Tenn.; Rev. H. C. Mabie, D.D., Boston, Mass.; Rev. C. I. Scofield, D.D., East Northfield, Mass.; Rev. W. Ross, England; Rev. A. C. Dixon, D.D., Boston, Mass.; Rev. L. G. Broughton, Atlanta, Ga.; Rev. G. Campbell Morgan, East Northfield, Mass.; Rev. H. W. Pope, New Haven, Conn.; Rev. Henry G. Weston, D.D., Chester, Pa.; Mr. Henry Varley, London, England; Rev. Stephen Band, Liverpool, England. The music will be under the direction of Messrs. D. B. Towner and George C. Stebbins.

DO YOU WANT A MINUTE?

Send 5c to pay postage on Southern Baptist Convention Minutes or 2c for State Convention Minutes.

W. B. Crumpton,
Montgomery, Ala.

Bro. Crumpton's Trip Notes.

In all the State I know of no better place to visit than Roanoke. It is an inspiration to go where people believe in their town, their preacher, their Church. That describes the Roanokers. I always have believed in the talkers-up of things; for the talkers-down I have no use. They are a back number and ought to go to the rear, where they belong.

The people of Roanoke have stood nobly to Pastor Risner, and here we are, the fourth Sunday in June, in one of the most handsome houses of worship in Alabama. It would be an ornament to a large city. Probably 800 people were packed into it to hear the dedication sermon from Dr. Willingham. Prof. Black, who presides at the organ and bosses the choir, and who can beat any woman on earth decorating, was in his glory and rendered exquisite music. The collection of more than \$3,000 followed, then occurred the most solemn scene I ever witnessed. Col. Handley and our Brother Shaffer were central figures at Roanoke years ago, when it was but a village. They went through the war together and have been fast friends all the while. Brother Shaffer has been in poor health for some time and has been at the springs in Tennessee. Here is about what he said, just before going into the water: "Twenty-five years ago Col. Wm. Handley, who has always been my friend, related to me his Christian experience. I expected then very soon to baptize him, but for one cause and another he has put it off. Whenever it has been mentioned of late years, he has always told me I was to baptize him, when it was done. I promised him solemnly I would come whenever he signified his desire. I am here now to perform that duty. There are others of you who ought to follow his example, for I know you do love the Lord. Why you put it off, I cannot tell."

In the erection of the new building Col. Handley has played an important part, giving liberally of his money. He is the first to be led into the beautiful baptistry. In the presence of their fellowmen, who have known them both through all these years, and this immense throng of people from all parts of Randolph county, the two old veterans, standing in the water, presented a picture never to be forgotten. I doubt if an eye except my own was taken off the interesting couple. I glanced around the room and saw 800 pairs of eyes riveted on that one spot.

A QUESTION.

Which of the two men has done most for this town? I asked myself. One has given his money freely and his splendid business sense. The other has given the powers of heart and mind. If the business man, with all his wealth and influence, had consecrated all to God twenty-five years ago, how much easier would have been the work of the preacher. But here they are, nearing the close of their eventful lives, one recognizing God's claims upon him in the Master's own appointed way; the other, as the minister of God, to perform the act! I doubt not the angels were interested spectators on this occasion.

After a missionary sermon at night by Dr. Willingham, the pastor baptized a number of converts, in the presence of an immense audience.

Roanoke is growing rapidly and nothing in the town is growing more rapidly than the Baptist Church. Pastor Risner is on the mountain tops, rejoicing in the good work the Lord has enabled him to do. Roanoke Church has come to the front and I should not wonder if a strong delegation is not present next year at Troy to insist that the Convention hold its session of 1904 there.

THE CONVENTION

has been well reported and there is no need of my saying more. A distressing feature to me was the unseemly haste of the last day. I confess that I was ashamed of it.

