

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS

The floods of the past week or two have about subsided. As we stated, they were greatly damaging at Topeka and Kansas City. Later also they reached St. Louis and completely flooded the city of East St. Louis across the Mississippi River, causing great property losses and some loss of life.

The following dispatch from South Dakota is very significant: "That the Sioux Indians are becoming civilized and up-to-date is indicated by the divorce applications which three Sioux squaws filed here. Kate Medicine Horse asked separation from Medicine Horse on the grounds that he is a confirmed drunkard and abuses her in other ways than by making her do all the work, which she is willing to do. Matilda Beaver Boy accuses Beaver Boy of cruelty and non-support and asks for her maiden name, Matilda Black Tomahawk. Anna Lame Dog says her husband is cruel and has eloped with a Red Horse woman. She asks for a divorce and return to her maiden name, Anna Wild-horse. The Indians are highly pleased at the idea of securing divorces, and a perfect flood of applications may soon be filed." And this is the way we are civilizing the Indians, by teaching them to get drunk and abuse their wives and then teaching their wives to secure divorces from their husbands. This is Christian civilization with a vengeance.

A great revolution occurred in Servia last week. Early in the morning of June 11th, about ninety officers entered the palace, shot down King Alexander and Queen Draga, together with a large number of their guards and sympathizers. They then proclaimed the prince, Peter Karageorgevitch, as king. Servia is a small country in the Balkan Mountains. It is about half the size of Tennessee, but has about 2,400,000 population as against 2,000,000 population in Tennessee. Most of these are in the country. Belgrade, the largest city, has only about 60,000 population. There are a number of other towns having a population of about 10,000 or 15,000. Ever since near the beginning of the 19th century there has been rivalry between two houses. One of them was represented by King Alexander and the other by Prince Karageorgevitch. Kara means black, vitch means son. So that the word Karageorgevitch means the son of Black George, who was the founder of that house. King Alexander's downfall seemed to date from his marriage with Queen Draga, who was his mistress. She is described as a woman of much beauty and wit. Failing to present the king with an heir, it was said that she was scheming to have one of her brothers made an heir to the throne. This led to revolt. The people of Servia showed little regret at the death of their sovereigns. In fact, there have been manifestations of joy. The other monarchs of Europe have looked on at the tragedy in Belgrade with much indifference, especially considering the fact that they are liable to the same fate, and that the success of the revolution in Servia may, and in all probability will, encourage attempts at similar revolutions in other countries. Evidently the days of monarchism are doomed. The success of democratic principles in America has encouraged such principles all over the world, and it is only a question of time when other countries will become republics.

THE TENNESSEE HILLS.

BY J. L. HEATH.

O the hills of Tennessee
Where the wild wind wanders free!
Sparkling fountains ev'rywhere,
Fragrant flowers scent the air.

Here the squirrels frisk and play;
Happy birds sing all the day;
Humming bees 'neath sunny sky,
Make sweet music as they fly.

How we jolly boys did play
In the bright and merry May!
Happy all day long were we,
'Mong the hills of Tennessee.

Now the summer days are gone,
Woods and fields are growing brown;
Ripe nuts falling all the day,
Let us to the hills away.

When in distant lands we roam,
Far away from friends and home,
Still our hearts beat longingly
For the hills of Tennessee.

REFRAIN—

O how I love these grand old hills!
How my heart with rapture thrills!
Many the charms of life for me
Among the hills of Tennessee.

A SUNDAY IN EDINBURGH.

BY A. U. HOONE, D.D.

From Paris to Edinburgh! The distance between the two points is considerable, and the time necessary for the trip is perhaps a day and night. There is also quite a difference in climate, appearance, population and commerce; but a Christian minister is most deeply impressed with the very decided difference in the religious condition and moral surroundings. In Paris one is accustomed to hear a constant rattle of wine glasses and the masses of the people seem to live as if there were no God. All around you seem to hear the watchword, "On with the dance, let joy be unconfined." Of course, there are some good people in Paris, as was indicated in a previous letter, and all honor be to them; but the great body of the population do not seem to have God in their thoughts at all. In Edinburgh I was astonished to find myself in a temperance hotel. It was advertised as such and does not lack for patronage. There are many such in England and Scotland. But my interest now clusters about this particular one—Darling's Regent Hotel. It is an old, established place and many an American has been made glad to find such a retreat in that far-away land. Many years ago it was kept by Mr. Darling and his wife, and since their death the daughter has been in charge. On entering the dining room I was happily and pleasantly startled not only to find a supper just to my liking, but more startled to see on the wall this announcement: "Family worship at 10 p. m. in the Library." I had never heard of such a thing in my life as family worship in a hotel. Since this discovery I have heard of others, but up to that time it was a new story to me, but a beautiful story nevertheless. I inwardly thanked God for such a custom and I rejoiced that it would be my pleasure to unite in such a service every night during my stay in the city. The services are usually conducted by one of the guests, but when no one is available I understand that Miss Darling has the household to come together and she takes "the Buke" and reads the old, old story herself. O how my mind delights to linger about those blessed days

in that place which seemed to me somewhat like a holy land!

But I am to write of my Sunday. Yes, I must not forget that. One can very readily understand that I was better prepared than usual to enjoy the Sabbath in that country where it is so dearly loved. It appeared to me to be more like God's country than any place I have ever seen. True there are some wicked people in Edinburgh. I saw one man and his wife going home on Saturday night almost dead drunk, and there are other evidences of sin in that city, but the general tone of things will lead one to believe that he has found one place where the prominent people stand out for God and truth.

I went to church—old St. Giles—as early as 9:30 a. m. It was August 10, 1902. At that early hour the house was well-filled. Some went because it was the church of John Knox; others to hear the soldiers, the Scottish Laddies, sing; others went because they wanted to worship and hear the gospel. I must confess that all these causes conspired to get me there at that hour. I saw the church, and tried to worship, but the soldiers could not sing and the preacher did not get very close to my head and heart. It is an unfortunate thing for church-goers to attend worship expecting to be benefitted and then have to go away more hungry than when they came. Sometimes it is the fault of the church-goer himself, but I am fully persuaded that it is as often the fault or misfortune, of those who are in charge. If these lines should fall before the eyes of any such persons, let me beg you to take this matter to heart and allow no one to say, "I was hungry and ye gave me no meat." My understanding is that this preacher—I did not get his name—sometimes preaches well and that the soldiers usually sing well, but they did not that day. "Homer nods" and all have their "off" days, and we can hardly expect any man or any service to strike twelve every time. Some of our party were so disappointed that they went back to their rooms and would not consent to seek further entertainment or light from the many churches that day. This is also a common error. Some are so constituted that one disappointment will serve as an excuse, and they are done. Any one who will apply this rule to business will starve to death, and some would not get married at all if they proposed to be dismayed by a single disappointment. "Faint heart never won fair lady," and faint heart never won anything else. Feeling that there must be something for me in that day's services, I went with some friends to the 11 o'clock worship at St. Cuthbert. This is a splendid old place, and there I mingled with a fine body of people. They were holding a coronation service—King Edward had been crowned the day before—and Dr. McGregor delivered a discourse appropriate to the occasion. In true Calvinistic style he took the ground that God had brought good out of the recent illness of the king. (He was to have been crowned six weeks before but for his illness). The good doctor said that the affliction had softened the heart of the sovereign and that the Almighty's finger was in it all.

I saw that day a fine Edinburgh congregation at its best. From many points of view it could hardly have been better than it was. At any rate, it seemed to me that there was more character to the square inch there than in any place I ever worshiped. It was not an ostentatious congregation, but an immense concourse of splendid looking people. There were no solos, but a fine choir led the congregation in song. A few lines of ritual were thrown in as at

the American church in Paris and nearly everywhere else on that side.

At night I went to hear Hugh Black. I say at night, but I had to go long before night to get a good seat. The meeting began at 7 o'clock and I was there at 6. Hugh Black is an assistant pastor. The principal is Dr. White. The latter is getting old and I presume that the younger man is practically the pastor. Both men are unusually strong, and have made some valuable contributions to the literature of the world. Dr. White was away on a trip. But now as to that particular evening and the service. This was at St. George, a very large house of worship, and it was packed. They tell me that it is always packed. However, quite a number of strangers were there, and I presume this is usual also. The large congregation seemed to be in a state of expectancy until the preacher made his appearance. Then all eyes were upon him. It was easy to tell why. There is something wonderfully commanding about him. Those who have seen Thomas Dixon will have some idea of what I mean. He is much like Dixon in appearance, though I think has a softer and more reverent face. He came forward a few steps, kneeled just back of the pulpit and offered silent prayer. In our country the Methodists do this, and I have sometimes thought we all might do it to advantage if done in the right spirit. While you are in the presence of Hugh Black you belong to him. He carries you with him in his reading, prayer and preaching. You are really held spellbound. Furthermore, he is a preacher of real power. He talked only twenty-three minutes, but he preached. He pulled at his gown as if to say, "It is wrong," but he preached in spite of his gown. He was "an ambassador in bonds." He looks something like a dream and has a temporary magnetism, but he preaches, and preaches the gospel at that. I thanked God for such a man as Hugh Black, and found myself praying for him. What did he preach about? Well, that is a strange thing. He appealed to me then much more than he does now. He said many fine things. I knew they were fine at the time. Sometimes I almost felt like shouting my approval. But I cannot give you a satisfactory statement now of what he said. His text was, "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of the Jordan." Jer. xii. 15. The great point of the sermon came in the climax when he seemed to gather the practical teaching into one sentence which declared that our work and lot was not a bed of roses, but that God was with us and that made our lives more blessed than they could possibly be without Him. I think his closing sentence was this: "It is better to be with God in the jungles than to be without Him on the plains of peace." I shall never forget that influence, and how I went out of the house and walked in the twilight, for it still lingered, to my hotel. I thought and I knew that I had enjoyed a new vision of duty, hope and life.

My letter is already too long, but I ask you to remember that my heart is still running over with things I should like to write concerning that blessed Sabbath day in that city of literature and religion. I leave it reluctantly, but must spare you.

Memphis, Tenn.

E. A. COLLINS.

Bro. E. A. Collins was born in Charlotte County, Virginia, in March, 1835, and died May 30, 1903. His parents moved from there in 1837 to West Tennessee and settled at Lexington, Henderson County, where they dwelt till the close of the late war.

The subject of this sketch was entered in the county academy at Lexington at six years of age, where he remained, under different teachers, till he was fifteen years old, when his father entered him at Union University, Murfreesboro, Tenn., where he remained at the feet of Dr. Joseph H. Eaton, president of the University, than whom no better man ever lived, and Prof. G. W. Jarmon, professor of Latin; Prof. Wm. Shelton, of Greek and Hebrew, and Prof. P. W. Dodson, mathematics, till Dec. 25, 1854, graduating in the class of 1854 and taking the

degree of A. B. From the University he was at once placed by his father in charge of a country store, where he remained, achieving reasonable success, till Dec. 20, 1860, when he was married to Miss Sallie Hurt of McLemoresville, Carroll County, Tenn., the daughter of the late Rev. James M. Hurt, a Baptist minister of much distinction in West Tennessee at that time. Immediately after marriage Bro. Collins settled at Milan, Tenn., a village just then springing up, on the then unfinished Memphis and Louisville Railroad. At Milan he has resided until his death, following the mercantile business till 1873, when he abandoned this business and se-

perform some task laid out for him in the morning. His father often said: "If I don't keep the boys employed the devil will," and so in this way they were kept constantly employed, and his father having farms and a tannery, with shoe, saddle and harness shops and two stores, the sons were taught, not only book-keeping and salesmanship, but to take a rawhide, tan and finish it and then convert it into shoes, boots, saddles, harness, etc. Besides this, he was kept on the farm a part of his time and taught how to plant and cultivate corn, cotton, wheat and other farm products. While this all seemed very hard to the boy, the man often thanked God for such a father and rejoiced in his ability to cover such a range of activity and usefulness.

Bro. Collins' afflictions made it certain for some time that he could only remain a short while longer on this earth, and so he felt more determined than ever to do what he could and all he could for the promotion and advancement of the kingdom of the Master. But he wrote a short while before his death that the impending end had no terrors for him and he calmly waited the Master's call, "clinging closely to the blessed promises and holding hard to the Father's hand and leaning heavily upon his arm, knowing that he was saved only through the blood and not through any of his own work."

Bro. Collins was large in body, large in head and large in heart. He was everybody's friend, every one loved him. He was for many years the mainstay of the Baptist church at Milan. His home was the preacher's home. He was a strong Baptist, a warm friend and a noble Christian. We extend deep sympathy to the bereaved family and friends.

ILLINOIS LETTER.

Established at the same place the banking house of E. A. Collins, which was the first bank ever established in Gibson County, Tennessee. This bank was conducted as a private bank (he being the sole owner and proprietor) until 1893, when it was organized under the Tennessee State laws, and chartered under the name of "The Milan Banking Company," of which his son, Fred Collins, has been cashier ever since its organization.

Bro. Collins professed religion at the Methodist church in Murfreesboro, Tenn., during the union meeting held there in 1852. He joined the Baptist church in 1852 at Lexington, Tenn., his home. Early after the late war he joined Rev. S. P. Clark, Rev. J. W. Hurt, Richard Hutcherson, Z. G. Jackson and others in the organization of the Milan Baptist Church, of which he was a member until his death, having been a deacon since about the time of its organization and superintendent of the Milan Sabbath-school for twenty-seven years, resigning that position on the fifth Sabbath in December, 1899, on which day he was stricken with angina pectoris, from which he never entirely recovered.

Bro. Collins often referred with much pride to his grandfather, Rev. E. Collins, who was one among the most useful and successful Baptist ministers in West Tennessee up to the date of his death in 1853. Being his oldest grandson, and having been named for or by him, he was a favorite with him, and Bro. Collins was a frequent companion to him in his boyhood days in his rounds of preaching in West Tennessee, which in those days often extended as far as fifty to seventy-five miles. From this association Bro. Collins received impressions that were of great value to him in his struggle to serve the Master.

Another matter often mentioned with great pride by Bro. Collins was that although his father, W. P. Collins, was probably as well off in this world's goods as any man in his vicinity, and although he gave Bro. Collins and his other children the best educational advantages of that day, he always had some sort of work for the sons to do when not in the school room. This extended even to the Friday evening holidays, which were common then in all the schools, the pupils being dismissed about 2 or 3 o'clock p. m. on Friday. While the other children spent the afternoon in play on the streets or in hunting or fishing, Bro. Collins went directly home to

At Du Quoin we have recently enjoyed a great meeting. The pastor had the valuable assistance of Evangelist L. D. Lamkin of Duncan, I. T. Dr. Lamkin is indeed a helper worth having. He is a man of excellent spirit and is a preacher of first-class ability. Best of all, he is sound in the old faith and preaches the old gospel with oldtime power. He has no "claptrap" methods, but seems to depend entirely on the truth and the Holy Spirit. The meetings were quite successful. They continued just fifteen days, and during that time sixty-three persons asked for membership with the church. Forty-six of these asked for baptism and there were other persons converted who did not join the church. We commend Bro. Lamkin to pastors who desire a first-class evangelist as being just the man they need. He went from here to Marysville, Kansas.

