

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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NOTES AND COMMENTS.

Rev. N. R. Pittman is now associate editor of the Word and Way.

Dr. Kerr Boyce Tupper, of the First Church, Philadelphia, is spending his vacation in Colorado.

Alexander McLaren, the grand old preacher, has been taking a rest at Ramsey, Isle of Man.

Rev. A. J. Harris has resigned the pastorate of the First Baptist Church of San Antonio, Texas.

The Quakers at their annual meeting in London reported an increase of 100, making their number 18,221.

Rev. F. C. McConnell, D. D., of Kansas City, is spending his vacation with his mother at Heanassee, Ga.

We extend our sympathy to Dr. and Mrs. A. J. Barton, of Little Rock, Ark., who recently lost their baby boy.

Dr. J. B. Cranfill is now associated with his brother, Dr. T. E. Cranfill, of Waco, Texas, in the life insurance business.

Rev. Carter Helm Jones, D. D., of Louisville, Ky., has been supplying the pulpit of the Fifth Avenue Church, New York.

We are glad to know that Rev. A. U. Boone, of Memphis, is rapidly improving from the mastoid operation which he recently underwent.

The Southern Presbyterian General Assembly will merge into one the committees on "Ministerial Relief" and "Education of the Ministry."

Rev. Sam H. Campbell, who preached the convention sermon at Anniston, has received 193 into the Baptist church at Dothan during his pastorate.

We congratulate Dr. Henry W. Battle on the great fight he recently made against the liquor traffic. Greensboro, N. C. has voted the saloon out.

Williams College bestowed on Dr. Edward Everett Hale, the Unitarian preacher and chaplain of the late congress, the degree of Doctor of Laws.

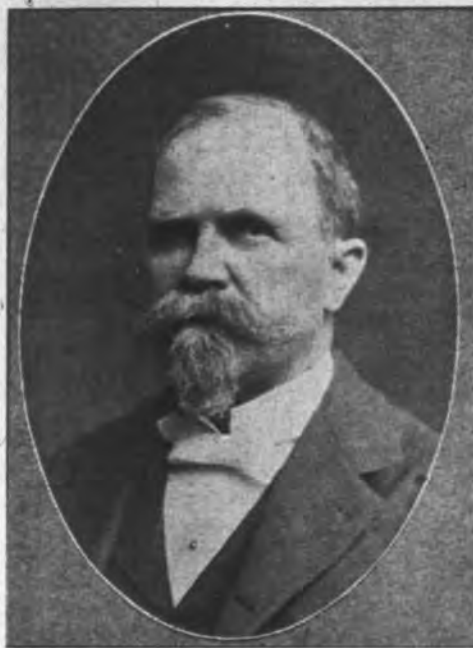
Rev. Junius W. Millard, D. D., pastor of the Eutaw Place Baptist church, of Baltimore, after an extended tour through the Holy Land, is home again.

The American evangelists, Dr. Torrey and Mr. Alexander, have engagements ahead in England as far as 1906. Their work is being greatly blessed.

Dr. Newell Dwight Hillis, of Plymouth church, Brooklyn, (Beecher's old church,) is delivering a course of lectures in California during his vacation.

We are glad to know that the First Baptist Church of Waco, Texas, is going to erect a magnificent meeting house. Rev. B. H. Dement is the pastor.

Rev. B. L. Mitchell, who recently resigned the care of the Baptist church at Livingston, is now doing evangelistic work in Texas, with Athens as his headquarters.



HON. G. L. COMER, PRESIDENT OF ALABAMA BAPTIST STATE CONVENTION.
An Able Lawyer, a Tireless Church Worker, and a Fine Presiding Officer.

Rev. C. C. Carroll, wife and baby are now in Havana. Those who attended the Southern Baptist Convention will remember his stirring speech. May the Lord bless his work.

Professor George Adam Smith, D. D., recently arrived in Scotland after having put in six weeks in Palestine in company with Prof. William Ramsey, the noted archaeologist and historian.

Rev. Louis Banks, a Methodist author whose books have had a large sale, has given up his pastoral work to become field secretary of the New York State Anti-Saloon League.

The Annual Report Number of the Baptist Missionary Magazine contains nearly 300 pages and is filled with beautiful illustrations and interesting reading matter.

During August Dr. E. Y. Mullins, the scholarly President of our Seminary at Louisville, will supply the pulpit of the Woodward Avenue Baptist Church, Detroit, Mich.

Rev. George W. Truett will assist Rev. F. C. McConnell in a series of meetings in the early fall. The Kansas City saints will hear some royal preaching. God bless Truett and McConnell.

The prospects for a great opening of the Southwestern Baptist University, at Jackson, Tenn., this fall, under its new management, and for enlarged endowment, are very bright.

President Roosevelt was formally notified last week of his nomination for the presidency. The ceremony took place at the Roosevelt home, Sagamore Hill. The nomination was tendered by Speaker Joseph G. Cannon on behalf of the Republican convention.

Rev. N. R. O'Kelley who goes from Atlanta, Ga., to accept the care of the Beech Street Church of Texarkana, Ark-Tex., is a brother of Rev. T. W. O'Kelly, and, like him, is a strong gospel preacher.

The British Government sent instructions to its Ambassador at St. Petersburg to protest energetically against the sinking of the British steamer Knight Commander by the Russian Valdivostok squadron.

Brother Crumpton reports a very profitable session of Baptist Secretaries' Conference at Louisville, Ky., on the 26th and 27th. Hereafter the conference will occur the day before the Southern Baptist convention.

Rev. J. H. Longier, formerly of Jasper, now pastor of Portland Avenue Baptist church, Louisville, Ky., recently preached on "Christ warning his disciples against the leaven of the Pharisees, or, small errors."

The Religious Herald says among other things: Together with many other Virginians we rejoice that Dr. Edwin A. Alderman has accepted the presidency of the University of Virginia. He is admirably fitted by gifts and training for this high and responsible position.

Minister of the interior, Von Plehve, was assassinated Thursday while driving to the Baltic station to visit the Emperor at Peterhof palace. The bomb was thrown under the minister's carriage, completely shattering it. Von Plehve was terribly mangled. The coachman was killed and the wounded and maddened horses dashed wildly away, with the front wheels and axle of the carriage dragging at their heels.

NOTES AND COMMENTS.

The corner stone of the new house of worship to be erected by the Second Baptist Church of Richmond, Va., was recently laid. The dedication services are scheduled during the early fall.

Rev. T. T. Martin recently held a series of meetings at Minden, La., which were greatly blessed. Nineteen were added to the church. Brother Martin preaches salvation by grace through the blood of Christ.

Rev. Wayland Hoyt, D. D., after a long and successful pastorate of Epiphany Baptist church, Philadelphia, has resigned and is spending the summer in London. Dr. Hoyt is a gifted speaker and a chaste writer.

The Western Recorder says: "Pastor A. E. Page, at Searles, Ala., in a meeting of twelve days received fifty-three into church fellowship, forty-one of the number by experience and baptism. Since becoming pastor two months ago he has had sixty-two additions."

On Saturday, July 23d, Rev. Dr. H. Allen Tupper and family, of the Borough of Brooklyn, New York, sailed for Liverpool on the Etruria, Cunard Line. Dr. Tupper's two daughters, who have taken their college degrees in Virginia and New York, will pursue their studies for a year in Europe.—The Examiner.

Mr. W. R. Moody denies that Rev. A. C. Dixon, D. D., pastor of the Ruggles Street Baptist Church, Boston, Mass., has been asked to succeed Rev. G. Campbell Morgan at North Field. He further states that no effort has been made to provide a successor to Mr. Morgan. Dr. Dixon is a gifted gospel preacher, whose preaching has helped thousands.

Dr. John T. Christian, pastor of the Second Baptist Church, Little Rock, Ark., has gone abroad for six weeks. We had the pleasure of meeting the Doctor and his wife at St. Louis. He spoke enthusiastically of his new work and seemed delighted to be once more in a southern pastorate.

The Foreign Mission Board several months ago decided to open work in Persia, but after more investigation and consideration of the conditions that exist in that country, the Board has decided that it is inexpedient to open work at this time, and have deferred the matter for the present.

Rev. T. J. Davenport and wife, of Millington, Tenn., have given President P. T. Hale, of the Southwestern Baptist University, at Jackson, Tenn., \$1,000 toward the \$100,000 additional endowment that Dr. Hale is raising for the university. It will be pleasant news to Dr. Hale's many friends in this State that he is succeeding so well in the important position to which he has recently been called.

CORRESPONDENCE

The Divorce Question.

A Paper read at the Ministers' Meeting in Anniston by Rev. A. J. Preston of Prattville.

I do not know why the committee appointed me to open the discussion of this important subject, which lies at the very center of our Christian civilization. Certainly not because I have ever shown any desire to air my views before our Ministers' Meeting, for I have always preferred to sit at the feet of my brethren, who have given more thought to the great problems which confront us, and are therefore more able to interest and instruct the people than I can hope to be.

Neither was it because I have been free in expressing my opinion upon this subject, either publicly or privately, for I have never had an opinion to express. To my mind Jesus forever settled the question, and therefore left no room for human opinions.

Perhaps the committee desired a scriptural view of the subject, and selected me because they thought I would be as destitute of opinions as any one they could find.

Well, I must confess that I have never had any right to an opinion where the Bible speaks distinctly. I shall therefore attempt to give

A SCRIPTURAL VIEW OF THE SUBJECT.

The family constitution is God's arrangement for the perpetuity of the race and the government of the world. Therefore whatever threatens the perpetuity and integrity of the family threatens the welfare of the whole human race.

The family relation was founded upon the requirements of man's nature, and dates from the beginning of the original creation. It was absolutely necessary for man's comfort and happiness that he should have an exact counterpart of himself, a being capable of receiving and reflecting his thoughts and affections. It was also necessary for the perfection of the Divine plan. Man, as an intellectual and spiritual being, would not have been a worthy representative of the Deity on earth so long as he lived in solitude. "And the Lord God said, 'It is not good for man to be alone; I will make him an helpmate for him.'" These words imply that the forthcoming helper was to be of similar nature to the man himself, corresponding by way of supplement to the incompleteness of his lonely being, and in every way adapted to be his co-partner and companion. All that Adam's nature demanded for its completion, physically, intellectually and socially was to be included in this alter ego who was soon to stand by his side.

Thus, in man's need, and woman's power to satisfy that need, is laid the foundation for the Divine institution of marriage. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had

taken from man, made he a woman, and brought her unto the man." Gen. 2: 21, 22. Whereupon, Adam recognized at once the relation of husband and wife, and enunciated the unity and indissolubleness of the marriage relation. "And Adam said, this is now bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh." Gen. 2:23.

In the garden there were but two persons, one the exact correlative of the other, and they were "to be 'one flesh.'" If it had been better for man to have more than one wife, God would have doubtless created two or more for him. But, "He which made them at the beginning made them male and female" (i. e., one woman for one man), and said "For this cause shall a man leave father and mother and cleave unto his wife; and they twain shall be one flesh." Matt. 19: 4, 5.

We are thus taught in the very first of the old book that the marriage bond is the strongest tie upon earth, stronger than that of the parent and offspring.

This original law of marriage, says the Savior, is a prohibition against divorce except for one cause. Jesus also teaches that marriage is a divine institution, and not merely a civil contract between parties. "What, therefore, God hath joined together, let no man put asunder." Matt. 19:6. But we have assumed authority to put asunder those whom God hath joined together, and by our laws have made the "commandments of God of none effect." Human law is thus brought into direct antagonism with Divine law.

The Pharisees came to Christ and asked him this question, "Is it lawful for a man to put away his wife for every cause?" Christ called their attention to the original law of marriage. They then asked, "Why did Moses then command to give a writing of divorcement, and put her away?" "And Jesus answered and said unto them, 'For the hardness of your heart he wrote you this precept.'" Matt. 19:5.

Dr. Dyke, of Vermont, who has given this subject careful study for many years, says that there are 41 causes in the statutes of the several states of the Union for which a man or woman may secure a divorce. There are at least six causes for which a man or woman may secure a divorce in Alabama. May we not ask the question of the Pharisees, "Is it lawful for a man to put away his wife for every cause?" It seems that, in spite of our boasted civilization and the plain teachings of the Word of God, our law makers have answered this question in the affirmative.

According to Christ's precepts marriage is dissolved for one cause only, but according to our laws, one may not only put away his wife for "every cause," but almost without cause. Those who have made a study of the statistics of this subject tell me that in about four

fifths of all the cases brought before the courts of our country the petition is granted. They also inform me that the ratio of divorce to marriage in several states is now one to ten, and even greater in some states. In one of our states about one family out of every seven is brought to an unnatural and violent end. I am further informed that this God dishonoring, Devil pleasing sin of putting away their wives and women putting away their husbands, on unscriptural grounds is on the increase.

THE CAUSES.

