

ALABAMA BAPTIST.

Frank Willis Barnett, Editor.

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NOTES AND COMMENTS.

Dr. H. M. Wharton recently closed some successful meetings in Arkansas.

Rev. Ryland Knight has been called to the Calvary Church of Richmond, Va.

Dr. and Mrs. J. B. Searcy of Biloxi, are visiting the family of Dr. Lowrey at Clinton, Miss.

Rev. W. A. Parker, Jr., formerly of Louisville, Ala., is being blessed in a meeting with his church in Texas.

Professor John Mafferty, of the University of Dublin, was the University preacher on August 28th at Chicago University.

There are thirty-eight general Baptist bodies in the world who will be entitled to a representative in the World Congress.

Rev. G. Campbell Morgan, of East Northfield, Mass., has accepted a call to the pastorate of the Westminster Presbyterian Church, London.

Rev. D. A. Solly has resigned the pastorate of Immanuel Church, Richmond, Va., to accept a call to the church at Wayne, Pa.

Dr. P. H. Mell will continue as the head of Clemson College in South Carolina, having declined the presidency of the Florida State Agricultural College.

Prof. S. C. Mitchell of Richmond College, who was recently in London thinks that Mr. Chamberlin's idea is fast winning its way to general acceptance.

Dr. J. B. Hawthorne has been with the North Pamunkey Church, Orange county, Va., in meetings dating back to 1876. The meeting just closed with them being the tenth in the series.

Rev. Bruce Benton, editor of the Baptist Chronicle, with his family are visiting his parents in North Carolina. A. M. Hendon is editing the paper in his absence.

Rev. B. F. Riley is said to be preaching to overflowing congregations at the First Church, Houston, Texas. He is making some fearless attacks on wickedness in high places in the city of Houston.—Baptist Union.

We regret to learn that Rev. T. T. Martin has been compelled to cancel his engagement during August until September 18th on account of the severe illness of his child at Vanastyne, Tex.

Dr. M. W. Egerton, pastor of the First Baptist Church, Knoxville, who has been in bad health for several months, is still unable to return to his work. The church will secure a supply for six months, hoping that at the end of that time Dr. Egerton will be fully restored to health and strength. He is now resting at his old home in North Carolina.—Baptist and Reflector.



REV. W. J. D. UPSHAW, GOODWATER, ALA.

A Faithful Pastor Who Preaches the Gospel With Power.

Dr. O. F. Gregory, of Montgomery, is the chairman of the committee on programme of the Baptist Vineyard Association at Martha's Vineyard, Mass. Dr. Dargan of the Seminary and Dr. B. D. Gray of the Home Board will make addresses.

The Birmingham Baptist Association will meet with the North Birmingham Baptist Church Sept. 13, 1904. All churches sending delegates, and especially those who expect to remain with us and have homes will please send their names to John F. Knight, Lyon-Terry building, Birmingham, Ala.

Landrum P. Leavell, Field Secretary of the Sunday School Board, has been holding Sunday school institutes in Mississippi. The Baptist says: He is planning to make Jackson his home after September, and will be glad to have invitations from churches to hold institutes. We had hoped he was to make Birmingham his permanent home.

Rev. J. Whitcomb Brougher, D.D., formerly of Chattanooga, pastor of the White Temple, Portland, Ore., recently returned from an extended trip to Europe. During his stay in London Dr. Brougher preached for Rev. F. B. Meyer, at Christ Church, and also supplied the pulpit for four Sundays of Dr. Barnardo's People's Church. During the 90 days of Dr. Brougher's pastorate more than 100 have joined the church, seventy-five of the number by baptism.

Baptist Times, London: "Last week the model of the proposed statue of C. H. Spurgeon was placed in the niche in the entrance hall of the Church House for the approval of the committee. From a hasty glance we should say

that the sculptor has produced a faithful representation of the great preacher as he was at his prime. There has been no attempt at idealising the well known face and figure, and the statue is instinct with the energy which characterized the man. Mr. Spurgeon is represented as he appeared on the platform of the Tabernacle. His right hand is upraised in natural gesture, while the left rests, as it was wont, on the Bible on the table beside him."

Russia's refusal to observe the laws of neutrality has brought about a strained situation at Shanghai. The cruiser Askold and a smaller vessel are still there, despite China's orders to leave. A Japanese torpedo boat entered the harbor, but before she could reach the Askold, which is in dock, the United States torpedo boat destroyer Chauncey placed herself between the two warships, preventing any attempt at hostilities.

Remarkable, indeed has been the brief history of the Temple Church. Called into being July 17, 1903, holding its first services of public worship on July 26, with Robert J. Burdette as preacher; starting full grown, with a membership of 265; increased in membership nearly every week so that the present membership is 478.

Baptists on the Pacific coast are to have a theological seminary. Mrs. M. M. Gray, deceased, left real estate to be used for the founding of such an institution. The board of trustees have elected Rev. C. M. Hill, D. D., to be the official head of the new institution. The Pacific Theological Seminary will be located in Berkeley, directly opposite the Golden Gate, across the bay from San Francisco.—Word and Way.

NOTES AND COMMENTS.

Dr. M. E. Weaver, of Lake Charles, La., accepts the care of the church at Marshall, Tex.

The Temple Church, Los Angeles, Rev. Robert J. Burdette, pastor, has just passed its first milestone. Anniversary exercises were held on July 31. It was a red letter day in the history of this young church. Gratitude filled each heart.

The Foreign Missionary Board at Richmond has beautiful maps of the world, 50x87 inches, printed in colors on cloth, with mission stations marked on them, which will be delivered at any postoffice at the very low price of \$3. These are excellent. Every church or Sunday school should have one.

Recently the leading editorial of the Evening Tribune of Huntsville, headed "A Good Citizen" was devoted to Hon W. E. Pettus. It was based on a remark made to editor Chas. P. Lane by our worthy Baptist layman who said: "I have been summoned as petit juror. My business demands my attention, it would be far more profitable for me to remain at my business than be closed up in a jury box, but I shall serve cheerfully."

The notable address of Dr. Augustus M. Strong, delivered at Cleveland on "Our Denominational Outlook," can be had in moderate quantities for circulation upon application either to the American Baptist Missionary Union, Tremont Temple, Boston, Mass., or the American Baptist Home Mission Society, 312 Fourth Avenue, New York City, or to the American Baptist Publication Society, 1430 Chestnut St., Philadelphia. Stamps to cover postage should be included in the order.

It has been found that conflicting engagements interfere so as to prevent the attendance of so large a number of the members of the commission on work among the negroes on September 14th, the date originally arranged for the meeting, of this commission, it has been deemed wise to change the date. Notice is given, therefore, that the commission will convene in the city of Atlanta at 8 o'clock p. m., Thursday, September 8, 1904; instead of the date named previously.

Prof. Gayle Riley, who for several years has been professor in Brenau College, Gainesville, Ga., has been added to the faculty of the Southwestern Baptist University, at Jackson, Tenn. Prof. Riley is an A. M., of Georgetown College, and a full graduate of Princeton University, and is an enthusiast in Christian education. He is the son of Dr. M. M. Riley and a nephew of Dr. J. M. Frost. His talented wife is the niece of Dr. F. C. McConnell, and the university is to be congratulated on this valuable addition to its teaching force.

Correspondence.

COLORADO.

376 miles long, 280 miles wide; 103,000 square miles in area; half the size of German empire; contains 550,000 population; 57 counties; the state with the highest average altitude; the greatest gold-producing state; the greatest health-restoring state; the greatest scenic state. The resources of Colorado are infinite. In minerals it is a vast storehouse; as an agricultural region and as a stockraising country it offers great agricultural areas; as the scenic spot of the world, and in the beneficence of its climate, it is unrivaled.

The modern or industrial period of Colorado's history opens with the expedition of Green Russell and a band of Cherokee Indians from Georgia in 1858, and the record of their search for gold along the tributaries of the Platte is the beginning of American occupation of the Rocky Mountain region, forming the base of settlement and all the wonderful development of the past forty-two years.

The old day in Colorado was the era of frontier barbarism. The glitter of Pike's Peak gold drew throngs of adventurous folk who toiled across the plains of Kansas and Nebraska in wagon-trains that they might speculate in the mysterious possibilities of a new country. They were not home-builders, but fortune-hunters. Wherever they found placer gold rude settlements sprang up.

The Indians were numerous and troublesome, and the life of the pioneer was spiced with danger. Though the country belonged nominally to Kansas, there was but the slightest pretense of civil government. Practically the only authority was that exercised by organizations of citizens, who brought horse-thieves and murderers to speedy justice upon the most convenient tree.

In 1861 Colorado became a Territory, and was then able to deal more effectively with the Indian, who was the common enemy and an obstacle to settlement and development. There was little in these early conditions to encourage the hope that a great and populous State could be established amid the mountains and plateaus. Mines, cattle and border traffic were not alone sufficient for the making of civilization.

The industrial history of Colorado is written in seven chapters, each forming a successive era of its progress. The first era was that of gold, then came the live-stock industry, and with it the vast herds of cattle upon the range. Following in due time came the railways. Next came the silver mines, yielding fabulous fortunes and starting afresh the tide of Western immigration. Following naturally, agriculture, which had been restricted to the maintenance of the home in the scattering settlements, grew rapidly into one of the leading industries of the people, and the towns and cities

founded in the agricultural divisions of the State have grown rich and powerful. Manufacture suddenly sprang forth as a leading factor among the self-sustaining industries, and has grown and flourished.

Primarily a mining country, to the exclusion of all other interests, that industry has grown until within the past few years Colorado has become the largest producer of silver and gold in the United States.

The mines and mining interests of Colorado are immense. They form a special feature, and about them there is already an extensive literature. It is the richest mineral region in the world, a fact illustrated by the ease with which it can turn from silver to gold, calling itself the "Silver State" for a period of years, and producing in a year immediately succeeding more than thirty millions of gold. Through all these wanderings, in every nook and corner, are the mines. The country is known truly and in detail by but one class—the prospector. Thorough experts in mining are found here in every walk in life.

"Inexhaustible" is the common expression descriptive of the coal measures of the State. Geological measurement places the area at 36,000 square miles, with 18,000 square miles of available coal. Deposits of iron and stone are innumerable.

While the energies of the mining industry are chiefly centered upon the search for precious metals, the country is endowed with the greatest variety of mineral riches. These include nearly all the base metals, such as copper, lead and iron, as well as coal, oil, precious and semi-precious stones, granite, marble, onyx and sandstone. More important than the finding of gold was the discovery of the fact that the highest forms of agriculture would flourish with the aid of irrigation.

Agriculture has grown and spread over the State until it has become not only a source of great wealth, but the most essential factor in home-making and in building up of the towns and cities of the valleys and plains, a cause in which the Union Pacific Railway was the pioneer in Colorado and continues to be an inspiring agent and material helper. The strictly agricultural areas of the State lie within the limits of the irrigation system, pronounced by irrigation experts to be one of the most splendid in the world. Through irrigation thousands of acres, which a few years ago were considered as barren, are now the richest agricultural lands in the West. There are over 4,000,000 acres of land under irrigation, and 2,500,000 are being cultivated.

Since the construction of the first canal to irrigate one lonely patch in 1858, the work has been going ahead with rapid strides until there are now 12,500 miles of main ditches alone. The streams and rivers which furnish the water for irrigation all have their source in the State, and have a combined capacity of over 25,000 cubic feet of water per second of time.

Intensified farming, which is becoming

popular in the agricultural districts of Colorado, is the outgrowth of irrigation. Settlers take up small tracts of ground, on which they cultivate vegetables, raise poultry, engage in dairying and fruit-growing, from which they derive considerable profit. The Salvation Army colony, recently established in Colorado, is conducted on this basis, and Commander Booth-Tucker has pronounced the venture a success beyond his expectations.

In considering the matter of agricultural development, it must be remembered that Colorado is the crown of the continent. Its lofty peaks cut the rainfall and melting snows in twain, sending one part to the Pacific and the other to the Atlantic Ocean. The same influence makes a radical division in climate, productions, and the character of agriculture.