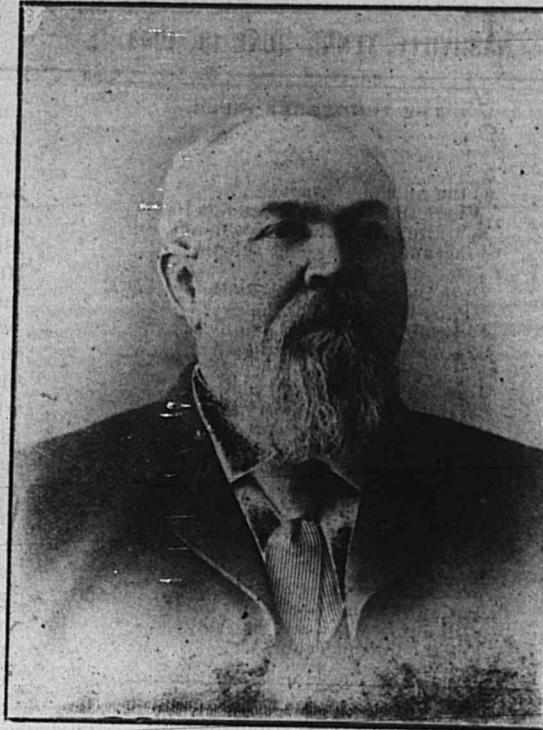
Commencements are the order of the day now. Two are in progress this week. One at Ewing and one at Shurtleff. At both these schools great times are being held. Your scribe, however, has been hindered from attending either.

An Associational B. Y. P. U. Rally was held on Thursday of last week at Pinckneyville which was a delightful affair. Various matters of interest connected with Sunday-school and B. Y. P. U. work were discussed to great profit. Dinner was served in the diningroom of the church and the occasion was a delight socially as well as otherwise.

June 15th and 16th a "Southern Illinois B. Y. P. U. Rally" is to be held at Du Quoin, and we are hoping to see a large attendance. A varied program has been prepared and some notables are to speak. If anybody who reads this wishes to come to the meeting, we say, All right, come ahead; we will be glad to see you and will entertain you royally.

Our friend, Elder W. A. Fuson, is in a meeting at Lawrenceville with his tent and is being aided by Singing Evangelist Charles Henry. Lawrenceville is one of the few county seats in Illinois without a Baptist church. We hope Bro. Fuson will succeed in planting one there. We hope also that the brethren from all quarters will send him means to aid in paying for his tent. He is a most worthy young man and is doing a good work.

District Missionary B. F. Rodman, after a hard winter and spring's work, has been spending a little time with his family at his home in this city. Bro. Rodman is one of our public servants who does not allow the grass to grow under his feet. For about twelve years he has filled the place which he now works in, and in all that time he has given complete satisfaction to the brotherhood.



The writer is to have a discussion at Greenup beginning July 7th and continuing three days. My opponent is Rev. John Hughes, a Universalist. The propositions involve the differences between Universalists and orthodox Christians. A great time is anticipated. I had a debate with Mr. Hughes some years ago at Elmer, Mo. He is a perfect gentleman and quite an able debater.

Elder D. R. Pryor has been called to serve the church at Golconda as pastor and has accepted. Bro. P. is a man of ability, but his health is somewhat precarious. We hope he will be able for his work.

At East St. Louis Baptist affairs are continually looking up. In a few years we ought to have a dozen churches there. No doubt we will. Baptists are going into that growing city from all parts daily, and as they come they should fall in with the work. Pastor Jordan is looking after them with commendable zeal.

The Sunday-school revival work of which I have told your readers before, still grows. It is not only growing in Illinois, but elsewhere. At Columbia, Tenn., a revival began May 3rd with an attendance of 114. The next Sunday the attendance was 239. So writes Bro. C. Fielden of that place. At Whitewell, Tenn., the attendance ran up right away from 47 to 92. So writes Bro. N. N. Rush. At Auburn, Ill., before the revival began the average attendance was about 40. It has run up to over 150. At Pinckneyville, Ill., on the Sunday before the revival began the attendance was 157. On the last Sunday of the revival it was 336. At Holt's Prairie, Ill., a country church, the revival began with an attendance of 65. It has run up as high as 168. The superintendent, Bro. Wm. Willmore, writes: "We are well pleased with the Sunday-school revival and think every Baptist church ought to take up the work." At Pana, Ill., a city of some 10,000, the Baptist Sunday-school started a revival and on the third Sunday the attendance was exactly doubled. The pastor there says it has quickened the interest in every department of the church work. Pastor Hodge of McLeansboro writes that as a result of the Sunday-school revival work there the attendance has been greatly increased and six have been added to the church. I am sure that everywhere the Sunday-school revival must result in building up the church, because it brings people within reach who otherwise would have remained away. I shall be glad to send full information about the Sunday-school revival—how to start it and how to run it—to any who write me inclosing two 2-cent stamps for reply. Address as below.

Du Quoin, Ill.

W. P. Throgmorton.

THE RECHABITES.

BY BRONSON E. STOUT.

(Paper read at Shelbyville B. Y. P. U. and requested for publication.)

It might be well to explain just who the Rechabites were. The 35th chapter of Jeremiah is really the only complete Biblical reference we have to these queer or unusual people. I will read a few comments on them from Brown's Bible Dictionary: "Kenites; an ancient tribe that resided somewhere in the desert of Arabia, between the Dead Sea and the gulf of Elath, if not farther to the northwest. It seems they coalesced with the Midianites: for Jethro, priest of Midian, was a Kenite. . . . One Rechab, whom we suppose to have descended from Hobab, the brother-in-law of Moses, was one of the most considerable chiefs of the Kenites, and gave name to a tribe of them. These Rechabites appear to have been subdivided into three tribes, the Tiri-thites, the Shimeathites and the Suchathites; they were proselytes to the Jewish religion and many of them followed the business of scribes. Jonadab, the son of Rechab, having seen the terrible case of the Jews who lived in the time of Ahab and Jehoram, and perhaps seen some fatal consequences of the drinking of wine, solemnly charged the Rechabites never to drink wine or strong drink, nor to build any houses; but to dwell in tents and feed cattle. This charge they so carefully observed that when they had fled into Jerusalem in the time of Zedekiah, which was about 300 years after, and Jeremiah took them into an apartment belonging to the temple, and urged them to drink wine, they begged to be excused that they might not transgress the charge

of their ancestor. The Lord declared his high approbation of their obedience and promised to reward it with the perpetual preservation of their family."

This passage clearly shows the Rechabites as a tribe, who, though not the favored ones of God, were so faithful to their vows and patriotic, that even after 300 years they were not willing to allow the slightest speck to tarnish the good name which their forefathers had in their wisdom won for themselves by their common sense, integrity and uprightness. Three generations hence will the posterity of the present generation look back and say like the Rechabites, "We will be temperate, we will abstain from strong drink, for our forefathers not only taught us this principle from infancy, but set us an example by a temperate and a godly life." Will they? Oh! can they say this?

This seems to be a point within a point, a wheel within a wheel. First, the great obligation of being temperate in all things, as Paul puts it in Phil. iv. 5: "Let your moderation be known unto all men. The Lord is at hand." Then the great inside thought is that of abstaining from intoxicants. As the Apostle says, "Be not drunk with wine, wherein is excess; but be ye filled with the Spirit."

If the Rechabites had a chance to see the evils of intoxication, how many more opportunities have we to see and even to feel its polluting influence and its damning effects? Surely if Jonadab of old could so see and so appreciate its evil effects on mankind as to exact such an oath of his posterity as he did, we, standing in the light of the present and past should be able to say to ourselves, "We will drink no wine nor encourage its use while the world stands." And with the help of God keep it, for we can keep it if we will.

Are you patriotic? Are you desirous of seeing the interests of your country promoted? Is it your wish to see the American eagle soaring upward to celestial heights which other nations have never hoped to attain? If so, you are an advocate of temperance in its broadest sense. For intemperance means, if continued, great calamities to our nation. First, the loss of a reputable standing among the nations, for no true social system can exist in the midst of infamy. Second, a debauched soldiery and a debauched reserve from which to draw. Third, lack of justice, hence internal revolution. And last, but not least, indeed greatest, I believe, I feel assured the withdrawal of God's omnipotent protecting influence would be but the natural result of the predominance of alcohol. Hence I say the only salvation for the American people is temperance.

Shelbyville, Tenn.

NEWS NOTES FROM EAST TENNESSEE.

Chilhowie Institute recently closed out a most prosperous session. Profs. Sanders and Cowan were the principals. For the incoming year Rev. D. W. White will take charge. Prof. White is a graduate of Carson and Newman and has already made a splendid record as president of Roane College, Wheat, Tenn. Chilhowie is a feeder to Carson and Newman. No better students come to us. It was the writer's privilege to deliver the literary address to a large and appreciative audience. Was entertained royally in the home of Rev. W. A. Catlett. Will, as he is familiarly known, is not only a good preacher, but one of the most genial, all round men in this part of the State. He is pastor of four churches and could have as many more if he could be divided into parts.

Pastorless Churches.—I have been kept real busy this spring and summer supplying some of our pastorless churches.

The Third Church, Knoxville, is one among the foremost and most enterprising churches in East Tennessee. Some of the noblest men and women are members. They are looking for the right man. This is a most important field, and the man who succeeds the lamented Murrell will find a most generous and co-operative people.

Morristown First Church is also looking for a man. It has been my good fortune to preach for the Morristown saints many times in the last few years. They are responsive and hospitable almost to a fault to the man who bears himself right. They have had some most excellent pastors and the outlook for the

fitting man is rather hopeful. Think they are about decided on a brother beloved in the Lord.

Harriman has a supply from the Seminary. Under the leadership of Dr. Tunnell, this church has attained to a high degree of efficiency, and only a strong man can succeed him.

Of course the Second Church, Knoxville, is now in mourning, but when these days are over a man of first-class pulpit ability and rare pastoral tact will be chosen to succeed Dr. Jeffries.

Yesterday (Sunday) it was my good fortune to preach the dedication sermon for the Clinton Baptist Church. The congregation was large, the music, presided over by Miss Grace Bowling, was excellent. The pulpit was beautifully decorated and everything favored a most happy and inspiring service. The church house is far above the average in architectural design and cost for our town churches. The building will comfortably seat six hundred people. I was never more hospitably received or entertained anywhere. The Clinton Baptists are praiseworthy in many particulars. Among others are the leading business and professional men of the town. It is almost impossible to go to any enterprising town or place of importance and not find some whom I have taught in other days in Carson and Newman. Among others a rising young lawyer and member of the church is J. H. Underwood, and the pastor of the church, Rev. J. C. Shipe.

Bro. Shipe is taking first rank among our East Tennessee preachers. He not only has a big body, but a big soul in it. He wrought most efficiently while pastor in Rogersville, and now the Clinton Baptists are making fine headway under his wise leadership. He not a great while ago took to himself a wife, a most earnest and consecrated Christian lady and of the very best ancestry. She is a granddaughter of Bro. John Smith of Oak Grove and has about her and in her the sunshine and earnestness that characterizes that father in Israel. Bro. Shipe is most fortunate in conjugal life.

It was a happy surprise to see and greet a former pupil and now banker, and also a member of the Board of Trustees of Carson and Newman, Mr. Enoch Foster of Coal Creek. Mr. Foster was a fine student and we are glad to know he is succeeding so well in the world.

We are expecting Dr. Jeffries today (Monday) to call together the faculty to outline the work of the college for next year.

We are sorry that President Henderson is kept from some of his work on account of the illness of his wife. Mrs. Henderson has smallpox, but it is hoped her affliction will be very light and not last long. Prof. and Mrs. Henderson's many friends sympathize with them deeply in this affliction. Prof. Henderson has a great field before him in Virginia, and I may say the whole South is open to him and the Institute of which he is now president. The trustees of that institution covet one of our Tennessee best gifts and have succeeded in taking him away. Two stars also follow in his wake. How many other good things and persons may follow no one knows. Whatever may happen, certain it is that every one interested in Christian education wishes Prof. Henderson the greatest success in the work. The broader and saner view is this: The success, the larger success, of one Christian institution means the increased usefulness and power of all other such forces.

S. E. Jones.
Jefferson City, Tenn.

BETHEL COMMENCEMENT.

The commencement exercises of Bethel Female College closed with delivery of honors won and a noble address by President Edmund Harrison. There were three M. A. graduates, four A. B. graduates and three graduates in music. The baccalaureate address was delivered by Dr. E. C. Dargan in the Baptist Church to a large audience. It was the most unique address I ever heard. It was a beautiful allegory on the Princess, the Giant and the Fairy. Even the smallest children listened from the first to the last word. The session just closed was a most successful and prosperous one. There was excellent work done. There will be some important changes in the faculty next session and some excellent improvements made. Wherever the school is known it is most highly appreciated for its high

standard and intrinsic excellence. The religious influence is the best. President Harrison is doing the best work of his life. He teaches a large Bible class in our Sunday-school, and conducts the teachers' meeting, largely attended, Wednesday nights. Wherever known he is honored and loved. The school grows constantly in the appreciation of those who know the high standard and real excellence of the work done. Much more could be accomplished if we only had an endowment. Will not some of the Lord's stewards see and seize their opportunity and endow this noble institution? Brother editor, you deserve the unanimous thanks of the country for your noble and successful fight in behalf of temperance. You speak most nobly and courageously in behalf of righteousness and truth. May God abundantly bless you and your labors every way.

Hopkinsville, Ky. Chas. Harris Nash.

FINAL CALL FOR PATTERSON.

Below we publish a letter from Rev. J. Knox Cook concerning the new Baptist Church at Patterson. This church has been built by a few men since the beginning of January, under the leadership of their noble pastor. He is one of the most self-sacrificing missionaries under our Board. The past history of Patterson, with its failure to build years ago, is too sad to rehearse. This little village is in the heart of a very fine territory, of almost absolute destitution. Franklin and Murfreesboro and Antioch are on the outskirts. It seems strange that our Baptist people should have delayed so long in taking this territory. Bro. Cook, with a few brethren and sisters, have gone to the limit of their ability. They ran the risk of going in debt to the amount of \$250 and have a beautiful house, ready for the seating. They can handle the seating, but what about the \$250 they owe? There are 250 churches in Tennessee that could send me \$1 each by the morning of the 25th of this month and enable me to pay that debt. Let every reader of this note send me a dollar and I will send you a receipt for State Missons to the credit of your church and will make this noble little band happy in the opening of their new church on the fourth Sunday in June. The Secretary will go to Eagleville with Bro. Cook on the 25th. Send all amounts specified for this purpose to me at Nashville, up to June 24th, and after that, up to the 28th, send to me at Patterson. I hope that brethren will not fail me in this, but that many will help to bring gladness to this church as they did to Lawrenceburg.

W. C. Golden, Cor. Sec'y.

Nashville, Tenn.

The little village of Patterson, the home of Patterson Missionary Baptist Church, is situated near the center of a rich, well improved area of farm lands, inhabited by a cultured and prosperous people. Our nearest churches of like faith and order are situated at Antioch, twenty miles north; Murfreesboro, thirteen miles east; Eagleville, ten miles south, and Franklin, eighteen miles west, making a field of more than nine hundred square miles, with but one weak Baptist church. The field is dotted with Methodist, Presbyterian and Campbellite churches, with a fair representation of Primitive Baptist churches. This field has been sadly neglected by Missionary Baptists. A little Baptist church was organized here in 1890, but for want of a house of worship and other sad reasons too numerous to mention, soon died and the name "Baptist" became almost a hiss and mock in the community.