It is natural for us to look for the causes of this social evil, this festering sore on the body politic of our civilization. They are manifold. I can only mention a few:

1. Incorrect views of the marriage state. Some of our young people are united in holy bonds of matrimony with only an objective love, i. e., a carnal affection. This physical love develops in youth, rises and falls with the vitality or animal vigor, and wanes in old age. Such unions are usually unhappy. There should never be a marriage without subjective love, or soul union. This kind of love is not subject to physical conditions or changes, but is dependent upon soul harmony.

2. Another cause of this evil is the extreme laxity of our divorce laws, by which every facility is offered for annulling the marriage contract.

3. In addition we have a class of lawyers whose rapacity leads them to obtain a divorce without publicity, and in some instances upon manufactured testimony.

4. Another cause of this growing tendency to undermine the family relation, and overturn the very foundation of our civil institutions, is the tendency of modern social life. Extravagance in living. The attraction away from home. And the general loosening of moral restraint.

5. I might suggest still another reason, that of a disposition to look upon marriage as a mere civil contract, which may be dissolved at the will of the parties contracting.

But how shall we overcome this fearful sin; this blighting curse; this mildew upon the social fabric of our nation?

THE REMEDY.

This is the social problem that is forced upon us for solution; And there is no question of more vital importance to society at large than the matter of divorce; and none is charged with greater danger for the future of our country.

1. And let me say in the first place that our courts have a duty to perform in the case. In the interest of morality and public virtue, they are bound to frown upon this growing laxity, and lay a strong hand upon the evil to the full extent of their power.

2. Our churches have a duty to perform.

(1) In teaching the rising generation to honor and obey the law of Christ.

(2) To vindicate the law of God in relation to divorce.

(3) To maintain discipline and duly punish offenders.

3. Our ministry must take the lead in a movement for reform.

(1) They should refuse to marry divorced persons unless they have a clear right to marry according to Christ's precepts.

(2) They should teach the whole truth, upon the subject, from their pulpits, and thus create a sentiment and mould public opinion against this dreadful evil.

Our citizens at large should make an earnest effort to secure a national law that would be uniform and wholesome in its operations. No more important question can come before congress than that of preparing for a national divorce law by a constitutional amendment. Let us seek Divine aid in our dealing with this great question.

Some Things About the State Convention.

The correspondent of the Mobile Register has the following item in his report of the convention: "Rev. Frank W. Burnett was selected to again edit the official organ of the church, the Alabama Baptist of Birmingham. Dr. L. O. Dawson was made associate editor."

The slip in Brother Barnett's name is of course excusable, but such mistakes as that in the rest of the item have made me wonder often whether the reporters for secular papers will ever learn the difference between our form of government and that of some other denominations.

I was disappointed that Howard College was not given the chance it ought to have been given. The committee on program selected the best time they could for the college, but a change was necessary. The time was partly consumed by other matters. It is a mistake to put the subject of ministerial education under the head of Howard College. Ministerial education has no more relation to Howard College than State missions or other interests fostered by the convention. When ministerial education in Alabama and the Southern Baptist Theological Seminary and Howard College are all put together, Howard College will suffer. These are separate interests and should be presented separately.

After the presentation of Howard College the Anniston paper stated that the one question before the convention was the endowment for Howard College. I wondered how he got that impression. I saw nothing that could have made such an impression. Almost an afternoon was given to temperance and one hour to Howard College. Some of us felt this more keenly than others because we felt that what the Anniston paper said ought to have been true, that the one question before the convention was the endowment of Howard College. Howard College may well ask to be delivered from some of its friends. I asked for fifteen minutes at another time that I might say some things about the college, but the matter preceding it was stretched out to such an extent that most of the audience had left before my time came. What I am saying, brethren, is prompted by my profound interest in the college. I am not an alumnus of the college, but I feel as deep an interest in it as any alumnus in the State.

I have been informed by a good sis-

ter who attended both meetings that the meeting of the women at Anniston surpassed that of the W. M. U. at Nashville. The Baptist women of Alabama are a mighty power for good. Can't we get them interested in the endowment of Howard College?

I think it is a mistake to arrange for a sermon each day of our State Convention. There are too many other interests of the Lord's kingdom to be considered. The sermons were crowded out at Anniston and they always will be unless time be taken from other matters demanding the attention of the convention.

W. J. E. Cox.

The Church's Service.

S. M. Provence.

In Ephesians 4: 11, 12, it is said that apostles, prophets, missionaries, pastors and the teachers are given in order to the perfecting of the saints in the work of service, with the view to the building up of the body of Christ—the church. "And He gave" is emphatic in the Greek text. The emphasis may be expressed by translating, "And it is He who gave." No one may choose one of these callings as a means for procuring a living or of settling the question of employment. The calling is a Divine bestowal. He who exercises it must do so by Divine authority. This accredits him to the Lord's people. This makes it his privilege and also his imperative duty to engage in the work assigned him. He has no option. It is the church's duty and privilege to recognize the call. This prevents confusion. The call is authoritative. It is not a warrant for lordship, but for service. The whole passage may be translated, "And it is He who gave some to be apostles, and some to be prophets, and some to be missionaries, and some to be pastors and teachers, in order to the perfecting of the saints in the work of service, with a view to the building up of the body of Christ." The old translation makes the function three-fold—"for the perfecting of the saints, for the work of the ministry, for the building up of the body of Christ." The correct rendering not only unifies the function of all the gifts, but also brings into it the entire membership of the church. "The work of service" belongs to the church and the callings are given for the training of the people of Christ for their service. "Perfecting" here has no reference to the dogma of sinlessness, but means the attainment of a perfect skill in the Lord's work.

No Christian can escape the obligations laid on him in his conversion. These are all the obligations of the Christian life. The church creates no new obligation. It is a divinely ordained device for carrying out the obligations involved in conversion. The Christian exists before the church. Men are not made Christians by becoming church members. They have no right to a place among the Lord's people before they have become His by giving Him their hearts; when they do this, it is impossible to escape the duties of a Christian by refusing to join a church. He who refuses to identify himself with the people of God, while nevertheless claiming to be a Christian, has no adequate conception of what his conver-

sion means, if indeed he be not deceived as to his standing with God.

Sometimes a church member imagines that he can withdraw from his church by taking a letter of dismissal, and so shirk the duties of membership; but he will have to answer for his neglect, and the swift and certain penalty will follow in the loss of his spiritual growth. No one ought longer to claim a place among Christ's people when it has become plainly evident to his own soul that his profession of conversion was a mistake. The local church is a company of saved people. Its organization is necessary to create and preserve the esprit de corps, the enthusiasm, the unity, the momentum, the consensus of fixed opinion, indispensable in carrying on the Lord's work. But of all pitiable and hopeless conditions, none, perhaps, is more dangerous than that of a soul without the love of Christ trying to make good the empty claim to a place among His people.

The papal heresy that the church is the giver of salvation, and that all any one need to do is to die in "the bosom of the church," has corrupted the thinking of many. Jesus Christ alone gives salvation, the Holy Spirit working with Him; and every soul who receives this supreme gift carries thenceforward every obligation involved in being a member of Christ's body. Ample provision is made for his training in the service of fulfilling these obligations. The service of God's people is at once the most gracious and the most glorious which human life makes possible. We are bound together that we may win the souls of men." This means organized effort for the evangelism of the world. It means organized protest against evil. It means the working out to their final solution the problems of human relationships and the obligations they involve. The people of Christ must set the pace for every forward movement for the betterment of human life. It is they who must make public opinion and furnish a correct criterion of judgment. The church is the pillar and ground of the truth. It must contend earnestly for the faith—the body of divine teaching—once for all delivered to the saints.

No other obligation so mighty, no other with a purpose so high, no other with rewards so rich, can be laid upon a human soul, as those which the Holy Spirit lays upon every one who receives His life-giving touch. One of the greatest and most crying needs of our times is that every one of Christ's redeemed ones shall live and work with a vision of God before his face, deciding all questions of duty by His word, referring all problems to His guidance, and consecrating every power and every day to His glorious and holy service. Something like this must have been the purpose of our Lord in providing for the perfecting of His people in the work of service.

Wills and Legacies.

Four Reasons Why Christians Should at their Death Will a Part of their Property to the Lord.

I may be mistaken, but it appears to me that of all denominations Baptists are farthest behind in the grace of

giving, and that Catholics are farthest ahead.

Many of their members, ere the hand is palsied in death, sign their last will and testament bequeathing to that church already richly endowed. In hundreds of ways I would not have Baptists imitate Roman Catholics, but in this one thing we might consistently excel them. All along the path of life from the new birth to the portals of heaven we should give "as the Lord has prospered us." But why at death should we make a special gift?

I. Because inherited property generally proves a curse to the heir.

But to the church it does not. And when I say church, I mean schools, colleges, missions, etc.

Whether given in the right or wrong spirit, money donated to the church work can be blessed of God to the furtherance of the Gospel. I believe it absolutely wrong for parents to leave great wealth to their children. A blessing is designed, but in most instances a curse is the result.

Wealth is the black horse on whose back many a boy rides down to the chambers of death. Wealth buys that which indulges the appetites and lusts of an effeminate enervated youth. It is the occasion of devitalizing the vigorous, and hastening on premature decay and senility.

Leave the boy an educated mind, a sound body, unaffected by vicious habits, a kind heart, a good name and the example of a Christian parent, and you have bequeathed him the only heritage which is worth the leaving. Then with the pick ax of energy let him tunnel his own way to fame and fortune. The elements that made the father great may be in the boy; but the environments of the latter are not conducive to success, where excessive wealth reigns.

The wet end of a cigarette is poor food for the nourishment of brain and muscle; and alcohol is a hungry hound licking up the best blood of its prodigal master. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

II. Because the interest becomes an actual income.

And though dead we can still live and speak with trumpet tongue. The best banks in which to deposit our surplus wealth are the heads and hearts of Christian boys and girls. A hundred First National Banks may break, but these shall survive the crash of financial panics, and bear compound interest through eternity. Investment in missions is better than United States bonds.

III. Because it is an example which stimulates others to give.

He is not the greatest man who does much personal work. But he who can stimulate and enthuse a thousand others to work is the greatest. Such a man is a benefactor to his race. Ye men, who like to lead, here is an opportunity in which your leadership will continue from generation to generation in a work that is almost divine. As in preaching, so in giving. Cary and Rice and Judson by their heroic examples,

are still leading the embattled hosts of Zion. We live in a day of splendid monuments, individual and national. The quarries give up their marble and the mines their metal, that the last resting place of our dead, small and great, may be marked by an imperishable slab or shaft. But she who did what she could for the Master in His sad hour of grief, has for a monument, an example, which, in every land where the gospel is preached, is told as a memorial of her.

Then the mightiest monuments of our republic we are not the marble shafts that cover the bones of our dead, but the roofs of the homes that cover the heads of the needy. I would not chisel a chip from the granite piles that mark the graves of our greatest leaders, the immortal Johnson, Jackson and Lee. But that home at Mountain Creek, where the old battle scarred soldiers have at last found a shelter from the bleak winds of want is a monument from whose chimney stacks curl the blue smoke, like burning incense to the throne of God. And when the name of the big-hearted J. M. Falkner; in marble chiseled deep, shall have been eaten away by the tooth of time, that which he hath done shall be told from sire to son of those noble spirits who wore that grey when the bloody tide of battle swept in and swept out, bearing on its crimsoned bosom a thousand corpses, blackened and bleeding and torn. We should give when dying.

IV. Because we have given so little while living.

Who is he that has given even a tenth to the Lord? Or who has given as the Lord has prospered him? Now, if all our lives we have neglected our duty, would it not be well, if we can, to make amends by confession of sins and a restitution of goods and a free will offering?

If we have robbed God let us pay Him now, restoring four fold. If I were going to give as a fifth reason it would be, because we, if Christians, are going to him: And shall we spend all we have on ourselves and kindred and go to meet him, upon whom we have bestowed nothing, not even an unselfish love. But rather let us break the alabaster box of love's offering.

R. M. Hunter.

Close Communion.

By Rev. R. R. Brasler.

The subject that we wish to write upon is that of Communion and its prerequisite—faith in Christ. Only true Christians are entitled to partake of the supper. In support of this position we appeal to the word of God, omitting chapters and verses, but ask the people to read for themselves. First: "This do in remembrance of me; as often as ye eat this bread and drink this cup ye do show forth the Lord's death till he comes again." It is a memorial of the dying Redeemer, the lamb of God that taketh away the sin of the world. The breaking of bread and pouring of wine carries the heart back to Calvary and brings before it the spotless victim, but those who have no spiritual evidence in Christ as their sacrifice for sin have no right

(Continued on page 14)

Woman's Work.

AFTERNOON SESSION OF WOMEN'S MISSIONARY UNION.