Vegetation is less affected by the altitude here than it is in Europe. Cattle live all the year on indigenous grasses at elevations and in pastures that figures of height would relegate to the woodchuck and the mountain goat. Vegetables and fruits are raised in abundance in mountain valleys, where in Central Europe the vast, slow-crawling glacier would lie. Timber line, and just above it eternal snow, mark 6,000 feet in the Northern Alps. In Colorado 10,000 is not always the limit of vegetation, and the perpetual snow line is fixed at 11,000 feet, though on many high mountains perpetual snow is unknown.

It is surprising how little great elevation affects trees, grass and flowers. It is an all-the-year cattle country at almost any height. Big trees grow 10,000 feet above the sea. Cereals and the tender vegetables thrive at 7,000 feet, and potatoes at 8,000. Beautiful flowers and all the grasses are found at 11,000, and the pines and firs are of fair size at 11,500.

The lands everywhere possess a rich soil, highly productive of all manner of crops wherever water can be applied. In the order of their respective values, alfalfa, wheat, the natural and cultivated grasses, potatoes, fruit and garden products, oats, rye, barley, and corn are the principal crops, and in these the annual value in 1900 reached the sum of \$20,000,000. Adding dairy products, poultry and eggs, wool, hides and honey, a total of \$31,000,000 was given for the year. In the production of fine fruit (except the citrus varieties) Colorado has become a rival of California in the market of the country. In the culture of sugar-beets Colorado soil reaches the highest per cent. of saccharine and coefficient of purity. The first beet-sugar factory was established in 1898.

The average American citizen has no idea of the importance of the sugar beet. It will undoubtedly be a surprise to learn that during the year 1899 there were 5,607,944 tons of beet sugar raised, and only 2,722,813 tons of cane sugar. Of course the war in Cuba and the Philippines has greatly reduced the production of cane sugar, but, taking this fact into consideration, sugar cane

is now, and always will be, secondary in importance to the sugar beet.

Alfalfa, the staple crop of the irrigator, and the stand-by of the stockman, is beyond comparison the forage crop of the country, and deserves a special letter.

There cannot be found in the United States a place better suited to fruit culture than in the irrigated valleys of Colorado. The trees are easily raised and begin to bear from two to three years old, orchard growth. Apples, peaches, prunes, plums, pears, cherries, grapes, strawberries, and all the varieties of fruits and berries common to the Eastern and Middle States yield large crops. The fruit excels in size, color, flavor, and freedom from worms and insects, and commands a large premium over the best imported fruits.

At the time of the World's Fair at Chicago, Colorado farmers were given opportunity to compete against farmers of older communities. The results were amazing. Of 371 exhibits from Colorado eighty-one were awarded special premiums, covering wheat, oats, rye, barley, potatoes, flax, seeds, flowers, grasses, wool, woods, and soil. The wheat exhibit attracted wide attention and twenty-five awards were given to it alone, the largest number received by any one State in the Union.

Not upon gold alone, nor upon silver, nor agriculture, nor any industrial basis, singly, will Colorado henceforth measure the periods of its prosperity, but upon the foundation of all this combination of material wealth it will build upward and outward, and its course will be onward and irresistible to the goal of its greatness in all that human industry and human intelligence in the possession of boundless wealth implies.

(Incidents and facts gathered about Colorado from many sources by Frank Willis Barnett.)

WHY ASHAMED OF THE BAPTIST NAME?

By Rev. George C. Lorimer, D. D., in Examiner.

Rumors are current here and there that some of our large educational institutions are about to eliminate the Baptist name from their constitution, because they are solicitous of being considered unsectarian, broad, and advanced. I shall not specify these schools, for our readers will readily identify them, and it is not necessary to render their objectionable action known in a more widespread manner than at present.

I do wish, however, to enter my hearty protest. This I do, not because I desire our seats of learning to be narrow and unprogressive or bigoted. Those who know me, and who have honored me so far as to read what I have written, know very well that I believe most seriously that everybody has a right to his own thinking, and ought to enjoy the privilege of occupying any position he is capable of fulfilling, whatever may be his educational proclivity.

Most of our institutions do not re-

quire that the majority of trustees or teachers be Baptists. They may expect them to be Christians, though I apprehend that in some schools even this is more honored in the breach than in the observance. Indeed, there have been instances where parents have removed their children from Baptist schools because the flavor of agnosticism, to use no stronger term, was too strong, and their boys were beginning to lose confidence in everything that inspired reverence; and without reverence there cannot possibly be high thinking or noble acting. I would have college and university founded under the Baptist name and established by Baptist money to be exceedingly generous and liberal. Let a number of the trustees be of other evangelical denominations, and the teachers also; but I insist that it is an outrage, even by implication, to put affront on the name of our people, and a most unwise policy to alienate the denomination from direct interest in liberal education.

What is the matter? What is wrong with the Baptists? Why discriminate against a people of their standing and influence by an inference sustained neither by their history nor their principles? Let the history of Hölis, in his connection with Harvard University be re-read, and let the founding of Brown University be re-studied, and even that of Chicago, and let the impartial reader decide whether our name should be rudely blotted out from the annals of education; for these histories will say that even in the earlier times our fathers acted in a broad and enlightened spirit, seeking in no way to trammel the schools that they were aiding or establishing, anxious only that they should stand for the truth and inculcate the truth. What has come over our modern professors, faculties and trustees? Again I ask, what is the matter with the Baptists? Are we ashamed of our origin, our history, and our principles? I am so far from this shame that I resent, with supreme contempt, every effort put forth by men, whether they are Herr professors or not, to create a wrong impression as to the spirit of our denomination.

In proportion to their wealth, the Baptists have given as much for the cause of education as any other Christian body. Let it be remembered that the Roman Catholics never hesitate to announce that their schools were founded by themselves, and that they are distinctly Roman. However comprehensive the curriculum and adequate the course of training, a Roman Catholic school blazens upon its program the fact that it is Roman Catholic; and I honor the old church for the courage of this faith and conviction. They certainly are not ashamed of their name, and never one of their corporations will have the skill of seeming deliberately to eliminate the name which they bear.

In two Protestant institutions there is a disposition to talk of Christianity as though it were a huge uncertainty, or as though it belonged to the past. Protestantism at this hour is honey-

combed by a polite species of unbelief; and if our preachers were to act honestly, thousands of them would go where they belong—and that is, to denominations that are not in any sense evangelical. Somebody has to protest, and I am old enough not to care what anybody thinks, I trust. We have a history, we have a faith, we have a worthy record, and we have principles that have ennobled the world; and no slight shall be put upon them if I can prevent such indignity. We, the ministers, have to deal with boys who come from schools. They are to make the bulk of our congregations by-and-by; they are to become office bearers in our churches; and if they have been made to think that to be a Baptist is really to espouse a cause that is far from dignified, the denomination itself is in imminent peril.

What is wrong with the Baptists? Why should the money they give to schools not be returned to them if their name is to be eliminated in any way from charters or by-laws? There is a growing sentiment that it is unsafe to devote money too liberally to Baptist institutions, and that by-and-by the denominational school will be repudiated. There are some of us, at least, and I believe the number is increasing, who are tired of all this twirl about excessive liberalism and the superiority of having a school fail to keep the promise it made to the original donors. Unless the rumors to which I have referred cease, many Baptists will avoid giving money to schools that have been Baptist, but prefer now to be non-descript—though possibly of a very learned-character. I would not say a word on the subject were it not that the denomination, as such, ought not to be deprived of the prestige that accrues to a religious body from its profound interest in liberal education. Why should we not give our money to Romanist schools, or to out-and-out free-thinking, infidel schools, if in the long run we are to be treated and dealt with in this—to say the least of it—very ungracious manner? The Baptists of the United States, if properly instructed and influenced, would give twice as much as they have ever given each year for the purpose of education.

I have never had it in my heart to talk against any denomination that has used its money for the establishment of schools, or hospitals, or orphanages; and the denomination that is reputed to have no money to spend on these bodies will, in the next quarter of a century, dwindle into insignificance; and one step in this direction is the step covered by the rumor alluded to, that certain prominent institutions are disposed to eliminate the name "Baptist" from their charters, notwithstanding that Baptist money and Baptist prayers have had to do with their origin.

PROTRACTED MEETINGS.

By G. A. Nunnally.

At a late general meeting the protracted meeting was discussed. It was asked: Is such a series of meetings advisable or profitable or scriptural?

Do the scriptures and the results authorize or justify the present methods in conducting protracted meetings? In the long run may it not be shown that protracted meetings produce more evil than good? These and many similar questions were discussed, evidently not for the sake of controversy, but for the purpose of arriving at the truth and with the intent of making improvements on old methods or of finding a "more excellent way."

With Baptists a "Thus saith the Lord" is the end of all controversy. A quotation from the Scriptures outweighs all the arguments and rhetoric of pastors and bishops. An incident recorded in the Bible is worth a century of history taken from the lives of uninspired men. We seek for authority. We call for standards. We ask for divine sanction. We are fearful of human devices. And yet, and yet, common sense must not be ignored. "Go ye into all the world" does not confine the evangelist to a circuit on foot nor even a donkey's back, when railway trains and steamboats and trolley lines are available. Common sense would accept readily the best way of travel and divine approval would accompany the selection, though no Scripture warrant can be given for abandoning the old means of travel and taking up with the new. Commands are general, performance is specific, ends are designed, processes are developed, Divine wisdom declares the purpose. Human ingenuity, guided by the Holy Spirit works out the fulfillment.

But I wander, and a multiplicity of words is adding to the vagueness of the question. "Go teach all nations." How is teaching to be done? A hearing must first be had. Faith comes by hearing, and hearing by preaching. Attention must be secured. "My people doth not consider" was a fearful defeat in Israel. Repeated meetings, "line upon line" are often needed to secure attention. Something out of the line of the usual—a shock, a surprise, a bursting bomb, a thunderbolt—such things are required sometimes to get people to think. Get men to think on right themes, put them in proper mental attitude, and the Holy Spirit operates to the saving of the soul. The office of the preacher is not to convert or to regenerate, but if possible to bring men and women into condition of thought wherein the power of God may be applied. "As a man thinketh in his heart so is he." By repeated and protracted meetings the mind of the hearer is turned with an open side towards the truth and towards God. But the aim of preaching is not solely for conversions, but also for edification, for instruction in righteousness. In a word the minister is a divinely and godly appointed teacher. Every teacher has his own methods in making his people wiser and thereby better. Not only so, but the methods to be effectual must be energetically repeated in order to secure the best results. Under the intense attention secured by unusual processes the mind will often make more progress in a week or a day or an hour than would be gained in a year under the common every day methods.

And more, it often happens that, as iron is forged into other forms when highly heated, so a new form of life is fashioned, a new power of usefulness is discerned, a new power of the individual is brought out, and from these protracted meetings, where intense spiritual fervor has been excited, there come to the front men with peculiar and wonderful endowments and qualifications for usefulness which hitherto had not been even suspected. Great workers have grown into prominence in a week and power developed which abated not in a lifetime. The sudden strain of injected truth has broken the bonds of pride and the hoops of prejudice and scattered the staves of propriety and set the man free to expand into a largeness of which he had not dreamed and projected him into a channel of power and usefulness of which only God could have had any adequate conception.

We will not discuss the evils which possibly may attend the protracted meetings. Seeing them, let us suppress them as far as we are able, and desiring the good let us advance and promote it to the glory of God "whose we are and whom we serve."

FIELD NOTES.

Good Meetings.—We have just closed a good meeting with Nicholasville and Fairest Springs churches. We held our Nicholasville meeting in the new church and we had the great house full of people. The Lord gave us 18 members, 14 of them were baptized. I am proud of my Nicholasville church house and people. We think that we have the best looking church house at Nicholasville that can be found among country churches in the State. I think that they are giving more money for missions in proportion to their wealth than any country church in the State. Bro. A. J. Preston did the preaching for me at Nicholasville and Forest Spring churches during our revival services. He is the great evangelist among the Baptist preachers of Alabama. I think that the meeting at Forest Springs was as good as the one held at Nicholasville. There were 14 accessions. Forest Springs church has many noble members. We hope to make an improvement in our church house real soon. Brother McNightee promised to paint the house on the outside and inside if the brethren would take off the outside of the house and put on a new hull.—J. W. Dunaway.