On July 5, 1902, through the labors and prayers of the writer and a few faithful brethren and sisters, Patterson Missionary Baptist Church was reorganized with fourteen members and began to "keep house for God." In October we had a revival in which God graciously blessed us, and his blessings have not been withheld since. We now have a membership of thirty-eight, the larger part of which are sisters. We are earnestly contending for the "faith once delivered to the saints," and to say that the time is not far distant when the Baptist banner will proudly waive over most every home in this community is only to say what the writer firmly believes. "We are comming; yes, we are coming," and by the help of God we expect to take this community for God and the Baptists.

But brethren, lovers of the great Baptist cause, in

order to accomplish this noble work we must have equal showing with the advocates of different faiths who are thick among us. In a stone's throw of our house of worship is being erected a Campbellite house of worship, while only a short distance from us stands a Methodist house of worship which, since back in the thirties, has had undisputed sway until recently. Since the first day of February we have erected a nice substantial house of worship fully adequate to our needs, which to-day stands as a credit to the little band here, an honor and a blessing to the community and a lone sentinel of the great Baptist cause in a vast field of destitution. No assistance, except a little in lighting and painting the house, has been rendered. The few brethren, while they are all poor, have done what has been done. They are within \$250 of a final payment. This they are hopelessly unable to meet without help. While the writer knows that some of them have given more to this noble work than they were able to give—all having done their duty—they will still do all they can in freeing the house from debt. Our beloved Secretary, Bro. Golden, has consented to be with us on the fourth Sunday and we hope at that time to be able by the assistance of our friends and lovers of the great cause we represent, to free the building from debt and dedicate it to the Lord. Any gift, no matter how small, will be lovingly received and may be sent to the writer or to W. C. Golden. J. Knox Cook, Missionary Pastor.

MISSISSIPPI MATTERS.

It is quite gratifying to the writer to be able to report that most, if not quite all, of the vacant pastorate in Mississippi are at last filled. The churches at Aberdeen and Greenville, so long without pastors, have in the order of their names secured Elder J. T. Watts of Jackson, Miss., and Elder W. A. Borum of Somerset, Ky.

Elder H. P. Hurt having resigned at Kosciusko to accept work at Memphis, Tenn., leaves the church there without a pastor. During his five and a half years' administration Bro. Hurt's labors at Kosciusko were prodigious and were blessed with magnificent results. It will be no easy task to follow him.

The churches at Sardis and Cold Water have secured the services of Elder R. W. Hooker, one of our missionaries to Mexico, who is taking a medical course in Memphis in order to increase his efficiency as a missionary. While prosecuting his medical studies he will serve the two churches mentioned.

At last accounts the First Church at Grenada had not secured a successor to Pastor Robinson, who resigned several months ago to accept the call to Water Valley.

Pastor W. T. Hudson, formerly of Memphis, Tenn., seems to be giving eminent satisfaction in his pastorate at West Point. The church there recently extended to him quite unanimously a third annual call to the pastorate, and it is presumed that he will remain.

Evangelist Paul Price of Ohio has in the last few months conducted some very successful revival meetings in East Mississippi, to-wit: At Columbus, Shuqualak and Okolona. His Bible readings are very instructive and uplifting to Christians, and while he is by no means offensive to other denominations, his teaching has no uncertain Baptist sound.

Evangelist E. B. Miller of West Point, Miss., is kept quite busy holding meetings in and out of the State. His recent labors at Meridian, Hattiesburg and Forest were quite successful. His teachings and methods are manifestly safe, as they involve the interests of Baptists and the salvation of men.

The commencement exercises of our schools are about over, and doubtless both the faculties and student-bodies are enjoying their long coveted rest. Mississippi College reports the most prosperous session of its history. The fondly hoped for 300 matriculation mark was reached before the close of the session and President Lowrey is happy.

Mississippi Baptists, while having by no means measured up to their duty to missions, have nevertheless had cause to rejoice over the splendid show-up of contributions to the Foreign Mission work at the recent Southern Baptist Convention at Savannah. Asked by the Board for \$13,000 during the last Conventional year, we responded with over \$16,000, or nearly 25 per cent. more than asked for, and almost

57 per cent. more than was contributed the previous year.

Not content, however, to take any respite, we have turned our faces to the needs of our State Mission work, and are bending our energies in the direction of reporting all the missionaries paid by the meeting of our State Convention at Yazoo City in July, with a neat balance in the treasury.

This is State election year in Mississippi, and the race for governor especially is waxing quite warm. Prohibitionists are hoping that the result will give us a man that favors constitutional prohibition and are laboring to that end. In this, as in every other good cause, our hope is in God, and we have only to labor and to wait.

H. M. Long.

Columbus, Miss.

REV. M. D. JEFFRIES.

I take this opportunity to express my great gratification on the action of Carson and Newman College in their recent choice of Dr. M. D. Jeffries of Knoxville to the presidency of that Institution. I know of no man in the State that is so well suited to that work at this particular time as Dr. Jeffries. With my knowledge of the local conditions and environments of the Institution, I am persuaded that he of all others is the man for the place. Having for a number of years served the college as a member of the Board of Trustees, he is well acquainted with the condition of its affairs, knows its weak as well as its strong points, and so will bring to his administration of its affairs a wisdom born of experience which will safeguard him against mistakes in management. I am persuaded that the selection of no man would have been so acceptable to our brethren in Jefferson City and to the friends of the college in that community. The same may be said, I presume, of the Baptists of that section of the State. So far as known, Dr. Jeffries is honored and loved by his brethren and in no ordinary degree does he enjoy their confidence and esteem. His success in the pastorate in Knoxville shows him to be not only a wise and tactful spiritual leader, but a man of affairs as well. He is a man of wonderful energy and push, and while he is neither visionary nor impracticable, he is enterprising and progressive, and knows how to bring things to pass. While he is not a school man, his past training and well known scholarship gives sufficient assurance that in the class room and at the teacher's desk he will not be found wanting. I congratulate the trustees on their fortunate selection of a successor to the peerless Henderson who, to the regret of so many, leaves us, and I bespeak for him the cordial and united co-operation of the friends of the college everywhere.

West Nashville, Tenn.

J. M. Phillips.

LAREDO, TEXAS.

Tuesday noon I left Milan for Mexico City to visit my children. My kind people gave me a month's vacation. In Memphis a street car collision caused one of the friends who accompanies me to leave a trunk. This necessitated a day's delay in Laredo. This worked no hardship, since we learn of a wash-out on the Mexican National which interfered with travel for more than a day. The Baptists of Laredo have just completed a handsome church edifice at a cost of some \$7,000. This is the third Baptist meeting house I have seen constructed in Laredo since 1881. The church is seeking for a suitable pastor. They need a young man.

I have reports from the mission field beyond the Rio Grande, some encouraging and some discouraging. Campbellism and Adventists have made some inroads. Hipnotism and spiritualism are doing some deadly work. Some divisions have occurred where part of the members wanted one man for pastor and part another. Great wisdom, grace, patience and tact are needed on the part of the missionaries. Some grave problems have never been solved, but the rules and regulations of the Foreign Mission Board for their missionaries are the wisest I have ever seen.

The cause is hopeful and goes forward. Let the Lord's people pray for our missionaries that they may have power with God and power with men. The apostles were often confronted with situations which caused them to be perplexed and well-nigh in despair.

W. D. Powell.

Laredo, Texas, June 5th.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor preached on "The Hart and the Water Brook" and "Heroism."

Central—Pastor preached on "Henceforth" and "The Wickedness of Unbelief." 250 in S. S.

Centennial—Pastor preached on "Christian Promotion" and "Living a Good Life." Two additions by letter.

Edgefield—Bro. Anderson preached on "Steadfastness" and "A Successful Life."

Seventh—Pastor preached on "Colportage Work" and Bro. Gupton preached at night on "Confession."

Immanuel—Pastor preached on "The Schooling of Impulse" and "As It is in Heaven."

N. Edgefield—Pastor preached on "The Fatal Defect" and "Liberty in the Truth." One baptized. 160 in S. S.

Howell Memorial—Pastor Phillips preached in the morning to the children on "Five new things." Children's day observed. Three deacons will be ordained next Sunday afternoon.

Lockeland—Bro. A. Robertson preached in the morning on "God's Mind Full of Man."

Mill Creek—Pastor preached on "The Advent of the Anointed" and "Following Christ."

Knoxville.

First Church—Pastor Egerton preached in the morning on "Sin Bearing." Preached commencement sermon for the University of Tennessee at night. 470 in S. S. One addition by letter and one approved for baptism.

Centennial—Pastor Snow preached on "Christ's Call and Man's Answer" and "The First Family and Its Lesson." 322 in S. S. One baptized.

Second—Pastor Jeffries preached on "Sacrifice in Service" and "Keeping the Heart." 306 in S. S. Five baptized. Two received by letter.

Oakwood Mission—Rev. J. W. Crow preached. 123 in S. S.

Island Home—Pastor Dance preached on "Christ's Call and Man's Answer" and "Zacchaeus." 116 in S. S. Two additions by letter.

Rocky Hill—Pastor Hutson preached on "Strength and Courage" and "Bartimeus." 70 in S. S.

Bell Avenue—Pastor Maples preached on "Christ's Humiliation and Suffering" at night. A roll call and Covenant meeting was held in the morning. 185 in S. S.

A farewell service was tendered Pastor Jeffries at the Second Church. He goes at once to Carson and Newman College.

Chattanooga.

First Church—Dr. Brougher preached in the morning on "The Christian in Business" and at night on "The Spiritualistic Fool," taking as the text Saul's words, "I have played the fool and erred exceedingly." Congregations excellent. The annual outing occurred on Tuesday, about 250 going to Cassandra.

East Chattanooga—Pastor Bryden preached on "Search the Scriptures" and "The Soul at Auction." Two baptized. 93 in S. S.

Avondale—Meeting in progress for two weeks, preaching by Missionary Ewton. Christians deeply moved to greater things. Four conversions, four additions. Ordained preacher at 11 a. m. and dedicated the church free of debt at 3 p. m. Mission sermon at night by Bro. Ewton and \$2.40 collected.

Central—Secretary W. C. Golden of Nashville preached at both hours. Two good services. Bro. Golden preached also at St. Elmo at 3 p. m.

Second—Pastor Waller preached to two splendid congregations on "The House of Many Mansions" and "What is That in Thine Hand?" Three baptized. 180 in S. S.

Bro. S. A. Owen, representing the Baptist and Reflector, was present at the Conference.

I have resigned the Fayetteville church and have been called to supply for the church at Petersburg for two Sundays in each month. I will preach there on the second and fourth Sundays. This church has

been without a pastor for more than a year and has had no regular services of any kind for several months past. We organized a Sunday-school and had two good services yesterday and the outlook is hopeful.

A. L. Davis.

Petersburg, Tenn.

I was at Prosperity June 6th and 7th. Good congregations and fine service Sunday. Aunt Polly Arbuckle of Fall Creek fell on sleep Sunday afternoon. A mother in Israel has fallen. The centennial at Round Lick promises to be an event of more than passing moment. Elders J. B. Moody of Kentucky, J. P. Gilliam of Texas, D. B. Vance of Chattanooga, J. M. Phillips of West Nashville, J. H. Grimes of Kentucky, T. J. Eastes of Grant and others are on the program and will be in attendance. July 2nd will be a great and memorable day. Ye editor come up and be with us. J. T. Oakley.

At the call of Union church, Hickman County, Tenn., a presbytery consisting of Brethren R. Hull, H. J. Burns, J. E. Hight, J. H. Hull and J. W. Patton met and examined and formally set apart John W. Ray to the full work of the gospel ministry. Bro. R. Hull acted as moderator of the presbytery, Bro. Patton led in the examination of the candidate, Bro. Hight preached a very forceful sermon from Acts xx. 28, Bro. J. H. Hull led in the ordination prayer, Bro. R. Hull delivered the charge to the candidate, Bro. Patton delivered the charge to the church. Bro. Ray pronounced the benediction. After the adjournment the congregation repaired to a beautiful stream near the church and Bro. Ray buried a young man in baptism in a very impressive manner. Bro. Davis was also ordained as deacon on the same day at the call of the same church. Truly it was a great day for the Union church. Bro. Ray is a young man of much promise and enjoys the confidence both of the church and of the community.

J. W. Patton.

Santa Fe, Tenn.

MISSISSIPPI LETTER.

Bro. R. C. Blalock is to begin a series of meetings at Coffeeville June 11th. He is to be assisted by Dr. H. F. Spokes of Vicksburg. I trust that much good may be accomplished for the Master.

Bro. W. James Robinson is doing nicely at Water Valley.

Bro. H. T. Johnson is our pastor at Mt. Gilead. He is also moderator of our Association. Bro. Johnson is moving along nicely with all of his churches.

Mississippi is in deep mourning over the death of Bro. Henry C. Conn. Bro. Conn was one of our most substantial laymen. He was president of our Convention the last two terms, presiding well over that body. He was a jurist of great piety. He had been judge of the Fifth Chancery District for a considerable time.

The writer failed to attend our fifth Sunday meeting at Pilgrim's Rest, but I trust it was a good meeting. We have organized a Baptist Institute in connection with our fifth Sunday meetings. This, we think, will be of great benefit.

We are planning to do great things in the way of missions this year. We want to see the lost saved.

Velma, Miss.

W. H. Hudson.

CARSON AND NEWMAN COLLEGE.

The brethren have honored me beyond that which I deserve in electing me to the presidency of our beloved college. The school at Jefferson City is the object of the highest interest and esteem among East Tennessee Baptists. The going of Prof. Henderson is a great loss to the college and to the State, but I am full of hope that the loyalty of students, faculty, trustees, alumni and friends will permit no backward step. The work of the college has been brought to such a state that, with faithful and united effort, its future is assured. We hope all our pastors will turn the attention of the young men and young women of their congregations toward Carson and Newman. The president-elect wishes to become thoroughly identified with the school and its friends.

The college needs several things just now at the hands of its friends—the boys' home, the old Carson College building, needs very much a thorough renovation with paper and paint. Years of service make this a necessity. This home is run on the co-opera-

tive plan, so that board for the sixty or more young men who took meals there last session only cost about \$6 per month. Will not good friends send in or write subscribing the needed amount for this good work? It will take about \$250 for these improvements named and some much needed furniture. The girls have a nice home. Shall we not treat the boys as well? The "industrial home" of last year, conducted in a limited way by Prof. and Mrs. Henderson, was a success. This will be arranged for next session, giving the girls who wish to do so an opportunity for working and getting board at cost. There are prospects for an elegant industrial home before long. There is urgent need also for another young men's dormitory. It would be a comfort for the young men and a great help to the college. What shall we say also of the need for a gymnasium and library building? Above all, it is important that the subscriptions made to the endowment during the brilliant campaign of President Henderson be paid as they fall due. A great business has need of good equipment. The education of East Tennessee boys and girls is a great business.

I shall be glad to keep the Baptist and Reflector and the Baptist brotherhood in touch with the school.

The faculty remains practically the same. Profs. Jones, Gass, Burnett, R. A. Henderson, DeArmond and Ayres all continue with us.

Jefferson City, Tenn.

M. D. Jeffries.

SEVERAL THINGS.

