

Baptist and Reflector.

Speaking the Truth in Love.

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CURRENT TOPICS.

The Pennsylvania Central and Lake Shore Railroads have both inaugurated twenty hour trains between New York and Chicago. On both roads from New York to Chicago the trains arrived three minutes ahead of time. The train over the Lake Shore and New York Central Roads from Chicago to New York made the trip in four minutes less than twenty hours. The train averaged forty-nine miles an hour for the entire trip of nine hundred and eighty miles.

King Edward of England was taken ill several days ago with a slight chill. At first there were alarming reports about his condition and it was feared that it might be necessary to postpone the coronation, which is to occur on June 26th. But there seems to be no ground for such reports. He is much better now. The most extensive preparations have been made for the coronation which is expected to be the most brilliant affair of the kind in the history of the world.

The present Governors of Virginia, North Carolina, Florida, Alabama, Mississippi, Louisiana, Arkansas, all are Baptists. And now it is announced that the Democratic nominee for Governor of Georgia, Hon. Joseph W. Terrell, is also a Baptist. His nomination is equivalent to election. When he takes his seat that will make eight Baptist Governors in the South, over half of the total number of Governors. It seems to us that it is time Tennessee is having another Baptist Governor.

President David R. Frances has been authorized by the Exposition Directors to sign a contract with Leslie M. Shaw, Secretary of the Treasury, in which the World's Fair management pledges itself not to operate the Fair on Sunday at any time. This action was taken as the result of a letter from Secretary Shaw requesting the Commissioners to comply with the section in the Federal act appropriating \$5,000,000, which states that a condition of payment of this amount was that the company execute a contract. With the Fair closed on Sunday, and no "Midway" it promises to be an Exposition which all Christian people can attend. Let us all go and show that a Fair conducted on such principles can be made a success.

In a letter from a politician in the State, who is recognized as a temperance man, he says: "A prominent member of the State Committee informs me that the liquor men have raised their corruption fund. Do you know anything about it? Can you tell where they are likely to use it?" We knew, of course, that the liquor men were going to raise a corruption fund. They, themselves, announced sometime ago at a meeting in Louisville that they proposed to raise money to check the tide of prohibition sentiment sweeping over the Southwest. What they wanted with that money everyone knew. But just where they will use it we do not know. It may be expected, however, that they will use it "where it will do the most good." Watch out for it. Let Christian people see to it that the senator or representative in the next legislature for whom they vote shall be a man who cannot be bribed, and, like Caesar's wife, shall be above suspicion.

The Last Leaf.

I saw him once before,
As he passed by the door;
And again
The pavement stones resound
As he totters o'er the ground
With his cane.

They say that in his prime,
Ere the pruning knife of Time
Cut him down,
Not a better man was found
By the crier on his round
Through the town.

But now he walks the streets
And he looks at all he meets
Sad and wan;
And he shakes his feeble head,
That it seems as if he said:
"They are gone."

The mossy marbles rest
On the lips that he has press'd
In their bloom;
And the names he loved to hear
Have been carved for many a year
On the tomb.

My grandmamma has said—
Poor old lady! she is dead
Long ago—
That he had a Roman nose,
And his cheek was like a rose
In the snow.

But now his nose is thin
And it rests upon his chin
Like a staff;
And a crook is in his back,
And a melancholy crack
In his laugh.

I know it is a sin
For me to sit and grin
At him here,
But the old three-cornered hat
And the breeches, and all that,
Are so queer.

And if I should live to be
The last leaf upon the tree
In the spring,
Let them smile, as I do now,
At the old forsaken bough
Where I cling.

—Oliver Wendell Holmes.

The Atonement.

BY S. E. JONES, D. D.

[The following paper is submitted to the Baptist brotherhood for criticism. If any brother finds a vulnerable statement, many thanks will be in order for same.—S. E. Jones.]

I.

The law of God which has been transgressed and dishonored by man has been kept perfectly and so honored by the Lord Jesus Christ. His death met the penalty of the law irrespective of numbers or transgressions of kind or degree. In other words, all that the law demands of any sinner whomsoever has been fully met by the obedience and death of Christ. It takes just as much merit to save one soul as to save a countless multitude.

II.

Jesus Christ having thus honored the law, satisfying all its claims, is himself now instead of the law to the world. He himself becomes the only law to sinners. All authority is in him, all judgment, salvation, everything. In other words, there is a change in the divine administration by transfer to him. It is no longer one of law and obedience to law, but the administration of a person who has infinite merit and riches through his obedience unto death.

III.

Everything being handed over to the Son, he can offer life eternal to all, freely, for it is his, by right of purchase, to offer.

The merit, the honor, the satisfaction, the riches Jesus purchased are his own exclusively. So he has the right—the sole right—of disposal. The law has no more claims, but has surrendered all its claims to him.

From this it follows that the sinner, in himself considered, is just where he was before the death of Christ. He is still a sinner, for he has done nothing to change his state or relation to God. All the change is in and to Christ. All that was done in this transaction was wholly a matter with the Father and the Son. The sinner was not consulted. Of course, it was all with reference to sinners, but independent of their counsel or help in any respect whatever.

IV.

So then as to the application of this purchase I may say:

1. It is sovereignly bestowed, that is, "the Son quickeneth whom he will."

2. That the purchasing power is not exhausted by the number of the saved, for there is infinite fullness in it, for the infinite Christ suffered, and, therefore, no limit can be put to his merits.

3. Christ substituted himself for those, only, who will finally be saved. His substitution did not exhaust his merit, but made the salvation of some certain. There was specified work on the part of Christ with reference to the saved.

4. Why God did not make him the substitute of all men and so save all men, I do not know. But I do know that all for whom he stood have been, are, and shall be quickened and saved.

5. It is, therefore, in accordance with the foregoing statement to tell all men everywhere that there is "plenteous redemption" in Christ Jesus; that there is nothing in the way of any sinner's escape from wrath except his own wilful depravity and voluntary rejection of the gospel.

6. The final solution of the condemnation of the lost is that God lets such have their own way. And they are responsible for choosing and suffering the consequences of that way.

CLOSING REMARKS.

1. It seems utterly folly to preach to sinners that they can be saved, if in Christ there are no grounds for their salvation. It seems utterly absurd to say that God will condemn sinners in the last day for rejecting his Son, if in his Son there is no salvation for them.

2. Salvation is wholly of grace, and, therefore, God may withhold his regenerating grace from any if he choose, in justice to himself and any persisting sinner, for if he is under any obligations to save any sinner, then salvation is a debt and, therefore, of justice.

3. All sinners have divine warrant for applying to Jesus Christ for salvation. The sincerity and character of this application are a test of their election or reprobation. "All that the Father giveth me shall come unto me, and him that cometh I will in no wise cast out."

Another Phase of the "Dead Church" Problem.

BY LANSING BURROWS, D. D.

The brethren have no doubt been much edified with the discussion concerning dead churches. It is perhaps only a question of definition. Some are quite content if a church has life sufficient to enjoy the bountiful things of grace. Others would be glad to see evidence of life in abundant works for the glory of the Redeemer. As to that difference, little more need be said, since the eminent brethren who have been discussing the problem have about exhausted it. But

what is to be said of the 115 churches that were upon the lists of Tennessee in 1890 but which have entirely disappeared from our minutes' literature? Have they died? Or, are they moribund, passing through a process of annihilation? And what steps may be taken to revive such churches? They were in localities, or presumed to be, where once the conditions were favorable for growth and development. What has happened, that they no longer have even a name to live? And can aught be done towards the reviving of them?