Mincola, Ala.—I have just made a visit to Mincola. Brother Day, the pastor, said that they organized two years ago with eleven members, with no house to worship in and no one to say, come and worship with us. Today they number ninety-four. The church is situated in the southwest corner of Monroe county among some of the best people of the State. They have a neat church and have just closed a series of meetings. There was a great ingathering, in so much that they did not have room inside the house to extend the right hand of fellowship, but had to form a line in the grove.—R. T. Solomon.

BAPTISTS AT NORTHFIELD.

At a meeting of about four hundred Baptists in attendance upon the General Conference of Christian Workers at Northfield, Mass., August 12th, 1904, it was unanimously voted that the following paper be sent for publication to all Baptist periodicals in the United States and Canada, and that the committee whose names are signed be authorized to prepare a program for the convention provided for in one of the resolutions.

In view of the great evangelistic movements now going on in the English-speaking world, we are convinced that the time has come when the Baptists of America should organize for the promotion of evangelistic work in our churches.

We believe that every Christian should, like Andrew and Philip, seek to win others to Christ, and we would earnestly entreat every Baptist in America to become a personal worker in winning souls. This, however, does not dispense with the calling of the evangelist plainly recognized in the New Testament. There are few, if any, pastors who do not need the assistance of wise and efficient evangelists. Most pastors are so burdened with pastoral duties that they have little time or strength for extra evangelistic meetings, and, even if they are ideal in making their regular services evangelistic, they need the new witness to the old truth that many in the community whom they have been unable to reach may be won to Christ.

Such evangelists should work with pastors, that evangelization and edification may go together. For an evangelist to work in a pastorless church is not a wise expenditure of effort, and for an evangelist to go to a mission field, and, after he has gathered a group of converts, to leave them without pastoral care, is akin to the heathen custom of exposing infant children to wild beasts.

There are men in the ministry whose intense passion for soul-winning more or less unfits them for the necessary routine of pastoral work. They may not be all-round men like patient, laborious pastors; but, having their call from God, they have their mission in the church, and should be used to the best advantage. They should be free to go from church to church, inspiring others to win souls for Christ, and enlarging the spheres of pastors by giving them more members to develop in Christian graces.

We believe that the time has come for the Baptists of America to organize for more aggressive evangelistic work, and the following are some of our reasons:

1. There is universal need, greater in some places than in others, but great everywhere.
2. There is an evangelistic atmosphere in the English-speaking world.
3. There are people of means who are ready to invest money in such a work, and thousands will rejoice to give small amounts.
4. Money given to this work will add to the receipts of our Missionary Societies, Home, and Foreign, by in-

creasing their constituencies and the spirit of liberality which always comes with a genuine revival. There was no lack of money after Pentecost.

5. There is a wide-spread desire for some sort of union between Baptist organizations North and South, and evangelism is the basis upon which all may unite.

6. No one Society or Board with its present burdens can give to this work the attention which its importance demands, and every Society or Board is almost equally interested in evangelistic work. Successful evangelism will give our Home Mission Societies a larger constituency for the promotion of their great work in desert places. Our Foreign Missionary Societies can build large structures in other lands only as the foundations at home are broad and solid. Our Publication Societies will be benefited in all their departments by a campaign of evangelism. Our Educational Societies are deeply interested in the evangelization of our colleges and universities. The Young People's Societies will be increased in numbers and efficiency.

Therefore, Resolved, That we issue a call for a Baptist Evangelization Convention, to be held in St. Louis some time in May, 1905, to be composed of delegates from all Baptist churches, societies and organizations in the United States and Canada, the object of which shall be to foster the spirit of evangelism and discuss the best methods for most effectually carrying on evangelistic work.

Resolved, Second, That we earnestly urge pastors, churches, boards, societies, associations, and State conventions to make special efforts in the meantime to raise money and place in their fields efficient evangelists, who shall give their time and strength to the work of soul-winning in connection with our churches and pastors.

Resolved, Third, That we hear and heed the words of our Lord in Luke 10:2: "The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

- A. C. Dixon, Massachusetts.
- J. L. Campbell, Massachusetts.
- A. F. Williamson, Pennsylvania.
- C. R. Storey, New York.
- Len G. Broughton, Georgia.
- Curtis L. Laws, Maryland.
- P. S. Campbell, Canada.

ORPHAN'S HOME.

It is Monday, 3 p. m., the busiest and in some respects the most important day at the Orphanage. The washing for the entire family is always done on Monday. All the scrubbing, house cleaning, dusting, renovating, and yard cleaning is done on this day and gives employment to the entire family. Not less than 1,500 fresh washed garments are now hanging on the lines, the house and yard cleaning done, and most of the boys and girls are now having a half-evening holiday. So you see Tuesday is the day to see the home clean and at its best. On that day our school week begins with everything nice and clean. The summer term ends in

two weeks, when the regular fall term opens. Perhaps it would be interesting to some friends to know that our milk and butter supply is better than ever. The June and July milk report shows that we got 10,181 lbs milk, from which we made 528 lbs. butter. This was an average of 21 gallons per day. The family will easily consume 30 gallons per day. Our milk, vegetable supply and fruit during these months gave us the best living the family has had.

The advanced section of our summer school was vacated two weeks during which time we canned more than 800 gallons of peaches and preserves. This gives an abundant family supply and some for the market.

The health of the family was never better. We have gone almost through the summer without anything more serious than sore feet from dew poison. Our drug bill for July was \$3.50. We are short now of just such help as we need in the work. No kindergarten teacher, no God-mother for the little boys at the Bush building. So if you love quiet heroism, have a car load of patience, love children, and desire to lay up a bank account in the other world by helping to uplift the needy ones, I would like to communicate with you further.

J. D. Eittman.

THE HOWARD COLLEGE BOYS.

As the statement I made at the convention relative to the work of the Howard College boys has been quoted in several papers, I thought it best to make an investigation and be sure I was correct. I give you the facts as I find them in the minutes of the Birmingham and the Bessemer Associations, which is not all the facts, as some of the boys preached to churches in at least three other Associations. Of course that work cannot be reported as the facts are not at hand. But the baptisms reported in these two Associations where they preached were 15 times as many as the two great city churches, and they baptized 23 more than all the towns and city churches combined.

I make this statement, too, to correct the impression that my statement before the convention might have left that I included the city and all the towns in this district, viz: Avondale, Woodlawn, East Lake, Ensley, Pratt City, Wylam, North Birmingham and Bessemer. As stated above, I only intended it to embrace the city churches proper, and as shown above, instead of 10 times as many, as in my statement, the investigation shows 15 times as many, and 23 more than all the city and town churches in the Association combined. This statement will be all the more startling when I say that the college boys only baptized 202 persons. This statement calls attention to three important facts which should be emphasized:

1. The value of Howard College as an evangelizing force in the district;
2. The utter impossibility of doing the work needed in the city with our present forces;
3. The importance of multiplying the forces in the city by building more

houses of worship and putting more men on the field.

When will we realize the importance of meeting this demand laid upon us by our Lord and by the fact that we are on the field and have the ability to do it? I am glad to say that there is a disposition on the part of many to undertake this work, and, led by the pastors of this city this needed work, it is to be hoped, will soon be accomplished.

S. O. Y. Ray.

THE SPIRIT OF LAWLESSNESS.

Paul V. Bomar.

It is a very true saying that history repeats itself. The history of the children of Israel in their drift away from God is repeating itself in our country today. May we give the more earnest heed to the things we have heard lest haply we drift away from them and from our God. There is real danger, and the danger is pressing. For as it was with the children of Israel it will surely be with us unless we take heed to our ways and turn. The danger that confronts us is THE SPREAD OF THE SPIRIT OF LAWLESSNESS. It begins when a people say it is too much under a given set of circumstances to obey the law. It ends with the loss of reverence for all law, with the reign of lawlessness.

See how it was with the children of Israel. They began by saying, "It is too much to go to Jerusalem," and the arguments in favor of that conclusion were strong and abundant. It was certainly an easier and speedier way of worship through the calves at Dan and Bethel. The dwellers in Israel did not, however, stop there. They could not. They had started down the hill of disobedience, and their momentum carried them farther than they had at first intended. Satan ever binds us so that we give him more than the letter of the agreement calls for. It was soon too much for them to remain faithful to the priesthood appointed by God, too much to be true to the forms of worship given by God, too much to believe that Jehovah alone was God, and thus Baal and a host of others were admitted to be Gods as well as Jehovah. The end was they drifted completely away from Jehovah in spirit, and as a nation were blotted out from the face of the earth.

Thus it was with Israel. See how it is with us. We have begun by saying, and there are plausible arguments for this point of view, "It is too much in the case of a certain crime to wait for the slow and uncertain process of law," and so we have taken the law into our own hands. But like the children of Israel, we have not stopped here. Like them we could not, for, having yielded to the forces of evil in just this one point as we thought, we were irresistibly drawn more and more deeply into wrong doing. We said, for example, when two negroes in Georgia were lynched after the law had pronounced them guilty and sentenced them to death. "It is too much to expect us to abide by the law even when its processes are swift and just, for its executions are not severe enough. Hanging is

too good. There must be burning and torture."

Nay more, we have not stopped at one crime, but have said, "It is too much also to depend upon the law, to wait for the law, in the case of murder, or arson, or burglary." There is no need to cite cases. Sad to say they are so numerous that all who read the papers know of many. Yea, they are so frequent that we cease to marvel when they happen. We are not surprised when we hear that even in our best communities some poor negro has been lynched for burning a barn, or breaking into a house, or shooting a policeman.

Nay more, we have gone even further, we have said, "It is too much to let the bad negro live even though he can be convicted of no crime!" On general principles the mob adjudges him worthy of death, and he is shot down without being given a chance to be heard in his own defense, or an opportunity for repentance.

Nay more, we have said, "It is too much to let this man live because he is kin to, or of the same race with, the man who committed the crime." So following the lynching of those who richly deserved to die, (but by due process of law, not at the hands of an irresponsible mob,) inoffensive negroes have been shot down while sitting peacefully in their homes.

Nay more, the communities where these things occur say, "It is too much to expect us to find and punish the offenders. Let us say nothing and seek to find out nothing." And thus the spread of lawlessness is invited and encouraged.

This is an exceptionally sad condition of affairs, but no man who keeps his eyes open can deny its existence. Nor can he deny that this condition obtains because we have winked at or condoned the violation of law at one point, the one point where the temptation was exceedingly great, and where the violation seemed almost justifiable. Results prove, if other things do not, that it is not justifiable, that permission to break the law at one point is encouragement to break the law at all points. For in this respect communities and children do not differ, and we all know that the child permitted to defy the authority of the parent in one instance is encouraged to defy his authority whenever it suits him.

Thus the evil has been increasing and increasing. Is it to go on forever? Is there to be no end to it? For unless it is ended it will end in our destruction and desolation. Since God is God and right is right we can expect nothing else. And if we deliberately refuse to see this ending, can we be said to believe in God? Have we not forsaken the worship of Jehovah for the worship of Baal? For these conditions repeat for us the call of Elijah on Mt. Carmel, "If Jehovah be God, follow him; if Baal, then follow him." Let us not go limping between two sides. The great contest between the forces of good and the forces of evil, as illustrated in the history of Elijah, is on to-day, and we must take sides.

There is no neutrality in this conflict. If the law is right, if we are going to trust to the law, let us follow the law, and work out our salvation through it. And let us do what we can to put down all mob-rule. But if we are going to trust to the mob, let us say so. In that case, what's the use of jails and court houses and written laws? It is time for every man to speak out and to stand out in the open, as Elijah of old did, for God and the right!

"THE CHILDREN'S CHURCH."

By Lida B. Robertson.

A new feature in missions! Without a house to meet in, without a preacher, without a church organization, and with the most adverse history which ever befell a community "the children" of Wheelerville, Ala., now have a new church called "The Children's Church," and in this review of its history read why?

