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CHILDREN OF SPRING.

BY LAURA BURNETT LAWSON.

A fair young mother trips lightly in
Where her darlings lie fast asleep;
And her gentle tread
Stops soft at the bed
Where her boy breathes long and deep.

She presses her lips to his ruddy cheek
And whispers: "Up, dearie, 'tis day;
While the girls are asleep
You must garnish and sweep
And clear all the snow away."

He opens wide his sweet gray eyes;
With a bound he is out of bed!
He works with a will
In the morning chill
Till his face grows rosy red.

He sprinkles the snow with a melting rain;
He sweeps with a storm the plain.
He dusts the trees
With a fitful breeze
And goes to bed again.

The mother smiles at her blustering boy,
Then turning, she lifts from the ear
Of her blue-eyed girl,
A golden curl,
And murmurs: "Get up, my dear,

Your brother has finished his morning chores,
Come, there's oceans of work for you.
Every tree must be dressed
With an Easter crest.
Worlds of flowers and leaves are to hue."

The sleepy child half laughs, half cries
As she dons her gray green dress.
She naughtily treads
The violet beds
Till their faces are blue from the press.

She weeps when the dandelions ask for her gold—
Such a share of her annual wage—
And each tear falling down
Makes a daisy's white crown
While the pansies turn purple with rage.

She hastily snatches her palette, well set,
And mixes her yellow and blue.
Then her brush boldly sweeps
Over valleys and steepes
Till her mother cries out: "That will do."

But she playfully daubs at the great tulip trees
And laughs at her sweet mother's fears.
Then with toes of her head
In the hyacinth bed
Flings her palette, and bursts into tears.

"Where is May?" cries the child, "I am sure 'tis her
turn;
I'm so tired I am 'most sound asleep."
And the mother soft sighs
At the sleep-heavy eyes,
So ready to laugh, or to weep.

Then softly and tender, on forehead and lips,
She kisses the sweet baby, May,
Whose gentle brown eyes
Open wide in surprise,
Then she smiles in her sweet, baby way.

"Come, darling, awake! It is growing so late!
All the seeds are to swell and to grow;
The birds are to nest
And the great earth's breast
Must be decked with flowers that blow."

So the fair child hastens her little feet
And works with a smiling face;
And the birds at nest
Sing their very best,
And her flowers scent every place.

And sweet Spring smiles as the dimpled arms
Press soft in the old baby way.
She loves March, true,
And April too,
But dearest, is sweet Baby May.
Washington, D. C.

Prof. E. E. Ayres of Georgetown College, Ky., has been elected to the chair of New Testament Literature in Crozer Theological Seminary to succeed Dr. J. M. Stifter.

ONE DAY AT A TIME.

BY S. E. JONES, D.D.

Just as the Lord provided Israel with manna every day, and just as we can live only one day at a time, so life should be looked at from the view-point of daily duty and responsibility, for it is made up of daily duties and responsibilities. It is both unscriptural and unphilosophical for one to try to live in the past or the future. True, the past has its lessons. They are many. For the most part, in many lives the past has been a failure; a part of it, however, is sweet and precious. The present is not lost in gathering lessons from the past. To brood over past failure and become heartless because of it, is exceedingly sinful. It not only robs the present, but puts darkness into the future.

Are there not a few Christians who are practically useless because either they are gloomy from past failure or because they try to live on past experience? How many have any larger experience than that of their first conversion? We love to think, speak and write about

"How precious the hour I first believed,
When first I saw the Lord,"

but if we were wise in the present there are such hours every day and their joys deeper and sweeter.

The future is not ours. We know not what a day may bring forth. We cannot make one hair white or black. We cannot add one cubit to our stature. What we make a worry and a care to ourselves, God the Heavenly Father wishes left to him, for he knoweth what we have need of and bountifully provides. Christ's discourse on the birds that do not sow nor reap nor gather in barns and yet they are fed; on the lilies that neither toil nor spin, yet Solomon in all his glory is not arrayed like one of these, seems to be wholly lost on the life of many. They project themselves into the future and worry for the moments and days that are not yet. If it is not about what shall we eat and wherewithal shall we be clothed, it is something else. What consummate fools!

We criticize severely rationalism, the higher criticism and a great many isms that are dangerous, but the every-day practical atheism of the average professor of religion is appalling! Perhaps the charge of atheism is a little severe and unjust, but to say the very least there is not that childlike dependence and faith in the Father that Jesus teaches we ought to feel and exercise respectively. The joys and sorrows of the future are met in the present. There is one way to make the future bright, and that is found in obedience to the command of Jesus: "Seek ye first the kingdom of God and his righteousness and all these things shall be added." If the whole life is one purpose, and that purpose is the demands on us of the kingdom of God, and we are daily meeting that demand, then there is no reason for worry.

It is unhalloved lust that seeks for gratification that bothers into the future, trying to make provisions for the flesh that one may fulfill the lusts thereof that blights and curses one's life and shuts out the purest and deepest things that of right belong to it.

George Matile Dougall gives some thoughts along this line worthy of our prayerful study:

"The true way to put religion into our daily tasks is to think of ourselves always as the Lord's servants and of all our work as his work—to be done for him and not for ourselves; nor even for those who employ us.

"God has some particular work for each of his servants to do, and if we simply trust and obey him, without setting up our own will in any way in opposition to his will, he will give us each the opportunity to do the work which he wants us to do. And in that work we shall each find the largest pos-

sible sphere of activity for our noblest faculties.

"Every child of God who is thoroughly obedient in heart can therefore feel assured that just where he is is the place where God wants him or her to be, for the moment at least, and that in doing the work that lies right at hand he or she can serve God to the best advantage for the present moment.

"It may be ploughing or hoeing or scrubbing or churning. It may be tailoring or carpentering or blacking shoes or cleaning horses—it matters not what the occupation in which we may be engaged, we have a right to look upon it as God's work."

Moment by moment I'm kept in his love;
Moment by moment I've life from above;
Looking to Jesus 'till glory doth shine;
Moment by moment, O Lord, I am thine.

Jefferson City, Tenn.

CURRENT TOPICS

The town of Lyles, Indiana, is composed entirely of negroes. It is said that they are industrious, enterprising and remarkably thrifty. Only four miles away is the town of Hazleton, where no negro will dare to set his foot, for such advent has always been the signal for the assembling of the whites and an order for the negro to leave at once.

President Roosevelt has started on his return trip. He is scheduled to arrive in Washington on July 5th. He has had a long, and, we presume, a delightful trip, judging from the press reports. While strengthening his hold in the West, however, he seems to be losing in the East. Wall Street is against the nomination of President Roosevelt and is doing all it can to prevent it. This very fact, however, will only increase his popularity with the people. His nomination seems to be a foregone conclusion. It remains to be seen what Wall Street will do in that case.

A special from Hamburg, Germany, says: "Prussia's immoderate consumption of alcohol has moved Dr. Studt, Minister of Education; Gen. Von Podbielski, Minister of Agriculture; Herr Moeller, Minister of Commerce, and Count Posadowsky-Wehner, Minister of the Interior, to join in issuing a general ordinance directing all Government officials to co-operate with the temperance societies in combatting the evil of drunkenness. Special instructions have been issued for the starting of workmen's clubs where good food and wholesome popular literature may be obtained, but where alcohol is barred. The erection of numerous drinking fountains has been ordered. The general sale of fresh fruits and non-alcoholic drinks in railway stations and on the public highways will be encouraged. Systematic exposition of the evils of alcohol will be provided in the schools. These are the most advanced measures yet adopted by any German State for dealing with drunkenness. They are welcomed by temperance workers as promising great improvement." That is all right as far as it goes. But we are surprised that these German officials do not see that they are simply playing with the question of intemperance. What's the sense of trying to purify the stream when the fountain is left free to run as much as it pleases? Why not dam up the fountain? Why adopt half-way measures? What's the use of fooling over the matter? Whenever anything is demonstrated to be a great evil, the only sensible thing for a government to do is to forbid not only its use, but also its manufacture and sale. There is no sense in turning a mad dog loose on a community and then advising everybody to keep out of the way of the dog. The best thing to do is to shoot the dog. That will settle the matter most effectually.

**"FOUNDING OF NASHVILLE."—HISTORIANS DIS-
AGREE.**

Bro. J. H. Grime in his commendation of Dr. Rust's admirable article on the Mississippi Valley says: "For a comprehensive grasp of a big subject in a small space it is par excellence. But in regard to the founding of Nashville he made the common mistake and gives the honor to Captain James Robertson of Scotch-Irish descent. Now I have the greatest admiration for the Scotch-Irish, and Captain Robertson in particular. But honor to whom honor is due; this honor belongs to another. Not having some of the authors before me, I write from memory. The first white man, so far as I know, to put his foot upon the soil where Nashville now stands was a Frenchman by the name of Demumbrane, or Momumbreun. It was in the autumn of 1760 that he, with two other men, started on an exploring trip in a trading boat. Leaving the Ohio, they began to ascend a river known by the Indians as Woriotot, but now known as the Cumberland. In an afternoon they were, with noiseless oar, pulling up this now historic stream, under the shadow of the unbroken forest which then covered its banks. Looking to the right hand they discovered the mouth of Lick Branch. . . . Demumbrane spent his winters here for the next twenty years, buying furs, etc., from the Indians and carrying them in his boat to market in the spring. After the few first seasons he brought his wife with him. His home part of the time was in a cave in the bluff facing the Cumberland River between Mill Creek and Stones River. It was reached by means of a ladder, and when once in the ladder was drawn in and they were safe from approach. From this Frenchman the place took the name of French Lick, by which it was known for many years after the arrival of Captain Robertson. There is also a street in the city now known as Demumbreun Street, in honor of this French explorer, who was the first white man to sleep on the spot where Nashville now stands."

Dr. Rust came nearer being correct in his statement that James Robertson was the founder of Nashville than Bro. Grime has proved that Demumbrane was the "first white man to sleep on the spot where Nashville now stands." I read Dr. Rust's article with great pleasure and deep interest, but failed to see where he made "the common mistake." He was not discussing the first white man who visited the spot, but the man who founded the city, and Robertson was certainly the first man to bring families into the place where a permanent settlement was established. Ramsey, who is considered good authority, in his "Annals of Tennessee" gives the following account of the first settlers of Nashville:

"In 1714 M. Charleville, a French trader from Crozat's colony at New Orleans, came among the Shawnees then inhabiting the country up the Cumberland River, and traded with them. His store was built upon a mount near the present site of Nashville on the west side of Cumberland River, near French Lick Creek, and about seventy yards from each stream. M. Charleville thus planted upon the banks of the Cumberland the germ of civilization and commerce, unconscious that it contained the seminal principle of future wealth, consequence and empire." (Annals of Tennessee, p. 45).

Thus we see that forty-five years before the time Bro. Grime says that "Demumbrane set foot upon the soil where Nashville now stands" there was another Frenchman occupied the place. Ramsey places the time of Demumbrane's first visit to the French Lick fifteen years later than Bro. Grime's author. Ramsey says: "Captain Demumbrane, who as late as 1823 lived in Nashville, hunted in that country as early as 1775. He was a native of France. He fixed his residence, during the summer, at a place since known as Eaton's Station. He saw no Indians during that season in the country, but immense numbers of buffalo and other game." (Annals of Tennessee, p. 192).

Some of the modern historians of Tennessee have greatly misrepresented the true history of the State. Those who have read the histories of Tennessee will be forced to the conclusion that historians disagree. Whiteville, Tenn. W. G. Inman.

In speaking of a newly married couple some one asked, "Did he take a bridal tour?" The reply was, "I did not see him take a bridle to her, but I saw him take a board to her."

REV. W. H. RYALS.

Rev. W. H. Ryals was born in Buckingham County, Virginia, near Brems Bluff, on the James River. He grew to young manhood on his father's farm in Fluvanna County, Virginia, and received the rudiments of education in the common schools of the county. He professed faith in the Savior in his seventeenth year and was baptized by Rev. Peter C. Hays into Lyles church at Wilmingon, Va. At the age of twenty he spent one year at the University of Kentucky, after which he entered Richmond Col-



lege, Virginia, as a student for the ministry. He was ordained at the age of twenty-six by the church at Lyles; was pastor for several years of the church at Columbia, Va., whence he was called to the pastorate of Mt. Olivet church, Christian County, Kentucky. After a short pastorate here and at New Providence, Tenn., he attended the Seminary at Louisville. Leaving the Seminary he became pastor for several years of the churches at Elkton and Cadiz, Ky. While serving these churches he was called, upon recommendation of Rev. Charles S. Gardner, as his successor to the church at Trenton, Tenn. Here he remained for fifteen years, enjoying a very happy and prosperous pastorate. In January, 1900, he accepted a call to the church at Richmond, Ky., where he remained until January, 1903, when he came to take charge of the First Church, Paris, Tenn., where he hopes, under God, to accomplish a good work. Bro. Ryals was married in 1885 to Miss Annie W. Dickinson of Trenton, Ky, to whose prudence and loving sympathy he owes much of the success with which God has crowned his efforts. Their home is blessed with two bright children, both of whom are members of the church. Bro. Ryals is a hard student, a fine preacher, a popular pastor, a hightoned Christian gentleman and beloved by all who know him.

IMPRESSIONS OF THE CONVENTION.

It was certainly superlative. In point of numbers, attendance, fellowship, harmony and hope it was a record-breaker. The Boards all went beyond high water mark. We have abundant reason to thank God and take courage. A. U. Boone. Memphis, Tenn.

There were many things connected with our recent Convention in Savannah that impressed me, but none more than the fact that there was less display of oratory and more practical, businesslike speeches, and then the messengers seemed more interested in the business part of the Convention than ever before. It was our greatest Convention in more ways than one. Lloyd T. Wilson. Humboldt, Tenn.

Here are some impressions of the Convention at Savannah: The best we have ever held in several respects. The best in contributions reported, both in aggregate amount and proportionate increase. The

largest number of conversions and baptisms ever reported. The best in spirituality and helpfulness. The best in enthusiasm and spirit. The spirit of tenderness and helpfulness. The best in gratitude, faith and courage to press forward along all lines. Hopkinsville, Ky. Chas. H. Nash.

The best of all. Best in the reports of all the Boards. Best in the quantity and quality of its attendance at every session of the Convention. Best in the loving fellowship of its messengers, the cheerfulness of its spirit, and the contagion of its enthusiasm. Best in its solid and irresistible determination to "Go forward!" It was a sure enough missionary Convention, whose inspiring influence will be felt for years to come. Southern Baptists are waking up and putting on their strength. Clarksville, Tenn. R. R. Acree.

I have been attending the Convention for twenty-five years—missing a few times only. It is my impression that the meeting at Savannah was the best I ever attended. It excelled in two things—unity of spirit and splendid fellowship and abounding gratitude to God for his signal blessings on the work. It made every one resolve to do more the coming year than ever before. The mighty results presented by the three Boards left nothing for the critics to harp on. There is so much yet to be done. This Convention impressed us with the thought that there is no time to lose. Martin Ball. Springfield, Tenn.