Perhaps some of these churches have changed their name and still appear, under a new designation. Perhaps some have made other Associational alliances and are still in life, though their transfer has not been noted. Perhaps some have combined with others to settle in still more favorable communities. But here is the fact, that the minutes of 1890 show many churches that I have failed to find in the present reports.

In the Beech River Association, what has become of Hephzibah, near Lexington; of Mount Olive, of Union Hill?

In Beulah Association, what has become of Grassy Creek?

Big Emory had at one time, Emory Gap, Roane County, Fair View, and Pine City.

What has Big Hatchie done with Bartlett, Shelby County, Bethabara, Clear Creek, LaGrange, and Unity?

Central Association no longer enjoys the fellowship of Goodloe church.

Chilhowie has lost Louisville, and Miser's Station in Blount County, and Sugar Loaf church.

In Clinton Association, whither have Mount Harmony in Knox County, Rain's Grove in Campbell, and Sulphur Spring in Anderson County, gone?

In Concord Association, where are Sinking Creek and New Liberty?

In Cumberland Association, Center Point and Mitchellville seem to have been lost.

In Cumberland Gap, no record remains of Chalybeate Springs in Claiborne County; and is Rob Camp in Hancock County living?

Duck River shows no trace of Elk Ridge in Marshall County, or Huntland in Franklin County.

East Tennessee has dropped from its list Allen's Grove, Leroy, Pleasant Hill, Pleasant Valley, St. Paul, White church and Zion Hill.

In Eastanallee Association it is as bad; Greasy Creek, Holly Springs, Little Hope near Riceville, Lost Creek, Union and Goodfield no more appearing.

Enon Association has lost Oak Grove church.

Ebenezer Association no longer claims Dodson's Gap.

In Friendship Association one looks in vain for Almo, Bethesda and Hathaway churches.

Holston Association has lost Liberty church in Sullivan County.

And Holston Valley no longer reports Cedar Grove. Indian Creek Association seems to be covered with the debris of lost churches; no longer do we hear of Bell Chapel, Big Cypress, New Prospect, New Providence, New Salem, Pleasant Valley, Shady Grove, and Union Hill, No. 2.

In the Judson, no trace appears of Ayer's Chapel, Pine Grove, Pleasant Hill, Union, or Valley Springs.

In the New River one looks in vain for Glenmary in Scott County, and Deer Lodge and Island Ford in Morgan County.

New Salem Association no longer contains the names of Liberty and Philadelphia churches.

From the Memphis Association Fayette, Bolton, Somerville and River Valley churches have disappeared.

The Midland has lost Flint Hill in Knox County, and Oak Grove in Anderson.

Nolachucky Association gives no account of Tate Springs and Friendship, Jefferson County.

From Ocoee Association Bethlehem has disappeared.

Providence Association mourns for Philadelphia and possibly for another Pleasant Hill than the one it has.

In the Riverside no trace is left of Central Union, Clear Creek, or Ray Springs.

Salem Association has lost Shiloh.

And Sevier no longer mentions Sims' Chapel.

From Sequatchie Valley minutes the year 1899 bids farewell to Bethlehem, Lewis Chapel, Mount Liberty, Mount Pleasant, Mount Zion and Union Hill; the year before it dropped New Friendship and New Life. Mount Pleasant re-appears in 1901, but it may not be the same church, as the name is very common among our churches.

The Southwestern Association has lost Dowdy's Ridge and Wildersville.

Sweetwater Association misses the fellowship of New Hopewell, Little Toro, Mount Pleasant and Unicoi.

There is a church of the latter name in Mulberry Gap, but it can hardly be the same.

Tennessee Valley Association contains no reference to Grandview and Oak Grove.

Stewart County Association once had a Bear Spring church, when it was known as Dover Furnace.

From Union Association, Lost Creek and Viola have disappeared.

Walnut Grove Association has lost Cross Key, in Meigs County, but it may have gone elsewhere.

Watauga Association has dropped out Fellowship, Oak Grove and Shell Creek.

In Weakley County Association, no trace appears of Fellowship, Oak Hill, Dresden, or Union Grove, though the latter exists, I am told.

The Western Association has allowed Union Grove to escape, and no trace is found of it.

Wiseman Association has nothing to say of Independence or Providence churches, both in Sumner County.

And in William Carey Association, Antioch in Lincoln County, and Unity in Giles County, no longer appear.

Having settled the question of definition, can anything be done in these localities looking towards the resuscitation of what we may all agree to be "Dead Churches?"

Nashville, Tenn.

The First Church.

BY REV. MARTIN BALL.

Several letters have been received by me asking for some reasons for believing that the first church was constituted during the personal ministry of Jesus. Since I suggested a few weeks ago that there were reasons satisfactory to me for believing that way, and further suggesting that I would gladly undertake to prove my position, I want to reply to the enquiries received by offering such proof.

I cannot accept the position that the church or kingdom was inaugurated during the days when God made his covenant with Abraham. For years after that the prophet spoke of a time when the God of heaven would set up a kingdom (Dan. 2:44). This was after Abraham's day, and still in the future.

Neither can I accept the theory that the church was instituted on the day of Pentecost. The record speaks of nothing new on that day but the miraculous descent of the Holy Spirit. There is not an intimation, in all of God's word, that a church, or anything, was organized then. It is all speculation and theory to assume such a position. The reasons which I shall offer will disprove this position.

1. The first argument I offer that Jesus organized his church during his personal ministry is the statement made in Matthew 16:18: "I will build my church." It would not, therefore, be left to other hands. His conduct proves that he did what he said he would do.

In Mark 3:14, it is stated that he "ordained twelve, that they should be with him and that he might send them forth to preach." Then their names are given.

In John 14:16, he says: "Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit." The original word for church means "called out;" and here is their beginning in an organized capacity.

1 Cor. 12:28, states: "God hath set some in the church, first apostles." Very soon after the statement that he would build his church—and the future tense does not necessarily refer to the beginning to exist, but is used in the sense of adding to what already existed—he gave some instructions as to discipline (Matt. 18:15-17) and used some parables to illustrate the nature of this organization. These would have been entirely meaningless if there had been no such thing on earth as a church.

2. The prophecies concerning the work of John the Baptist—and the very work he did, which was received and endorsed by Christ—are strong evidences of the existence of the church in Christ's earthly ministry.

The messenger, John, sent from God, was authorized to prepare a people for the Lord and was told how to prepare them, and, also, that "suddenly,"—immediately—the Lord was to come into his temple. This is all fulfilled in the gospels. Immediately after Christ's baptism his public ministry began. He called his disciples and soon ordained them. The prophecy stated that the Lord should soon come to his temple. The word temple here certainly means church—"know ye not that ye are the temple of God?" 1 Cor. 3:16.

"Ye are the temple of the living God," 2 Cor. 6:15. "In whom all the building fitly framed together

groweth unto an holy temple in the Lord," Eph. 2:21. The apostle plainly says in 1 Timothy 3:15, that the church is the house of God.

But temple or house does not imply a lot of material loosely thrown together, but organization, every part occupying its place in the building.

So that Christ came into this building suddenly—it was organized and the material prepared for it was placed in it.

3. Jesus says that he will have a flock and that he is the shepherd. Matt. 26:31: "Then saith Jesus unto them, all ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad." This is a quotation from, Zech. 13:7. The prophecy in it points to Christ's crucifixion, at which time his disciples were scattered. Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In these two passages the Savior says that the Apostles (sheep) were a flock; and in John 10, he is the shepherd or pastor. We have, then, during Christ's personal ministry, a "flock" with a pastor or shepherd. There can be no doubt but that "flock" in these passages means church. But some proof is helpful and it is at hand.

