

# ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

Organ Baptist State Convention.

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## NOTES AND COMMENTS.

We regret to learn that Rev. C. D. Daniel has been quite ill.

Donald Cameron becomes professor of Greek at Baylor University.

Dr. Lincoln Hulley has been elected President of Stetson University.

Dr. W. L. Pickard, of Lynchburg, Va., is spending his vacation in the East.

Rev. G. Campbell Morgan, D.D., will lecture at Northfield, Mass., during September.

Rev. T. V. Neal, of Tusculumbia, is assisting Rev. R. A. Kidd at Childersburg in a meeting.

The Home Mission Board has appropriated \$10,000 for the work at Memphis, Tenn.

Dr. O. P. Gifford, of Buffalo, is supplying at First Church, Boston, Mass., during August.

The educational Number of the Standard, of Chicago, was instructive and interesting.

Rev. George W. Shepherd, of Kentucky, is assisting Rev. J. R. Magill in a meeting at Northport.

During August Rev. W. M. Vines, of Norfolk, Va., will be the supply at Second Baptist church, Chicago.

Dr. R. H. Johnston, pastor of the Fifth Avenue Baptist church, New York, is an enthusiastic golfer.

Mrs. Gilbert, the widow of Rev. R. H. Gilbert, formerly pastor at Abbeville, is now living in Goldsboro, N. C.

Rev. C. M. Thompson, of Newport, Ky., has been called to the Calvary Baptist Church of Denver, Colorado.

Dr. R. S. McArthur, pastor of Calvary Baptist church, New York, is making a lecture tour through the West.

Rev. Howard L. Jones, pastor of the First Baptist church at Chattanooga, is already getting a strong hold on his people.

The Twentieth Century Fund of the Baptists of England has nearly reached the sum of one and one quarter millions of dollars.

Rev. E. M. Poteat, D.D., President of Furman University, will supply at the First Church, Atlanta, Ga., during the month of August.

Rev. T. E. Sanders, of Woodstock, called at the office on his way to his old home at Seneca, S. C., to spend a short vacation.

George Graham Vest, ex-Governor of Missouri, died at Sweet Springs at 7 o'clock on August 9th of general debility. He was in his 74th year.

G. G. Miles, of Montgomery, President of the State Board of Missions, called in to see us on Thursday. Brother Miles is one of Alabama's most useful laymen.



HON. B. F. ELLIS, ORRVILLE, ALA.

President of the Board of Trustees of Judson College, whose constant devotion, wise counsel and generous gifts have done much for the promotion of the progress of the Institution.

A meeting held by the Tabernacle church, of Atlanta, in a neglected portion of the city was the means of bringing 65 members into the church.

Dr. John E. White, of Atlanta, Ga., will supply for Dr. Vines at the Freemason Street Baptist church of Norfolk, during the month of August.

Rev. J. T. McGlothlin, brother of Prof. W. J. McGlothlin of the Seminary, was elected Moderator of the Simpson Association in Kentucky.

The Educational Number of the Baptist Commonwealth was a beautiful one. The Southern Baptist Theological Seminary was featured.

Rev. Robert Burdette and wife are in New York for the purpose of raising funds to carry out his church building ideas at Los Angeles.

Rev. J. S. Crosslin, of Waco, Texas, will spend his vacation in Decatur, Ala., and while there will hold a meeting for Moulton Heights church.

Mr. and Mrs. C. T. Griffith request the honor of your presence at the marriage of their daughter, Annie May, to Rev. Thomas M. Thomas, of Greensboro, Ala., at the First Baptist Church, Opelousas, La., Wednesday, August 24, 1904, at 9 o'clock a. m. At home, Soo Chow, China, Nov. 1, 1904.

Dr. E. B. Pollard, the Christian scholar and pastor at Georgetown, Ky., is supplying at Grove Avenue Church, Richmond, Va., while Dr. J. B. Hawthorne is taking a much needed rest.

Rev. A. J. Moncrief, of Union Springs, assisted Rev. R. H. Blalock, of Chipley, Ga., in a meeting. The Hamilton Journal says: "He is surely preaching sound doctrine to a large crowd."

We regret to learn that Mrs. and Miss Golden, the mother and sister of Dr. W. C. Golden, Corresponding Secretary of Tennessee, were in a railroad accident between here and St. Louis last week and were both badly hurt.

Dr. G. W. Young, who addressed the Baptist State Convention at Anniston, has accepted work as Assistant Superintendent of the American Anti-Saloon League. He is a fine campaigner and will no doubt do a great work.

We regret to learn that the parsonage of the Chester Baptist church, of which Rev. John Bass Shelton is pastor, was burned on the night of July 7. The Chester Lantern says: "Mr. Shelton labored so faithfully, and subjected himself to the intense heat of the flames in order to save the property, that he became exhausted, and Dr. S. W. Pryor was called."

## NOTES AND COMMENTS.

We have just received a copy of the minutes of the Alabama Baptist State Convention, and congratulate Secretary Davis for having done his work so well.

Rev. J. J. Wicker, of Trenton, N. J., who assisted Dr. Oliver F. Gregory in a meeting last winter at Adams Street Baptist church, Montgomery, is spending a little while at Northfield, Mass., where the great Moody Schools are located.

Rev. T. M. Callaway writes: The 71st session of the Coosa River Baptist Association will meet with the Coosa Valley Baptist church beginning on Wednesday before the third Sunday in September.

The Standard says: "Prof. G. H. Clarke, of Mercer University, Georgia, at one time editor of the Baptist Union, recently gave a course of lectures on English literature extending over eight weeks at the University of Nashville. He has visited Chicago and goes now to Rochester."

Charles M. Alexander, who has been associated with Dr. R. A. Torrey in evangelistic work, was married at Birmingham, England, to Miss Helen Cadbury, of Uffculme Moor Green. They are spending August in America, visiting the Alexander homestead in Tennessee.

Rev. Oscar Haywood, D.D., formerly of Huntsville but now pastor of the First Church, Waterbury, Conn., recently left home in an automobile to visit relatives in New York, but had to take the train at Philadelphia, as his machine got out of order.

President A. W. Tate, of the Baptist Collegiate Institute, of Newton, writes: "Prospects for school are the best we have ever had." This institution is doing a great work for the Baptists in South Alabama and ought to be heartily supported.

The Mississippi Convention subscribed over \$4,000 for re-building the church at Yazoo City, recently destroyed by fire. The State Mission Board assumed the task of rebuilding the house and the Convention came loyally to the help of the Board.

Jas. M. Garrett, Clerk, writes: The St. Clair County Baptist Association will meet at Moody, two miles north of Brompton, on the Southern Railway, on Saturday before the second Sunday in September, and not on Wednesday before as published in the minutes.

Our Home Field says: "Four State Conventions have met since the Southern Baptist Convention. The Kentucky, the Mississippi, the Louisiana and the Alabama. They have set the pace for the fall Conventions. They were all of a high order, in harmony, enthusiasm, enlarged plans for the future."

## CORRESPONDENCE

## BEAUTIFUL COLORADO.

"God was good to make the mountains,  
The valleys and the hills,  
Put the rose upon the cactus  
And the ripple in the rills."

Like a necklace of golden beads, with here and there a diamond of purest ray and most dazzling splendor, the scenic beauties of Colorado lie upon her breast. The royal ermine of imperial and eternal snow rests on the shoulders of her mountains. The scenery presents not merely pictures, but pictures that are painted and tinted and wrought into fantastic shapes. To the ever-changing aspect which the mountains, buttes and mesas gain from light and shadow, from sun and cloud, new and strange beauties are added by the reds, pinks, yellows and grays of soil and rock. From the vivid cliffs and bluffs which stand guard upon river banks to the purple and shadowy peaks which lift their pointed heads on the utmost horizon, the scene is one of such beauty and grandeur as may be felt, though not described. Here are the wonders of canon and gorge, of dizzy height and awful depth, of gigantic rock-form and weird cavern, and the beautiful dashing mountain stream and of sylvan, peak-guarded dell. Here are rare flowers for the botanist; in the stupendous canons by which the mountains are gashed and riven, the geologist may read the world-history.

Of nooks and corners and little valleys and waterfalls, and grotesque shapes there are almost thousands. One may sit at a car window all day, not knowing precisely where he is, or caring, and catch them as they pass and come and go, until his soul is tired.

Nature has been most generous in her gifts to Colorado, and, with more than the magic of the ancient alchemist, has wrought wonders in behalf of her favorite child.

This region is the land of color, the land of form, the land of startling variety. Monotony is an unknown quantity, beauty is present everywhere, while grandeur greets the reverent eyes of all who traverse the fastnesses of her Rocky Mountains, those everlasting hills that tower, snow-crowned, as if to pierce the bright and stainless blue of the sun-illuminated sky.

Every variety of scenery can be found in Colorado from the vastness of the level plain, extending to the far horizon's rim, to the vastness of the mountains, climbing in splintered pinnacles to the very zenith. Canons whose abyssal depths awe the soul, valleys whose Arcadian loveliness delights the heart, rivers whose rushing waters thrill with their tumultuous sweep, mountains whose serried ranks terrify with their stupefying magnificence, forests whose frost-touched foliage glows with tints of living fire or glooms with the dark beauty of balsamic pines; brooks crystal in their clearness, singing sylvan songs over gravel, waterfalls like festoons of filmy lace ornamented with a fret work of diamond water-drops, flow-

ers that "paint the meadows with delight" or bloom amidst eternal snows.

Variety is the striking characteristic of western scenery. Canons, peaks and passes awe the beholder with their grandeur, but lakes, whose crystal mirrors reflect the cerulean hues of peaceful over-arching skies, abound—hundreds of them unhonored and unsung—but others known to the lovers of the beautiful and enshrined in the annals of literature.

There are about five hundred lakes, large and small, some of them distinguished by a famous name, and many still asleep in mountain hollows almost unknown, where every wanderer who finds them is a discoverer for himself.

There are about six thousand miles of running water, two hundred and sixty snow-born small streams, but large enough to have a name. There are nine named lakes. There are sixty-three rivers.

A humanizing feature is the clearness and beauty of brooks and streams, which, fed by melting snow, incessantly sing crooning songs. Such music, at night, by pitched tent, is as soothing as a lullaby. Did you ever notice how each tiny cascade has its own musical note, and how these blend without loss of individuality? It is the symphony of the stream, with big basses in front and airy violins softly chiming in at a distance, rising and falling in orchestral sweep while feathered visitors from neighboring tree-tops match the harmony with their solos of flute-like trills. The brooks are hiding-places for trout; there the feathered tribes come to dip their beaks into the cool water, and wild creatures of the wood linger by moist banks when the mid-day sun shines hotly.

There are 300 mountains, one-half of which are not yet christened. It will finally come to be understood that of all the mountain kingdoms she stands first, not even Switzerland and her Alps offering more than a fair comparison. The crescent chain which forms the chiefest attraction of Central Europe covers altogether an area of about 95,000 square miles. Its crown-peak, Mont Blanc, 15,784 feet high, is the most famous and most often named of the mountains of the modern world. But Colorado has many peaks lacking little of this height, and they stand amid others much higher than, but not nearly so bleak, as those the Alpine chain is made of. The famous Jungfrau is 13,393 feet high. The Matterhorn is still lower. Vegetation ceases at a lesser height than it does in Colorado. The pass of the great St. Bernard is only 8,170 feet high. Marshall Pass in Colorado is 10,850 feet, and is climbed every day by the Denver and Rio Grande Railroad and not much said about it.

There are a full score of incorporated towns doing business every day in the week in Colorado on a higher level than the great St. Bernard Pass, with its storied monks and dogs and snow-

storms. The great Cripple Creek mining camp is higher, as is Leadville, with a population of 12,000. Although there are at least twenty-five more lofty mountain tops in Colorado, Pike's Peak is the eminence which, like Mont Blanc among the Alps, is first thought of when the Rocky Mountains are mentioned.

Pike's Peak, that historic beacon summit which guided the early explorers across the Great plains, rears its snowy crest in the midst of a veritable wonderland. Here Nature is seen in her grandest as well as in some of her most fantastic moods. Great mountain peaks are here—massive, gigantic—lifting themselves into the regions of perpetual snow. Here are a half dozen stupendous canons, each miles in length, where the granite mountains have been cleft asunder and rock walls rise perpendicularly a thousand feet. Here medicinal springs gush forth for healing and refreshment. Here, too, was the play-ground of Titanic forces when the world was young—rock forms of every size, shape and color; rising in airy pinnacles like the spires of a Milan, or in solid shafts against which all the forces of modern engineering might beat in vain, on in lofty spires so slender that one almost fears to lean his puny weight against them.