The State Secretaries had gathered for a Conference and many of them were present, as interested spectators. They were simply astonished. Each year, early in the session, from some quarter, comes a suggestion, that we might, by crowding the business slightly, get through in two and a half days, instead of three, as the program has mapped out. There are always enough nervous brethren present to give encouragement to the suggestion and away we go! Fifteen minutes to Sunday schools! And the same to the Orphanage and I know not how many other things. When Brother Booth, an old colored brother, who had gotten out of his bed to meet the Convention, came before us with trembling lip, to say a word in behalf of his people, we gave him a pitiful five minutes.

It seems to me the president should impress upon the Convention, from the beginning, that ample time should be given to every subject and he should urge the delegation to make up their minds to remain to the end. If there are brethren who must go before the close, let them go quietly away, but let the Convention move on with the business in order until all is finished.

For several years some of us have missed the

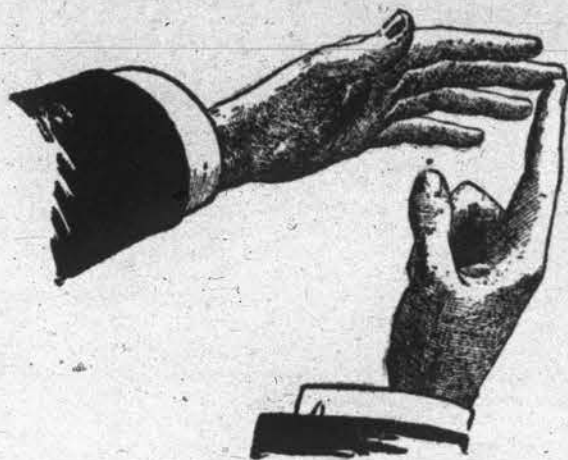
MINISTERS' MEETING

on the day before the Convention. I have lately read with thrilling interest the report of the Ministers' Meeting in Kentucky, the day before the meeting of the General Association. Good and only good can come of such a meeting. The Convention going to Wednesday another year leaves Tuesday open. I suppose the Program Committee will feel authorized to make a program for that meeting. This gives the Woman's Central Committee an opportunity, too, to bring off their meeting a day before the Convention and then give themselves to its meetings to the close of the session. The Convention sorely needs them and they badly need the inspiration and the understanding they would get from hearing the discussions.

Have we put

MINISTERIAL EDUCATION

forward or backward by the action of the Convention? For a long while some of us have been tired of the old way. To the Seminary representative was given all the time on Ministerial Education, and pledges were taken for the students' fund in that institution, but nothing was said or done for young preachers in Howard College. Now, it is proposed that the Ministerial Education Board shall have an eye to the whole field and try to provide for the necessities of our Alabama boys in the Seminary and the twenty-five or more in the



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WM. O. SCROGGS, Secretary, Auburn, Ala.

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2012 First Avenue,

Howard! Of course if Alabama does not provide the means, our boys at Louisville will be in a bad way. Will we take care of our boys in both schools? We can easily do so and every pastor ought to turn to his calendar right now and write down the date when a rousing collection will be taken for Ministerial Education.

The farmers were conspicuous for their absence at Decatur, because of the critical condition of their crops. Next year we hope to have them there in large numbers as the time will be the third week in July. W. B. C.

Subscribe for the Southern and Alabama Baptist.

OBITUARIES

BRO. G. B. MURPHREE.