Acts 20:28-29: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

"For I know this that after my departure shall grievous wolves enter in among you, not sparing the flock." Again, 1 Cor. 9:7: "Who feedeth the flock and eateth not of the milk of the flock?"

Again, 1 Peter 5:23: "Feed the flock of God which is among you, taking the oversight thereof."

So when the Savior addressed the apostles as a flock they were his church. Then if the apostles constituted a "flock" and "flock" meant his church, we have a church of Christ, with Christ as its pastor before Christ left the earth or the Holy Spirit came.

I must not prolong this article. There are reserved several of the best reasons that the church existed prior to Pentecost for another article.

The Bible being as silent as the grave as to the organization of a church, or any other institution, at Pentecost, it is somewhat strange that brethren will select this time for such organization.

Paris, Tenn.

Final Reply to Brother Holt.

Once more, and finally, I wish to add a few lines in regard to the issue between Brother Holt and myself. I regret that the original issue has been lost. This came about by Brother Holt's misconception of my articles of January. In my last article, May 29th, I complained of Brother Holt's misrepresentations and misquotations. In the same issue he replied, denying my charges. I am glad to have him say to the readers of the BAPTIST AND REFLECTOR that, "In two cases cited by Brother Oakley he is correct." He also admits another mistake, but lays it on the printer. In the mistake of the number of contributing churches made by Brother Holt, he is mistaken when he says he called my attention to it at Asheville. The mistake, and only mistake, that he called my attention to at Asheville was in the amount of contributions for colportage work and State Missions for the year 1900, which was \$6,517.66, instead of \$7,577.61. This correction he marked with his pencil, which copy of the BAPTIST AND REFLECTOR I have before me at the present writing.

In regard to misquotations I wish to call attention to Brother Holt's parallel columns of May 29th. They stood in his article thus:

John T. Oakley in BAPTIST AND REFLECTOR of April 24th:

"This statement was made on the basis of Bro. Holt's report before the Convention at Harriman, which showed that with the exception of 1897 fewer churches gave for missions than for the past eight years."

A. J. Holt in BAPTIST AND REFLECTOR of May 8, 1902:

"Our genial brother repeatedly states that fewer churches gave for missions the last year than for several years past."

Brother Holt says of the above: "Now, beloved brother, where is the misquotation?"

The defect in Brother Holt's parallel columns is, he quotes a reference to a statement previously made. The context of the above quotation from my pen of April 24th, if Brother Holt had given it, shows

that I was referring to the number of churches which contributed to State Missions. The reader can easily see by lifting his eyes to the quotation cited that it points to a previous statement. If Brother Holt will "put on his glasses" and turn back to January 23rd, he will find the statement I was writing about April 24th. That statement is substantially as follows:

"These 1,235 churches in Tennessee, which gave not a cent for State Missions last year, will never be reached by present methods. Fewer churches contributed to State Missions past year with one exception (1897) than for the first eight years." Brother Holt's quotation of my reference to this statement reminds me of the traveler who read on a sign-board, "To Boston thirty miles." He pulled the sign-board from the post and sat down on it and said, "I'm at Boston." Brother Holt stopped at the sign-board. In regard to the salaries of the colporters, I put them at "50 cents a day from the Board side." This statement was made with the understanding that the State Board pays half the salaries of the colporters and the Executive Boards of the Associations employing them pay the other half. If the State Board pays the entire salaries of the colporters and the Executive Boards of the Associations pay nothing, then I am mistaken. I know in Salem Association the contract between Brother Holt and our Executive Committee was that the State Board pay Brother Nevils 50 cents a day and the Association pay the other half. I was under the impression that this plan was general, but as Brother Holt writes me that "every cent" of the colporters' salaries are paid by the State Board, I cheerfully stand corrected except in my own Association where the State Board allowed our colporter only 50 cents a day from the sale of books.

At the solicitation of Brother Folk I went in person to Brother Holt's office, May 30th, and had a long conversation about the issues lately involved in our articles. It appears that he has labored under the apprehension that my contention rested on the faults of the State Board and the alleged continual yearly decrease in the amount of contributions. When I assured him that such was not my contention, he accepted my explanation and we both smiled and the last state of the conversation was better than the first. I wish to say that we have written honestly and from the purest of motives, Brother Holt viewing me from one standpoint and myself writing from another. I very much regret that there has been any sort of misunderstanding between us and if anybody has judged me an enemy of the organized work the judgment is without foundation. I love the State Board and its work and I bless God for whatever good it has done or may do.

Before laying down my pen I wish to remark that the discussion has revealed a better state of facts than was first believed to have existed. The discussion has brought out the fact that the large majority of the churches in Tennessee are contributors to denominational work. And now good bye.

JOHN T. OAKLEY.

"A Year in Heaven."

[In memory of Mrs. Lansing Burrows, who died June 8, 1901.]

"A year uncalendered; for what
Hast thou to do with mortal time?
Its dole of moments entereth not
That circle, mystic and sublime,
Whose unreach'd center is the throne
Of him, before whose awful brow,
Meeting eternities are known
As but an everlasting now!
The thought removes thee far away—
Too far beyond my love and tears;
Ah! let me hold thee as I may,
And count thy time by earthly years.

"A year of blessedness—wherein
Not one dim cloud has crossed thy soul;
No sigh of grief, no touch of sin,
No frail mortality's control;
Nor one hath disappointment stung,
Nor care, world-weary, made thee pine;
But rapture, such as human tongue
Hath found no language for, is thine.
Made perfect at thy passing—who
Can sum thy added glory now?
As on and onward, upward through
The angel ranks that lowly bow,
Ascending still from height to height,
Unfaltering where rapt seraphs trod,
Nor pausing mid their circles bright,
Thou tendest inward unto God.

"A year of progress in the love
That's only learned in heaven; thy mind
Unclogged of clay, and free to soar,
Hath left the realms of doubt behind.
And wondrous things which finite thought
In vain essayed to solve, appear
To thy untasked inquires, fraught
With explanation strangely clear.
Thy reason owns no forced control,
As held it here in needful thiall—
God's mysteries court thy questioning soul,
And thou may'st search and know them all.

"A year of love; thy yearning heart
Was always tender, even to tears,
With sympathies whose sacred art
Made holy all thy cherished years.
But love, whose speechless ecstasy
Had overborne the finite, now
Throbs through thy being pure and free,
And burns upon thy radiant brow.
For thou, those hands' dear clasp hast felt,
Where still the nails-prints are displayed;
And thou before that face hast knelt,
Which wears the scars the thorns have made.

"A year without thee! I had thought
My orphaned heart would break and die,
Ere time had meek quiescence brought;
Or soothed the tears it could not dry.
And yet I live, to faint and quail
Before the human grief I bear;
To miss thee so! then drown the wail
That trembles on my lips in prayer.
Thou praising, while I weakly pine!
Thou glorying while I vainly thrill!
And thus, between thy heart and mine,
The distance ever widening still.

"A year of tears to me; to thee
The end of thy probation's strife.
The archway to eternity,
The portal of immortal life.
To me—the pall, the bier, the sod;
To thee—the palm of victory given;
Enough, my heart—thank God! thank God
That thou hast been a year in heaven!"

History of Brush Creek Church.

BY J. H. GRIME.

[Address delivered on the one hundredth anniversary of Brush Creek church, Smith County, Tenn., May 29, 1902, before an audience of about 2,500 people.]

My brethren and sisters of a common faith, with friends and loved ones: It is indeed an inspiration to stand before such a vast throng of interested listeners, to speak of the struggles of our fathers, who, amid cane-brakes, wild beasts, and savage Indians, planted the standard of truth in this section. On Saturday, May 29, 1802, sixteen persons assembled on, or near, this spot and constituted the first Baptist church to be organized between Lebanon and Cumberland Mountain south of the Cumberland River.