My impression of the Savannah Convention? Well, it was great, greater, greatest! Thus I felt when it began, as it progressed and when it had ended. It marked an epoch in my ministerial life. My vision of the possibilities, capabilities and responsibilities of the Baptists was enlarged until I know we can go up and possess the land, giants or no giants. The sight of the battle-scarred veteran, Dr. R. H. Graves, and his co-laborer, Dr. R. T. Bryan, standing beside the fresh, vigorous, consecrated recruits, Brethren Sallee, Sowell and Glass, was an inspiration never to be forgotten. God's cause is not dependent upon any one man. Joshua succeeds Moses. Let the battle cry for 1904 be Foreign Missions, \$300,000; Home Missions, \$200,000; Sunday-school Board, \$50,000! Fleetwood Ball. Paris, Tenn.

My impressions of the Southern Baptist Convention? Well, I cannot express them; they were beyond expression. When I remember my feelings of joy at Birmingham in 1891, when the Convention created the Sunday-school Board, and many good brethren thought it a doubtful experiment, and having watched its growth from year to year under the wise management of the Board, and our wise and godly Secretary, Dr. J. M. Frost, and when Dr. Frost made his report at Savannah showing the wonderful progress made, my first impulse was thankfulness to God and gratitude to the brethren. Then the reports of Willingham and McConnell and our Seminary. Oh! what these agencies under God have accomplished can never be told in any secretary's report. Yet there is a sufficiency to inspire us to attempt still greater things for God. I was more impressed with the kindly spirit and good fellowship among the brethren than ever before, and I shall always regard our Convention in Savannah as the best I have ever attended. G. W. Brewer. Dayton, Tenn.

My impressions of the Convention are: 1. That it was the greatest missionary Convention that I ever attended. No great side issue thrust itself in for consideration, as is so often the case. The brother who feels that he must steady the ark was not there or failed to get within reach. Missions had the right of way and the brethren in charge made the best of their opportunity. 2. That in both the power of projecting work and in eloquence the sons are measuring well up to the fathers. We have had great men in the past, we have great men among us still, and we have great men just now coming to the front. 3. That our Secretaries are men filled with holy zeal for the causes they represent and are able to stir their brethren in an admirable fashion. 4. That the "headquarters" business was considerably overdone. Too large a number felt constrained to put up at headquarters; they paid big prices and

farred poorly. The hotel could not accommodate them. Others who stopped elsewhere were well served at reasonable charges. 5. That the cigar habit, in connection with the Convention, was in evidence to a usual degree. M. D. Jeffries. Knoxville, Tenn.

There were two things which impressed me very forcibly during the meeting of the Southern Baptist Convention. Many things impressed me, but these two things stand out above the rest. One was the deep spirituality of the meeting. I felt as if I had been attending a revival service of great power instead of the business meetings of a great Convention. The Spirit of the Lord God seemed to brood over that vast assemblage of godly men and warm their hearts until they were aglow with spiritual fervor. There was sanctified emotion even in the reading of the reports. It was a great Convention to me in that it was intensely spiritual. Another thing that impressed me was the enthusiasm manifested by every one in attendance. Despite the weather, which was miserable, the people came. Long before the time for service the house was filled. Every one you met was thanking the Lord for what his people had done, and promising greater things in the future. I am sure I never saw a more enthusiastic body of men than those who composed the last Southern Baptist Convention. The enthusiasm of the men I met enthused me and I came home with the determination to make things come to pass in my field during the next year. To me this was the greatest Convention I ever attended. Great because of the enthusiasm which it inspired in those in attendance; great because it was filled with the Spirit of the great God. J. B. Lawrence.

Brownsville, Tenn.

The meeting recently held in Savannah was the twenty-sixth or seventh I have attended. In all these years I have gone to these meetings as I have gone to church. My purpose has been to attend to the Lord's business. All the meetings of the Convention have been good to me and for me. Much of the little good the Lord has enabled me to do during my ministry has been through the inspiration I have received from these meetings. Of all the meetings I have attended, none have impressed me more profoundly than the one at Savannah. Meeting as we did so far to one side of the territory, I did not expect so large a delegation. It was the largest, I believe, we have ever had. To me this means a great deal for the future. I was greatly impressed by the presence of so many young men whom God is calling into the ministry. May heaven's best blessing abide upon these young men. The spirit of the meeting, it seems to me, was never better, if as good. Every one seemed to have gone there in a good spirit and remained so to the end. The committees seemed to have been well suited to the various departments of work. They were all good, and some of them exceedingly fine. The addresses from time to time were all in fine spirit. Monday morning was high tide for Home Missions. That morning will linger with me while I live. I was sadly impressed with the fact that the larger part by far of those whom I met and with whom I worked twenty-six or seven years ago are now gone. The Convention of twenty-five years ago is now nearly all in heaven. Brethren, what we do for a lost world must be done quickly. All in all, think the Savannah Convention in many ways the greatest we have ever had. Newport, Tenn. M. D. Early.

Every one will recognize the recent session of the Southern Baptist Convention as perhaps the greatest session of its history, certainly in some respects. No one word can describe the Convention, but I was tremendously impressed with its solidarity. It moves forward with tremendous volume, and the spirit, both in the public assembly and among the brethren between sessions, was as noble as I ever saw. Surely everything is pointing toward enlargement and hastening toward a glorious time. God has brought us to a great day, and has brought a great day to us in denominational affairs.

The Seminary and the three Boards presented such

a record as has never been known before. This fact itself created great enthusiasm. I was led to make a comparison of the receipts of the three Boards for the last five years, and find them as follows:

	Receipts 1898.	Receipts 1903
Foreign Board.....	\$118,484 70	\$218,512 62
Home Board.....	54,050 41	108,661 59
Sunday-school Board....	64,628 90	97,508 54
Total.....	\$237,164 01	\$424,682 75

This large increase is gratifying and very significant. It shows the possibilities of growth and this money advancement is a fair index to the advancement in all other respects and in ways that are far more important. Surely the denomination as organized in its Conventions and Boards has great reason to take courage and thank God. Each of the interests had in the Convention a fine presentation, and the song from first to last was a song of unity and of forward movement.

I was much interested in the strong sentiment developed for the Convention to hold a session in Kansas City. The sentiment was very strong, and my own judgment is that it indicated beyond doubt that the Convention is headed toward Kansas City for 1905. Surely it will be a great thing in the denominational life if this Convention with its tremendous power will put itself in sympathetic and constructive touch with the great western part of our country.

In my annual visits to Missouri, and especially last year to the General Association at St. Joseph, I was greatly impressed with the coming power of the West, and how I would rejoice to see the brethren there and the Southern Baptist Convention join hearts and hands to bring in the kingdom of the Lord Jesus.

I think the brotherhood generally will have a sense of gratitude toward Dr. John D. Jordan and his generous people in the excellent entertainment which they gave the Convention. On every hand there was seen manifest tokens of good generalship and management. We have all set our hands for another year's work, and each one shall aim during the months as they come and go to break the record made last year.

God is calling us forward and will open the way for us to do larger things for the building of his kingdom. J. M. Frost.

Nashville, Tenn.

The editor asks me to write my impressions of the recent meeting of Southern Baptists and to be as brief as practicable. Impressions of a great meeting and brevity are not congenial terms, but lest my first communication to our honored State paper be severed in twain by her editorial knife brevity shall be my aim.

1. I was daily impressed with the spirit of the Convention. There was a serious earnestness about it that I have not always found to the same degree in similar meetings. Every one must feel it immediately upon entering the room. It manifested itself, too, in the universally large attendance of delegates. The downpour of rain was so constant that an impatient man on the car who accounted for the fact in the presence of the Baptists that they would better save their water for the next world. And some said the attendance was large because the rain made it impossible for the delegates to go elsewhere. But as I attended the meeting session after session it seemed to me the brethren were present, and in spite of the rain, because borne hither by an absorbing desire to get the most possible out of the meeting. The missionary spirit was paramount. Love for the lost was the key note of the entire session. The prayers breathed it, the sermons closed with appeals on behalf of the darkened hearts, the most fervent "Amen's" were said in response to such appeals. Who that attended that great meeting could fail to feel her heart palpitating in affectionate interest in all the world where men sit in darkness? I found myself unconsciously rejoicing for the impetus the spirit of the Convention would give to the spread of the gospel this year.

2. The array of talent was most impressive. An ex-Governor presiding over the assemblage, an ex-Governor prominent in the deliberations of the body,

the Governor of the State giving warm words of welcome, college presidents in many pews, professors in more, and scores of preachers of prominence and power. I could not but wish that any who find within themselves a tendency to apologize for their Baptist faith might look upon this body of consecrated talent and might hear their statesmanlike addresses, for I am sure they would be converted for all time. How proud I was that my boyhood environment had made me heir to the faith which this company represented. But how insignificant and subdued I felt! Never before did I realize how extremely personal the disciples' question might become when upon being asked to feed the multitude with five loaves and two fishes they replied, "What are these among so many?"

3. The meeting appealed to me as being intensely spiritual. Did not our hearts burn within us when Truett preached on the plan of salvation, when Williamson gave the Convention sermon and brought us face to face with the glad fact of our redemption, when the songs of Zion were sung in the good old way our fathers sang them, when Dr. Graves, the venerable, rose to speak of his forty-seven years in China and told us that the work had grown until the need of more men is imperative, and above all, when the three dear young fellows stepped to the front and with shining countenance and flaming zeal spoke their intention to serve their Master across the sea? The windows of heaven were opened, and if the rain poured so did the grace of God. I was glad, I was grateful, I was over-joyed and wished every preacher present. The meeting sent me back to my pulpit, as I know it did many others, for more efficient service and more spiritual ministrations.

4. I believe the influence of the meeting will abide. Its enthusiasm and consecration were not drummed up by "claptrap" methods. The preachers had prepared well their addresses and they delivered them in a straightforward earnestness that carried conviction with them. The impulses begotten will last. If we were elated over the reports of the Boards our joy spent itself in a desire to increase our offerings during the year now upon us; if we shed tears of sympathy when the new workers for the foreign field spoke their words of farewell, our tears were carried up to the Father on the wings of promise that we would support them well in their work. The Convention is not a thing of the past. It has only begun. Our resolutions formed there will be realized in increased offerings, in a deeper life of prayer, in more consistent living. Oh! that it may be so. I wish I could stop here and be honest, but still another impression must be delivered. You may not like it. Nor do I, and my apology for offering it is the hope that it may not be possible another year.

5. The meeting lacked something. The brethren were not courteous toward one another in all things. Despite Dr. Gambrell's insistence that Baptists learn what to do with their liberty, I was made to feel that some failed to grasp his point. If I can get the attention I would like to make a motion. I move that the ushers for the Convention at Nashville next year arm themselves with a long stick, in the end of which shall be a sharp nail, and that they be authorized to use this instrument on two types of Convention-goers. First, the one who, getting to the session early, throws himself down on the aisle end of the sitting and continues to stick to it as if glued fast, leaving the latter comer to stand up for the want of a seat which he might have if only he could get it or which he must reach by squeezing himself out of the spirit of worship. Then the other fellow is he who starts to leave the service before it is done and who stops at the rear of the house to have an extended visit with some friend, much to the detriment of the service if not to the disgust of those who would like to hear. Do I hear a second to the motion? Brethren, however great the meeting which has just gone down in history, it would have been more excellent in spirit, the fine array of talent would have been more effective, the spiritual uplift more marked, the influence of the meeting more lasting, and courtesy would have been more prevalent if only the thoughtless brethren had observed the grace of silence and been less determined to stick to the wrong end of the pew. J. H. Doers.

Jefferson City, Tenn.

AMONG THE BRETHREN.

Rev. H. C. Blalock has resigned the care of the church at Coffeeville, Miss., to take effect July 1st.

Rev. W. A. Borum of Somerset, Ky., has accepted a call to Greenville, Miss., and will take charge June 1st.

Rev. W. P. Stewart of Louisville, Ky., has been called to the care of the church at Paris, Mo., and has accepted.

Rev. H. M. Geren, a Tennessee product, began his work as pastor of Anacostia church, Washington, D. C., May 1st.

Rev. F. W. Eberhardt has refused to accept the call to the Olive-street church, Kansas City, preferring to remain at Liberty, Mo.

Evangelist L. D. Lamkin of Waco, Texas, is assisting Dr. W. P. Thromorton in a revival with the First church, Duquoin, Ill.

Mr. D. E. Smith, office editor of the Baptist Advance, has severed his connection with that paper to enter business in Muskogee, I. T.

Rev. H. W. Cole of Rochester, N. Y., has been called to the care of Fifth-street church, Hannibal, Mo., to succeed Rev. Everette Gill.

Rev. Alonzo Nunnery of Jackson, Tenn., will assist Rev. Fleetwood Ball in a revival at Cottage Grove, Tenn., beginning August 1st.

The revival at Covington, Tenn., in which Rev. Fred D. Hale assisted Rev. W. H. Major, resulted in 21 conversions and 16 accessions by baptism.

Rev. Lloyd T. Wilson of Humboldt, Tenn., is to assist Rev. H. C. Rosamond and the church at Winona, Miss., in a revival beginning June 7th.

Revs. T. T. Martin and J. F. Hailey have just closed a meeting with Rev. G. W. Garner at Thompson, Ga. There were 27 additions by baptism.

Evangelist E. B. Miller has just closed a meeting with Rev. G. C. Johnson at Fifteenth Avenue church, Meridian, Miss. There were 24 accessions.

Rev. T. B. Holcomb of Paris is enjoying some prosperity in his work as pastor of Bethany church. He recently baptized two young ladies and a young man.

Rev. O. A. Utley of Camden reports progress in his work at Eagle Creek. He lately buried with Christ in baptism a member of the Free-will Baptist church.

Dr. A. J. Barton of the Baptist Advance has been supplying at Morrilton, Ark., for some time. He resigns and Rev. C. N. James of Louisville becomes pastor.

Rev. L. E. Crutchfield of Jackson supplied the pulpit for Rev. J. B. Lawrence at Brownsville, Tenn., while the latter attended the Convention in Savannah.

Evangelist W. E. Neill lately assisted Rev. C. W. Knight in a revival at Wynne, Ark., which resulted in 24 accessions to the church. Great good was accomplished.

Many hearts go out in profound sympathy to Rev. I. T. Creek of Maryville, Mo., in his sorrow over the death of his devoted wife. She was buried at Newport, Ky.

Rev. John Jeter Hurt, who graduates this year from the Southern Baptist Theological Seminary at Louisville, Ky., accepts the position of office editor of the Baptist Advance.

Rev. J. M. Walker of Harrison, Ark., has been called to the care of the church at Bentonville, Ark., but the Harrison saints refuse to give him up. He is a product of Tennessee.

Rev. J. B. Lawrence of Brownsville, Tenn., delivered the commencement address of the Male Academy at Blue Mountain, Miss., May 2nd. His subject was "Conjugation of the Verb To Live."

The fifth Sunday meeting of the Southwestern District Association will be held with Liberty church, near Clarksburg, Tenn. Rev. E. M. Joyner of West Port will preach the introductory sermon.

The fifth Sunday meeting of Central Association convenes with Maple Springs church, near Mercer, Tenn. The county chairman of the West Tennessee

Sunday-school Convention, Mr. A. M. McMillan of Jackson, will use this meeting to good effect.