On May 22d, death added a shining mark to the list of the illustrious dead of our beloved county of Lowndes in the person of Bro. G. B. Murphree, of Mount Willing, Ala. In the recent past there were prominent men, of a good, ripe old age in every community within her borders, men who had added to her greatness and contributed to her history; but alas! death is removing them from our counsels and the county is sadder and poorer thereby. Among this list of men Brother Murphree belongs and now another of those who put the warp and woof of their lives into the fabric of our civic achievements, the commonwealth and the Church is gone to return to us not again while the years of time roll on. Brother Murphree was born near the city of Montgomery on Jan. 22, 1862. He was reared in that city and received a finished education in New York College, New York City, graduating with first honors of his class. When he returned home from his collegiate duties he kept books at the Alabama Warehouse in Montgomery for quite a number of years. In the year 1885 he was married to Miss Louise Carr, by whom he had two sons, one of them J. J. Murphree, of Greenville, is still surviving. On April 22, 1887, he was married to Miss Martha Knight, who still survives him. This marriage was blessed with the birth of eight daughters. Six of whom still live, and are as follows: Mrs. M. M. Buford, Mount Willing, Ala.; Mrs. J. A. Favor, Abilene, Tex.; Mrs. P. E. Daniel, Birmingham, Ala.; Mrs. W. G. Peyton, Selma, Ala.; Mrs. J. D. Johnston, Selma, Ala.; Miss Pearl Murphree, Mt. Willing, Ala. When the clarion tones of war pealed forth Brother Murphree volunteered his services to his loved southland and became a member of Co. I, 45th Alabama Regiment. He rose to the rank of Orderly Sergeant in this company, and helped to lead his men in many a hard fought field. In the year 1864 he joined the cavalry arm of the service and at the expiration of a short time contracted pneumonia and was sent to the Fluelen Hospital, and recovering, was made Steward and being found worthy continued in this responsible position until the close of the war. To the end of his life he loved to talk of this holy time of battles and only a short time ago when a visitor to his hospitable home he recounted to me many of the scenes of camp life and regretted deeply his inability to be present at Fort Deposit when the old soldiers were decorated with the cross of honor by the Daughters of the Confederacy. His war record was fervent with that bravery that makes heroes of men, and one of the hallowed memories of him to his dear family will be his war record.

"Soldier rest thy warfare over
Dream the dream that knows no waking
Dream of battle fields no more,
Days of danger, nights of waking."

In the year 1860 Brother Murphree united with the Baptist Church at Mount Willing, Ala. The noted and reverend Brother David Lee was pastor and was assisted by Bros. Bailey and Massey. From this time he was consistent in all the professions of his exalted calling and ever rejoiced "in the hope of the glory of God," realizing that his sins were forgiven, he rested in firm confidence and faith in the promises of God. Brother Murphree exercised a humble but Christ-like influence upon all in his community, and over the stranger within his gate as well. Having the ability to reach any position of learning or distinction he shunned those heights of social emoluments and contented himself by being a child of nature where upon his well cultivated farm he could, through that potent influence "of the mother of us all," see God in His marvelous works of beauty and hold communion with his Maker in the very glory of his creation. Thus it was that his character was pure and child-like and though he lived through a time when the formalities and customs of the great southern people changed greatly, it mattered not with him; he continued the same sweet-spirited Christian he had ever been. He was content with the natural increase of the soil, the ardent affection of his wife, the whole-souled love of his friends; and in seeing the development into beautiful womanhood those daughters God had given them in blessing their home. Thus the years sped away until life's brittle span was run and the heat and burden of the day was over. When he approached the valley of the shadow of death he feared no evil, but calmly submitted to the decree of a loving Father and his spirit wended its way of glory to be at rest forever in the kingdom of God. May the blessings of the Father rest upon his loved wife, his son and six daughters, and may his example inspire with the quiet patience and gentle faith that was his.

LANDRUM.—On June 28, 1902, as the earth was being kissed by the rays of the sun, and all nature was wreathed in the smiles of a summer's morn, the spirit of our dear sister, Mrs. Ella Landrum, took its flight to the prepared Mansion in the sky.

She was born March 3, 1876, and married to Bro. Geo. W. Landrum Nov. 24, 1896.

To those who knew and loved her the earth seemed suddenly to have lost its brightness, but the radiant happy smile that was on her face as she went sweeping into the presence of God bore back the message of a heaven-crowned, redeemed soul.

Sister Landrum was in the prime of life. In her early girlhood she gave her heart to Jesus and her life was consecrated to His service. Eternity alone can unfold the far-reaching good accomplished by her.

Is our sister dead? Nay, she has passed into everlasting life, passed us by on the road and reached the haven of rest, leaving gracious words and good deeds shining like a beacon star on life's pathway.