Following is a list of the constituent members of this mother church, viz: James Kitchen, William Coats, Thomas Jordan, Sampson Bethel, John Campbell, Joshua Congow, Francis Jordan, Cantrel Bethel, Thomas Allen, Nathaniel Farrear, Morning Kitchen, Nancy Coats, Mary Bethel, Betsy Campbell, Elizabeth Hodges, and Agnes Farrear. These were Baptists of the true type, and the natural question would be, where did they come from?

In 1638 A.D., or thereabout, Dr. John Clark established a Baptist church at New Port, R. I., of which he became pastor. William Witter, living at Lynn, Mass., some seventy-five miles away, became a member of the New Port church. He was old and became blind so that he could not attend the services in the house of the Lord at New Port. The church there deputized their pastor, John Clark, and Obadiah Holmes and James Crandall to visit him and hold church service at his house and administer the Lord's Supper. While engaged in this service, on Sunday, July 20, 1651, they were arrested by the laws of Massachusetts for holding Baptist worship in a private house and not attending the Established Church of the colony. On trial they were fined a sum which would aggregate, respectively, \$2,500, \$100, and \$150, and on failure to pay the same, they were to be publicly whipped. Friends paid the fines of Clark and Crandall, but Holmes declined to have his paid and was publicly whipped, receiving thirty lashes on his

bare back with a three-thonged whip, making ninety lashes in all. His back was lacerated till the blood ran down on the ground, and he was forced to rest on his hands and knees for weeks.

This was near the city of Boston and it so planted the seed of Baptist principles in that section that all the persecutions of a State church could not root them up. Soon after this five Baptists from England settled in Boston, viz: Richard Goodall, William Turner, Robt. Lambert, Mary Goodall and Mary Newell. These were constituted into a Baptist church March 28, 1665. Members were added in fast succession, four being baptized the same day the church was constituted. They extended their borders until, in 1682, they counted in their number Humphrey Churchwood and William Screven, of Kittery, Maine. On January 3, 1682, Humphrey Churchwood addressed a letter to the church at Boston asking that he and Screven, with a number of other Baptists who had settled about Kittery, Maine, be constituted into an independent church at that place with William Screven as pastor.

The request was granted and they sent William Screven to Boston to be ordained. When he returned he found his brethren of this new church all in the clutches of the law for daring to organize a Baptist church in the colony of Maine. This church was constituted September 25, 1682. They remained there until sometime in 1683, but the relentless hand of persecution never allowed them to meet and worship in public assembly. They finally despaired of the privileges of the Lord's house in the colony of Maine and so gathered their band together and emigrated to South Carolina in church capacity where they found an asylum from their persecutors. They settled at Summertown, on Cooper River, near the city of Charleston. Here they found a colony of English Baptists with which they united. They then moved into the city of Charleston and have since been known as the First Baptist church of Charleston. This is the first and oldest church in the State of South Carolina.

Go with me again. In June, 1701, in the Counties of Pembroke and Carmathen, Wales, there was constituted a Baptist church of sixteen members with Thomas Griffith as pastor. They at once set sail in church capacity for America, landing in Philadelphia in the September following. They went ashore, settling at Pennepek. There they remained until 1803, when they purchased 30,000 acres of land from William Penn in Delaware where they settled. They gave it the name of Welsh Tract, by which name the church, ever after, went. It is a fact that the Welsh Baptists from which, or of which, this Welsh Tract church was constituted, have occupied Wales, so far as anyone living to-day knows, since the days of the apostle Paul. Returning to the old Welsh Tract church, we find that in 1736 they dismissed forty-eight members who emigrated to South Carolina and settled on the Pee Dee river near Greenville, where they formed the Welsh Neck church, from which a large family of churches has sprung. Thus we have the two sources of South Carolina Baptists. In 1751, the Charleston Association was formed of four churches, viz: Charleston, Euhaw, Welsh Neck, and Ashley River. Churches now began to multiply till in 1789 Bethel Association was formed from the Charleston Association.

Among the ministry of this section were Elders John Hightower and Alexander Devin, who emigrated to Kentucky in 1795, settling on the middle Fork of Drake's Creek, near the line between Warren and Allen Counties. Here they constituted Union and a number of other churches.

In the latter part of the eighteenth century a colony emigrated from the State of Maryland to Tennessee, settling in the fertile valley of Smith's Fork, where the town of Liberty, Dekalb County, is now located. This is said to be the first town named in the Upper Cumberland Valley east of Nashville. In this company who cut away the cane to plant this town was a youth named Cantrel Bethel. About 1800 A. D. he gave his heart to God and his spirit began to cry out for fellowship in the house of the Lord. But there was no Baptist church or preacher in that section. He, however, heard of the labors of Elders Hightower and Devin in Kentucky, and made his way there through canebrakes, wild beasts, and savage Indians, in order to find a home in an orderly Baptist church and secure legal baptism. On his return home he at once began to tell the story of the cross. He soon collected a band of emigrant Baptists at this place (Brush Creek) and it is but natural that Elders John Hightower and Alexander Devin should come and constitute them into a regular Baptist Church, which they did one hundred years ago to-day. Perhaps no greater occasion has ever marked the history of this section than May 29,

1802, when these pioneer ministers set this church afloat on the seas of time, with sixteen members to direct her course. I count this an honor, of which anyone should be proud, to be permitted to participate in the celebration of this great event. Those few pioneers who met here one hundred years ago to-day knew not how wisely they built.

[In our next issue this interesting history will be concluded, with extracts from the Articles of Faith and Church Covenant, indicating the doctrinal caste, etc., of this mother church.]

Commencement Exercises of The S. W. B. University.

The prelude to these exercises began during the last week in May by grand lectures delivered by Dr. A. J. Holt of Nashville and Dr. T. T. Eaton of Louisville, Kentucky, before the theological students. Dr. Holt's were concerning missions, Dr. Eaton's were of the Bible. Each did his work sublimely. While in Jackson Dr. Eaton assisted in the ordination, to the full work of the gospel ministry, of Rev. Thomas Spight, one of the seniors.

The exhibition of the School of Expression, on the evening of May 29th, was a most delightful affair. Miss Harding, of Paris, Tenn., was the medal winner in the contest. There were eight graduates in this school.

Palladian Literary Society had the stage on the evening of the 30th, and, as usual, met the great expectation of the grand audience that greeted the fair representatives of the Society, namely: Misses Ora McGee, Mary Grimmet and Effie McMillin. Miss Effie McMillin, of Smithville, Tennessee, bore off the prize of this evening.

The School of Law had their annual celebration on the evening of the 31st, and were represented by W. B. Beeson, of Florida; LeMoyne Ellis, of Kansas; W. F. Arnold, of Tennessee; Charles Butterfield, of Connecticut; W. N. Key, of Tennessee. The orations were fine and were delivered with grace, ease and fervor. There were twenty-one graduates in the class. Prof. Posey and R. W. Haynes assisted President Savage in conferring the diplomas.

Sunday, June 1st, Rev. C. W. Daniel, of Pine Bluff, Ark., delivered the commencement sermon. The sermon was well worthy the great occasion and was very favorably compared with those delivered years ago by Dr. J. P. Boyce, Dr. John A. Broadus, Dr. T. T. Eaton and others. This was followed at the evening hour by Rev. Francis M. Bozeman whose effort was well adapted to the members of the J. R. G. Society of Religious Enquiry. Mr. Bozeman was of the class of 1890; Mr. Daniel of 1894.