"Pike's Peak is first to be inquired for by the 'tenderfoot,' and first to be pointed out by the Pullman porter or enterprising newsboy. One reason for this is that from its position in the first eastern range it can be seen for one hundred miles away, and its white top has been a landmark ever since its discoverer, after whom it was named, despairingly said that its top would probably never be trodden by mortal man. But today, were Colonel Pike alive, he could leave the foot of his statue in Colorado Springs, and in less than three hours, with no more exertion than it takes to board an ordinary car, find himself at the very summit of his mountain namesake. So far as mere ascent is concerned, Pike's Peak has most certainly been as thoroughly conquered as any peak of equal height. There are five ways in which it is now ascended: On foot, on horseback, by burro, by carriage or by rail, the last way, of course, being by far the easiest and most expeditious, and that is the way we went up.

Having twice visited Colorado and drank in the glory of its beauty we can easily pardon the pride of the enthusiastic Coloradoan who says: "The Colorado tour ought not to be considered optional. To take it at least once in a lifetime is a duty as well as a privilege that every American owes himself.

It should be regarded as an essential part of education.

Teachers should so speak of it in school.

Parents should present it as an incentive, a reward, a prize to be achieved by good scholarship and good behavior.

No text-book, no study, no tuition of any kind can do so much toward the mental development, for which all

schooling is merely instrumental, as this course in Colorado.

The contemplation of such scenery cannot be otherwise than enlarging, uplifting, ennobling. Its influence remains. It tends to reverence. It makes for patriotism, for love of country, for pride in her resources.

For Colorado scenery does not belong exclusively to Colorado any more than the Atlantic Ocean belongs to Massachusetts, or sunsets to the Pacific slope.

The Rocky Mountains are the people's heritage.

Individuals may own the gold and silver, railroads the right of way; but the real grandeur of peak and canon, the silent story of the sculptured rocks, the true sublimity of the infinite expanse, belongs to all humanity.

God holds the blue sky above Colorado and pours out his sunshine and dry air in all.

(We have tried to get together some of the descriptions of Colorado's beauty and weave them into a short article.

Frank Willis Barnett.)

## THE SUNDAY SCHOOL.

Rev. W. J. Elliott.

At the very outset I freely confess that all my sympathies are awakened and my enthusiasm aroused whenever I consider the organization, aim and results of the Sunday school movement.

It is one of the most potent factors of today's Christianity. Our best and wisest men admit that no wider door of Christian usefulness and activity presents itself than the Sunday school work of our churches.

Mr. Trumbull says: "America has been practically saved to Christianity and the religion of the Bible by the Sunday school."

I look upon it as the surest safeguard of the morals and religious welfare of the rising generation. It is one of the guarantees of moral and religious progress and I may say of national prosperity.

It appears from sacred history that God's people have in all ages understood it to be the divine will for them to teach His commandments to their children.

Josephus claims that from the times of Moses it was the custom of the Jews to assemble every Sabbath, not only to hear the law read, but "to learn it accurately."

The evidence of Jewish schools is the evidence of the school idea as applied to religious instruction. The method in these schools was substantially the Sunday school method. In the primary grade, from five to ten years of age, the work was learning the simple text of Scripture. After this the Jewish commentaries were studied. The work was laid out in courses of study, and the school graded. Great importance was attached to these schools by the Jews, they were regarded as the very life of the nation.

We find as we come on down nearer to the time when Christ came into the world that this plan seems to have prevailed and gradually developed from one stage to another until the schools approached something similar to the schools of the present day. It would

appear from the teaching of inspiration that God Himself is the author of this work.

To place the original anywhere else would be to ignore the teachings of God's Word and to do violence to our own reasoning.

A little over a century ago, Robert Raikes, of the church of England, with the aid of William Fox, a wealthy and liberal Baptist, made permanent the work of modern Sunday schools, and since that time their influence has been increasing until now they are everywhere felt and acknowledged to be a power for good throughout the world.

Grand as the achievements in the scientific and commercial world have been, yet they sink into insignificance when compared to the power and influence of the modern Sunday school. A man does not live long enough to outgrow the early impressions made in the Sunday school; although he may travel round the world, he can never pass out of the shadow of this institution.

The words he there heard, the rules he learned, the habits formed, the truths and principles imbibed, will walk by his side and nestle in his heart, and appear in his actions under every sky and amid every scene.

This being true, we can readily see that the work of training children cannot begin too soon.

Only a few years of childhood, yet destiny depends upon those few years. No time in the life of a human being is of such importance as the first ten years.

What your child is at ten years old, he will be, more or less, through life.

Mr. Spurgeon says: "Train trees when they are saplings and young lads before the down is come on their chins. Begin early to teach, for children begin early to sin. Catch them young and you may hope to keep them."

"Ere your boy has reached to seven, Teach him well the way to heaven, Better still the work will thrive If he learns before he's five."

We have found out by experience and observation that character is soon formed, and when once formed is not easily changed. Habits of thought and habits of life very soon become fixed and crystallized into permanency.

Destiny is soon determined by the great law of probabilities. For when a man passes the morning of life the chances are as one to a thousand that he will keep right on in that same direction to the end. "As the twig is bent so the tree is inclined." The moral is, that as character is formed in childhood and youth so it will be in manhood and womanhood.

Much of the good learned in the Sunday school is lost because it is not seconded and backed up by good instruction in the home.

Carlyle says: "I need not be told the home life of a boy or a girl if I can but see their behaviour." He means by that to say that the child is ordinarily the index of the home.

Parents frequently neglect the religious teaching of the child and then weep over the irreligious conduct of the youth and the young man. They

sow into the ears of prodigal and dissipated boys what ought to have been sown into the ears of babies, and then they are discouraged because their words are not more fruitful.

The springtime of seed sowing is past and the soil is too hard and too much cumbered with other things for words to grow there.

The business of every father and mother is to train their children in the nurture and admonition of the Lord, to send forth sons and daughters whom God would delight to honor.

Bacon's mother could not be a great philosopher and statesman, but the attainments and glory of her son shed glory upon her.

Paul's mother could not be a great apostle and missionary, but every soul won to Christ by her son belongs also to her.

The hope of our country is not in the Democratic, nor the Republican, nor the Prohibition party. We must begin back of all these at the family circle, and in the Sunday school, with godly men and godly women, who will bring up their children in the nurture and admonition of the Lord.

Going a step further, let us notice some reasons why the Sunday school is a mighty power for good in the land.

1. In the first place, because it is a Bible school.

Its aim is to bring before the minds of the children the Word of God, which He has promised shall not return unto Him void; and to bring it before them in such a manner that it will be understood.

The untaught soul may not find Christ, except as God may use us as His agents in imparting knowledge by means of the written word and the human voice.

Not that God cannot do without our poor service, but this appears to be His method of saving souls.

The rays of the January sun, by directly falling upon the snow and ice does not produce the January thaw; the melting comes from contact with the warm bosom of mother earth.

So the melting of a human heart under conviction of sin, does not come directly from the rays by which the Spirit illumines the soul, but from the warming contact of human sympathy and love, presenting the word of eternal life.

The Holy Ghost was present on the day of Pentecost, before Peter preached the sermon; but it was when they heard that God had made that same Jesus, whom they had crucified, both Lord and Christ, that those listeners were pricked in the heart.

Our churches and Sunday schools are coming to understand that the Bible is our guide book to heaven.

It is God's text-book on higher living, pointing us to the Lamb of God that taketh away the sins of the world. It is a lamp shining in the darkness of this world, and when we get an honest persuasion that what God has said, man ought to hear and know, he will no longer neglect the divine and eternal for the human.

It is our duty to see that the light of the Divine Word falls upon the

pathway of childhood and youth, remembering that the entrance of that word giveth light, and whether reflected from the home or the Sunday school it will make impressions, under the Holy Spirit's guidance, never to be forgotten.

2. Again, the Sunday school is one of the best agencies for the conversion of souls. This is the grand object of this institution, and in this respect it is a wonderful success.

When this feature of the work is considered under the shadow of the cross, surely it is enough to enlist in it the best ability of every Christian.

It is hard to convince some parents that their children are lost. They say: our boys and girls are obedient and respectful, they have never committed any very great sin. I can't believe they are to be lost.

Now, the teaching of God's word is, "Ye are condemned already," not because of the fact that you are an outrageous sinner, but condemned, "because you have not believed in the name of the only begotten Son of God."

It is an easy thing for us to see how the drunkard is lost; how the thief is lost; how the murderer on the gallows is lost, but it is hard for us to believe that the boy or girl, who practically keeps the most important commandments, is lost.

As God looks at the world it is lost until it accepts Christ as Saviour and Lord.

The Sunday school gives access to the citadel of the soul ere the conscience is bolted and barred by sin and crime. The young vine is trained at the pleasure of the master. The pliant clay is easily moulded into vessels of beauty and honor.

So, under God, in the Sunday school Christians may teach the frail and tender plant of humanity to entwine the arms of its faith about the cross of Christ.

4. Furthermore, we notice that the Sunday school is the proper place for the nurture and development of the new converts.

The work of the school is not done when the scholar comes into life, the life must be nurtured and developed.

When we have been born of the Spirit, we are ready to declare, before angels and men, our allegiance to the King of kings and the Lord of lords.

We are ready to assume the badge of discipleship, giving ourselves unreservedly to the Lord, acknowledging His right to the adoration of our hearts and the obedience of our lives.

When we are adopted into the royal family the Captain of our salvation expects us to put on His uniform and take our place publicly in the ranks of His army.

Then how important that the young soldiers of Christ should always be able to say with the Psalmist: "I made haste and delayed not to keep thy commandments."

In this connection I would emphasize the importance of teaching the children how to praise God in song. A great many of our young people are growing up in perfect ignorance of hymnology,

and are unable to render the simplest music.

Praise is an essential part of worship and therefore should be taught to the children in early life.

5. Once more, we observe that the Sunday school is one of the strong arms of the church. Some one has called it the nursery of the churches, and as such the children in it, are kept ready to be taken up by divine power in the vineyard of the Lord. When the church receives a member from the Sunday school it receives one who has been started along the various lines of Christian development.

Viewed in this light, it may well be regarded as the teaching session of the church, which is next to the preaching session.

It is the preparatory school for the college of heaven, and there the curriculum is eternal.

The progress of the work is so marvelous that it requires the best consecration, the best brain and the best heart of the churches for efficiency and success.

6. Finally, we notice briefly the Sunday school as a feeder for our missionary fields. It has no equal in this respect. It is the main source of supply to the ministry, to the missionary world and to the higher service of mankind. It begins its immortal work as a missionary teacher with the children, who are the hope of the nation and the churches. Japan is winning victories today because the nation began preparing for the war nine years ago, and the training of missionaries should begin with childhood.

Shall we not say, that the Sunday school has done great things for us, and our children, whereof we are glad.

Looking unto God for strength and power, let us go forward in this mighty work, expecting to do the Master's service and accomplish His purpose and receive His glorious benediction.

FROM DR. GREGORY.

From my vacation home, where the breezes of the Vineyard Sound fan our cheeks and the salt waves bathe and refresh our wearied bodies, I send this epistle.

THE STATE CONVENTION.

What a glorious meeting we had at Anniston! It was the good fortune of my family and myself to be entertained by Bishop Foster. What a lovely home and charming family! It was so delightful to meet again the friends who called me pastor, when you, Mr. Editor, were a little boy. The memory of Anniston and its hospitable hosts of Baptists, and of the helpful meeting will abide with me.

MONTGOMERY.

Returning to Montgomery I spent a pleasant Lord's day with my people. The next day I turned my face to the northeast. I spent a few hours in Atlanta and had pleasant chats with Dr. Bell and Brother Graham of the Index, and Dr. Gray and Brother Welch of the Home Board. They were all busy and happy.

(Continued on page 6)

THE JUDSON COLLEGE.

Interesting Story of the Growth of an Institution Which is the Pride of Alabama Baptists.—The Oldest Baptist College for Women in America.—Its Remarkable Growth, Popular President, Strong Faculty, and Splendid Student body.

By Victor I. Masters, A. M., Th. M.

The oldest Baptist College in the world for the education of women only is the Judson, at Marion, Alabama, founded in 1839. The Judson issued her first diploma to graduates in 1841.