Words cannot express the loss we feel, nor point the hope we cherish of meeting her on the other shore. J. N. Langston.

ADAMS.—Entered into rest June 25, 1902. David, ten year old son of Brother and Sister E. D. Adams David was a good Sabbath school scholar and was not afraid to die. We all will miss him, but his dear parents most, for whom we ask God to abundantly bless in this hour of bereavement, knowing that their child is in heaven, and away from everything that defiles. After suffering six weeks of typhoid fever he still tried to sing I think when I read that sweet story of old. His Sabbath School Teacher.

RESOLUTIONS OF RESPECT.

Whereas, our Brother George Miller has been removed by death; therefore, be it

Resolved, first, That in the death of Brother Miller, East Florence Baptist Church has lost a worthy member, one who was faithful in the discharge of his duties as a member of our Church.

Second, That we express our sorrow in the loss we have sustained.

Third, That we deeply sympathize with the family of our brother in their bereavement.

Fourth, That a copy of these resolutions be sent to the Alabama Baptist for publication and a copy be furnished the family of our deceased brother.

Rev. J. O. A. Pace, J. T. Rickey, Committee.

DUNAWAY.—Leon Dunaway was born in Wilcox county, Ala., April 1, 1871; died at Orrville, Ala., Jan. 3, 1902.

He leaves four sisters and two brothers besides parents. The writer baptized him and has sustained in his death the loss of a warm personal friend. The Lord deal very tenderly with the grief-stricken family.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. viii. 28.

Farewell beloved brother, may we meet on the other shore. J. M. Roden, Greenville, Texas

KELLY.—Victoria Kelly began her earthly career at Pine Hill, Ala., Sept. 26, 1878, and after an illness of a few days it pleased our Heavenly Father to remove her from the scenes of earth on June 15, 1902. She was baptized into the fellowship of Pine Hill Baptist Church during the summer of 1897, and was still a member there when she died. She leaves behind a widowed mother, several brothers and sisters besides a number of other relatives and friends to mourn her loss. There are many things about this life that we can't understand and a death like this is one of them. Our young sister was just blooming into womanhood, with possibilities of great usefulness to the Master's kingdom here. But while we may never be able here to understand why it was thus, yet we must believe it is for the best. It is the Lord's doing and therefore must be right. May the God of all grace sanctify the affliction to the good of all who are exercised by it!

Jas. I. Kendrick.

M'CONNICO.—Our hearts have been saddened by the death of Mr. Jarred C. McConnico. This sad event occurred in Dothan, Ala., May 28, 1902. A devoted husband, fond father was he, and is now so sorely missed in the home. He had filled his mission here and it was God's will for him to go. He doeth all things for the best. May Christ hover around the broken hearts to comfort them. A. C.

A TEXAS WONDER.

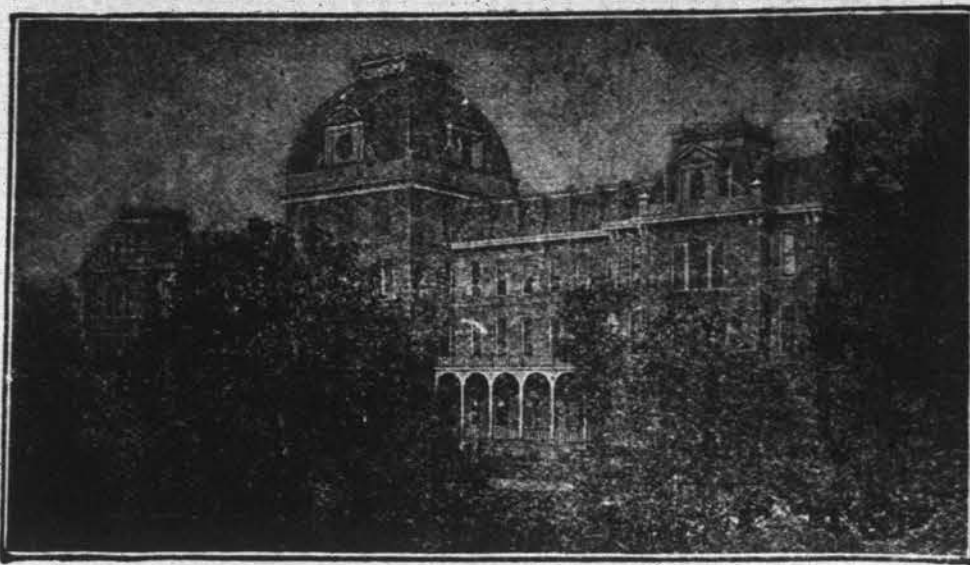
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Mortgage Sale.