The contest for the J. R. G. award was had Monday, a.m., June 2nd. Rev. W. R. Hill, of Humboldt, Tenn., bore off the prize.

Apollonian Literary Society held the fiftieth celebration on the evening of the 2nd of June, represented by S. P. Powell, Virginia; John W. Holland, Tennessee; James R. Lawyer, Connecticut; S. E. Tull, Mississippi; C. W. Knight, Mississippi; W. S. Fields, Tennessee. The entertainment was a grand one. Tull, Knight and Fields won the medals.

The Eaton Medal was contested for Tuesday, a.m. The contestants were W. C. Barham, E. W. Reece, W. R. Hill of Tennessee, and R. T. Moore of Kentucky. Mr. Reece wears the medal.

The Calliopean Literary Society gave the fifty-fifth celebration on the evening of June 3rd and were represented by F. W. Muse, Tennessee; G. A. Neely, Texas; E. W. Reece, Tennessee; M. E. Dodd, Tennessee; E. B. Patton, Tennessee. Neely, Fonville and Sale wear the medals. The entertainment as usual was all the friends of the society anticipated.

The annual Literary address was delivered June 4th, p. m., by Rev. L. E. Barton, Suffolk, Va., of the class of 1890. Subject: "Grind-stones and Whet-rocks." The oration was a grand piece of oratory, rarely equaled. By a unanimous vote of the house its publication was called for.

The Alumni Association had its annual meeting in the afternoon, June 4th. Prof. C. S. Young was elected president, H. C. Joly, secretary and treasurer. The Society resolved to have a reunion at Humboldt in October next during the meeting of the State Convention. Rev. R. A. Kimbrough was elected orator, and Esq. W. G. Timberlake, alternate for meeting of 1902.

Commencement day, June 5, 1902, will ever be a memorable day in the history of the University. The day was one just suited for such an occasion. The audience was crowded but pleasant and good humored,

and all had loved ones or favorites on the stage. There were nineteen graduates in the literary department, twenty-one in the law, twenty eight in the commercial, four in the music and four in the school of expression. The class in the literary department was on exhibition and was represented by Misses Pattie Crook, valedictorian, Miss Sarah Dupree, salutatorian, and Miss Mattie Belle Cawthon and Messrs J. W. Dickens, E. W. Reece, S. E. Tull. The essays and orations were of the highest grade, and were delivered to the delight of the great audience. Miss Crook won the Winburn medal for the best prepared and delivered essay, and Mr. Dickens carried off the Strickland medal for the best prepared and delivered oration.

This has been in many points the best year in the history of the University. The trustees said they had the best meeting the Board ever had, the work most satisfactory, and the largest number of graduates.

The faculty will remain the same as last year with the exception that Prof. James P. Bine has a vacation of two years and his place will be filled by Prof. Earl Anthony of the class of 1901.

The trustees conferred the degree of D. D. on T. W. Young of Ann Arbor, Michigan; B. B. Bailey, of Winchester, Ky.; George W. Truett, Dallas, Texas; also L. L. D. on Prof. H. C. Irby, Jackson, Tenn.; Prof. J. W. Conger, Arkadelphia, Ark.; Prof. George C. Jones, Arkadelphia, Ark. H. C. I.

More About the Diaz Matter.

BY C. C. BROWN, D. D.

I am free to confess that I am largely in favor of the views expressed by Brother Folk concerning the Diaz embroglio. It is better to debate a matter without settling it, than to settle it without debating it. It fell to my lot to be a member of the committee of one from each State, appointed by the Convention to sit in judgment upon the resolution offered by Brother Lee, of Louisiana. I have written out a few facts concerning the inward workings of that committee, for the *Baptist Courier*; but, in as much as it was not a secret caucus, it may be well for me, or someone else to give wider publicity to what really happened.

When the committee began to assemble, and only five of the brethren had come in, Brother Diaz was present. At that time we had not organized, and all of us were at sea as to the wisest course to pursue. To have Dr. Diaz present made things a little awkward until we could shape our course. After we had made Dr. Hatcher chairman and I had been asked to act as secretary, Dr. Hatcher had a brief interview with Dr. Diaz, and it was agreed that he should remain in reach of the committee. That we should or should not want him, or what course our proceedings would take, no one could tell at that juncture. At any rate, Dr. Diaz retired, with the understanding that we could get him if we needed him. Then our discussion began. The majority of the brethren seemed to believe that to turn Dr. Diaz loose before the Convention would create a sensation, but do no good. He himself was no longer in our employ, and any action the Convention might take would be an *ex post facto*. I did not agree with the majority. I warned the brethren that we were going to have a protracted discussion over the matter in the papers, and that we might as well have it over right now. In accordance with this view I offered the following resolution:

"Resolved, That we allow Dr. Diaz to speak for twenty minutes before the Convention to-night concerning the progress of the Lord's work in Cuba, without making any reference to his personal grievance; and, furthermore, that the Home Mission Board be authorized to give Bro. Diaz opportunity to appear before them, if he had complaints to make concerning any treatment he has received."

I did the very best I could to make the brethren see things as I saw them, and I believe I could have carried my point if Dr. Diaz had come back when we sent for him. Before any course had been fully decided upon, and while still discussing my motion, in connection with two others which were before us, Brethren Buckner and Kilpatrick were sent to ask Dr. Diaz if he would come before us and make a statement. We did not know what he would say. We were merely struggling for light and wisdom to guide us, and hoped that some word from him would help us in our dilemma. We had no desire to injure Dr. Diaz; and, at the same time, we did not desire to precipitate a sensation upon the Convention, which could result in no good, and might result in great harm. The fact that Dr.

Diaz had once been before us led us to rest assured that he would come back at our call. I believe my resolution would have prevailed if he had returned when sent for. But he would not come. He merely replied that he had nothing that he wished to say to the committee. My opinion is that someone had tampered with him in the meanwhile, and that he was influenced by someone not to come. If he was willing to come unasked, why did he refuse to come when asked? At any rate, the committee at once concluded that if he had nothing he wanted to say to us, he had nothing he ought to say to the Convention, and so the motion at once prevailed, which refused him the right to speak. To hear him speak about the progress of the work in Cuba would have been extending a courtesy to him; to allow him to go before the Board would have been giving him a chance to make his grievance public and demand satisfaction. My own conviction is that if Dr. Diaz is wise he will keep his mouth shut, and not seek public redress. The brethren who know all the facts are acting justly to yards him in publishing nothing. If Dr. Diaz forces an issue I have reason to believe he and his friends will regret it. However, if nothing else will satisfy him, I hope the Board will meet and call for persons and papers, and then give the facts to the public. Brethren McConnell, Landrum and Pitt have shown the broadest charity to Dr. Diaz, and it will so appear when the issues involved have been brought to light. If the Gospel Mission brethren can use Dr. Diaz, it will be best for them to take him just as he is. If they can only raise money for him by pleading his persecution by good and true men, they show thereby that the whole movement is built on a false foundation. A sentiment like this may prevail for a time, but it will wear out eventually, and if there is nothing about the personality of Dr. Diaz to sustain him in the confidence of his supporters, there will be the fall of another idol and the lament of the people that they have made another mistake. Dr. Tichenor made a mistake in his treatment of the Cuban convert, but others who are not willing to profit thereby are following in his footsteps, and now we see the sad condition of affairs—Dr. Diaz is simply being used as a wedge to split the denominational work, and to generate new parties in the mission field. The Lord's people are surely "a peculiar people." If Dr. Diaz will not be satisfied without a hearing, let him appeal directly to the Home Mission Board. His recent publication in certain papers smacks of spite, and will simply argue distrust among the churches. His published documents prove nothing, as any man can see who will examine them critically. A report of moneys acknowledged may not always agree with a record of moneys received. But rather than have the discussion go on, in a desultory way through months, I agree with the editor of the *BAPTIST AND REFLECTOR*—let Diaz come before the Home Mission Board for a full hearing. This was my view in the committee meeting at Asheville.