**FOREWORD.** The story of the Judson has often been told by admiring friends.

The first impression which took hold of me when I came into the atmosphere of the place was that here is an institution of learning which is devotedly loved by more people than any institution which I have ever known. Poor indeed is the college which has not a warm place in the affection of its patrons and former students. But in the case of Judson college this devotion has reached a culmination which is very striking and beautiful, and developed a momentum which has more than once overthrown the disaster which threatened to overwhelm it and placed it in the vanguard of Southern colleges for women. In this surpassing love of true and honored friends throughout Alabama and in other States the Judson has a heritage which no lavish equipment or wealth of endowment could bring, as desirable as they are. Long may it bask in the sunshine of such devotion and retain perennial youth. With such an endowment it is rich indeed.

I am fresh from a glance at the readable and thorough history in manuscript of Judson College, by Miss Louise Manly. In 1838 General Edwin D. King, a wealthy and enterprising citizen of the then hamlet of Marion, met at Tuscaloosa the Rev. Milo P. Jewett. Mr. Jewett was a native of Vermont. Through the profession of school teaching, law, a college, professorship up North and the ministry, he had acquired ripeness and versatility of experience, and developed a warm interest in educational matters. General King soon discovered in Mr. Jewett tow to which he might impart the fire of educational interest he had been carrying in him on behalf of Marion. The tow ignited and an interest was started which was destined to be permanent and blessed.

In 1839 the school opened at Marion. **THE FIRST PRESIDENCY.** The beginning was small, but the progress was rapid. The temporary wooden structure used soon gave way to a brick structure on the grounds where the present buildings stand. The student attendance grew; the school was a success. Mr. Jewett and his family were ardent admirers of Judson, the great Missionary to the Burmese. So when the school was incorporated it was called, in honor of Ann Hasseltine Judson, the first of the three wives of the missionary, "The Judson Female Institute." This name it held until 1903, when it was changed to "The Judson College."

President Jewett builded well. After sixteen years he resigned the presidency and went North, where he gained yet additional educational celebrity by founding the great Vassar College. He was a man of remarkable gifts. In his suavity and winning manners he was a worthy forerunner of the present versatile and courteous head of the Institution. It is related of President Jewett, by Miss Manly, that on one occasion when canvassing for the Institution he was introduced to a sprightly lady who had daughters to educate, but who was not disposed to favor Dr. Jewett's school, believing that gentlemen to be a flatterer. "You cannot deceive me about your school, Mr. Jewett," she said, "nor get any of my daughters; for I know you are a flatterer and a humbug." "Madam," replied Dr. Jewett in a low voice, and with great suavity and impressiveness, "you are the first person who has found me out." The lady was so charmed by this ready frankness and adroitly-insinuated compliment to her power of penetration that she sent all her four or five daughters to Judson.

**ROLL CALL OF THE PRESIDENTS.**

No list of names ever was interesting to the general reader, and never will be. But it does not signify that a list of names may not be significant. What is more significant than a roster of old Confederate soldiers who sealed the assurance of their patriotism by their blood? Yet it is only a list of names.

The eleven gentlemen who have in turn served as the executive heads of the Judson College had their varying talents. In quiet and scholastic shades retired, their life was not that which inflames to enthusiasm the popular pulse. But they were men devoted to a vocation the daily life of which calls for certainly as high a type of heroism as that which led the soldiers to face bullets, despising death.

Here is Judson's roll of presidents: Milo P. Jewett, '39 to '55; S. S. Sherman, '55 to '59; Noah Knowles Davis, '59 to '64; J. G. Nash, '64 to '65; Archibald J. Battle, '65 to '72; Richard A. Rawlings, '72 to '75; Martin T. Sumner, '75 to '76; Luther Rice Gwaltney, '76 to '82; Robert Frazier, '82 to '87; S. W. Averett, '87 to '96; Robert G. Patrick, '96 till now. Four of these gentlemen were laymen, and seven ministers. Their average tenure was six years. The shortest terms of service were those of Rev. J. G. Nash and Dr. Sumner, who remained one year each. The longest was that of the venerable founder, who served for sixteen years. Dr. Averett died in office; Prof. Sherman and Dr. Frazier each retired on account of poor health. Most of the other gentlemen retired to take up educational work elsewhere. Dr. Gwaltney went to take charge of Shorter College, and Prof. Davis to a succession of educational engagements, in the last of which as Professor of Moral and Mental Science, he is yet engaged at the University of Virginia.

It would be pleasant, but it is beyond the scope of this presentation to sketch the lives of these distinguished gentlemen. The well informed reader will

recognize most of them as distinguished in one or more fields of endeavor. The writer himself has been repeatedly in the presence of Dr. Gwaltney afterwards a pastor at Edgefield, South Carolina, and has felt the winning and reverence-inspiring radiations of his sweet, strong personality.

**LANDMARKS OF PROGRESS.** The truest progress sounds no trumpet. The bursting buds and springing flowers of the youthful year celebrate their coming with no swelling chorus; they just grow. And before we know it here is the growing of forest green; the teeming promise of plant life, and the beauty and aroma of flowers in glad and riotous profusion and soon to fall in lovely boquets, affection's offering, at the feet of Miss, the sweet girl graduate.

Judson just grew. Not that there were no crises to pass. There was the war, and there was the great fire, and there was that chilly, depressing parasite, debt, following with dogged and unsympathetic persistence in the wake of each calamity. Before the war many of the patrons were persons of opulence, and money came easy. The attendance kept up pretty well during the struggle. Immediately after it was over there was forty-cent cotton and the people did not grasp at once their poverty. For a year or so there were about two hundred students. But then came stringency and a decided falling off.

But things were once more looking up at the fine old institution, when at one o'clock, Nov. 24th, 1888, the central building caught fire. All the buildings were burned to the ground, but no lives were lost and no one was hurt. But the institution was stronger than its misfortunes. Ground was broken for a new \$65,000 building the next February. The funds were raised mostly by friends of the institution. In '89 the institution for the first time in its history appealed to the State Convention for money. That body met at Selma. On the second day it went over to Marion on a train and held its session in the Judson chapel. \$10,000 was subscribed to the new building and its furnishings. There remained now a large debt which was paid during the first year of Dr. Patrick's administration and largely through his efforts. Once more the institution was squarely on its feet and debt the parasite in the dust.

**PRESIDENT** Robert G. Patrick was born at Greenville, South Carolina, January 15, 1867. His father, Col. John B. Patrick, deceased within a few years, was a Southern gentleman of the old school and of the best type. He was a well-known educator through many years in South Carolina and a devoted and broadly useful layman.

Robert G. Patrick was educated in his father's military school, later graduated with the Bachelor of Arts degree at Furman University, and in 1888 graduated from the Southern Baptist Theological Seminary at Louisville, Kentucky, with the Th.M. degree.

In 1888, young Mr. Patrick was mar-

ried to Miss Helen Manly, daughter of Dr. Charles Manly, the distinguished educator and Baptist minister, and became pastor of the Baptist church at Yorkville, South Carolina. It was then a difficult pastorate, surrounded by many discouragements, but the gifted young pastor remained with the church nearly five years and left it with a good new building and in a much improved condition. He was afterwards pastor for three years at Maysville, Kentucky. Then he became pastor of the church at Marion, Alabama. In 1896, on the death of the President of Judson, S. W. Averett, Mr. Patrick was asked to take charge of the executive management of the school until a successor to Dr. Averett could be chosen. He did so, and it was not long until the trustees became convinced that Dr. Patrick was the man for the place, and he was elected the president of the college. Through all the years since, Dr. Patrick has conducted the institution with uniform success with satisfaction to its friends and distinction to himself. Dr. Patrick modestly discounts his own acumen in financial matters, yet he has made the Institution a financial success.

Genial and warm-hearted by nature, generous and catholic in his views of men, versatile is his accomplishments, adaptable and courtly in his manners, first rate in his intellectual attainments, tactful always, and a good public speaker, he is a man of unusual gifts. In Dr. Patrick a sunshiny temperament combines with essential dignity as in no man with whom I am acquainted. And the combination is simply invaluable to a president of a college for young women.

**How to be A DISSERTATION ON PROFESSORS OF LEARNING.**

genial and kind to a lot of students and yet keep hold of the strings of discipline which are necessary to an institution of learning,—ah, there is the rub! And many school men and school women have failed at the solution of the problem. I do not wonder they have, for the successful, systematic impartation of instruction in schools to all the sorts and sizes who come, is a mystery to me. I do not know how they succeed; but I do know some of the elements of success, one of which I beg to state in a negative way. No teacher is truly a success in his vocation who is not something more than a teacher. He must be a man with a heart in him, and he must give his heart a chance to express itself in warm-blooded, real human interests.

Any small fellow who knows something of books can sit on a little platform on the side of a room and ask questions of a batch of students. Any fellow can look serious and wise and put down little marks in a book after a student has recited, and frown as if decorum was threatened and his own much prized professional dignity in jeopardy, when a student shows some originality or some fancied lack of reverence for the portentous professor. And—I want to say it and relieve my feelings—every such fossil as that might well be gently brushed into the dishpan by the janitor, and carefully deposited in the ash-heap.

If the teachers wish to know how to teach youth, let them come out of the "scholastic shades," over which they are the approved custodians and high priests, now and then, and mingle with men in general on their own ground. If they would, how much less of cheap dignity and frowning negativeness there would be in schools to paralyze the buoyant young life of growing girls and boys.

I trust I may be pardoned for this digression. The spirit of Judson College, from its gifted president down, is a very different thing.

**THE FACULTY AND TRUSTEES.**

As it is manifestly impossible to speak in detail of the thirty-four members of the faculty in the Judson for the coming session, let it suffice to say that each of these teachers has been selected because of fine intellectual ability, the best college or university training and excellency of Christian character. An unusually large number of the members of the faculty have not only studied in American colleges, but have studied abroad. Few colleges are blessed with so talented a faculty. The trustees are all, except two, leading business men whose best thought has been given to the upbuilding of the institution.

**CURRICULUM.** The course of study at Judson has been treated to a gradual process of enlargement—through the past years, until now it has adopted the college entrance requirements, which are set forth by the Southern Educational Association, which, it is well known are unusually high for a female college. And the degrees which the college confers, viz:—the A.B., B.S., and B.L.—stand upon a par with the degrees conferred in colleges for men.

To give some idea of the extent and thoroughness of work required, note the following requirements, taken at random and representing but a small part of the branches taught: English, Latin, five years each, Physical sciences, four years; French and German, three years; Mathematics four years in college work, beginning with higher Algebra and ending with Analytic Geometry, Differential and Integral Calculus. Men who have waded through a good college course of mathematics will know what this means. Away with your masculine patronizing airs! Young women who have done such work, not only have the wonderful feminine intuition against which man's reasoning is as a small thing, but they know how to think—are capable of logical deductions which will make the workings of the masculine thought machines seem as an open book to them. This stripped of its mystery, what will remain in man to beguile the woman's affections unless man attains to greater things.

And notwithstanding the high standard, the number of students has increased every year during the administration of the present president. So much so that additional teachers in departments are being employed each year.

Besides the regular course of study much stress is put on physical culture,

as should be done in every female college in the land, and the course in music is notably thorough and popular, being unexcelled even in the great conservatories.

**THE PLANT.** Let us take a brief glance at the establishment of the college.

The total property value is \$130,000. It comprises buildings and seven acres of land in the unusually cultured town of Marion, in the Appalachian foot-hills, than which there is no more beautiful situation nor greater climatic desirability.

There are rooms for approximately three hundred students, and numerous class-rooms. Since the present administration began about \$35,000 improvements have been made in new buildings, nearly forty new pianos have been added to the music department, much apparatus has been added in the science rooms, and other important conveniences arranged. The greatest of all these is the splendid and handsome new auditorium which will seat 1200, and the acoustics of which are all that could be desired. I have seen only one college auditorium in the South which is equal to it. Other buildings are projected. The two which will probably come next will be a residence for the president and a library building.

As it stands the college campus presents a beautiful, artistic and imposing appearance. The front is a lawn the green of which is dotted with scrubbery and handsome trees.

**DISCIPLINE.** Where large numbers of human beings are gathered together, whether old or young, and however matured they may be, there must be discipline. It may vary through many stages, as from the kindergarten to the military camp, and from the camp to the theological seminary, where pious and mature young men go to study theology. It makes no difference where it is, nor who—the quality of discipline may and must differ to suit circumstances, but the essence of the thing must be there. I wish certain modern sentimentalities would stick a pin just here and take a half hour trying to understand that I am speaking wisdom.