Ex-Senator J. F. McNemer, a prominent lawyer of Little Rock, Ark., was excluded from the fellowship of the Second church, in that city. Recently he came back to the church, confessed his shortcomings, was restored and will enter the ministry.

S. W. B. UNIVERSITY.

The following is the program of commencement exercises of the Southwestern Baptist University:

Monday, May 25th, final examinations begin. Regular chapel exercises throughout the week at 8:00 a. m.

Tuesday morning, May 26th, in chapel, Hon. S. D. Hays will deliver a lecture on "The Trial of Jesus from a Legal Point of View."

Tuesday, May 26th, 8:00 p. m., the annual contest for the Joseph H. Eaton medal.

Thursday, 8:00 p. m., commencement for school of oratory.

Friday, 8:00 p. m., annual celebration of the Paladian Literary Society.

Saturday, 8:00 p. m., commencement for the law department.

Sunday, May 31st, 10:30 a. m., commencement sermon in Powell Chapel by Granville S. Williams, D.D., pastor of the First Baptist Church, Jackson, Tenn., and at 8:00 p. m. sermon before the J. R. G. Society by G. M. Savage.

Monday, 9:30 a. m., annual celebration of the J. R. G. Society and the contest for the J. R. Graves award. The same day at 8:00 p. m. annual celebration of the Calliopean Literary Society.

Tuesday, June 2nd, 10:00 a. m., alumni address by Rev. R. A. Kimbrough, Tupelo, Miss., and annual reunion of the alumni. Same day at 8:00 p. m. the annual celebration of the Apollonian Literary Society.

Wednesday, June 3rd, 10:00 a. m., meeting of the Board of Trustees. Same day at 8:00 p. m. contest for medal in school of oratory.

Thursday, June 4th, 10:00 a. m., commencement day, graduating exercises, contest for the Strickland medal.

We hope that these exercises will be well attended by our friends at home and abroad.

G. M. Savage.

CARSON AND NEWMAN COLLEGE.

It may come as a surprise to many that I have accepted the presidency of Virginia Institute and will no longer be connected with Carson and Newman and with Tennessee work. The Institute is on the Virginia side and is under the auspices of the Education Commission and General Association of Virginia. The position came to me unsought and was accepted only after days of serious thought and prayer. In fact, I had declined it two or three times before. I am bound to Carson and Newman and Tennessee by many tender ties, and it grieves me to think of the separation. The brethren of Tennessee have shown me consideration and honor far beyond my deserts, and I had a struggle to get my consent to go.

It has been twenty-one and a half years since I came to this school, and I love it as my own life. Perhaps no other school shall ever be able to displace Carson and Newman in my affections. I have loved her long and I mean to love her still. "If I forget thee, let my right hand forget her cunning." However, a change is sometimes best for all concerned. I have been here a long time. It seemed to me that the work was becoming too large and taxing for my powers and I seemed to have premonitions of a coming collapse. To the presidency of the college with about 350 students last year and the prospect of increased patronage next year, had been added a responsible position in connection both with our Association and the Tennessee Education Commission. I felt unequal to all this work and responsibility. The field that opens to me is, as I conceive, one of large promise and one that is congenial to my taste and powers. It will bring me into new environment, which may refresh and stimulate me, and at the same time will afford the trustees the opportunity of introducing new life and method into Carson and Newman. I have not the

strength I once had. I broke down a few years ago, and the work to which I go will not be so complex and taxing. There are other considerations to which I need not call attention that had weight in the consideration of the knotty problem.

With malice toward none and good will for all, I turn my face toward the rising sun and cross the border of the Volunteer State. Many may think me unwise in this decision. I hope all may exercise charity, for they do not know and need not know all the forces that moved me. I am sad enough without the reproaches of any of the brethren. I tried to stay and yet my judgment continued to say go. The struggle is over. What the outcome may be the future must unfold. If Virginia don't receive the new-comer with welcome and give him hearty support he will get very lonely. I will be able to stand at the front of our college and look across the border line toward the scene of former labors and conflicts.

Some East Tennessee girls may attend Virginia Institute, but I trust I shall never get my consent to try to turn one who has her face turned toward Carson and Newman. I shall, however, consider it my duty to give to the school of my adoption my heartiest and strongest effort and to use every legitimate means at my command to build it up. To me its future is full of promise.

With heartiest good will for all my friends in Tennessee, with deep concern for the noble causes fostered by the Tennessee Convention, with much gratitude to the Baptist and Reflector for its unflinching courtesy, and with an intense love for Carson and Newman with all her students, making special mention of the young preachers, I turn away from the scenes and labors of more than twenty years.

Jefferson City, Tenn. J. T. Henderson.

IMPRESSIONS OF THE CONVENTION.

My profoundest sense of gratitude to God was awakened by the glowing reports of last year and my keenest sense of zeal was aroused by the unparalleled spirit of advancement for the next year.

Chattanooga, Tenn. C. B. Waller.

I believe the Convention in Savannah was the greatest I have ever attended. The sessions of Saturday and Monday were memorable for their spiritual power and missionary enthusiasm. Inspirations were received and resolutions formed in those meetings that mean much to the kingdom of God.

Memphis, Tenn. Thomas S. Potts.

I think the Convention at Savannah was the greatest in every respect that Southern Baptists have ever had, and the influence of the Convention with its quarter of a million motto, will be felt in every clime of earth. I bless God for the privilege of being there.

Union City, Tenn. S. W. Kendrick.

S. B. T. SEMINARY.

The following is the program of commencement exercises at the Seminary:

Monday, June 1st, 10:30 a. m.—Missionary Society. Address by Rev. J. T. M. Johnston, D.D., St. Louis, Mo.

Monday, June 1st, 8 p. m.—Alumni address by President R. T. Vann, D.D., Raleigh, N. C.

Tuesday, June 2nd, 10:30 a. m.—Baccalaureate address by President J. T. Henderson, A. M., Jefferson City, Tenn.

Tuesday, June 2nd, 8 p. m.—Closing exercises. Conferring degrees. Addresses by full graduates. Address by the President of the Seminary.

Louisville, Ky. E. Y. Mullins.

We are glad to say we had Bro. Golden, who is a splendid Baptist preacher, with us. He preached at the Waynesboro church Saturday night, the 17th, and at the Providence church, on Indian Creek, Sunday, at Philadelphia on Monday and back to Waynesboro Monday night. He did some fine preaching. We are glad to have such a great preacher with us. We think Bro. Golden will make us a fine Secretary. I hope the people will do more for the cause of Christ than ever before; also that each Association will aid in paying the colporter. I know they have a harder time than any man. J. L. Morrison. Waynesboro, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Dr. Hubbert from Missouri preached in the morning and Dr. Manton of Paris, Texas, preached at night.

Central—Pulpit occupied by visiting ministers of the C. P. General Assembly. 300 in S. S.

N. Edgefield—Bro. Landis of Illinois preached in the morning and Bro. Brown of West Tennessee at night. Received four for baptism and baptized five. 185 in S. S.

Edgefield—Dr. Kirkes from Texas preached in the morning and Dr. H. Spencer Williams of Memphis at night. Received two by letter.

Immanuel—Supplied by ministers from C. P. General Assembly.

Centennial—Pastor Stewart preached in the morning on "At a More Convenient Season" and Bro. McCarty of Texas preached at night. 130 in S. S.

Third—Pulpit occupied by ministers from the C. P. General Assembly.

Howell Memorial—Bro. H. F. Bone of Texas preached in the morning and Bro. Van Niece of Iowa preached at night. These brethren were attending the C. P. General Assembly. 158 in S. S.

Mill Creek—Pastor Trice preached on "A Sure Foundation" and "Peter's Release from Prison." Preached a funeral in the afternoon.

Lockeland—Bro. A. Robertson preached in the morning on "Battles and Blessings." 36 in S. S.

New Hope—Pastor Gupton preached on "The Great Work of Christ" and at night spoke to the young people. Preached at the Old Soldiers' Home in the afternoon.

Bro. A. R. Bond of Pembroke, Ky., was present. He reports a good meeting just closed in which there were 22 additions.

Chattanooga.

First Church—Dr. Brougher preached two strong sermons, beginning a double series for the summer months. The morning subject was "The Christian in the World" and the evening subject, "The Conceited Fool." 328 in S. S. The annual outing will occur June 7th at Cassandra, Ga. On May 26th a reception will be tendered the 500 members who have united with the church during the present pastorate by the Woman's Association and the Home Department of the Sunday-school.

Oak Grove—Pastor Quinn preached to two good audiences. Quite an interest among the unsaved. The sum of \$36 raised for church improvement.

Second—Pastor Waller preached on "The Man With a Vision" and "The Father's Compassion." Fine service at night. Five professions. 195 in S. S. Cookston Creek—Pastor W. E. Davis held an all-day service.

Knoxville.

Bell Avenue Church—Pastor Maples preached on "Does It Pay to be a Christian?" and "Barnabas as a Soul-winner." One approved for baptism.

Island Home—Pastor Dance preached in the morning and L. R. Johnson at night. Subjects, "Israel Returning to God" and "The Risen Christ." 120 in S. S.

First—Pastor Egerton preached on "The Absent Christ" and "Man, Nothing, God, Everything." 496 in S. S. Three additions by letter and two baptized.

Second—Pastor Jeffries preached on "The Second Coming of Christ" and "The Broad Way." 312 in S. S. One addition by letter and one baptized.

Grove City—Pastor Moore preached on "Self-denial" and "The Gospel Invitation." 70 in S. S. Centennial—Pastor Snow preached on "Prayer" and "The Church Invitation." One addition by letter, one baptized and two approved.

My name should have been included in the list of those sent to the Convention by their churches. The Second Church very graciously gave the money to pay all expenses. We had two very fine services yesterday. One addition by baptism last night. May the Lord bless the Baptist and Reflector.

Jackson, Tenn.

D. A. Ellis.

I have been called to Lancaster, Texas. Please send my Baptist and Reflector there after June 1st. I shall appreciate it there as I have here. I shall leave this delightful field with the love of all the people. It is hard to leave such people. May the Lord send the right man as my successor.
Sweetwater, Tenn. Wm. A. Moffitt.

I wish to express my appreciation of pleasure derived from securing the list of subscribers in that it afforded a channel to attend the Southern Baptist Convention. I certainly feel amply paid for all the efforts it cost to obtain the list, by the benefit received from this great meeting. I thank you for making it possible for me to attend.
Knoxville, Tenn. Bertie Hall.

Rev. M. F. Ham, the evangelist, began a meeting with the Portland Baptist Church on the first Sunday night of this month. It continued seven days and eight nights and resulted in 58 professions of religion. There have been 25 additions to date to the church, 19 of them for baptism. I baptized 15 yesterday. Other additions are expected. The church has been much revived and strengthened.
Portland, Tenn. E. N. Dicken.

I missed the Convention. I remained at home to weep with those in sorrow. Little Basil Neal went to heaven the day I was to start. Little Nannie Eugenia Evans of Smithville accidentally shot and killed herself. How unspcakably sad were the deaths of these precious children. "It is better to go to the house of mourning than to the house of feasting." Son Henry preached for me at Round Lick while I attended the funeral of Eugenia Evans at Smithville.
J. T. Oakley.

Our work is moving along nicely here. This is a hard field for the Baptists—so much Pedeoism. But the Lord is for us and who can be against us? We want to reap a grand harvest here this year for the Lord and the Baptist cause. Our Republican Grove church is one of the best country churches. She is putting on new life. She gave \$10.40 to missions the fourth Sunday in April. We expect to take another collection in the near future. We have accepted the care of the Baptist church two miles northeast of Greenfield. Our work is moving off grandly at this place. We had one valuable addition the first Sunday in March. This was our first appointment at this place. May God help both pastor and church to move forward this year.
Atwood, Tenn. Thos. L. Barrow.

I am now on my new field of labor with the Highland Avenue Baptist Church. I am delighted with the outlook. Plenty of work and a noble people to help me. Never have I and family received a more hearty welcome into any community than this. On last Monday night about sixty of the members of our church visited the pastor's home to welcome the pastor and his family into their midst, and just such a welcome is scarcely ever seen in any community. Our pantry looked like a first-class grocery store. Bro. Burns made a beautiful talk in behalf of the church, welcoming the pastor and his family into their midst, after which the pastor tried to reply, but our hearts were too full to say much. We lift up our hearts in gratitude to God for casting our lot with this noble people.
Jackson, Tenn. B. McNatt.

I desire to add the name of this church to the list of churches that sent their pastors to the Convention. It was a great, inspiring, spiritual meeting, and was very helpful to those who are holding the ropes while the missionaries descend into the deep, dark well of heathenism. It was good to be there. I feel more than ever that I want to make my part of the "forward movement" go forward. If all the members of the churches could be made to feel the inspiration of the Convention it would be easy to do the greater work planned for. Our church work here seems to be progressing. These brethren are always ready to help in mission work. We have a Sunbeam Band that, under our efficient leader, has done a good work for missions this past year. The Ladies' Aid Society is more than ever making itself felt as a helper in the work of the church. We had two spiritual services on last Sunday. At the night

service the pastor gave a report of the Convention. We closed the day with a determination to make this our best year in mission work.
Wartrace, Tenn. G. L. Bolos.

When I saw how that great congregation in Savannah was moved by the Spirit of the Lord under the earnest and eloquent sermon of Rev. George W. Truett, the thought came to me—would it not be a wise thing to have the Convention Sunday used for evangelistic work? Since then this impression has deepened daily. I believe such services would make a lasting and good impression on the city where the Convention meets, besides resulting in the salvation of many souls. This plan will in no wise interfere with the usual preaching services morning and evening, but simply add a number of afternoon services to be used in an earnest effort to save souls. We have a number of preachers in the Convention eminently qualified to lead such meetings, and I am persuaded that such services will be far reaching in their effect. The number of meetings to be held will have to be determined by local conditions. This idea has so impressed itself on my mind that I feel constrained to give it. I hope the brethren will discuss this suggestion if they think it worthy of consideration.
Montgomery, Ala. R. F. Tredway.

The full report of the Southern Baptist Convention in your columns ought to be read carefully by every Baptist in the State. It is interesting, instructive and profitable and partially assists many of us who could not attend in understanding how important to our denominational interests was this session to us as a body. We hope that every subscriber and reader of your valuable paper in Ocoee Association has read or will read these reports. We of the Ocoee Association are hoping and expecting before our annual meeting at Chattanooga in the fall to make a better showing along all mission lines than before. Our Executive Committee have adopted another plan for this year than holding a number of fifth Sunday meetings with small congregations and few representatives from the different churches. By dividing up the fifty churches among the different members of the committee and corresponding directly with these churches, we hope to stimulate them to greater zeal and larger contributions and more systematic work along all church lines. Some of them are responding substantially and we hope to hear from the others. Rev. L. S. Ewton, who has been in Louisville at the Seminary for several months, will be with us in June and will take the field as our Associational missionary, co-operating with the State Mission Board. Ocoee Association has advanced during the past few years, but we hope for greater advancement and more glorious results.
F. S. Yager, Ch'n. Ex. Com.