In the long ago the community was one of the chosen hiding places of the Copeland gang, a band of notorious highwaymen. Not so many years ago a meeting house and a church organization existed out there, but there was no day school for the children. In order to obtain one, the church agreed to have the meeting-house used for school purposes in order to secure a school for the children. A pious (?) deacon deemed it amiss to have school in the Lord's house and claiming ownership to the amount of \$125.00 in the church he sold out to the county school board to sustain his convictions—and thus he "sold out" the Lord from the community. Feuds waged among certain families that parallel the Italian vendettas, until secret ambush, through the passing years, stained roadsides and by-paths with murder and blood. Unholy preachers united religion and politics for political gain and money preached in the pulpit, and worked out of it the wiles of the wicked one. The meeting-house passed under the control of secular school officers, many of whom are Romanists.

Mr. E. R. Quattlebaum faithfully went there Sabbath after Sabbath to gather the children into Sunday school, but the strenuous odds of going out from the city and back again became too great and he had to discontinue it. Nine summers ago, while I was vice-president of woman's work in this Association a party of us, Rev. J. W. Willis (then pastor of Dauphin Way Mission) my brother Gaston, Miss Daisy Pettus, and J. Curtis Bush, Jr., drove out there August 7th, 1895, and spent the day. A Sunday-school was organized, a superintendent elected, and Mr. Willis preached, after which dinner was served on the grounds. A young girl, May Pierce, could play by ear, and she was chosen to play the organ if one could be sent to them. They later raised \$7.00 for the organ and the Ladies' Aid Society of the St. Francis Street church gave \$10.00 and an organ was bought and sent out to them. May served faithfully as she could. She lived several miles from the school house and had to cart the organ each Sabbath day wrapped in a blanket to

ward off the sun or rain, to the Sunday school and back again, as it could not be left to the children of the day-school to injure during the week. She is now asleep in the cemetery.

The school ran until an old white haired stranger swooped down upon the community calling himself "a missionary" and subtly gained hold of many. He came to me for hymn books and other needs and was supplied. He promised them a finely endowed school by a St. Louis syndicate, and understanding something about diseases and medicine, he went in and out among their sick for nothing. He raised money by ice-cream suppers and picnics "to build a church"—and pocketed it. He changed the name of the neighborhood to Eden and declared his Edenic faith, and converted the superintendent to his faith and ordained him an Edenic minister. I discovered him to be a theosophist and suspected him to be in hiding from guilt. He finally left, and rumor came back that Uncle Sam had caught him in Cuba and incarcerated him at one of his United States prisons.

Under all of these exigencies the school discontinued, everything withered away but prayers for the children of Wheelerville. One year, yea two, elapsed and one day a timid countryman stopped his charcoal wagon in front of my gate, dismounted and came in. The Lord had called him out from among them! His heart was sore troubled and he had come to me to say that he wanted a Sunday-school in Wheelerville, for his little ones to go to! Arrangements were made with him and a date fixed to reopen the Sunday school and a promise assured to him to send some one out to do it. Owing to sickness and other contingencies, not a soul could be procured to whom I applied to go. On Saturday he halted his charcoal wagon at my gate. I saw him and dreaded to have him come in to receive my failure to help him out. When I told him his countenance seemed so sorrowful that the impulse sprang to my lips to say: "It looks as if God meant for you to start your own Sunday school." He did not answer for a moment then said very humbly: "I can't even read." "Can't you pray?" He assented. "Then," I said, "you do the praying, keep order and give out the hymns and let the children who can read, read the Scripture lesson, and thus the Sunday school was revived. Prizes for committing to memory the 23rd Psalm were awarded, and three Bagster Bibles were awarded to three pupils for learning every word of the fifth chapter of Matthew. I wonder how many teachers or pupils in splendidly equipped Sunday schools where the superintendent can read can do that!

The faithfulness, the toil, the prayers of Tom Broadus and his wife lit the candle light of the gospel to this community where ministers, lawyers, and every one would disparagingly assert: "Nothing can be done with those people!"

Faith and the Lord are mighty, and one day Mr. Broadus brought to town

\$23.00 raised by the children to build them a roof, a house to meet in, as the secular teacher of the day school (a Catholic) had entered complaint against the Sunday school "leaving litter" in the school house, and they were turned out to meet in it no more. This was a surprise to the superintendent, as he himself cleaned up after the close of the Sunday school each time. Heroically the children worked and from time to time money was brought and added to that already in bank, until it had reached \$80.00. Then for over two years Brother Gaston Robertson applied for the straightening out of a lot on which to build the church and finally succeeded. And at our last Association Bro. J. R. Newell, a country preacher, who is a great enthusiast for foreign missions, and a staunch home-mission worker, having built a church out in the piney woods by his own personal efforts, which is the only spiritual home for miles around it, for the people, made a strong appeal for a helping hand to be extended to Brother Broadus in his strenuous task of trying to get a church built, and the matter was referred to the executive committee of the Association.

Several months ago Judge Maupin ("a fine old man" as a young man termed him to me) took up the work, has driven out there ten miles each Sabbath to conduct the Sunday school, has gathered together the disbanded ones, welded them, until now the money which he collected, added to that \$100 which the children raised, has erected a neat white church with green shutters amid the trees close to the old church converted to a school house. On August 14th, the Sunday school had a delightful barbecue, and that night Rev. McRae began a week of services and on Aug. 21 a church was organized in the forenoon, and in the afternoon thirteen were baptized in the clear running water of the creek, and the name of the church is: "The Children's Church of Wheelerville."

Whoever reads this history of the Children's Church and is sitting down "waiting on the Lord," without working for the Lord, to build up the waste place in your own community, or waiting for the State Board to do it, remember that the Lord helps those who first help themselves.

THE BAPTIST MINISTERIAL BENEFIT SOCIETY.

This society has at present about 125 members. That number ought to be easily doubled during the meetings of the associations if only an effort is made, and this effort ought to be made. Any minister with any influence who understands the benefits of this society can enlist any intelligent minister in the work. And not only the ministers, but many Godly laymen would be glad to become honorary members.

Send to Rev. Rev. W. J. Elliott, Montgomery, Ala., for applications for membership and let us make a canvass of the field during the next few months. The meeting of associations furnishes an excellent opportunity.

BROTHER CRUMPTON'S TRIP NOTES.

The meeting of the Southern Baptist Convention I attend each year. Aside from that my travels are confined generally to Alabama. But on July 26th I went to Louisville, Ky., to attend the CONFERENCE OF SECRETARIES.

It was what its name indicates, a conference. The interchange of views and methods was worth much to every one of us. Talking to one of our most earnest laymen, at Anniston, I expressed regret that I had agreed to attend a meeting which involved the loss of most valuable time, just when I could least afford it. His response was very prompt: "You go to every meeting of that kind which is appointed. You cannot afford to miss it nor can the denomination. This is the day of experts. Such conferences are invaluable to men in any calling. There is no reason why secretaries might not confer about the problems they are confronting." I believed that was a sensible speech and I took the brother's advice.

The meetings were held in the Walnut Street Church, probably the finest Baptist Church in the South. Pastor Eatoni and his kind people, with Secretary J. G. Bow, did all they could to make our stay pleasant. Numerous brethren of the city were present and added much to the interest of the meeting. Incidentally the question of

BAPTIST PAPERS

came up and much was said. Editor Eaton propounded his oft repeated question about Baptist papers. Probably he came nearer trying to answer it than ever before. More than likely the question lately sprung by Secretary J. B. Gambrell on Denominational Ownership of papers is going to enter largely into the answer of Editor Eaton's question. After years of observation and reflection I have reached the point where I wish to see the experiment tried. It has been tried before, but under circumstances not favorable to the best results.

One brother remarked in the Louisville meeting: "Our Baptist papers have the opportunity to do immense good or immense harm." How true is that. Maybe those in charge do not realize their power for harm. Editors, like the preachers, often counsel patience and the cultivation of a tender, loving forgiving spirit, and then forget it when they are provoked. Some of them are regular spit-fires especially towards brother editors. Some of them live on strife and feed their readers with things that breed suspicion and demoralization. "When I rise from reading — I want to be a better man, living nearer my Savior and doing more for His cause; but when I read — I feel like fighting somebody." One of the wisest and best preachers of the denomination once said that to me, when I was a young preacher and ever since then I have been observing the reading of different papers upon my own life and the lives of others. My deliberate conviction is they are a curse or a blessing to their readers according to their spirit. I

would not be understood as intimating that anything like a majority of our papers manifest a bad spirit. Generally they are to be commended.

I spent a few hours

IN GEORGETOWN

where lives many of the best friends I ever had. Five years have brought no very noticeable changes in the town. Dr. J. J. Taylor, who is president of the college, was away. Friends speak hopefully of the college under his presidency. I heard nothing but words of praise, for Pastor Pollard. The church is erecting for him a beautiful home.

What wealth have

THE KENTUCKY BAPTISTS!

What a ministry they have! What a work they could do for the Master if they were united. Alas, they are divided. There is a Recorder party and an Argus party. The party spirit runs high in almost every company in which one is thrown. The preachers and churches are divided. Like Texas and Arkansas, Kentucky will soon be torn with bitter dissensions if the brethren are not very careful. The blue grass State offers fine opportunity to try the experiment of denominational ownership of the press. Let the two great Louisville papers be bought and consolidated and put in charge of a Board of Trustees. Think of Eaton and Prestidge yoked together to make the biggest, brightest, best Baptist paper in the South. On my return to Alabama I dropped in on Pastor Provence

AT ENSLEY.

This is a town of marvelous growth. There are great possibilities before the town because of its proximity to the mines, and its many great industries, chief of which is the steel plant. Property is higher probably than in any suburb of Birmingham. Baptists have a strong organization. They are waiting for the place to become somewhat settled before they erect a handsome church building. It is known to some that Brother Province and wife will soon sail for Shanghai, China. He is one of the best pastors and we will sorely miss him; but the foreign field deserves and must have our best. I predict for him a bright career as a missionary.

I gave my first Sunday in August to TROY.

Pastor Hubbard, though new at the wheel, is steering this great church with wonderful skill. The Sunday school has grown marvelously. They need and ought to build at once a Sunday school building, as has the Southside in Birmingham and Tuscaloosa. I know of no place where \$12,000 could be so easily raised, and spent to better advantage. I call this a great church, and so it is in point of wealth. I doubt if there is a richer church in the State. I believe under the lead of their wise pastor, Troy will soon rank with the best churches in the State in giving.

One of the best things I have to report is the consolidation of the Salem and Troy Associations. It is now

THE SALEM-TROY.

It had its first meeting on the 10th at Henderson. Heretofore, the churches of Pike county have been divided up

among five or more Associations. Now, with the exception of two or three churches, they are all together. The movement for consolidation should spread. Little Associations of six or eight churches, where possible, should be absorbed by the larger bodies. It was a good session. Brother Dave Allen was the moderator, and Brother Black, of Troy, clerk. The writer was asked to preach the introductory sermon, and Brother Hubbard preached a great missionary sermon. Unfortunately many of the messengers came with the old-time expectation of a two-days' session, and left at noon of the second day. People can be educated out of that notion, and it ought to be done. The Selma Association printed in the minutes a resolution that the executive committee should arrange a program to extend at least to noon of the third day. The result was that nearly everyone stayed through two whole days, and the third day found the faithful there to close up the business in order. The executive committee of the Salem-Troy did

SOMETHING UNUSUAL.

They actually proposed to do something. In a very modest way they laid before the Association their plans and asked for instructions. Most executive committees are as useless as a bump on a log. If our business men on these committees would only put a little energy and business sense into these bodies, the enthusiasm kindled at the sessions of the Associations would not be lost.

ASSOCIATION REFORM

is a great theme, and our Baptist leaders ought to think much about it, now in the beginning of the Associational period. In the sessions of our Associations of today we see no improvement over the meetings of thirty years ago.