Under and by virtue of the power of sale contained in a certain mortgage executed to O. R. Morris by P. Reynolds, I will sell at auction to the highest bidder for cash in front of the court house door of Jefferson county, Alabama, on Monday, the 4th day of August, 1902, between the legal hours of sale the property described in the said mortgage, to-wit:

SE 1/4 of lot No. 7, in block No. 2, being 23 feet and 6 inches wide and 62 feet and 6 inches long, fronting Alma Avenue according to a map of a survey made for C. J. McCary and W. Scott and J. S. Howell by Sears and Stonestreet, and recorded in the office of the Judge of Probate of Jefferson County, Alabama, being a portion of the NW 1/4 of the SW 1/4 of Section 29, Tp. 17, Range 3 west, situated in Jefferson County, Alabama. Pratt City, Alabama, May 21, 1902.

O. R. Morris, Mortgagee.
J. B. Aird, Attorney for Mortgagee.

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Field Notes

FROM ADGER.

Adger, Ala., July 7, 1902.

I have just received my first copy of the Alabama Baptist. Thanks for your promptness.

We had a most delightful meeting yesterday (Sunday) at Mt. Ida Baptist Church, Walker county; all day service, preaching at 11:00 a. m., singing all the afternoon. God blessed exceedingly in the singing. Brethren J. J. Waldrop, N. M. Riley and C. Odum conducted the vocal music. Your humble servant preached from the first six verses of 4th chapter second Timothy. After the service I distributed sample copies of the Southern and Alabama Baptist, and I assure you, my dear brother, that I will use every effort to place your paper in the Baptist homes of this section. I believe it is high time for every Baptist preacher to be more concerned than ever before about the spiritual state of those around him. Nothing to my mind so proves our little faith as does our little feeling for those around us. Just as though every body was on the way to Heaven. And my advice to every child of God, and especially to my fellow workers in the gospel, make yourselves useful in the world. There are enough drones already. Be not one of them. There is work for all. Imitate Andrew, who, being called by Christ to follow Him, brought his brother to the Master. You have experienced in your heart the love of Jesus. Hasten, then, to tell others of it, and seek to win them under its influence. If you set yourself resolutely to working for Christ, and make it your business to improve every opportunity to do good, obstacles, I am sure, will be overcome; the light of God's countenance will beam upon you, you will be a bright and joyous Christian; and even in the midst of sorrow and affliction you will praise God for His wonderful goodness to you.

May you so live as to be able to say in your last hour, "I have fought a good fight, I have finished my course; I have kept the faith." And may you also be assured of the exceeding great and precious reward of fidelity—the crown of righteousness that shall never fade away.

Ever your brother in the Master's name,
J. Walter Franklin.

P. S.—I am going to try and influence the brethren to hold the next fifth Sunday meeting at Rock Creek Church, Jefferson county, and I believe it would please God and the people for you to be with us. Try to make your arrangements to that end. J. W. F.

FROM LOACHAPOKA.

A good meeting at Loachapoka. The subjects were elaborately discussed by quite a number of our brethren, and we feel that much and lasting good was done. We had good congregations at every service, and the meeting reached its climax on Sunday at 11 o'clock when Dr. Loyd preached a most excellent sermon.