Chattanooga, Tenn.

FLORIDA LEGISLATURE.

Gov. W. S. Jennings is one of the eight Baptist Governors of the South. The State Treasurer, one of the Judges of the Supreme Court and the Chief Clerk of the House of Representatives are Baptists. The latter has served in this position for forty-two years with the exception of one term. The President pro tem. of the Senate, the Chaplain of the House, Bro. F. W. Cramer, are Baptists, and your correspondent is Chaplain of the Senate. There are four Baptists in the Senate and twelve in the House. Of the 100 members of the Legislature 33 are farmers, 28 lawyers, 10 merchants, 6 who combine stock raising and fruit growing, 4 doctors, 4 real estate dealers, 3 fruit growers, 3 ministers, 3 insurance agents, 2 lumber manufacturers, 1 phosphate mine owner and 1 teacher. Fifteen are Confederate veterans, 16 have a college education and 82 are married. Thirty-nine of them are native born Floridians, 40 others were born in the Southern States, 12 in the Northern States, 1 in England, 1 in the Bahama Islands and the others unknown.

Bro. S. M. Provence, who was pastor here for several years, did a good work in remodeling and modernizing the church building. The present pastor, Bro. F. W. Cramer, is building up the cause steadily and substantially. The Baptists have always been weak in the State capital and have been dependent on the State Board for help heretofore, but the prospect now is that they will soon be self-sustaining.

Tallahassee, Fla.

R. H. Reynolds, Sr.

MISSIONS

MISSIONARY DIRECTORY

W. C. Golden, Missionary Editor.
STATE MISSIONS.—W. C. Golden, Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Knoxville, Tenn., Vice President for Tennessee.

HOME MISSIONS.—Rev. F. C. McConnell, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. R. R. Acree, D.D., Clarksville, Tenn., Vice President for Tennessee.

MINISTERIAL EDUCATION.—For Southwestern Baptist University address Rev. G. M. Savage, Jackson Tenn.; for Carson and Newman College, address Prof. J. T. Henderson, Jefferson City, Tenn.

ORPHANS' HOME.—C. T. Check, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. T. B. Ray, Nashville, Tenn., Secretary, to whom all communications should be addressed.

SUNDAY SCHOOL AND COLPORTAGE.—W. C. Golden, Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman, Brownsville, Tenn.; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

WOMAN'S MISSIONARY UNION.—Mrs. A. J. Wheeler, President, Nashville, Tenn.; Mrs. A. C. S. Jackson, Corresponding Secretary, 702 Monroe St., Nashville, Tenn.; Miss Lucie Cunningham, Treasurer, 1615 N. Vine St., Nashville, Tenn.; Miss Gertrude Hill, Recording Secretary, Nashville, Tenn.; Miss S. E. S. Shankland, Editor, Nashville, Tenn.; Mrs. L. D. Eakin, Band Superintendent, 304 E. Second St., Chattanooga, Tenn.

Woman's Missionary Union.

(Conclusion of Southern Baptist Convention report).

The Saturday morning session was opened by a Scripture lesson on "Seed Sowing," which was led by Mrs. J. L. Burnham of Missouri. The minutes of the preceding day's meeting were read and confirmed, then Mrs. Graves, a missionary to Canton, China, made a brief talk. Short addresses were also made by Mrs. R. J. Willingham and Miss M. J. Burdette. A letter of greeting to the women missionaries in foreign fields was submitted by Mrs. A. E. Dickinson of Virginia was adopted and will be sent out. Miss Annie W. Armstrong announced that the resolution referring to a woman's training school for the South had been presented to the Southern Baptist Convention by ex-Governor W. J. Northen and had been adopted by that body.

For Woman's Training School—On this showing Mrs. J. H. Eager, presiding officer of the Woman's Missionary Union, appointed the following members of the organization to serve on the committee to plan for the school: Miss A. W. Armstrong of Maryland, Mrs. J. A. Barker of Virginia, Mrs. J. D. Chapman of South Carolina, Mrs. E. G. Willingham of Georgia, Mrs. W. D. Chipley of Florida, Mrs. F. S. Davis of Texas, Mrs. W. J. McGlothlin of Kentucky. This committee will have a conference with a committee to be appointed by the Convention.

An address was made by Rev. F. C. McConnell, Corresponding Secretary of the Home Mission Board, and Rev. Mr. O'Halloran, missionary in Cuba,

through Mrs. McConnell, presented the Union with a photograph of his church. Mrs. F. H. Martin of Virginia was appointed to send a letter of greeting to the absent president, Mrs. Charles A. Stakely of Alabama. Mrs. I. J. Van Ness of Tennessee was requested to telegraph the greetings of the Union to Miss Moco, a missionary to China, but who is now at her home in West Virginia; Mrs. E. G. Willingham of Georgia was appointed to express the sympathy of the Union with Mrs. S. T. Williams upon the recent death of her husband, and Mrs. J. B. Gambrell of Texas was instructed to carry to ex-Gov. Eagle of Arkansas the sympathy of the Union with him in the recent loss of his beloved wife.

It was suggested that the church building and loan fund was an appropriate object for an offering and a collection was made which netted \$875.08, of which \$850 was in pledges and the remainder in cash. The collection was followed by recommendations by the Foreign and Home Boards, which were adopted. At the conclusion of the recommendations there was a discussion of juvenile work, a subject introduced by Miss E. Y. Hyde of South Carolina, and of "Young Ladies' Societies," introduced by Miss E. L. Amo of Georgia.

The last day's session of the Woman's Missionary Union was held in the Independent Presbyterian Church, Savannah, May 11th, the devotional exercises at 9:30 o'clock being conducted by Miss Evie Brown of Tennessee. After reading of the minutes the recommendations of the Sunday-school Board were read and adopted after a talk by Dr. J. M. Frost.

Reports were made by the several committees and adopted.

It was decided to meet next year on Thursday and Friday and on Sunday afternoon, with a devotional hour on Wednesday evening.

The officers of the Union were re-elected, with the exception of the President, Mrs. J. A. Barker, Clifton Forge, Va., being chosen to fill that office.

The attendance, attention and interest were good throughout the meetings, and it was manifest that the sisters were earnestly devoted to the cause and prepared to make more vigorous effort, moving forward in harmony with the hopeful, determined spirit of the Convention.

W. M. U. program for June, 1903. Subject, Mexico and Brazil.

1. Praise for God's help in the past; petition for his blessing on the work of another year.

2. Hymn, "Jesus Shall Reign."

3. Growth of the Kingdom. Psa. lxxiii.: man's part, Luke x. 1, 2; Rom. x. 12, 15.

4. Echoes of the Southern Baptist Convention. See State papers.

5. Chorus by young people, previously invited.

6. Leaflet, "Mexico, Who is My Neighbor?" by Rev. R. P. Mahon.

7. Prayer Thoughts: There should be real prayer for specific things. Workers may be prayed into the field, courage into the hearts of missionaries, money into the treasury, and souls into the kingdom.

8. Drill on names and location of missionaries in Mexico and Brazil. (See Foreign Mission Journal, inside cover).

9. Side Light on South America:

No wonder it is called the "Neglected Continent." There is about one Christian worker to every 400,000. Almost no missionary work is done for Venezuela's 2,300,000, for Bolivia's 1,500,000, for Ecuador's 1,500,000.

10. Ten Facts on Brazil to be written out, distributed and read by different members. (Select from Catechism on Brazil).

11. Business, etc. Suggest calling on absent members.

12. A Prayer Hymn: "Nearer, My God, to Thee."

Mexican Brieflets.—The population of Mexico is about 12,000,000, consisting of Indians, Spanish and mixed races.

Mexico City is the capital of Mexico. It was founded in 1335 by the Aztecs, and called after their war god, Mexitli.

The early heathen priests of Mexico were skilled in picture writing. In this way records of customs, science and history have come down to us.

From 1521 to 1821 Mexico was ruled by Spaniards and the government was one of injustice and crime.

Mexico became a republic similar to the United States in 1824.

Travelers of all nations speak of the religious condition of Mexico as too dreadful to describe. The Roman Catholic Church in the United States gives no idea of religion as it is in Mexico.

The first Protestant missionary to Mexico was Rev. James Hickey, a Baptist.

The first Protestant meeting house in Mexico was built by the Baptists in 1886.

Since the Southern Baptist Convention began work in Mexico in 1880, 54 missionaries have been appointed. Of this number two (Miss Anita Mayberry and Rev. Marion Gassoway) died on the field, and Rev. John Westrup was killed by Indians. Seventeen are now on the field.

Brieflets on Brazil.—Brazil is in the northeastern part of South America and is larger than the United States.

Its population is about 17,000,000. The Portuguese language is spoken.

Brazil was settled in 1500 by the Portuguese. Afterwards with Portugal it passed under the yoke of Spain, so it has always been a Roman Catholic country.

Travelers say of Brazil as of Mexico that its religious condition is as bad as that of heathen countries.

The present government of Brazil is a republic. In 1890 a decree was passed giving liberty to all religious denominations.

Southern Baptist Convention work was firmly established in Brazil in 1882. The cause progresses so rapidly that it seems our workers cannot keep up with the advance. They break down with overwork. Two training schools for young preachers have been started.

Laneview Notes.

Our Lord has been very good to us all. We can see his hand working each day something good for our welfare—sending rain and sunshine, making for us a great harvest which we may reap in only a few weeks or months. Are we thanking him as we should for these great blessings? Now while we rejoice in the fact, that he has given us all things needful to sus-

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tain temporal life, we should rejoice far more in the fact that he is giving us spiritual blessings? Christ tells us that the world is the field and we can see that the harvest truly is ripe, many souls are dying. So let us lay aside idleness and set our hearts more on the study of God's word, and lead those who are perishing to our dear Lord and Master.

Our work with Fellowship church, working at Stokes, Tenn., is progressing nicely. The Lord is with us in each service. The spiritual condition of the church is fine. Sunday-school and prayer meeting doing a noble work. We rejoice much to see the careless Christians coming into line of duty and praising God, and the unconverted asking for prayer in their behalf. We will ordain four deacons June 14th. Each heart is filled with a great zeal for missions, and we are hoping that when this Associational year has closed we will have given more to that noble cause than we have given before for a number of years. God has done a great work for us and we want to stand ready to answer each call made on us by his Spirit. May the good work go on with our Savior's blessings on all his people.

Laneview, Tenn. J. M. Page.

Our Resources.

The great army of men and women who have been called and sent out into God's vineyard were never so great as now. They are active and self-sacrificing and are willing to spend and be spent for the advancement of our Lord's kingdom.

Our ministry is full of strong men, educated, gifted, consecrated, and ready to go to the front and toil and die for Jesus. The preacher is a very important factor in the great plans and purposes of God. There is no agency beneath the stars that can take his place. The printing press, the college, the written sermon, etc., are all mighty forces for the world's betterment, but God's living ministry with his living message is indispensable. "It hath pleased God by the foolishness of preaching to save them that believe."

Resources of Wealth—Christianity is the richest religion on the planet. Ours are the gold and silver and armies and navies and colleges of the world. The broad and fertile acres, with their enormous resources of products throughout this beloved country, do not belong to atheists and infidels, but to God's people. We have

all the materials of progress. But we squander millions in luxury, we waste millions on lust, we hoard up millions to rust and rot the life out of society. Every dollar belongs to God. He needs it now. It ought to go into the elevation and salvation of the race. It is the liberal soul that is made fat. The stingy soul is made lean. Mark Anthony said: "I have lost all except what I have given away." What is dispensed by well directed benevolence is not lost, it is invested. Give and it shall be given unto you: good measure, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."

Resources of Faith—Without faith it is impossible to please God. We are looking at God with an eye of faith and not at circumstances and difficulties with an eye of sense. We have more faith in the success of our missionary work and workers than ever before. This great truth, so long overlooked and neglected, is being made more prominent, its claims more generally and earnestly presented. We have a deeper trust in God, a nearer view of the field, a more vivid and convincing knowledge of its necessities.

Resources of Hope—There is not a note of discouragement from any quarter of the field. Success salutes us everywhere. Here and there the forces appear to retreat, but it is only a local maneuver to secure a larger advantage and a quicker victory.

Along the whole line the ringing command, "Forward!" breaks above the clashing of arms and the roaring thunder of the strife and the tramp of the conquering legions shake the gates of hell. That which seems to be against us is really for us. God is above us, beneath us and around us; his promises are unfulfilling. Victory will surely come. Let us therefore trust in God. This age is the crisis of the world. The gospel never had such a chance as now. Every circumstance conspires to facilitate its progress and hasten the period of its universal sway. God speaks by his opportunities. They are the oracles of his providence. The kingdoms of this world are to become the kingdoms of our Lord and his Christ. The knowledge of the Lord shall cover the earth as the waters cover the deep. And then shall God's will be done in earth as it is done in heaven. Let us go up and possess the land which the Lord our God has promised unto us.

Mulberry, Tenn. L. H. Huff.

Rev. R. M. Murrell.

Rev. R. M. Murrell was born in Washington County, near Jonesboro, Tenn., on Feb. 22, 1835. Shortly thereafter his parents moved to Fall Branch, Sullivan County, Tenn. When a small boy six years of age, while listening to the truth as explained by his Sunday-school teacher, he committed his life and soul into the hands of his Savior. When he was fourteen years old he joined the Baptist church at Bristol, Tenn., where he was attending school at the time at King College, and was baptized. Some time about the year 1859 he felt that the Lord had called him to proclaim His message to a lost world. He humbly submitted to the divine will of his Master and was ordained at Walker's Fork

Baptist Church, in Sullivan County, Tenn., to preach the gospel. Believing that the high office to which he had been called was worthy of the best service, he set about to qualify himself for his life work by higher education. He entered Carson and Newman College at Mosby Creek, Tenn., in 1859, where he remained until 1861, studying and at the same time preaching to the several churches to which he had been called. His first regular pastorate was at Whitesburg, Tenn. In 1862 he was called to the pastorate of the First Baptist Church of Greeneville, Tenn. In 1863 and 1864 he attended the Theological Seminary at Louisville.

On July 4, 1863, he and Miss Dora Hall of Greeneville, Tenn., were married. He remained pastor of the Greeneville church, where he did much good, until January, 1868, when he was called to the pastorate of the Third Baptist Church of Knoxville, of which he was pastor until his death. From the time of his ordination in 1859 until the day of his death he preached every Sunday with the possible exception of four or five, when he was confined on account of sickness. The last five years of his service, the crowning sacrifice of his life, were given to the Third Baptist Church. While he labored with us his heart knew no bounds; his love went out for other churches, and the whole world was his ideal field for Christian development.

He made no compromise with wrong. He had no policy except to do right. But he always met those who opposed him in the work in a spirit of tenderest affection, looking only to the glory of God, and despising any personal aggrandizement for himself. The good seed of love's labor for Christ he sowed all over East Tennessee and gathered many "souls for the garner of the skies."

He was a man of fine personality. In the pulpit and out he was the friend and favorite alike of the young and the old, always meeting his people with a kind word and pleasant smile. His disposition was cheerful. He looked upon the bright side of everything and saw in it the good and the beautiful. He passionately loved his friends and was charitable to all. Above all, he had firm faith in the Lord God, and believed that all things would work out for His glory.