There is discipline at Judson. Next to the President it is in the hands of Miss Margaret Brown. I have given some portrayal of him. If I might also delineate Miss Brown, I would have presented in a concrete way what Judson discipline is. But I never feel sure of myself when I am trying to portray the character of a woman. They are different and the key to interpretation harder than man can find, because he is a man, even if it was not questionable from the standpoint of Southern taste, to speak in a paper in an offhand way of a lady. Anyhow, Miss Brown is a lady in whom strength and balance of character and judgment are wonderfully wedded with a kind, generous and sympathetic heart. She is a teacher and official disciplinarian, but she is first that more glorious thing, a noble, warm-hearted, bright spirited, sympathetic, Christian woman. Miss Brown is very popular indeed among the girls.

After this but few formal words are

needed on the point. The discipline is directed to the formation of correct principles and right habits and is conducted on the principle that young ladies at the school deserve to be trusted and at the same time need the kind and judicious supervision they receive at home. Love of right, not fear of punishment, is the basic idea.

**THE STUDENT BODY.** The enrollment for the year just closed was two hundred and seventy.

They are young women, not children. They come from a dozen States. Next to Alabama, Mississippi and Louisiana sent the largest number. It is the glory of the Judson that it loves to help the indigent, and there are many girls whose parents have only moderate or limited means. But there are also young women from the wealthiest homes in the South, and large numbers of them are from homes of culture and refinement.

It is too much to expect a stranger to come in and in a few days correctly focus the spirit which possesses such a large and attractive assemblage of young ladies. Perhaps I had best not even try to glimpse it. They are lovely young women, it is very patent. They are not new women in any dangerous sense. At least more than forty of the former students married from June to June by actual count a year or so ago. This suggests that the Judson teachers do not as some, unconsciously flout at men and matrimony in their dealings with the girls. Such flouting "bachelor maid" teachers are responsible for the antipathy of some college-bred women to matrimony, if such an antipathy really exists. The poor lot of available men is the other thing the matter. If intellectual training itself makes against matrimony, it reflects on matrimony. It does not speak against it.

Last year the student body raised among themselves nearly \$1500 to educate indigent and worthy girls at the Judson. This speaks highly both for them, and the esprit de corps which actuates them.

This esprit de corps is revealed in many ways, almost alone among the female college. Judson had no college yell. Judson delegates to a conclave of college women discovered this and invented one. Here it is:

"Judson, Judson, ra, ra, ra!  
Pocket full of rocks and head full of knowledge,  
I'd rather go to Judson than any other college."

That strikes me as splendid and plucky, but the young ladies are permitted to indulge in giving the yell only on rare occasions, lest the fastidious should consider it boisterous.

The telling of Judson JUDSON'S story has been long, as CROWNING newspaper articles go.

**GLORY.** Yet I have but touched on the life and significance of the noble school. In closing I cannot do better than come back to where I started, and say, the particular and crowning heritage of this institution is the universal love and esteem which is felt for it in Alabama and in other

places. There are no better women than the Southern women, none who bear themselves with more grace or demean themselves more charmingly or with more womanliness, none who love more truly, think more adroitly or live more highly. Thousands of Southern women have received the impress of this institution. Through them tens of thousands of people have learned to respect and love it. This is the crowning glory of Judson.

In the spring of '66 the smallpox broke out in the institution. In the face of the smallpox panic at a college it is well known that barriers can hardly be erected which will prevent a homeward stampede of the whole student body. But the girls who were not afraid to stay at Judson when war and rapine devastated the South were not to be frightened from it by a lesser calamity. Not a girl wished to go home.

On that day in November, 1888, when the cruel tongue of flame licked up everything combustible and gorged themselves in one destructive conflagration, tears stood in the eyes of loving friends who looked hopelessly on. The old bell, the music of which had mingled in harmony with the varying notes of many a sweetheart through the years, mournfully ringing fell from the central tower and a sigh went up deep from the hearts of everyone which was soon to meet a response far and near.

On that day an elderly woman lay sick in Marion. She prayed fervently to God in her distress. She prayed repeatedly, "O, Lord, thou hast the power, give us another Judson!" Her prayer was answered for it was echoed in many hearts. Again the students remained. Every home in Marion was opened to them, and the school went on successfully in temporary quarters.

This love, this devotion, is the crowning glory of Judson. It fills the hearts of Alabamians today. May it inspire generations of Alabamians yet to come. And long may this grand institution stand as a prime exponent and formative force of that which is highest and best in the ideals of a generous and noble people.

**EATEN BY MICROBES.**

This expression exactly describes the condition of the skin when attacked by many forms of skin diseases. It is a horrid idea but perfectly true. To eradicate these disease germs and restore a healthy skin, use Tetterine, an infallible sure for tetter, ring worm, itch and all forms of skin diseases. 50 cents per box all druggists or by mail from J. T. Shuptrine, Mfr., Savannah, Ga.

Rev. H. W. Provence, of Alabama, one of the best educated and most successful of the younger pastors of the Southern Baptist Convention, has recently been appointed missionary to Central China. He has been in the pastorate since his graduation at the Seminary some five years ago.—Baptist Advance.

We are indebted to Francis M. Purifoy, Esq., of the Birmingham Bar Association, for a paper read before the Alabama State Bar Association at Jackson Lake, Montgomery, on the "Growth and Development of the Scope and Power of Trust Companies."

## Correspondence.

(Continued from page 3)

## BALTIMORE.

I had a very pleasant stay in the Monumental City from July 27 to August 2. It was very sad to walk through the burned district and note how many of the old landmarks were gone. The people are bright, energetic and hopeful, vast building operations are progressing on every side, even during the few days I was there, contracts were signed for the erection of buildings to cost over seven million dollars. But it was equally sad to know that in less than two years since I left Maryland, a large majority of the churches in the State had changed pastors. It being vacation season but a few of the pastors were in the city, but I enjoyed a few moments chat with Pastor Kemp of Scott Street, and Pastor Forney of Wilson Memorial and my old and tried friend, Rev. W. W. Wood, who recently resigned at Riverside Church. He is one of the best working pastors I ever knew and a good preacher, and I should be glad if some vacant church in Alabama would ask him to become their pastor. I had the pleasure of preaching on Sunday morning in the First Baptist Church, (where the beloved Dr. Louis is pastor) to an excellent congregation, among whom were a large number of my former parishioners. Baltimore and its Baptist churches will ever have a tender place in my heart.

## TO COTTAGE CITY, MASS.

In accordance with my annual custom since 1887, we came here from Baltimore. The journey from New York on the mammoth and palatial steamship Priscilla is the perfection of elegance and pleasure in travelling. Cottage City is the largest settlement on Martha's Vineyard Island, which lies off the southern coast of Massachusetts, and is one of the most popular summer resorts in New England. For the worn out worker, I know by experience, there is no better place for rest and recreation. The nights are cool, even in the hottest weather—wore my overcoat last evening and slept under two blankets and marseilles spread. The slight rise and fall of the tides and warmth of the water make bathing an unusual delight. Boating and fishing are the best. A full military band gives daily concerts in the public places. But the main attraction to me is the Baptist Vineyard Association, which for many years has honored me by electing me as a vice-president and making me chairman of the religious service committee. We offer a nice bill of fare this year. Meetings begin August 8 and continue over August 21. We have daily morning prayer services at 9 o'clock conducted by leading pastors of Massachusetts. The Sunday school Institute embraces such lecturers as Rev. Harold Kennedy, Philadelphia, on "Bible Drills for Bible Students;" Dr. R. F. Y. Pierce, Scranton, Pa., and Miss Mary E. Love, East Northfield, Mass., both experts in blackboard and illustrations; with two sessions of a model Sunday School.

In the Biblical Institute we have

three lectures each from Dr. E. H. Johnson, Crozier Theological Seminary, on "The Holy Spirit and the Christ," and Dr. E. C. Dargan, Southern Baptist Theological Seminary, on "Glimpses of Modern European Preaching."

Among other attractions are illustrated lectures such as "The Grand Canyon of Arizona and Moki Land," Hon. Arthur K. Peck; "Spurgeon and His Humorous Friend, John Plowman," Dr. John Gordon. Other lecturers are Dr. O. P. Gifford, Dr. George F. Pentecost, Dr. W. H. Main. Our preachers are Dr. E. H. Johnson, Rev. J. H. Spencer, Rev. J. A. Bennett, Rev. W. H. Main, Rev. E. E. Williams, Rev. Charles Coleman, Rev. George Freeman and Dr. Kirke Bryce, the last two from England.

Concerts and readings fill up the other evenings, while the afternoon is given to excursions and social gatherings.

If any Alabama Baptists are in the east between the 8th and 21st of August I should be glad to welcome them at the Vineyard. O. F. Gregory.

Cottage City, Mass., Aug. 5, 1904.

## GOSPEL ARITHMETIC.

Mathematics is one of the most difficult of all branches to the one who has made a wrong beginning. I never did understand compound proportion until I began school teaching and had to explain to others. It surely wasn't the fault of my teachers, for they were competent, but I just would not believe that it was absolutely necessary to start right and master every principle in Mathematics as I came to them.

There are those who meet with serious difficulties in the Christian life. They have their mathematical problems to work out there as well as in the school room. The first is in

## ADDITION.

Add to your faith.—Peter was writing to Christians when he said "Add to your faith." There must be faith to begin with. Faith is the gift of God. Haying faith, give all diligence to add virtue. Let faith be an instrument by which virtue is wrought out. When we speak of virtue we think of purity, of chastity. It really means courage—a courage that comes from a conscious loyalty to the truth as it is in Christ. When there is some great moral issue, when it is necessary that men and women take a stand for right, many falter because they haven't added to their faith courage, or because they had no faith to begin with.

Add to courage, knowledge. The man that is willing to do right shall know what is right.

It is the kind of knowledge that Paul was talking about when he said "I count all things but dross for the excellency of the knowledge of Christ Jesus."

Add to your knowledge temperance.—Possessed of knowledge a man will know how to behave himself; control his temper and his appetite. A result of this self-control will be "patience." Not the kind of patience that means inaction. It means bearing a burden patiently until God sees best to remove

it. The great Apostle learned it and ceased to plead with God to remove the thorn and, instead, to rejoice in the grace of God which was vouchsafed to him.

Add to patience godliness.—As these other graces grow the one out of the other, there will be the development of a character in which men will recognize the handwriting of God. This life, fashioned after the life of Jesus Christ, will grow into "brotherly love." The growth will not stop with love for those who are of the household of faith, but will extend to all the world and fill us with an earnest desire to bring the whole world to the foot of the cross. While adding to life we are learning lessons in

## SUBTRACTION

When we have learned addition we find subtraction easy. The things we are to add to our lives are things that enlarge and broaden and magnify life. The things we are to take away are parasitic. They are vampires that suck the blood, they are adders with poisoned sting. Give them up! Why, yes! They have already done enough harm. Subtract

Malice.—Did you ever see those who delighted to do harm for harm's sake? In a revival meeting at Steep Creek church once a brother was speaking, tears were running down his cheeks. He said, "Brethren I am not mean, I'm just devilish." Malice "sucks up the most part of her own venom and poisons herself." We condemn it in others but do not discover it in ourselves. It is a hatred fixed and settled in the heart, a hatred that is gratified by murder. Lay aside malice. "O, but some one injured me, and I must get even. It is not so easy to give up malice." It is hard for a brutish man, but easy for a Christian.

Guile.—Deceitfulness. Thinking only of personal interests and doing dishonest things to hurt others and help self. Trusting no one because untrustworthy yourself.

Hypocrisy.—Humburgery. Wearing a mask. Professing to be something we are not. Whited sepulchres. Graves overgrown with moss. Wolves in sheeps clothing. Clouds without rain. Wells without water. Unclean swans covering black flesh with white feathers. Seeking to make a fair show when all is foulness within.

Envy.—Unhappy because someone else is good or handsome or true or successful. "Envy is the devil's eye as hypocrisy is the devil's cloven foot." It is to the heart what the moth is to cloth, the mildew to vegetation. It makes a bed of poisoned spikes and lies down to rest. It breeds nothing but poison and spreads nothing but death. Shall we have to plead with men to give up all envy.

Evil speaking.—Plato says that for a word which is the lightest of all things both gods and men inflict the heaviest penalties. "Be quick to hear, slow to speak." Often we would not say the evil word if we would stop to think. "The slanderer is a fool." If he does not know it everyone else does. Is subtraction hard to learn? If so we need to go back to first principles. Start

over. See if we really have faith and then learn well our lessons in addition.