I am hardly able to realize yet that I am no longer pastor at Jonesboro and Bowmantown in the Holston Association. Having had no experience as preacher or pastor, I went there two years ago this month. They received me with open hearts and homes. They bore with my imperfections, gave me good and wholesome advice, supported me, prayed for me, and I believe they loved me, too. I can't say truthfully that they all stood loyally by me all the time, but the church did, and the two years spent there were the happiest of my life this far. How it gladdens my heart to think of the large number of boys and girls it was my privilege to baptize while there, and how pleasant it was to see them take so great interest in the Lord's work. Is it hoping too much when I hope that some day I will be permitted to go back to the old town to assist in setting apart some of those bright boys to the work that I trust God will call them to do? Truly the lines have fallen to me in pleasant places. A goodly heritage has been ours. I will always cherish the memory of first things. I administered the ordinances of the Lord's house first there; there I united my first couple of young people in matrimony; there I conducted my first funeral service. It was there I took my bride, the one loved from boyhood, and set up house-keeping in an humble and yet happy way. It was there, too, that the first great shadow fell on our young lives. Kind friends bore away our first born babe, the possessor of a proud father's name, and placed him under the clay to await the resurrection. All these things serve to bind us back there. There noble men and women of God have labored, prayed, waited and rejoiced with us, and we shall never go so far but that we will hear the bidding as of old, "Go back to Bethel." May the Lord bless them and lead them to call an undershepherd who will lead them to nobler things than they have yet known. Scarcely less easy was it for me to leave the old Holston Association. They are a noble body of churches, composed of some of the best men and women in all this fair land, but many of them need to get the Christ's view-point of a world-wide missionary endeavor. Keen, Ruth, Bayless and others labored there long and well, but the need to-day is men who will help Moore, Johnson, Deakins, Watkins and others to carry on the work so well begun. May the Lord bless their labors abundantly. May the Lord send new workers into the field, for the harvest truly is great and the laborers are few.

We are now in Middle Tennessee, at home with the people of McMinnville. They have given us a hearty welcome and shown a disposition to help us in all we undertake in His name. Baptists are strong here only in faith, and may we see the time when the old McMinnville church will be a mighty power in this part of the State. Pray for us.

McMinnville, Tenn.

J. H. Sharp.

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. Cheek, 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.

The question of reaching the young and enlisting them for missions is attracting wide interest and anxiety, so much so that a conference was held last year of leaders in missionary work in Sunday-schools and young people's societies. This year workers in the Southern and Central States are invited to meet for eight days of conference and prayer on Lookout Mountain, near Chattanooga, July 1st-8th. The first hour of each day will be devoted to Bible study. The second hour to a missionary conference for study of practical methods of missionary work in churches, Sunday-schools and young people's societies. The third hour will be occupied in the study of the subject of missions, the purpose being to prepare for leadership of similar classes in local societies during the year.

Miss Annie W. Armstrong, realizing the urgency of the call from W. M. U. workers for suggestions as to how to enlist our younger women and girls, has decided to attend this conference and also the Baptist Young People's Union of America at Atlanta July 10th-12th. She hopes to gather information which will be useful to our denomination in its effort to hold and train the rising generation.

Are there not earnest ones who truly desire to be of highest service in the Lord's cause who will seize the opportunity of attending the conference at Lookout Mountain? No more enjoyable way of spending a hot week in midsummer could be devised than to climb to the mountain height, lit-

erally and figuratively, breathing the pure air near the sky and among believers who love God's Word and delight to learn and do his will.

Miss Armstrong will probably have an invitation, which she will gladly accept, to meet our sisters in Chattanooga and vicinity.

We may well comply with the request for prayer "that the close of the conferences may be the beginning of larger, more prayerful and more effective efforts for world-wide evangelization in all of our young people's organizations."

A vice-president who has been burdened by the sense of responsibility and somewhat dismayed at the lack of results in her large field, writes: "I do feel more and more what a great work it is. But I should be ungrateful not to see that the Lord is greatly blessing what little effort we make. This makes me feel very humble because of my little faith, and I sympathize more with you and others of the workers. Oh may He who has promised strength for all our needs guide us day by day. What are we that He should so use us for His glory!"

A letter from a vice-president was read by a pastor from the pulpit and a Woman's missionary Society was organized at once. Try, dear sisters, ye of little faith! Act up to the measure of faith that you have and trust to the Lord for results. Do not allow the God-given opportunity to pass unimproved when your District Association meets this summer or fall. See that the women and girls are called together; tell them of the blessedness of praying and giving, every one of them, for the salvation of the lost; of the glorious work of our Union and the help it is to the missionary enterprises of our denomination; tell them how a Woman's Missionary Society builds up the missionary interest in the local church and increases its gifts to the cause; tell them of the growth of their own natures as they learn of the condition in other lands, and allow their sympathies to broaden till they realize that "God so loved the world." See how many will undertake to further the organization of a society in their own churches, knowing that their church will receive credit for all that they give, and that the money is to be sent W. M. Woodcock, the treasurer of the State Convention.

Does "Littlefaith" say, "It won't do any good?" Oh! no. The mustard seed shall yet shelter a bird in its branches. You may be used of God—would you miss that marvelous experience?

The Advance Movement.

The Foreign Mission Board, acting under the suggestion of the Convention, have decided to reach out and open new mission work. The Board has appointed Rev. S. M. Sowell to Buenos Ayres in the Argentine Republic. Our Brazilian Mission has been greatly prospered. Last year there were 976 baptisms in that mission. Buenos Ayres in the Argentine Republic is about 1,500 miles further south than Sao Paulo, our southernmost station in Brazil. We hope that it will not be long before we can have a strong force of workers in the Argentine Republic. Immigrants are pour-

ing into that country, and it looks as though it will be one of the finest countries in South America. We must take South as well as North America for Christ.

The Board is appointing several new missionaries. Let the churches take up their contributions for Foreign Missions all through the year, and enable the Board to make these advance movements without going into debt.

R. J. Willingham, Cor. Sec'y.
Richmond, Va.

Colportage Work.

I left the fifth Sunday meeting at Hickman and came on to Buffalo Valley. I preached three times at this place. Some years ago the Presbyterians organized here and built a nice house of worship, but they have about given up the place. Here is a splendid opening for Baptists. I found the people eager to hear the preaching. Both myself and my message were kindly received. I left an appointment for the first Sunday in July. They want me to hold a meeting for them as soon as the press of work is over.

I came up to Bomar and preached Friday night. The first Sunday I preached for the church at Hopewell. We had large congregations, about two-thirds of whom were unsaved. I left an appointment for them in July. I preached at Boma last night again. I go on to Baxter to-day, then to Double Springs, then to Cookville.

It is surprising the vast amount of destitution that prevails throughout this section. Along the T. C. Railroad you find Buffalo Valley, Baxter, Double Springs, Algood, and Monterey with no Baptist Church, and consequently no Baptist preaching, which means no pure gospel. All of these places are available for Baptists. They are growing towns. I will visit them as rapidly as I can. There are splendid points away from the railroad.

The country is densely populated with a splendid class of people. They have had preaching after a kind, but badly mixed. This whole country from Caney Fork River to Cumberland Mountain is mission territory. The people, as far as I can learn, are anxious to hear the old story. They are tired of being confused. I am the only missionary in this vast field and I am fearfully handicapped. My only way to get about is to walk up the hill and foot it down. The Board thought the colportage wagon was too heavy and expensive, and so they took it off and I am now a-foot. But that is the way Christ went most of the time. All the remuneration I get is half the sales of the books the Board furnishes me and what little I can pick up on the field. This amounts to but little on a field where Baptist principles are scarcely known. It may have been wise to stop the colportage wagon, but I did ten dollars worth of business then where I do one now.

I suggest that the Board expend some money on this needy field until we can get a start and the whole territory will swing over in our favor. You will hear from me again. Boma, Tenn. B. F. Bartles.

How many will join in giving \$1 towards buying a good horse for Bro. Bartles? He is not a young man by any means. He could do a great deal more work and could cover more terri-

tory. Here is \$1 for the purpose. Send all money to the Baptist and Reflector. I would also suggest that Bro. Bartles have the use of the horse as long as he is able to work. At Bro. Bartles' death the horse is to be sold and the proceeds are to go to sending the Baptist and Reflector to poor ministers and widows who want the paper but are unable to pay for it. Now, come on, and let's do a real good thing and make one soul happy while the days are going by.

F. O. W.

Nashville, Tenn.

W. D. Nowlin in Florida.

Last week's Baptist and Reflector contained a modest statement from Pastor Nowlin of Lexington, Ky., in regard to a series of meetings conducted by him at Lake City, Fla. Permit me to supplement his report. In many ways it was one of the most successful meetings I ever attended. No sensational measures were employed. The Word was preached, prayer was made, and the hand of the Lord wrought mightily. Over thirty have already been received into the fellowship of our church and more are to follow. Nor was this all the gain of the meeting. Our people were aroused and strengthened. Without making an attack on any one, Bro. Nowlin preached the doctrine of "hell and everlasting punishment," appealing both to moral reason and the sacred Scriptures, and a body of materialistic-soul-sleeping-annihilationists got wounded past all recovery. Through all Lake City the influence of the meeting spread. God be praised for such servants of Christ as W. D. Nowlin, who know the Word and believe it in their hearts and honor it in their lives and preach it with consecrated eloquence.

T. S. Herbert.

Lake City, Fla.

Sylvia Notes.

Our church house is finished at this place. It is the best church between Dickson and Clarksville. We finished the house without asking help from other sections. We have a small debt which we will raise on the day of dedication. The Executive Board of the Cumberland Association seated it with nice, substantial seats. It will be dedicated on the third Sunday in this month. Bro. Golden will preach the sermon. He will preach Saturday night, Sunday and Sunday night. We have the only evergreen Sunday-school from Dickson to Clarksville, a distance of forty-three miles, and this is the first time it has run all winter. We expect a great many people from other sections on the day of dedication. Church dedications are not very common in this section, especially Baptist churches.

My work is moving along as usual. I preach to large congregations at all points. We hope to have several additions both by baptism and by letter in the near future. Several stand approved for baptism now at this place. I intend to hold ten or twelve meetings this summer at different points between here and Clarksville. Dr. Acree and Bro. Downer will commence a meeting for me at Slayden, beginning Monday night following the second Sunday in this month. We have a very good house there, but no organized church. There are only three

or four Baptists in that section. We are hoping and praying for a great meeting there. For forty-three miles on this road from Dickson to Clarksville we have somewhere between 50 and 100 Missionary Baptists. Some of these are only missionary in name. We are slowly growing both in numbers and influence. We hope to see the day when the Baptists will be the leading denomination in this entire section.

R. M. Faubion.
Missionary of the State Board and Cumberland Association.

Memphis Trinity Church.

No news from Memphis for some time. Trinity ventures a line. Brethren are mapping out work, trying to keep abreast with the advance and prosperity of the day—commercialism, society clubs, fashion, recreation, etc. Our desire to develop the cause of Christ has awakened new zeal in our church. The pastor, Dr. J. W. Lipssey, gives sound counsel. Ladies' Aid Society is a band of faithful workers. They are a power in our church work. The Sunday-school is thriving. Our young people's meetings are taking on new life. The Industrial School is making fine progress. The several committees are at work; one especially is looking out for mission locations. We hope to make a start soon on McLemore Street for Christ. We think it a good field for Sunday-school and prayer meetings and also for a new location for our church. The field is inviting for a new church house. We hope to occupy it ere long.

R. G. Craig.

Memphis, Tenn.

Reply to Whiskey Advertisement.

(We recently published a letter sent us by whisky dealers of another State, offering special inducements if we would use their whisky. As we expected, it seems that others have been receiving similar letters. Enclosed is a letter written to the whisky men in reply to their letter. It is so good that we copy it entirely.—Ed.)

Martin, Tenn., May 9, 1903.

Gentlemen: We do not use whisky in any shape, form or fashion, and have very little "truck" for those who do, unless it is purely for medicine. We don't even use it for that. However, if we have ever received a letter from you with a stamp or stamped envelope enclosed, we most assuredly would have answered you. One of the reasons that we are so opposed to whisky is that we have been in the printing business for about twenty-four years, and during all that time we have wrought and worked with men who claim to be teetotalers, but still would drink. These men were all printers, and whisky has been the downfall of more printers than any other article made, and we have sworn, almost, that we will never employ a man who drinks whisky, even when it is taken only now and then, or rather when he "takes a little wine for his stomach's sake."

We are opposed to drinking it and we are opposed to advertising it. Our little city has been rid of the stuff now for two-years and the town has prospered as it has never before. We see men now buying the necessities of life for their children and their wife that then spent their all at the whisky shop. Nay, verily, we don't want any whisky in "our." It is the one article which has destroyed more homes than war. It is the one article

that has made more wrecks than all the combined influences of the wicked one. We cannot wish you success in your business, but we wish that you may see your way clear to stop the manufacture of the vile stuff. And when you see it that way, may the Ruler of the heavens and the universe bless you as He never blessed man before. Yours for the destruction of the liquor traffic,

Cayces & Turner.

By Turner.

Fifth Sunday Meetings.

The fifth Sunday meeting of Central Association was held with the church at Beech Grove, about four miles from Trenton, beginning Friday night, May 29th, though on account of the weather there were no services that night. The ever faithful Lloyd T. Wilson, our chairman, was at his post of duty ready to enter into the labors of the Master. Saturday morning was rainy, but checked up in time for a pretty fair congregation from the surrounding country and a few delegates to gather in. We had made arrangements with the M. & O. R. R. to stop the trains at the church for the convenience of those from a distance, but on account of the commencement exercises at the Southwestern Baptist University at Jackson and a protracted meeting in progress at the Baptist church in Trenton (the pastor being assisted by Rev. I. N. Penick), and the continued rain, we had no other visiting preacher except Bro. Wilson, chairman of the meeting, and a few laymen from Jackson and other points. However, we had a glorious meeting. In the absence of the appointed speakers on the program it was not taken up Saturday morning, but instead Bro. Wilson preached to us on the "Crucifixion of Jesus." The hearts of both saint and sinner must have been stirred as was the heart of the writer as he told us in burning words of the great sufferings of the Son of God in our behalf that we might enjoy the sweets of eternal life with Him. Sunday morning we again had rain, but it again checked up in time for the people to gather into Sunday-school, after which the subject of how to teach missions was discussed, having discussed the subject of how to make Bible study interesting and profitable on Saturday. Bro. Wilson again preached a 11 o'clock on "The Sufferings of Jesus Upon The Cross," and right glad were we that so many were present to hear this precious message. After the sermon we had dinner on the ground, as we did also on Saturday. After dinner the query box was looked into, and among other things the interesting subject of prayer was discussed.

It was a good meeting and we trust that much good shall result from it. The claims of the Baptist and Reflector were laid before the people.

L. D. Spight.

The fifth Sunday meeting of the Western and Southern Divisions of the Eastanallee Association met with the Charleston Baptist Church May 29th at 7:30 o'clock. Dr. J. Whitcomb Brougher of Chattanooga was present and preached a splendid sermon on "Work." Bro. G. W. Shepherd of Cleveland was with us and preached a very helpful sermon Saturday morning. Our people were very favorably impressed indeed with the above nam-

ed brethren, and shall be delighted to have them again at any of the churches in our Association.

The various subjects of the program were discussed with considerable enthusiasm by the brethren present, among whom we note the following: Elders Lucius Robertson, J. R. Carroll, G. W. Shepherd, W. H. Runions, G. Lee, Wm. Case of the Indian Territory, and Brethren G. A. Gibbons, moderator, C. G. Samuel, J. F. Campbell, A. J. Duncan, M. J. S. Nichols and others.

On Sunday morning Bro. G. Lee preached a missionary sermon, and a collection amounting to \$5.25 was taken.

A mass meeting in the afternoon resulted in a decision to organize a B. Y. P. U. at our church at once.