W. J. Foster.

PRAYING FOR RAIN.

Let all who desire pray for rain, yet a more excellent way would be to say, "Thy will be done." Christ said, "Let this cup pass;" but He reached the climax when He became submissive to the will of the Father. For one to become

the clay in the Potter's hand is more sublime than to go about complaining. "The Lord will provide."

I. Windsor.

CORRECTION.

In sending out the notice of the committee on co-operation, I omitted to state that Rev. A. V. Rowe, of Miss., was the moderator of the meeting. My statement would make it appear that Dr. J. B. Gambrell was the moderator. But Dr. Gambrell was the chairman of the committee appointed by the Southern Baptist Convention.

A. J. Holt.

BOOKS WANTED.

I want a good commentary and other good books for a worthy young minister who has no books and is trying to prepare himself to preach. Send them to me at Northport and I will see that he gets them.

S. O. Y. Ray.

LINEVILLE ON THE HONOR ROLL.

In the Missionary Number in May I published a list of churches which gave \$100 or more for missions.

By some means Lineville was left out. The figures for that church are:

Membership, 252; St. Missions, \$23; Mome Missions, \$41.24; Foreign Missions, \$41.84. Total, \$106.08.

I am glad to make the correction.

W. B. C.

REV. JOHN E. BARNARD.

The Columbus Ledger, speaking of the last service he held there, says:

"At the conclusion of the sermon many came forward for prayer.

"Mr. Barnard made many friends while in the city, and there were many sad hearts last night when they said good-bye.

"No other preacher has ever visited Columbus who has made a deeper and more lasting impression upon the people. His sermons were logical, pointed, simple, scriptural, powerful. Everybody may not agree with Mr. Barnard in everything he says, but all must admit that he is honest and conscientious. His denunciations of sin are strong. He certainly hates sin, and doesn't hesitate to condemn the same with all his might. His preaching here has already borne much good fruit. Only eternity will reveal what he has accomplished."

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	No. 4.
Lv. Montgomery.....	9:15 am
Ar. Tuscaloosa.....	1:55 pm
Ar. Tupelo.....	7:52 pm
Ar. Corinth.....	9:30 pm
Ar. Memphis.....	7:15 am
Ar. Hot Springs.....	5:20 pm
Ar. Jackson, Tenn.....	11:20 pm
Ar. Cairo.....	2:55 am
Ar. St. Louis.....	8:24 am
Ar. Chicago.....	4:20 pm
Ar. Waukesha.....	8:25 pm
Ar. Kansas City.....	5:15 pm
Ar. Denver.....	11:00 pm
Ar. San Francisco.....	6:55 pm

Through train No. 3 arrives at Montgomery at
6:35 p. m.

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SCHEDULE EFFECTIVE MAY 26, 1901.

	44	34	38
Lv. Selma.....	4 15pm	6 20am	
Ar. Montgomery.....	6 20pm	8 20am	
Lv. Montgomery.....	6 40pm	1 30pm	7 20am
Ar. Opelika.....	8 25pm	3 45pm	8 05am
Lv. Opelika.....	8 25pm	3 45pm	8 05am
Ar. Atlanta.....	11 30pm	7 30pm	11 40am
Ar. Selma.....			
Lv. Montgomery.....	11 30pm		11 10am
Ar. Montgomery.....	9 35pm		9 00am
Ar. Montgomery.....	9 20pm	10 55am	6 30pm
Lv. Opelika.....	7 40pm	8 50am	4 23pm
Ar. Opelika.....	7 37pm	8 50am	4 23pm
Lv. Atlanta.....	4 20pm	5 30am	12 30pm

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Atlantic Coast Line R. R. Co.