Sumter, S. C.

Five Ordained.

During the Bible School held at Jackson five of our young brethren were ordained by the First Baptist church and Highland Ave. Baptist church. The two pastors, respectively, Oscar Haywood and Ross Moore, called the presbytery May 29th, and the presbytery examined the candidates all together. Brethren Oscar Haywood, Ross Moore, David Heagle, T. T. Eaton, G. M. Savage, W. E. Hunter, J. T. Early, E. W. Reece, J. W. Dickens, and S. E. Tull, composed the presbytery. The candidates for ordination were Thomas Spight, Jr., of the First Baptist church, and C. W. Stumph, P. P. Medling, J. Y. Brooks and A. H. Mahaffey, of Highland Ave. Dr. Heagle was elected president of the presbytery and S. E. Tull, Secretary. Dr. Savage questioned the candidates in regard to their conversion, Bro. Haywood in regard to their call to the ministry, and Bro. Eaton as to their soundness in the doctrines. To all questions the candidates gave very satisfactory answers and were unanimously recommended by the presbytery. Bro. Spight was ordained Wednesday night, May 29th, at the first Baptist church. Dr. Eaton preached the sermon. Brethren Mahaffey, Stumph, Brooks and Medling were ordained the following night at Highland Ave. Dr. Savage preached the sermon.

All these young brethren are full of promise and are such as the Baptist cause needs. Since graduating Bro. Spight has gone to accept a field in Oregon, while the other brethren will remain in Tennessee.

S. E. TULL, Sec. of Presbytery.

Jackson, Tenn.

News Notes.

PASTORS' CONFERENCE.

Nashville.

North Edgfield.—Pastor Sherman preached at both hours. Subjects: "The Independent Christ," and "The Dependent Christ." Two professions; two received for baptism; 125 in Sunday school; good day.

Howell Memorial.—Pastor Peyton preached at both hours. Subjects: "A Christian Defined," and "Responsibility." 118 in Sunday school.

Central.—Pastor Lofton preached at both hours to very good congregations; 218 in Sunday school; spoke at Belmont Mission in the afternoon. Subjects: "All Things Work Together For Good to The Saints," and "The Open Heart."

First.—Pastor Burrows preached on "The Fruit of The Vine," and "Thirsting for God." Spoke at Belmont Mission at the dedicatory service; good day.

Murfreesboro.—Brother Van Ness preached in the morning on "Some Lessons From the Apostolic Day." One for baptism.

Immanuel.—Pastor Ray preached at both hours on "Manhood," and "Strengthen the Things that Remain." Attended Kentucky General Association; a great meeting.

Edgfield.—Pastor Rust preached to good audiences. Subjects: "The Necessary Christ," and "The Great Salvation;" one received by letter; baptized one.

Seventh.—Pastor Wright preached at both hours and in afternoon on the street. Subjects: "The Thirsty Invited to Come and Drink," "The Model Young Man," and "Numbering Our Days." Four received by letter; one approved for baptism; Sunday school picnic at Kingston Springs next Thursday; leave Chestnut Street at 7:45 a. m. All invited to go.

Belmont Mission.—Sunday school at 2:30 p. m.; forty-four present; dedicated the home at 3 o'clock; addresses by brethren Burrows and Lofton; prayer by Brother Stuart; good service; Brother Gupton preached at night; very good service.

Centennial.—Pastor Stewart preached at both hours to good congregations. Subjects: "Fearlessness of Faith," and "Divine Guidance." Good day.

The gospel wagon in charge of Brother Bartles starts to-day.

Brother Holt preached at First church, Memphis; good day.

Brother Frost was present at the conference.

Mill Creek.—Pastor Trice preached at both hours on "Straight up and Down Religion," and "Our Obligations."

Memphis.

Central.—Pastor Potts preached; good congregations; three received by letter; one baptized.

First.—Dr. A. J. Holt preached to good congregation in the morning; no service at night.

Rowan.—Pastor Richardson preached. Subjects: "The Mission of Christianity," and "The Unselfishness of Love."

Central Avenue.—Had no preaching; good Sunday school interest; prayer meeting at night.

Seventh Street.—Pastor Thompson preached; good congregations. Subjects: "God's Judgment on a Fruitless Life," "Freedom in Knowing Truth."

Brother B. Simmons of Mississippi was present in the conference, being in the city for treatment of his wife. He is pastor of Mississippi churches.

Chattanooga.

Second.—Pastor preached on "The Divine Authority for Missions," and "The Wedding Garment." One restored to fellowship; 216 in Sunday school. A good B. Y. P. U. has been organized and much interest is being taken in the devotional meetings.

First.—The pastor preached at both services. The morning theme continued the series on the "Model Prayer" with "Thy Kingdom Come." The evening subject was "A Holy Day or a Holiday?" treating the fourth commandment in its relation to the life of to-day. In the afternoon a mission school on the out-

skirts of South Chattanooga was organized; 284 in Sunday school; congregations excellent for mid-summer; the annual outing on June 10th was a grand success, some 400 going out to Hixon and spending an ideal day.

Brother U. S. Thomas is conducting a meeting for us. He is preaching with power. We have great prospects for a glorious meeting. Will continue through this week. We are expecting great things from God.

E. K. Cox.

Greenville, Tenn.

Three good services at Christiana Saturday, Sunday and Sunday night. Church raised money to paint the house. We are soon to have a newly dressed house inside and out. This church is strong financially, owning more than \$100,000.00 worth of land. Brethren, ability without consecration turns to weakness. "Put on thy strength, oh, Zion."

J. B. ALEXANDER.

I worshiped with brethren Vance and Shepperd at Salem Sunday. Bro. W. R. Smith, of Smithville, is dying. Our new house there will be dedicated the 5th Sunday. John T. Oakley, of Tammany Hall, N. Y., and John T. Oakley, of "near Lebanon, Tenn.," are cousins. I had a joyful time the 2nd Sunday at Grant; fine crowd, impressive service. Here I was born and raised and first united with the church. It is a compliment to be called to two churches where I was raised, and almost in sight of where I have lived all my life.

JOHN T. OAKLEY.

Last night we closed a most gracious revival at North Tyler church. The visible results were twenty-five additions to the church, fifteen by experience and baptism and nine by letter and restoration. Truly it was a great meeting. I was ably assisted by an ex-Tennessean, one whom Tennessee Baptists love very dearly, J. P. Gilliam, now pastor at Hico, Tex. He preached for us for ten days. He still preaches the dear old story of the cross. This is comparatively a new field to me. I have been here but six months, but I love this little church very dearly. They are a working, missionary band, not a croaker nor kicker in the church, and they are everyone for the Board and love our secretary of missions. We all pray for him and none of us try to stab him or hinder his usefulness. I am sure there are many dead churches, but I thank the Lord this is not one of them. God bless Texas and Tennessee, the two best Baptist States, outside of Kentucky, in the union. I shall always love good old Tennessee.

J. B. FLETCHER, Pastor.

Tyler, Texas.