We were glad to have the brethren with us and think that much good was done and can give to them a hearty invitation to "come again," and to you, Bro. Folk. We would be delighted to have you with us soon.

R. P. McKnight.

The fifth Sunday meeting of the Holston Association met with the Cherokee Baptist Church. Not many of the ministers were present, but the program provided for the meeting was fully discussed. In the absence of the moderator, R. E. Deakins, Elder J. H. Moore was elected moderator and A. T. Hoss, secretary of the church, was elected secretary of the meeting. The congregations were good and seemed to enjoy the discussions very much.

The ministers present were: J. H. Moore, S. P. White, and our pastor, E. D. Cox. Refreshments on the ground were plentiful and of the best variety. When all had eaten and were filled, then twelve baskets full could have been taken up. All looked happy and returned to their homes in joyful spirits.

The meeting was a success. We regret very much to learn that our beloved brother, Elder J. H. Moore, on returning home was taken very sick, greatly to the distress and anxiety of his many friends. Bro. T. S. Rogers from the First Baptist Church of Greenville was present, whose presence and speeches contributed much to the interest and joy of the meeting.

A. T. Hoss.

Fruit Growers, Please Notice.

The following testimonial having been given by Rev. J. T. Oakley after using Odom's Peerless Insect Killer, witnessing the good results obtained after its application on trees, could not be charged with having been prompted by any selfish motive whatever, his only desire being that some one or others might be benefitted by his experience he had with Odom's treatment of trees. I have been informed that there is a compound of very recent origin being gotten up and very quickly being introduced, and that Rev. J. T. Oakley's testimonial is being read and quoted to prove the merits of the newly gotten up and newly introduced compound, which is a very great injustice to Rev. Oakley, for he tells me he did not know until a few days ago that the compound was being put out, and that he did not authorize the parties to use his name. This testimonial is only one of many we have in behalf of Odom's

compound, and I desire to say that I am to transact the business and am only responsible for the business part of it, and shall defend its interest wherever I find it being infringed upon, and therefore ask the people to always know of any man what authority if they be quoted to use the following names: Prof. W. R. Garrett of American History at the Peabody Normal; Dr. Galloway, who is professor of botany at same place; C. W. Jennings, druggist; J. W. Boyd, postmaster at Rural Hill; E. D. Richards, J. W. Campbell, G. P. Swinzer, C. W. Shuyler, W. G. Pfinstay, Mrs. Pfinstay, Robert Barnes, Mrs. Holland McTyeire and W. T. Hardison, for these were given in the interest of Odom's Peerless Insect Killer. And I think every one should at least go in person and demonstrate to all these parties and do as I did and get their signatures. Dr. Galloway will give us a series of articles in a short time that will prove instructive to all concerned. Any information desired or work wanting to be done, please write me at Murfreesboro, Tenn. I will take pleasure in replying, for we are protected under the law and ready for business. Very respectfully,

H. W. Pennel.

Watertown, Tenn.

This is to certify that I have used R. L. Odom's Peerless Insect Killer for the improvement of orchards and find the solution an invaluable remedy for the destruction of all kinds of fruit tree destroyers affecting the roots and foliage. It imparts a new and vigorous growth to apple, peach, cherry and pear trees by killing the borers at the root, the aphids at the top and fertilizing the tree. I make this statement after witnessing its application in one orchard to trees seemingly beyond hope and saving. Any one wishing further information is at liberty to correspond with me. I know that the remedy instantly kills the aphids and borers; the application to any orchard will cause the trees to take on new vigor and growth.

Rev. J. T. Oakley.

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THE SALOON AND CRIME.

The Central Baptist says that "a St. Louis Grand Jury which had been in session nearly six weeks and which had waded through more criminal investigations than any other jury here ever examined, made a report with reference to the saloon which is significant. The gentlemen who composed the jury are not party prohibitionists, moral cranks or wild fanatics. They are business men, who perhaps had not given much thought to saloons heretofore. In discharging their sworn duty they discovered that nearly all the vice of this city is hatched inside the liquor traffic. They said 'fully ninety per cent of the assaults and murders are attributed to this source. There are more than 2,300 saloons in St. Louis, and although a large public revenue is derived from them, we should not forget the fact that our jails, almshouses and asylums are filled with their habitues. The saloon should not become the gathering place for criminals and degenerates, neither should policemen in uniform and on duty be permitted to patronize such places.'"

The question comes in the light of these facts, ought saloons be permitted to exist at all in St. Louis or any other Christian community? Can any one give any additional reason except simply the fact that "a large public revenue is derived from them?" But should a community for any amount of money license an institution which ruins its citizens in body, mind, character and soul? Will money outweigh moral considerations? Shall the citizens of St. Louis and of Nashville and of other towns in this country accept bribes to keep quiet while their boys are being destroyed? Would they accept such a bribe from a professional murderer or robber? Why should they do so from a saloon?

keeper, when statistics prove, as shown in the report of the St. Louis Grand Jury, that "fully ninety per cent of the assaults and murders are attributed to this source?"

It was rather comical to read the conclusion of the grand jury. What was it? That saloons should be abolished? That is the logical conclusion. But no, the grand jury simply thought that "the saloon should not become the gathering place for criminals and degenerates, neither should policemen in uniform and on duty be permitted to patronize such places." What a lame and impotent conclusion! What makes criminals and degenerates? The report of the grand jury shows that the saloon makes ninety per cent of them. But it then concludes that *after* they are made they should be kept away from the saloon. It is too late then, gentlemen. Why not keep the boys away from the saloons *before* they are made criminals and degenerates? In fact, why have an institution in the community at all which makes criminals and degenerates? Does the amount of revenue derived from it pay for the "jails, almshouses and asylums" that "are filled with their habitues?" Would *any* amount of revenue pay for the moral loss to the community, for the sighs and groans and heartaches, for the orphans' cries and widows' tears and wasted lives caused by the saloons?

Answer these questions, gentlemen of the grand jury. Answer them, Christian citizens of St. Louis, of Nashville and of other cities.

As to the policemen, the conclusion of the grand jury is quite amusing. They are not patrons of the saloons in the sense that they pay for their drinks. They are patrons, however, in the sense that they *take* drinks there, take them frequently, take them whenever they want them. In return they give protection. They allow the saloonkeeper to violate the law against Sunday tippling, gambling, etc., whenever he pleases. They are elected for that purpose. They know it. The saloonkeeper knows it. It is time an outraged public should know it.

THE BIBLE IN BROAD SCOTCH.

Brother A. Robertson, formerly of Scotland, now of this city, has kindly loaned us a copy of the gospel of Matthew in broad Scotch, rendered by Rev. Wm. Wye Smith. We give a few extracts from it as a matter of interest to our readers. The following are the first 16 verses of the 5th chapter of Matthew, including the beatitudes:

1. And, seein the thrang o' folk, he gaed up intil a mountain; and whan he was suttent doon, his disciples gather't aboot.
2. And he open't his mooth, and instructit them: and quo' he:
3. "Happy the spirits that are lown and cannie: for the kingdom o' Heeven is waitin for them!"
4. "Happy they that are makin their maen: for they sal fin' comfort and peace!"
5. "Happy the lowly and meek o' the yirth; for the yirth sal be their ain hadden!"
6. "Happy they whase hung'er and drouth are a' for holiness: for they sal be stegh'd!"
7. "Happy the pitifu': for they sal win pity theirsels!"
8. "Happy the pure-heartit: for their een sal dwell upon God!"
9. "Happy the makkers-up o' strife: for they sal be coontit for bairns o' God!"
10. "Habpy the ill-treatit anes for the sake o' gude: for they'se hae the kingdom o' God!"
11. "Happy sal ye be whan folk sal misca' ye, and ill-treat ye, and say a' things again ye wrang-ouslie for my sake!"
12. "Joy ye, and be blythe! for yer meed is great in Heeven! for e'en sae did they till the prophets afore ye!"
13. "The saut o' the yirth are ye: but gin the saut has tint its tang, heo's it to be sautit! Is it

no clean useless? to be cuisten oot, and traucht' under folk's feet."

14. "Ye are the wold's licht. A toon biggit on a hill-tap is aye seen."

15. "Nor wad men licht a crusie, and pit it neath a cog, but wad set it up; and it gies licht to a' the hoose."

16. "Sae lat yere licht gang abeid, amang men; that, seein yere gude warks they may gie God glorie."

Here also is the Lord's prayer:

"Eaither o' us a', bidin Aboon! Thy name be holie! Lat thy reign begin! Lat thy wull be done, baith in Yirth and Heeven! Gie us ilka day oor needfu' fendlid. And forgiue us a' oor ill-deeds, as we e'en forge thae wha did us ill: And lat us no be sifit; but save us frae the Ill-Anel! For the croon is thine ain, and the micht and the glorie, for evir and evir, Amen!"

These homely phrases are to us very striking and very impressive. We should be glad if we had space to give more extracts from this Bible.

THE TRUE STORY.

Those who were present at the recent meeting of the Southern Baptist Convention will remember an interesting story told by one of the speakers about how President Roosevelt had objected to going into a certain church because he understood there was something in it that would eat him up. When asked what it was, he said, "a zeal," because he heard a preacher say that "The zeal of thine house hath eaten me up." The story was enjoyed by the Convention. But the following is the version of the story as told by President Roosevelt himself in a meeting of the Long Island Bible Society at Oyster Bay, June 11, 1901.

"Probably some of my hearers remember the old Madison Square Presbyterian Church in New York when it was under the ministry of Dr. Adams, and those of you who remember the doctor will, I think, agree with me that he was one of those very rare men with whose name one instinctively tends to couple the adjective 'saintly.' I attended his church when I was a little boy. The good doctor had a small grandson, and it was accidentally discovered that the little fellow felt a great terror of entering the church when it was vacant. After vain attempts to find out exactly what his reasons were, it happened late one afternoon that the doctor went to the church with him on some errand. They walked down the aisle together, their steps echoing in the vacant building, the little boy clasping the doctor's hand and gazing anxiously about. When they reached the pulpit he said, 'Grandpa, where is the zeal?' 'The what?' asked Dr. Adams. 'The zeal,' repeated the little boy; 'why, don't you know, the zeal of thine house hath eaten them up?'" You can imagine the doctor's astonishment when he found that this sentence had sunk deep into his little grandson's mind as a description of some terrific monster which haunted the inside of churches."

We give the correct version of the story for the sake of accuracy and also to illustrate how easy it is for a person to get things twisted. The brother who told the story did not of course mean to twist things. He had probably heard it the way he told it. It shows also the tendency of human nature to fasten a story upon some distinguished person.

A MODERN MIRACLE.

It is stated that for a greater part of the day on March 22nd, the waters of Niagara ceased and people walked across and up and down on the rocky bottom, safe and secure. An ice-jam had formed at the foot of Lake Erie and a strong east wind blew back the flood, and for the first time in a generation Niagara was dry.

The *Ram's Horn* in commenting on this remarkable incident well says:

"If it had happened on this day that a band of Christian pilgrims fleeing before persecution and in danger of falling into the hands of a pursuing mob, had driven into the narrow neck of land which lies like a wedge along Niagara at the falls and were in immediate danger of falling victims to the mad pre-

judice of their enemies, when suddenly the raging river at their feet began to fall and diminish and dry up and remained dry until this small army of God's faithful had passed, but returned with a mighty rush when their pursuers entered the channel—if this had happened, and were told to future generations by some scribe, how the skeptics of those days would smile and wag their peaked heads and deny with much vehemence that such a thing could have taken place. Something of the kind is recorded as having taken place at the mouth of the Red Sea a few thousand years ago. The water there is shallow and sluggish and might be more easily controlled by God's outstretched arm (if there are any degrees of difficulty with him) than the great flood of Niagara. But infidels don't believe that Israel crossed the Red Sea dry shod, or that Pharaoh lost his life and his army in its waters. It is strange how easy it is for some people to doubt and how much it requires to convince them."

PERSONAL AND PRACTICAL.

During our recent visit to Jackson we had the pleasure of a visit to the office of the Baptist Banner. Brethren Nunnery and Ellis are two of the cleverest men in the State. The Banner is a strong Baptist paper. We wish them much success.

As the fourth Sunday in this month is review Sunday, we omit the discussion of the Sunady-school lesson this week. Beginning with the first of July we turn back again to the Old Testament and take up the history of the children of Israel under the kings.

The trustees of Bethel College, Russellville, Ky., on last week elected Prof. W. H. Harrison president of the college. He is a son of Prof. Edmund Harrison, president of Bethel Female College, Hopkinsville, Ky. Prof. Harrison is a fine man, cultured and consecrated. We wish him a most successful administration.

The Alabama Baptist contains a long and interesting account of the commencement exercises at Judson Female Institute at Marion, Ala. Among those who graduated with honor was Miss Sallie McDonald, daughter of our friends, Dr. and Mrs. J. P. McDonald of Shelbyville, Tenn. She took a special course in vocal music. She has a voice of much sweetness.

Well, we are getting up the June hill very nicely. A little more help from our friends and we shall be up. Send your renewal. But especially send us a new subscriber—or several of them. The more subscribers the paper has, not only the more money it will have, but the more good it will be able to do. Who will send us at least one new subscriber in June?

The Sunday-school Board has published a fifty cent edition of "Yates the Missionary," by Dr. Charles E. Taylor. This is one of the most interesting missionary books we have ever read. It would do to go alongside the life of Judson by his son, Dr. Edward Judson, and the autobiography of John G. Paton. We are glad that the Sunday-school Board has published it in this cheap form so as to bring it within the reach of every one. We hope it may have a very wide sale.

We have received a copy of the Gospel Revival Sermons, a series of revival discourses by Rev. J. H. Myers. The first chapter is by Dr. George W. Truett on "The Need of the Revival." The second is by Dr. Gambrell on "How to Promote a Revival." Then follow twenty sermons by Bro. Myers. They are of a practical and helpful character and will be both interesting and stimulating to preachers, especially if they are themselves not disposed to make their services evangelistic.

Gov. C. B. Aycock, the distinguished Baptist governor of North Carolina, is in Nashville this week. The occasion of his visit was to deliver the literary address before the Vanderbilt University. The address was on Tuesday night and was listened to with rapt attention by a large audience. He is an orator

of no mean ability. Gov. Aycock was the recipient of much attention while here. Among other things the Baptists of the city gave him a luncheon at the Duncan Hotel on Tuesday which was quite a delightful affair. Capt. A. J. Harris presided. Speeches were made by Dr. Lansing Burrows, Gov. Aycock, Hon. Reau E. Folk, Hon. John Bell Keeble and Chancellor Kirkland.

Mr. Doak Aydelott has concluded arrangements with capitalists for all the money necessary to put up a gigantic swing at the St. Louis Exposition. The swing will cost \$125,000, and will have an arc 807 feet and terminate 250 feet above the earth. In traversing the arc formed by the swing, or car—for such it will really be—it will descend 250 feet, and then by the momentum given it, aided by the application of a slight electrical force, will ascend 250 feet to the top of the opposite tower. The capacity of the car will be fifty, and every precaution has been taken to render the flight through the air safe. On top of each of the side towers it is contemplated placing one of the largest telescopes that can be procured so that visitors may have the benefit of the great height to view the surrounding country during the day, and at night a study of the heavenly bodies will be in order.