Anniston, Tuesday, July 19, 1904.—The Union reassembled at 3 p. m. Prayer service was led by Miss Annie Vary, of Marion. "Throw Out The Life Line" was sung.

Paper on "Consecration" was read by Mrs. J. W. Vesey and will appear in next week's issue of the Alabama Baptist.

Reports for their respective Associations were rendered by the eleven Vice-Presidents, viz: Birmingham, Mrs. N. A. Barrett, East Lake; Calhoun, Mrs. O. M. Reynolds, Anniston; Central, Mrs. A. L. Harlan, Alexander City; Conecuh, Mrs. G. R. Farnham, Evergreen; Covington County, Mrs. J. T. Brown, Andalusia; Lauderdale, Mrs. J. W. Vesey, Florence; North Liberty, Mrs. R. E. Pettus, Huntsville; Mobile, Mrs. J. H. Locke, Mobile; Montgomery, Mrs. S. A. Smith, Prattville; Selma, Miss Frank T. Turner, Selma; Shelby, Mrs. W. G. Parker, Columbiana.

Mrs. Jefferson Beeland's report as Vice-President of Butler Association was read by Mrs. W. A. Tafiaferro; Mrs. James Aiken gave Mrs. R. E. Goodhue's for Etowah; and Mrs. W. D. Hubbard gave Mrs. J. B. Wilson's for Troy-Salem Association.

Letters were read from Mrs. J. B. Hamberlin, of Antioch Association; Mrs. B. L. Mitchell, of Bigbee; Mrs. J. H. Rainer, of Centennial; Mrs. J. E. Barnes, of Harmony Grove and Yellow Creek, and Miss Bettie Irwin, of Mussell Shoals.

A telegram of greeting was received from Mrs. J. T. Nuckolls for the W. M. U. of the Harris Association.

The work of the State Mission Board was presented in a paper by Mrs. W. A. Tafiaferro, of Greenville. This paper will appear next week.

In the absence of Mrs. Charles A. Stakely Mrs. Stratton presented "New Objects on the Foreign Field." Dr. E. E. Bomar, Assistant Secretary of the Foreign Board, appeared before the Union and emphasized the objects that had just been presented, making a strong plea for the chapel at Para.

The following pledges were taken: Prattville, \$5.00; W. M. U., Anniston, \$5.00; Y. W. S., Anniston, \$5.00; Missionary Jewels, Anniston, \$2.00; King's Sons, Anniston, \$1.00; Sunbeam Band, Anniston, \$1.00; Birmingham, South Side, \$5.00; East Lake, \$10.00; Jacksonville, \$5.00; Attalla, \$5.00; Montevallo, \$5.00; Troy, \$5.00; Y. L. S., Troy, \$5.00; Sycamore, \$5.00; Oxanna, \$1.00; Adam Street, Montgomery, \$5.00; Greenville, \$5.00; Columbiana, \$2.00; Ann Haseltine, Marion, \$5.00; Dadeville, \$2.50; Second Church Selma, \$5.00; Sunbeam Band, Selma, \$3.00; West End, Birmingham, \$2.00; Boaz, \$5.00; Alexander City, \$5.00; total, \$104.50.

A symposium on Young People's Work was led by Mrs. T. A. Hamilton and participated in Mrs. Walter Hampton, Sunbeams of Anniston, Miss Mary Cockrell, of Pratt City; Miss Frank Turner, of Second Church, Selma; Miss

Margaret Reynolds, of Missionary Jewels, Anniston; Miss Florence Wood, of East Lake; Miss Daisy Pierson, of Troy; Mrs. J. T. Gardner, of Y. W. S. of Anniston.

Miss Mamie Steele, of the Orphanage, sang a solo.

Mrs. O. F. Gregory, of Montgomery, presented "Our Literature." (This paper appeared last week.)

Dismissed with prayer by Miss Pettus.

Anniston, Wednesday, July 20th, 9:30 o'clock.—The morning dawned clear and bright after the refreshing showers of the previous day. The ladies showed their appreciative interest by repairing in full numbers to the last of the series of pleasant and profitable sessions. The meeting was especially enjoyable from the fact that formalities consequent upon meeting in a strange city had given place to that unreserved intercourse that can exist only among those of the same mind and heart. The meeting was opened with a devotional service led by Mrs. O. M. Reynolds. She chose for her subject "Faith," and in an earnest manner read the Scriptural account of the Syro-Phoenician woman and tenderly urged her hearers by every word spoken and every song sung that each one should be so imbued with the spirit of faith that she might do greater things for Christ than ever before. After singing "Faith is the Victory" the service was closed with an earnest, heart-felt prayer. Mrs. Smith then took the chair and called for the business laid over from the previous day. "Reports of Committees on Apportionment and Resolutions." The former was read by Mrs. N. A. Barnett, and the latter by Mrs. J. H. Locke.

Following these reports came "A Conference of Associational Vice-Presidents."

"What is the best method of reaching churches without the co-operation of pastors?" Mrs. O. F. Gregory said that where there was no pastor, some woman should be selected, and even if she was timid she should be pushed forward, and given literature that she should read, and talk to the extent of her knowledge and ability. That where the pastor was indifferent to missions the women should do their best to talk him into it.

"Great need of our State Organizer in weak places." Mrs. Smith and Mrs. Catts spoke of the untold assistance that had been rendered by the invigorating personality of Mrs. T. A. Hamilton.

"The discouraging features of Vice-Presidents in this work." Mrs. Locke stated that failures to reply to letters and to fill out reports by the Societies was very discouraging. This she did not attribute to stubbornness but many times from lack of understanding how to proceed, or to realize the vast importance of facilitating the work of the Central Committee and at the same time giving each Society full credit for work accomplished. Mrs. Stratton said that as an ex-Vice-President she knew by experience that the most discouraging feature was the lack of a fund for defraying the expenses of the Vice-Presidents. That in many cases it was absolutely essential to visit the different Societies, in order to get

into closer touch with them, as explanations and information can be more effectively rendered in person than by letter. Then they should not feel restricted in regard to postage. She also advanced the idea that every Vice-President should be able to attend the State Convention annually, that it was almost a positive necessity, as by getting in touch with others they would take on new life and vigor to push their work to the highest standard. Then arose an animated discussion as to the best method of obtaining a fund for Vice-Presidents. The chair appointed Mrs. Locke, Mrs. Catts and Mrs. Gregory to retire and draw up a new by-law to the constitution, whereby the result could be attained. On returning the following by-law was read and on motion was unanimously adopted:

BY-LAW.

Vice-President's Expense Fund.

Article X. Each member of every Society shall be requested to contribute ten cents a member annually to the Vice-President of the Association for contingent expenses. To be sent to the Vice-President instead of the Treasurer.

"What qualities are needful to make a successful Vice-President?" Mrs. J. W. Vesey and Mrs. Malone ably responded to this vital question in earnest, practical thoughts, emphasizing the thought that consecration to the work and following it up on all the weak lines was of the utmost importance.

"How shall we interest more of our women in our work?" Mrs. Reynolds said that by the specific prayer of faith followed by earnest zeal and effort we could, though weak, become strong in bringing others in. Mrs. Barrett emphasized three leading factors: Work, Talk and Prayer, and in an earnest manner brought out the true meaning of these three words.

"How can we get our societies to send quarterly reports in time?" Mrs. Gregory emphasized the idea that as the Secretary of the Central Committee was unflinching in her duty of publishing in the "Alabama Baptist" the notice to vice-presidents two weeks before the time for quarterly reports it was our duty to read these notices and act promptly by sending our reports, together with a letter, one of loving sympathy and tender interest, that the societies may feel that we are only desirous for their highest interests.

"Is the apportionment of a definite amount to each society helpful to the society?" Mrs. Catts and Mrs. Hamilton responded in a very helpful manner, showing that while fixing an amount does not imply a pledge, still it is a stimulus to our work and has proved a most effective and helpful plan. Thus the twelfth annual meeting of the Union, with its pleasant features and helpful association, was brought to a close with only one regret and that for those who were denied the privilege of attending.

Mrs. J. H. Locke,

Vice-Pres. of Mobile Association.

The Birmingham Ministers' Conference did not meet this week and it is understood it will not meet again until September.

The Preacher Pleasantly Surprised.

At the mid-week prayer service Wednesday night the Baptist Young People's Union of the Clayton Street Baptist church surprised the Rev. J. H. Sams, the acting pastor, by presenting him a fine Bible. The book is the very latest achievement of the book-binder's art—Nelson's India paper edition of the American Standard Revised Bible, interleaved, indexed, handsomely bound in Persian Levant, leather-lined to edge, silk sewed, and in every respect adapted to the needs of a student.

Mr. Frank Allen made the presentation speech, and in a few well-chosen words, on behalf of the B. Y. P. U. and the church, expressed their appreciation of the young minister's efforts to strengthen and to build up every department of the work during his brief connection with the church. Mr. Allen said that they presented him with the Bible in the hope that he might grow more and more powerful and skillful in the use of "The Sword of the Spirit which is the word of God," and that his life might be moulded according to its precepts.

Mr. Sams was taken completely by surprise and was at first almost overcome by emotion; but he soon had himself well in hand and fittingly expressed his deep gratitude for the splendid mark of their esteem, his appreciation of the hearty co-operation of the church in all he had undertaken to do, his abiding interest in its welfare and prosperity, his hope that the church might live up to the limit of its splendid possibilities under the leadership of its coming pastor, Rev. J. W. O'Hara, and that it might recognize no other standard than that laid down in the book of God's Word.

This was a fitting culmination of the most cordial relations that have existed from the first between the young minister and the church.

Rev. J. W. O'Hara will arrive the first of August to take charge of the work. Mr. Sams will return to the home of his parents at Trussville, Ala., where he will rest for a few weeks before entering upon his next year's work.

A CORRECTION.

There was a mistake in my report of the meeting of the Fifth Sunday meeting in last week's Baptist that made brother E. M. Stewart enter the fight against sin "violently" instead of "valiantly." I am glad to say that we do not consider Brother Stewart violent at all, but we do believe him to be a very valiant soldier of the Cross indeed. I take all the blame of the mistake on myself, for the pen I wrote the report with was miserable and it is a right hard thing to decipher my chirography with a good pen.

Success to your paper. I don't see how any Baptist family can do without it.

Mrs. W. P. Stewart.

Ashford, Ala.

Rev. J. E. Cox, of Mobile, under date July 30th writes: I expect to preach at Monroeville five nights of next week and then go to Ozark to assist Brother Martin in a meeting and then on to Virginia and Baltimore for a trip.

Field Notes

FROM DAPHNE, ALA.

Dear Baptist: God is continually adding to our number here, I have not preached here since we organized but what we have had accessions to the church. The first of February I began my work here. The third Sunday in April we reorganized. We have had since then twelve additions to the church. I had the pleasure of burying in baptism four of those last Sunday. I wish I could devote more of my time to the work here, but cannot. I only preach here once a month. We need at least half-time preaching here, and I believe the time is not far distant when our people will support a pastor for half his time. We began work on our new building last Monday. I hope before many months we will be able to dedicate it to the service of God.

My work at Bonsecour is doing equally as well as the work here, if not better, though we have made our house larger there. It was impossible for the people to get into the house at our last service. I preach there once a month. I baptized two very intelligent young people there last Sunday. I preached that night and we received two more for baptism and one by letter. I understand that one we received for baptism is 77 years of age, the other is her married daughter. Perhaps I am taking too much space in your columns. But when I work hand in hand with the Divine I can see the results of our labor, and it makes me feel like telling it to the brethren.

John D. Wilkes.

Daphne, Ala.

SCOTTSBORO.

We organized a church at Paint Rock in January with ten members, and Brother Starkey assisted me there in a meeting in June and there were twenty-four additions to the church, as a result of the meeting. We organized a Sunday-school with about thirty, and now have an attendance of seventy-five. Brother R. L. Butler is making an ideal superintendent. We have the best band of workers there I ever saw. We spent last week in Baptist rallies, and there was great good done. We spent two days at each place. We discussed doctrine the first day, and soul winning was the theme the second day. We have some of the best laymen in the State, and some of them went the rounds with us and took part in all the discussions. Brother J. H. Roach and his faithful mule never tire. Brother Grogan is doing fine work for our school at Scottsboro. He is expecting a good opening in September.

W. W. Howard.

FLATWOODS.

On the first Sabbath in July we had a splendid service at Flatwoods, and baptized two. We expect to continue a few days from the first Sabbath in August, after which the old church will be torn down and a new house of worship built. We are all pleased with the Alabama Baptist.

Elder J. L. Ray.

REVIVAL AT BEATRICE.

We have just closed one of the most gracious meetings ever held in our church. Ten precious souls were brought to Christ. Brother Metcalf, our pastor, had no assistance in this glorious revival, but with the faculty of reaching the hearts and understanding of the people, they were captured at the outset. His sermons were forceful, supported by Scriptural quotations, and full of Gospel truth, given in well chosen language. We feel that this meeting has been a spiritual uplift to the community, and may God bless Brother Metcalf in his efforts to strengthen and build up the membership of our church, spiritually.