I have read carefully your reply to the *Christian Index*. You are right. While it may not be best to publicly discuss this matter, yet, as you say, the "committee severely condemned Dr. Diaz." Things were said that reflected on his honor as a man. Again you are right. You are not alone. Thousands of Baptists feel the same way, to wit: that Dr. Diaz ought to have been heard. There is no court that will condemn a criminal without giving him a hearing, except a mob court. This action of the Board will be used with telling effect against our present system of work, which I have ever supported. Dr. Diaz may have made mistakes—many. It is also clear to my mind that the Convention made a grievous mistake when it refused to let him come before the body, for it was before that body that his honor was reflected on, not a committee. I feel that if this charge was of such a character that it was best not to allow it discussed before the public, the report should not have been read before the public that so severely reflected on his honor as an American citizen, as a preacher of the gospel of Christ, for which he has so often hazarded his life. The charge was made public. Why not the defense? Where is free speech, anyhow? Yes, it will hurt. I have heard more than one (Baptists) say that they would never give another cent through the Board. O, that God may help us all to live and do right. God bless our work.

J. K. BONE.

Globe, Tenn.

Fifth Sunday Meetings.

Let all the fifth Sunday meetings in June devote one evening to the Anti-Saloon movement. The people are not informed on the subject as they ought to be. I will send constitutions and other literature on the subject to anyone who will send a stamp to pay postage. Every community in the State should organize for the protection of the State, the home, the church, against the liquor traffic.

S. W. TINDELL.

The Providence Convention.

As Transportation Leader for the State I announce the meeting of the B. Y. P. U. Convention at Providence, Rhode Island, July 10-14th. Tickets will be on sale on all lines July 6th, 7th, and 8th, at one fare for round trip, good returning till Aug. 15th. After looking over all the routes I have selected the B. & O. S. W. and B. & O. out of Louisville and Cincinnati as the official line for the Tennessee delegates, because this route gives stop-over privileges at Washington. You can buy your ticket at any station in Tennessee calling for ticket via the B. & O. Any parties who intend to go will please send me their names at once as I desire a complete list of our delegation.

J. O. RUST.

That Tent.

I send herewith to Dr. Holt \$10.00 to be applied to purchasing a tent, to be the property of the State Board, to be used in evangelistic work on Duck River below Centerville and on Buffalo. In all this region, be it remembered, there is not a Missionary Baptist church. I have the promise of a good singer, a good worker who is not a preacher, to go with me and help in these meetings for three months this summer. Several brethren have indicated their desire to help purchase this tent. Let them send the amount that the Lord puts into their hearts to give to Dr. A. J. Holt. We would like to have the tent by the 1st of July. I do not wish to burden Brother Holt with this matter; so just send him the money as a free-will offering, without any solicitation on his part, and I know he will gladly receive it and credit the same.

I have said enough already about this field, which is the very heart of the greatest Baptist destitution in Tennessee.

B. F. STAMPS, Col.

Centerville, Tenn.

Timely Words.

A. J. HOLT, COR. SEC.

The earnest appeal of Bro. M. D. Early, of Morristown to the churches of Nolachucky Association, was timely and to the point. What is true of this noble Association is true of almost every Association in Tennessee. Only seven churches out of fifty-five, or about one church in every eight in the State at large, has given anything to missions this year. Of course, "times are hard" and "money is scarce." 'Tis ever so. But the missionaries and colporters who have been sent out by the State Board, and by the Home and Foreign Mission Boards, must live. Their labors are being greatly blessed. Their salaries are all small. None of them have extravagant salaries. No extravagant salaries are paid by any Baptist Board to anyone. The Secretaries themselves, about whom so much has been said and written, receive far less for their services than they would receive in any other department of the Master's service, or than they would receive in any other avocation of life. Let the people everywhere rest assured that no extravagance is allowed with the Lord's money. We may pay some men too little for their services, but we pay no one too much.

In the State Board we are practicing the most rigid economy. But we are pressed, more than we have been at any previous time in ten years, for money to meet the demands upon us.

If every pastor in the State would imitate the noble example of Pastor Early, and appeal to the people, and not only appeal to the churches generally, but if they would, like Bro. Early, lead their own churches to larger efforts, this pressure would be speedily removed.

There is every prospect that at our next Convention a larger report of work done will be presented by the State Board than was ever reported before in the history of State Missions in Tennessee. We are pressing forward with all possible energy. But will the pastors and churches "lend a hand?" We are making a very decided forward move. Shall we receive from the pastors and churches that financial assistance that will be the strongest endorsement to our work?

Any brother in any Association in our State that may desire to help in this good work, will be furnished free, on application, a list of all the churches in his Association with what each church has contributed to missions to its credit. Come, brethren, let us all put our shoulders to the wheel and help along the good work.

What about our Day of Prayer? May "the Lord of the harvest send more laborers into his harvest."

Nashville, Tenn.

Missions.

MISSIONARY DIRECTORY.

STATE MISSIONS.—Rev. A. J. Holt, D. D., Corresponding Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn. The State Board also represents Home and Foreign Missions, without charge to these Boards.

FOREIGN MISSIONS.—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va. Rev. J. H. Snow, Knoxville, Tenn., Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.—Rev. F. C. McConnell, D. D., Corresponding Secretary, Atlanta, Ga. Rev. R. R. Acree, D. D., Clarksville, Tenn., Vice-president of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. Savage, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. Henderson, Mossy Creek, Tenn.

ORPHANS' HOME.—Rev. W. C. Golden, President, Nashville, Tenn. Write him as to how to get a child in or out of the Home. Send all moneys to A. J. Holt, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. Cheek, Nashville, Tenn. All supplies should be sent prepaid.

S. S. AND COLPORTAGE.—Rev. A. J. Holt, D. D., Corresponding Secretary, Nashville, Tenn., of whom all information may be asked and to whom all funds may be sent.

MINISTERIAL RELIEF.—Rev. J. B. Lawrence, Chairman of Board; T. E. Glass, Secretary and Treasurer. Address either at Brownsville, Tenn.

For any of the above objects money may be safely sent to W. M. Woodcock, Treasurer, Nashville, Tenn.

WOMAN'S MISSIONARY UNION.—President, Mrs. A. J. Wheeler. Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn. Treasurer, Miss Lucie Cunningham, 1615 North Vine Street, Nashville, Tenn. Recording Secretary, Miss Gertrude Hill. Editor, Miss S. E. S. Shankland. Band Superintendent, Mrs. Laura Dayton Eakin, 304 East Second Street, Chattanooga, Tenn.

WOMAN'S MISSIONARY UNION.

Special emphasis was given at the annual meeting to the important subject of work among children and young people. Not long since we were deploring the lack of leaders, but some have been praying that the responsibility of training the young to love the mission cause might rest with weight upon the hearts of our women, and the answer is coming.

Miss Calicott writes of the Juvenile Society in the Central church, Memphis; Miss Morgan of a society in Rutledge church for girls from fourteen to eighteen years of age; and Mrs. Booth of a Young Ladies' Society of fifteen members in Oliver Springs church. May God bless these leaders in their holy, happy undertaking. They are polishing stones for the temple. They are setting jewels for the King's crown. Glorious opportunity! Our young women do not realize

their own power. The Girls' Bands of Virginia, this past year, have raised the \$500 which enables our Home Board to send Miss Kate Hansen to labor among the foreign mining population of Indian Territory.

Mrs. R. A. Brown rejoices in another W. M. S. for Chilhowie Association, Hopewell church, Mrs. Maggie Deadrick, president.

Mrs. J. L. Ford gives an excellent plan being tried by W. M. S. of Knoxville Second church. A thorough canvass has been made for the Home Department of missions and a mite-barrel placed in every home. There will be a "barrel opening" at the end of every quarter, with the missionary program for that month. This church is showing a marked increase in missionary interest. If it is so there, why not in many other churches? Study your field, sisters; try for improvement. "Never say die."

Mite-barrels are popular. Our secretary received and filled orders for 154 last month. Remember to forward money for expressage or postage, about twenty cents per dozen.