On June 7th the First Baptist Church of Boston celebrated its 238th anniversary. Speaking of this event the Watchman says: "June 7, 1665, the seven men and two women who formed the constituent members of this old historic body, met for organization. Only those who know the attitude of the early colonists of Massachusetts Bay toward the question of religious freedom can appreciate the struggles and sufferings of this little band of Baptists during the first years of their existence as a church. Fines, imprisonments, social ostracism—these were the penalties heaped upon them in their witness to the soul's freedom in matters of faith. The battle they fought out was fought out for all. To no church in all the Commonwealth does the State owe so much in the long struggles for religious liberty as to this First Baptist Church, the third of the churches of this city in the date of its founding."

Dr. T. T. Eaton declines to serve as a member of the committee appointed by the Home Mission Board to investigate the Diaz affair. We are sorry that he has done so. He was the chairman of the Committee on Cuban Affairs in the Southern Baptist Convention whose report recommended the appointment of a committee of three to investigate the matter, and it seems to us eminently appropriate that he should have been a member of that committee. Besides, he made a visit to Cuba last winter and so is familiar with the facts. He says in the Western Recorder: "Things need to be said that will come with a better grace from the committee than from the Board." We do not know any one better prepared to say them than Dr. Eaton. We think he has made a mistake in declining and hope he will reconsider his decision. We agree with him in saying, "We hope the deliverance of this committee will be a finality and that the incident will thus be closed."

The reign of terror which prevails in Breathitt County, Kentucky, is a disgrace, not only to the Commonwealth of Kentucky, but also to this Christian country. A feud has existed there between two factions for several years. Murder and arson have been the rule. Nearly all of the members of one faction have been wiped out. The members of the dominant faction elected their friends to office. Crime went unpunished. A lawyer who attempted to prosecute a murderer was shot down in cold blood in the courthouse. His murderers were on trial. The man who witnessed the deed had to be guarded by soldiers to prevent his being murdered. He was offered five thousand dollars not to testify so as to incriminate the murderers, but refused. After his testimony his hotel was burned to the ground and his family and the guests of the hotel had to escape in their night clothes. Evidently the people of Breathitt County need to be taught respect for the law, even if it becomes necessary to proclaim military law there in order to teach them that respect.

In giving account of a recent visit to Bethany West Virginia, the editor of the Christian Companion says: "Bethany is one of our oldest and most loved institutions. There is a feeling toward this institution that we do not find in regard to any other because it was founded by Alexander Campbell." And yet the editor of the Christian Companion, and others who believe like him, indignantly resent being called Campbellites. They deny that they are followers of Campbell. They deny that Campbell was the founder of their denomination or that they are a denomination at all. Evidently, however, they hold the name and memory of Alexander Campbell in great reverence.

The Biblical Recorder says in speaking of Wake Forest College: "The trustees found an endowment of \$207,000, where in 1880 there was only \$100,000. Moreover, by reason of the appreciation of certain stocks, especially Standard oil stock of the par value of \$24,000, but selling now at 700, the endowment is worth \$425,000. The campus and buildings are worth easily \$200,000 more. These figures may seem large, but in the modern perspective they are small. Wake Forest will lose, will fall back, will fall behind her present position, will rank lower in twenty years than she did twenty years ago unless she shall receive an endowment of \$1,000,000." This may seem a large amount, but the Biblical Recorder is right about it that the college will need an endowment of \$1,000,000 in order to meet the requirements of the present age. But then what about the Southwestern Baptist University and Carson and Newman College? Ought they not to have at least \$100,000 endowment? Shall we not give it to them?

The Christian Index complains that while the editor, Dr. Bell, of course knew about the action of the Home Mission Board in appointing a committee to investigate the Diaz matter and report upon it, and while he did not publish the matter at first because he thought it fair to give other papers in the South an equal chance, yet he read the statement about it in the Biblical Recorder, Religious Herald and Western Recorder a week before it was published in the Index. Dr. Bell thinks this was not fair either to the Index or to the other papers in the South. We noticed the statement in these papers and wondered how they could have gotten the information before we did. We sympathize with Dr. Bell. As the president of the Sunday-school Board, we of course know every important action taken by the Board as soon as it occurs. But often we make no publication of it at first so as to give the other papers in the South an opportunity of publishing the action as soon as it is published by the Baptist and Reflector. Sometimes, however, like the Index, we see it in other papers before we can publish it in the Baptist and Reflector. Several times, in fact, we have seen such information published in the Christian Index in advance of other papers.

Dr. S. A. Hayden recently announced with a considerable flourish of trumpets that the Nashville College of Law, of which William Farr, Ph.D., LL.D., is president, had conferred upon Judge W. A. Holman, senior counsel for Dr. Hayden in his lawsuits, the title of LL.D. We could not help stating that the Nashville College of Law has no existence in fact and that "President Farr, Ph.D., LL.D.," is a big fake, and has been exposed as such time and again in Nashville papers, and also has been recently so published by papers all over the country. Referring to our statement Dr. Hayden confesses that he was "completely taken in," "literally swooped, scooped and duped by this Dr. Farr." Dr. Hayden then calls upon us to publish Dr. J. B. Cranfill as a fraud on account of the fact that the wells of the San Jacinto Oil Company, of which Dr. Cranfill was president, now yield only salt water. In reply we have simply to say that if we thought Dr. Cranfill knew when he was advertising the San Jacinto oil wells that they contained only salt water, we should certainly publish him as a fraud. Inasmuch as they did yield oil very freely at first, and as they are several hundred feet deep, we do not suppose that Dr. Cranfill could look down into their depths and perceive that the oil would soon give out and that salt water would take its place. We hardly imagine that Dr. Cranfill had such prescience.

THE HOME

The Stricken of the Herd.

Wounded, bleeding, trampled in the flight;
Alone upon the heathered steep;
Powerless to sweep
Into the n'ght;
Limp, helpless, without strength to gird,
The stricken of the herd.

Hurtling o'er the crag a wolf-pack's cry,
Fierce in its clamor raged;
By demons waged—
Bang hoarsely by;
Majestic yet (no; kingly is the word),
The stricken of the herd.

Far down the moonlit glen, swift as the eagle's wing,
Wild-eyed and thunderous plunged the antlered throng
With terror strong,
And maddening;
Facing the snarling foe; by his last danger stirred—
The stricken of the herd.

—Ex.

From the Heart of the Mountain.

"Grandma, do tell us a story," cried the children one rainy Sunday afternoon.

So Grandma took off her spectacles, smiled at the children, and said, "Yes"—as grandmothers generally do.

"I want a true story," cried little Bess.

"A story with a meaning," said Herbert.

"A story that will help us," said Mary.

"A story with a name," said Carrie.

"How can I please you all?" asked grandma. "Let me see—I will call it, 'From the Heart of the Mountain.'

"Deep down in the heart of the great mountain dwelt the ore. It was heavy and rough and ugly and useless, but it was quite satisfied with itself. There great silent rocks upheld the frame of the mountain on which the trees and grass and flowers grew, and the earth and the mountain side was always preparing food for the plants, which sent out their roots in search of something to eat. Only the ore did nothing. It merely filled the little galleries in the rock in which it had been shut long before, and was of no use to anything.

"But one day strange sounds came to it from the outside of the mountain—steady and repeated blows, followed occasionally by loud noises, as if the rocks themselves were being broken. Day after day the sounds grew nearer, until even the central rocks, in the midst of which were the ore galleries, began to tremble. Soon the sound of men's voices could be heard.

"It is you that they are seeking," said the rocks to the ore, "and it is for your sake that we are broken and scattered far and wide."

"But the ore did not disturb itself."

"Nearer and nearer came the sounds, until the walls of the galleries were broken in, and the

rough, ugly ore was brought to sight.

"What a rich vein!" cried the miners, as they tore out the ore with their pickaxes and loaded it into tram-cars and sent it forth to the light of day. And the rough, dark lumps lay in heaps in the sunshine, and reflected no ray of light. The insects hummed gaily around them, but the tiniest could have found nothing in them to eat.

"Then the ore was put into a car, and was carried many miles from its old dwelling to a place where great fires roared and glowed, and men hurried to and fro. It was taken to the door of the furnace and thrown in. Oh, how hot it was inside, and how the fierce heat searched it through and through, until the darkest and hardest piece had become soft and yielding!

"Then it was taken out. It had become so gentle now that it went wherever it was led, and lay in one great mass of pure silver, reflecting the sunlight and the blue of the cloudless sky. All the other things which had been mixed with it, making it dark and ugly, were gone—driven off by the great heat—and for the first time it knew its true beauty.

"Surely this is all," it thought.

"But no; this was not enough. It was made into bars, and taken away again—far, far away, to a place where a great machine was clanking and stamping the live long day. Into this the metal must go. It shrank and shuddered, but it was no longer as hard and stubborn as when it was in the rock galleries, and it yielded with a better grace. But, oh! the heat of the furnace was not as hard to bear as the blows of this great machine, which cut it into circles, stamped them all alike with letters and images, and dropped them in great piles of shining coin. And now, at last, the metal was ready for its work in the world.

"Is that where the little dimes really come from, grandma?" asked Bess.

"Yes, darling, it is really so. And now, Herbert, can you find the meaning?"

"I think so, grandma," replied Herbert.—Annie Simmons Deas in Sunday-School Times.

The Old Bible.

Oliver Wendell Holmes in "The Autocrat of the Break-fast Table," has some fine thoughts about an old violin. When the instrument is new, its tones are dry and hard; but as one player after another pours his melodies into it, its notes become fuller, richer, softer, sweeter, till, in its old age the master's hand evokes, at every sweep of the bow, the echoes of the melodies of generations—the whispered hidden love of the young enthusiast, the stormy symphonies of the royal orchestras, and the low, soothing strains of the convent's holy

hymns. "Its pores are full of music; saturated with the concentrated hue and sweetness of all the harmonies which have kindled and faded on its strings."

So it is with our old Bible; it comes to us like an ancient violin whose strings have been swept by a hundred master hands, with every grain of its wood vibrating and re-echoing the melodies of scores of generations. Into it the Psalmist, sweet singer of Israel, poured all the passionate devotion of his ardent soul; now rising to a very ecstasy of triumph and praise, now wailing forth in sad minor key the sorrows of a well nigh bursting heart. In it we hear the wondrous mystic voices of inspired prophets speaking of mysteries transcendent and visions ineffable. From it sounds again like a herald's blast the preaching of the apostles. The very angels of heaven have left in it the echo of their sweet song of "Peace on earth and good will to men." And a yet diviner music dwells in the words of Him who spake of heavenly things which He had seen, and of the heavenly Father whom He came to make known. Here we listen again to the thunder of Sinai and to the loud cry from Calvary; we hear the sons of God shouting for joy, and the voice of a great multitude, as of many waters, saying, Alleluia.

We hear Deborah's exultant paean, and Hannah's humble hymn of praise; the clash of cymbals and the loud voiced choir in the temple, and the low, soft hymns in that upper chamber in Jerusalem. Here are songs whose sweet notes have trilled from a million voices, and have cheered a million sorrowing hearts. Here are poems of infinitely varied sentiments that have given expression to the hopes and fears, joys and griefs, prayers and praises, of hundreds of generations of human souls. Here are our noblest dramas, our sublimest epics, our sweetest lyrics.

Nor does our old Bible speak to us only of those who composed it; around it cluster hallowed memories of the saints of all ages who have poured their devotion into its pages; who have preached from its sacred texts, who have transformed its words into holy poetry, and breathed into them the breath of holy music; who, under its inspiration, have pictured celestial glories which mortal eye had not seen, and spoken of things which mortal ear had not heard, and dreamed of things which had never entered into the heart of man.—Selected.

How To Secure A Perfect Light.

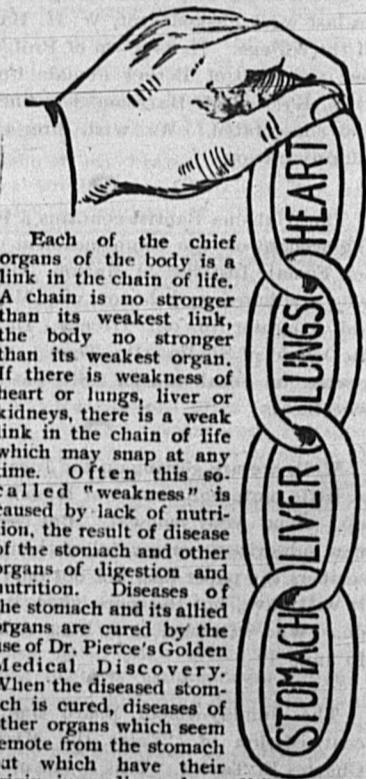
I do certainly appreciate the unselfishness of this dear sister housewife who, after experimenting for years with lamps and oil and burners, at last succeeded in securing a brilliant, clear light. She at once wrote to give us the benefit of her discovery, knowing that I wrote for the home and house-

hold departments and that her sister women would get the benefit of it.

She says she had always had trouble with her burners; they acted poorly and produced a dim, unsteady light. She concluded it must be the oil. She made up her mind to buy and try every kind of oil, but all to no purpose. She had often boiled old burners with more or less success, but she finally tried another experiment.

She bought five cents worth of the Pacific Coast borax and put a teaspoonful of it to a pint of water and placed the burners in it and let them boil for a short time. When removed, the old burners were as bright as gold and gave a brilliant light. She has treated other burners so, with the same result. She says she desires every one who uses lamps to try this simple method. It seemed wonderful to her. She has no axe to grind; no motive at all, except to help those who read it. It is certainly worth trying and I shall hold to it always.

S. H.



Each of the chief organs of the body is a link in the chain of life. A chain is no stronger than its weakest link, the body no stronger than its weakest organ. If there is weakness of heart or lungs, liver or kidneys, there is a weak link in the chain of life which may snap at any time. Often this so-called "weakness" is caused by lack of nutrition, the result of disease of the stomach and other organs of digestion and nutrition. Diseases of the stomach and its allied organs are cured by the use of Dr. Pierce's Golden Medical Discovery. When the diseased stomach is cured, diseases of other organs which seem remote from the stomach but which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition, are cured also.

"I was in poor health when I commenced taking Doctor Pierce's medicines," writes Mr. Elmer Lawler, of Volga, Jefferson Co., Ind. "I had stomach, kidney, heart, and lung troubles. Was not able to do any work. I had a severe cough and hemorrhage of the lungs, but after using your medicine a while I commenced to gain in strength and flesh, and stopped coughing right away. Took about six bottles of 'Golden Medical Discovery.' I feel like a different person. I gladly recommend your medicine to all sufferers, for I know it cured me."

The use of Dr. Pierce's Pleasant Pellets will cure that foul breath.

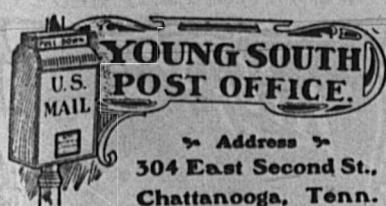
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For catalogue or other information write to

E. Y. MULLINS, President.



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. Bebbie Maynard, 141 Machi, Kokura, Japan, via San Francisco, Cal.

Mission Topic for June—Mexico and Brazil.

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 1835 by the Aztecs, and called after their war god Mexitle.

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.

Bible Learners.—Learn 2 Timothy iv. 8.

The Young South Pin.

The Young South Pins.—I have sent off to date (June 11th) 174 Young South pins. I have still 6 on hand. Order quickly if you wish one, as it will be some time before another 50 are wanted. I want to see them shining at the Lookout Mountain Missionary Conference July 1st-8th and at the great B. Y. P. U. meeting in Atlanta July 10th-15th, and above all, at our own State Convention in Murfreesboro next October. Memphis leads now in the number taken. What Band comes next? What Young South worker will send 5 cents for our official badge?