PASTOR J. M. LOFLIN

and his folks at Henderson did their best at entertaining, and all were pleased. A little confusion arose over the assignment of homes. The messengers were not assigned at all, only an announcement made of "who would entertain." This is frequently done and is always embarrassing to the visitors. To my surprise I found that a drouth of long continuance had just been broken.

GOSHEN,

where the "Carpet-baggers" left the railroad, is a thriving village with a good Baptist church, G. W. Harrison, pastor. Here, as in many other places, the pastor has to give the most of his time to secular employment.

THE LIQUOR DEMON

is cursing the land here as he is in every place where the sober people are indifferent or terrorized. The Blind Tiger is rushed in the prohibition districts, and then the cry is raised: "You can't stop it; they just will sell it. Why not have a dispensary and 'git the revernon?" "Revernon" covers all the sins of red liquor. A drunkard from "Blind Tiger liquor" is just orful; but a drunkard from dispensary liquor is a gentleman, a public benefactor. A brother said, "You can't get men who drink to testify and you can't get juries to convict." While in Dallas coun-

ty I heard the same thing. They have some juries that have made themselves famous. "He was a member of that jury," one said to me. "That jury" ought to be remembered and will be. A good woman, after the discussion on temperance at the Selma Association, said: "I never wanted to talk so bad in my life. It is getting dangerous out in the country for the women. Just as soon as cotton begins to sell places are opened for the sale of liquor by blacks and whites—many times negro women keep it to sell. I tell you if something is not done, something awful is going to happen."

The men who sit idly by and allow this state of affairs to prevail are going to face some terrible times just ahead, and before God's bar will have to give account for their sins of moral cowardice.

THREE HUNDRED AND THIRTY miles is the distance from the Salem-Troy in the south-east to the Lauderdale county in the north-west. "The finest corn I ever saw grow out of the ground," some one said, and it is true. In many places the cotton is fine too, but the rain is playing havoc on all the old sandy soil. New grounds and prairies and even rich bottoms seem to be fine.

The Association was at Liberty church, fifteen miles from Florence, within four miles of the Tennessee line. The house was small and the weather torrid. This is a small Association, but much enthusiasm was stirred up, especially over the work of Brother Paulk, the Associational Missionary. He has done a fine work. The Association gave him a tent and he reported great meetings. He put many Bibles and good books into the hands of the people.

Brother C. C. Winters was made moderator and Brother Ed. Paulk clerk. Brother Tandy, the new pastor at Florence, has made a fine impression. Brother John Ashcraft, a busy lawyer, made himself felt in the Association.

"What time of year will suit the convenience of our town people so they may attend our Associations?" is a question to be studied. My conviction is that the time has little to do with it. Most of them are like the negro nurse in Montgomery who didn't want to go to the country, "kase she didn't want to leave the 'lectric lite." What they do miss and what the Associations miss when they do not go.

I preached to a good audience at Florence at night, returning. The tripple cities, Florence, Sheffield and Tuscumbia, are now bound together with electric cars. They are already talking enthusiastically of the coming of the State Convention next July.

W. B. C.

The Japanese have made a demand for the surrender of Port Arthur, and the latest bulletins from the scene of war say it has met with a refusal. The docks at the besieged city have been set on fire by Japanese shells, and several houses have been destroyed by the flames.

TENT AND OPEN AIR WORK.

Frank Willis Barnett.

For the past six months the Presbyterian Evangelistic Committee of Philadelphia has been doing a great work in the "City of Brotherly Love." We first heard of it at the Moody Bible Institute four or five years ago when we had the pleasure of meeting Rev. J. B. Ely, the man who was making it such a success. The start was modest, but now it has grown until from twenty to twenty-five meetings a day on an average are being conducted, with the exception of Saturday.

Meetings for adults at night and for children in the afternoon and on Monday noon rally of Christian workers to hear reports from the various tents and centers of interest.

ATTENDANCE.

On Sunday nights especially the attendance is large. From 300 to 1200 people are usually present at each tent on Sunday night. On week nights as high as 1000 people often attend a single service.

During the week ending July 29th, 116 meetings have been held; 82 of these were for adults, with an average attendance of 350, and 34 for children, with an average attendance of 150, making an aggregate attendance of 33,800.

HOW CONDUCTED.

The plain, simple Gospel is earnestly preached.

Gospel music is provided.

After-meetings are held.

Literature is freely distributed.

Homes are visited by the assistants.

Cottage prayer meetings are held.

Tents are provided with ushers.

No collections are taken in the meetings.

WORKERS EMPLOYED.

Number of evangelists engaged...19
 Number of students engaged10
 Number of musicians20
 Workers for children 7

In addition to above, a large number of volunteers are actively engaged in the work at all the different locations.

The committee gives seven reasons for believing in tent and open air work.

1. Six successful years of increasing manifest blessing of God in conversion of souls and in the quickening of Christians.

2. The reflex blessing has been manifest in the other churches, through ministers, students, and other workers who have taken part in these services, as well as the organizations that are responsible for them.

3. Many of those who hear the Gospel would not, and, in some cases, could not attend church services; the mothers with babes, the poorly clad, the prejudiced, the timid Nicodemuses, etc. Night after night, many such are seen standing far out in the shadow of the tent, receiving the benefit of the Gospel.

4. The Gospel is made free. No collections are taken at the services. There is a freedom about the service itself. It is purely a missionary effort. No class distinctions are felt.

5. The lighted tent, with bright service, good speaking, well-organized, is itself a testimony for the Gospel to

the entire community in which it is placed. Many from the verandas of their homes, others standing upon the street corners, or passing on bicycles, automobiles, or carriages, receive impressions for good as well as those who attend the actual service.

6. Biblical and historical precedent. The creation of man, the law from Sinai, Ezra's revival, John the Baptist on the banks of Jordan, Pentecost, Paul, together with the hosts of evangelists, Wesley, Whitfield, and many others.

7. The example, spirit, and commands of Christ reveal the principle. The sermons of Jesus, the miracles of Jesus, the feeding of the five thousand, the temptations of Jesus, the crucifixion of Jesus, the ascension of Jesus, and His promised return belong to the open-air type of work.

DR. DIXON'S TESTIMONY.

Rev. A. C. Dixon, of Boston, in his first sermon of the summer in the First Baptist church of Philadelphia, July 24th, 1904, spoke in the strongest terms and urged upon Christian people the tent and open-air work. He gave several instances where people were converted by this work. He told of preaching for Mr. Spurgeon on Thursday nights in London. Deacon Olney told him afterward that more people joined the church through the open-air work than through the sermons of Mr. Spurgeon delivered in the Tabernacle.

TENT WORK IN NEW YORK.

The congregations and interest continue to grow in the tent evangel work on Fifty-seventh street and Broadway. The large tent is frequently taxed to accommodate the people. Rev. Len G. Broughton, D.D., is the preacher this week. Dr. Broughton is coming back again. He says, "I would sooner preach in 'Tent Evangel' than anywhere else in New York, for there I have an evangelistic atmosphere to inspire me." Rev. J. Wilbur Chapman, D. D., and Commander Booth-Tucker will each preach one week in this movement, in September. Rev. G. W. McPherson, the superintendent, and the board of managers for the tent work, are much pleased over the result of their efforts. —Examiner.

GOSPEL WAGON.

The New Orleans Picayune publishes a picture and devotes more than a column to "The Gospel Messenger," the wagon lately put in service by the Rev. C. V. Edwards, the pastor, and the members of the First Baptist church of New Orleans. The Picayune says: "When 4 o'clock arrived, the hour for the dedication, it was raining heavily, and the people—men, women and children of all conditions of life—who had gathered on the steps of the hall for the ceremony, sought shelter on the covered gallery. The awnings on the side of the wagon were lowered, and in spite of the rain the services proceeded. Several gospel hymns were sung, in which some of the people joined, and the triumphant strains, with their little touch of sweet sadness, were borne through the rain-laden atmosphere across the broad stretch of Lafayette

(Continued on page 14)

Schools and Colleges.

SOUTHERN FEMALE COLLEGE, LaGrange, Georgia.



Second Oldest College for Women in America. Fine new buildings, elegant halls. Fine climate summer and winter. Stands at the head of Southern Colleges in health and sanitation. 14 schools. Faculty of specialists. EUROPEAN-AMERICAN CONSERVATORY. J. H. NORMAN, Mus. Doc., (Oxford and Leipzig), Director.

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University of Virginia, Charlottesville, Va., July 18, 1902.

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BRUTALITY VS. HEROISM.

While this is being written the eyes of the world are on that splendid but awful drama going on in and around Port Arthur.

The press tells us of the admiration the Czar and his people for Gen. Stoessel and his men who so stubbornly resist the Japanese attack. We too, admire the grit of that doomed garrison. High courage will be applauded as long as true men live, it matters not whether it be displayed in a cause good or bad. But there is a sort of bravery which Gen. Stoessel seems to lack. He needs the moral courage to surrender.

Of course, this is not to be charged against him if he sees any hope of victory, or escape. If he feared a massacre he would be justified in selling the lives of his men as dearly as possible. But if hope be gone, and no fear of barbarous treatment (and there is none) is entertained, then what seems to the world as a high order of courage is high handed, wholesale murder, and his heroism is sheer brutality.

The life of the Russian private soldier does not count for much in the eye of the ruling classes, but more's the pity, the life of each man in Port Arthur, soldier and non-combatant, is precious, and it is sad to see them held to be butchered after hope is gone—if it be gone.

THE NEGRO COMMISSION CALLED.

The commission appointed by the Southern Baptist Convention at Nashville to consult with the Home Board about our work among the negroes has been called to meet on September 8th in Atlanta.

This is a matter calling for earnest prayer and cool, quiet, yet vigorous thought on the part of all our people. We have been not a little pained to see in some quarters a spirit of impatience and pre-judgement about a work requiring patience and careful consideration of all the facts. Being a member of the commission, we shall not discuss the matter at any length in these columns. We deem it worth while, however, to remind the brethren that the commission was appointed not to settle the negro problem, but to make conscientious inquiry into "what is the duty of the Southern Baptists to the

negro and how can we best discharge it?"

The commission, judging from the hasty words of some brethren, enter upon their work with the certainty of criticism, no matter whether they do this, that or nothing. This, however, is a small matter if our people can only discover where duty lies.

CARDS AND GOOD MANNERS.

What the pastor says about card playing is discounted because—because—well, because he is a preacher. Mrs. Cornwallis-West, who is anything else than a preacher, has published an article in the Cosmopolitan for August on "Modern Manners." She does not deny the gambling feature of the social game, but she can see no special harm in that. About the effect of card playing on good manners, however, she is much concerned. Hear her: "Gambling is certainly not the worst feature of 'Bridge' (game of cards.) It is slowly but surely destroying all after dinner conversation of any kind. People are getting out of the habit of exercising their wits and find great difficulty (in Bridge circles) in keeping up a general conversation on any topic of real interest. This is a curious phase, and when carried to excess has certainly a deteriorating effect, not only on the intellect, but character. Art, literature, music, one seldom hears discussed, and the people who indulge in them are soon voted bores and are secretly thought to be taking up valuable time from the beloved tables. The regular Bridge player becomes very selfish, sacrificing everything that interferes with the game. One becomes ill-mannered and petulant." The writer goes on to tell how the players will leave the best music for cards—how people are appreciated solely for their proficiency at cards, "and" she adds, "wo betide the man or woman who plays badly, or who looks upon the game as a pastime and not to be taken seriously. They are considered outcasts to be shunned and avoided. The card enthusiasts look upon them as wanting in intelligence—not to say fools."

One may be amused—or saddened—by the way this society woman makes a sin against good morals a less evil than an offense against good manners, but that she accurately describes the effect of cards upon real gentility cannot be doubted. Some who read this woman's words will say, "but she speaks of excess." Yes, but who is to say what is "excess?" The one infatuated?

LEE TO HIS SON.