FROM DEATSVILLE.

Last Tuesday night, July 19, we closed one of the best meetings that has been held here for some years, so some say. We had only two accessions by baptism and two by letter, but the church was greatly revived and the community greatly benefited. I preached the first three sermons and Brother R. M. Hunter, of Enterprise, Alabama, did the rest of the preaching. Brother Hunter is a fine preacher and a good revivalist. He has helped me before this at Macedonia, Moundville, Big Sandy, Spragues Junction and here. At each place he did much good, and everywhere they wanted him to return. He preaches the truth without any mixture of errors; he assails sins of every kind without mincing matters, and preaches our doctrines strong and in love. My people were delighted with him. Any pastor is fortunate to get Brother Hunter to help in a meeting, and any church and community to hear him. I was at school at Howard with Brother Hunter, and it was a great pleasure to have him in my home again. It is good to have a good, consecrated preacher in your home to associate with your family.

H. R. Schramm.

DAMASCUS MEETING.

I have just closed a very interesting meeting at Damascus, Coffee county, Ala. The church and community were greatly revived. The brethren have just ceiled their house and say they will paint it this fall.

C. L. Matthews.

MARRIAGE.

Martin-Crenshaw—At the bride's home, Marvin, Ala., Miss Una Crenshaw to Mr. T. M. Martin. J. W. Dunaway officiating.

"Can I help another
By some word or deed?
Can I scatter blessing
O'er a soul's sore need?
If I can, then let me
Now, within today,
Help the one who needs me
On a little way."

Divinely Ordained.

Many a young man has been ordained by the Lord of the Kingdom to preach the gospel, whom no council of men has ordained.

The ordination has been simply God's appointment of the man, and in many instances the man had not previously suspected that it would ever become his duty to preach.

God knows, of course, just whom to call and ordain to the work which He himself wants to have done, and He never made any mistakes. Dr. MacLaren, that prince of preachers and great Bible scholar, in a sermon upon the work of Philip, the evangelist, says: "He was driven by circumstances out of Jerusalem, and he found himself in Samaria, and perhaps he remembered how Jesus Christ had said, as he went up into heaven, 'Ye shall be witnesses unto me, both in Jerusalem and in Samaria, and unto the uttermost parts of the earth.' But whether he remembered that or not, he was here in Samaria, amongst the ancestral enemies of his nation. Nobody told him to preach there. He had no commission from the Apostles. He held no office except that one which, according to the Apostles' idea of it, almost excluded him from preaching. They had said, 'Let these seven serve tables; we will give ourselves . . . to the ministry of the Word.' But Christ had a way of making short work of men's restrictions as to his servants' functions. So Philip, without commission, was the first to break through the restriction of the gospel to the Jews, and, finding himself in Samaria, where Christ was needed, he did not wait for Apostolic sanction, but followed the dictates of his own heart, a heart that was full of Christ, and therefore must speak of Him, and proclaimed the gospel in that city." How remarkably was Philip led by God into that most essential and valuable work! Little did he imagine, when he was at Jerusalem, that in a short time he would be Providentially directed to that important field of labor; but God knows all ends from all beginnings. Let us be glad.

C. H. Wetherbe.

DOUBLE YOUR SUNDAY SCHOOL.

Many Sunday schools in the South have tried the Sunday school revival plan with gratifying success. I wish



Nothing but Your Time

And our displays of gifts are made for lookers and buyers alike. Look in the interest of some friends who you are to remember with a gift or for the purpose of selecting for yourself.



every school in Alabama would try it. Now is a good time. It will help you to go through the remainder of the summer growing rather than falling off. It never fails when worked, winter nor summer. Here are a few illustrations of how the plan works:

At Dothan, Ala., the school grew from 138 to 208. At Eureka Springs, Ark., from 245 to 650. In the hot season last summer, the school at Webster City, Iowa, grew from 130 to 185. At Assumption, Ill., the revival plan was tried during the hot summer months and the school not only kept up, but was doubled in attendance. At Jeffersonville, Ind., the school grew in a few weeks from 52 to 181. Attendance is permanently doubled. At Hopkinsville, Ky., the school grew from an attendance of 150 to an average of from 250 to 275. At Poplin Sunday school, Bernie, Mo., the growth was phenomenal. It ran from 29 to 228. In the hot weather last summer the school at Beloxi, Miss., grew from 75 to 100. At Jonesboro, La., the school grew from 80 to 170. The school at Lancaster, S. C., grew in one week from 80 to 157. The Liberty Avenue school, Houston, Texas, grew from 86 to 191. And so on.

Cost, where it is expected to double your school, is about as follows: For a school which now has an attendance of fifty, \$2.50; of 100, \$3.50; of 150, \$4.00; of 200, \$5.00; of 250, \$6.00; of 300, \$7.00. Send amounts as indicated and supplies will come to you by return mail or express as you may direct. Address, W. P. Throgmorton, Du Quoin, Illinois.

YOU ARE INVITED TO THE

Annual August Furniture Sale,

Commencing Monday, August 1st, Nine O'Clock A. M.

BEN M. JACOBS & BROS.,

2011 First Avenue,

Birmingham, Ala.

OBITUARIES.

LEWIS—Mrs. Nannie Lewis (nee Workman) was born in Newberry District, S. C., July 3, 1813, and died at Sycamore, Ala., July 21, 1904. She, with her husband, moved to Alabama about 1846 and settled in Chambers county. Her husband died in 1878.

The last eleven years of her life were spent with her sons at Sycamore.

On the morning of April the 10th she was taken with a violent attack of grip from which she never recovered, although everything was done that was possible for children to do for mother.

Funeral services were held in the Baptist church at Sycamore. The pastor was assisted by brethren J. M. Solly, John G. Lowrey and W. R. Ivey, all of whom had been her pastors at Sycamore.

After the funeral her remains were laid to rest in the cemetery at Winterboro, five miles from Sycamore.

She leaves six children to mourn her loss. Mrs. Thomas Bozeman, of Chambers county; Mrs. E. H. Lindsey, of Opelika; Mrs. S. C. Dunn, of LaFayette; J. M. Lewis, of Baltimore, Md.; John A. and D. L. Lewis, of Sycamore. The last two are known throughout the State and beyond the borders of the State, because of their interest in missions and Christian education.

Sister Lewis lived at a time in the world's history when great things were accomplished in the way of developments. She witnessed wonderful changes.

A no time in the world's history previous to her day did a person witness so much in ninety-one years as she witnessed during her life. In her early life she professed faith in Christ and united with the church. At the time of her death she was a member of the Sycamore Baptist church.

The writer had the privilege of being her pastor for eighteen months before she died, and so often did she talk to him about the presence of the Lord with her.

A life like her's demonstrates to the world that it is a noble thing to live.

She was sympathetic. Whenever her pastor called on her after visiting the sick in the community she would always ask about them, and seemed so much concerned about their welfare.

She was never heard to speak a harmful word of anyone. Her conversation was always directed in a channel that made her a blessing to everyone with whom she conversed.

She was always cheerful because she lived on the bright side of life. I never saw her otherwise when she was well.

That simple abiding faith in Christ such as she had will help all of us to live as she live.

She is gone and will be missed in the home, but heaven is sweeter to her children because mother is there.

May the God of mercy abide richly with her children and grandchildren and help them to realize that in death all things well.
J. M. McCord.
East Lake, Ala.

JAMES H. WILLIAMS—Though his pastor, Brother Shelburne, gave notice of the death of this aged saint, still I have thought for sometime that it might be of interest to the brethren for me to call attention to some of the things connected with a life so unique.

Brother Williams, or Grandpa, which is the most natural appellation for me, my wife being his granddaughter, was born in Anson county, North Carolina, Dec. 2, 1806. He moved to Jefferson county, Ala., in 1819 where he lived until his death, which occurred September 1, 1903. He joined the Baptist church in 1848, where he lived a very consistent and exemplary life.

Though he lived to be nearly 97 years of age, he emphatically asserted many times that he never swore an oath, and never entered a bar room in his life. He never had a law suit of any kind, and was never a witness in court. He was a farmer all his days and was never known to buy a bushel of corn. He enjoyed attending service at God's house very much, and up to the last two or three years rarely ever missed the Sunday morning service.

He was married to Nancy Cannon on the 8th of August, 1835. Ten children were born to them, eight of whom are still alive and residing in Jefferson county. His wife now lives in East Lake, and though she is in her ninetieth year, she still visits her children, and enjoys their visits, and those of her friends, exceedingly.

No two people were more highly respected than they, and their influence for good will last 'till the end of time.
J. H. LONGCREER.

WILLIAMS—Mrs. Mary Tabith Williams was born Nov. 10, 1846, and died May 16, 1904. She was the daughter of Richard and Harriett Wood, of East Lake. At the age of ten she gave herself to the Lord, and was baptized into the fellowship of Ruhama Baptist church by the lamented A. J. Waldrop, where she lived a consistent life until the Lord took her away.

With Mrs. Williams religion was a vital thing, though she was very modest and unpretentious in her daily life.

On the 14th of September, 1865, she was married to W. A. Williams, Esq., who then lived at Porter, Ala. Nine children came to cheer their home; eight of whom, with her husband, still survive her. A more devoted wife and mother I am sure I never knew.

"Her children rise up and call her blessed; Her husband also, and he praiseth her, saying,
Many daughters have done worthily,
But thou excellest them all."

We mourn her departure, for to us she was a treasure of inestimable worth. But our loss is her eternal gain. Good bye, loved one, 'till we meet again.
J. H. LONGCREER.

REV. JAS. A. MCCARLEY.

Whereas, The Great Head of the Church has again in His unerring wisdom seen fit to remind us of His overruling leadership, by removing from our midst and membership our beloved brother, who died June 9, 1904, Rev. Jas. D. McCarley, and

Whereas, We know by our brother's life's labor, and the faith which he exercised, the Christian fortitude and patience with which he bore his long affliction, that our loss is his gain, and

Whereas, We shall greatly miss him in his zealous work for the Master's cause at Center and the earnestness with which he exhorted us to higher life, and as we desire to express our appreciation of his life and love.

Resolved, 1st, That we most humbly bow, and say, Thy will done.

2nd, That we try to exercise the same faith in the same God as Bro. McCarley did, and to emulate his example in citing the world to the same great Jehovah, whom he always trusted.

3rd, That we extend to the bereaved family our sincere prayers and sympathy, and cite them to Him who said: "Lo! I am with you always." For we know that all things work together for good to them that love God.

4th, That these resolutions be spread upon our church record, and a copy be sent to the bereaved family.

Adopted by Center church June 19th, 1904.
T. C. Key, O. C.

COOK—Hon. Samuel Calvin Cook was born Nov. 6, 1837. He graduated from Howard College in 1859. While a student in the Howard he professed faith in Christ and united with the Baptist church of which to the time of his death he was a loyal member. March 11, 1861, he was married to Miss Mary Harrell Gullett, and died June 8, 1904.

Bro. Cook was a typical Southern Christian gentleman. He was a friend of the friendless, a man whose heart softened and melted by grace divine, responded to every appeal for help and throbbled with tender sympathy for the sorrowing. In his home he was a model host—kind, thoughtful, genial and highly entertaining. There was a beautiful combination of modesty and manliness about him that commanded respect and inspired admiration. In his early career as a Christian he was ordained a deacon. In this office he lovingly served his Lord and his church until the summons came to come up higher.

He was a devoted husband, a tender, loving father. He leaves a large family to mourn his departure. We would commend his deeply stricken family to the God of all grace and comfort, and may they in their grief lay their hands in our Heavenly Father's and trust him for guidance and support until he shall bring each one into that haven of rest where they shall meet the loved one gone before them to part no more.

ONE WHO LOVED HIM.

LAMBERT—Born Dec. 15, 1835, Mrs. Josephine Shannfield Lambert, wife of Rev. A. J. Lambert, of Mt. Pleasant, Ala., passed from the toils and cares of earth to everlasting rest, on the evening of May 21, 1904.

Silently as come the evening shadows, the death angel came and bore her spirit to the home of the blest.

Brief, and almost painless, was her last illness. When first stricken to die she realized that God was calling her to the higher life of rest and joy and peace; and her dying request of loved ones: "Don't grieve for me when I'm gone; but I want you all to meet me in heaven."

How beautiful was her life in its loving devotion and noble self sacrifice to husband, to children, to God! How sweet the memory that lingers to bless the grief-stricken husband and children as they realize that "over the river" the "beautiful hand of a mother whose love sacrificed all, its devotion to prove," is beckoning them onward to lives of purity and love and devotion and peace!

Dedicating herself to her Master in early life, she remained faithful until God placed the "crown of righteousness" upon her brow.