L. D. E.

Young South Correspondence.

I am getting a little bit uneasy about our June record. Unless we bestir ourselves our "total" for this beautiful "moon of roses" is going to fall away below May. Are those commencements still going on? Is all the money going for fans and ribbons and fan chains and the like? Are your minds so entirely absorbed in the closing of the schools and the

good-byes that the Young South is forgotten? Or is it the going away to the sea shore and the mountains that is keeping you oblivious of our work?

Ah! well. Such times must come. Let us hope they will soon be over and our army take up its "forward move" again. We just cannot afford to rest any longer, and we must not fall behind. Read our motto!

There are some who have not forgotten us. Oh! yes.

Let us see what messages have come this week.

No. 1 is from our ever faithful workers at Humboldt:

"I enclose \$1, collected in a coin-taker by Jessie Atkinson and Mattie Lou Jones, two members of my Band. Also \$1 for State Missions from the Band and postage for 10 coin takers.

"I am so glad the Young South did such good work last year and hope for still better in 1903-4."

Mrs. J. R. Jarrell.

I greatly fear I cannot fill the order for 10 coin takers. I will do my best, however, and will substitute star cards and arks if I fail to find enough. Mrs. Jarrell will thank the band. They are certainly the "friends in need" this time. I will send buttons to the little coin gatherers.

No. 2 comes from Sherman Heights:

"I received the Y. S. pin and am well pleased with it. I enclose my birthday offering, 13 cents. I hope you will get orders for 100 more pins."

Viola Olive Lightfoot.

No. 3 is in the same envelope and says:

"I received the pin and was so proud to get it. I hope the orders for the second 100 will come in without delay. I hope to come with more for Japan soon." Annie Lightfoot.

I am so glad the little pins pleased you both. Viola sent 15 cents for good measure. May many more happy birthdays be hers! We shall hope to hear from Sherman Heights often now.

No. 4 is from Sevierville:

"The Sunbeam Band sends \$1. Give 57 cents for Mrs. Maynard's salary. The rest is a self-denial offering. We are very glad to work for missions everywhere, and we hope to do more for our dearly beloved missionary in Japan.

"Our band was reorganized in January. The officers are as follows: Leaders, Mrs. Montgomery and Miss Alice Brown; president, Julia Maples; vice-president, Zollie Boyer; secretary and treasurer, Josie Brown; assistant secretary, Lola Fox."

Josie Brown, Sec'y.

We are delighted to hear from this fine Band. Shall I give the self-denial offering to the Orphans' Home? Many thanks.

No. 5 is from Athens:

"Enclosed find 41 cents. Send a Y. S. pin to my baby boy. The rest is a birthday offering.

"I think the Young South workers are doing a grand work for our blessed Master. May God's blessing rest upon them all. I hope to find other children who will like a pin."

Mrs. E. M. Hutsell.

The pin went some days ago. Many thanks! We will be happy to have you as our agent.

No. 6 comes from Walter Hill:

"You will find enclosed 5 cents. Please send me a Y. S. pin. The

Young South has my very best wishes."

Ruth Owens.

I hope she is wearing the little badge already. May she ever be a good worker for missions! That is what the pin ought to say to the world about you. Shall we hear again from Walter Hill?

Mohawk sends No. 7:

"Please find enclosed my filled coin taker. I have been a long time filling it, but I hope it may do much good."

Lula Mae Wright.

Thank you so much! I send you a button as a souvenir of your work. I wish you would take a star card and try again.

We end with No. 8 from Knoxville:

"This letter bears the greeting of the Sunbeams of the First Baptist Church. We have a most flourishing Band. Our president is Lida Hennigan, but Mrs. Brakebill or Miss Tesh, our Sunday-school missionary, usually leads our meetings.

"We meet the first Sunday afternoon in each month at the church and discuss the missionary topic of the month. Our dues are five cents a month. We give to the different objects and we always make a liberal donation to the box for the frontier.

"We would like to hear about the 'buttons' and 'coin takers.' Will you send me a Y. S. pin?"

Mildred Hazen.

Enclosed was 26 cents, and the pin shall be in her hands before she reads this. I am charmed to know there is such a live band in the First Church. I fear I cannot promise any more coin takers, but I will be pleased to furnish the star cards with dear Mrs. Maynard's picture. If you gather in 100 pennies for Japan and send to me, I send the collector a "Bible Button" to wear in token of what has been accomplished. I have "arks" also that are stimulating to the very little members. I shall be so happy to number the First Church Sunbeams with those who work under the Young South Banner.

That is all for to-day. It is much better than last week's record, but not up to our standard. Let's do better the rest of June. Don't make a shadow fall over our missionary's face in her Japanese home. What will you do this week to help our "substitute" do our work in Japan? What will you do for the orphans in Nashville? What have you for Home and State Missions? Who wants one of the last pins? Come on in a rush! I've tired of "resting." Expectantly yours,

Laura Dayton Eakin.

Chattanooga.

Receipts.

April offerings.....	\$173.64
May offering.....	55.30
First two weeks in June.....	18.11

FOR JAPAN.

Jessie Atkinson and Matie Lou Jones, Humboldt, by Mrs. Jarrell.....	1.00
Viola O. Lightfoot, Sherman Heights.....	15
Lula Mae Wright, Mohawk.....	1.00
Sevierville Sunbeams by Josie Brown.....	75

FOR ORPHANS HOME

Mrs. Hutsell, Athens.....	16
Sevierville Sunbeams by Josie Brown.....	25

FOR STATE BOARD.

Humboldt Sunbeams by Mrs. Jarrell.....	1.00
--	------

FOR PINS.

Mrs. Hutsell, Athens, I.....	25
Ruth Owen, Walter Hill, I.....	25
Mildred Hazen, Knoxville, I.....	25

Total.....

\$ 252.86

Received since April 1, 1903.

For Japan..... \$ 127.86

" State Missions..... 16.85

" Home Missions..... 36.00

" Foreign Board..... 2.25

" Babies' Branch..... 3.02

" Orphans' Home..... 10.71

" China..... 1.62

" Foreign Journal..... 3.50

" Pins..... 41.00

" Postage, buttons, etc..... 2.67

Total..... \$ 252.86

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Instant Relief and Speedy Cure Afforded by

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The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of the scalp, as in scaled head; the facial disfigurement, as in pimples and ringworm; the awful suffering of infants and the anxiety of worn-out parents, as in milk crust, tetter and salt rheum, all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment and Pills are such stands proven beyond all doubt. No statement is made regarding them that is not justified by the strongest evidence. The purity and sweetness, the power to afford immediate relief, the certainty of speedy and permanent cure, the absolute safety and great economy, have made them the standard skin cures and humor remedies of the civilized world.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation and inflammation, and soothe and heal, and, lastly, in the severer forms, take Cuticura Resolvent Pills, to cool and cleanse the blood. A single set is often sufficient to cure the most torturing, disfiguring and humiliating skin, scalp and blood humours, with loss of hair, when all else fails.

\$47.50 CALIFORNIA AND RETURN, \$57.50.—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.

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. An extension of 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. Shinley, T. P. A., Chattanooga, Tenn.

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CONSUMPTION

25 CTS

Bro. U. S. Thomas is with me in a great meeting. The crowds are very large and many have already professed faith in Christ. The meeting will continue at least another week. Pray for us.

Spencer Tunnell.

Columbia, Tenn.

I want to thank you for the two articles in your issue of the 4th of June, "A Sabbath in Paris," by Dr. Boone, and "Work to be Done for Peace," by the Boston ex-editor. Both first-class of their kind and very interesting—to me. Think you are to be congratulated on securing such able, original articles for your readers.

S. W. Hampton.

Memphis, Tenn.

Dear Brethren—Will you please see to it that your contribution for ministerial education for the year just closed is sent in right soon? We owe a balance of about \$100 on last year and need to get better ready for a big year's work next. This is intended for those pastors and laymen in Middle and West Tennessee whose churches have not yet sent a contribution for the year just closed.

G. M. S.

Sunday was a city day at Watertown. Three services at 11 a. m. at three places. Rev. Pullias at the "Christian" church, the Watertown church had children's day and our church held regular services, with a fine audience. In the afternoon I preached to a large audience at Shop Spring. It was in the old school house across the pike where I filled my first appointment thirty-three years ago. What changes have come.

J. T. Oakley.

Watertown, Tenn.

I preached at Cookville yesterday to a fairly good congregation, considering that it was Odd Fellows annual celebration and decoration day. I am in a meeting this week at Baxter, second station west of Cookville. We have a splendid interest. Several were forward for prayer last night. This is where the Atlantic Lumber Company have their large plant, also the Putnam Furniture Company. There is also a large handle factory here. So we have a splendid field for mission work. We have no Baptist church here. Bro. Folk, you are wanted at a temperance mass meeting called for Cookville on the 6th of July. Come loaded for "bar."

B. F. Bartles.

Baxter, Tenn., June 5th.

Lexington Notes.

Last Sunday afternoon at 3 o'clock it was my pleasure to preach at Ridge Grove Church, six miles north of Lexington. A crowd assembled, much too large to be accommodated in the church. In response to an appeal fully fifteen grown, unsaved people came forward for prayer. Many were weeping. I sincerely trust much good was done. Rev. L. D. Summers of Jackson is pastor.

Circuit Court has just adjourned here. Boot-leggers were mercilessly dealt with by a fearless grand jury and Judge Levi S. Woods, whom there is a no more determined official anywhere in the prosecution of law-breakers. We congratulate ourselves on having such a splendid Christian jurist. Oh! for more such men in towns where efforts are made to sell

liquor illicitly. Since the devil has been jumped he ought to be kept on the run.

Fleetwood Ball.

Lexington, Tenn.

RECENT EVENTS.

Rev. E. W. Reese of the Central Avenue Baptist Church, Memphis, Tenn., declines the presidency of Mt. Vernon College, Trenton, Ark.

Dr. Calvin S. Blackwell of the First Church, Norfolk, Va., recently baptized Rev. J. W. Gurgarious, a Methodist minister, of Wilmington, N. C.

Mt. Lebanon College, La., conferred the degree of D.D. upon Rev. E. O. Ware of Alexandria and M. E. Weaver of Lake Charles. We extend congratulations.

While there have been floods over many portions of the West, the Eastern part has been visited throughout the entire spring with a drought which would have resulted in great disaster to the crops and business but for a timely rain last week.

We were glad to have a visit last week from Dr. W. O. Carver, professor in the Seminary. He had been on a visit with his family to Bro. S. G. Shepard, his father-in-law. Tennesseans are proud of Dr. Carver. He is making a brilliant record in the Seminary.

Dr. George C. Lorimer again declines another hearty call extended to him to return to Tremont Temple, Boston. He says that to do so would be to take the back track. We hope Tremont Temple will now recognize the inevitable and will proceed to call some one else.

Prof. R. E. Hatton, president of Brownsville Female College, has been elected president of the Roanoke Female College, Roanoke, Va., to succeed the late Dr. C. F. James. Prof. Hatton belongs to a family of teachers. We wish him much success in his new field of labor.

The trustees of Clinton College, Kentucky, recently conferred the degree of D.D. upon Rev. G. W. Perryman of Paducah, Ky. We do not know of any one more deserving of the honor or who would wear it more worthily. Dr. Perryman is a fine preacher as well as a clever man. We extend congratulations.

The church at Hattiesburg, Miss., of which our friend, Rev. I. P. Trotter, is pastor, received last year 142 members. So far this year it has received 120. It gave this year to Foreign Missions \$634 and expects to give \$300 for State Missions. His many friends in this State will be glad to know that Bro. Trotter is succeeding so finely in Mississippi.

Rev. Frank M. Wells of Memphis, Tenn., is spending some time with home folks in Ashley County, Arkansas. June 7th was a great day with the saints at Promise Land church. Mr. Wells preached to a very large crowd. Ten or twelve accepted Christ and publicly confessed Him before men. Twenty years ago Bro. Wells was baptized into the fellowship of this church.

Circuit Attorney Folk of St. Louis having declined a proffered testimonial of a \$15,000 house and lot, a mass meeting of the citizens of St. Louis has been called by a committee of 150

to be held about October 1st, when Mr. Folk will be presented with resolutions engrossed on parchment, expressing approval and appreciation of the work he has accomplished.—Nashville Banner.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail samples of fruit and full directions to any of your readers for nineteen cent stamps, which is only the actual cost of the samples, postage, etc.

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The wonderful tonic medicine that removes all congestion and disease from vital organs, tissues and blood. One tablespoonful once a day immediately relieves and absolutely cures Indigestion, Flatulence, Constipation and Catarrh of the Mucous Membranes. It is a positive specific for Congested Liver and Kidneys and Inflammation of Bladder, tones the Appetite and Nervous System and purifies and enriches the Blood.

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Home Baked Pork and Beans
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(Natural Flavor)
Food Products

Always ready to serve—always deliciously appetizing. The natural flavor of the choicest meats and vegetables—the delicate aroma that comes from dishes temptingly prepared—the appetizing, satisfying relish that delights the epicure—all these you'll find in **Libby's Home Baked Pork and Beans**. Made in Libby's spotless kitchens, where purity reigns supreme—it's only one of Libby's Good Things to Eat. Send five 2c stamps for Libby's big Atlas of the World. Handsome booklet—"How to Make Good Things to Eat"—free. **Libby, McNeill & Libby**, Chicago.

charge to every reader of the Baptist and Reflector who needs it and writes for it, to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill.

If your school is not using the Convention Series, you should send for samples and compare with those you are now using.

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OUR SPECIALS for this year are "KIND WORDS," which is enlarged and improved, making it a first-class religious paper for young people, and the "BIBLE CLASS QUARTERLY," for adult grades, unique among Sunday school publications. Send for samples.

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Our "B. Y. P. U. Quarterly" is in constant demand for the B. Y. P. U.

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PRICE LIST-PER QUARTER.	
The Convention Teacher	12
Bible Class Quarterly	
Advanced Quarterly	0
Intermediate Quarterly	0
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The Lesson Leaf	1
The Primary Leaf	1
Child's Gem	6
B. Y. P. U. Quarterly, in orders of ten each	9
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Picture Lesson Cards	21

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Class Books, per dozen	40
Class Collection Envelopes, per dz	50

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Baptist Superintendent 7 cents
Baptist Teacher 10 " per copy! per quarter!

Biblical Studies, for older scholars. NEW (monthly). 7 cents each per quarter! 25 cents each per year!

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Young Reaper (semi-monthly) 3 1/2 " 14 "
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Good Work (monthly). 15 cents per year! in clubs of ten or more 10 cents per year!