## DIVISION.

Here is where the school children have trouble. What is the dividing line for, anyway? It is hard to learn the difference between the divisor and the dividend. In gospel Arithmetic Division comes before Multiplication.

In gospel division we must never forget the dividing line. If we do the numbers will be sure to get mixed. Don't rub out the line, even if those who clamor for numbers do insist upon no line of demarkation. "Come ye out from among them and, be ye separate." "Loose thyself from the bands of thy neck, O captive daughter of Zion." As we are more after subtraction than before, so after the dividing line is drawn we are more than we were before.

## MULTIPLICATION.

Jude writes, "Mercy and peace and love be multiplied unto you." Peter, "Grace and peace be multiplied."

God's love ever extended to us. Our love ever growing for him. Our lives filled with God's love manifesting that love in our conduct toward our fellow-men.

The more we give the more we have. The more gracious we are the more we grow in grace. The evil taken away the good multiplied. "He came that we might have life and that we might have it more abundantly." That everything good in life might be multiplied unto us and that from the overflow of our lives others might be filled. What God's love and mercy mean to us should mean to other people. When we were sinners and justice said "the soul that sinneth shall die," mercy said "I'll die for the sinful soul." When the sword of justice was ready to fall it was mercy that intercepted the fatal blow. When the sinner was saved but was still useless and justice said "cut down the tree," mercy said "Let it stand yet another year." The lessons that I have tried to suggest are to be learned at the feet of the great Teacher who put the picture on Calvary's brow that was intended to show how his heart ached for sinful men; who in the person of His Son slept on the cold doorstep of a heartless world that he might understand all our woes.

"Now unto Him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and power, both now and ever. Amen." J. H. Foster.

Anniston, Ala.

## A NEW DAY FOR HOWARD.

Dear Brother Editor:—Having invested \$50.00 per year for four years in Howard College, or given my promise to do so, which is the same, I decided to investigate the condition of the Howard and see if I had made a wise decision. I was disgusted years ago with the move from Marion and let my spleen get away with me for years and would not help it. I then decided I was wrong and made a visit to it and found it in such a deplorable condition that I thought it would die in spite of

all our help, and so I "hands off" again, but I heard something that encouraged me very much not long ago; so I decided to help it a little on faith and then go to see it and become its real friend if things showed up from a real good business standpoint to be all one could ask.

When my friend, Bro. J. W. Partridge, and I came in sight of the College my heart gave a leap of delight because of the nice stone fence in front of the building; then when I saw the nicely kept lawn and grounds I again took courage and thanked God, because I saw at last we had a man at its head who loved order and system, both of which must be in any successful business. Then when my gaze fell upon Renfroe Hall, a large fine brick building about two-thirds the size of the main building, I thanked God in my very soul for a man like Dr. Montague at the head of this institution, for I see that he has begun to stamp his individuality upon this noble institution, and that means success. I could not examine the interior of this Hall, for it was locked, but learn that it is comparable to the exterior, which is sufficiently fine to please anyone. The main building was open and Partridge and I went through it, and nearly all the examinations were still on the board, and from them I know that the teachers are doing good and faithful work.

I saw enough to make me a friend to the dear old Howard more than ever, and I saw enough to make me hope and trust in the glorious future that awaits this institution. With Dr. Montague at its head and a fine business man who knows what to do and how to do it in the field as its financial agent, I believe in two years that the coveted two hundred thousand dollars for the endowment will be raised. I think you need another thing at the Howard badly now; and as I am fresh on this subject from having talked to several of the young preachers who attend the College, I will in a friendly way tell you what it is. You need a teacher who will give the young preachers one lesson per day on the following subjects: History of and Actual Study of the Bible; Preparation and Delivery of Sermons; Pastoral Duties and Obligations. Let these three subjects run through the scholastic year.

Why do I say the Howard needs this? Because many of these dear young preachers can never hope to go through the Seminary, and at present I am informed that you have but one lesson per week and that by the gifted pastor of the East Lake Baptist church.

I hope that this letter will result in the brilliant Dr. A. J. Dickinson going out to the Howard College every Monday next session and hearing a given lesson from them on Preparation and Delivery of Sermons. No man in Alabama can do it better.

On Tuesdays the polished and refined Dr. Davidson going out and hearing a given lesson on The Old Testament and bringing in the text, for they are deficient on the Old Testament.

Wednesdays the saintly and courageous Blackwelder going out and hearing them on The Study of the New Testament.

Thursdays the correct and systematic F. M. Woods, of North Birmingham, going out and hearing them on some systematic theology and the history and development of missions.

Fridays Brother Shelburne, of East Lake, the consecrated scholar, to hear them on the same line he did this year.

It is true you brethren will not get anything but the prayers and grateful remembrance of these young men, many of whom can never enter the Seminary; but remember that the prayers of God's saints will be unbottled in heaven. If these brethren are too busy to do this work, let's put a man there to do it, for it is needed.

If all of our preachers who went to the Howard could go on to our Seminary at Louisville, then it would not be needed; but as many, many of them are forced to leave before they finish the Howard and cannot go through our fine Seminary, it would be a Godsend to them for this work to be added to their curriculum.

Hoping for success for the whole denominational work, I am,

Yours fraternally,  
Sidney J. Catts.

Fort Deposit, Ala.

**HOWARD'S PROFESSORS DURING VACATION.**

It will interest our people to know what our professors have been doing during this vacation, that they may be ready for the work of the coming academic year, and may, directly or indirectly, serve Howard College.

Prof. E. P. Hogan went to Harvard University and there he has devoted himself to work in his department, that he may bring to his classes the results of study and research in that great New England University, in some respects the leading American institution of learning.

Prof. Edward Brand has worked with marked assiduity and devotion in the home field, attending to many business matters of importance, writing to students and prospective students, sending catalogues, and in every way laboring for the success of Howard College.

Prof. Allen Moon is pursuing special studies in the University of Chicago, that he may avail himself of the methods and ways of work employed in that institution and thus bring to his boys the inspiration gained by living touch with leading spirits in the teaching profession.

Professors G. W. Cunningham and J. C. Dawson have been hard at work in Cornell University, fitting themselves for the larger activities and wider views which they crave as teachers and which are certainly to be obtained in that great institution of the middle states. Already strong and valuable in their respective chairs, they will return all the stronger and more valuable for their summer training.

(Continued on page 15)

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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 academic degrees to graduates of the Marion Military Institute as it has to those from any other college in the country; and academic and professional degrees to more graduates from the Marion Military Institute than 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,

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# Alabama Baptist,

Established 1874 and Contains  
The Baptist Evangel,  
The Baptist Herald,  
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REV. J. W. HANSEN, Corresponding Editor  
REV. A. D. GLASS, Field Editor  
JOHN T. BARNETT, Business Manager

## WE LOSE OUR PATIENCE.

A brother beloved writes: "I have read with no little interest your editorial on Baptistries. It strikes me with peculiar force. I have often suggested that a baptistry should be high enough for the congregation to see. (Why have the people there if they cannot see? Ed.) We are building, but the building committee, contractor and architect all contend for the top of the baptistry to be on a level with the platform."

Otherwise say they, it will look ugly, etc. Now right here our patience breaks down and our sympathy goes out to that pastor contending against the density of that committee, contractor and architect. Why should it be so arranged as to look ugly? And if ugly it must be; why isn't that better than a struggling, disorderly house, vainly striving to see the unseeable during the solemn hour of baptism?

Why not make our baptisms private if they are to be invisible? Why doesn't that church and every other spend money freely—with a wide open hand visiting churches until they find one whose baptistry is fixed right? Why wasn't the church house at the start planned with the importance of the ordinance of baptism in view?

A baptistry three feet and a half above the pulpit platform can be made a beautiful ornament to any church. We know of such. Especially is this true when the front and sides are covered with marble, which is not so very expensive after all.

The editor's correspondent concludes by saying: "Your suggestion as to the different depths of the baptistry I like very much. I have often been perplexed just here, but never thought of a remedy."

Why beloved, this is so easy and simple. A box, a platform, anything that would lift a child to the level of the pastor. A movable platform, two feet wide, reaching from the entrance to the front of the baptistry is better than fixing the bottom of the floor permanently so. Anyhow let's think on these things till our committees, contractors and architects shall learn how to do things right.

## THE FALLEN MIGHTY.

We can recall, for it has not been so long ago, when some men towered among us like the son of Kish. All honored, and the younger warriors in the camp revered them. They were followed with a loyalty and heartiness possible only to those who have faith in their leaders. We looked upon them as defenders of the faith and in the heat of battle looked to them to hurl back the fiercest onset. We were proud of these mighty ones and trusted much

to their prowess. Their words started the tear or stimulated the spirit to action. They reached mind and heart. One's ideal of Christian soldiery and sainthood was in them far on the road to realization. They were our Father's well beloved.

It is not that a near approach to greatness disillusioned the hero worshipper. Greatness is always great till it shows itself little and then it grows contemptible. It is not that the passing of youth shows that after all distances are not so great, nor hills so high, nor things so large as we thought.

It is rather because many whom we loved and do yet love are covered with scars received from the hands of brothers upon whom they inflicted like wounds. Never mind now who is right or wrong. Likely in God's day it will be found that all had right on their side—and wrong as well. The melancholy fact remains—the Mighty are fallen! The gathered clans which once listened to catch the note of battle calling out to victory, now listen with critical ears, with an interrogation in the mind or with cool unconcern and indifference.

Or mayhap the fallen hero has become the leader of a faction, the idol of a party to whom he is infallible and all others are either liars or weaklings. Anyway, the case is the same—the pity of it moves to tears. What position will A. and B. take on a given question? Why the opposite of C. and D.—whatever that is. We know that much before hand. What is good to E. is bad to F. and if he can find no grounds to oppose it today, please God—or the devil—he will find it tomorrow. "Keep heart therefore, oh partisans! The enemy—our brother—shall not triumph over us. If he have thought a good thought, or wrought a wise plan, or praiseworthy deed, he shall not therefore wear laurels if we can help it."

Alas! how the mighty are fallen! To read some Baptist papers one would almost conclude that the chief heretics, the most consummate scoundrels, the most dangerous people are—God save the mark—are Baptists.

Brothers, let us face the enemy. Strength yet abides. That was a terrific blow you lately dealt your brother. Oh, if it had only fallen on the supporters of error! But it showed you yet had force.

We once saw a costly vase shivered into many bits. An expert made it as good as new. But no cunning artisan has yet been found to make new again a shattered trust. Yet what is left can be given all to God, and the past may be in part redeemed by making life's last battle against the Accuser of the brethren instead of against the brethren themselves. Praise him whom once you blamed. Help him whom once you hindered. Commend him whom once you criticised. Should we all do so joy would return—and mayhap power.

## THE JUDSON.

A man who has learned a few things from his wife which every well regulated husband must know, looks with a respect not unmingled with awe upon the

school in which the aforesaid wife learned her a, b, c's, and in which she continued continuously cogitating until she graduated with a full diploma and was declared fully equipped for the management of a man.

Well, at any rate, this man on a recent visit found himself reverently walking about the Judson and silently thanking God in his heart for all the great school had done and is doing for the world and the kingdom of Christ. The evidence of growing power and usefulness are seen on every hand, and one feels like shouting when he thinks of these influences, so great and strong, being dedicated all to so high a purpose. The new auditorium, happily free from the gaudy faults of much modern architecture, is pleasing to the eye, inside and out, and withal is a model of comfort and convenience. A man once afflicted with Judsonitis never gets over the attack. We took on a terrible case of it back in the '80s and so far from recovering we "rather grow worse." Our recent visit, with the joy of present hope and sweet memory, has aggravated the disease. It's in the heart and is cureless.

## PRAY FOR REVIVAL BLESSINGS.

Quite a number of revival meetings are being held in this district and throughout the State, and many brethren who are engaged in these services write "we are in the midst of a meeting, pray for us and the meeting." Those who have never undertaken to hold protracted meetings fail to understand how dependent the leader feels who, day after day, must stand before the people. He feels like a general going to battle. Not the danger but the opportunity weighs upon him. Indifferent Christians are to be aroused and made ready for the fight, the sleeping church is to be awakened for the warfare, if a successful warfare is to be waged against the world, the flesh and the devil. It is a time for prayer. Preacher and people must be much in prayer. God hears and answers prayer. If souls are saved the Holy Spirit must be present. There can be no successful revival without His presence. Let preachers and people pray for the conversion of sinners and souls will be saved.

