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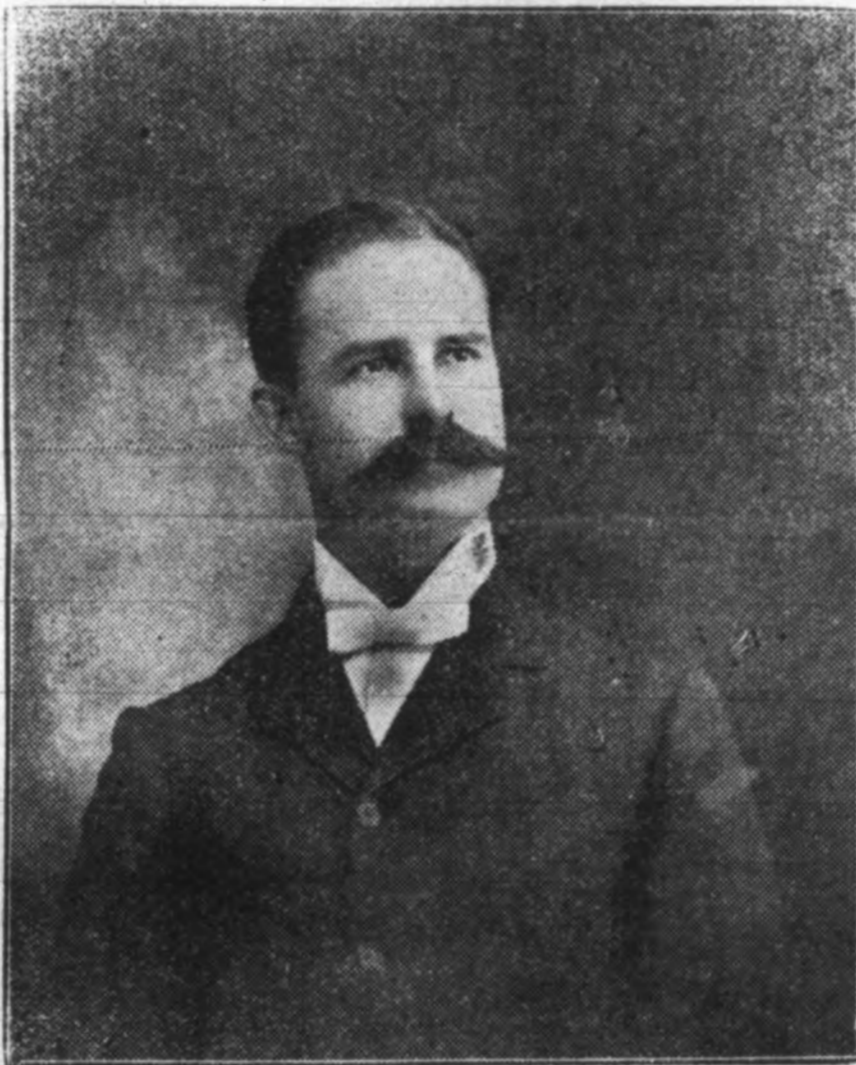
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NO. 32



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Where the Power Lies.

By Rev. J. L. Gross.

Education in the home is the first solid foundation upon which any subsequent structure of real strength and beauty can be erected. If the home training be defective, ordinarily, the building can never be perfect.

But if family training be reformed and transformed the regeneration of the race is sure to come at no distant day.

The late Henry Drummond says: "God will come near the country through the sons, through the civilization, through the churches, just in proportion as he came through the mothers."

Any force, therefore, that guides the culture and shapes the ideals of those who are to preside over the homes of the future touches life at its most strategic point and holds in its hands the power to bless or blast our churches.

Can those who reign in the home be made to see that time spent in beautifying character will yield a far richer reward than that bestowed upon the wardrobe? What time relatively is given to each? Will the mothers of the future so value divine wisdom and so appreciate the wonderful realities of the unseen world as to train their children in view of them rather than to prize as of first importance the things that daily enchain us?

A Christian college may, under God, tear off the veil and permit our daughters to see the mountains of the Lord where unselfish love and patient service outshine all the gold and glory and pleasure of this world.

If one had the ordering of his own life and wished to lay it out to tell the most for the uplift of humanity, where, it might well be asked, would it count for more than in some seminary for girls holding aloft the torch of truth to guide the tender feet of those who shall, in the oncoming years, with lofty ideals build Christian homes where God reigns in every heart and in the daily life?

Greetings From Northfield, Mass.

By Rev. Paul V. Bomar.

Northfield is the birth place of D. L. Moody, and the place where is located his preparatory school for poor girls, and nearby, at Mt. Hermon, the school for poor boys. Everybody knows of Moody, and everybody knows of him because he thought not of himself, but only of doing the will of God. And this is the great lesson that Northfield has for the world, that life is to do the will of God. That's all and that is everything. The other evening, as the sun was going down, many of us, possibly two or three hundred, gathered around Moody's grave on "Round Top" and heard Robt. E. Speer speak on "Doing the will of God." The talk was

the more impressive because here was the tomb of Moody, a plain slab of marble with the simple inscription, "Dwight Lyman Moody, 1837-1899. He that doeth the will of God abideth forever." How true! There is but one thing we are called upon to do, not some great thing or even some good thing, but simply the will of God.

Teacher's Training Course.

Supplementing the regular course of study last session arrangements were made with Prof. Charles C. Johnson, B.S., who has had distinguished success as superintendent and teacher in public schools to conduct a Training Course for those who wished to prepare themselves for the State examinations, and to pursue studies with special reference to the science of teaching, school methods and management, pedagogy, etc. The great success of this new department during the past year is good evidence of the demand for such a course, and it is confidently expected that many more who propose to make teaching a profession will be attracted the coming session. Prof. Johnson is a specialist who has studied with the best teachers of the country, having been a student at the University of Chicago and having spent two sessions at the Summer School of the South in connection with the University of Tennessee. In order to encourage ambitious young teachers to take this course in the inspiring surroundings at the Judson, a charge of only \$20 for tuition for the entire session will be made.

The high position taken by the Judson among the great female schools is owing to a number of causes, but the chief reason why the Judson has reached such a high grade is the selecting of a competent faculty. Great care is given to this important matter. Inferior teachers are never employed. The very best talent is selected in all the departments; and while some people think it a dear school, yet in fact it is one of the cheapest schools in the land. Not cheap as some folks count cheapness, but the outlay is small when you remember that the very best teaching force it is possible to get is employed.—J. G. Harris.

The most practical work of the school is the creation of ideals. The real motive power, the force which brings things to pass, which is truly practical, is the imagery which fills the minds of men, the pictures which arouse their enthusiasm, the visions which inspire them to effort. A people becomes wise and brave and just only as the imagery of truth and courage and righteousness fills the minds of men and women.—Prof. Geo. Vincent.

How the Judson Impressed a Prominent Tennessean.

In 1902, I was present and witnessed the exercises during commencement week of the Judson Institute at Marion, Ala. This was my first visit to that notable educational institution.

On entering the campus I was struck with the handsome appearance of the buildings and the attractive surroundings. The trees were in full verdure and the May flowers along the walks and driveway beautified them and filled the air with fragrance. The manner in which the grounds were laid out and kept indicated care culture and taste. When I saw the young lady pupils it was apparent that proper attention had been given to physical culture and development.

The scholastic exercises were a credit to teachers and pupils. Thoroughness in all studies is required and the students are instructed and disciplined by methods that teach them to think. In addition to the usual branches in the literary course, painting, drawing, elocution, voice culture and instrumental music receive special care and attention from accomplished teachers and the instruction therein given is of a high and artistic character.

After listening to the varied commencement exercises and mingling with the cultured instructors, the genial president and his charming wife, I felt that the Judson Institute as a training school for girls left nothing to be desired.

J. H. Holman.

Fayetteville, Tenn.

Education and Success.

With a view to determining what effect education of the various grades has had on success in life, effort was made to ascertain the school training of each of these men and women "of more than local note" (in "Who's Who"), and 7,852 on the United States list were thus educationally classified.

According to the best estimate we can make from the latest census returns, there are in the United States 40,782,007 persons over twenty-one years old. These are divided educationally about as follows:

Class 1. Without school training, 4,682,498.

Class 2. With only common school training, 32,862,951.

Class 3. With common and high school training, 2,165,357.

Class 4. With college or higher education added, 1,071,201.

Now the question is, How many of the 8,000 distinguished citizens of the United States on the Who's Who list came from each of these classes?

The 4,682,498 of Class 1 furnished thirty-one.

The 32,862,951 of Class 2 furnished 808.

The 2,165,357 of Class 3 furnished 1,245.

The 1,071,201 of Class 4 furnished 5,768.

It thus appears:

1. That an uneducated child has one chance in 150,000 of attaining distinction as a factor in the progress of the age.

2. That a common school education will increase his chances nearly four times.

3. That a high school training will increase the chances of the common school boy twenty-three times, giving him eighty-seven times the chance of the uneducated.

4. That a college education increases the chance of the high school boy nine times, giving him 219 times the chance of the common school boy, and more than 800 times the chance of the untrained.

It is a surprising fact that of 7,852 "notables" thus gathered, 4,810 proved to be full graduates of colleges.

From the nature of the case it cannot be claimed that these figures are exact, but they are based upon the most reliable government statistics and the necessary estimates have been made with care. It is also doubtless true that other circumstances contributed to the success of these college trained men, but after all reasonable allowances are made the figures still force the conclusion that the more school training the child has, the greater his chance of distinction will be.

Did you ever go down the main street of a village and see very available seat made by an old dry goods box or plank occupied by men and big boys? I have seen it over and over, and they sit there all day whittling, all oblivious to the work to be done in the world and the real joys to be had. Now my belief is that if these people had been trained to love the right kind of reading, they would not spend their days loafing. They would not for two reasons. The act of reading would prevent, and the ideals which they had gotten from their reading would make them scorn it. In the same way if a girl learns to love reading, she can never become the household drudge that we now see in so many homes, even of the well-to-do. As I write this, many faces come before me of the women I know whose lives have been starved and narrow, but to which a love of reading would surely have added some richness and breadth.—Miss Lulie Jones.

In the truest sense we make ourselves after our own images, conforming ourselves to our own ideals, and it is of the utmost importance that right ideals should be formed.

Subscribe for The Alabama Baptist.

The Need for the Denominational College.

BY C. S. GARDNER, D. D.,

Pastor of Grace Street Church, Richmond, Va.

The time has come when the denominational college is called upon to justify its existence as such. Why should there be a college, or a school of any character, under the control of a Christian denomination? The enthusiasm for State education is about to assume the proportions of a tidal wave. In the greatest educational movement of our day private philanthropy is devoting itself to the task of stimulating, developing and popularizing education by the State. When the power of the commonwealth is stimulated and re-inforced by private philanthropy in the promotion of education under State control, it is inevitable that the question will be raised and pressed with great earnestness, why should we foster another system of education alongside that of the State?

I am convinced that the denominational college ought to be maintained and made strong in every element of strength, and this duty was never more urgent than now.