	April 13th.	82	78	58
Lv. Montgomery.....	2 45pm	6 30am	7 45pm	
Ar. Sprague Junction.....	3 50pm	7 00am	8 21pm	
Troy.....		8 05am	9 25pm	
Brundidge.....		8 40am	10 05pm	
Ozark.....		9 30am	10 55pm	
Elba June.....		9 55am	11 17pm	
Abbeville Junction.....		10 32am	11 50pm	
Dothan.....		10 42am	12 01am	
Bainbridge.....		12 37pm	2 05am	
Climax.....		12 52pm	2 22am	
Thomasville.....		1 45pm	3 15am	
Valdosta.....		3 21pm	4 37am	
Waycross.....		5 25pm	6 15am	
Jacksonville.....		7 40pm	8 30am	
Tampa.....		7 10am	6 40pm	
Port Tampa.....		7 55am	7 15pm	
Lv. Waycross.....		5 45pm	6 35am	
Ar. Savannah.....		8 20pm	9 15am	
Ar. Charleston.....		6 4 am	5 10pm	
Lv. Sprague Junction.....	3 55pm	8 00am		
Ar. Luverne.....	5 25pm	11 00am		
Lv. Abbeville Junction.....		10 30am		
Ar. Abbeville.....		12 15pm		
Lv. Climax.....		2 40pm		
Ar. Chattanooga.....		4 55pm		
Going West.....	*65	*67	-69	
Lv. Elba June.....	10 00am	3 15pm	2 50pm	
Ar. Enterprise.....	11 00am	3 30pm	3 50pm	
Ar. Elba.....	12 05pm	6 00pm	4 50pm	
Going East.....	*66	*68	-70	
Lv. Elba.....	6 15am	12 30pm	7 50am	
Ar. Enterprise.....	7 45am	1 30pm	8 50am	
Ar. Elba June.....	9 30am	2 35pm	9 50am	

*Daily, except Sunday. -Sunday only.
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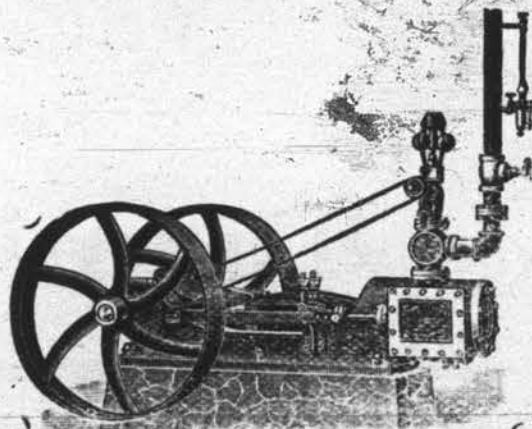
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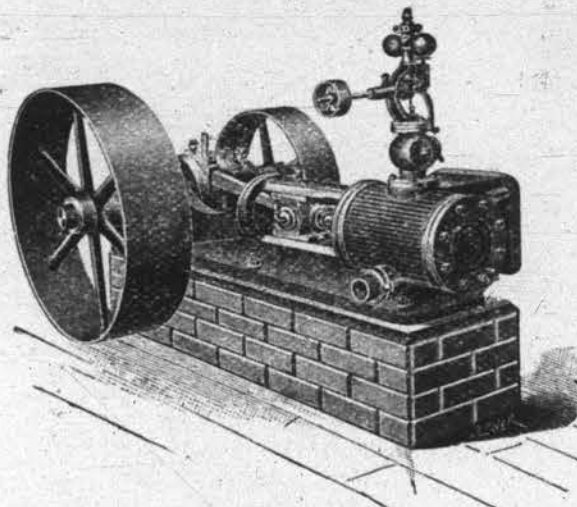
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(Continued from page 3).

twenty-five kilometers long. The Gulf of Corinth canal was finished in 1893. It is only six and three-tenths kilometers in length and cost about \$5,000,000. Konigsberg has a ship canal completed in 1890, thirty-three kilometers long, that cost about \$2,000,000. There are two great ship canals in America connecting Lakes Huron and Superior, and another, the Welland, connecting Erie and Ontario. The canals at Sault Ste. Marie carried 24,600,000 tons in 1901, more than twice that of Suez for the same year.—Washington Star.