## OUR EDUCATIONAL CAMPAIGN.

The Alabama Baptist under its present management has featured education to such an extent that some of its best friends have advised against giving so much space, both to our denominational schools and the general subject of education, but as much as we esteem their advice we feel compelled to keep up the educational campaign. Just at this juncture we appreciate the following from Superintendent H. O. Murfee, of the Marion Military Institute: "The catholic interest your paper takes in education and public affairs must eventually prove a source of inestimable good to our people. You are to be congratulated on the improvement you have made in the paper."

## McCOLLUM AT HOME.

After a protracted period of arduous toil McCollum is at home. He is not looking so well as when last here, but

a few months rest will doubtless make "Richard quite himself again." He is a Jap all over and "clean through." We do not know just how many Russians he could eat for breakfast, but if the old time college appetite still abides, perhaps a dozen Kuropatkins on half shell would be a good starter for a meal of as many more fresh roasted Ozars.

The sweet wife is looking ten years younger than when we saw her last. The old time smile is on her lips and the laughter of the school girl is yet in her eye. The little McJaps are a lusty lot. Some of them speak United States, some of 'em pollyoo Japanese and one of them, the evident boss of the whole situation, can talk in a dozen languages almost as well as she can talk in English or Jap.

And what a joy it is to see each and all.

## THE WAY TO DO IT.

This morning's mail brought the following report:

Rev. M. T. Huey has just closed an eight days' meeting at Williamburg. The people were greatly blessed. Ten joined by baptism, two by letter.

We publish it with editorial comment to commend it to our correspondents as the best way to send in a news item if they are to relieve a part of the burden of a busy editor and save him the trouble of re-writing or condensing communications. We delight to print short notes from the field if sent in while the information is still news. Take for your motto "Don't wait, and be brief."

## THEY NEED INFORMATION.

A recent conversation with one of the most intelligent and consecrated young women in Alabama brings afresh to mind an oft noticed need. She is a pedoBaptist who has lived among Baptist people all her life, but is yet profoundly ignorant of the teaching, spirit and purpose of the Baptist churches. It is not that she is misinformed as to the "why" of our faith, but as to the "what," the content of that faith. Upon her partial knowledge of a people constituting nearly or quite one half the white population of her native State she had based opinions that were anything but complimentary. We repeat that she is one of Alabama's brightest and most deeply pious daughters, and if such as she be filled with misconceptions about Baptists what are we to expect from others who lack her breadth of outlook and sympathy?

We need to let the world know, if the world can be made to know, what our faith is. Maybe we have failed to teach the public,—yes and our own children too—the truth as it appears to us. Or maybe when we tried to teach it we went at the task with lowered horns and dust pawing feet. Whatever may be the cause, certain it is that the world at large, and often our own children, have but little notion of what Baptists really are, what they have done, hope to do and actually teach.

If Baptists themselves do not remedy this evil, whom can we expect to do it?



## DR. GRACE DEAD.

The death of Dr. Francis Mitchell Grace, father of Mr. David B. Grace, Secretary of Leslie Printing and Publishing Company, removes an honored pioneer citizen of Jefferson county, whose life left an imprint on the pulpit, press and colleges of his native State. Modest in bearing, he was a preacher, journalist and educator of force. We tender our sympathy to his bereaved family and widow.

## FROM BELLEVILLE.

My health has been wretched for some years past, hence the infrequency of communications. I am happy to say it is now better than for fifteen years past.

I have had a meeting with my church at Arkadelphia, seven miles from Evergreen, which prevented my attendance at the convention. The unsurpassed and unsurpassable for usefulness in the Lord's vineyard, A. T. Sims, of Georgiana, aided me. It has been quite a while since I have witnessed such a spirit demonstration. A revived and working church, and sixteen additions by baptism was the result.

We are now in the midst of a meeting at Belleville, and look for a precious Spirit visitation if not rained out. Brother Metcalf, of Georgiana, was to have aided, but the severe illness of his wife and child forbade his coming. The Lord spare them to him. Brother Mosely, of Evergreen, will be over today. May he come "in the fullness of the blessing of the gospel." Brother Lindsey, of this place, was prevented from attendance by a previously appointed simultaneous meeting. God be with him.

I am delighted to read of such gracious revivals from so many of my brethren whose faces I will delight once more to see. The Lord be praised for such successors of the sleeping Renfroe Henderson, Teague, Cleveland, Waldron, Jackson, Lee, and others too numerous to mention. The Lord grant them an apprehension of, and devotion and fidelity to the good old doctrines of these departed worthies, and loyalty to church independence and separation from State and every other human institution, save for education and missions. I love my brethren and must go on ere many more years shall pass to join those on the other side of the river.

I endorse all Brother Ramsey and two others have written of Deacon O. J. Burson, of Buena Vista. I too was his pastor for three years. I will simply to add—his superior has yet to be born. He will still speak, though dead. God will care for his loved mourners.

I wish I had space and time to say something of the bereavement of the county, church, community and family from the death of our dear old Sister Lindsey, mother of Rev. S. P. Lindsay, of Belleville, Mrs. Dr. Hestle and Mrs. J. J. Fiskles, of Buena Vista, and sister of Deacon Stephen Wiggins, of Monroeville. Her face, always lit up with a smile of inspiration when listening to the preaching of the gospel, was always an inspiration to the preacher. She seemed to feel she was, and after her death would still live in her boy, as she called our Brother Lindsey. God be

praised for such women. I greet my old friends in this article. I will write again. B. H. Crumpton.

## FROM NEW HOPE.

The Union of the Eastern Division of the Warrior River Association met with New Hope Church Friday, July 29. Rev. A. A. Daniel, of Cullman Association, preached the introductory sermon from 2 Cor. 2: 11. Rev. S. R. Burson conducted the devotional services after the noon recess. Permanent organization being postponed until Saturday, S. R. Burson was made temporary moderator and W. A. Chance secretary. Letters were called for and delegates enrolled. The following subjects were then discussed by A. A. Daniel and W. A. Chance: "The Duty of the Church to its Pastor" and "What is the Best Plan to get the Church to Act in the Financial Work of the Church?"

Saturday morning the moderator read the Bible lesson and offered prayer, when the temporary organization was made permanent. Revs. J. C. Whatley and G. O. Glascock, of the Cullman Association, were recognized as correspondents. J. C. Whatley, J. W. Green and S. R. Burson then discussed the question: "If we have two and only two ordinances, is it not just as necessary to observe and keep the second as the first?" This view was unanimously adopted.

The afternoon session was opened with prayer by J. C. Whatley. The following subject was then discussed by J. W. Green, W. A. Chance, J. M. Daniel, J. C. Whatley and S. R. Burson: "Can we as a Baptist church receive baptism at the hands of an administrator who has gone into disorder and been dropped from the Association?" The answer was, "No." Then the third subject: "Has the Church of Christ the power in converting the souls of men and women that it had when it was first set up on earth?" This was discussed by J. C. Whatley, J. M. Daniel, J. W. Green and S. R. Burson and adopted in the affirmative. The first subject was again taken up for discussion, and on motion it was recommended that each church keep a record of what each member pays that all may see and know what is done and who does it.

On Sunday morning "The Sabbath School" was ably discussed by J. C. Whatley, J. M. Daniel and S. R. Burson.

The Union adjourned to meet with New Prospect church October 28. W. A. Chance, the Secretary, sends out the following appeal.

To the Brethren of the Warrior River Association:

Dear Brethren:—I feel that it is time that we, as Baptists, should awake from our slumber, arise from our lethargy, and accept the great responsibility, and give more attention to our union meetings. The success of our denomination depends greatly upon them.

W. A. Chance, Secretary.

## Woman's Work.

## LETTER FROM MISS KELLY.

No. 2, Old North Gate, May 27, 1904.

My Dear Brother: The Alabama Baptist came with the cuts of the Smith school in it and they are very good. I often think that I'll write more about my work, but you know how it is, some how it grows common-place, at least, there seems to be nothing to write, but I realize that just what we meet every day would be interesting at home. I am thinking of beginning an industrial class soon, but am not yet decided. I really have so much to do that the time never seems convenient. I have had women in the home ever since it was ready for occupancy and they come every day so it seems useless to visit or do anything else when I can find women to teach. I have them pay me board now and I run the house with that. I've had to ask the mission for very little since it began—the work takes care of itself—even to water rent—and the mission pays \$1.50 per month to clean up and take care of the place. My Bible women are all approaching sixty and I can't ask them to do too much.

Wednesday we had our weekly meeting and my room isn't large enough. I have such a crowd that the large girls from the school can't get in. I never thought that my eyes would see such changes as have taken place in China. Now if Japan wins and China sees her way clear to introduce reform everywhere, why we shall not be able to teach the crowds who come to us. In fact we are not able now. If Empress Dowager could be taken out of the way, then it will be easy for old China. I saw yesterday where she said if only Russia would give back Manchuria she'd devote ten million to building new Buddhist temples. Well, she can't last always. Our young people are doing a fine work now. They have a Sunshine Society, all of their own, even to getting it up, and last Sunday they had 190 children in different classes, and afterwards taught them hymns. Truly it is a most inspiring sight. We have a band of young men, thirteen in all, who just seem to be on fire with zeal. There is a young Dr. Tong who was in San Francisco for ten years, who has lately come with us. He joined the church there and he will be a great help here. He is to marry one of our school girls, a choice young woman, who has declared all along that she expected to remain single and devote herself to God's work, but she has fallen in love and now is to be married to this young man. We can't complain, for I don't think the time has yet come for a Chinese girl to remain single.

We are greatly encouraged. Baptized two last Monday and two women are to be baptized next Sunday. To God be all the glory! God bless you in your labor for Him!

Willie H. Kelly.

## FROM NORTH ALABAMA.

My Dear Mrs. Malone: I wrote you I had arranged to have the societies from East Florence, Florence and Tusculumbia meet with us. On last Monday afternoon our little society had this rare treat. East Florence was well represented, some of their very best workers came. Mrs. Veasy, a model preacher's wife, in her sweet, graceful manner gave us a very interesting account of the things that were said and done at the convention. It was inspiring to us to listen and all enjoyed her talk. It was helpful, encouraging, and full of information. She is one of the working vice-presidents. Would we had more like her! Florence came in a body—just such a happy band, we have never had to meet with us before. They missed the car and came in hacks. They were delighted with the idea of meeting in this way to know and love each other better, to exchange methods, ideas and thoughts, to help and be helped. And oh, it did my soul good as I clasped hands with each sister and looking into her face she said: I am glad to be with you all. We had some heart to heart talks, each one feeling that we must have another meeting right soon. If we could find some plan to get all our women interested—and our men as well—what a force we would have to fight sin, but we are so weak, so faint hearted. Our young ladies are beginning to take hold, have planned their work and they are to have an entertainment soon. We are all so rejoiced to know that we are to have the convention meet in North Alabama next time. We need to have a meeting that calls all the best, the strongest Christian people together. In this part of the State we are weak, but we are hoping great things from the convention. Mrs. A. J. Ivie.

Sheffield, Ala.

## THE UNION AT ANNISTON.

The earnestness of purpose, the zeal in the work and the abiding trust in God were some of the strong characteristics of the meeting in Anniston of the W. M. U. Our hearts were filled with gratitude when the reports were read of the amounts given during the past year to missions: State, home and foreign. We have helped to make it possible for the frontier missionaries to carry on their work in the destitute places of our own land by contributing clothing and other things necessary to protect them from the cold. And how we rejoiced to think that one is going from us to the foreign field, Miss Pettus. We feel we have added one more link to the chain that binds us to the lost souls across the waters.

Throughout the entire convention we were impressed with the mission work and the union of hearts, and that God Himself recognized these facts, and that His holy presence brooded over each deliberation. We could feel the bracing breezes of Christian love as it was wafted from one to another and we felt in our inmost hearts this was indeed the Lord's work by the Lord's anointed. Mrs. J. W. Vesey.

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## Field Notes

### TO THE BRETHREN.

After nine years struggle with the Spirit I have at last given myself up to ministerial work. My struggle has been hard and my sins many, but God has given me grace and courage to surrender myself, and on last Sunday I preached my first sermon to the old soldiers at the Confederate soldiers home, Mountain Creek, Ala. We had a sweet little service, and those old men do love so much to hear the gospel of Christ. It did my heart and soul good to clasp the hand of each one of those old men nearly ready to pass over Jordan and into rest, and to be cheered on by them.