1. Its noble service in the past gives it an exceptional claim upon public sympathy. It has been the chief promoter of the educational propaganda which has resulted in the present great popular enthusiasm. It was founded by men who laid education as a religious duty upon the consciences of the people. Its very poverty compelled it to seek patronage and the free will offerings of the people. I believe that it has thus done more to popularize education in America than any other class of institutions. But the crown of supreme honor which I would place upon the head of the denominational college is that it has been above all others, the friend of the poor boy and girl. And it seems a tragic fate that, stimulated by its benevolent zeal, the strong State institutions, backed by all the resources of the commonwealth, should now crowd it to the wall by liberal offers of free tuition.

Again the denominational college has stood so strongly for the principle of distinctively Christian education as to profoundly modify popular thought on the subject, and to compel State institutions to give greater emphasis to this aspect of education in their work. You now sometimes hear it said that in the State college Christian influences distinctly prevail. I make bold to say that, in so far as this can be shown to be a fact, it is in large measure due to the reflex influence of the denominational college. From the very beginning of the educational movement in this country the denominational college has cried aloud for an education that should secure not only intellectual culture, but spiritual culture as well. And that the idea has become popular and is receiving an unusually warm welcome in State institutions and an unprecedented emphasis in great educational gatherings is a demonstration of the high service to the educational cause which has been performed by the denominational college.

2. But I base my argument chiefly upon what the denominational college stands for in the present and the future.

Education in the college is a discipline in general and accepted or established truth. It is not a professional school, nor an investigating school. Its purpose is not to give specific instruc-

tion for a profession, but so to train the natural powers of the student as to enable him intelligently to choose a profession and to work in it most effectively. Its purpose is not to discover truth, to extend the boundaries of knowledge, but to exercise the mind in the acquisition and testing of truth already discovered and formulated.

Its aim is to give discipline and to help the student to a right conception of life and the world and of his relation to it; to develop in him right habits of mind and heart and will. College education is therefore just as truly and as largely a moral and religious training as it is an intellectual discipline.

If the work in the college is rightly done the student will leave its walls with such a conception of the universe and of life and with such an attitude of heart and will towards it, as will place him in the path of the noblest living. But this is just as distinctively religious training as it is intellectual. Indeed it is profoundly and essentially religious.

Now one cannot give intellectual training except in intellectual truth; and one cannot give religious training except in religious truth. If the college is to give the right sort of training, then in all its work, both of instruction and government, certain religious truths as well as certain literary or scientific truths must be clearly and positively recognized and emphasized. When an institution claims to be engaged in the work of Christian education it means that certain fundamental Christian truths lie at the basis of its instruction and government. It is exceedingly important that the literary and scientific instruction given shall harmonize with these fundamental religious tenets.

Suppose, for instance, a young man is taught in the chapel, in the Bible class room and in private religious conversation to accept and believe the Christian revelation contained in the New Testament, but in the science room is taught a conception of natural law which in his mind shuts out the probability, perhaps even the possibility of miracles. What will be the result? At the best, confusion and the weakening of faith, while it may be even more disastrous and produce in his mind confirmed scepticism or downright infidelity.

Now the Christian college stands for a definite and distinctive principle in education, viz: the maintenance of the equilibrium between science and faith, the equal and simultaneous cultivation of the faith habit and the scientific habit of mind. It will not sacrifice scientific culture to an unchristian superstition, and it will not sacrifice our precious faith upon the altar of a godless culture. It stands for the proposition that all truth, seen in its right relations, is Christo-centric. History, physical science, literature, psychology, ethics, sociology, philosophy—all, to be rightly taught and rightly understood, must be conceived from this point of view. Christ is the incarnation of God; Christ is the center of all truth; Christ is the way of salvation; the Bible is the true and credible record of God's revelation to men—to these and other like fundamental propositions the

Christian college is dedicated. And this is the only kind of Christian education that has any definite meaning.

How can we maintain and promote such education? Only through the Christian or denominational college. I have no word to say in opposition to State institutions. They are worthy. Let them be fostered. But it is idle to claim that, under our American system, they can stand for distinctively Christian education in the sense defined. They cannot. Everybody knows how vaguely and indefinitely they must deal with religious matter. As for standing squarely upon any definite religious proposition, it is out of the question. They cannot and ought not. Moreover, they are controlled through politics, and if it were their function to give distinctively Christian education, we should have a very inadequate guarantee that they would perform it. Their work is different. Just what their function is or ought to be, I shall not undertake here to discuss. But certain it is to my mind that the more thoughtfully the whole subject is studied, the more apparent it will become that the denominational college has a distinctive, important, indispensable function to perform in education, and that there was never a more opportune moment to place emphasis upon it. It seems to me that in our land the denominational college is the one bond between faith and culture which guarantees that they shall not drift apart. Through its agency chiefly Christ is to dominate the culture of the modern world. Every dollar that finds its way into their treasuries by way of either patronage or endowment is a dollar consecrated to Christ's conquest of the coming age. Christian denominations would commit a great folly if they should permit the institutions, founded by our Christian fathers and consecrated to the progress of enlightened religion through its union with culture, to be swamped by the rising enthusiasm for State education.

These institutions do not stand, as is often charged, for the promotion of sectarianism. They stand for that which is fundamental in Christianity, and stand for it with a positiveness and definiteness which is impossible to an institution belonging to the State. They take youths at the time when they are forming their characters, their plans of life and their theory of the world's meaning and purpose and help them while undergoing this mental re-adjustment to a wider sphere of knowledge to maintain the equilibrium of their faith in the eternal verities of religion. The faith of many a youth is lost when he passes through this process of mental re-adjustment. It is the mission of the Christian college to bring him through that critical passage in his life with a faith strengthened rather than wrecked, purged, perhaps, of some childish crudities, but purified in the process and made a more precious possession and a surer support of his spirit.

The Future of the Denominational College. The Way Out.

Recently we submitted a statement of the conditions that are making against the denominational college. They are, in short, the growth and multiplication, of State institutions; the new emphasis upon technical education; the demand for short courses, as indicated by the new two-year Bachelor's degree; the demand for early professional preparation; and the dispro-

tionate increase of the endowments of the greater universities. We closed that editorial with a promise to point out the way to preserve our denominational institutions:

As the most destructive competition with the denominational college comes from the State, one would reasonably look for a solution in the modification of that competition. If, for example, the State and denominational schools could reach a basis of charges, the benefit to all concerned would be pronounced. If, again, the State itself would increase appropriations to its institutions only in a degree that would not disturb the equilibrium, but would conserve a wholesome competition, there would be great relief. If, again, the State would go out of the work of higher education, the denominational colleges would do the full work.

But this third supposition is practically out of the present question. Time may come when the voluntary principle shall prevail utterly, but it will not come soon. It will certainly not come until there is actual assurance that the State institutions will not suffer by its coming. The disposition of every State that we know of is to increase its appropriations to higher education. The protests in North Carolina have not availed more than to slightly restrain this disposition, and it is a question if it has availed even so much.

While, therefore, this third supposition is out of the question, we submit that the other two are practicable and reasonable.

As for the third, it becomes those who believe in the voluntary principle to stand for it, whether its cause appears to rise or fall. We stand for it as the right and the good principle for State and denominational schools; and while we concede that a sudden change to it is not desirable, we can look forward to the hour when conditions will be such that the change can be accomplished with advantage both to State and denominational schools. Candidly, we do not desire the change until that hour shall arrive.

So much, then, for the State's side of the matter. What can the denominations do to preserve their institutions?

First, they can emphasize the character of education that may from them be received. Denominational colleges stand for religious education. They stand for it as State institutions cannot. There can be no real education without religion—intellectual and spiritual. Our denominations must, therefore, make their colleges deeply religious. To model them after the State colleges is not only wrong, but it is false and ruinous policy. The denominational colleges have a distinctive mission. That mission is to emphasize the religious content of education—to make men by the Christian process; not to stand Christ over against culture; but to make culture true and complete, efficient and living in Christ. Their ideal is manhood; their motive is service. Their power is not knowledge, but Christ.

One trouble with our denominational colleges has been that they have been no more definitely religious than other institutions. They have lately established chairs of the Bible. But this is not sufficient. Somewhat more will be required to make the colleges truly Christian to enable them to fulfill the real meaning of Christian education. Their teachers must be Christian men of real power; and the college life must

be permeated with the Christian spirit, so permeated that it will present a unity in ideal and impulse. It should be almost impossible for a young man or woman to live in a Christian college for a year and come away without the Christian view of life. When our denominational colleges shall reach this point they will have an endowment that no amount of money can rival; and their future will depend not upon what States may do, but upon the emphasis the church shall put upon the gospel. And they can reach this point.

This done, there will be one other highly helpful step, namely, the formation of a system of Christian schools. The denominations must get in touch earlier with the supply of students. Modern conditions demand that the students shall not remain in college more than two or three years. The one recourse is to reach down and take the student earlier. This must be done by means of the Secondary School, or High School. Nothing can shake a Christian system of higher and secondary school standing for genuine religious education. Imagine Wake Forest College and the Baptist Female University reinforced in the field by twenty academies, each one in vital alliance with these institutions and with each other. Could anything be more desirable? They would at once give our denomination impregnable strength and unity.

Again, there is work that Christian people can do and must do to save the denominational colleges, and, therefore, to save education and religion. They can and must send their children to these institutions, even at a sacrifice. A free scholarship comes dear if the price is your son's faith or your daughter's usefulness as a Christian; and they can give their gifts to the denominational schools. Such gifts are gifts to Christ. They help enthrone Him in the minds of men and the life of the race. They make Him the King that He is, and the light of the world, without whom, though the sun shine ever so brightly, and all knowledge be given, there is only darkness in the minds and the hearts of men.—Biblical Recorder.

The Lost Channel.

By Miss Anne Kirtley.

It was early morning when we passed out of the waters of Lake Ontario into the St. Lawrence river. A small wooded island topped by two "sentinel cedars" stood guard over the entrance of the Thousand Islands, the "Garden of the Great Spirit" as the Indians name it. Our big boat, the Toronto, kept the main channel but from her deck we caught glimpses between the islands of devious passages which we longed to explore. Islands, varying in size from a patch of tufted green to a hundred acre tract broke the plain surface of the broad St. Lawrence. Some were so thickly covered with trees and shrubs that deer might haunt them in security from human eyes, others were as barren as if lifted up yesterday, naked from the ocean bed.

By the time we reached Alexander Bay, the central resort among the islands, and called the Saratoga of the St. Lawrence, the sun was well up and had scattered the mist from the nearer groups—though he had not yet drunk up their freshness—but left the distant ones veiled in blue and gray.

The broad bay spread out before us, the islands forming a semi-circle about it. In the foreground was the Welles-

ley, where the Methodists hold an assembly once a year; near it, small and picturesque is Mr. George Pullman's summer home, "Castle Rest," and across the bay from both and crowning a high headland is John G. Holland's famous "Bonnie Castle." You could neither keep the eyes from wandering nor from lingering on every point of interest. Amid such wealth of beauty they roved like clover-feeding bees sipping at all, but not exhausting any. You take a slender steam launch, and as it glides away from the wharf you feel as if you are setting sail for fairy-land and floating in a sea of dreams.