A companion of nearly 53 years, she leaves behind the aged husband, sad and disconsolate, to tread alone the weary path of life in his declining days, but cheered by the blessed hope that he soon shall meet her in

"that land,
On whose blissful shore
There rests no shadow, falls no stain,
Where those who meet shall part no more,
And those long parted shall meet again."

Dear mother, the old arm chair is vacant now, and the joy of your presence is no longer felt in the home, but the fragrance of your love will never die.
J. S. L.

BUTLER—June 23, 1904, Mrs. Maggie Butler died at her home in Chilton county, Ala. She was about 62 years of age, was first married to Abner Nash in 1868, left a widow in 1895, and after five years married Mr. C. N. Butler. While the writer never knew her, she was said to be an affectionate wife and devoted Christian. Many passages in her Bible were marked, showing how she loved the truth.

My buried friend can I forget,
Or shall the grave eternal sever,
She lingers in my memory yet,
And in my heart she'll live forever.
She loved me once with love sincere,
And never did her love deceive me,
But often in my conflicts here,
She rallied quickly to relieve me.

I heard her bid the world adieu,
I saw her on the rolling billow;
Her far-off home appeared in view,
While yet she pres'd her dying pillow.
I heard the parting pilgrim tell,
While crossing Jordan's stormy river,
Adieu to earth, for all is well,
Now all is well with me forever.

I fain would weep, but what of tears;
No tears of mine could e'er recall her,
Nor would I wish that groveling cares—
Cares like mine should e'er befall her.
She rests in realms of light and love,
She dwells upon the mount of glory,
She basks in beams of bliss above,
And shouts to tell the sweet old story.

Oh, how I long to join your wing,
And range your fields of blooming flowers!
Come, holy watchers, come and bring
A mourner to your blissful bowers.
I speed with rapture on my way,
Nor would I pause at Jordan's river;
With songs I'd enter endless day,
And live with my loved friends forever.
C. R. MILLER.

ADAIR—Early on the morning of June 15, 1904, just as the sun was climbing the eastern hills, Miss Alice, the sixteen-year old daughter of Mr. and Mrs. J. A. Adair passed away. She leaves a father, mother, one married sister and many friends to mourn her loss.

Resolved, 1. That in her death the Sunday School has lost a faithful, kind and studious member.
2. That her parents have our sympathy and prayers in the loss of such a loving, affectionate and dutiful child.
3. That a copy of these resolutions be sent to her parents.

WATTERS—Mrs. Ann Parker Watters was born September 23, 1839, and died June 5, 1904, having spent her life in Alabama, her native State.

She joined a missionary Baptist church in her youth and at the time of her death was a consistent member of Fayetteville church.

Her husband, Larkin Watters, whom she married December 15, 1856, and who was a long time an honored member of Fayetteville church, preceded her to the heavenly home several years.

Several children and grandchildren remain to mourn the departure of Sister Watters. She rests from her labors and her works do follow her.
C. J. BENTLEY.

JONES—Sister Annie Jones departs this life July 7, 1904. She was a faithful and consistent member of the Baptist church. She joined the church while quite young. She lived a consecrated life for 37 years. She was ever faithful to all of her church relations. She was a faithful wife and devoted mother. She was the mother of our much beloved brother, Rev. J. W. Jones, who is quite young but ever faithful to his post of duty. May God's inspiring love lead him on in all paths of mercy and righteousness. She was laid to rest at Town Creek church cemetery. The funeral service was held by her pastor midst a large crowd of sorrowing friends and loved ones. May God's protecting hand ever be with husband and children. We can but commend to your prayers.
J. C. THOMAS.

IN MEMORY

Of Mr. O. J. Burson, of Buena Vista, who died at Selma June 3, 1904.

Standing on the portals pure and bright,
Haloed about with celestial light,
Another new born angel we see—
From all worldly care set free.

Of all his pain he's cured once more,
Safely anchored on the golden shore;
The streets of the Holy City to tread—
Away from all earthly sin and dread.

Through the winding labyrinth of life,
He has patiently come with strife;
Trying ever his duty to perform,
In times of sunshine and in seasons of storm.

To all around he gave "The Helping Hand,"
Guiding many from the sinking sand,
On the firm and solid rock to stand.

On the wall of Zion he died,
Like a watch-worn, weary sentinel and tried;
Now he has laid off the armor of the blest,
And gone to Heaven for his rest.

In his crown many stars are shining,
Now for him should we be pining?
If he was lost we dared to fear,
Then should we shed full many a tear.

But in his soul does he now rejoice,
To hear the dear Savior's greeting voice;
The music of the happy angels there,
And to be one of them in the land so fair.

"God's finger touch'd him and he slept,"
Leaving many grieved and sore bereft.
'Tis God's will, let it be done,
And fully trust in Him, the Holy One.

Bereaved ones, God's arm is 'round you,
To strengthen, guide and comfort you;
Lean on His breast and trust in His care,
All the trials and sorrows He's willing to bear.

We know not why his light is out,
For some good though there's no doubt,
We'll know in the upper, better land—
"Then, ah then, we'll understand."

Our lives must more consecrated be—
More love to Thee, O Christ, more love to Thee;
Stepping heavenward day by day
Ever treading the narrow way.

To all who are crush'd and broken hearted,
We'll meet him again, though now we're parted;
Happy reunion on the golden shore,
There we'll meet to part no more.

Pensacola, Fla., June 15, 1904.

Deacon Oliver J. Burson was born in Wilcox County, Ala., March 24th, 1850. He was a son of Deacon Augustus Burson, an old landmark Baptist of this section for many years. He was one of a large family, four brothers and two sisters survive him—all good and true men and women, and earnest Baptists. Brother Oliver grew to manhood at the old home, and then removed to Texas, after a short residence in the Lone Star State, he returned to Alabama, settled at Buena Vista, Monroe County, and engaged in school teaching. In the summer of 1880, he united with Concord Baptist Church, Elder L. W. Duke, pastor. April 26th, 1883, he was married to Mrs. H. B. Finkler, formerly Miss Laura A. Nettles, Bro. Duke officiating. Since his removal to Buena Vista, this has been his home continuously. After teaching school awhile, he engaged in the mercantile business; for many years conducting the business of Bro. J. J. Finkler; for the last few years on his own account.

For about ten years, Brother Burson's health has been bad. He had an organic trouble in which the liver and stomach

were involved. He suffered much. At times his attacks were extremely severe. At other times he would improve, and his health would be, for awhile apparently good; giving great hope of his ultimate recovery. But death had claimed its victim. About the last of May, he decided to go to Selma and put himself under the care of Dr. King of that city. He was placed in Dr. King's infirmary, an operation performed soon afterwards, but all in vain. Surrounded by his wife, and children, he died June 3d, 1904. His body was carried to his old home for interment. There at the old church, which he loved and served so well, a very large number of sorrowful friends and relatives having assembled, he was laid to rest. The offerings of sympathy and love were profuse and heartfelt.

The writer was his pastor for twelve years and with an honest heart, he sums up his tribute to Brother Burson's worth: A good man; a devoted husband and father, a faithful friend, a conscientious deacon, a consecrated Christian. "Blessed are the dead who die in the Lord."

D. W. Ramsey.

S. F. THOMAS.

We, the Sabbath school of Union Church, Central, Elmore county, Ala., assembled June 19, 1904.

Resolve, That for the death of our beloved Superintendent, Bro. S. F. Thomas, we are overwhelmed with deepest grief; our hearts heave with aching throbs and are torn with acutest mourning, when we behold within our midst a vacant place, seldom vacant before, but now forever more.

That in the death of Brother Thomas, which occurred early Friday morning, June 17, we lost a Superintendent whose faithfulness in that position for the many years which he held it, has seldom had an equal. Only for very urgent reasons would he ever absent himself from his post; his constant presence there inspired others to attend. Ofttimes did he give us wholesome words of admonition and advice, and his remarkably consistent life, noticed by all, made his counsel unusually effective. We respected him, we admired him, we loved him. Of no other man of our acquaintance can it be said, as 'twas of him, "he had no enemies, and of him no harmful word was ever spoken."

That we very keenly feel our loss. We looked to him, we depended upon him, we trusted him. And now the question is universally asked, "where shall we find a leader, in society, in school, in church, in Sabbath school?" Indeed we are as sheep without a shepherd; who now shall gather us into the fold?

That with the stricken relatives we deeply sympathize. One so much loved by the whole community, must have indeed been greatly and tenderly loved by the family. One who shall be so much missed by the community how keenly and sadly shall the family feel the loss of his support. One for whom the community so universally and deeply grieves, what shall be the grief of the family? To the bereaved relatives we would say: We know that we are unable fully to comprehend your grief, yet indeed our sorrow is great, and we are bowed down with you in mourning.

Resolutions of Respect.

REV. R. H. GILBERT.

Resolutions of Respect and Esteem adopted by the Abbeville Baptist church, on July 10, 1904.

Whereas, In the providence of God, this church has sustained a very great loss in the death of our beloved pastor, Brother R. H. Gilbert, who departed this life on June 22, 1904, at McCall, S. C., while on a visit to his father's family; and, whereas, in Brother Gilbert we had a bold and courageous leader in the cause of right, a man who was imbued with the spirit of God, whose highest motive and greatest ambition were to promote his Master's cause and lead humanity to a higher plane of Christian living and usefulness. His life was one of sacrifice in patient service to his flock, and no task was too great for his undertaking whereby he perceived that Christianity might be defended and humanity blessed. Therefore, be it resolved by this, the Abbeville Baptist church,

1. That we hereby express the deep sense of our loss as a church in the death of our beloved pastor and brother, and while our hearts are saddened and cast down, we are reassured with the belief that the fruits of his faithful efforts as the pastor of this church will be plucked for many years to come.

2. That the Baptist cause has lost one of its most faithful servants, and his family a husband and father whose devotion and patience are surpassed only by that of the great Father of us all.

3. That we feel and hereby extend the greatest sympathy for our sister in her darkest hour, and pray that the great Spirit who guided the life of her husband may also comfort and direct her and her little children in every hour and duty of life.

4. That a copy of these resolutions be spread upon the minutes of this church, a copy be forwarded to Sister Gilbert, and a copy furnished the Alabama Baptist for publication.

Adopted by the church in conference on this the 10th day of July, 1904.

R. W. MILLER.
JAS. ESPY.

ANNA BARTLETT HAGOOD.

Whereas, In the divine providence of our Heavenly Father, our sister, Anna Bartlett Hagood, has been removed from this earth to that eternal home in his presence, therefore be it resolved:

1. That we, as a church, express our deep and sincere grief, that we, no more, will have her ever cheerful, loving and cheerful presence among us, and that we realize that the loving spirit which has been his companion has passed away unto God who gave it.

2. To Brother Hagood we express our sincere heart-felt sympathies, and that we are bowed down with grief when we realize that the loving spirit which has been his companion has passed away unto God who gave it.

3. To the families of Brother and Sister Hagood, we extend our deep sympathies in this sad bereavement and express our hope that we all may meet in that Eternal City with Christ and his faithful followers.

Done in conference by the Clayton Baptist Church, July 24th, 1904.

Dr. W. H. Robertson, Mrs. B. Davie,
J. Z. Andrews, Mrs. T. H. Ventress,
J. E. Meadows, Mrs. T. O. Smith,
Committee.

MRS. E. F. BABER.

Whereas, death has invaded our ranks and borne off from our midst one of our brightest and best members, whose Christian and Godly life was a benediction in the home, the community, the church, and our society, taking from us on the 27th day of June, 1904; therefore, be it resolved,

1st. That our Missionary Society feels deeply our loss of a member so loved and lovable; so bright, cheerful and helpful; such a model in the home, in the community, in the church of her Lord; and whose presence will be so missed in our gatherings and work for the cause we all love.

2d. That our heartfelt sympathies go out to the husband, bereft of a companion so dear and helpful, and to the children, deprived of such a mother's love, counsel and Christian guidance.

3d. That a copy of these resolutions be spread on our minutes, and one sent to the family as a testimonial of our high esteem and love of the absent one.

Mrs. J. W. Battle,
Mrs. T. M. Espy,
Mrs. W. H. Bostiek.

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RESULTS

University of Virginia, Charlottesville, Va., July 15, 1902.

Mr. H. O. Murfee, Marion Military Institute, Marion, Ala.: 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 academical degrees to graduates of the Marion Military Institute as it has to those from any other college in the country, and academical and professional degrees to more graduates from the Marion Military Institute than 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.

Very respectfully,
F. B. BARRINGER,
Chairman of the Faculty.

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JOSIAH H. PENNIMAN,

Dean of College Faculty, University of Pennsylvania.

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REV. A. D. GLASS, Field Editor
JOHN T. BARNETT, Business Manager

Baptisteries.