Let me call attention to that godly man, Bro. A. J. Brooks and his saintly wife, who are doing so much good at the home. I was at the Sunday school on Sunday morning and altho' there were seven present besides myself, I think it was the sweetest little service I ever attended. Brother and Sister Brooks conduct this meeting and altho' they meet many obstacles and discouragements they battle on overcoming difficulties and getting over discouragements in working for Jesus and suffering for him.

Brethren, everywhere, pray for me, not that I may be a great man and a fine preacher, but that I may be a good man and useful. May the grace and love of God rest on each of you.

Chas. M. Brewer.

Marbury, Ala.

### GOOD MEETINGS INDEED.

We have had good meetings, indeed, at Good Hope, Friendship and Central, three of my regular appointments. We had to close the Good Hope meeting just as it really begun. Bro. Lamar Jones aided us there with sermons of unrelenting gospel power. Four were received for baptism. At Friendship twenty were received for baptism. Making about thirty-five during the year, counting additions by letter. Bro. L. T. Reeves preached us three or four fine sermons, he being at his old home on a rest.

At Central fifteen were received for baptism and two by letter. Bro. C. O. Heard preached us one fine "pass by" sermon. How the saints all rejoiced, with the angels in heaven, "over" the "sinners" repenting. The brethren at Good Hope are overhauling their house of worship, for new weather boarding and a painting up with white and green.

At Friendship a new house of worship is in course of construction, 40x60, to be likewise painted. My next meeting is with the brethren at Farmville. When I was there last the proposition was to have a new coat of paint on their house of worship by protracted meeting time. I shall look to see it when I get there. May the Lord bless us there, as at the places named. I read with interest in the last Alabama Baptist "As It Is," by Sister Leila Mae

Wilson. She is a young lady of rare poetical genius, whose pieces have a wide circulation in the press, cheering the sad, amusing the gay and interesting the learned, and to making it all better, is a member of our Farmville church. If the Alabama Baptist would secure her publications much interest would be added to the paper, because of the sweet, Christian Spirit, pervading so many of them.

W. R. Whatley.

### ASHLAND CHURCH DEDICATED.

On the 17th day of July our new house of worship was full to its utmost seating capacity to hear Rev. C. J. Bentley, of Sylacauga, preach the dedication sermon. And instead of speaking of ancient temples, their construction, use and grandeur, as some had expected, he delivered a model sermon of the pure gospel which Christ commissioned his disciples to carry to the uttermost parts of the earth. With Romans 1: 16 as a text the story of the gospel, the power of God unto salvation, was attractively told.

As Bro. Bentley has been pastor at Ashland five years the congregation, a part of which were citizens of Talladega, Lineville, and Birmingham, expected a good sermon. But when the services were over we had to confess that even our grandest imaginations had but faintly drawn the picture.

We continue to realize that we sustained a very great loss when Brother Bentley moved from the Carey, and we are always glad to have him come back to see us.

Jno. Wm. Dean.

### THOS. J. PRESTON ORDAINED.

On the 2nd day of July I had with me at Mellow Valley Revs. Frank J. Ingram, of Delta; W. H. Preston, of Barfield and W. M. Worthy, of Maitland, who assisted in ordaining Bro. Thos. J. Preston, of Mellow Valley, to the full work of the gospel ministry.

The ordination sermon was preached by Brother Ingram, who showed himself equal to all the demands of such an occasion.

Young Brother Preston not only satisfied the presbytery, but honored himself in the examination and convinced all present that he was a student as well as a speaker.

We commend him to the churches and the brotherhood.

Jno. Wm. Dean, Mod.

Rev. Kerr Boyce Tupper, in a letter to his church from the Middle West, said. "In the East we apologize if we hand a man a silver dollar; here the people apologize if they hand you any other kind of money. This morning when a Chautauqua manager paid over to me \$50 for a lecture, the cruel fellow loaded me down with 19 silver dollars, and I had to walk six blocks to get the money changed.

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**G. W. ELY, T. P. A.**

**Notice of Final Settlement.**  
The State of Alabama, Jefferson County, Probate Court, 6th day of August, 1904. Estate of S. H. Barron, deceased.

This day came L. J. Healey, Jr., administrator of the estate of S. H. Barron, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 1st day of September, 1904, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

**J. P. STILES,**  
Judge of Probate.

**THE PRAYER MEETING.**

O Lord, my God, I have heard thy precious word: "If any man endure grief, suffering wrongfully, and take it patiently, this is acceptable with God." This is indeed a sacrifice that is well-pleasing to thee, a work that thine own grace alone hath wrought, a fruit of the love of thy beloved Son, of the example he left and the power he gives in virtue of his having destroyed the power of sin. I would now, once for all, give up the keeping of my honor and my rights into thy hands, never more again myself to take charge of them. Thou wilt care for them most perfectly. May my only care be the honor and rights of my Lord! I beseech thee, fill me with faith in the conquering power of suffering love. Give me to apprehend fully how the suffering Lamb of God teaches us that patience and silence and suffering avail more with God, and therefore with man, too, than might or right. Let the Holy Spirit be my strength.—Andrew Murray.

Five grand conditions of prevailing prayer:

1. Entire dependence upon the merits and mediation of the Lord Jesus Christ, as the only ground of any claim for blessing (John 14: 13, 14).
2. Separation from all known sin. If we regard iniquity in our hearts, the Lord will not hear us, for it would be sanctioning sin (Ps. 66: 18).
3. Faith in God's word of promise as confirmed by his oath. Not to believe him is to make him both a liar and a perjurer (Heb. 11: 6).
4. Asking in accordance with his will. Our motives must be godly; we must not seek any gift of God to consume it upon our own desires (I John 5: 13).
5. Importunity in supplication. There must be waiting on God, and waiting for God (Luke 18: 1-10).—A. T. Pierson.

Rev. W. M. Blackwelder, D. D., of Woodlawn, made use of the following topics in his special prayer meeting services last winter:

- Abraham's Prayer—Gen. 18: 17-33.
- Parental Responsibility—Eph. 6: 4.
- Moses' Prayer—Ex. 32: 11-14.
- Jacob's Prayer—Gen. 32: 24-28.
- Elijah's Prayer—1 Kings 17: 17-24.
- Jonah's Prayer—Jonah 2.
- Habakkuk's Prayer—Hab. 3: 1-17.
- Christ's Prayer—Jno. 17.

The Examiner in speaking of the speeches at the Baptist Congress held at Philadelphia says:

"We were ready, when the discussion was over to listen to the man who should say that the prayer meetings ought to be abolished. Everybody insisted on 'variety.' Variety is good; but is the prayer meeting after all to be run on the principle of a variety show? Were the leaders of that primitive church, to whose prayer meeting we were urged to revert always in pursuit of new devices?"

Russia has borrowed \$60,000,000 in Berlin. War comes high.

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For handsome catalogue address **M. W. HATTON, A. M., Litt. N., Pres.**

**THE CULLMAN BAPTIST ASSOCIATION.**

The fourth quarterly meeting of the Cullman Baptist Association met with Welcome church Friday, July 29th, 1904.

The introductory sermon was preached by Rev. J. C. Whatley from Genesis 13th chapter and 9th verse. The following officers were elected: Rev. G. W. Noles, Moderator; W. Y. Brindley, Clerk.

The following messengers responded to roll call: Concord, G. W. Screws, O. A. Chandler, T. H. Allen; Duck River, R. J. Davis, S. C. Barnett; Flint Creek, W. A. Lawrence; Etha, E. A. Jones, M. B. Goodlett; Harmony, W. R. Long; New Home, Rev. G. W. Noles, Sister A. L. Noles, J. M. Lee, R. T. Walker; Simcoe, T. M. Dye, W. Y. Brindley; Welcme, T. P. Allbrighton, Joe Cason, W. Widner, J. F. Knop. Correspondents from Marshal Association—Misses H. O. Heaton, R. G. Heaton, and J. M. Moses.

A committee on queries was appointed: J. M. Lee, R. J. Davis and W. A. Lawrence. "Is it right for a member to hold a letter who is in reach of a Church?" Answer, "No." Adopted. 8 p. m. Devotional services conducted by Rev. G. W. Noles.

July 30th, 10 a. m. House called to order by the Moderator. Prayer by W. Y. Brindley. "What are the Duties of the Deacon to the Church and Pastor?" Discussed by Brethren T. H. Allen and J. M. Lee. Preaching at 11 a. m. by T. H. Allen, followed by G. W. Noles.

8 p. m. House called to order. Prayer by Moderator. "What is the best Method for Conducting a Protracted Meeting?" Opened by W. A. Lawrence followed by J. M. Lee, T. H. Allen and A. A. Pannel.

8 p. m. Preaching by Bro. T. H. Allen.

Sunday, 10 a. m. House called to order by Moderator. Prayer by Bro. R. J. Davis. A number of good Sunday school talks were made. At 11 a. m. preaching by G. W. Noles, followed by songs and parting hand. Benediction, G. W. Noles.

Be it resolved, That the thanks of this body be tendered to the church and community for the hospitality shown us during our stay with them.

G. W. Noles, Moderator.  
W. Y. Brindley, Clerk.

**A GREAT MEETING.**

I have just returned from one of the best meetings I ever attended. It was held at Mt. Pleasant church, better known as Wiggins church, about fourteen miles from Newton. It began last Saturday week, closing the Friday following, and was conducted by Revs. Allen Smith and A. J. Gross, both young preachers, but full of wisdom and power.

The church was greatly built up, many sinners made to realize their lost condition, and cry out, "What must we do to be saved." Old men that had been out of the church for fifteen or twenty years were led back into the fold. There were 40 accessions to the church. On Friday 32 of this number followed their

Savior in baptism. It was a beautiful sight, as one by one their beloved pastor, Rev. C. Deal, buried them beneath the liquid grave, and brought them forth to walk in newness of life.

After baptism we went to the church, where we saw the right hand of church fellowship extended to the 40 at once. Oh, it was a happy time. We did some Sunday school and Sunbeam work while there, and hope before long to be able to go back and assist in organizing a B. Y. P. U. and Sunbeam band.

We were never among a better people, and if it is God's will, all no distant day we hope to be again with the good people of Old Mt. Pleasant church.

Brother Smith is one of Newton's B. O. I. boys as well as a Howard College boy. We feel very proud of him. He entered the ministry about one year ago. His success as a minister has been remarkable for one so young.

Brother Gross is one of Howard's brightest scholars, was a member of the graduating class of 1904. He is a young man of great ability, and has a bright future. He is our first assistant teacher in the B. O. I. for another year.

Brothers Smith and Gross have been preaching together for the past three weeks. Under their preaching 107 have been converted. They have appointments ahead until school opens in September. The same great and powerful hand that has guided them thus far, will guide them on.

Mrs. Lillie McLaney.

**ALABAMA MINISTER'S BENEFIT SOCIETY.**

Many of your readers recall that, at the meeting of our Baptist State Convention in Anniston, I was re-elected Secretary-Treasurer of the Alabama Baptist Ministerial Benefit Society. Now, let us all rally round this work and bring it well to the front with all our interests. Surely no cause in the State is worthier than this. Every Baptist minister in our convention, actively engaged in the ministry, should have membership in this Association.

The terms of membership are the payment of \$1.00 annually as a membership fee, and \$2.00 on the death of each member.

Laymen are admitted to honorary membership at the same rate, but receive no benefits. With them it is only an act of charity and helpfulness, showing their esteem for the servants of God.

We need the active co-operation of the hosts of Alabama Baptists. For further information or for blank applications address

W. J. Elliott, Montgomery, Ala.

We have received an interesting letter from Rev. O. C. Miller, saying the work at Saragossa is being blessed and that the congregation is worshipping in the new church, and while the gospel missionaries are trying to muddy the waters on the mission question, many are standing by the organized work and praying for the success of the boards. He asks the prayers of all who are interested in missions.



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J. M. FROST, Secretary, Nashville, Tenn.

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**Notice to Non-Residents.**

The State of Alabama, Jefferson County, Probate Court, August 9, 1904. Estate of Jesse M. Reynolds, deceased.