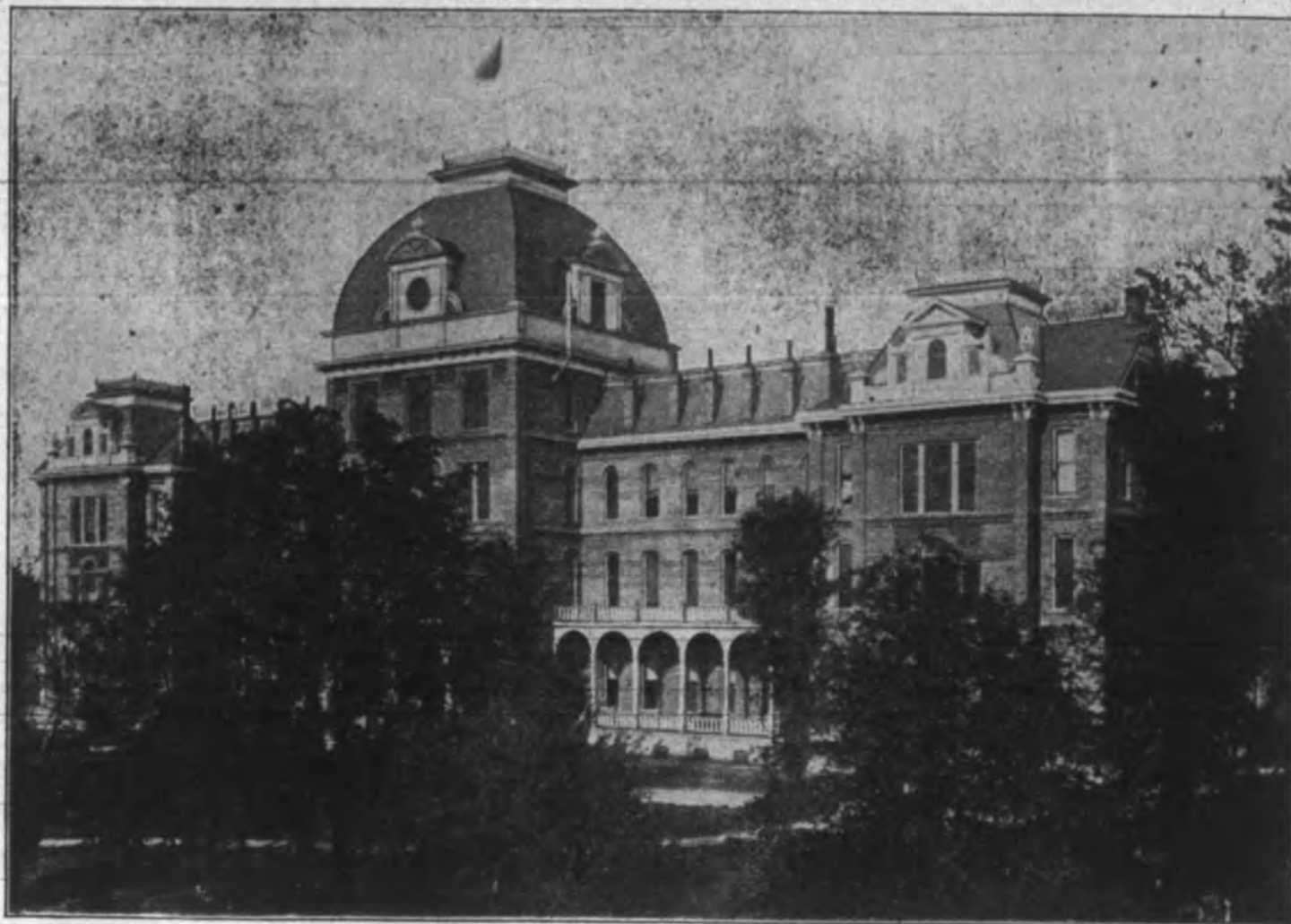
When an object strikes the fancy for a moment we say, "It looks like a perfect picture," but to feel that you are a part of the picture which changes from moment to moment is to feel you have left the earth as Shelley says, "to mount, to fly," yourself as "swift and proud and strong as the swift wind that bears you on."

As we passed the island "Calumet," the summer home of Mr. C. G. Emory of New York and "Hopewell Hall" of Mr. W. C. Browning's, we wondered at the art which could rear such castles on barren rock, create beauty out of rough unhewn boulders, and make a blooming garden grow in the crevices of the rock.

"On which island will you build your castle?" we asked each other. And with childlike delight we chose and christened them for ourselves, and for our friends; built houses on them; quickly called into existence tall yachts for our boat-houses and swift canoes for fishing. We had lost the practical world outside and were floating through fairy-land which has no yesterdays or tomorrows. We were free—as free as when we swung on the hillside elm and danced up and down with its boughs. Time with us was no more—eternity had come.

Somewhere, since we entered this region of the gods, a name had dropped into my mind about which imagination fastened her hold. It may have come in through a quick glance of the eye to the printed sheet thrust into my hand as we touched the wharf at Alexandria Bay. "The Captain Visger." "Daily trip to the 1,000 Islands," "The boat

MAIN BUILDING OF THE JUDSON.



MAIN BUILDING OF THE JUDSON.

that's built to fit." "Navigates Lost Channel," etc. But from whatever source the quickening words, "The Lost Channel," first came they ran beside the slender-hulled vessel, they lay behind the misty distance, they shifted the colors from island to island, they lurked in the shadows of "The Devil's Oven," indeed they seemed the pilot that drew us on through the maze of channel and the mist of shore. We threaded "The Needle's Eye" so deftly that the hull just missed touching the rocks on either side. We could have leaped to the land or swung to the wild cedar boughs or the fragrant arbor vitae as they brushed by us on the deck. We rounded the "Fiddler's Elbow," we drifted through "The Rift" with the current where bold rocks as old and gray as time stood out to the water's edge while at their base the clear green water showed fishes swimming below.

At each new scene our feelings grew until—words having failed—a sort of overflowing joy gave itself quietly to the surrounding scene and would have found its perfect satisfaction in music if music were our medium of expression. The steam being shut off, we hear no sound from the drifting boat and even the loquacious passenger is still. Rounding a point, we almost run upon low lying land and look up to see the boat enter a stream so flanked by trees and shrubs, to its very edge, that they throw shadows across for each other to catch, and bend laughingly to their play on the bosom of the quiet water. This is "Out of Sight" channel and with a little cottage, out of sight, save for a tell-tale chimney top, makes this spot romantic enough to entice the pen of Sir Walter, the wizard.

A wider opening, a wilder aspect of nature, a stillness which the moving boat scarcely breaks, a deeper glassiness to the water and—we are there—the place my imagination had outrun the boat to reach—the "Lost Channel."—lost like the boat whose story it perpetuates in history and in legend.

And this, briefly, is the story: The English and Americans under Gen. Gage and Lieutenant Israel Putnam (both afterwards of Revolutionary fame) with Captain John Loring as

commander of the expedition, were gathered on Grenadier Island, at the head of the St. Lawrence, prepared to sail down the river. It was in August, 1760. On the 13th of September, the autumn before, Gen. Wolf, on the plains of Abraham, had given the English the strong fortress of Quebec. There remained to the French only Montreal and Fort Levis, and they must be taken. Fort Levis, on an island near Ogdensburg, was the object of the expedition. With banners flying, drums beating and oars keeping time to the music, the whole fleet, consisting of two large vessels, the "Onondaga" and the "Mohawk" with 177 batteaux and seventy-two whale boats, besides small boats used for transports, the whole fleet set sail. The "Onondaga" commanded by Captain John Loring, led the way toward the fort which he thought sleeping in ignorance of their movements. Turning the point of Wolf's Island he entered the North Channel instead of the American or South and soon found himself following a narrow intricate channel. Before he could give the order to steer backward, a shower of arrows and a volley from guns, told them that they were in a French and Indian ambush. Quickly lowering a boat, Captain Loring sent out Coxswain Terry with a crew to warn the "Mohawk" not to enter the channel. Then he opened his cannon on the islands to the left and right. The ambush was broken and swift war canoes were soon out of the range of the guns, and on their way to the fort.

The "Onondaga" extricated herself from the narrow way, dropped her anchor into deeper water and waited for her consort to come up, in the meantime sending out four other small boats to find Terry and his crew.

The "Mohawk" came up, the four boats returned unsuccessful, they could not distinguish the channel in which the first boat had been launched, so numerous were the waterways in and out among the islands. No trace was ever found of the men or their yawl and ever after the sailors spoke of it as "The Place of the Lost Channel."

But in certain seasons of the year

(Continued on page 13.)

Some Encouraging Announcements.

All friends of the Judson, and their name is legion, will heartily rejoice in the magnificent prospects for the coming session. For several years the dormitories have been taxed to their utmost capacity to accommodate the pupils, and the reports from all sections of Alabama, and from surrounding States indicate that all the extra rooms that have been provided will be filled during the sixty-sixth session which begins Sept. 24th.

The Alumnae Auditorium, about which so much has been said, is being pushed to completion as rapidly as possible, and it is hoped that it will be ready for use during the next session. When this handsome building with its fifty music rooms, and the great auditorium, is finished it is not too much to say that the Judson will have the best equipped conservatory in the South.

The Judson has been exceedingly fortunate in securing two of her most brilliant graduates, who have devoted their lives to educational work. To take the places made vacant by the resignations of Misses Daisy W. Pettus and Mary C. Stone. Miss Margaret Brown, who for some years filled with marked success the position of lady principal of the Southwest Virginia Institute, will take Miss Stone's place, and the chair of Latin will be filled by Miss Eula V. Dawson, whose reputation as a remarkable teacher is well known throughout Alabama. The services of the same excellent faculty which for many years has made the Judson famous for the thoroughness of her work, have been secured.

The buildings have been thoroughly overhauled during the vacation, and a number of improvements and additions to the facilities will be made before the opening of the session. It is believed that better advantages even than heretofore will be offered.

During the summer quite a number of our teachers have been in attendance upon the leading summer schools further preparing themselves for the most efficient direction of their various departments. The members of the Judson faculty are professional educators who are ever on the alert to keep in touch with the best methods known to the profession. R. G. P.

Judson's Home Department.

(An extract from the Catalogue.)

All the pupils are required to attend the regular Chapel services every morning and evening. On Sunday they attend the Sunday school and church of their parents' choice. While no denominational tenets are made subjects of special instruction, and sectarianism is discountenanced, a regard for personal religion and reverence for the Word of God are inculcated on all suitable occasions.

The president cherishes a constant and prayerful solicitude that his pupils should prize the "pearl of great price" above all earthly goods. He aims to commend and encourage sincere, cheerful piety as the sure basis of good character—the well-spring of abiding happiness, and he has the enthusiastic cooperation of all teachers and officers in all efforts for the spiritual welfare of the pupils.

All the teachers and officers seek the comfort and happiness of the pupils. The lady teachers are singularly gifted in culture, grace and gentleness, and

their influence on the pupils is marked and happy.

The general health and cheerfulness of the pupils is the best testimony to the excellence of that system of management which, while imposing necessary restrictions, permits every indulgence and amusement not inconsistent with health and good order. Upon entering the school they become members of the president's family. Under his supervision the care of their domestic life is placed in the hands of the governess, whose part is to look after their manners and habits, and to promote their faithfulness in the performance of duty, and to maintain a motherly oversight of all their interests. We try to secure for them the advantages of a well ordered Christian home. Teachers and pupils sit at the same table, worship at the same altar, and mingle in the same social circle.

Experience has profoundly convinced us of the importance of this domestic feature of school life, and it is our constant aim to maintain it, and thus secure to those under our charge every advantage of home influence and individual attention to be had in the best regulated private families.