For centuries Baptists have been building Baptisteries, and it is strange that they have not yet learned how to build them right. Tho one of the central things in their doctrine and worship, Baptist architects somehow manage to obscure, neglect, or mis-manage their arrangements for baptism. What ought to be one of the first, is generally one of the last considerations. That upon which money should be spent most lavishly is ordinarily a place for the unwise practice of economy. The result is that the ordinance designed to teach in one simple object lesson all the central ideas clustering around the atonement, is clumsily performed amid circumstances that afford scoffers an opportunity to scoff, and that bring the beautiful rite into disrepute.

In so far as this is true, our people have sinned. There is absolutely no excuse for the lumbering, noisy preparations usually preceding the administration of the ordinance. Why all this tearing up of floors, lifting of traps, and opening of hitching, creaky doors? Why the presence of the sexton in the pulpit at the most solemn hour of the service to pull, push, lift and slide things about? Why do people stand on pews, kick, scuffle and shuffle around trying to see the invisible baptism? It is because some building committee didn't know better than to put the baptistery below the floor and took care to make it as hard as possible to enter. We know of two or three baptisteries that are properly constructed. We know of dozens that are actually excruciating. One church had so much difficulty with its baptisms that they did their utmost to keep the time for the ordinance quiet to avoid disorder! Think of it! And all along the disorder was the fault of the church, whose false idea of building put in a miserable hole for a baptistery and whose false idea of economy kept it there.

Here are some principles to be always observed: Build the baptistery high—so high that when the minister is in it his head will be equally as high as it is when he is preaching. Let the bottom of the baptistery be on a level with the pulpit platform. The floor of the baptistery should have several depths to be used in baptizing people of varying heights. Did you ever see a bishop baptizing a little child whose head barely reached the top of the baptistery? Why could not that bishop have placed a second floor or box in the water and so saved that awkward situation? Again, make the baptistery so easy of entrance and exit that the services of lumber-movers and trap-openers may be dispensed with. Spare no money, time, or thought until you have fixed this right.

Divorce.

About the only thing made perfectly clear during the discussion of the divorce question at Anniston was that the brethren knew very little about it. It is rather to the credit of our people than otherwise. It means that our State has not been so cursed with divorces as to make it necessary for the pastors to study the matter very thoroughly. There are ominous signs, however, that make it necessary for us to know all about it and that quite soon. The evil is on the increase, and we must be able to fight it intelligently, to act wisely and Scripturally in every case. Bishop Stakely, of Montgomery, did not "say his say" at Anniston. We call on him for one more article on this important subject.

Tear Them Up.

We commend our own editorial in this issue on Baptisteries to the careful re-reading of our people. We marvel that our churches so universally and grossly mis-manage the ordinance of baptism. If a church finds itself inadequately equipped for this sacred duty it ought immediately to remedy the evil. Tear up that old baptistery and regardless of cost build one that is what it ought to be. If the money cannot be had otherwise sell the pulpit chairs, the pulpit and the organ and build the baptistery right. When a plan for a new church is submitted we ought first to see about its arrangements for baptizing. Why do we bring the apostolic baptism into disfavor by awkward arrangements?

Church Founders.

Right happy are we that our churches cannot be traced to any human founder. Wesley founded the Methodist Church—a great man he. Equally great is Luther, the father of the Lutheran Church. Presbyterians are proud of their man Calvin. Christian Science looks to its Mother Eddy. We can fix the origin of the Disciples in their Alexander Campbell. The Christian Catholics have their beginnings in Dowie. And so on to the end. Each sect begins some where with some man or woman of power. Great men are not lacking in our churches, but to no one or more of them can history point and say "here begins the Baptist Churches." No human foundation can be found for them.

The Vacation.

Russell Sage to the contrary, men who really work need vacations. Our Lord retired from His arduous toil to rest—to get rid of the crowd. Just how that vacation should be spent no one can say for another. Much is said of spending the time holding meetings in the country or elsewhere. Well, to some a meeting may bring rest. To others it is the fiercest consumer of nerve and brain and heart force. Therefore for one it may be wise—to the other it would be folly. The object of the vacation is to regain lost elasticity—to unstring the bow for a time. Whatever will best accomplish that is a duty and nothing else is or can be obligatory.

Alumni Meeting at Anniston.

Brother B. F. Giles, of Alabama Central Female College, on his own motion, called together the members of the Alumni Association of Howard College at Anniston, and urged upon them the importance of co-operating with the committee on endowment. We are informed that the meeting was an enthusiastic one and all present pledged their hearty support to the committee. There may be some black sheep among the alumni, who are willing that others shall do all the work, but we do not believe there are many. When an alumnus of an institution is against his alma mater, his record, as a rule, will not bare inspection. We hope the alumni of the college all over the State will talk up the endowment wherever they may go during the summer and thus create an enthusiasm which will be of great help to the committee when their plans are formed and ready for execution. Let there be no discordant note but an earnest, hearty, united effort for the old college. The college has a magnificent president and a strong faculty. Let us rally to its help.

Women Lawyers.

There is an "open door" for women into the learned professions. Clarence D. Ashley, Dean of the University of New York Law School sees nothing to deplore in the tendency of women to enter law. "They lose thereby neither charm nor any true womanly character; no study or training can change a genuine woman to anything else—she will be after, as she was before, the same genuine woman. As far as education is concerned, woman is in the law to stay, and the world will be the better for it." New York University has a regular law course for women, and has graduated some sixty-eight with the degree of Bachelor of Laws.

We believe Miss Helen Gould is one of the graduates. Somehow we don't like the idea of women practicing law and rather resent it that the school where we did our post-graduate work in law should be turning out so many women lawyers, but our feeble protest will count for little as today women are admitted to the bar on equal terms with men in thirty-four States of the Union. In any event we would rather see a woman lawyer plead than to listen to a woman preach.

EDITORIAL PARAGRAPHS.

Rev. A. E. Burns is assisting Bro. F. M. Wood in a meeting at North Birmingham.

Bro. G. B. F. Stovall preached at Tuxedo Church Sunday morning and at North Highlands in the evening.

Rev. W. B. Crumpton preached a strong and helpful sermon at the Ensley Baptist Church on last Sunday.

Dr. E. Y. Mullin, if the report be true, will spend some time abroad in gathering material and studying with a view of preparing a text-book on Systematic Theology. He is eminently qualified for such a work and we hope his plans will not fall through.

From all reports the Louisiana Baptist State Convention which met at Natchitoches in July must have been one of the greatest in its history.

Many of the pastors are off on their vacations. We pray that they may find rest and recreation and return to their pulpits strengthened and refreshed to take up the Master's work.

Rev. S. J. Catts, of Ft. Deposit, assisted Rev. J. W. Partridge, pastor of the Warrior Baptist Church, in a series of meetings. The church was strengthened and revived.

Rev. A. E. Burns of Blocton, called by and reported a fine fifth Sunday meeting at Antioch, in Bibb County Association. A missionary collection amounting to \$20 was raised.

At Fountain Heights Church pastor Brown has about as good attendance at the evening service as at morning service and both are holding up notwithstanding many are taking their summer outing.

Bro. J. A. Maples, the temperance lecturer, spent some time in North Alabama last week. He was called from Huntsville to Texarkana, Tex., which will be his address until further notice.

The "Turbinia," the first turbine propelled merchant vessel to cross the ocean, arrived on this side recently, after her first voyage. She proved very successful.

If reports are true the Bell Telephone Company intends to drive all rivals out of business in several states, or absorb them. A fund of \$20,000,000 has been raised for carrying out the project.

The following Baptists will be among the speakers at the International Congress of Arts and Sciences, to be held at the St. Louis Exposition, September 19-28: Prof. Ernest D. Burton, Dr. Henry C. Mabie and Pres. W. H. P. Faunce.

The development of large vessels on the Great Lakes cannot proceed much farther until deeper channels can be provided. It is proposed to erect a dam across the lower end of Lake Erie above Niagara Falls, in order to raise the level of that lake. The British government is slow about considering the question, but if taken in hand by both America and Great Britain, the dam might be constructed in a comparatively short time.

A famous volcano has been sold. Every school boy, and a good many who were once school boys, remembers his struggles over the spelling of "Popocatepetl," the famous volcano mountain of Mexico. The mountain is now to be something more than a natural curiosity. A company of New York capitalists have purchased the volcano, with a view to exporting its sulphur.

At the Parke Avenue Church pastor E. Lee Smith gave his morning hour over to Children's Day exercises. Seven-

ty-five of the little folks had been supplied with collection barrels, in which they had been for three months gathering pennies for State Missions. The results were gratifying and the exercises enjoyable. The pastor preached at night and received one by letter, making fifty-six since last October.

The White Star liner, "Baltic," which made her first trip over the Atlantic a few days ago, is at present the largest steamer built. Her length is 726 feet, width 75 feet, depth 49 feet, capacity 28,000 tons. She can accommodate 3,000 passengers. The White Star Company is building another steamer that will be 755 feet long, while the Ounard Company has two ships building, both to be 775 feet long, and to be propelled by turbines.

Dr. J. J. Taylor, of Georgetown College, Kentucky, visited his old flock in Norfolk, Va., on his return from Yale, where his son graduated at the close of the last session. His old flock extended him a cordial welcome.

If we had not found the above in the Christian Index we would have almost thought it was a joke some paragrapher had played on Dr. Taylor, for it seems almost unbelievable that so young and handsome a man should have a boy big enough to receive a diploma from such a great university. We congratulate father and son.

Alabama is credited in the Foreign Mission Journal with the following missionaries: Rev. and Mrs. J. W. McCollum, Japan; Miss Willie Kelley, Mrs. T. W. Ayers, Rev. T. M. Thomas, Dr. J. G. Meadows, Rev. H. W. Provenance and Miss Daisy Pettus, all for China. Alabama Baptists could easily support twenty more and hardly know it if they were filled with missionary fervor.

Born off the Cape of Goodhope in a violent storm, Archibald R. Colquhoun, author of Greater America (Harpers), seemed predestined by fate for the roving life which he has indeed followed.

Mr. Colquhoun was thoroughly equipped for writing this book. He knows Europe, Africa, Asia, Great Britain, and America from practical observation and experience, and is in close touch with men who are making history on all four continents. He was the first Administrator of Rhodesia, by the especial wish of Cecil Rhodes.

There is the work among the foreigners who are coming amongst us. The number of these is not so great as among our Northern brethren. Several millions of them are now among us with their continental notions of the Sabbath and of other institutions that are dear to us. We are bound to be affected by their foreign ideas and modes of life, unless we meet them with the Gospel and influence them with our religion. This is what the Home Board is trying to do. It needs your prayers and help.

We call Rev. John Roach Straton's attention to the following clipped

sometime ago from a secular paper so that he can use it should his "Rag Time Religion" ever be amplified:

A play has been produced in the Trinity German Lutheran Church in Baltimore. It takes the place of the usual Sunday night sermon and was written, staged and produced by the minister in charge of the church. The tone of the drama, which was in German, was highly religious.

Announcement of the unusual event had attracted wide attention in church circles, and the admission fees paid by an audience which packed the edifice will be used in aid of the poor.

It is amusing to know that the kompi, one of the most serious discomforts endured by the workmen employed in the grading of the Trans-Siberian railroad, are nothing but the mosquitoes of the West, who are such a severe trial during six months of the year that the work is carried on under considerable difficulties.

Miss Claudie Crumpton, daughter of Rev. W. B. Crumpton, D. D., having studied at the Judson and the University of Chicago, has accepted a position to teach at the Woman's College, of Richmond, Va., established in 1854. We congratulate Dr. Nelson, the schol-

arly President, upon having made Miss Crumpton a member of his faculty, and we felicitate her upon beginning her vocation as a teacher with such a famous school.

The Baptist Courier in an editorial on "Our Baptist Editors" among other things truly says: If an editor is doing well, and if he is conscientiously and faithfully serving the brotherhood, it will nerve him to greater things and more efficient service if the people show appreciation of his work by a cordial and liberal support of the paper. There are good papers and trustworthy editors, and these need help; they must have the co-operation of the pastors and their people in their efforts to extend the circulation of the paper and in making it interesting and helpful. Let the people take the matter in hand, demand of the editors the exemplification of the spirit of Christ in their lives and in their work, and give them a sympathetic and liberal support.

Resolutions on the Resignation Rev. J. W. O'Hara.

Whereas, Rev. J. W. O'Hara accepts the call as pastor of the Clayton Street Baptist Church of Montgomery, Ala., and so lays down his work as pastor of our church July 1, 1904, and whereas

we remember the condition of our church when he came to us, both financial and spiritual affairs and the attendance and whereas we acknowledge with pleasure the great work he has done here with us—as increasing the membership greatly in number and spiritually and greatly reducing our indebtedness on our church and increasing our charity and mission work;

Therefore be it resolved, That we put on record our appreciation of Bro. O'Hara as a pastor, a brother and a minister, and hereby recognize the value of his labors in our city and our indebtedness to him as our pastor of the First Baptist Church of Wylam, Ala., and our sense of loss at his leaving us.