This day came Arthur L. Reynolds, Administrator of the estate of Jesse M. Reynolds, deceased, and filed his petition in writing and under oath, praying for an order to sell certain lands described therein for division among the heirs of said estate, alleging that the same cannot be equitably divided without a sale thereof. And it appearing from said petition that the following named heirs are non-residents, to-wit: Henry C. Reynolds, Atlanta, Ga., Mrs. Bessie G. Cheatham, Braxton, Ga., both over the age of twenty-one years, and Clarence F. Reynolds, Ruth Reynolds, Pearl M. Reynolds, Ralph Reynolds, minors residing in Mayfield, Ga.

It is therefore ordered that the 19th day of September, 1904, be appointed a day for hearing said petition, and that notice of the same be given by publication in the Alabama Baptist, a newspaper published in Birmingham, Jefferson County, Alabama, once a week for three successive weeks, notifying all parties in interest to appear before me on that day and contest the same if they think proper.

J. P. Stiles,  
Judge of Probate.

FROM BROTHER BUSH.

My work for this Associational year has been in Eufaula and Centennial Associations. In January in obedience, as we believed, to a call of duty, Mrs. Bush and I turned away from old home and associates to take up our abode in Clayton. Of course we missed the associations clustered around the home of our childhood, youth and maturity, but have found Clayton people as nearly ideal as any we have known. Every possible kindness has been shown us by Pastor Hagood, his noble wife and their congregation.

I have three churches in the Eufaula Association and one, Three Notch, in the Centennial. Our work has progressed encouragingly along most lines. Contributions to benevolences and missions decidedly larger than last year.

Have had protracted services at only two of the churches so far, the Lord has blessed us with some additions, and has permitted the troubling of the baptismal waters in our midst.

At Three Notch in January, brethren W. H. Cox and G. M. Thornton were ordained to serve as deacons, Elders N. C. Underwood and A. J. Moncrief assisting in the work, both of them contributing in substantial ways to the interest and value of the day's work. Brother Moncrief preached the sermon and Brother Underwood delivered the charge.

Last week your scribe had the pleasure of a visit home in Russell county, and while there attended the Fifth Sunday meeting of the Harris Association. This was indeed a great pleasure. The meeting convened with the Ladonia church a few miles west of Columbus, and was well attended, well managed and well cared for.

The program as carried out precipitated some lively discussions.

The ministry was pretty well represented, the following new faces among them. Rev. B. S. Railey from Georgia, now pastor at Girard; Brother Railey is a valuable addition to the working force of the Harris Association. He came to Alabama a little the worse from sickness, but is pulling around all right. Rev. J. W. Malone, the bachelor pastor of First Phoenix church, last year at Abbeville, Ala., preached the sermon Sunday. It was a feast to this hungry scribe. Rev. W. T. Foster, located last year at Marbury, now of Seale, serves four churches in Harris Association and contributed very much indeed to the meeting. His sermon on "Evidences of Christianity" was so comforting, and his speech on Sunday school work was simply inspiring.

All of us here at Clayton have been grieved very much to hear of the loss our Pastor, Brother Hagood, suffered in the death of his noble wife. She lived and died for Christ and even tho' she is gone, the memories she left, the hopes her profession inspired, are enduring and sweet. How sweet, how happy, the Christian, even in death. Such was she. May God bless Brother Hagood.

The Eufaula Association convenes with Romah Baptist church, five miles north of Comer, Ala., on M. and E. branch of Central of Georgia railway, on Wednesday after third Sunday in

October, 1904. Ye editors are invited to come. J. Henry Bush.

By Anointing with Oil Cancer of the hand cured in one month.

Dr. D. M. Bye Co., Dallas, Texas. Dear Sirs—After using the medicine you sent me according to directions, on the morning of the 12th day I removed the Cancer from my hand and it is well. It is now about four months since it healed up. Yours truly, L. S. NEWMAN, Pleasant Grove, Texas. There is absolutely no need of the knife or burning plaster, no need of pain or disfigurement. The Combination Oil Cure for cancers is soothing and balmy, safe and sure. Write for free book to the Originator's Office, Dr. D. M. Bye Co., Box 462, Dallas, Texas.

A SCHOLARSHIP.

There is a scholarship offered at the Boys' Industrial School, of Rome, Ga., to the ones securing 175 subscribers to our school paper at 50 cents a school year.

This last session I was not able to pay my way, and Miss Martha Berry, the founder, allowed me to work four hours a day. I wish very much to put two of these hours on my studies, and this scholarship will enable me to do it.

I have the promise of 103 subscribers from 11 different States. Will you allow me space in your valuable paper to ask its readers to help me by sending me a subscription. I only have until the 1st of September. Thanking you and them in advance, I am,

Very respectfully, Albert Pledges.

Starksville, Ala.

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If so I have a remedy that will absolutely cure any case of kidney trouble, indigestion, constipation, sick headache nervous affection, loss of appetite, female weakness and rheumatism. If I don't cure you sound and well in six months, I will refund the money. Any kind of reference given on demand as to my medical, social and religious, moral and financial standing. I suffered twenty years with liver and kidney trouble. In six months I cured myself after I had tried many remedies, and I have cured many others. In fact I have got the first patient to write me to refund the money. I will send any one a month's treatment for one dollar. Only one tablet to be taken every night. If you are troubled with any of the above diseases, send me one dollar money order and get thirty tablets. I mean what I say, one dollar a month. Respectfully Rev. W. M. Cole, M. D., Blountsville, Ala.

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The New York Tribune says: In the tide of religious revival which swept over New England, and extended to parts of New York and Pennsylvania, during the first half of this century, Mr. Finney was no less prominent in the front rank of successful laborers than are the celebrated evangelists, Messrs. Moody and Sankay, at the present day. The narrative may, perhaps, appear monotonous to the general reader, it is mainly a repetition of similar scenes, and similar trains of thought; but the students of human character will find it rich in materials, while it affords a striking illustration of a phase of religious experience and action that may almost be regarded as a peculiar feature of American life.

The most remarkable feature of this extraordinary book is the supernatural element. Finney lived, preached, and labored as if the Spirit of the Most High dwelt in him and spoke through him. Certainly mighty works were wrought by his trenchant voice; and many who "heard it, said that it thundered." Some of the foremost Christian laymen in the Empire State were converted under his ministry. He probably led more souls to Jesus than any man of this century.

## MARDEN'S STORIES FROM LIFE.

By Orison Swett Marden, editor of "Success." Cloth, 12 mo., 240 pages, with illustrations. Price 45 cents. American Book Co., New York, Cincinnati, and Chicago.

This latest addition to the Eclectic School Readings, by the well-known editor of "Success," is intended for fifth and sixth year pupils. It contains brief life stories and incidents from great lives which will show young people how boys, handicapped by poverty and the most discouraging surroundings, yet succeeded so that they are held up as models to the girls and boys of today. Though stimulating and encouraging in its tone, yet the book is far from being dry and didactic. The stories are interesting and attractively illustrated, and cannot fail to be beneficial and uplifting to young people. The volume is equally well adapted for school and home.

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## BEACON ON LIFE'S VOYAGES.

By Floyd W. Tompkins, S.T.D. Published by George W. Jacobs and Company, 1216 Walnut St., Philadelphia. Price, 50 cents.

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mediately turned back and began to read carefully. When I reached the 3rd chapter and read in the text, "unto the work of ministering," I saw instantly where the "mischievous error" had crept in. I confess, I had never understood that Scripture. My interest grew to the end of the reading. I am going through it again.

My reflection was: If the thought of this book had impressed me when I was entering on my work, how different would have been my ministry! My brother, we are not reaching the people and we never will after the old plan. We must go back to the older plan,—the New Testament plan. Our people must carry the word to the people or bring them to hear the word. Like skillful generals, we must organize our forces and send them out. The preachers have undertaken an impossible task; they must have help or the cause is lost. Our dead churches will be quickened into new life the moment we get them into this hand-to-hand, heart-to-heart work.

I beg you to read and re-read the little book until you are saturated with the truth it unfolds. Then get a few brethren together, read and discuss it. Then introduce it in the prayer meeting. Ask the woman's and young people's societies to take it up. Then preach about it for six months.

I know it will bear rich fruit to the glory of God, if read. Accept this from one who loves and prays constantly for you."

I am getting letters and postals of grateful appreciation for the "Christmas gift." The three brethren who furnished the money never invested the Lord's money to better advantage. Suppose all the preachers do as I suggested and just one thousand of God's redeemed ones are induced to lay hold, "going out into the highways and hedges, and compelling them to come in." What pen could write, what tongue describe the glorious results. Blessings on the author, the three brethren who contributed the money, the pastors who read and the people who hear the burning words of the pastors as they discourse about the contents of the little book!  
W. B. C.

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In this age of vast enterprise, while men accomplish as much in a month as our forefathers did in a year or a lifetime, we are inclined under the strenuous mental activities in which we are engaged, to neglect to give the proper care to our physical bodies which nature and the particular circumstances of the case require. Particularly is this true of professional men and persons of sedentary habits.  
In this connection "Barretts Complete Course in Physiological Exercise" has just been published in book form. The author guarantees to every person who honestly, faithfully and perseveringly applies him or herself to his "course" to the extent of ten or fifteen minutes a day, inspiration, optimism, strength of mind and body, vivacity, symmetry of form and figure. It is substantially bound in cloth, fully and clearly illustrated, giving twenty dis-

tinct exercises which cover the complete course.

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**Correspondence.**  
(Continued from page 7)

Prof. M. B. Garrett has been getting at his home the rest which his hard work made necessary, that he may come back ready for arduous labors and greater responsibilities.

The two young men chosen to aid in the work next session have been making ready for the new duties upon which they will soon enter.

All of the faculty will gather soon in Birmingham, that they may render assistance in canvassing and in the work preliminary to the opening of a new school year.

The writer has been engaged in trying to reach young men and in endeavoring to swell the number for next session.

We urge the friends of the College to help us in the canvass for students. Let us make the coming academic year notable for a large increase in attendance and for a very high grade of work.  
A. P. Montague.

August 6, 1904.

**BEULAH CHURCH.**

Dear Brother Editor: On May 10th I left Alabama and located at La-Grange, Ga., yet I hold the pastorate of a church in Alabama about 12 miles east of Tallassee, Ala. We are not very strong in number, but our spiritual condition is good. Beulah church has been established about 60 years, and has always been noted for strict adherence to our Baptist principles. The membership is composed of the farming class, hence we are poor people in this world's goods, but rich in love and grace. I will begin a protracted meeting at Beulah on next Sunday and will be assisted by Brother Cline, of La-Grange, Ga.

I had the pleasure of preaching two sermons to the saints at River View, Ala., on the fifth Sunday in July. I became acquainted with many of God's children, whom to know is but to love. They have a commodious house of worship and an able pastor in the person of Bro. W. G. Gregory. My work in the future will be in Georgia. May the Lord bless your efforts in adding to your now splendid paper.

A. W. Langley.

The Baptist Commonwealth says: "It is the custom of Dr. Tupper to send each week during his vacations a letter to his people of the First Baptist Church, Philadelphia, to be read at the Wednesday evening prayer meetings." We like the idea, and hope all our pastors who are off on a vacation will follow his example. It is an easy and delightful way to keep in touch with one's people.

The inventor of the submarine boat, John Holland, of Newark, N. J., has about completed a flying machine made of aluminum and weighing 26 pounds. It is built on the lines of the bird. We hope it will fly like a bird.

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<p><b>AT 4.95</b> Of Cotton Etamine. Flaked effect in contrasting colors. The fabric is epony, cobwebby and is sure to catch all the stray breezes. The waist is handsomely tucked at shoulders and down front, stock collar, tabbed. Full, generous sleeve—pearl buttons. The skirt fits somewhat snugly until the knees are reached and then falls in large box pleats. Champagne, tan and blue.</p>	<p><b>AT 6.95</b> Linen Etamine—real Irish fibre. Flaked. The waist is blousey—full as you please. Double rows of white hand-made medallions over front. Stock collar with a single large pearl button at front. Straps over shoulders; full wide sleeves. Plain wide flaring skirt; stitched bands over hips. Sky blue, China blue and Champagne.</p>	<p><b>AT 9.95</b> 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.</p>
<p><b>AT 5.50</b> Of French Chambray. No other fabric is near so appropriate for summer wear. It washes like Lonsdale—never fades. Stock collar with a big Windsor tie tacked on with pearl buttons. Tab at top of sleeves, making the shoulders very military. The front is muchly trimmed in tucks and stitched on straps. Stitched bands over seams of skirt. Navy with white hairlines. A serviceable, never-show-dirt color.</p>	<p><b>AT 7.95</b> 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.</p>	<p><b>AT 10.95</b> 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.</p>

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