Wylam's Great Work.

Since my coming here last October, we have received just even 100 into the fellowship of the church, forty-two of these have been by experience and baptism and it has been my pleasure to baptize every month since October from one to thirteen. The revival has continued evenly all through.

Our congregation has more than doubled. We have added seats for at least 200 more since I came and sometimes now we have to turn people away for lack of room. The Sunday school likewise has about doubled, the B. Y. P. U. has increased several fold and taken on new life, while the prayer-meeting is well attended. The Ladies' Aid Society is very active in good works and the Sunbeams, led by Miss May Sawyer, though suspended for the summer, are doing a good work.

I am throwing my best efforts into the Union and Sunday school, for I believe here to be the greatest opportunity a pastor has. I teach a class of twenty-seven young men every Sunday and I believe that to be one of the best works the Lord is permitting me to do.

As to our finances, our contributions

however, the difference of policy between the Roman Church and Protestant denominations in the matter of ministerial efficiency. In America, at least, it has come to be a law of custom to regard fifty years of age the "dead line" of ministerial acceptability. After a preacher has passed that age he is usually classified as a "has been" and is lucky if he can catch onto some connective office and so preserve a quasi-active place on the church roster.

The country is plenteously inhabited today by ministers but a few years more than fifty years of age who have been set aside, superannuated, or shoved off into inconsequential country charges because the church authorities and congregations insist upon having pulpits filled by men of physical vitality and social bounce, so to denominate that indefinite something which attends bodily strength and exercise of legs and lungs.

The Roman Catholic Church has been distinguished through its ancient annals for the cultivation and fruitful use of its men of years, experience and accumulated human wisdom.



APPROACH TO THE JUDSON.

Rev. A. J. Dickinson, D.D., Pastor First Baptist Church, Birmingham, Ala.:

The character of the Judson is the product of sixty years of the most painstaking care of the ablest educators, and is conducive to the culture of the noblest womanhood. The Christian spirit reigns in the Judson.

Every provision for the comfort and happiness of the pupil has been made. The Judson is loved as a beautiful Christian home by all her pupils. Former patrons and pupils are most enthusiastic in their praises of the Judson.

Probably more of the leading women of the South have been educated at the Judson than at any other college.

Rev. J. M. Frest, D.D., Secretary of the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., says:

According to my thinking the Judson is the greatest female school in the South, at least it is not second to any. The character and reputation of the Judson through all these years have been of the most delightful and helpful kind.

are threefold what they were before my coming, being now about \$150 per month. Our people are all poor, but they are so rich in heaven's grace that this world's poverty does not count, and they give cheerfully and liberally even beyond their means. May God bless such a liberal-hearted people.

They are loyal to their pastor in the highest degree, doing without question or hesitation anything he suggests. They are loyal also to their State paper, the Southern and Alabama Baptist, more than thirty families now taking the paper.

May the Lord continue to let his face shine upon his people here and use his servant for even greater things. May the Lord bless our paper and its editor, and give them both long lives and multiplied usefulness. J. W. O'Hara. Wylam.

The Dead Line of Ffty.

A Denver newspaper remarks that "quite a youthful successor to Leo XIII has been chosen." Considering that Pius is sixty-eight years of age, the exact age of Leo XIII when he was elected to succeed Pius IX, the Denver remark is somewhat malapropos. It brings into evident opposition,

Scarcely any man among them, not a premature physical invalid, is deemed too old for service in which wisdom, prudence and diplomacy are needed. The church authorities are themselves aged men who have come to their power by reason of long experience and ripened powers. They choose all manner of representatives in high places and political missions because they have passed the years of manifold temptations, tempers and trivialities. The result is that no nation on earth has so compact, efficient and venerable officials, defenders and propagandists as has the church of Rome.

It strikes us that Protestantism could profit immensely by following this particular policy of the Roman hierarchy. Politics, law, medicine and finance have no such absurd "dead line" rule of efficiency as have the American Protestant organizations in general. Every one of them, doubtless, would be stronger intellectually and in wisdom of government if they would prefer their experienced and venerable servants more than they now do.—Atlanta Constitution.

Subscribe for the Southern and Alabama Baptist.

The Parent's Obligation to Educate.

On a cold midwinter day Mr. Webster was trudging along a heavy New England road with his young son, Daniel. They were ascending a long hill when suddenly he turned to his son and told him that he intended to send him to college. The great American statesman never hesitated to say, "I fell on my father's shoulder, and wept." What visions came to the young boy that day will never be known, but such a decision could not be disclosed without kindling new fires in the soul of the boy.

The hero of that history is the father. It was no ordinary struggle through which he passed to his determination. Difficulties were numerous, but the sense of parental duty, joined with the ambitions of parental love, more than offset them all, and Daniel's education was the fixed plan of the home.

After all that has been said and attempted to solve educational problems, the fact remains that it is a parental function, and when the bonds out of which the family grows are not sufficient, no amount of mechanical arrangements can succeed. Society has its final solutions in that sacred margin established by God in the constitution of human life, where individual freedom has its rights and duties, and defies all laws and compulsions. Too little is accorded this fact in our sociological studies. We rush on with our theories and legal enactments just as if God had put every item of life within the domain of law. The reaction from such a false policy already appears, and the disaster from it far outweighs our closest calculations. The individual character and choice must be depended upon in the movements of history. Law must suppose an amount of individual honesty, and this element of character cannot be expressed in enactments.

Already the problem of education has been made too much a community, instead of a household, problem. The reaction of this policy is seen in family life. Children are uncontrolled, and run at large in streets, or are reduced at an early age to wage earners. The home is provided with no books for self-culture, while no effort is made to inspire worthy ambitions along mental lines. The problem of a child's education does not enter into the economic calculations. This work has passed from parental consciences to that vague indifferent thing we call the community. Behind this work is no intense feeling and purpose, while the chiefest result is a growing indifference on the part of parents toward their children. Education at such a price will bankrupt any civilization, unless something besides the home is made the foundation of our social structure.

Put this work where God placed it, and revive the parental consciences of this nation. Call parents to the mourner's bench to pray for grace to love their children. The church would do well to run its revival work on this line. A man's religion has done nothing for him if it fails to force him to provide for his household. He is worse than an infidel. If religion will not stir men to family fidelity, who is foolish enough to believe that politics will?

Christian education begins in a Christian purpose on the part of parents to educate their children, and back of this purpose is a faithful pastor. A man who can preach a number of years in a community and stir no parent to

the education of his child, should understand that he is a failure. These are strong words, but they are true. No pastor should ever feel that a college president is a necessity to his charge, unless he is willing to say to himself that a stranger can do more with his people than he. Then "calls" should be solicited. Put education on the home, and stir parents to fidelity. This is God's order, and it cannot be reversed.—Biblical Recorder.

is to employ the most accomplished and skillful teachers in all departments, to make ample provision for the comfort and health of the pupils, and to practice a wise economy in all the details of management.

For more than sixty years the Judson has been a leading factor in the civilization of the South; and, for the character of its work, we point with confidence and pride to the thousands of noble women who have come under

And it is the reading men of college who accomplish most in the world, as a distinguished author once said to me, citing by way of example a group from his own college days. There were seven of them—students at Williams College in the sixties—who used to meet regularly to read and discuss great books. The seven are now Hamilton W. Mabie, editor of the Outlook; G. Stanley Hall, President of Clark University; President Dole of Hawaii; Henry Loomis Nelson, editor of Harper's Weekly; Francis L. Stetson, the noted New York lawyer; and two judges.

A Card from Dr. Stakely.

It is a real pleasure to me to be able to bring from my own experience a tribute of praise and commendation for the Judson.

It is difficult to find a satisfactory school for one's daughters; but in my judgment the Judson certainly comes up to the standard. In reply to a friend in another State, who asked for advice in the matter of placing his daughter in the Judson, I told him that the institution is all that it claims to be in equipment, curriculum and discipline, that the intellectual and moral atmosphere is all that can be desired, and that these things were said not on the reputation of the school any more than on my experience as a patron.

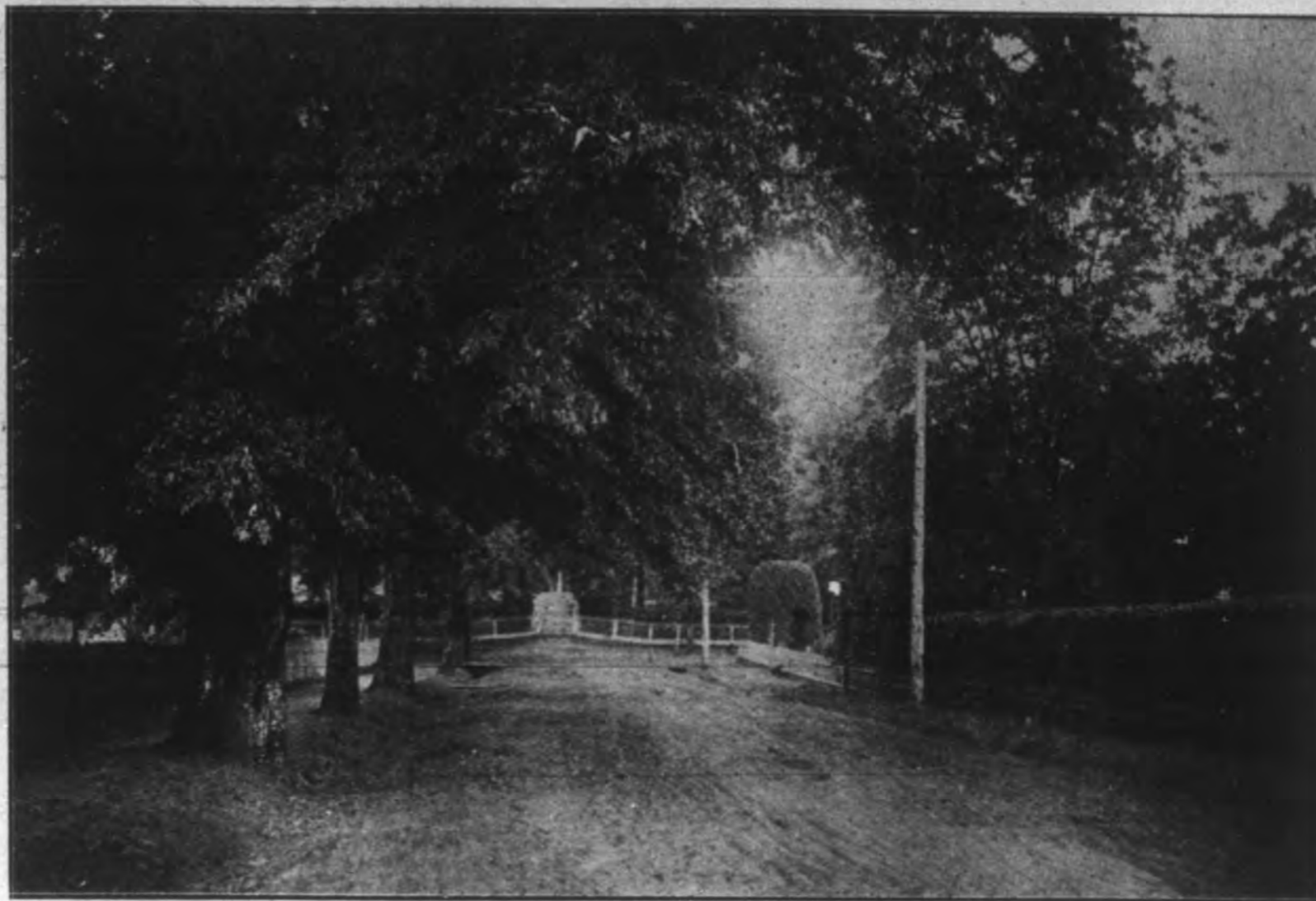
Charles A. Stakely.