When God called him on Saturday, April 1, 1903, he "sustained and soothed by an unflinching trust, approached the grave like one who draws the drapery of his couch around him and lies down to pleasant dreams." Now therefore be it

Resolved, That in his death the Third Baptist Church of Knoxville, the Chilhowie Association, East Tennessee and the Baptist denomination in the South have lost a great master-builder in the cause of Christianity.

Resolved, That the Third Baptist Church has lost a devoted member, a faithful preacher, pastor and Sunday-school teacher.

Resolved, That the community in which he lived has lost a true man.

Resolved, That we tender to his good wife in her great bereavement for the loss of a most loving husband our deepest sympathy.

Resolved, That these resolutions be spread of record upon the minutes of the church and that copies be furnish-

ed to the wife of our departed brother, to both the daily papers of Knoxville and to the Baptist and Reflector, with the request that the same be published.

Signed by the committee this April 20, 1903.

Thomas H. Rose, J. C. Ford, James G. Johnson.

Rev. J. L. Dance.

We your committee to whom was assigned the duty of framing a resolution of respect to Rev. John L. Dance, who severed his connection with us as pastor of our church in January, 1903, to take charge of Island Home Church, near Knoxville, Tenn., and

Whereas Bro. Dance has been pastor of our church about seven years, taking our church when it was very weak, and with his untiring zeal and energy has built it up until it is in a very prosperous condition, therefore be it

Resolved, That we part from him as pastor with sad and loving hearts, wondering if he shall ever dwell with us again.

Resolved, That we commend him to the new pastorate as an able preacher of the Lord Jesus Christ, a faithful pastor and a lovable Christian gentleman of the truest type, fulfilling every obligation to the church and its membership in a manner well pleasing to our Master.

Done in church conference on the third Sunday in April, 1903, and requested to be published in the Baptist and Reflector.

M. M. Perkins, Chairman; T. J. Cooper, J. H. O. Clevenger, Committee.

A Book for a Monument.

The Hon. William A. Wilde of Boston, who recently passed away at a ripe old age, left behind him many memorials of a life of varied usefulness, but his chief monument is Peloubet's Select Notes on the International Sunday-school Lessons. Of this standard annual Mr. Wilde was the publisher almost from the beginning, and it is now in its thirtieth year.

The most thorough scholarship and the most skillful authorship will not go far without a good publisher, and no small share in the conspicuous success attained by Peloubet's Select Notes is due to Mr. Wilde's enterprising vigor in presenting them to the public. Nothing was too good for them. The best of workmanship was put into the book, in all typographical as well as literary details. Mr. Wilde knew that success depends upon excellence in details.

It is exceedingly interesting to compare the volume of these Notes issued just before Mr. Wilde began to publish them with the volume for 1903, both of which lie before the writer. That for 1879 contained 252 pages; the volume for 1903 contains 362 pages—more than 200,000 words. The volume for 1879 contained no illustration whatever; that for 1903 contains 77, exquisitely drawn and engraved. The maps in the volume for 1879 are coarse, crude and uncolored; those in the latest volume are splendid specimens of the cartographer's art, and they are finely colored. Paper, type, press-work, binding—all are similarly improved; and as for the contents, Dr. Peloubet's work exhibits as great progress as that shown in its casing.

Peloubet's Notes is known and honored the world over. Mr. Wilde took great pride in the book and thoroughly enjoyed the success it won. He was everywhere associated with it, and, though he accomplished many other triumphs in the publishing business, it was this that he rightly considered his best achievement. It is good to know that his sons, who succeed him, have grown to manhood in the closest connection with their father in the business, that they share his ideals, and that in their hands this time-tested Sunday-school staple will certainly suffer no deterioration, but will attain, it may be, still greater excellence.

Amos R. Wells.

Literary Notes.

The Olympian magazine for May contains a handsomely illustrated article on the old Polk mansion at Nashville, made famous by both Felix Grundy and James K. Polk. Many interesting anecdotes of both these distinguished Tennesseans are told by Emma Look Scott.

Victory Bells is a new song book for revival services, prayer-meetings, young people's societies and the Sunday-school, by Rev. C. E. Rowley, 1334 Lincoln Avenue, Toledo, Ohio. It has 130 songs, bound in Manila. Single copy, 10 cents; per dozen, \$1.10, not prepaid; per 100 copies, \$8, not prepaid.

Prof. John Trowbridge in an article published in a recent number of the Scientific American, says: "Some remarkable advances have been made lately in the employment of quartz for vessels capable of withstanding very high temperature without cracking. It is well known that glass vessels must be annealed with utmost care in order to resist sudden changes of temperature. A glass blower cannot put aside a piece of glass which he has heated without first tempering it in a smoky flame. Now vessels are made of quartz which can be heated to a white heat and while in this condition can be plunged into or filled with hot water without suffering the slightest injury."

I have nothing of interest to write from here. Religion is at a very low ebb. Even the Free Methodists have abandoned the field and given us over to hardness of heart. But the henchmen of the other fellow we read of "seeking whom he may devour" are putting in good time, or, I might say, steady time, and it is very plain to see the effects of their work. If you could be here and to see for yourself the evil that is going on I would not have to attempt to write you in my poor way, for a good man from among good influences can see and feel for himself. I believe the community will get worse ere long, as the government is surveying and locating for the building of a reservoir dam at the box ten miles below here which will take from three to five years to complete and cost from \$25,000,00 to \$3,000,000. Then is about when Gog and Magog will come together here, when all classes from the four winds will gather. I don't want to be here if I can close out.

J. H. Carnutt.

Livingston, Tenn.

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SHIP WRECKED.

Now Paul is on his journey towards Rome, having appealed to Caesar. Together with other prisoners, he was in charge of a centurion with a company of soldiers. Two friends, Luke and Aristarchus, accompanied him on his journey. They started in a small vessel, but at Myra they found a grain ship from Alexandria, bound for Rome. So the soldiers and prisoners were transferred to that. It was about the first of September. After some difficulty and delay along the coast, they reached the harbor Fair Havens in Crete, about September 25th. They had no compass and it was usual to suspend open sea navigation for the winter about this season. But the authorities on the vessel decided to try to go farther. The vessel, however, was struck by a storm. They were compelled to drift before the wind. This drifting continued for fourteen days. The ship was in imminent danger of sinking with all on board, but Paul had a vision in which God assured him that all would be safe. During the night, the ship came in sound of the breakers. From soundings it was seen that they were nearing land. So the anchors were dropped and they waited for the morning. The sailors very selfishly endeavored to escape in boats, leaving the soldiers and prisoners to their fate, but Paul gave warning that unless the sailors remained in the ship to manage it, all would be lost. He also encouraged all on board and advised them to eat something to strengthen them for the task before them the next morning. For two weeks they had been so occupied with the thoughts and duties forced upon them by the dangers around that they had eaten but little food. He again assured them that all would be safe. So they

followed his example, ate food, threw the wheat into the sea and when it was day ran the ship aground. When it began to break in pieces, they all escaped to the shore, some swimming, some on boards, and others on broken pieces of the ship.

There are several lessons taught. The first is divine providence and human instrumentality. Some passages seem a little difficult to reconcile. In the 10th verse Paul warned the centurion and master of the ship that the voyage would be with injury and much loss, not only to the lading and the ship, but also of lives. In the 22nd verse, in the midst of the storm, he exhorted them to be of good cheer, saying that there should be no loss of lives among them, but only of the ship. How do you reconcile these two statements? In the first Paul was giving expression to his own judgment; in the second he had a revelation from the Lord and was expressing the Lord's mind. Again, however, in the 30th verse when the sailors were about to abandon the ship, Paul said to the soldiers, "Except these abide in the ship, you can not be saved." The Lord had already informed Paul that all would be safe, but at the same time it was necessary that there should be the proper means used for their safety. Here is a beautiful blending of Divine Providence and human instrumentality for the accomplishment of that providence.

There is a lesson in this for missions. God has his elect in heathen lands, but it is necessary that men shall carry the gospel to them. God has ordained both the end and the means. In the 34th verse, after the sailors had been prevented from leaving the ship, Paul again announces that there shall not a hair perish from the head of any of them, but such would have been the case if the sailors had carried out their purpose of abandoning the ship. Again, the soldiers wanted to kill the prisoners to prevent them from escaping, but the centurion objected out of regard for Paul. See how an overruling Providence runs through it all. The first lesson then is the importance of having God with us in our lives as a guide and guard, to have his everlasting arms around us, undergirding us, protecting us.

The next lesson is the importance of having a man of faith and courage in time of danger. What would those sailors and soldiers have done but for Paul? They would all probably have been lost. He seems to have been the one brave, true, strong man in the midst of all the difficulties which surrounded them. Thank God for such a man at such a time. God give us more of them.

Not infrequently, like that ship, we come to a place where two seas meet; where there are conflicting influences and motives. Such places are always dangerous. They need to be guarded against. When we meet up with them, often like these sailors, the only thing to do is to run aground and thus escape the greater danger. But still better would it be for us if we could manage to stem the tide and breast the current and overcome the conflicting waves. To do so requires a steady hand, a cool head, a warm heart and a strong faith.

It was a high tribute to Paul that he had made so great an impression upon the Centurion, whose captive he was, that he was unwilling to allow Paul to be killed and also that Paul exerted such an influence over him and over all on board the ship. A true man, a man of faith and courage will always leave his impress wherever he goes. It makes little difference about his situation or his circumstances. It is a question more of the man than the circumstances. God help each one of us to make a deep impression upon everyone with whom

we come in contact, so that we may be able to exert an influence over them for their good, and for the glory of God.

"God give us men. A time like this demands Strong minds, brave hearts, true faith and ready hands,

Men whom the lust of office does not kill,
Men who possess opinions and a will,
Men whom the spoils of office cannot buy,
Men who have honor, men who will not lie,
Men who can stand before a demagogue,
And scorn his treacherous flatteries without winking—

Tall men, sun-crowned, who live above the fog,
In public duty and in private thinking."

PROF. J. T. HENDERSON.

We do not know when we felt sadder than when we read Prof. Henderson's letter, published on another page, telling us that he has accepted the presidency of the Virginia Institute, and consequently severed his connection with Carson and Newman College, and will remove from Tennessee. We confess that we can not help feeling that he ought not to have done it, and if we had known in advance that he was thinking of making the move, we should have done everything we could to prevent it. Still, as Prof. Henderson says, we do not know, and perhaps can not know all the motives which actuated him, and, as suggested by him, we will not add to his sadness by casting any reproaches upon him. Fortunately he does not go very far away, and we shall hope to have the pleasure of seeing him often in the old State.

Prof. Henderson is not dead—we hope that it may be a long time before he will be—but we can not help taking this occasion to say a few words of friendship about him. We do not care to wait and lay all of our flowers on his grave. As president of Carson and Newman College, Prof. Henderson has done a remarkable work. Taking charge soon after the consolidation of Carson College and Newman College, which was effected under the presidency of Dr. W. A. Montgomery, he has seen the institution grow from about 100 pupils to 350; he has seen a magnificent college building erected, with recitation rooms, society halls, auditorium, etc. all complete. He has also seen an elegant home for young ladies built and furnished throughout. He has seen the endowment of the school grow from a small amount until it has reached \$100,000.00 or more. All of this has not been the result of his own efforts alone. He has been nobly assisted by the trustees and faculty and patrons and pupils of the college. But every one knows that he has been the leading spirit in bringing about the accomplishment of these great results.

As President of the Tennessee Baptist Convention for the past eleven years, Prof. Henderson has seen a marked improvement in the attendance upon the Convention, and in the work which has been accomplished in the State through the Convention. He has ever been thoroughly and actively interested in all of our denominational work.

Personally, as we have been thrown constantly with him at Associations and meetings of various kinds, we have learned to love him very dearly as a warm and true friend. He is one of the noblest men and most high-toned Christian gentlemen with whom we ever came in contact. We commend him most cordially to the confidence and affection of the Baptists of Virginia. But at the same time we give them warning that the Tennessee Baptists expect to have him back in this State some time. Wherever he goes, may God's blessings ever rest upon him in rich abundance. It is in our heart to say much more. We could not refrain from saying at least this much.

PERSONAL AND PRACTICAL.

The worst heresy is a bad character.

Baptists must stand for character. If they do not stand for that, they do not stand for anything.

"The mind has a thousand eyes
The heart but one;
The light of the whole world dies
When love dies.

The night has a thousand eyes,
The day but one;
The light of the world dies
When day is done."

The Examiner suggests that "a Society for the Promotion of Bible Reading in Christian Families would seem to be a desirable addition to the list of benevolent organizations." This is well said.

If we are to raise \$15,000 for Foreign Missions next year and \$10,000 for Home Missions we must begin at once. There is no time to lose. Are we to raise these amounts? Of course we are. We will.

There were twenty-four accessions to the Fifteenth Avenue Baptist Church, Meridian, Miss., as a result of a recent revival in which Pastor G. C. Johnson was aided by Evangelist E. B. Miller of West Point, Miss.

Broadway church, Louisville, Ky., has been thinking of building a new house of worship, but has decided not to do so at present. It will raise \$5,000 for improvements. The church gives over \$10,000 a year for missions and education.

The Western Recorder says: "The late Joseph Cook's father, Mr. Wm. Henry Cook, was a Baptist. The gifted son professed religion and joined the Congregationalists while at a school of that faith. Suppose Mr. Cook had sent his son to a Baptist school?"

We were glad to see Rev. Albert R. Bond of Pembroke, Ky., in our office last Monday. He was in the city for the purpose of delivering the alumni address at the University of Tennessee. He went from here to Monroe, La., to preach the commencement sermon at that place.

The Associational season will soon be on us. We will publish, in a short while, a schedule of the time and places of the Associational meetings, and shall have something more to say about them later on. We want only to suggest now that they be marked by the utmost missionary enthusiasm.

At the meeting of the C. P. General Assembly in this city last week the address of welcome was delivered by Dr. J. O. Rust under appointment of the Ministers' Alliance. The address was greatly enjoyed. Dr. Rust is to deliver the address before the Baptist Social Union in Cincinnati next Monday night.

As he tells us on another page, Bro. Wm. A. Moffitt of Sweetwater has decided to accept a call to Lancaster, Texas. We shall be very sorry to lose him from Tennessee. He is one of the most efficient pastors in the State and is a brother beloved by all who know him. We commend him very cordially to our brethren in Texas.

Let it be understood that the expense of carrying on the work of our Foreign Mission Board amounted last year to only 6% per cent of the income. In other words, instead of taking 90 cents on the dollar to send money to the foreign mission field, as has been frequently stated, it takes only 4% cents, while 93% cents go directly to the missionaries on the field.

In our list of those whose churches or Associations paid their way to the Convention we should have included Dr. W. H. Bruton of Ripley and Rev. D. A. Ellis of the Second Church, Jackson; Rev. E. S. Beaves of Murfreesboro, Rev. G. L. Boles of Wartrace. There may have been others. If so, we should be glad to hear from them. We hope that a thousand churches will send their pastors to the Convention at Nashville next year.