We cannot help giving our readers this exquisite bit from a letter of Robert E. Lee to his son Custis: "In regard to duty, let me inform you that nearly a hundred years ago there was a day of remarkable gloom and darkness, still known as the 'dark day.' The legislature of Connecticut was in session, and as its members saw the unaccountable darkness coming on they shared in the general awe and terror. Some one in the consternation of the

hour moved an adjournment. Then there arose an old Puritan legislator, Davenport of Stamford, and said that if the last day had come he desired to be found at his place doing his duty, and therefore moved that the candles be brought in so that the house could proceed with its duty. There was quietness of heavenly wisdom and inflexible willingness to do present duty. Do your duty then in all things, like the old Puritan. You cannot do more. You should never wish to do less. Never let me and your mother wear one gray hair for any lack of duty on your part."

A BLOODY WAR.

It is hard for us to realize that on the other side of the world a great battle is being waged, and when we read that nothing in history compares with the terrible siege of Port Arthur we fail to catch the full horror of the news for practically since the night of February 8, when a flotilla of Japanese torpedo boats crept into the harbor and opened destructive fire upon the Russian ships, whose officers were banqueting in honor of Admiral Stark's daughter, the Gibraltar of the east has been under almost continuous fire, either from land or sea.

Port Arthur is tottering to its fall, but it has been brought to that condition at appalling cost to the Japanese. The attempt of the Japanese to capture fort No. 1 cost them fully 10,000 men, killed and wounded. Four desperate charges were made by the Japanese on the fort, but each time they were forced to fall back before terrible fire of the Russian batteries. The second, third and fourth charges of the Japanese were made over the corpses of their comrades who had fallen in first dash.

When the attack ceased the ground for 300 yards in front of the fort was literally covered with the bodies of the mikado's soldiers.

As rapidly as possible the Japanese are sending their wounded to Dalny, where they have established immense hospitals. It is reported that there are nearly 15,000 wounded soldiers at Dalny.

So constant has been fighting that there has been no time to bury the dead. Corpses in great numbers are strewn all around the port in various stages of decomposition.

Chinese arriving say that thousands of vultures are constantly hovering over the battlefield and at any lull in the fighting they swoop down on the dead and this is the twentieth century.

EDITORIAL PARAGRAPHS.

Many men are smart, many have ability, but they never succeed because they lack stability. Some of our pastors need to cultivate stickability.

Are you a messenger to your association? If so make preparations for it by being much in prayer that God may give you the grace to see, hear, and speak for His glory.

"To live with Christ in the next world you must live like Christ in this" were the last words of Charles Kingsley. How many of us can truly say "Christ liveth in me."

A noted financier said "a bank never becomes very successful until it gets a president who takes it to bed with him," and a church never succeeds until its pastor stays awake over it.

In Russia for scientific and commercial purposes both the Gregorian and Greek calendars are used. For instance the 7th of January, 1900, is written January 7-90.

The Moderator of a Baptist Association has it in his power to use the place to which he has been elected, for God's glory. Less associational politics and more praying over and for the man to be put into the moderator's seat would give a great spiritual uplift to the work.

Dr. C. S. Farris of DeLand, Rev. C. H. Nash of Tampa, and Rev. F. C. Edwards of Orlando, are now the editors of the Southern Baptist Witness, which is now issued as eight-column folio to save expense. We hope these brethren will have the hearty support of Florida Baptists.

"The division of the Bible into chapters and verses, the list of topics at the head of the chapters, and the headings at the top of each page found in most Bibles had nothing to do with the original Bible. They were added by the translators of the English Bible. The same is true regarding the dates, which were worked out by an English archbishop named Usher about two hundred years ago.

In this day of rampant criticism of the Old Testament it would be well to remember the saying of Howard Osgood: "If men really were familiar with the words of the New Testament we should hear less of the difficulties with the old." He believed in committing parts of the Bible to heart, having for forty years urged it upon all of his students for the ministry.

A clergyman who does not sign his name has said: "Thus far is the evolution of mankind the credulous has prevailed to the repression and almost universal exclusion of the critical; especially so with reference to all subjects relating to religion." Evidently he has failed to note the rapid growth of the higher critics, for from the noise they make the uninitiated would gather that they had put to flight the credulous. A few still believe.

Brother Crumpton in the last issue had some wise suggestions about the way associations should transact their business. Having had large experience in the matter we feel sure the moderators, clerks and messengers will receive his advice in the spirit in which he gives it and do all in their power to use well the short time in which the work has to be done. The moderators and clerks can either make or mar the session.

A. J. Dickinson: "The greatest blessing that God has given Alabama since I have known it is Corresponding Secretary Crumpton. Let us give him a secretary and a stenographer and so relieve him of drudgery work and enlarge his possibilities." Surely, surely, the Alabama Baptists have not let Brother Crumpton work all these years without a stenographer. If so,

they should repent at once.—Index. Brother Dickinson is not often in the office of our secretary or he would know Miss Maud Merritt, one of the finest stenographers and one of the best book-keepers in the State.

The Central Baptist says: "Ford's Christian Repository, so long and ably edited by Dr. and Mrs. S. H. Ford, is now the property of a corporation composed of Dr. J. J. Taylor, President of Georgetown College, Ky., Rev. Sam Frank Taylor, Dr. W. H. Mayfield, O. N. Hunt and M. P. Moody. Rev. S. F. Taylor is president of the company, Dr. J. J. Taylor is editor of the magazine and Mr. Moody is business manager. An able staff of contributors has been engaged, and it is proposed to furnish a first class literary, Christian monthly. Dr. Ford is expected to be a liberal contributor to the pages. With such a corporation behind it and with Dr. Taylor as editor Ford's Christian Repository will continue to be a great Christian monthly.

BOILED IT DOWN.

Some correspondents are hurt because we condense their communications. Having served an apprenticeship on a daily we can remember our anger when the managing editor would cut down our copy, but now we enjoy the humor in the following clipping showing the trial of an "author" during his evolution into a "newspaper man."

"He was just from college and had secured a place on the reportorial staff of a morning newspaper. His first assignment was over on the West Side to report a fire. He wrote it up in grand style, making a half column article of it, beginning thus:

"Suddenly on the still night air the shrill cry of fire, and simultaneously the devouring tongue of flame, whose light played along the roof's edge had caught the eagle eye of the midnight watcher, leaped forth, no longer playful, but fierce and angry in its consuming greed. Like glowing, snaky demons the lurid links entwined the doomed building, in venomous hisses and spurts the flames shot into the overhanging darkness, while from every window and door poured forth a dense sulphurous vapor, the deadly, suffocating breath of an imprisoned fiend," etc.

"Next morning the embryo journalist was up early to see how his brilliant effort looked in print, and this is what he read:

"Mike Mahoney's grocery, at 216 North Desplaines Street, was destroyed by fire last night. Loss, \$200; no insurance."

Our correspondents will please read and re-read the above until they see the point. Then try and enjoy it. Have a good laugh and be ready to send in condensed reports and help us to make the Alabama Baptist bright and snappy.

Jury Commissioner R. E. Pettus, of Huntsville, in writing to various citizens for names of voters, wrote a prominent citizen of Cullman county who in replying and sending names stated that there is only one qualified negro voter in the entire county of Cullman.

B. Y. P. U.

- Rev. J. W. Vesey, of Florence, President.
- Rev. J. M. Shelburne, of East Lake, First Vice President.
- M. B. Neece, of Huntsville, Second Vice President.
- Rev. John F. Gable, of Floralla, Third Vice President.
- H. B. Wood, of East Lake, Secretary and Treasurer.

We have just this word to say to young people concerning their attitude to popular amusements during the year. Heretofore you have been asking the question, "Is there any harm in doing this, that and the other?" Suppose you change the form of the query and hereafter ask yourself, "Is there any good in doing the thing which presents itself for consideration?" You are growing older every day, and you ought to be growing better every day. Whatever retards your physical, mental and spiritual development ought to be ruled out. Make the question, therefore, not negative but positive in form. "Is there any good?" With such a change of viewpoint you will find a change of view on many questions.—Baptist Advance.

BELONGING TO A BIG THING.

Michael Angelo is said to have written on the canvass of one of his pupils—"Amplius," "Make larger."

The modern great religious movements come to the aid of young people in even the remotest and most commonplace spheres of life. By linking himself or herself to a Young People's Society, to the missionary enterprise, or to some great religious cause, a young woman is given a broader outlook on life. New interests evoke new powers. The young person feels himself a part, a working part, of a big thing. He becomes a sharer in a world-wide project and a fellow-laborer with a myriad of kindred spirits, who possess a real fellowship which barriers of space and tongue cannot hinder.—East and West.

PROGRAM (SUGGESTED.)

1. Song, "All Hail the Power of Jesus' Name."
2. Prayer. Lord's Prayer in concert.
3. Read in concert John 4:28-30, 39-42.
4. Song, "Seeking for Me." During the singing of this song move about, shake hands, invite the unconverted and strangers to the front.
5. Prayer. Sentence prayer. Let the burden of these prayers be the downthrow of sin and vice, for zeal and loyalty to Christ, for the adoption of Christ's teachings into the commercial world; for the power of the spirit of Christ in our hearts that we may be able to face the true condition. Let all present, as far as possible, take part in the sentence season of prayer.
6. Song, "Till Jesus Comes."
7. Let's have an expression from every one present. What ought we as Christians to do? With God's help, what will you do? Will you open your heart and let Jesus in?
8. Song. Duet or solo, selected.
9. Recitation or reading of something appropriate.

10. Read in concert Rev. 21:21-27.
11. Prayer. One selected.
12. Song, "God be with you till we meet again." After singing of this hymn, go quietly out. There may have been some deep impressions made. Let him who is impressed meditate. Let your prayers follow them. We would suggest that the blackboard be used at all services. The value of its use cannot be over-estimated. Let it be the business of some minister of the society to look after it and see that appropriate texts be put on every meeting. Call attention to these.

We give these suggested programs as merely an outline for societies to follow. Do not depend on them too much. Learn to use your original ideas as much as possible. We do pray that the true spirit of Christ may get hold of the young people of our dear Alabama and that there shall be a great desire on their part to move forward and onward to greater works for Christ.

"Work for the night is coming
Work through the morning sun,
Work for the day is dark'ning,
When man's work is done."

—Ex.

MARRIAGES.

Mann-Pittman.—At the residence of the bride's father, in Roanoke, on the 16th Mr. William Handley Mann and Miss Vema Pittman were married, Rev. Jno. P. Shaffer officiating. Both of the young people belong to good families, and a host of relatives and friends wish for them a happy and useful life.

Mrs. Emma Jeter Pettus requests the honor of your presence at the marriage of her daughter, Daisy Winston, to Reverend J. F. Ray, Wednesday evening, September the seventh, nineteen hundred and four, at six o'clock, St. Francis Street Baptist Church, Mobile, Alabama.

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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 LORD WANTS REAPERS.

O dwellers in the valley land,
Who in deep twilight grope and cower
Till the slow mountain's dial hand
Shortens to noon's triumphant hour,
Why sit ye idle? Do ye think
The Lord's great work sits idle, too!
That light dare not o'erleap the brink
Of morn, because 'tis dark with you!
The Lord wants reapers: O, mount up,
Before night comes and says, "Too late!"
Stay not for taking scrip or cup;
The Master hungers while you wait.
'Tis from these heights alone your eyes
The advancing spears of day can see,
That o'er the eastern hilltops rise,
To break your long captivity.
—James Russell Lowell.

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Baltimore, Md., and Return \$23.50.
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Field Notes.

Rev. J. W. Dunaway, Thomasville, has held a meeting at Alabama City with Rev. E. B. Moore. The Lord was in the service.

Rev. J. W. Dunaway assisted Rev. W. H. DeWitt, pastor of the Mt. Vernon church in a meeting which resulted in over 48 accessions, 33 by baptism.

Ironaton and Odeaner: I have just closed my meetings at Ironaton and Odeaner. We had 14 additions at Ironaton and 13 at Odeaner. The church was greatly revived. Brother Rice assisted me at Ironaton and Brother Barnett at Odeaner. God bless the paper.—J. A. Butts.

The meeting of the Baptist Church at the tabernacle is drawing large crowds and much interest is being taken. Rev. J. W. Partridge of East Lake, Ala., is assisting the pastor. He is an interesting preacher and everybody should go out to hear him. The meeting will continue throughout next week.—"Bartlett News."