Montgomery, Ala., August, 1903.

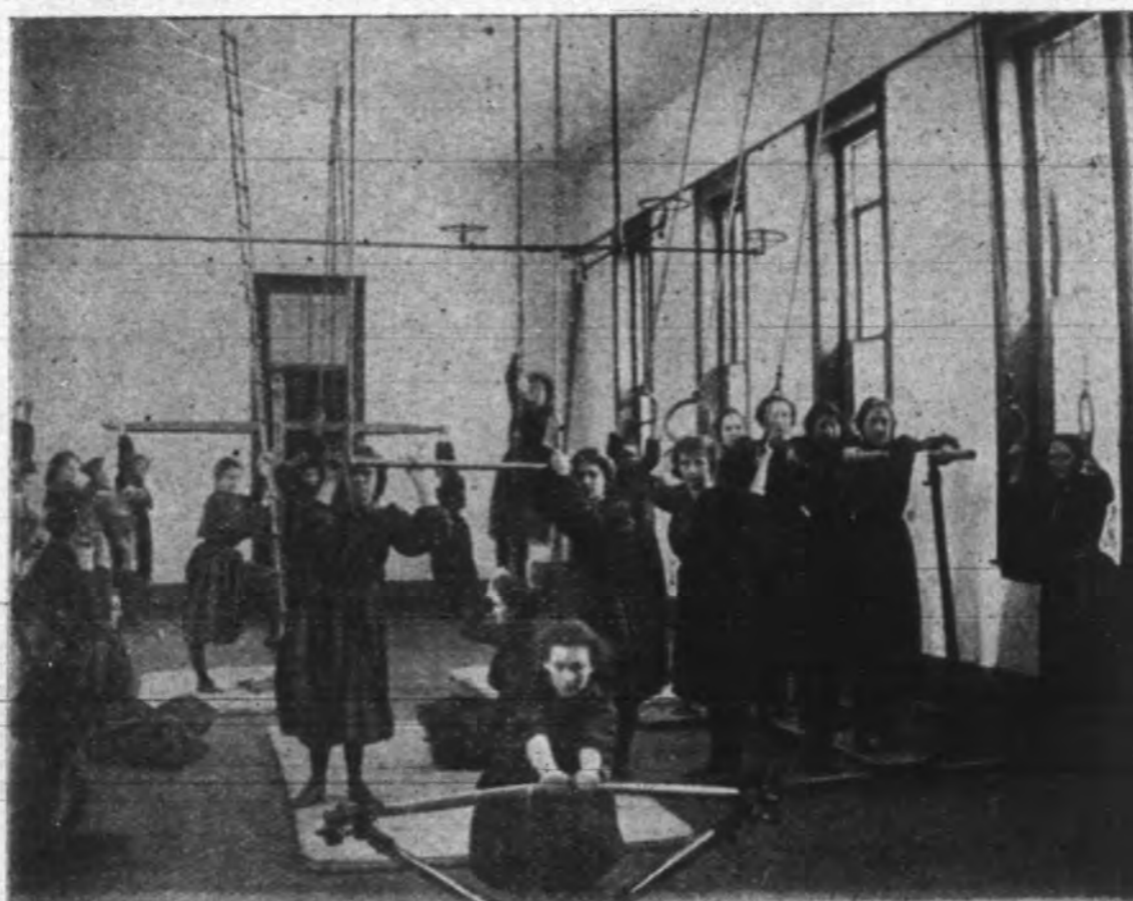
President J. T. Murfee, LL.D., of the Marion Military Institute, one of the most distinguished educators in the South, says:

The work at the Judson is of the highest order in every respect. The methods are in accordance with the great psychological laws, and the teachers were trained by the great masters in their departments, and have had long and successful experience; their pupils, in their mental development and power, reflecting great credit upon them. This faculty and their work stand in great contrast to what is found in many institutions of the present day, where so much is said about modern methods.

Subscribe for The Alabama Baptist.



A JUDSON SCENE.



GYMNASIUM GLASS.

A Little History.

This school was founded in 1839, incorporated Jan. 9, 1841, and is the property of the Alabama Baptist State Convention. Its affairs are in the hands of a Board of Trustees appointed by that body. The officers and teachers all receive stipulated salaries; so that there is no one who is at all interested in having any pecuniary profits arise from its management. The object of the school is not that any one shall make money by it, but that the best educational advantages may be offered to its patrons at the lowest attainable cost. The policy

its training and who are now exerting a potent influence in almost every refined community from the Atlantic to the Pacific.

The Student Who Reads.

It pays to work hard while in college, and it pays to read hard. But hard students often answer the suggestion to read much while in college with the remark that their studies leave them no time for general reading. If they only knew it, they will never again have so much time to read. If they succeed in the world, their work will always be more exacting than their college studies.

THE EDITORIAL PAGE.

Notice.

This week's issue of the paper has been turned over to the Judson Institute. Dr. Patrick is busy in the field canvassing for students and Dr. H. W. Provence of Ensley, has the entire editorial management of this number.
Frank Willis Barnett.

Genuineness in Education.

A better day is dawning in our educational life. One of the encouraging signs in connection with the present revival of enthusiasm for education is the growing impatience with sham and pretense. Recently there have appeared in the denominational press a number of vigorous protests against the practice of some of the third-rate schools which make high sounding announcements and claims that have no basis in fact. It is a good omen. The only wonder is that these protests did not come sooner. Surely the conditions in many cases have been bad enough to justify strong language.

Mr. Barnum is credited with saying that the American people like to be humbugged. And they are perhaps more easily humbugged in this matter of education than in any other of like importance. It is easy to get out a handsome catalogue. It is a small task to publish a curriculum long and learned enough to catch the unwary, and impress the uninitiated with the extensiveness of the course of study. But catalogues are sometimes deceptive, not to say deceitful. Judgments determined solely by the curriculum as outlined in the catalogue are not always reliable. A few years ago a professor in a certain college was talking with us about the comparative strength of the scientific departments in his own and another well known institution of learning. Basing his view upon the showing of the catalogues he claimed that the course in his own school was superior to the other. Yet one young man without much special training and with practically no laboratory was teaching the whole course in the former school, while in the other were two men, one of whom had spent twenty years in teaching science and was abreast of the most recent scientific thought, as well as supplied with an excellent laboratory, and the other was a Ph.D. graduate of one of the leading universities of the country, where he had made a specialty of his particular department.

One reason why it is so easy to mislead people is that so few have any adequate idea of what education is. Many think it is getting a degree. And it is frequently the case that the choice of a school is largely influenced by the quickness with which a pupil may obtain a literary degree. But a degree is valuable only as it represents certain attainments in learning. There are degrees and degrees. Any school that can get the right sort of charter from the legislature may confer degrees. This is the snare that has caught many. More than one good academy has been seriously injured by catching at this bait. Frequently there is no adequate care exercised in granting charters to educational institutions. Alabama will suffer for many a day because so many third-rate schools have been chartered as colleges and given the power to confer literary degrees which represent at-

tainments in scholarship far beyond those of many of their faculties.

The encouraging feature of the present situation is the growing demand for genuineness in education. More and more our people are having their eyes opened. They are becoming impatient with extravagant claims. They are placing a higher value upon thorough work. The academy that is content to do the work of an academy and do that well has an honorable place, but the academy that poses as a college is becoming more ridiculous in the view of intelligent men and women.

Along with the truer appreciation of the meaning of education will come a revolt against the evil from which we have suffered. We shall see that the school that offers our boys and girls an education that it is not prepared to give does them an incalculable injury. To deceive a man about the suit of clothes you sell him is dishonest; to deceive him about the education you sell him for his boy or his girl is infamous. He can buy another suit of clothes when the first proves worthless; but no money can give back to that ambitious boy or that aspiring girl the golden years that were spent in getting what is only a sham.

President Patrick's Administration

During the seven years of President Patrick's administration the Judson has enjoyed the most remarkable prosperity. So quietly and modestly has he done his work that many of our people do not realize the progress the institution has made in every way. After the payment of the debt, which occurred in the first year under his management, many additions and improvements were made in the equipment. The faculty has grown steadily, and the course of study has been gradually extended until it meets the standard college requirements for the Bachelor of Arts degree. The following figures, which we get from the report of the trustees, indicate the steady growth of the patronage during the seven years:

Enrollment.		Boarders.	
1896-7	133	90	90
1897-8	168	117	117
1898-9	186	135	135
1899-1900	190	147	147
1900-1901	201	160	160
1901-1902	219	171	171
1902-1903	244	200	200

During the past two years the Annex, a three story building containing thirty dormitories, has been erected and paid for, and the new Alumnae Auditorium will be finished this fall.

The following is an extract from the report of the Board of Trustees: "The Board calls attention to the constantly increasing usefulness of the Judson to our denomination and the cause of Christ in the development of Christian character and in the mighty influence for good exerted by the pupils in the home, in the church, and in all the relations of life. The trustees desire to express their unwavering confidence that our president is the right man in the right place. The present prosperity of the Judson is largely owing to his wise foresight and untiring energy, and we feel sure the Baptists of the State will co-operate with him in his plans for the enlargement and increased usefulness of this our beloved institution."

We extend our heartiest congratulations to President Patrick and the Judson. Heaven bless them in their noble work!

Dr. Gray Accepts.

A note from the office of the Home Mission Board announces that Dr. B. D. Gray has accepted the position of Corresponding Secretary. This will be particularly welcome news to the Baptists of Alabama. Since his hearty and unanimous election some days ago we had all been hoping that he would see his way clear to accept. Dr. Gray is admirably suited to such a position. He is a strong platform speaker, a worker of indomitable energy, a man of the finest spirit, and with unusual executive ability. During his residence in Alabama he gained a strong hold on our people throughout the State; and he will always be remembered with grateful affection because of his splendid services to Howard College. We rejoice in his coming to direct our great work of Home Missions.

From Brother Thompson.

For the last eight weeks I have been watching at the bedside of my wife who is suffering from an attack of fever. Under the circumstances I have been compelled to devote my whole time to her, and her physician tells me that she will be confined to her bed for some time to come, perhaps till cool weather. So it has been impossible for me to give any time to the B. Y. P. U. Department, or to answer the numerous letters and inquiries that have come to me during the last few weeks. I will try to answer every one as soon as it is possible to do so. I want to thank my friends who have been so kind and thoughtful as to write and make inquiries about the condition of my wife. It is a source of great comfort to be remembered by my brethren and sisters. In the good providence of God we have fallen into the hands of some of the best people in the world, and they are doing everything possible for our comfort. Even in the midst of our afflictions we have been greatly blessed. In the home where we are boarding we have everything needful provided for us. Our own kith and kin could not look after our comfort more tenderly. I am so glad that the light shines even in the midst of the shadows.

J. L. Thompson.
Bessemer, Ala., Aug. 14, 1903.

Fifth Sunday Meetings.