On the train, returning from the Southern Baptist Convention, we were introduced to a lady. She had a pin in her collar. Noticing it closely we saw it was a Young South pin. We pointed to ours on our vest. At once we were friends. We saw one or

two other Young South pins also at the Convention. What a bond of union they are. We hope that every member of the Young South band will wear them.

It was a pleasure to his many friends in the South to see at the Convention in Savannah Mr. J. S. Dickerson, managing editor of the Standard of Chicago. Mr. Dickerson is one of the brightest writers in our denomination. He is making the Standard one of the greatest religious papers in the country. He has attended several meetings of the Southern Baptist Convention. We are always glad to have him with us.

The Cumberland Presbyterian General Assembly has been in session in this city for several days. There are 223 commissioners in attendance, with some 300 visitors in addition. The Assembly represents a constituency of about 200,000 members. They are good people. There has been considerable talk of the Cumberland Presbyterians uniting with the Northern Presbyterians. All of the Baptist pulpits in the city and suburbs were filled by representatives of the Assembly last Sunday.

In reply to the question in the Baptist and Reflector recently, "Is the doctrine to be established that character does not amount to anything just so a person is a strong Baptist?" the Liberty Baptist says: "No, character is one of the mud sills on which a 'strong Baptist' builds; in fact, he can't be a 'strong Baptist' without character. A regenerated man will have a true character, though he may not always have a good reputation, and a 'strong Baptist' is always one who has been regenerated." This is well said.

The commencement exercises of Boscobel College, this city, began on last Friday night with an entertainment by the primary department. The exercises will continue until Wednesday, June 3rd. The commencement sermon will be preached on next Sunday by Dr. J. O. Rust at the Edgefield Baptist Church. On Monday at 10 a. m. Rev. W. H. Laird will deliver an address to the alumnae. On June 3rd at 8:15 p. m. will occur the graduating exercises, after which will be an address by Hon. John Bell Keeble. These exercises are always interesting and are largely attended.

We have recently received several booklets written by Dr. J. B. Moody of Pewee Valley, Ky., published by the Baptist Book Concern, as follows: "Love the Greatest," price 20 cents; "Sin," 10 cents; "Sin, Salvation and Service," 25 cents; "After Death—Where and What?" 50 cents. Our readers need hardly be told that all of these books are well written and full of suggestive thoughts and scriptural truths. Dr. Moody discusses these various subjects with his usual vigor and thoroughness. We are glad that he has found leisure to devote to writing of this kind. No one can do it better than he. We hope these books will have a large circulation.

Mr. William Norton of Louisville died recently at Coronado Beach, Cal. Mr. Norton was not a member of any church, but he was quite generous with his large means. Last year he erected a handsome monument to the memory of Dr. John A. Broadus. In his will, after bequeathing about \$100,000 to friends and relatives, he left the remainder, valued at about \$900,000, to the Baptist Orphanage of Louisville. Mr. Norton was unmarried, and this seems a very appropriate way for him to dispose of his large estate. We congratulate the Baptists of Louisville, and especially Miss Mary Hollinsworth, who for many years has been the efficient matron of the Orphans' Home, upon the great fortune which has come to them.

We had a delightful visit last week to Andersonville. The occasion of the visit was to deliver the literary address before the Andersonville Institute. There have been about 125 pupils in attendance upon the school during the past session, which is as many as it can well accommodate with its present buildings. Prof. C. T. Carpenter, the accomplished principal of the school, has the utmost confidence both of the pupils and patrons. He has been ably assisted by Prof. A. J. Foster and Misses Lowe and Lilliston. The school is exerting a great influence for good throughout all of that country. The audience Wed-

nesday night overflowed the house. Among the visitors it was a pleasure to meet Brethren J. W. Reed, R. Leach and G. W. Wendling.

It is astonishing that Baptists will read attacks week after week upon such men as Drs. R. J. Willingham, F. C. McConnell, J. M. Frost, E. Y. Mullins, A. J. Holt, J. B. Gambrell, and others who are among our noblest, truest denominational leaders, and will receive these attacks with the utmost equanimity and even smile their approval at them; and yet when a paragraph appears in another paper stating that a certain man had been exposed as a fraud—which exposition was open and notorious—these same Baptists will proceed to get mad about it and demand a retraction of the statement by the editor who made it, and even threaten him with vengeance if he should refuse to retract. Well, well, this is certainly a curious world, and we are sorry to see there are some curious Baptists in it.

It is stated that when it was announced in the House of Lords that a ship was to cross the ocean propelled by steam, a doughty nobleman said he would eat the boiler of the first vessel that came across. When there was talk of making ships of iron a man made a calculation by which he demonstrated to a mathematical certainty that it would be impossible for an iron ship to float in the ocean. About the time he finished his calculations it was announced that an iron ship had crossed the ocean. Things are not always as they seem. One hundred years ago who would have believed a steam ship possible? Eighty years ago who would have believed our modern railroads possible? Seventy-five years ago who would have believed the telegraph possible? Fifty years ago who would have believed the telephone possible? Ten years ago who would have believed wireless telegraphy possible? With men things may be impossible, but with God all things are possible.

We have just received a copy of "The Cruise of the Kaiserin, by T. T. Eaton, D.D., LL.D." This is an account of a trip taken last winter by Dr. Eaton and a large party among the Islands in the Caribbean Sea. These Islands were brought into great prominence about a year ago by the explosion of Mount Pelee on the Island of Martinique. Dr. Eaton gives a great many interesting geographical and historical facts about these Islands. We regret, however, that he did not give us his observations and impressions more at length. The book is marred by a so-called "poetical narrative" by Martin Luther Berger, D.D. It may be a "narrative," but it is certainly not "poetical." Whatever else Dr. Berger may be, he is evidently not a poet. The book contains a large number of illustrations taken on the spot. It was intended more especially for the members of the party, but will be of interest and value to others as well. The price is \$1. Published by the Baptist Book Concern, Louisville, Ky.

Some time ago a popular and successful Baptist physician in this State was taken seriously ill with appendicitis. He went to Philadelphia to have an operation performed. Just before the operation, which it was feared might have a fatal termination, the thoughts of his past life rushed over him and his sins both of omission and commission came before him. He was a Christian man, and there were not very many sins, perhaps, to be accounted for. There was one sin of omission, however, of which he had been guilty and which now came to him with much impressiveness—he had not been a subscriber to the Baptist and Reflector. So just before he underwent the operation he made one vow—that if the Lord would spare him through that operation he would subscribe for the Baptist and Reflector as soon as possible. The Lord did spare him. He subscribed for the paper and has been a regular subscriber for it and a reader of it ever since. He keeps his subscription promptly paid up. He says he is afraid to let it run over too long, as he does not know what might happen to him. We have this story from his own lips. We tell it as a warning. Let Baptists beware. If they are not subscribers for the Baptist and Reflector, or if they do not keep their subscription paid up promptly, there is no telling when they may be seized with appendicitis or something of the kind. We remind them also that "an ounce of prevention is worth a pound of cure."

THE HOME

My Work.

What is my work, dear Father?
Is it only to watch and to wait,
While others are swiftly garnering
Sheaves, ere it be too late?

Is it my work, dear Father,
To sit quiet with folded hands,
While others are busily reaping,
Obeying the dear Lord's command?

Can I never work really earnest,
Or be spent in service for thee,
When I see the harvest all ready,
Is there no little place for me?

Is there not some soul I may comfort,
Some message send them by me,
That will give aid to the weary mourners
And help them to trust in thee?

Give me patience to wait, dear Father,
Faith, though I pass under the rod,
May thy promise strengthen my spirit,
And keep me near to my God.

"Just Like Me."

What sort of a church would our
church be,
If each church member were just like
me?

Mrs. Calder read the catchy little couplet and smiled. She had just settled herself very comfortably by the fireside, with books and papers, after deciding that it was altogether too wet and muddy outside to attend the meeting of the Auxiliary that afternoon. She was a member of the Auxiliary, and usually attended the meetings if the weather was favorable and she had no other engagements. But to-day the weather was decidedly unfavorable, and so she had settled herself by the cozy fireside.

She had laid down the paper and took up a book, but somehow she could not forget the little rhyme. It kept repeating itself in her mind, until at last she lay back in her chair and began to think of it.

"Just like me," she repeated. "Well, fortunately they are not, or there would be no woman's meeting this afternoon, nor, indeed, any other afternoon, if no one did more for the society than I do. There goes poor old Miss Donaldson now through the rain and she hasn't even a rubber cloak. She never misses a meeting, and I believe she gives more than I do, although she is so poor. Why is it, I wonder? Why should she, or any of the others, for that matter, do more than I? It certainly isn't because they have more privileges."

And Mrs. Calder looked around her beautifully appointed home, and thought of her loving husband and bright, healthy children.

"I do believe," she said slowly, "I have more blessings than any of the others, and, therefore, more responsibility."

Before she had reached this point she was on her feet. Running upstairs, she donned rubbers and cloak, armed herself with an umbrella, and was soon following in the footsteps of Miss Donaldson.

When the meeting was over the

President approached her somewhat timidly, for she was used to refusals, and asked:

"Will you not promise us a paper for next month, Mrs. Calder? We are taking 'Personal Responsibility in Mission Work' as our topic."

A prompt refusal rose to Mrs. Calder's lips, but the little couplet came again to her mind, and she hesitated.

"Do say you will," urged the President, and Mrs. Calder promised, and then walked home wondering why she had done so. It would mean a lot of trouble. But, then, if everyone refused, as she had been in the habit of doing, what sort of a society would they have? A feeling of shame came over her, as she thought how little she had done for the society in the past. By the time she reached her home she had resolved to make that paper just as bright and helpful as possible.

The next day was Wednesday. When the family rose from their late dinner, Mr. Calder challenged his wife to a game of karems. She hesitated and looked at her watch.

"It is just half past seven," she said: "suppose we go to prayer meeting, John. It is a long time since we were there."

"A long time! I should think it was! I had almost forgotten there was such a meeting. What put it into your head to want to go to-night?"

Mrs. Calder looked at him thoughtfully.

"Do you know what has been running through my head all day?" she said. "It is a couple of lines I saw in the *Standard* yesterday:"

What sort of a church would our
church be,
If each church member were just like
me?

"Well they wouldn't be a bad-looking crowd, anyway," said Mr. Calder, teasingly, as he smiled down at her bright and earnest eyes and flushed cheeks.

"Don't joke, John. I am afraid we are getting to be very careless Christians."

"Perhaps we are, mother, perhaps we are," answered Mr. Calder, good-naturedly. "But we can make a fresh start to-night, if you wish."

So the pastor's heart was gladdened by seeing two new faces at the prayer-meeting that night.

"Mother's rhyme" soon became well known in the family, and the children amused themselves by varying it in every possible way.

What sort of a collection would this
one be,
If each one present gave just like me?

chanted Jack, waving an empty envelope, as they prepared to set out for church the next Sunday. There was to be a special collection for Home Missions that day,

and envelopes had been given out the week before. Mr. Calder heard his son's remark and smiled. But before he reached the church, he quietly took out the \$1.00 from his own envelope and substituted a \$5.00 instead.

What sort of a home would our home
be,

If each one in it came in late like me?
said May, when Jack came down late for breakfast, as he so often did. And Jack had the grace to blush. But he got even a few minutes later, when May sharply reproved little Teddy for spilling his milk.

What sort of a home would this home
be,

If each one in it spoke just like me?
he said slyly.

May looked angry for a moment, but her good sense told her that she deserved the reproof.

"It would be a regular bear's garden," she said laughing. "I'll tell you, Jack, if you will promise to be prompt after this, I'll promise to watch my tongue."

"All right Sis," said Jack; "we'll call it a bargain."

A week or so later, Mr. Calder was going down to his business in the morning. The unusual stir upon the streets reminded him that it was election day.

"I sha'n't bother voting," he said to himself. "MacKenzie is the best man, no doubt, but it does not really make any difference to me whether he or Brown gets in."

And so he refused several invitations to go and vote. But during the morning, something recalled "mother's rhyme" to his mind, and almost unconsciously he adapted it to the occasion.

What sort of a town would our town
be,
If each church member did just like
me?

"Why, I suppose it would soon leave the management of things in the hands of the worst class in the community. After all, I suppose it is really a duty to vote whether one is deeply interested or not. It doesn't do to be selfish."

The result of his thinking was that he not only went out and deposited his own vote for the man who stood for good government, but he also induced several other church members to do the same.

"Well, mother," he said, as he came in after hearing the results of the day's voting, "your rhyme returned MacKenzie."

"Nonsense," exclaimed Mrs. Calder. "You're only teasing now."

"It's sober fact," insisted Mr. Calder. "That rhyme haunted me till I went out to vote, although I had not intended to do so. And when I was going I thought I might as well get Mason and Harvey to go too. We three met Wright and Miller and took them along. And, MacKenzie is in tonight by a majority of three."

"I am glad," said Mrs. Calder. "MacKenzie is a good man, while Brown's character is more than doubtful. What little things great events sometimes depend upon! And yet, is it a little thing that church members should realize their responsibility, and try to live up to it?"—Margaret M'K. MacTavish in the *Christian Observer*.

FOR WOMEN

Much That Every Woman
Desires to Know

About Sanative Antiseptic
Cleansing

And About Curing Ulcerative
Pains and Weaknesses.

Too much stress cannot be placed on the great value of Cuticura Soap, Ointment and Pills in the antiseptic cleansing of the mucous surfaces and of the blood and circulating fluids, thus affording pure, sweet and economical local and constitutional treatments for weakening discharges, ulcerations, inflammations, itching, irritations, relaxations, displacements, pains and irregularities peculiar to females. Hence the Cuticura remedies have a wonderful influence in restoring health, strength and beauty to weary women, who have been prematurely aged and invalidated by these distressing ailments, as well as such sympathetic afflictions as anemia, chlorosis, hysteria, nervousness and debility.

Women from the very first have fully appreciated the purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy which have made the Cuticura Soap, Ointment and Pills the standard skin cures and honour remedies of the civilized world.

Millions of the world's best people use Cuticura Soap, assisted by Cuticura Ointment, for preserving, purifying and beautifying the skin, for cleansing the scalp of crusts, scales and dandruff, and the stopping of falling hair, for softening, whitening and soothing red, rough and sore hands, in the form of baths for annoying irritations, inflammations and ulcerative weaknesses, and for many sanative, antiseptic purposes which readily suggest themselves, as well as for all the purposes of the toilet, bath and nursery.

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Price 25 Cents

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To make Duty, Death and Des-

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LOVE THE GREATEST

Price 20 cents

All for 60 cents Prepaid.

ADDRESS

J. B. MOODY

FEWEE VALLEY, KY.



Mrs. Laura Dayton Eakin, Editor

All communications for this department should be addressed to Mrs. Eakin, 304 E. Second Street, Chattanooga, Tenn. Young South Motto: Qui non proficit, deficit.

(Our missionary's address: Mrs. Beanie Maynard, 141 Machi, Kokura, Japan, via San Francisco, Cal.

Mission Topic for May—Missions in the Southern States.