Ashville.—The second Sunday we began our meeting with the Ashville Church. Brother Moor was with us from Monday night to Saturday noon, when the meeting closed. The preaching was the same, good, plain, forceful gospel, tenderly and lovingly delivered. The church was greatly revived—more so than for several years. Many young persons manifested an interest in their salvation, being objects of prayer. No open profession was made, still I am sure there were some conversions and some will unite with the church later. There are many fine Christian men and women here who could be a great power for the cause's upbuilding. Some have been and are still. May God bless them yet in his most gracious gifts.—L. M. Stone.

Union Grove.—On last second Sunday we closed a week's meeting with my Union Grove Church, three miles from Ashville. Bro. E. B. Moor was with me and did the preaching except one sermon which I had the happy privilege of preaching. The Lord was in the meeting from start to finish. The church was happy—tearful singing and praying, with the Spirit filling the hearts of young and old. The preaching was the best—in the richness of the truth, in the spirit and earnestness of delivery, and in the power it carried to the hearts of the hearers. Four were received by experience and I baptized them Sunday evening in the creek—one young man and three girls.—L. M. Stone.

Sylacauga.—We had a good meeting at Sylacauga from the fourth to fifth Sunday in July with Bro. C. O. Pugh of Lafayette, in the pulpit. Our people were greatly blessed by the meeting. Nine new members were added to our church roll.

Brother Pugh did faithful gospel preaching of high order, which all enjoyed very much. It was my privilege

following our meeting here to assist pastor Windsor in his Winterboro meeting where the Lord greatly added His blessing. Then resting at home all that rainy, first Sunday in August, I went to assist O. P. Bently at Harpersville. Though it rained occasionally we had another good meeting. This preacher appreciates quite a lot of the blessings that come to him in each of the meetings mentioned.

A running trip to Roanoke, Lafayette, Milltown and Lanett in the Lord's work last week added pleasure in meeting dear friends of former day. A good meeting at Milltown being in progress, pastor J. P. Hunter being assisted by Brother Pugh, was the great joy of the very pleasant trip. My prayers never cease for all those among whom I spent so many happy days in the Lord's service.

I am glad to introduce pastor L. S. Barrett, my successor at Lanette, and Cusseta whom I met on this journey. He comes to be an Alabamian, "came over from Georgia." He had just closed a good meeting at that good place Cusseta. God is with the Cusseta church.

P. S.—I would not forget if I could the trip to Ashland on the third Sunday in July, on occasion of dedication of their new, bright and commodious house of worship. Never in life have I had a bigger time, in so little space, on any visit. Ashland has the best framed house that I have seen anywhere. C. J. Bentley.

Good meetings at Harteselle and Sycamore.—I began a series of meetings with my church at Harteselle Friday night before the 5th Sunday in July. Bro. F. H. Watkins of Russellville, came the next day and preached twice a day for us until the following Thursday night week. He preached with power. All of us were made to feel that every message was sent from God.

The interest grew deeper to the end. The one theme on the streets and in the home was religion. Several told me there had not been a revival in the town in years. Some of the church members had grown to be very indifferent, and even the more devout ones had become sadly discouraged. There were fourteen additions to the church. The meeting closed, leaving religious sentiment of the highest type prevailing.

I went home and spent one night and on to Sycamore where we began a meeting Saturday before the second Sunday in August. Bro. L. M. Bradley of Avondale, came and preached for us nine days and it was well done. He is a strong gospel preacher. We were as fortunate in having him there as we were in having Watkins at Harteselle. More people came out at night than our large house would seat. Many souls were saved during the meeting. There were thirty-one additions to the church and more to follow.

At the close of the meetings Christian people felt like they had been drawn nearer the Lord during the week and they left for their homes with the determination to live nearer him in the future.—J. M. McCord, East Lake.

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Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 20th day of August, 1904. Estate of Stephen Whitfield, deceased.

This day came Laura Whitfield, Administratrix of the estate of Stephen Whitfield, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 15th 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.

FIELD NOTES.

Lanett: We have just closed a meeting at Cusseta church, Chambers county, where the Lord greatly blessed us. The dear brethren there (composed largely of sisters) are very consecrated and their spiritual life is beautiful. The sisters constitute the most earnest band to be found in many a land. Only one was baptized, with three more to follow in September; but the church and especially the pastor, was given new life. I began a meeting here on the 21st.—L. S. Barnett.

John F. Gable: Since the first of June I have assisted in receiving into church fellowship about 75 members, thirty of whom I baptized myself. I am now at Elba, where we have the beginning of what is hoped to be a true revival. My first meeting was with Brother Hunter at Enterprise and my stay in his home was a pleasure on which I need not dilate to those who know him and his noble wife. On the 15th of June I pitched my tent in Paxton, one of the suburbs of my home town, Florala. Here our church has quite a number of members and we received six more, two of them for baptism. During the latter days of June I was with Bro. A. J. Brooks at New Ebenezer church, about six miles west of Elba. A new building had just been completed under the leadership of this noble man of God, one of the purest and sweetest characters it has been my privilege to know. May God's blessings rest upon our earnest, hardworking, unselfish and humble country preachers. Here we had a dedication service on Sunday and God poured out his blessing during the following week in a meeting long to be remembered. About 30 were added to the church, nearly all by baptism. At Coffee Springs in the early part of July a meeting of good interest had to be closed without additions by untoward circumstances. Pastor P. L. Mosely was taken sick and his helper was obliged to leave by other duties. At Friendship church in Geneva county an excellent meeting was enjoyed with Pastor T. W. Griffith. This is one of our strong men, come over from Georgia, who is kept by ill health from devoting all of his time to the pastorate. A pure and lovable character is his. There ten were added to the church membership, nearly all by baptism. In response to the request of the Abbeville church, which is at present without a pastor, through the death of Bro. Gilbert, I went over and held a meeting with them in the early part of the month. During the twelve days there was a real and gracious revival and 13 were added to the membership, 10 by baptism. In the meantime, although away from my church at Florala most of the time, I kept in touch with my good people and am rejoiced at the faithful manner in which they have held up the work of the church in the absence of the pastor. Dr. J. P. Phillips as Sunday school superintendent and general financier in the church can hardly be beat; but he was ably seconded by Bro. J. E. Hughes and others. Our prayer meetings, with a continual

increase in interest, were held under the auspices of the B. Y. P. U., and have been a power for good. Two young men especially are laying up for connection. One is the cashier of the Inter-State Bank of Florala, Bro. J. W. Strange, lately come from Tolberton, Ga. The other is the Central of Georgia depot agent, Bro. Clarence Bennett, a name which will be recognized by many in south-east Alabama. He is a brother of Rev. Sam Bennett, of Whistler, Ala. The influence and power of the lives of these two consecrated young men is beyond computation. We hope to have a good meeting in Florala soon. With best wishes for the paper I am sincere, etc.—Florala, Ala.

Cancer Cured Without Disfigurement.

January 14, 1904.
Dallas Texas.
Dr. D. M. Bye Co.,
Gentlemen—I wish to express my lasting gratitude to you for making a cure of the Cancer on my face. I began treatment on June 15, 1903, and by August 1, it was out and had filled nearly level with the sound flesh. It then shortly healed over and has never given me a moment's trouble since. I know that it is well and can heartily recommend the Dr. D. M. Bye Combination Oil Cure to any one suffering from Cancer as I did. May God bless you in your work, is the sincere wish of your friend,
E. R. MERRELL, Hubbard, Texas.
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There are four different kinds of hearers of the word: those like sponges, that suck up good and bad together and let both run out immediately; those like a sand-glass, letting what enters it at one ear pass out at the other, hearing without thinking; those like a strainer, letting go the good and retaining the bad; and those like a sieve, letting go the chaff and retaining the good grain.—Boston.

There is an awful responsibility in the gospel. It condemns a man if he will not accept it. God makes provision for a free pardon, but what if you decline to take it? Here it is; God holds it out to you—take it; if you do not, there are awful consequences, and the fault is yours, not God's. If you turn your back on God you set your face toward the devil.—H. W. Webb-Peploe.

The Christian inheritance was secured because God became the executor of his own will. Here men die and leave their property and their experiences behind them. It is impossible for the Christian to lose his inheritance, since his Father loves and has promised to keep the inheritance for his children.—Rev. F. B. Stoddard.

To feed on Christ is to get his strength into us to be our strength. Feed on Christ and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, and that wins the crown.—Phillips Brooks.

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Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 20th day of August, 1904. Estate of Maude A. Freeland, minor.

This day came J. W. Tagert, guardian of the estate of Maude A. Freeland, minor, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 15th 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.

Notice of Final Settlement.

The State of Alabama, Jefferson County, Probate Court, 20th day of August, 1904. Estate of Horace B. Freeland, minor.

This day came J. W. Tagert, guardian of the estate of Horace B. Freeland, minor, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 15th 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.

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OBITUARIES.

STEELE.—Sinclair Minnian Steele was born in Iredell county, North Carolina, Dec. 3, 1820. His early life was passed in Hardeman county, Tennessee. On reaching manhood he moved to Newberry, S. C., and in 1852 he married Miss Mary Elizabeth Smith, of Spartanburg, S. C. In the following year he came to Alabama where he lived until his death May 2, 1904.

Descending from Revolutionary ancestry, as a child his heart swelled with pride in hearing his grandfather, Robert S. Gracey recount the noble deeds which he dared with Marion's men. Reared in Tennessee in the days when nature was to be conquered and her forces subdued, we need not wonder that sturdiness and strength of character were developed. He met with fortitude the various vicissitudes of life, and was ever gentle, patient and self-controlled.

Before the war, Mr. Steele was a merchant whose fine taste and courteous manners made him popular and successful in business. Integrity, honor and good principles were among his noble characteristics.

His later years were cheered by the affection and thoughtful attention of his children, Mrs. W. L. Turk and Mrs. W. M. Spencer, and his grandchildren. Loved, honored and respected he passed away with quiet composure "Like the one who wraps the drapery of his couch about him and lies down to pleasant dreams." H. C.

MYNATT.—Rev. John B. Mynatt was born in DeKalb county, Alabama, July 17, 1834, and died at Lincoln, Alabama, July 14, 1904. His father was Rev. William Mynatt, widely known in this State for his ability. John B. Mynatt became a Christian at about the age of fifteen, and joined a Baptist church. He was a thorough Baptist, loving, living and advocating the doctrines and practices dear to Baptist hearts. He entered Howard College as a ministerial student at about twenty-seven years of age, and left college in his senior year to enter the confederate army in the civil war. He never returned to college. He spent the first fifteen or twenty years after the war in teaching and preaching. In his teaching he was quite successful, being very thorough in his work. His health failing he quit the school room, and devoted himself to preaching and farming. In 1868 he was married to Margaret E. Glover, who bore to him two children, Allie B., deceased, and Fuller. The latter is a graduate of Howard College and now principal of one of the public schools in Columbus, Ga.

Death took away his wife in 1878, and after several years of loneliness with his only son on the farm he was again married in 1884 to Mrs. M. P. Best. To this union were born three children, Maggie B., Mamie L., and Sallie T., all of whom survive him at Lincoln, but his wife passed away four years ago.

Brother Mynatt was a man of deep convictions, and was not afraid to ex-

press them. He was a man of high ideals, intellectually, socially, morally and religiously, and reached out for them. He was a man of profound sympathy, which took shape in counsel, encouragement and material aid. He was a Christian of high type. "He being dead yet speaketh."

A. A. Hutto.

DANZEY.—Mrs. Elizabeth Drucilla Danzey, nee Hendley, was born Dec. 12th, 1839, in Wilcox county. At the age of sixteen she was converted and united with the Baptist church and henceforth lived an earnest and consecrated Christian life. She was married to Morris M. Danzey Dec. 2, 1874, and after thirty years of loving companionship with him departed to be with Christ Sunday afternoon, July 24th, 1904. After a lingering illness of several weeks, surrounded by her loved ones she breathed her last and "was not, and yet she was, is, and ever shall be." May God comfort the loved ones in their bereavement. A Friend.