We have received too late for this issue several programs for fifth Sunday meetings. If the brethren could have sent them in a week earlier, we should have been glad to publish them, but the best we can do now is to announce them. Meetings of this character will be held Aug. 28th to 30th at Mt. Lebanon Church in the Harris Association; at Beulah Church, in the Central Association; and on Aug. 29th and 30th at Ray's Chapel Church in the Elim Association.

The way to give the nation a better brand of Baptists and citizens is to educate them, and the parent who sees to it that his children are trained by Baptist educators is a wise man indeed. He is giving them something more precious and useful than rubies or gold and that can never be taken from them.

Baptists in London.

Week by week we have had cause to rejoice over the evidence afforded that Mr. Charles Booth was right in describing the Baptists as the most virile religious body in London, and exerting a potent spiritual influence on the life of the great city. From the high place taken by our denomination in the returns from many districts, we were prepared to see Baptists high up in the final list, but the actual result comes as somewhat of a surprise. We stand second only to the Established Church in point of attendance. The Church of England is first, of course, with 306,827 worshippers. Baptists registered about one-fourth as many—99,192. Going more into detail, we notice that the proportion of men attending our services is much larger than at the Anglican Churches. Thus while the total attendances at Baptist chapels were about one-fourth of those at the Anglican Church, there were fully one-third as many men at the former as at the latter. Mr. Mudie-Smith points out that the Episcopal Church and the Baptists were the only denominations that had places of worship in every one of the twenty-nine boroughs.—Baptist Times.

Modern Romanism.

To read the fulsome flattery of the daily press dispatches from Rome one would suppose that the wolf in sheep's clothing had become a real sheep. It is an opportune time to remind each other and the world that modern Romanism is the Romanism of the Spanish Inquisition; the Romanism of Tetzel who peddled indulgences, of St. Bartholomew's Eve, of the Duke of Alva, of Bloody Mary; the Romanism that took the Bible from the people, that destroyed human liberty, that throttled the intellect, stifled the mind, closed the mouth, and silenced the pen; the Romanism that brought on the dark ages, that has been the foe of human progress the world over; the Romanism that has ruined Italy, Spain, Cuba, the Philippines, France, Mexico and South America. It is pitiful to hear Americans prate of Leo XIII's love for America when we know that he blessed the Spaniard fleet that came against us. Modern Romanism is Jesuitism. It is wily and crafty. The new pope, as all the popes, worships the mother of Jesus, images and saints. A thousand deadly heresies hoary with age are gathered into this mighty ecclesiastical tyranny that has lately had so much free advertising. Let no sentimental gush spoil our true convictions.

Romanism is the great pretender of the ages. Its claims are false, its special doctrines errors, its moral code low, its influence damning. But for Protestantism which today rules the world, Romanism would bring back medievalism with its black night. We are glad a pope has been chosen, for the papers will now have something else to talk about. But Protestants need to watch Romanism as they have never done before. Do not send your children to Catholic schools. Do not let Romanism creep in anywhere.—Baptist Argus.

Mrs. T. A. Hamilton hopes to attend the woman's meeting, to be held by the vice-presidents, at the time of their associations, beginning with the Shelby, Bigbee, Tuscaloosa and St. Clair Associations.
W. B. Crumpton.

Building.

Arah Hamilton Hubbard.

"See that thou make all things after the pattern shewed to thee on the mount."

This warning was given to Moses when he was about to make the Tabernacle. When the Children of Israel were journeying through the wilderness God desired that they should make Him a sanctuary. "That I may dwell among them," is the reason which He gives them for His command.

On this occasion as on previous ones when God had any message for His people, He called Moses, their faithful leader, to the mountain top and spoke directly to him. He showed the pattern of the tabernacle to him in the minutest detail and when Moses came down from Mount Sinai the unbuild tabernacle was already in existence in the mind of God.

God may be calling some who read this to the mountain top of college opportunity that He may give you the pattern like unto which He would have you build your life. As the old Tabernacle, before it became a material thing, existed in the mind of God, so every un-lived life, all the things which are to make up the future of your life, are already living with God and the problem of each life is to match the material things to the divine ideas.

When God called Moses he left the work which had been his in the hands of others and immediately obeyed the call. Had he not heeded this call to him, either God's dwelling place among the Israelites had not been made or some other than Moses had experienced the joy of building that which the Divine Architect had planned. If God is calling you by giving you enlarged opportunities for self culture see to it that you leave the minor things and follow Him to the mountain top which He may have chosen as the place where He will reveal to you the pattern for your life.

After Moses had been given minute directions for the erection of the Tabernacle he came down from the mountain and translated his vision into a reality. Seven days only he stayed with God, getting his ideas for the structure. Many days were necessary for its erection. Let Moses teach you. Follow God into His mountain and tarry with Him until He has given you your ideals and then begin at once to fashion your life after His model for you. When the time for building has passed and the structure has received its capstone, the one important question concerning that life is: How does the tabernacle which I have built fit the pattern which is in the mount?

"See that thou make all things after the pattern showed to thee on the mount."

Lest some over-sensitive brother should misunderstand our publication of the article on "The Deadline of Fifty," we wish to say that our sole purpose was to indicate how the editor of a great secular daily regards the practice of Protestants with reference to the deadline. Our sentiments toward the Roman Catholic Church are exactly in accord with those expressed in the editorial of the Baptist Argus, which we reproduce on this page.

The September programs for the Sunbeam Bands will be sent them by the Sunday School Board instead of the Central Committee of Alabama.

Mrs. Hamilton.

Have You Seen This Man?

"What church paper do you take?"
 "None."
 "Why?"
 "Hain't time to read one. Take more papers now than I can read."

"When and where is our next Conference meeting?"

"Don't know."
 "What is our foreign mission doing now?"

"Don't know."
 "Have we a foreign mission, anyhow?"

"Think we have, but don't know for certain."

"What is it doing?"
 "Don't know."

"Is it doing anything?"
 "S'pose it is. Don't really know."

"How much money did it raise last year?"
 "Don't know."

"Who are our missionaries?"
 "Don't know."

"Where is our home missionary work most needed?"
 "Don't know."

"What is our membership in Canada?"
 "Don't know."

"What is it in this Conference?"
 "Don't know."

"Is our case making much progress at present?"
 "Don't know."

"What good are you to the Church anyhow?"
 "Don't kn—that is, I—well, you see"—Ex.

What two of our ablest papers say about Dr. Gray:

Religious Herald: "Dr. B. D. Gray will make an excellent Home Mission secretary. He has capacity and character and is blessed with fine health and spirits. The demand for the reorganization of our Home Mission work, which the 'Herald' voiced some years ago, is being renewed in several of our most influential papers. That work Dr. Gray will do admirably if he accepts the secretaryship, and it is now thought probable that he will."

Baptist Courier: "We consider Dr. Gray among the very strongest men in the southern ministry. He has proved himself worthy of the confidence of the brotherhood. He distinguished himself as a successful pastor in Birmingham and has been president of Georgetown College long enough to prove his special fitness for important educational work. He has fine speaking ability, good administrative talents, he is level-headed and has good sense. He knows the brethren, understands the Baptist situation, and is usually on the right side. He will make a wise, safe, successful secretary, and the denomination is to be congratulated on his selection."

From Shade's Valley.

As the result of a ten days' meeting, in which the pastor, Rev. W. L. Henson, was assisted by Rev. J. A. Beale, there were thirty-eight additions by baptism and ten by letter. Three others are awaiting baptism. The church was greatly strengthened.

Let us do our duty, and pray that we may do our duty here, now, today; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imaginations of elsewhere, but in the realities of now.—F. W. Farrar.

DO YOU SELL YOUR COTTON SEED

and afterwards buy commercial fertilizer? Why not convert them into meal and hulls at the gin, use the kernels for fertilizer and the hulls for cow feed and thereby permanently enrich your soil. We build a line of plantation hullers of from five to twenty tons daily capacity. They can be run in connection with any steam gin, will thoroughly grind the seed and at same time separate the meal from the hulls.

To say I am well pleased with the huller after two seasons use hardly expresses my feelings. I have ground on it this season 400 tons of seed and cannot supply the demand for meal and hulls.
 W. S. PIPER, Collierville, Tenn.

The Cotton Seed Huller is giving excellent results. At a small cost it converts the raw seed into a product worth fully double their value. I consider it indispensable to any ginner. Would not take \$1,000 for it and be without it.
 L. L. DENSON, Bay Springs, Miss.

I am well pleased with the huller but am better pleased with my guano bill. I have saved this season \$10.50 in the cost of my guano by using the cotton seed kernels for fertilizer.
 L. D. HILL, Drone, Ga.

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CHAS. B. KING, PRESIDENT.

You say your son is not anxious for an education, and therefore you will not send him to school? Do not put it that way. Rather put it this way: "My boy has a foolish father who did not teach him from the beginning the value of an education, and now the boy is fast becoming as hopelessly foolish as his father." Two foolish ones in a family are a feast for the devil.—W. E. Hatcher.

The greatest need of the present day is applied Christianity. Christianity held in theory will not save and bless mankind, but Christianity applied in practice will.

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Horsford's Acid Phosphate a Tonic that strengthens and invigorates permanently.

Field Notes

PROGRESS AT PRATT CITY.

The Baptists of Pratt City are just now rejoicing in the greatly improved appearance and convenience of their house of worship. It has been thoroughly overhauled, enlarged and furnished with elegant new oak pews. The enlargement was necessary to accommodate the growing congregations. During the ministry of their former pastor, Rev. J. F. Watson, the need for this change became apparent, and under the leadership of the present pastor, Rev. J. A. Hendricks, the work has been pushed rapidly forward. The Pratt City people have now a building of which they may well be proud. With their gifted and consecrated pastor they may be expected to do yet greater things.

The Birmingham Association will meet with the Pratt City Church Sept. 1st, and the committee on entertainment is making ample provision for all who may come. Messengers and visitors should send their names to Bro. J. E. Wood, chairman of the committee, at once.

POLLARD BAPTIST CHURCH.

Rev. J. W. Stewart of Evergreen, and Rev. J. W. Kramer of Brewton, directed and witnessed the organization of the first and only Baptist Church that ever existed in Pollard, Ala. This was done more than one year ago with about eight names enrolled. Brother Kramer preached for the people at Pollard two or three times, so I am informed and besides this there was no preaching by a Baptist minister until the writer was called.

This scribe commenced preaching as pastor January, 1903, and at once the little flock undertook the task of building a house of their own.

The Methodist brethren and friends of Pollard contributed liberally to help us build our church, and for the support of the pastor. Our own brethren of Brewton were liberal in helping to erect a house of worship and besides a few dollars collected from other sources the Baptists of Pollard furnished the balance to complete the building.

We held the first service in our own house the fourth Sunday in June, receiving ten members, seven by letter, three by experience and baptism. Six more united by experience and baptism the fourth Sunday in July, making twenty-one members in all, with a working Ladies' Aid Society of twenty names on the roll, and a Sunday school with nearly fifty scholars. May the blessings of God continue to be upon our efforts to advance His kingdom, and to Him be all the glory!

I. L. Taylor.

Brewton, Ala.

ORPHANS' HOME.