Resolved, That he carries with him to his new field of labor our best wishes for his highest usefulness and that we invoke the richest blessings of God upon him and upon the work with which he will be connected.

Resolve, That a special page of our minutes be devoted to these resolutions and that a copy be sent to the Alabama Baptist and a copy be sent to Rev. J. W. O'Hara.

Henry Evans,
G. W. Futrell,
A. H. Sawyer,
Committee.

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A Sainted Mother.

To the editor of the Alabama Baptist. During last spring it was my privilege to look into the face of an aged saint and to shake her hand, while she lay on a bed of suffering,—Sister Lewis of Sycamore, the mother of our beloved and honored brother, Mr. D. L. Lewis.

Within the last week this elect lady has been called home, leaving a memory fragrant with Christian virtues.

The following verses, written by Mrs. Charles S. Gardner, the accomplished wife of the Rev. Dr. Gardner of Richmond, Va., in memory of my sainted mother seems to me to testify very appropriately to the beautiful life and character of Sister Lewis also, and I ask that you publish them in honor of her memory. I have changed the words "after eighty years" to "after ninety years," the age of Brother Lewis' mother. A. P. Montague.

"After ninety years of beautiful life,
Patiently taking her share of its strife,
As well as its joy,
The Father called to the child of his love
To enter the bliss of his home above,
That has no alloy.

"After ninety years of pleasure and pain,
She spent upon earth,
The gates of pearl opened wide to admit
A soul that life's pilgrimage had made fit
For the glad new birth.

"When life's evening shadows had crept apace,
With light in her eye, a smile on her face,
Descending the slope,
She met the dear Lord in the twilight gray,
And He led her steps in His chosen way
To the larger hope.

"After faithful years of duty well done,
Duty to husband and daughters and sons,
To neighbor and friend,
After tears of sorrow for loved ones lost,
And burdens borne without counting the cost,
Came the peaceful end.

"Oh! ye who weep for her, think of her gain,
In a world where there shall be no more pain,
Nor any more tears.
Ye who have loved her, whose lives she has blessed,
Be glad she has entered her well-earned rest,
After ninety years."

From Dr. Montague.

To the Editor of "the Alabama Baptist:"

It is a matter of real joy to all connected with Howard College that churches and individuals during our convention at Anniston pledged over \$4,500 for the college during the coming academic year.

There are several requests which I desire to make for our college:

1. That pastors who were not at Anniston and who therefore made no pledges write me soon and let me know

what they will raise before March, if possible in November; and that individuals, sisters as well as brethren, write me what they will give during the coming college year for the support of Howard College.

Let us strive to make the amount \$6,000 this time and pay it all before March. There are so many improvements that we wish to make that we shall need every cent of this amount. The college is doing sound, excellent work now; but it can do better work, and, with a larger income, it will accomplish far more.

Though our income now is small, no parent in Alabama or elsewhere need hesitate to put his son in Howard College for fear that he will suffer morally or intellectually. The roster of alumni shows what the institution can do and what it does accomplish. No other college in Alabama is doing better work or will do better work.

2. That all churches and individuals who can spare the money send it very soon. This would be a great favor and would materially help the college. Brethren F. P. Nichols and W. S. Griffin have already redeemed their pledges. We would be delighted to receive \$800 or \$700 during the coming thirty days. We need money for advertising, and that we may send out several of our faculty in August and September.

3. That every live pastor in our State try to send at least one boy to Howard College on the 20th of September next. We have the faculty; we have the buildings; we want 200 boys; and that every alumnus, whether pastor or layman, canvass for the college from August 1st to September 20th, even putting himself out, if necessary, to work for our institution.

Finally, let us all think and pray over the matter of the endowment. We must have the \$300,000. What a grand work we shall accomplish when our brethren and sisters give the college that sum. We shall then have more professors, more books, more physical and chemical apparatus, more boys to train for Christian citizenship. We could not wish for a stronger or better committee than our convention gave us: W. J. E. Cox, J. B. Ellis, J. M. Falkner, J. W. Minor, J. H. Foster, every one a strong man, every one a pure Christian gentleman, every one a success in his chosen work, and every one possessing the confidence of all who know him.

The committee will act wisely, carefully, and, when the time is ripe, promptly. Let us, the Baptists of the State, rally with loyalty and enthusiasm to their support and make their work tell for generations yet to come for the glory of Christian education.

A. P. Montague.

WILL THEY ANSWER?

I want every Prohibitionist in old Alabama to send me his or her name and P. O. address upon a postal card at once. I want to get acquainted with them and kindly ask that they read Numbers, 10th chapter, 29th verse, before writing. Will patiently wait your card.

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The Church Choir.

Much has been said about the church choir. But in all this volume of sound the voice of the choir itself has been little heard. It might be supposed that the choir is heard enough without talking about itself. A becoming modesty would afflict its membership into continued silence were it not that the key of criticism is struck so repeatedly that they are vexed into sounding other than musical notes by way of reply.

There are those who say "there should be no choir." These represent an ever decreasing minority, and are not worth consideration.

Others approve the choir as an entity of religious worship, but tie a string to it and fasten the string to the hitching post of the congregation lest it escape through some flight of musical aeronautes into the—to them—unexplored region of grand opera.

It is well known that many who prate about choirs singing operatic music have never seen inside an opera house; and that others who have gone through the motions of keeping pace with the genius-inspired symphonies of a Mozart or a Verdi couldn't tell the difference between a bar of music and a bar of soap. And yet these self-constituted mentors assume to tie strings to choirs, and with these strings fastened to their lay judgments, attempt to hold down the melodious aspirations and utterances of those whose gifts would fain bear them into the upper air of unrestrained freedom, to the delight of listening crowds that may not care to hear the preacher but do very much care to hear the choir.

The height of absurdity is reached when the fact that the crowd does not come to hear the preacher preach, but to listen to the choir sing, is used against the choir. The choir cannot be held responsible for ears and brains, other than their own. But what if the crowd did not come? Where would the preacher and his message be? It is not the fault of the choir that the preacher is not able to hold his congregation after the interest in the singing has assembled it. The choir may be a riding horse, but is no scape goat.

The choir and the preacher and the congregation must keep the step of genuine worship, like soldiers, together; otherwise the ranks are thrown into confusion and the discipline of religious drill is not maintained. Man is a sympathetic being, sensitive to intellectual atmospheres. An eye must be had to environment. What would fit one assembly would not fit another. The spirit of devotion should rule in song as in sermon in a religious assembly. The congregation, to a man, has a right to participate in this devotion in song; and the choir should not put the music beyond the reasonable comprehension of the people, any more than the preacher should deliver his preaching to an American crowd in Singhalese or Syriac. Furthermore, while some of the higher flights of really devotional psalmody is allowable for the choir alone (and is usually so allowed), as a part of the service, the music of the choir—always in devotional leadership—should be of such nature as to allow free participation in the

singing by the congregation.

In other words the choir is an Atlas carrying on its shoulders the preacher, the congregation and itself, and nimble enough, under this load, to keep devotional quick step with the preacher and the congregation, and at the same time sing like angels themselves while making the discard of un-angelic voices blend with their own in heavenly music.

Surely the choir is "up to it." It is no use to rush into print to combat such demands. It would seem that it is about time for the choir to resign. It is moved and carried that the choir do now resign.

One of the Choir.

N. B.—It is expected that the choir will be back in their places week after next with no hitching post in sight.

O. O. T. C.

Revivals.

EAST THOMAS.

We have just closed a good meeting at this place. Seven were received for baptism and eighteen by letter. A church was organized and an effort will be made at once to build them a house of worship. There is at least forty Baptists in this community who will go into this organization and many others who will come in later as a result of the recent meeting.

ADAMSVILLE.

Here a great meeting is in progress. Ten had been received when I left, the crowds were increasing at every service, and the interest growing. Bro. C. J. White is the pastor there and is taken a good, strong hold on the people.

S. O. Y. Ray.

GREAT REVIVAL AT KANSAS, ALA.

We closed a great meeting on the 24 inst. at Kansas, Ala. Bro. J. I. Stockton of Simpson, did the preaching. He preached with great power. He preached to my congregation of from four to five hundred. Thirty-seven additions of which thirty-one were by baptism. Brother Stockton preached to 1,500 or 2,000 at the water. My people love Brother Stockton very much. He preached twenty-seven sermons of the best class. He returns home for a rest for a few days. Then he will help Rev. Joseph Shackford, D. D., in a meeting. Anyone would do well to engage him in a meeting.

W. B. Earnest.

FROM WHITNEY.

The third Sunday in July was a great day with the Reeves Grove Church. We had a Baptist rally on Saturday. Bro. G. M. Stone was with us and delivered a fine lecture on "Church Work." Sunday morning at 9:30 the Sunday school enjoyed the song service conducted by Bro. J. F. Ryans. At 11 o'clock the church ordained two deacons. The presbytery were G. M. Stone, O. J. Pike, W. A. Watson. Bro. O. J. Pike made a forcible address to the deacons. The church is building up and the Master's cause strengthened under the leadership of our beloved pastor, Bro. C. J. Pike.

Chas. W. Beason, Clerk.

Back and Forth

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NOTES AND COMMENTS.

Rev. Patrick A. O'Reilly, pastor of St. Paul's Catholic Church, died Thursday morning at 3:30 o'clock at St. Vincent's hospital from the injuries he received by being thrown from a horse at Camp Jelks on July 21st while discharging the duties of chaplain.

The Birmingham News among other things says editorially:

"Father O'Reilly was more than priest and humanitarian—he was a citizen of the highest type, unselfish in his labors, expecting no reward for his unremitting toil except that which flows from consciousness of honest service rendered. He was a great conservative force. In times of public stress and trial his voice was for moderation, concession, peace. His influence had constantly a widening sphere, and that influence was always exerted for the benefit of this community."

Rev. T. T. Eaton, D. D., LL. D., pastor of the Walnut Street Baptist Church, Louisville, Ky., and editor of the Western Recorder, read a most interesting paper on James Madison Pendleton, D. D., before the Kentucky Baptist Historical Society, at Campbellsville. He stated among other things: "It was on the 25th of January, 1891, in the church in Bowling Green that he preached his last sermon. His first sermon was on repentance and his last on sin. At noon on March 4, 1891, he 'fell asleep' and went to his reward. It was my fortune to do for him what he had done for both my father and my mother, viz: to conduct his funeral. Of course my text was 2 Tim. 4:7, "I have fought the good fight. I have finished the course. I have kept the faith."

The membership of the Religious Education Association, which was organized over a year ago for the promotion of religious education, has increased during the last six months from 1,405 to 1,822. Dr. Ira Landrith, the general secretary, Chicago, expects to see the number reach 4,000 within a year or two. These members represent forty-three denominations, and are to be found in forty-three of the United States, besides ten foreign countries. The published proceedings of the late convention in Philadelphia have been delayed and will not be ready until Sept. 1.

Inasmuch as Rev. H. W. Provence, Vice-president of the Board for Alabama, has been appointed as a foreign missionary, he resigned the position of Vice-president, and Rev. J. L. Gross, pastor of the First Church at Selma, has been elected in his place. Dr. Gross is a strong missionary man. He was for several years Vice-President of the Board in Georgia, and had some part in causing the great advance there which put Georgia in the lead of all her sister States.—Foreign Mission Journal.

NOTICE.

I want every man and woman in the United States interested, either for themselves or friends, in the cure of the Opium and Whisky habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 389, and one will be sent you free.

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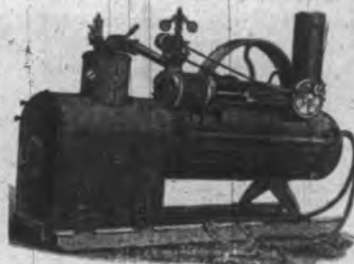
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A SUCCESSFUL MEETING AT BODINE.

A union meeting at Hopewell, the third district of Marshall Association, has just closed one of the most successful meetings ever held. The first session was a "Pastors' Conference." Subject: "The Pastor and his helpers"—(1) the deacon; (2) the superintendent; (3) the teacher (4) the membership; (5) the harmonious co-operation of all the helpers—was each ably discussed. The next session was a Superintendents' Conference which was also very interesting; then came the Sunday School Teachers Conference, which created still greater interest; but the climax was not yet reached: an object lesson at night by which the decline of a church was represented by the lights in the house being put out as the speaker talked of decline, the last candle being put under a bushel, but was taken out by a new pastor, who after lighting the candles in the hands of a few praying sisters, went to the deacons and gave them the fire from the altar. The deacons then went among the congregation lighting candles all over the house until all seemed a blaze of glory. A powerful sermon was then preached by Rev. T. J. Weaver, his subject being the "Candle Stick Removed."
On Sunday we had a Model Lesson also an Object Lesson, in which the difference in the amount of money spent for missions and the amount spent for liquor was vividly portrayed. At 12 m. the meeting adjourned amidst a great out pouring of the Holy Spirit. We feel that this is the beginning of a great revival for this district.
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A few days ago before starting for Europe, Hon. E. W. Stephens, Moderator of the Missouri Baptist General Association, in counsel with several brethren of the state, suggested that the next session of the General Association should be lengthened to four days, instead of three, as heretofore, and that Friday, the last day, should be devoted to a conference of the Baptist laymen of Missouri for the purpose of a full and free discussion of such subjects as are of vital importance to the welfare of our local churches and denominational interests of the state.