Bible Learners—Learn verses 12, 13 and 14 of the 8th chapter of Romans.

Children's Day.

Is your Sunday-school going to observe "Children's Day" in June? The programs, which you can obtain free from Dr. J. M. Frost, Nashville, give June 14th as the day. My school has taken June 7th and makes its own program. Others will take June 28th, as that is "Review Sunday" and the regular lessons will not be interfered with. The collection is expected to go for Bible distribution. If you send it to the Young South, I will forward it to Dr. Frost. Give the children one Sunday in the year. Suggest it to your pastor or teacher and write to the Sunday-school Board at once for the special literature. Have plenty of flowers in the church and make it an occasion long to be remembered. The Board will double your contribution. L. D. E.

The Tennessee Bands.

Miss Armstrong has kindly sent me the reports for 1902-1903, offered at the annual meeting of the W. M. U. at Savannah. I am delighted to note that Tennessee leads in "Band-Work." Her 56 Bands are credited with \$814.60 for Foreign Missions and \$73.22 for Home Missions. Of these amounts the Young South gave \$755.07 to the Foreign Board and \$65.39 to the Home Board. There are eight new bands reported. Now let us see how much better we can do in 1903-1904! L. D. E.

Young South Correspondence.

You have given me another easy week! That is because your mind is turned to commencement exercises. All over the Southland the schools are busy turning out "sweet girl graduates" and many boys who are ready for college or work. The girls are pondering the shirring of those Swiss or organdie skirts and boys are selecting cravats of the latest style. The momentous question of "passing" really makes some heads toss upon their pillows. Next week though it will be all over. The grades will have been made and vacation begun.

I do not wonder that the Young South disappears from many minds for the time, but I hope and believe that renewed interest will not be far away. Vacation is the time of all times for our work. Don't give up your Band meetings because it is summer. If only a little handout is left in the city let them go as usual. In the country the

ings are the best. Have them on the lawn and make them bright and interesting with nature's beautiful help.

But there is much to the Young South besides Bands, you know. We rejoice in our individual workers, old and young. We beg that their interest will not flag. Take our dear missionary's work to the sea side and the mountains with you. Talk of it to all you meet. If you worship in a little country church, ask leave to organize a "Sunbeam Band." Work every day, everywhere! Will you?

I shall hope to begin June nicely next week. Let me hear from you, and you and you!

I have succeeded in getting the jewelers here to order fifty of the Young South pins. The manufacturers said at first that they would only furnish them in lots of 100. I have 41 paid for and I hope to send them out in a day or two now. I hope you will be wearing them before you read this. If there are others wanting them, send on your quarters at once.

Oh! yes. I have some letters for this last week in May. I give them to you with great pleasure.

No. 1 is from Virginia: "Enclosed I send \$1 for Japan, 50 cents for two Young South pins and 4 cents for postage.

"I watch the work of the Young South with intense interest, and I congratulate you all on the splendid success. My regret is that I can not render more efficient aid.

"Oh! what good news that was from Japan in the last paper. How we do thank our most gracious Father for Mrs. Maynard's improved health and for the blessed work our dear, faithful children are doing. May God's blessing continue with you all!"

Miss Augusta Chiswell.

You will recognize the writer as the beloved aunt of Mr. and Mrs. Maynard, who has so often remembered the Young South work. We prize her gifts, but her prayers even more. Mrs. Maynard will be pleased to know she wears our badge.

No. 2 is from Memphis: "My little daughter, Elizabeth Sebastian Schoolfield, sends 25 cents to the Young South. She is named for my mother, Mrs. West Harris. Send me a Young South pin. I wish you all success."

Mrs. A. T. Schoolfield.

You will recall Mrs. Harris as one of the best friends the Young South ever had. And the little one, whom we welcome most heartily, makes three generations of our friends. Her sweet mother, as Miss Clarisse Harris, has often remembered us. The pin will soon be sent. Many thanks!

No. 3 comes from Holly Grove, W. Va.:

"We send you \$1.50 for Lon and Mary Bartlett. May God bless it to the good of souls!"

Mrs. T. A. Bartlett.

We are always rejoiced when the offerings are sent with earnest prayer. We are most grateful.

Brownville sends No. 4, and I feel quite sure the little writers are well born and well bred. They do not forget the "small, sweet courtesies" of life, as so many do in this rushing age we live in. It says:

"We received the nice little buttons and are proud to wear them. We thank you ever so much."

Winnie and Ruth Bumpas.

YOUNG WIFEHOOD



BOSTON, MASS., 152 Shawmut Ave., Oct. 25, 1902. After I had been married about four months I felt my health generally decline. I seemed to lose the light step and dragged wearily along instead. My appetite failed me and I lost health and strength. I was nervous and had shooting pains through my limbs and stomach while bearing down pains and constant headaches added to my misery. The menstrual flow became more and more profuse and I was unable to attend to my daily duties. My husband called in three different physicians and I took enough medicine to kill or cure a dozen women, but it all had no effect on me whatever, until I took Wine of Cardui. In a few days I felt a change for the better, my general health improved and at the next time of my period my flow was more natural and I was in less pain. Gradually I recovered my health and strength and am now in perfect health. I take an occasional dose of Wine of Cardui which keeps me well.

I am happy to give you this endorsement. *Ruth Ricker*
President, Back Bay Woman's Club.

Why don't you try for the same health Mrs. Ricker has? It is easy to secure if you take Wine of Cardui according to directions. Wine of Cardui strengthens weak and worn-out women of any age and assists the mother and housewife to bear her exacting duties. Wine of Cardui makes women fit for all the duties of womanhood.

It will relieve the pains of irregularity, cures falling of the womb, leucorrhoea, ovarian troubles, and has been known to remove what physicians considered dangerous tumors. Women who use Wine of Cardui do not suffer at the monthly periods. They do not suffer hysterical attacks, because Wine of Cardui gives them strong nerves freed from the irritation of female suffering.

A \$1.00 bottle of Wine of Cardui purchased from your druggist will keep you free from pain.

WINE OF CARDUI

We are "proud" to number you among our workers. Go on!

No. 5 says: "I send 25 cents for a pin."

A Friend.

I am not to mention names because the pin is for a birthday gift that comes in June. That makes me think that mine came yesterday and my pennies are due. So I enter them for Japan, with an earnest prayer for God's special blessing on our dear missionary's work.

In No. 6 Mrs. Julia T. Johns, Jefferson, sends \$1.15 to be divided between Japan and the Orphans' Home. We are so grateful. Are we not rather neglecting the orphans of late? Mrs. Kannon will have to write us what is happening at the Home and stir us up.

No. 7, and the last for this month, comes from old friends at Alexandria whom we feared had forgotten us. We are charmed to welcome them back to our ranks, and we appreciate their coming so highly this week, when we stood in such dire need of more offerings:

"You will find enclosed \$4.56. Several weeks ago I distributed mite boxes to my Sunday-school class. The enclosed is the result, \$4.29. To this I add 27 cents for a pin and postage."

Mrs. Livingstone Tubb.

See "Receipts" for names and credits. Will Mrs. Tubb please thank each giver? The offerings sum up handsomely. The pin will be sent with great pleasure. As I have often said, there is no better field in which to sow mission seed than the hearts of our Sunday-school pupils. May many other teachers follow Mrs. Tubb's example! I send three Bible buttons for those who collected \$1 for Japan.

Now "Clear the decks for action!" Harrah for sunny June! Pour in the offerings. I am quite able to fifty letters a week. We go very dead asleep in Chattanooga in the summer time. I shall need you to keep me awake. I have been quite "lonesome" this past two weeks. Sometimes the postman did not stop at all. That will never do! Come on fast and furious-

ly if you will. Remember our missionary's eyes are on us. Remember, too, we can't afford to allow Tennessee to lose her leadership. To keep it her hands and her single Young South workers must keep everlastingly at it. Yours most cordially,

Laura Dayton Eakin.

Chattanooga.

Receipts.

April offerings.....	\$73 91
First three weeks in May.....	44 97
FOR JAPAN.	
Miss Augusta Chiswell, Virginia.....	1 00
L. D. E. Chattanooga.....	58
Lon and Mary Bartlett, W. Virginia.....	1 50
Mrs. Julia T. Johns, Smyrna.....	28
Paul Tubb, Alexandria.....	1 00
Inez Tubb.....	1 00
Mildred Tubb.....	1 00
Corlaine Weaste.....	12
Luella Malone.....	10
Ida Marti.....	08
Edith and Marion Koster.....	45
Carrie Davis.....	08
Lillian Rowland.....	15
Bernice McWilliam.....	08
Irene Martier.....	25
FOR ORPHANS HOME	
Mrs. J. T. Johns, Smyrna.....	57
FOR PINS.	
Mrs. T. A. Schofield, Memphis, I.....	75
A Friend, I.....	55
M. A. Livingstone Tubb, Alexandria, I.....	25
Miss Augusta Chiswell, Virginia, 2.....	50
Mrs. M. Maynard, Kokura, Japan, by L. D. E. I.....	25
FOR BABIES' BRANCH	
Elizabeth Sebastian Schoolfield, Memphis.....	25
Total.....	\$ 228 91
Received since April 1, 1903.....	\$ 114 58
For Japan.....	14 85
State Mission.....	38 00
Home Missions.....	38 00
Foreign Board.....	2 28
Babies' Branch.....	3 42
Orphans' Home.....	18 80
China.....	1 62
Foreign Journal.....	3 50
Pins.....	25 50
Postage, but none, etc.....	2 49
Total.....	\$ 228 91

A DELIGHTFUL PLACE TO SPEND THE SUMMER.

In the highlands and Mountains of Tennessee and Georgia along the line of the Nashville, Chattanooga & St. Louis Railway may be found many health and pleasure resorts, such as Monteagle, Seawance, Lookout Mountain, Bearheba Springs, Bon Aqua Springs, East Brook Springs, Estill Springs, Nicholson Springs, and many others. The bracing climate, splendid waters, romantic and varied scenery, combine to make these resorts unusually attractive to those in search of rest and health.

A beautifully illustrated folder has been issued by the N. C. & St. L. R'y and will be sent to any one free of charge. Write to

W. L. DANLEY,
General Passenger Agent,
Nashville, Tenn.

Mention this paper.

REGENT EVENTS.

Dr. S. J. Kirtly has resigned at West Port, Mo., and accepted a call to Elgin, Ill.

Rev. A. Van Hoose of Gainsville, Ga., recently died at an advanced age. He had been quite a successful educator.

It is announced that Rev. J. E. Cook, St. Joseph, Mo., will accept the financial secretaryship of William Jewell College.

Rev. Ben M. Bogard, D.D., has accepted an invitation to preach the commencement sermon at Beauvoir College, Wilmar, Ark.

We were glad to have a visit last Tuesday from Prof. W. J. Cheek of Beech Grove. He is a graduate of Carson and Newman College, a hard student and an excellent teacher.

We call attention to the advertisement of the T. C. R. R. announcing the summer excursions on their line to Monterey. Monterey is situated on the top of the Cumberland Mountains and is a delightful summer resort.

We regret to learn of the recent death of Mrs. Bostick, wife of Rev. G. P. Bostick, missionary in China. He was out on a missionary tour at the time and could not be reached by telegram. We extend our deep sympathy to Bro. Bostick.

Rev. Frank M. Wells and wife of Memphis, Tenn., are conducting special meetings in the Jones Avenue Baptist Church, Atlanta, Ga. The work began nicely and the brethren are hopeful of a good meeting. Mrs. Wells is gifted in song and her work in the meeting is well received.

Returning from Andersonville we stopped at Clinton a short time while waiting for the train and enjoyed seeing Brethren J. C. Shippe, J. G. and S. B. Hall and R. B. Sizemore. Bro. Shippe told us that they were expecting to dedicate their house of worship soon. It has been built for some time, but has had a debt upon it until recently.

Dr. J. T. M. Johnston of Missouri will deliver the missionary address at the coming commencement of the Seminary. Prof. J. T. Henderson of Tennessee will deliver the baccalaureate address and Dr. R. T. Vann of North Carolina will deliver the alumni address. All of these will be fine addresses. We are glad to know of the honor to our own J. T. Henderson.

Rev. R. Atwell Tucker of Lawrenceville, Va., died recently. The Religious Herald says of him: "He was a modest Christian gentleman, a faithful man and minister, and in Brunswick, where he has labored successfully for a number of years, he had purchased to himself a good degree and in rare measure enjoyed the confidence and love of the community."

Dr. J. J. Porter announces in the Central Baptist that he has agreed to discuss this proposition with Dr. C. C. Brown of Sumter, S. C.: "The Practice of Alien Immersion is Subversive of Baptist Principles, as Taught by the New Testament." The discussion will be in Sumter, beginning July 9th and lasting three days.

The Central Baptist states that about fifty ministerial students have left William Jewell College because

the faculty failed, on their demand, to suppress some secret or Greek Letter societies. It was claimed that the conduct of these societies reflected on all other students.

Subscribers wanting their address changed will please remember to give the name of the office from which they wish it changed. By so doing they will save us considerable time and frequently from having to write to the person desiring the change. It will also prevent any delay in making the change.

Does it pay for a town to be rid of saloons? Read the following and see: "Covington, Tenn., May 11—Covington's first 'prohibition Saturday' has proved to be a striking success. An unusually large crowd of people have been in town and merchants report that business is quite as good as usual, and judging from appearances, it is much better. There was an entire absence of drunkenness. The North side, on which most of the saloons were situated, presents a rather deserted appearance in striking contrast to its unusually crowded condition, the majority of the people being scattered along the other streets of the Public Square. A large crowd of people came to town Saturday morning, and after trading did not linger, as has been the usual custom, but went home, being succeeded in the afternoon by other people. An unusually large number of ladies were to be seen on the streets Saturday, which is something out of the ordinary on Saturdays."

The State Leader of Mexico, Mo., pays the following tribute to two preachers, one of them a well known Tennessean: "An illustration of what ministers can do when they try is forcibly set forth in the case of Brethren Marvin Haw and W. Alex. Jordan, pastors respectively of the M. E. Church, South, and the Baptist church at Charleston, Mississippi County. Charleston has been in the toils of the saloon for several years; but these men, by their earnest and faithful work in opposition to that business, have well nigh, if not completely, brought about the overthrow of that power in their town. Notwithstanding that many church members were to be found on the saloon petitions in the past, and the sentiment was largely with the saloons when they began their work, they have won their people to them and the sentiment of the town is now against the saloon. These men have been openly making this fight—everybody knows where they stand—and they have not lost their jobs, but on the contrary their influence is growing among their people and their churches becoming stronger spiritually and otherwise all the while."

Please add Murfreesboro to the list of churches that did the gracious and generous deed of sending their pastor to the recent Convention in Savannah. This thoughtful act of kindness was gratefully received and highly appreciated. I returned to my work only last Thursday after a short visit to my mother in the native State. With renewed strength and vigor I am taking up my work again after this short but greatly enjoyed vacation.

Edw. S. Resvov.
Murfreesboro, Tenn.