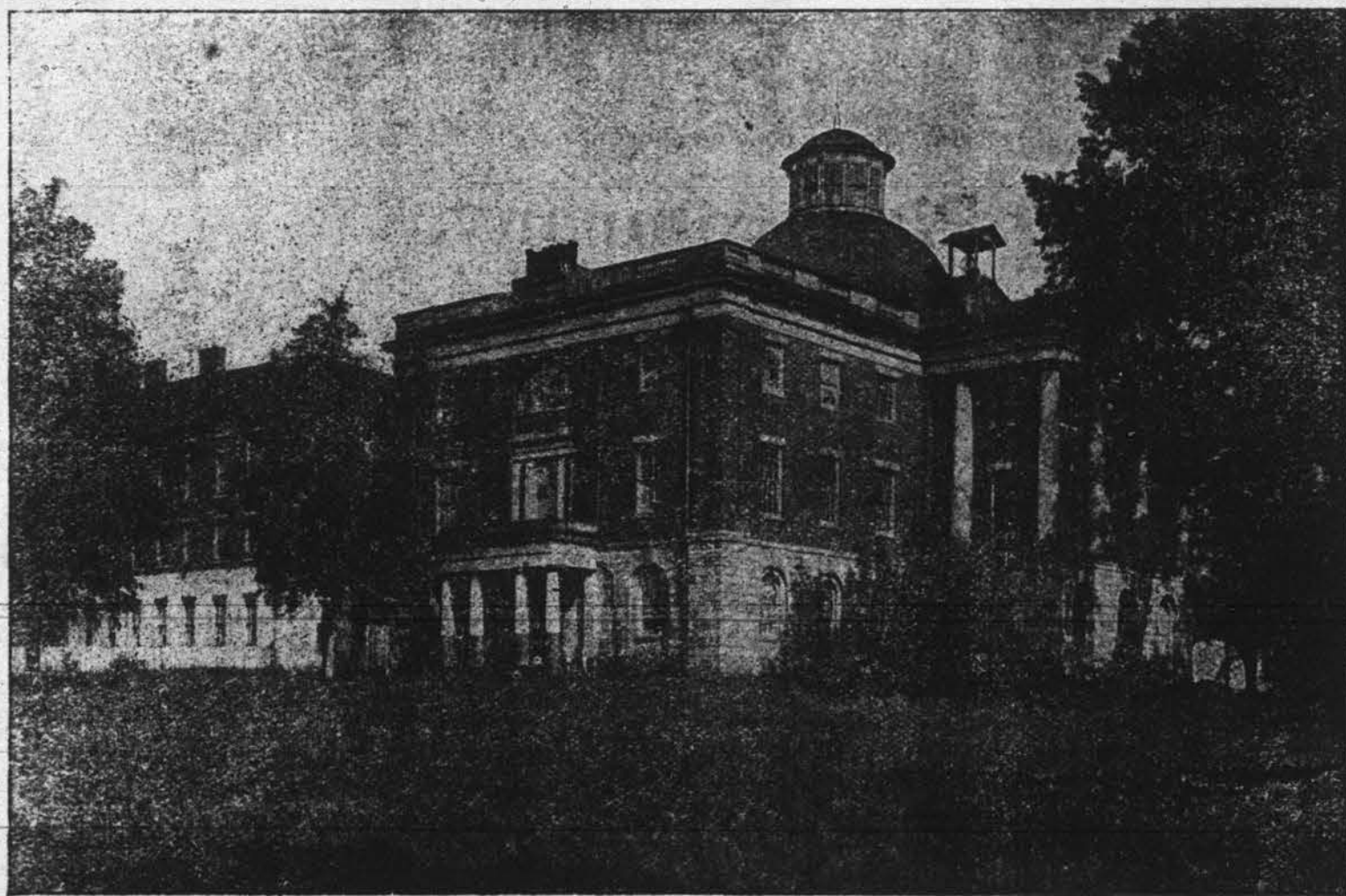
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