SCOTT.—The angel of death came to our flock on the 11th of July, taking from among us the oldest member of our church, Mrs. Elinor Scott. Sister Scott was born in Spartanburg, S. C., 82 years ago. She joined the Baptist church at the age of 18, and for 66 years lived for her Master. Her faith in her Savior was as simple as a child's. For some time before death she was unable to attend church, but always asked her pastor to read and pray with her when he visited her home. She left sons and daughters and grandchildren who miss the calm, sweet presence. We laid her body beside her husband's to wait the morning call. Her blessed life lives with us yet and will live in the hearts of all who know her.

Russellville, Ala. Her Pastor.

FORE.—R. Russell Fore, son of J. F. and A. C. Fore, died July 21st, 1904, aged 35 years. He was born and raised at Pine Apple, Wilcox county, Alabama, and died at his home in Anniston, Ala. He joined the Baptist church when young. His walk in life was such as to win to him many friends. He was ever ready to assist the poor, the afflicted or distressed, and many will miss his kindly deeds. He was an obedient son, an affectionate husband. He leaves a heart-broken wife, fond parents, brothers and sisters to mourn his good deeds. Farewell, farewell, dear Russell, we hope to meet thee in the sweet bye and bye. His Mother.

MERRITT.—On the 24th day of July my heart was saddened by a telegram from Miss Maud Merritt, of Montgomery, saying her father was dead, and asking me to preach his funeral at Clayton street Baptist church. Brother Sams, the assistant pastor, made some appropriate remarks and spoke in high terms of Brother Merritt as a Christian worker. I then preached from the text "The righteous hath hope in his death," for this text

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suiting his life. I have been personally acquainted with R. W. B. Merritt for a number of years. He was always at work for Christ. When I was wandering in sin in Macon, Ga., he got me to go to the Baptist church to Sunday school and caused me to investigate the New Testament which showed me my lost condition, and reading and putting it down and kneeling on it asking God to teach me which of the churches was according to the New Testament, I was convinced that the Baptist was the only true church. I had always hated the Baptist church thinking they were bigoted, but the New Testament convinced me that Christ was buried in the Jordan and that I should do what Christ did. It was through the faithful work of Brother Merritt that I quit the Catholic and Episcopal Sunday schools and attended Baptist Sunday schools. A sermon preached by Rev. W. N. Chaudoin led me to Christ and Brother Merritt encouraged me as a young Christian in work.

Brother Merritt was always doing something for his Master. He was an affectionate husband and father. He leaves four children, who are an honor and blessing to any community. Miss Maud is Brother Crumpton's secretary, Miss Fannie is a teacher, Cleveland is a fine young Christian, Paul has not given his heart to Christ but is a good, moral boy, so we can see Brother and Sister Merritt living in their children.

He loved the church and her members and her doctrines, and was a fine Sunday school teacher. He was a great hand to visit the sick. He died in the harness. After teaching his class he heard the sermon and went home and after dinner had two strokes of paralysis and died. Oh, how I will miss him! I am glad I knew him.

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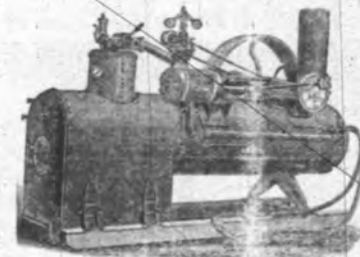
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Tent and Open Air Work.

(Continued from page 7)

Square to resolve themselves finally into musically melancholy echoes.

Rev. E. A. Rennie, Curate of St. Paul's Church, who was among the throng on the steps, called out to Dr. Edwards to request the choir to sing "Jesus Lover of My Soul" a hymn which everybody knew, and in which everybody could join. Dr. Edwards thanked Dr. Rennie for the suggestion, and the rich voices of the ladies and gentlemen in the wagon were soon blended harmoniously in the opening stanza of the beautiful carol of abiding faith.

Dr. Edwards, taking his stand on the platform, opened his Bible and read from the fifth chapter of Matthew, the richest gem of the New Testament, Christ's sermon on the mount, after which Mr. Voyles led in a devout prayer.

Another hymn was sung and then Dr. Edwards delivered his address. "I want to say a few words about the wagon which we wish to dedicate to God's service," he began. The wagon, he went on to say, was built under his direction, and was to be placed under his supervision and the supervision of Deacon Voyles. The wagon cost \$160, and was built by the Thompson Brothers, who kindly consented to construct it without profit to themselves.

Dr. Edwards, continuing, said that he had not started out to oppose or combat the views of those who do not believe as he himself believes, but to serve Christ. Here he cited Paul's burning desire as set forth in the Epistles, to carry out the Master's will and preach the Gospel to every creature.

"We believe it our duty," he cried in ringing tones, "not to sit down in church and wait for the world to come to us, but to go out into the world, find the people, and give them God's messages!"

Dr. Edwards argued that Christ dealt largely with individuals, believed in personal work, and from the fact that he went out and found not only the masses, but the individual, the world has gained its great profit.

Wholesale merchants, the speaker said, who had a line of goods to sell, did not sit in their stores and wait for people to come and buy of them, they hired drummers, who went abroad and told of those goods. The great insurance companies send out solicitors, or they would achieve nothing, and the politician, when seeking office, does not sit idly by and wait for the people to vote for him, he goes out to the people, makes a vigorous campaign, and so gains their support.

The world is wise in its methods, but no wiser than Jesus Christ, who commissioned his followers to carry his Gospel abroad. Some churches, the minister pointed out, think they are doing a great work when they hold three or four meetings a week, but Christ was only satisfied when he went out to the people.

"We have Christ's commission to preach the Gospel," Dr. Edwards said,

"and we intend to carry out that commission according to the most approved plan." One plan that has stood the test of long centuries is the house of worship. The plan was approved in early Jewish history, it was approved by Christ himself, and by Paul, and has been approved by all denominations.

But Christ and Paul did not approve of the place of worship when the people would not resort to them, and to further the plan of salvation they left the churches and went out into the open to preach to weary souls.

Abraham, Dr. Edwards pointed out, did most of his work in the open; Moses delivered the Law to the children of Israel, having no roof above his head but the high vault of heaven; Elijah spoke from Mount Carmel, when the people declared "The Lord he is God," and cast down Baal; John the Baptist, the great forerunner of him that was to come, called upon the people to repent, in the open, and when the Messiah came, he sought the people where he was most likely to find them, out in the free air.

Some preachers are very willing to stand in comfortable pulpits and preach to comfortable, satisfied people, but ask those preachers to go abroad, as the Salvation Army does, and lead an open street meeting, they will say that they can't do it.

"There is a great multitude," cried the preacher, "who never attend church, and unless we reach them some way, they will never hear God's message to them. I believe in the organized church and the work that is carried on there, but the people who don't go to service should be reached. The church is one thing and the open air meeting another, and the church should open wide its arms and reach out to all the people."

Dr. Edwards concluded by saying that he and his workers hoped to present the wagon to be used by God, for his work, and for the salvation of men in his name. In a brief and soulful prayer he asked God to accept the wagon, and bless his workers who would carry his message abroad in it.

Dr. Rennie mounted the platform and heartily indorced the movement, saying that he thought it a great work, a work that he himself had had in contemplation for some time. The wagon is a point ever going forward, he stated, and in conclusion asked God to bless the noble effort to carry the Gospel to every creature.

Deacon Voyles made a short address. He said that he had thought of the wagon for two years, and as one of the redeemed of Christ, he thanked God for being allowed a part in the work. He asked the people to pray for the work.

Deacon Voyles dismissed the meeting with prayer.

Dr. Edwards intends to have meetings every Sunday afternoon. The wagon will be driven to places where the people congregate, and the Gospel will be preached without price, no collection being taken up.

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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.

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EVANGELISTIC CAMPAIGN.

Rev. S. O. Y. Ray reports that with one tent in operation for three months and another one a part of two months, together with meetings held by him in churches with the assistance of the brethren 178 have been received by letter and 144 by baptism into Baptist churches in the Birmingham District, and that a church has just been organized with twenty members at Thompsontown, about one mile south of Bessemer as a result of evangelistic services conducted in one of the tents by brethren Gavin and Sandlin, and that ten were recently received into the church by baptism. This information ought to be a cause of great rejoicing and stir the Baptists to still greater efforts.

THE BIRMINGHAM DISTRICT.

We know of few districts where tent work can be better engaged in than right here at our doors and we are glad that a start has been made. If Brother Ray had had the money he could have used a dozen tents this summer and there would have been a great ingathering.

SOME PLAIN FACTS.

First.—Many of our churches are closed during the Summer, especially at night.

Second.—Those that are opened are poorly attended.

Third.—Thousands will not enter our church buildings even if they were opened.

Fourth.—Thousands will come to open-air or tent meetings.

Fifth.—They may be attracted by the music or something else, but they come.

Sixth.—This is an honest effort to obey the Saviour's command to "go out into the highways and hedges and compel them to come in."

Seventh.—The work is imperfect and is not all we should desire.

Eighth.—To those who object or criticise, we say: "Show unto us a more excellent way."

FIELD NOTES.

Albertville.—I attended the great Baptist State Convention at Anniston with about a dozen other ministers and laymen from the Marshall Association. This I regard as a very hopeful sign. One minister who has not been much in sympathy with the denominational work said to me as we came home that he was to be a missionary from now on. I arrived at home on Thursday evening and started Friday for Franklin county to assist Bro. J. T. Thompson in some meetings with his churches. It was a joyful privilege to have my own dear mother with me and to meet with my own brother in the midst of a great revival and preach and rejoice together in the work. I had the sweet privilege of meeting a young man among the first who told me that I preached the sermon on the night that he joined the church, and the next day a brother of his united with the church and dated his conviction back to the same meeting, which was in Carrol county, Ga., last August. The closing day my brother baptized five happy boys and girls in the fellow-

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ship of old Bethlehem Church and received three by letter. From there we went to the growing little town of Phill Campbell on the Northern Alabama R. R., where we began on Saturday night, preaching day and night in the Methodist Church, which was very kindly tendered us. The meeting grew in interest until on Wednesday afternoon we had gathered together eleven brethren and sisters who we organized into a local Baptist church, Elder G. B. Wade assisting. Then we began to receive members whom the Lord had saved by his grace in the meeting and previously, and on Friday morning my brother, whom the church had called for its pastor, baptized seven happy souls into the fellowship. Two were received by voucher. We closed the meeting with great interest prevailing, with twenty members and a good prospect for doubling the membership by the next meeting of the Association. There are a good many Baptists around the place who hold membership elsewhere who will transfer to that church.

I spent four days at Lone Gap, near Halesville with splendid interest. I have not heard of the results, as I had to leave for home. I arrived at home in time to preach twice for Bro. M. R. Taylor at High Point, and to see him baptise twenty-two boys and girls. Twenty-six were received into the church. Saturday I began a meeting at Union Grove Church, one and

a half miles north of Albertville. The Holy Spirit's presence was manifested in great power from the first, and in spite of the soldiers' reunion that took place at Albertville on Thursday and Friday, we had a goodly number of conversions. Twelve were added to the church—six by experience and six by letter. More will follow. Good meetings everywhere. God be praised.—T. M. Thompson.

Rev. G. W. Gibson and Rev. T. W. Shelton held a series of Baptist rallies in the Clear creek Association with the following churches. Arly, Mellville, Mt. Vernon and Clear Creek Falls with fine results. The churches were stimulated and strengthened. Several were added to the churches and the brethren received them cordially. Bro. Gibson writes enthusiastically of the great help that Brother Shelton rendered by his gospel preaching and stirring missionary addresses.

Lanett: Hitherto I have tried to be loyal to the interests of our part of the work in Georgia, but now I am in and of Alabama, and ready for further the Alabama interests. I, and mine, have been graciously received here and at Cusseta. We are under a big debt of gratitude to these brethren. Am just keeping house for the first time and feel like inviting all Alabama to visit us.—L. S. Barnett.

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AT 6.95 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.

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

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

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

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