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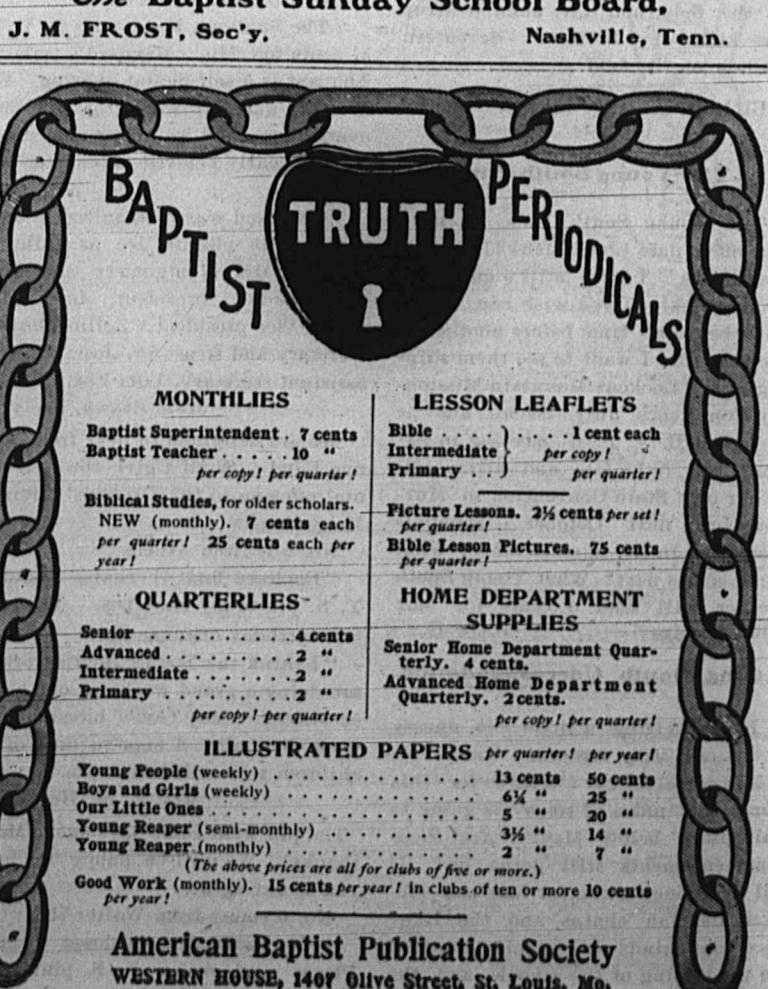
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Advanced Home Department Quarterly. 2 cents.
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AMONG THE BRETHREN.

Rev. E. Z. Newsome of Jackson has accepted the pastoral care of Cotton Grove church, near that city.

Rev. C. L. Neal of Paris preaches acceptably at Henderson, Tenn. His ministrations are much appreciated.

Rev. L. A. Little of the First Church, Fort Worth, Texas, has been made a D.D. by Simmons College in that State.

Rev. J. M. Hunt has accepted the care of the church at Martindale, Texas. Pastor and church are equally fortunate.

Rev. E. J. Cook has resigned the care of the First Church, St. Joseph, Mo., to become treasurer of William Jewell College.

Rev. W. B. Crumpton of Montgomery, Ala., Corresponding Secretary of State Missions, has been made a D.D. by Howard College.

Rev. W. J. Rawles of Hyattsville, Md., has been called to the care of the church at Somerset, Ky., to succeed Rev. W. A. Borum.

Rev. B. McNatt is succeeding admirably in his work with Highland Avenue church, Jackson. He has lately troubled the baptismal waters.

Rev. C. W. Stumph of Jackson, Tenn., preached at Friendship church near Paris, Tenn., last Sunday. He will supply this church until October.

Rev. Walter H. Dodd, formerly a student at Jackson, Tenn., becomes representative of the Maryland Baptist in Baltimore and Washington City.

The article in the Western Recorder of last week by Dr. J. M. Weaver on "Salvation from Sin" was a splendid production. He always writes that kind.

Rev. W. C. McPherson of Louisville has been called to the care of the church at Lebanon Junction, Ky., in connection with his Seminary work.

Dr. C. C. Brown of Sumter, S. C., was at his best in his recent article in the Biblical Recorder on "Working Up the D.D. Racket on the Arkansas Model."

Texas Baptists, who are always doing big things, have about decided to establish a Texas Baptist Hospital. Drs. R. C. Buckner and J. B. Cranfill are behind the movement.

Rev. W. M. Vines of Asheville, N.C., lately assisted Rev. W. H. Reddish in a revival at Morganton, N.C., which resulted in 30 conversions and about that many accessions.

Rev. J. T. Jenkins of Raleigh, N.C., preached for Westport church, Kansas City, Mo., last Sunday. He would make a splendid successor to Dr. J. S. Kirtley.

Mt. Olive church, Crystal, Tenn., of which Rev. Thomas F. Moore of Hickman, Ky., is pastor, will hold a revival beginning the fourth Sunday in July, Rev. J. A. Scarboro of Fulton, Ky., assisting.

Rev. H. G. Bond of Pittsburgh, Pa., has been called to the care of the North Jonesboro church, Jonesboro, Ark., for full time. He accepts. This is an advance for the church.

Rev. Alonzo Nunnery of Jackson undertook to resign the care of the church at Medina, Tenn., but the

membership would not submit. He supplied acceptably for Rev. L. T. Wilson of Humboldt Sunday.

Rev. W. Y. Quisenberry, greatly beloved in Tennessee, has resigned the care of the Central Church, New Decatur, Ala. He will probably become an evangelist of the Alabama Mission Board.

Dr. A. J. Fristoe, late of the Central Church, Chattanooga, took charge of the Fourth-street church, Portsmouth, Va., June 1st. Tennessee can ill afford to lose such a pastor and preacher.

More than one brother claims to be the author of the suggestion to the Home Board that outside brethren be called in to help prepare a report on the Diaz matter. The Central Baptist says it did it.

President J. T. Henderson was eagerly coveted for the presidency of Furman University, Greenville, S.C., but his speedy acceptance of the Bristol offer made it impossible for Furman to secure him.

A revival of considerable spiritual power is in progress at Springfield, Tenn. The pastor, Rev. Martin Ball, is doing the preaching. Large crowds wait on his ministry. Rev. Fleetwood Ball of Paris is assisting him this week.

VERY EMPHATIC
are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles, such as dyspepsia, indigestion, flatulence and catarrh of stomach, with only one small dose a day.

These positive claims are made by thousands who are cured as well as by the compounders of this wonderful medicine. No statement can be too positive concerning what this great remedy has done and is now doing for sufferers.

A small bottle is sent Free and Prepaid to any reader of the Baptist and Reflector who writes to Vernal Remedy Company, 68 Seneca St., Buffalo, N. Y.

Vernal Saw Palmetto Berry Wine will cure any case of constipation, to stay cured. The most stubborn case will yield in less than a week, so the sufferer is free from all trouble and a perfect and permanent cure is well begun with only one small dose a day.

We have received thousands of unsolicited testimonial letters from persons who have been cured by this wonderful remedy, when other preparations have failed.

Every sufferer from catarrh of the stomach, constipation, torpid or congested liver and kidney troubles should write to Vernal Remedy Company, Buffalo, N. Y., for a trial bottle.

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

From Harriman—Leave Harriman 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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JULY 2 to AUGUST 26

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Associational Meetings, 1903.

JULY.

Memphis—Moscow, 10 a.m. Wednesday, July 15.

Big Hatchie—Zion Church, Haywood County, 10 a.m. Wednesday, July 22.

Concord—Lascassas, Rutherford Co., Thursday night, July 30.

Sequatchie Valley—Whitwell, Friday, July 31.

AUGUST.

Chilhowie—Cedar Grove Church, Blount County, Thursday, August 20.

Hiawassee—Salem Church, Rhea Co., Thursday, August 20.

Duck River—Maxwell Church, ten miles west of Winchester, N. C. & St. L. R. R., 10 a.m. Friday, August 21.

SEPTEMBER

Mulberry Gap—Cloud's Creek Church, Hawkins County, Tuesday, September 1.

Big Emory—Kingston, Thursday, September 3.

Walnut Grove—Union Stockton Valley Church, Roane County, Thursday, September 3.

Unity—New Bethel Church, two miles south of Hollywood, on Southern R. R., Saturday, September 5.

Watauga—Watauga Valley Church, Carter County, Tuesday, September 8.

Ebenezer—Fairview Church, Maury County, September 9.

Sweetwater—Mouse Creek Church, Niota, McMinn County, Thursday, September 10.

Tennessee Valley—St. Clair Church, near Lorraine, Rhea County, Thursday, September 10.

Stockton's Valley—Wolf River Church, Pickett County, Saturday, September 12.

Nolachucky—Mill Springs, Jefferson County, Tuesday, Sept. 15.

Central—Cane Creek Church, near Jackson, Wednesday, Sept. 16.

Eastonalee—Springtown Ch., Polk County, Thursday, Sept. 17.

Midland—Texas Valley Church, Knox County, Thursday, Sept. 17.

Harmony—Clear Creek Church, McNairy County, Friday, Sept. 18.

Salem—Prosperity Church, near Cottage Home, Wilson County, Friday, Sept. 18.

Cumberland Gap—Little Sycamore Church, Claiborne County, Tuesday, Sept. 22.

Holston—Limestone Church, nine miles north of Jonesboro, Tuesday, Sept. 22.

Friendship—Holly Springs Church at Fowlkes, Wednesday, Sept. 23.

Wiseman—New Harmony Church, Macon County, Wednesday, Sept. 23.

Clinton—Coal Creek Church, Thursday, Sept. 24.

East Tennessee—Big Creek Church, (R. R. Station Del Rio), Thursday, September 24.

Holston Valley—Providence Church, (clerk's postoffice Diaz), Thursday, September 24.

Indian Creek—Indian Creek Memorial, Wayne County, Friday, Sept. 25.

William Carey—Bradshaw Church, Giles County, Friday, Sept. 25.

Beech River—Bible Grove Church, near Alberton, Henderson County, Saturday, Sept. 26.

Union—Liberty Church, eight miles west of Sparta and near Cassville, Saturday, Sept. 26.

Beulah—Antioch Church, Obion Co., 10 a.m. Tuesday, Sept. 29.

Tennessee—Piedmont Church, Jefferson County, Tuesday, Sept. 29.

New Salem—Brush Creek Church, Smith County, Wednesday, Sept. 30.

OCTOBER.

Liberty—Ducktown—Shady Grove Ch., twelve miles west of Murphy, Cherokee County, N. C., Thursday, Oct. 1.

Ocoee—First Church, Chattanooga, Thursday, Oct. 1.

Providence—Lenoir City Ch., Loudon County, Thursday, Oct. 1.

Judson—Walnut Grove Church, 111-
son County, Friday, Oct. 2.Riverside—Three Forks Church, Over-
ton County, Friday, Oct. 2.Cumberland—Sadlersville, Robertson
County, Tuesday, Oct. 6.Northern—Locust Grove Church,
Grainger County, Tuesday, Oct. 6.Enon—Defeated Creek Church, Smith
County, Wednesday, Oct. 7.Nashville—New Hope Church, near
Hermitage, Thursday, Oct. 8.Sevier—Sugar Loaf Church, near
Trundle's Crossroads, Thursday, Oct. 8.Southwestern—New Prospect Ch., De-
catur County, ten miles north of Parsons,
10 a.m., Friday, Oct. 9.Western District—North Fork Ch.,
(clerk's P. O., McClain), Friday, Oct. 9.West Union—New Salem Church at
Bowl, Scott County, nine miles south-
east of Oneida, Friday Oct. 9.New River—Elk Valley Ch., Camp-
bell County, Thursday, Oct. 15.Weakley County—Maes Grove, seven
miles north-east of Dresden, Friday,
October 23.Stewart County—Walnut Grove Ch.,
near Moltke, on Standing Rock Creek,
10 a.m., Wednesday, Oct. 29.**Cheap Homes in Texas and Ar-
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On first and third Tuesdays of each month the Cotton Belt Route will sell one-way tickets from St. Louis, Thebes, Cairo and Memphis, to points in Arkansas, Louisiana and Texas, at half the one-way rate plus \$2, or round trip tickets at one fare for the round trip plus \$2, allowing stop-over going, and 21 days return limit.

For full information, address W. G. ADAMS, Trav. Pass. Ag't., Nashville, Tenn.

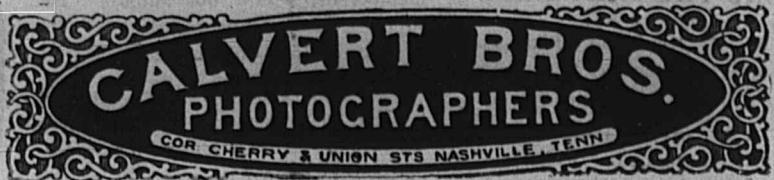
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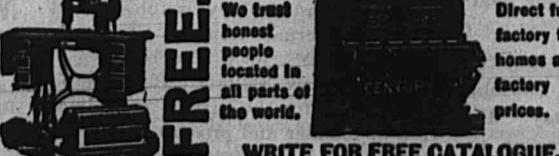
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It is a perfect storehouse of information regarding the Mormon problem.

The author of necessity occupies the position of a prosecuting attorney, but he evidently tries to be fair to the accused. Twenty-eight illustrations lend interest to the book.—*Christian Century*.

If the people will read this book they will become intelligently forearmed against this monstrous error. With painstaking fidelity, Dr. Folk has sought out the very truth concerning Mormonism. Let every lover of the truth help the sale of this most timely production. (Dr.) A. J. Ho 'n Nashville, Tenn.

To say that it is an honest effort to get at the bottom of the business is but the truth; and to say that this effort has met with a great degree of success is but a proper acknowledgment.

It is a valuable compilation of the general facts and history of Mormonism and the acts of the leaders.—*Salt Lake Tribune*.

"The Mormon Monster," by Dr. Edgar E. Folk, is a comprehensive and authentic statement of the past history, present propaganda and fundamental principles of Mormonism. Any one who wishes to know all about Mormonism that it is necessary for anybody to know, should read this volume.—*Christian-Evangelist*, St. Louis.

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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.

Williams.—Lucy Owen Williams was born Nov. 25, 1862; married to J. M. Williams Dec. 17, 1884; professed faith in Christ and joined Fall Creek Church in 1892; died April 28, 1903. She was a woman who was true to every relationship of life. She was a faithful wife, a devoted mother, a good neighbor and a consecrated Christian. Christian love was the mainspring of all she did. She scattered sunshine everywhere she went. While she loved her home, she did not love her church and the souls of men less. What a deep interest did she have in the souls of the lost. May the Lord help those to come to Christ for whom she prayed and with whom she often plead. Friends, let the reality of this good woman's religion lead you to Christ. She leaves a heart-broken husband, four children and a host of friends and relatives to mourn her departure. Benton, remember your mother's request and meet her in heaven. May the God of all grace sustain these bereaved ones. Console yourselves with the thought that "He doeth all things well" and "All things work together for good to them that love God."

P. W. Carney.

Williams.—On May 17, 1903, at the home of R. H. Felts, Esq., her son-in-law, Mrs. Rebecca J. Williams breathed her last. She was born Oct. 10, 1818. May 15, 1847, she was married to Mr. Benjamin Williams. In 1861 she joined the Old Baptist church.

She was a kind neighbor, a true friend, a devoted wife, a loving mother and a consistent Christian. She was a fine type of the Southern woman of ante bellum days. She lived and died in Robertson County, near Lamont, Tenn. For nearly fifteen years she made her home with her daughter, Mrs. R. H. Felts, and received the most tender care and loving attention. She suffered for several years from Bright's disease, but bore her affliction with Christian fortitude. Her death was peaceful and triumphant, and her disenthralled spirit took its flight to the paradise of God. The writer conducted the funeral at the home of Mr. Felts in the presence of a throng of sorrowing relatives and friends. The body was laid to rest in the family burying ground near Lamont. Her children and grandchildren inherit the legacy of a spotless name and a stainless life, and have the comforting assurance of a mother's and grandmother's enthronement in the saint's blissful abode.

J. H. Burnett.

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