I resign at Hubbard City, Texas, on the 23rd in order to return to evangelistic work. I will have associated with me Miss Lake Erie Parker of Alex City, Ala., who will conduct the singing. My permanent address will be Waco, Texas. Catt. Smith.

I was at Round Lick Saturday and Sunday. Fine crowds Saturday and a packed house Sunday. 115 in S. S. The church will celebrate her 100th birthday July 2nd. A great day is anticipated. Come and be with us. Since last report I have attended two funerals at Smithville. The first was that of little Eugenia Evans, who was accidentally shot and killed, and the second was the wife of Bro. E. J. Evans and the grandmother of little Eugenia. A good woman gone home. J. T. Oakley.

Good day yesterday. Three were baptized and the congregations were good and the interest better than usual. The people are jubilant that their old pastor, Rev. T. T. Thompson, will soon aid us in a meeting. How I do wish that five thousand Baptists in the State could just see the condition of things here and what a field is before us. If they could we would have five thousand dollars in one week for our work. They would fight to give. I cannot tell you all here. How soon am I to see the Baptist banner trail in the dust for the lack of a little money? But God rules. I go to Jonesboro this week to officiate at the marriage of my brother, A. S. Murray. He is only in his first year. I rejoice to help any old bachelor into the higher relationship of life.

I. G. Murray.

Pulaaki, Tenn.

Pray for the Meeting.—On next Monday, the 1st day of June, Bro. G. W. Sherman will go to Waynesboro to hold a meeting. Waynesboro is one of our mission churches dedicated about one year ago. Bro. T. Riley Davis is the missionary pastor and is his first pastorate. Bro. Sherman leaves his work and goes without charge as a volunteer evangelist under the Board. His church gives the time and the Board pays his expenses. Many others of our volunteer workers will soon be in the field. Are there other pastors who will give two weeks? If so, let them send in their names. Let there be daily prayer for Bro. Sherman and the Waynesboro meeting. As we pray let us give. Remember the Lord's commission.

W. C. Golden.

CUT ALMOST HALF IN TWO AT DRAUGHON'S COLLEGE

In order to accommodate students of literary schools Draughon's Practical Business College, Nashville, Tenn., is now making a special summer rate, a reduction of almost one-half, as follows: To those who enter for three months, not later than July 10th, it will sell the book-keeping course or the shorthand and typewriting course for \$25, or all courses combined for only \$30. Penmanship, spelling, etc., is free. This College is one of a chain of eight colleges endorsed by business men. Incorporated capital stock, \$300,000. Fourteen Cashiers and Presidents of Banks are on its Board of Directors. Its diploma means something. Send for catalogue.



Advise Suffering Women Strongly, to Take Doctor Pierce's Favorite Prescription.

This advice comes from a woman who had suffered all the miseries women can suffer from disease, and had been perfectly and permanently cured by the use of Dr. Pierce's Favorite Prescription.

This great medicine for women establishes regularity, dries weakening drains, heals inflammation and ulceration and cures female weakness.

Read Mrs. Kempson's letter and, if you are sick, follow her advice.

"Although it has been quite a time since I wrote you," says Mrs. Fred Kempson, of Cambria, Hillsdale Co., Mich., Box 57, "still your name is a blessing in our house, and I think it my duty to let you know that I am still enjoying good health, thanks to you and your 'Favorite Prescription.' When I think how I was five years ago, and then see how I am now, I say, God bless Dr. Pierce's works, and may he live long to help poor suffering women. I have never had any return of my weakness and am well and hearty. Can do all my own work without any pain. You saved me from the grave when all others failed. I advise suffering women strongly, to take Dr. Pierce's Favorite Prescription, as I know it will cure in all cases, if indeed there is a cure."

Dr. Pierce's Pleasant Pellets are an excellent laxative, suited to the use of delicate women.

Summer School, Knoxville, Tenn., June 23rd to July 31st, 1903. Tickets will be sold, via Southern Railway, at one fare, plus 25 cents for the round trip, on June 21, 23, 25, 28, 29—July 5, 6, 13, 20, with final return limit fifteen days from date of sale. Attention: A final limit can be obtained on these tickets. See that your tickets read over the Southern Railway. Ask any agent for particulars or write J. E. Shipley, T. P. A., Chattanooga, Tenn.

Beginning Sunday, May 24, and on each Sunday thereafter, excursion trains will be run from Nashville to Monterey and return and from Harrison to Monterey and return, stopping at intermediate stations going and returning on following schedule:

From Nashville—Leave Nashville 7:00 a. m. Leave Lebanon 8:30 a. m. Leave Monterey 11:55 a. m.

From Harrison—Leave Harrison 7:00 a. m. Leave Monterey 9:45 a. m.

Round trip tickets will be sold for this train for all stations to Monterey and intermediate stations, at one and one third fare for the round trip, limited to return on day of sale.

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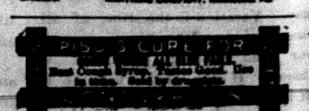
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Seminary Notes.

Commencement exercises will take place Monday and Tuesday, June 1st and 2nd. The speakers will be Rev. J. T. M. Johnston of St. Louis, missionary address; Dr. R. T. Vann of North Carolina, alumni, and Prof. J. T. Henderson of Tennessee the baccalaureate.

The examinations are now in progress.

J. W. Dickens and J. F. Ray were elected among the editors of the Seminary Magazine for next year.

A reception was given the students last Friday at the library by Drs. Eager and Mullins and Sampey.

W. C. McPherson has been called to the Lebanon Junction church for half time. He preached the commencement sermon at Eagleville, Tenn.

Rev. George Cates led the students prayer meeting on the 21st. H. B. Folk.

Fifth Sunday Meetings.

Program of fifth Sunday meeting of the Northern Association, to be convened at Oaklona on Friday, May 29, 1903:

Introductory sermon by Elder J. A. Dyer; alternate, R. M. Wyrick.

Organization and adjournment. Evening session, 2 o'clock—Subject, What does it take to be a Christian? D. S. Turner; alternate, T. J. Rutherford.

Saturday morning, 9 o'clock—Subject, The evils of intemperance, J. T. Inklebarger; alternate, Parlen Hill.

Evening session—What progress has been made by the friends of temperance? R. M. Wyrick; alternate, J. H. Sexton.

Saturday night, 7 o'clock—Question box.

Sunday, 10 a. m.—Divine services and miscellaneous business. Sermon at 10:30 by J. D. Walker on Missions; alternate, J. A. Acuff.

J. D. Walker, B. N. Bradfute, John Ailor, Committee.

Resolutions.

Whereas, we believe and are confident that it is the unavoidable duty of church members to uphold the standard of morality; and

Whereas, we have a positive injunction in the law of God to keep the Sabbath day holy; and

Whereas, the Southern Railway Company has openly and repeatedly violated both the law of God and man by hauling long trains of cars loaded with freight through the State on Sunday, past churches and through towns, both to the disgust and disturbance of church-going people along its line; and

Whereas, it is not only dangerous to church-going people, but is degrading to human society and a disgrace to the fair State of Tennessee; therefore be it

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Resolved, That we petition the Legislature through our Railroad Commission for a special act prohibiting the Southern Railroad and all other railroads running through the State from running freight and excursion trains through the State of Tennessee on Sunday.

Resolved, That the present Sunday law is insufficient to meet the exigency of the case.

Resolved, That the offense be termed a "high misdemeanor" and punishable with a fine of not less than \$2,000.

Resolved, That a copy of these resolutions be sent to the Baptist and Reflector for publication.

Resolved, That all Christian people everywhere be asked to co-operate in securing this law.

Adopted by Old Sweetwater Baptist Church while in session this May 23, 1903.

T. R. Waggener, Pastor; John A. Cathcart, Committee.

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OBITUARY.

NOTICE.—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word, and should be paid in advance. Count the words and you will know exactly what the charge will be. Where an obituary is in excess of the 200 words allowed and is not accompanied by the money, we shall have to cut it down to the free limit.

Driskill.—Again the death angel has invaded our ranks and called from our midst our senior deacon, Bro. M. A. Driskill. He was born April 5, 1845, in Cocke County, Tenn. He made a profession of religion in early life and united with the Point Pleasant Baptist Church, of which he remained an active and honored member until the organization of the White Pine Baptist Church, when he came into the organization of this church upon a letter from the Point Pleasant church, and was recognized as an ordained deacon, he having held that position for years in his home church. Bro. Driskill, by his wise counsel and material help, proved himself a member upon whom the church relied greatly in all her struggles to upbuild the Master's kingdom. He always took a special interest in the Sunday-school and its work, serving as superintendent for years, and in fact until feeble health compelled him to resign. Mr. Driskill was married to his first wife Aug. 9, 1866. Two children survive their marriage, Mrs. Inman and Mrs. Horner. He married Miss C. J. Stewart June 9, 1872. Three children still survive. His political career was brief yet successful. He was elected trustee of Cocke County in 1874, and held that position for four years. He was also elected State Senator from the same county in 1878 and Representative of Jefferson County in the Legislature of 1892. He was a good citizen, a successful business man, devoted husband and zealous church member.

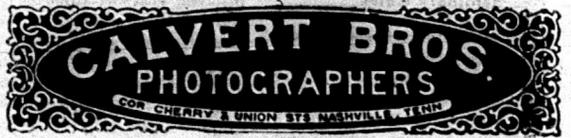
Whereas in his death the State sustains a loss of one of its most worthy and law-abiding citizens, his wife a kind, gentle and loving husband and the church one of its greatest benefactors.

Resolved, That we extend to the bereaved family our sincerest sympathy, praying that the infinite grace and love of our heavenly Father may be sufficient for them in these dark hours of sadness.

Resolved, That a copy of these resolutions be furnished the family, one be spread on our church record and one be furnished our State paper for publication.

Dr. W. B. Helm, J. E. Walker, C. T. Stuart, Bessie Wise, Committee.

\$47.50 CALIFORNIA AND RETURNS, \$47.50.—Mobile & Ohio coupon ticket agents, St. Louis to Meridian inclusive, will sell round trip tickets to Los Angeles and San Francisco at above rate on account General Assembly Presbyterian Church, Los Angeles, May 21-June 2, National Association of Master Plumbers of the United States and National Council Junior Order United American Mechanics, San Francisco, May 19-22, 1903. Correspondingly low rates from all other points on the line. Ask agents or write John M. Beall, A. G. P. A., St. Louis, for full particulars.



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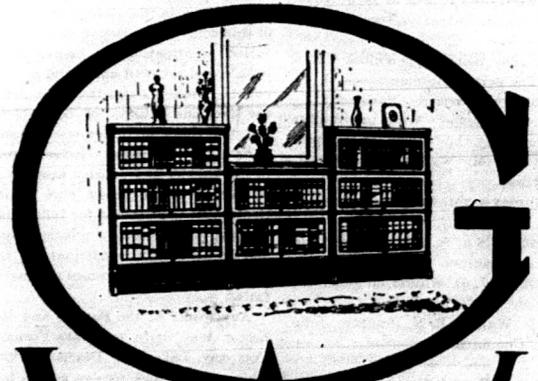
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OBITUARY.

Hudson.—God in his providence has permitted the death angel to enter our circle and take from us Sister Candace Hudson, who was born Dec. 22, 1862, and departed this life March 17, 1903. She professed faith in Christ and joined the Missionary Baptist Church at Brush Creek about the year 1889. Therefore be it

Resolved, That by her death the church suffers the loss of an esteemed and honored member and saddens our hearts to know that we will see her face no more on earth, but again we hope to greet her where no farewell words are spoken.

Resolved, That we by our tender sympathy and loving kindness will help to lift the burden of grief from the sorrowing relatives, and bid them remember that she has only gone home a little before, and soon we will find her there waiting with other loved ones to welcome us to the beautiful paradise of God where parting is unknown.

Resolved, That a copy of these resolutions be spread upon our church minutes and a copy be sent to the Baptist and Reflector for publication.

W. A. Barrett, J. W. Atwood, W. B. Phillips, Committee.

Bratten.—Bro. Lemuel G. Bratten was born Jan. 20, 1850. He professed faith in Christ and united with the Salem church at Liberty, Tenn., September, 1867; baptized most probably by Elder N. Hays. He was married to Mary J. Fite in 1891. By this marriage they had five children, two boys and three girls. His wife died in August, 1888. True man that he was, he assumed the responsibility of rearing his children and lived to see them all grown men and women except the youngest daughter, she dying at the age of 14. They were all Christians, honored and honorable members of Salem church. Both boys and the youngest girl preceded him and went to meet the mother in the paradise of God. Bro. Bratten was elected clerk of the church in January, 1879, which office he faithfully filled until his death April 14, 1903, aged 53 years, 2 months and 24 days. A carpenter by trade, an honest workman, he gained and maintained the confidence of the people. A prohibitionist in politics, he voted his ticket whether any one else did or not. He was a good citizen, a kind father, providing well for his family, rearing them in the nurture and admonition of the Lord. He was a devout Christian and church member, a faithful officer for 24 years of the 36 of his church life, a Sunday-school teacher of the old men's class so long or longer. He will be missed by the community, church and Sunday-school, and sorely missed by the bereft daughters and very near relatives. Our loss is his eternal gain. Sorely bereaved, we should lean on the everlasting arm and find sure support, knowing that all things work together for good to them that love God, to them that are the called according to his purpose.

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	A. M.	P. M.	A. M.	P. M.
Nashville	8:30	8:30	10:15	4:30
Lebanon	9:30	10:57	11:15	5:25
Watertown	10:30	11:30		5:59
Carthage June	10:44	12:12		6:26
Carthage				7:00
Cookeville	11:50	1:21		
Monterey	12:10	2:00		
Cookeville	12:10	3:00		
Emory Gap	3:40	4:45		
Harriman	3:50	5:00		
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Harriman	11:42	9:45		
Emory Gap	12:32	10:10		
Crossville	1:22	11:36		
Monterey	2:38	12:52		
Cookeville	3:18	1:42		
Carthage	4:24	3:00		6:30
Carthage June	4:37	4:15		7:45
Watertown	5:25	5:00		8:50
Lebanon	6:55	6:30		9:30
Nashville				
	P. M.	A. M.	P. M.	A. M.

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The fourteenth year of the Gordon Bible and Missionary Training School closed on the 15th of May with exercises of exceedingly interesting character. The number of regularly enrolled students exceeds that of all former years. The Senior Class for the coming year will be larger than any preceding. Two new departments have been added to the course of study—one under the direction of Miss Alice Hooper, a graduate of the Boston School of Oratory, who takes the chair of English and Voice Culture, and the other under the instruction of Mr. William K. Andem, the efficient and well known Bible School superintendent. The latter will be known as the Bible School Department, and will embrace every phase of Bible school work from kindergarten to teachers' meetings. Rev. James A. Francis, pastor of the Clarendon-street Baptist Church, whose ability as a teacher is of acknowledged character, will have charge of the Students' Bible Class, which meets every Thursday evening. The new catalogues for 1903-04 are ready for distribution, and can be secured by writing J. D. Herr, D.D., dean of the school, or Rev. J. A. McElwain, superintendent Clarendon-street Baptist Church, Boston, Mass. The outlook for effective and enlarged work in all department was never more promising and the favor of God is distinctly manifest.

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