I am sure the friends of our adopted family are interested in the fact that our school opened Tuesday, Aug. 4th, with sixty-six children, twenty-five boys and forty-one girls. Some are out for a few days because of sore eyes. We will have about seventy when all are in. May I ask that all friends coming this way spend a night with us and see something of orphanage life. We will furnish you a clean nice room, kept by an orphanage girl. I am asked if we will receive any other children into our school. Of course, ours is a family

school of one year's experience and this question has never been considered by the board, but I believe I can safely say that we will receive into our school free of charge the children of all poor people who neither use tobacco, drink whiskey, nor keep a dog. Three small children came to the Home today; one large girl goes out tomorrow. At this rate it was asked, "When will we be without children, and when will our needs be diminished?"

J. D. Pitman.

GOODWATER, ALA.

We have just closed a very splendid meeting at Childersburg, where I was ably assisted by Bro. J. M. McCord. We feel that his earnest Scriptural preaching did the church and community great good. The meeting resulted in thirteen additions, by experience and baptism, to the church. We regard it a great victory for Childersburg. The Lord be praised.

The Southern and Alabama Baptist is growing in interest and popularity. I am constantly "talking it up" in the homes of my people.

W. J. D. Upshaw.

A great meeting has just closed at the Second Baptist Church. The writer came from the Seminary and assumed the pastorate for three months. The people received him with open hearts and at once united with him in the work of the Master. Congregations increased steadily, and four were received for baptism within a month.

On July 27th, Bro. J. D. Ray, pastor of Van Buren Street Church, Louisville, came to us and for ten days preached the gospel in a simple, forceful and direct manner. As a result of the meeting sixteen were received for baptism and one by letter. Brother Ray greatly endeared himself to the people by his open friendly manner and consecrated life. He is a graduate of Howard College and finished the full course at the Seminary in June last.

It is more than probable that the church will call him to be their permanent pastor, and we hope he will accept.

The present pastor hopes to return to the Seminary Oct. 1st.

J. L. Jackson, Pastor.

Selma, Ala., Aug. 8, 1903.

I am now on my return to my church, in Louisville, Ky., after spending a month of very pleasant service among my old friends and co-laborers in Walker county. I had the pleasure of assisting in two delightful meetings, one at Corona, the other at Carbon Hill. Both were meetings of great spiritual power that will tell for good in days to come, so the brethren say. I also paid a visit to my old charge and the genial Dickinson at Jasper, where I preached on Sunday night. Dickinson and the Jasper people seem to be a good fit. I have a very delightful work in Louisville to which I now return in order to get things in good shape by the time the Seminary opens. My wife and I are at home as pastor of the Portland Avenue Baptist Church, to all our Alabama friends.

J. H. Longorier.

A revival meeting will begin at the Springville Baptist Church on Saturday, Aug. 15, 1903, conducted by Major John G. Harris of Montgomery.

FT. PAYNE.

We have just closed our meeting at Boaz, with splendid results. Fourteen by experience and baptism, and two by letter, were added to the church. Several others were converted, some of whom will unite with us later. We had with us Bro. J. H. Snow of Knoxville, Tenn., who did the preaching. Brother Snow is indeed a soul-winner. His consecrated wife was with him, and is certainly a worthy helpmate.

I am arranging to enter the Seminary Oct. 1st, and will leave one of the best fields in North Alabama.

J. W. Sandlin.

A GLORIOUS REVIVAL.

The writer assisted the pastor of Harmony Grove Church, one mile south of Winfield, in a meeting of days in which the church was most graciously revived and fourteen happy converts were baptized. The Lord be praised.

J. W. Rogers.

Eldridge, Ala., Aug. 11, 1903.

NEW MARKET, ALA.

We are having a great meeting here. Brother Murray of Huntsville, is preaching the gospel with wonderful power. Nine have joined for baptism.

J. A. Jenkins.

READ THIS.

Ripley, Tenn., June 1, 1901.
Dr. E. W. Hall, St. Louis, Mo.—Dear Sir: Having tried various remedies without satisfactory results, I was persuaded to give your "Texas Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physician, yet it yielded at once to "The Texas Wonder," which I heartily recommend to all suffering from kidney and bladder troubles.

Yours truly,

W. H. BRUTON,

Pastor Baptist Church, Ripley, Tenn.

A TEXAS WONDER. HALL'S GREAT DISCOVERY.

One bottle of the Texas Wonder Hall's Great Discovery, cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emissions, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer, P. O. Box 699 St. Louis, Mo. Send for testimonials. Sold by all druggists.

The Morning Watch.

This Society is composed of members of the school who have voluntarily banded themselves together for keeping the "Quiet Hour," giving a definite portion of each day to the study of God's word and to prayer. More than 100 girls were enrolled in the organization during the past session, and in the religious life of the Judson, which was deep and fervent, the "Watch" was recognized as a most important factor.

Tetterine in Maryland.

Thousands of unsolicited testimonials have come to the manufacturer of Tetterine from all over the country. Here is one from the wife of a prominent Maryland merchant:

"Mr. J. T. Shuptrine, Savannah, Ga. Dear Sir: Inclosed find \$1.50, for which send at your earliest convenience three boxes of your Tetterine. It is a wonderful ointment, giving relief in the most obstinate cases. Respectfully yours, Mrs. Adlay Clements, Crumpton, Queen Anne county, Maryland."

Tetterine cures all kinds of skin diseases—Tetter, Salt Rheum, Eczema, etc.

Ann Hasseltine Society.

There is in the Judson an active missionary society, organized two years after the founding of the Judson, which has a two-fold object: The furtherance of missionary zeal among the pupils, and the support of a little Chinese girl who has been renamed Ann Hasseltine Judson. The little girl is directly under the care of Miss Willie Kelly, and is being fitted to make known the good tidings of the gospel to her own people.

The membership of the society has been one of the largest in its history, and its meetings have been characterized by spiritual fervor and earnestness. It is the purpose of the members to pursue during the session 1903-1904 a regular course of missionary study. During the past session the Society contributed about \$200 to missions.

Did More Good Than All Other Tonics or Quinine.

•When Quinine fails, try Hughes' Tonic. "Your Hughes' Tonic did me more good than all the other tonics or quinine together. Quinine will not break the chills, but Hughes' Tonic acts like a charm." Sold by Druggists—50c. and \$1.00 bottles.

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ROBINSON-PETTET CO., (Inc.) Louisville

For some time there has been a growing tendency among teachers to minimize moral instruction in schools; even in the matter of opening exercises, the reading of the Scriptures is being abandoned, and the Bible is eliminated from some city school systems. I have seen teachers so averse to making any reference to religion that their pupils would hardly suspect from the teacher's manner that he had ever heard of God. This tendency to narrow moral instruction to a mere pretense is only yielding to the influence of a Godless foreign element, which is endeavoring to dominate municipal politics and insidiously seeks to control the public school systems.—G. W. Brock.

Cures Eczema, Itching Humors, Pimples and Carbuncles— Costs Nothing to Try.

B. B. B. (Botanic Blood Balm) is now recognized as a certain and sure cure for eczema, itching skin, humors, scabs, watery blisters, pimples, aching bones or joints, boils, carbuncles, pricking pain in the skin, old, eating sores, ulcers, etc. Botanic Blood Balm taken internally, cures the worst and most deep-seated cases by enriching, purifying and vitalizing the blood, thereby giving a healthy blood supply to the skin. Botanic Blood Balm is the only cure, to stay cured, for these awful, annoying skin troubles. Heals every sore and gives the rich glow of health to the skin. Builds up the broken down body and makes the blood red and nourishing. Especially advised for chronic, old cases that docters, patent medicines and hot springs fail to cure. Druggists, \$1. To prove B. B. B. cures, sample sent free and prepaid by writing Blood Balm Co., Atlanta, Ga. Described trouble, and free medical advice sent in sealed letter.

Church Letters to the Association

can be had for \$1.00 per hundred, and postage, by writing the Secretary of the State Board of Missions, Montgomery, Ala.

X-Rays.

(Our Field Editor.)

NORTH BIRMINGHAM.

The church there has been completely overhauled recently, everything is brand new and is pretty as it can be, and Pastor Wood is at "high water mark" with enthusiasm, says his church is one of the best in all these regions.

Brother Lowery is in his new church over there and is also in his "Spanking new home." You would scarcely know him, all the same he is making things come to pass over there and if any liberal soul wants to invest some money where it will do great good send some to Lowery to help him finish his new church in this destitute region of this great city.

PACKER MEMORIAL.

Brother Adams has just closed a great meeting at this church and I doubt if any better work is being done at any mill town in the State than is being done here. Brother Adams is peculiarly suited to this field and God is richly blessing his labors. We secured twenty-six new subscribers for the paper by nine o'clock. Who can beat that?

SELMA ASSOCIATION.

For the first time I met with this body at Carlowville. The meeting was in a busy season and was not well attended, but all told was above an average. W. J. Ray is the pastor at Carlowville and several other churches; (he says six or eight others), and he is doing a great work in all this country. I spent a delightful day at his home. He says his wife and baby are by odds the finest in all the land. They have a nice pastor's home and are settled for years to come unless some of the churches who are coveting the best gifts should persuade him to move.

WOMACK'S HILL.

This is the home of my two daughters, the Mrs. Bozones, who have resided here for several years. I paid them a recent visit accompanied by my two sons, Paul and Edwin. I greatly missed my old friend, William Lenoir, who recently fell on sleep. He was one of the best friends I ever had—none but God knows how much kindness he has shown me and mine, but God, who keeps account, knows and will never forget it. Womack Hill will never be so attractive again for me. Peace to his ashes.

BETHEL.

We held a very profitable district meeting here recently. Rev. J. W. Dickinson is the pastor here and at three other churches hereabouts and he is doing a fine work. I met many of my old friends that I had seen in other days. This is one of the strongest churches in the county. The ministers present were Brothers Obyrant, Ray, Dickinson and the writer. This is the community in which our Sister Bostick, was reared and from which she went away to China. All the people loved her and her death has cast a gloom over all the community as well as all over the State. May the Lord raise up others to take her place.

PLEASANT HILL.

I supplied at this fine old town on the third Sunday in July, Pastor Hendon being away supplying for Brother Hall at Orrville and Providence. This is a part of the best country fields in the State. The present incumbent of this field is Rev. T. F. Hendon, who holds a high place in the affections of his people at Pleasant Hill. Here, too, I met some old friends, among them the

daughters of Dr. Tom Bettis of Clarke county, three of whom live in this town. The Crumptions, Baileys, Maxwells, come under this head more or less and others whose names I do not recall. I was entertained at the home of Brother Maxwell, and spent a pleasant evening with Tom Felts, a son of my dear friend of Camden, for whom he was named. The friends of Miss Addie Crumpton will be glad to know that she is able to attend church again after many years of confinement. She is very cheerful and happy.

FURMAN.

My father and mother were once members of the church at this place, at that time almost all this country was Anti-Missionary, but under the ministry of Bro. B. H. Crumpton the missionaries and anties came together, making one of the strongest village or country churches in the State. Here, too, Brother Hendon is pastor, Pleasant Hill and Mt. Moriah making his field. He is comfortably housed in the nice new parsonage, which has been completed since he went to them. Here, too, I met many whose names were household words in our home years ago. The Albrittons, Purifoyes, Robsons, Gullys, Simpsons, Watsons, Williams, etc. How time flies and what changes are wrought. The day spent with these friends was very pleasant, indeed.