The Texas Baptist Standard says: "Bros. J. B. Gambrell and Geo. W. Truett are at Toyah, in the mountains of West Texas, holding a campmeeting among the cowboys. Bro. Truett will hold two such meetings before returning to Dallas, but Bro. Gambrell will be gone only ten days."

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Dr. Marcus Dods, professor of New Testament Theology in New College, Edinburgh, delivered a course of lectures on "The Canon and Inspiration of the Holy Scriptures" before the Lake Forest College.

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Close Communion.

(Continued from page 3)

to the Lord's table and no right to be in the Church with his people.

Again He says: "Take eat, this is my body which is broken for you," and again He says, "Drink ye all of it, for this is my blood which is shed for many for the remission of sins." Therefore by eating of the body of Christ and drinking of his blood is a clear fact that we have been adopted into the family of God with Christ; by faith, hence we say that the Lord's supper was intended to express the believer's relation to Christ. How then can any one who rejects the Saviour wish or dare to approach his table, or how can one who gives no satisfactory evidence of faith in Christ be invited to His table? May the Lord help us to show that it was intended for one people only. We must have a personal preparation for the ordinance. Paul says, "Wherefore whosoever shall eat this bread and drink this cup (of the Lord) unworthily, shall be guilty of the body and blood of the Lord."

Much more could be said touching the first requisite that would prepare us for the Lord's table.

The second step is that of Baptism. Only baptised believers are entitled to a place at the Lord's table, and such only can properly be invited to partake. To justify this statement we must consider first the relation of the true ordinances to each other as symbols. It is generally admitted, we suppose, that baptism speaks of a new life in Christ, "for as Christ was raised from the dead by the glory of the Father even so we must walk in newness of life." Now brethren, in view of what it takes to qualify a person for the Lord's table, can we any longer suffer the burden of close Communion that Pedo-Baptists put upon us? Does not our Bible set forth one Lord, one faith and one baptism?

We trust by the grace of God that other churches and denominations whom we Baptists claim have erred from apostolic faith and doctrine will not be suffered to commune with us.

Christ did not commune with all of his followers. Before he communed with any one he traveled the rough route from Nazareth to be baptized of John in Jordan. It was beyond Jordan where he communed with his people. Is it not a fact that we invite every true follower of God to the Lord's table? If you want your faith in Christ to be effective, never suffer yourselves to be led away from the true doctrine of Christ through the love and sympathy you have for Pedo-Baptists.

Let us sit together at His table desiring to see the day come when we can commune with Christ in his Father's kingdom.

Growing in Grace

W. F. McCain.

In I. Peter 3: 18 we are taught as Christians to grow in grace. It is a natural law that nothing will grow without proper cultivation. Both the disposition and power to pray come from God, and what God gives us we should assiduously cultivate. We should use every means in our reach for the promotion

of our religious life. We can only grow in grace by carefully fulfilling the conditions of spiritual growth. Careful attention is needful to succeed in business, and we are willing to make sustained effort to acquire mental power; but we seem to expect spiritual vigor without spiritual effort.

Some are seldom seen at church, and some read Sunday magazines and secular newspapers to the exclusion of the word of God. Others stay away from the prayer meeting and never try to lead any one else to Christ. We see such men as Spurgeon and other lofty spirits, and are disposed to say it is natural with them, but their stature comes by doing what we neglected to do.

We cannot drift into holiness any more than a lawyer can drift into a lucrative practice or a farmer into an abundant harvest. We must look to the Spirit of God for all that is worth anything in this life. We must cling to the atonement of Christ as our only hope for pardon from God. We must not think that a strictly moral life is a sufficient passport into the kingdom of God. The pride of the human heart has ever tried or sought to rid itself of the offence of the cross. A man may be a good husband, father, neighbor, citizen—may be tender with the weak and generous to the poor. What need has he for more? Alas! such a character is like a beautiful jewel, but lifeless; brilliant but dead. Better be a seed, worthless as compared to the jewel, yet having in it the principle of life, the power of growth.

Jesus said, "I am come that ye might have life, and that ye might have it more abundantly;" and on that promise we must rest our souls. We should enter eternity full handed, with many a deed of loving service, for God and man, but no one of them nor all of them combined will be our plea before the Judge.

Nothing in my hand I bring,
Simply to thy cross I cling.



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An Ode to the Rockies.

"God was good to make the mountains, the valleys and the hills,
To put the rose upon the cactus, the ripple on the rills;
But if I had all the words of all the worlds at my command
I couldn't paint a picture of the Canon of the Grand."

The "Alps!" We spent one summer in Switzerland and thought we knew something about mountains, for did not

Lord Byron write:

"Mont Blanc is the monarch of mountains,
They crowned him long ago,
On a throne of rocks, in a robe of clouds,
With a diadem of snow?"

But the great poet had never seen the "Rockies," and they have never found their true place in literature or song. Thousands of Americans go abroad each spring and summer to wander through the Alps who have never seen nor care to see the Rocky Mountains, which occupy in Colorado alone more than five times the space occupied by all the Alps.

ON TOP OF PIKE'S PEAK.

One may travel on several hundred thousand miles of steel rails in this country, but if he went over every rod of it he would find nothing like the eight and three-fourths miles of cog railroad which at a cost of nearly \$1,000,000 to construct, connects Manitou with the top of Pike's Peak, and which to traverse is one of the sensations, as it is one of the privileges, of a lifetime.

Think of it! To be steadily, irresistibly and safely pushed up an average grade of 846 feet to the mile till you alight nearly three miles above the level of the sea! If this is not being

"... carried to the skies
On flowery beds of ease,"

it is marvelously like it. Few people ever get so high in the world by any means, none by any other way with so little effort. The cars, each seating fifty passengers, are made largely of glass, so that the wonderful view may not be obstructed, and the seats are so arranged that the occupants have a level sitting, at all angles. In the ascent the locomotive goes behind and pushes, and in the descent precedes the train, which can be stopped at any time within the length of a few inches. It is probably the safest, as well as the most astonishing railroad in the world. The view from the top, covering as much as can be seen over an unobstructed range of 40,000 square miles, has thus been described by George Rex Buckman:

"Westward a stupendous mountain wilderness—eastward a limitless sea of plain. From the Spanish Peaks and Sierra Blanca on the south away to Long's Peak and beyond to northward, a distance of three hundred miles, stretches an unbroken snowy range banked against the sky. The splendid outline of the Sangre de Cristo range,

the great peaks near Leadville and the snowy train that sweeps from Gray's and Long's, all lying in blue haze or notching the sky with a vividness and distinctness unknown except in those lofty regions, form conspicuous points of the matchless panorama. At the Peak's eastern base lies the rock-strewn region, in the midst of which gleam the red minarets of the Garden of the Gods—the exaltation of spirit that comes with supreme height giving to the whole stupendous scene a charm that must be experienced to be understood."

And that magnificent, sweeping view! How futile is description! Here is sublimity; here is immensity incredible! There, to the west, stand a thousand and towering peaks in spotless white—majestic, beautiful, awful! On the east a mighty ocean of plain, superb and placid, stretches infinite. The eye is strained, the senses dazed, in grasping the proportions of that stupendous scene. And the sun shines golden on its glimmering sands, while purple shadows wander here and there beneath the shifting clouds.

Eighteen miles away to the north Denver can be recognized by telescopic aid; to the south, Pueblo, the Pittsburg of the West, crowned by the smoke-clouds of its furnace fires; to the west, Cripple Creek, Victor, Goldfield, Independence, and the dozen lesser towns of the busy Cripple Creek gold mining district. Manitou peeps out from its nest at the eastern base of the mountain; and beyond, Colorado Springs lies like a vast checker-board on the border of the plain. Colorado Springs is fourteen miles distant, as a bird may fly; yet so near does the telescope bring it to the observer, that signs on the stores may be read.

The top of the peak comprises several level acres thickly strewn with big rocks that are principally in cubes and other rectangular shapes. One might easily imagine it to be the scene of some Titanic building project—the materials all assembled but construction abandoned.

The Bottomless Pit and the Abyss of Desolation are great shuddering rents in the mountain, into which the sun never finds its way, and where the snows of centuries lie in un conjectured depths.

GARDEN OF THE GODS.

Near Manitou is the "Garden of the Gods." In the city one is at times inclined to believe that man is the "whole thing," as the lofty buildings tower above and the electric cars go whizzing by, but here man's works are all behind us and we are alone with nature, and about a mile nearer heaven than while in Birmingham.

Pike's Peak looms majestically over us. They are always company, these silent mountains, and we know the feeling of the mountaineer who, forced to live on the prairie, sighs for the peaks left behind.

But, lo! the Garden of the Gods! So called, probably, because it does not belong to the gods, and is not, in any

sense, a garden. Created in one of those strange epochs in which Nature, without abandoning the sublime, mingled therewith, a strain of the grotesque—rocks in strangely garish colors, red and yellow and white, in enormous masses, lofty buttresses, towers and pinnacles, besides formations of lesser size, in fantastic shapes that readily lend themselves to the imagination, and in which one sees as many pictures as in a fire of coals in a winter night, or the clouds of heaven in a summer sky. Geologists tell us that these are sedimentary strata, which once lay horizontally upon the mountain's breast, but that some gigantic convulsion of nature threw them into their present perpendicular attitude, with their roots, as it were, extending hundreds of feet underground. The erosion of water, when this was all the Gulf of Mexico, accounts for the shaping.

The gateway to the Garden is really the grandest feature, rising perpendicularly on either side twice the height of Niagara, and framing in rich terra cotta a most entrancing picture of the blue and tawny peak, apparently only a little way on the other side. Passing through its gigantic rock-ports, 330 feet in height, one enters a region where Titanic forces have been at play. Here are cathedral spires, and bananed rocks weighing a thousand tons; strange grotesque shapes, mammoth caricatures of animals crouch or spring from vantage points hundreds of feet in air or gleam oddly from the pines.

In this solitude nature has perpetrated many strange freaks of sculpture and of architecture, as if she were diverting herself after the strain of the mighty mood in which the mountains were brought forth. Solitude is here unbroken by the residence of man, but inanimate forms of stone supply quaint and grotesque suggestions of life. Here are found hints of Athens and the Parthenon, Palmyra and the Pyramids, Karnac and her crumbling columns. Many of these monoliths are nearly tabular and reach the height of three and four hundred feet. After their form, their most striking feature is their color, which glows with an intensity of red unknown in any of the sandstones of the east. Standing outlined against a spotless sky of blue, with the white light of the sun falling upon them, these portals flash with the bright splendor of carnelian. The inanimate forms have received appropriate designations. There is a "Statue of Liberty," a "Cathedral Spire," a "Dolphin," a "Bear and Seal," a "Lion," a "Griffin," and hundreds of other quaint and curious figures, making a list far too extended for recapitulation here. No words can describe the weird attractions of this wonderful garden, which, once beheld, however, can never be forgotten. The impression is of something mighty, unreal and supernatural. Of the gods surely—but of gods of the Norse Walhalla in some of their strange outbursts of wild rage or uncouth playfulness.

(Unable ourselves to do justice to the subject we compiled "An Ode to the Rockies" in the hope that our readers might faintly catch a view of their glory. Frank Willis Barnett.)

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AT 7.95 Of Linen and rather elaborate in style. Double rows of fagotting over shoulders; double rows of fagotting and tucks down front. Sleeves are slender from shoulders to elbow and then there is a bulge in pouch style—trimmed with fagotting. Skirt is very full—fagotting and insertion at hips. Flare bottom, pleated seams.

AT 9.95 White Linen—all white. The stitching is done in red silk. The effect is novel and quite stylish. Stock collar with tabs. There are stoles at the front that are decorated in richly colored octagon shaped medallions. Straps at shoulders ending in medallions. Pleated back. The skirt is decidedly colonial. Stitched bands at hips; much fullness at bottom.

AT 10.95 Of Cotton Etamine. White yoke—thickly tucked. Bertha effect—edged in double row of insertion and finished with a ruffle. Blouse waist; very full sleeves. Skirt is colonial—three rows of heavy insertion go all 'around. An eminently stylish garment.

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JAMES NELSON, President, Richmond, Va.

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