Drake's Palmetto Wine.

is free to readers of the Southern and Alabama Baptist who are distressed by stomach troubles or tortured and poisoned by constipation or in danger with kidney and liver congestion or disease.

If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation, or torpid and congested liver; if you wish to be sure that your kidneys are free from disease, and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are relieved immediately and cured quickly, thoroughly and permanently with only one small dose a day of Drake's Palmetto Wine.

Any reader of the Southern and Alabama Baptist may have a trial bottle of Drake's Palmetto Wine sent free and prepaid by writing to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill. A letter or postal card is the only expense.

If you wish your daughters to have real culture of body, head and heart, send them to the Judson. I have known the history and work of many schools intimately and accurately, and I say without hesitation that I have known but few schools to compare with the Judson, and not one to surpass it.—Rev. J. F. Purser, D.D.

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OBITUARIES.

WILLIAMS.—The subject of this sketch, Eldridge Williams, was born near Central, Elmore county, Ala., Jan. 24, 1868, and died April 3, 1903. He professed a hope and joined Union Baptist Church at the age of thirteen. He was baptized by Rev. J. L. Thompson. He married Miss Kittie Thornton June 19, 1888. This union was blessed with four children, two of whom, and the mother survive him. Brother Williams was a fine business man, well educated and qualified for almost any profession he might have selected. His life was a checkered one, once full of promise, but alas, death came to him in his young manhood crushing with one blow the earthly prospects of a life so well begun, leaving to our view a broken column. We extend our sympathy to the bereaved family and friends, trusting that our loss is his eternal gain.

J. M. Johnson.

Dr. Duff's Last Wish.

The story of the return of Dr. Alexander Duff to England, after having given his life for India, is familiar to many. For the sake of those who have not read his life this is written. A crowded meeting was held in Edinburgh to hear Dr. Duff present the claims of India upon the Christian world. For two hours and a half the old soldier of the cross talked, holding his listeners spellbound. Then he fainted and was carried from the hall.

When he came to he asked: "Where am I? What was I doing?" In a moment memory returned and he said: "Take me back; I must finish my speech."

"You will kill yourself if you do," said his friends.

"I shall die if I don't," exclaimed the old man.

They took him back. The whole meeting rose, many in tears. His strength failed, and he could not rise.

But gathering himself up for one final effort, he said, "Fathers of Scotland, have you any more sons for India? I have spent my life there, and my life is gone, but if there are no young men to go, I will go back myself, and lay my bones there, that the people may know there is one man in Christian Britain who is ready to die for India."

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not content with yourself until you have made the best of them; to despise nothing in the world except falseness and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and spirit in God's out-of-doors—these are the little guide-posts on the foot-path to peace.—Henry Van Dyke.

A Good Profession.

Pharmacy is a remarkable profession; it pays well, is interesting, yet is not crowded. It is an opportunity. An excellent school of Pharmacy is the Southern College of Pharmacy, Atlanta, Ga., an independent, well equipped college, devoting the whole time of eight teachers and a large drug store to its students. If interested, write to Dr. Crenshaw, Dean of this institution.

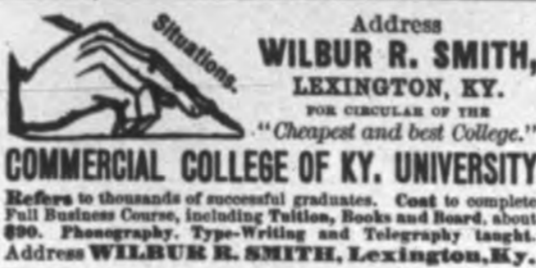


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Dear Sir—In reply to yours of recent date asking me something of your men who have been with us, I will state that an examination of the records of the students from the Marion Military Institute who have attended the University of Virginia shows that the majority of your men are as thoroughly prepared as any entering this institution. During the past six years the University has awarded as many academic degrees to graduates of the Marion Military Institute, as it has to those from any other College in the country, and academic and professional degrees to more graduates from the Marion Military Institute than to those from any other college or university outside of the State of Virginia.

Allow me to congratulate you both on the high stand in scholarship which your men have attained and the earnest spirit of endeavor for better things with which you inspire them.

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The Lost Channel.

(Continued from page 5.)

when the mist hangs low over island and river you can hear the dip of oars in the morning stillness, and, if you believe, may catch an echo of a sailor's call, "yo-ho! yo-ho!"—they are still seeking their way out of the mazes of "The Lost Channel."

As we wound our way leisurely back to Alexander Bay, the numerous channels melted into one stream, the islands blent into one picture, the "Lost Channel" gathered up into itself the light and shade, the trees and sky, the floating clouds of that summer day. For enchantment hung over the name; imagination had touched it with her magical wand and will keep it forever mine.

A Noble Mother.

A young boy applied for admission to the college. He had been prepared by a former student, and was able to enter the freshman class. He brought with him a supply of provisions, rented a room, and did his own cooking. For months he worked and studied, making rapid progress. One day the president met him, and found that he was greatly distressed.

As soon as he could control himself, he said: "I must go home; it is time to be at work with the crop, it has rained so much, and I am needed."

The president reasoned with him and tried to show him the folly of giving up his studies at this time.

He broke down completely, and sobbing as if his heart were broken, he said:

"Brother Spence, I can't study; for, when I take up my book, I see on every page my mother with a hoe in her hand, working like a slave to keep me in school. I'd rather not be educated than be compelled to look at that picture."

In all probability the boy had written home stating that he expected to leave college that day, for at this juncture the mother appeared.

Mother-fashion she drew him into her arms, and said: "Davy, my boy, would you break mammy's heart? Stay! Mammy will work for her baby, and will never stop until you say, 'Mammy, here is my 'ploma'" (meaning "diploma.")

A friend called to see the parents of Dave at their humble mountain home. It was the month of July, and the mother was cooking at the fireplace.

"Mrs. Green, you ought to have a cooking stove," was the comment of visitor.

"I had one, but I put it in Davy's head," was the only reply.

That mother had sold her stove in order to keep her boy at school. She cannot read, but she was determined that her boy should have an education. At the graduation she was happier than a queen, for she saw her boy receive his diploma, and also carry off second honor in his class.

I think that it must somewhere be written, "Blessed are the mothers who make a way for their boys to ascend, for their reward is great both here and hereafter."—Classmate.

Young Men and Women.

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There is an atmosphere about the Judson indefinable and indescribable, that exercises over the girls such a subtle influence they are unconsciously molded into something good and great. Travelers who are acquainted with the various forms of life in our native State declare they can easily tell when they are in the home of one who was trained in the Marion school. There is a quiet, calm, dignified, cheerful, refined Christian grace about it that adds a thousand charms to the hospitality extended to the stranger or the friend.

Nothing is eternal but that which is done for God and others. That which is done for self dies. Perhaps it is not wrong, but it perishes. That which ends in self is mortal; that alone which goes out of self into God lasts forever.—F. W. Robertson.

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Montgomery Baptist Association.

Montgomery Baptist Association will meet with the Fitzpatrick Church, Wednesday, the 16th of September, 1903.

Fitzpatrick is a thriving little town, situated on the Central of Georgia Railway about twenty five miles east of Montgomery.

G. G. Miles.

A Good Meeting at Mulberry.

There were twenty-one added to the church and fifteen were baptized. Brother Preston, the Prattville Bishop, did the preaching.

I. Windsor.

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There never was a greater fallacy. Macaulay was right when he said: "Men who distinguish themselves in their youth above their contemporaries almost always keep to the end of their lives the start which they have gained."

the men who were first in the competition of the schools have been first in the competition of the world."

Goldwin Smith said, not long ago, that Oxford honor men had governed England for fifty years.

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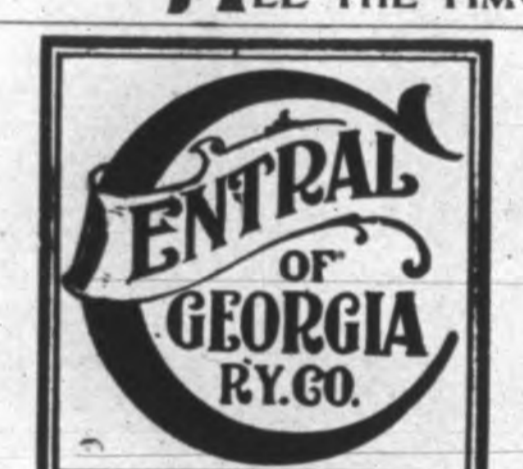
Atlantic Coast Line.

Table with columns for dates (Nov. 30th) and times for various routes including Lv. Montgomery, Ar. Sprague Junction, Troy, Brundidge, Ozark, Elba Junction, Abbeville Junction, Dothan, Fainbridge, Olmex, Thomaston, Valdosta, Waycross, Jacksonville, Tampa, Fort Tampa, Lv. Waycross, Ar. Savannah, Ar. Charleston, Lv. Sprague Junction, Ar. Luverne, Lv. Abbeville Junction, Ar. Abbeville, Lv. Olmex, Ar. Chattahoochee, Going West, Lv. Elba Junction, Ar. Enterprise, Ar. Elba, and Going East.

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SCHEDULE EFFECTIVE SEPT. 25, 1901.

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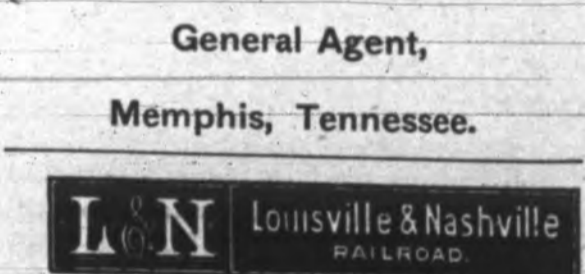
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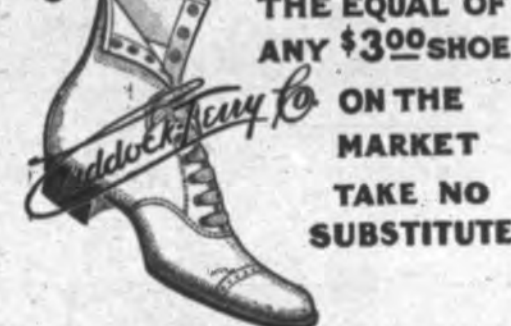
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Commissioners Sale of Land. State of Alabama, Jefferson County. In the Probate Court. Estate of Elta Banfill and Bessie Banfill, minors. Under and by virtue of an order of sale made and entered by the Honorable J. P. Stiles, Judge of Probate in and for Jefferson County, Alabama, on the 8th day of July, 1903, the undersigned L. J. Haley, Jr., as Commissioner will proceed to sell, to the highest bidder for cash, in front of the court house door of Jefferson County, Alabama, during the legal hours of sale on Monday, September 7th, 1903, the following described real estate, to-wit: Lots 10, 11, 24, 25 and the north forty (40) feet of lots 12 and 23 according to a map of the Banfill property; which map is on file in the office of the Judge of Probate of Jefferson County, Alabama, and is recorded in Book 71, page 424 and also in Map Book 3, on page 15, said lands situated in the city of Birmingham, Jefferson County, Alabama. Said sale will be made for the purpose of removing the estate of said minors to the State of Florida for reinvestment. Said sale will include the dower interest of Vashti L. Banfill, the mother of said minors. Dated this July 8th, 1903. L. J. HALEY, Jr., Commissioner.

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