Chilhowie was the banner Association in attendance at the annual meeting, there being five from one church alone—the South Knoxville. One writes: "I think I gathered enough inspiration to last for a year. The desire grew strong to do more for Jesus than I have ever done."

Pleasant Plains' Ladies' Aid and Missionary Society will adopt the Home Department of missions. The Central Committee sent out seventy H. D. booklets last month.

Maryville W. M. and A. S. orders literature for use in its meetings.

The literature furnished through the Central Committee is free, but a great variety of narratives and other entertaining and instructive leaflets can be had at one, two and three cents each from the Baptist Mission Rooms, Baltimore.

The cheerful workers of Watertown were among the first to send Brother Woodcock a special offering (\$10.00) for State Missions.

A young lady actively engaged in the W. M. S., where she has been teaching, promises to organize the sisters in her home church this vacation. Oh, for more of this individual work, each doing what lies nearest. We should soon double our numbers and resources.

The Eudora Society of White, is one of the "old reliables." To maintain existence for a decade with all that it means of prayer, study and noble living and giving, is a record worthy of the angel who keeps the "book of remembrance." Their contribution to the expense fund is appreciated.

A secretary writes that she is praying for the time to come "when each member will be eager and longing for service in the Master's vineyard." Yes, the Master is saying, "To work." Whether eager or not, obedience will surely bring the answer of a good conscience, and then real joy and love for the work.

Buena Vista W. M. S. starts well, with a full corps of efficient officers, Mrs. Fannie Brown being president, Miss George Morris, Home Visitor. How much good can be done by the "Visitor." Read of the visit of Mary to Elizabeth, of Jesus at Bethany.

Here are seed-thoughts from a vice-president: "I once regarded it as the greatest thing in the world to be a soul-winner. I now think it is to do the will of God—that may be to win a soul or to encourage someone. The usefulness of a Christian grows out of many deeds well done and timely words well spoken." It is sweet indeed to hear one say, "you influenced me to love the mission cause." One of our workers gave some cookies to a



Are Bright! Inspiring! Far-Reaching!

Beginning July 1st, there will be an **ENLARGEMENT** and **REDUCTION IN PRICE** of Illustrated Papers

	FORMER PRICE	Reduced Price
Boys and Girls	8 cts. per quar., 30 cts. per year.	6 1/4 cts. per quar., 25 cts. per year.
Our Little Ones	6 1/4 " " " " " "	5 " " " " " "
Young Reaper (monthly)	2 " " " " " "	2 " " " " " "
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American Baptist Publication Society

WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

child with kindly, earnest words. "She will remember the words, maybe, because of the cakes," said she. Things are strangely linked together in this mixed life of the spiritual and the material.

Mrs. Fly is arranging for an all day meeting for Central Association W. M. U. at Jackson this month. Such an occasion cannot fail of impressing and encouraging those who attend, and through them many others. We hope to hear of those meetings in many places during the summer months.

A society is to be organized by the sisters of a church which as yet has no house, but meets in a store. Here is the right spirit. No church of Christ is planted to grow for itself alone.

Contributions to expense fund for May:—Knoxville Centennial, 50c.; Mrs. Brown, 40c.; Mrs. Johnson, 50c.; Eldora W. M. S., 50c.; Nashville Societies: First, 50c.; Central, 50c.; Immanuel, 25c.; Third, 75c.; Howell Memorial, 15c.; Seventh, 25c.; Mrs. Robinson, 25c. Total, with balance on hand, \$9.46. Expended for printing and postage \$3.30.

Heavy mailing must be done this month as the minutes and new leaflets and mission cards are to be distributed. Thanks to all who assist in this fruitful seed-sowing.

Every member of a newly-organized society is offered the *Foreign Mission Journal* at twenty-five cents. Make up a list of twenty subscribers and get "The Story of Yates" for your missionary library.

MINISTERIAL EDUCATION.

I here give a list of the churches and individuals contributing to Ministerial Education, beginning with July, 1901, up to the first of June, 1902, as my books show. It is possible that in the reports made me of provisions received some error of estimate may have crept in. If so, and if it is pointed out, I shall be glad to make the correction:

Atwood, \$6.12; Ararat, 10.48; Allen church, 3.10; An loch, 2.15; Big Spring, 50.00; Bolivar, 7.45; Bella, 12.23; Beech Grove, 2.38; Brooks' Mission, 4.10; Bethpage, 1.00; Buena Vista, 2.57; Clover Creek, 18.40; Craneville, 1.50; Crane Creek, 18.85; Clarke-

ville, 30.00; Cullerville, 11.00; Central Avenue, 11.50; Centennial, 10.00; Denmark, 15c.; Ebenezer, 10.00; Enon, 1.60; Elgefild, 5.00; Eldad, 16.05; Eagleville, 7.00; Elon, 6.05; Ellison, 10.00; Friendship, 8.12; Franklin, 2.00; Flipph, 2.00; Gravel Hill, 1.20; Grand Junction, 9.31; Gallatin, 5.00; Henderson, 15.40; Humboldt, 16.25; Highland Avenue, 11.36; Hickory Valley, 25c.; Holly Grove, 8.41; Harmony, 8.50; Halle, 5.00; Jackson First church, 155.25; Liberty, 75c.; Le anon, 9.00; Lavinia, 10.90; Maple Springs, 18.68; Mt. Olive, 2.00; Mt. Pisgah, 9.00; Middleburg, 50c.; Martin, 10.00; Macon, 10.00; Malesue, 4.62; Milan, 47.38; Mt. Pleasant, 2.25; Mt. Lebanon, 5.21; Mt. Juliet, 5.00; Mt. Moriah, 5.80; Nashville First church, 40.00; Newbern, 8.88; Oakwood, 1.45; Oakgrove, 7.45; Osborn Creek, 60c.; Pleasant Plains, 32.69; Parrin's Chapel, 1.00; Pinson, 7.20; Poplar Corner, 30c.; Pleasant Hill, 3.22; Ripley, 7.50; Rocky Springs, 4.25; Shop Springs, 6.00; Saulsbury, 29.10; Standing Rock, 8.45; South Fork, 11.47; Spring Creek, 16.20; Shelbyville, 11.15; Trinity, 1.00; Trenton, 23.05; Union Ridge, 6.00; Woodland, 46.16; White Haven, 2.63; Wartrace, 11.55; Walnut Hill, 3.40; Watertown, 10.00; Whiteville, 1.40; Zion, 13.25.

Individuals: W. J. Burroughs and wife, \$4.35; W. J. Cox, treasurer, 17.08; W. H. Thomas, treasurer, 1.67; E. M. Abbey, 10.00; Central Association, 6.45; G. W. Colley, treasurer, 1.00; W. M. Woodcock, treasurer, 260.08; W. A. Ruehling, 10.00; W. D. Darryberry, 5.00; D. B. Moore, 20.40; friends in Mexico, 6.00; D. W. Leath, Penn., 2.00; J. F. Fivesash, 10.00; Mrs. M. Coleman, 35c.; D. J. Campbell, 1.00; a friend near Nashville, 20.00; J. P. Brownlow, treasurer, 6.00; Mrs. Julia T. Johns, 2.00; Dr. T. I. Webb, 50.00; W. H. Petty, Texas, 5.00; Richard Gillard, 1.00.

The receipts are nearly three hundred dollars short of last year. We have, however, the month of June in which to diminish this difference. I hope yet that every church in Middle and West Tennessee will, in the month of June, if it has not already done so, send a contribution to enable the Board to get out of debt.

Later I will send a report of our commencement exercises which so profoundly impressed the entire community.

G. M. SAVAGE.

TEXAS LETTER.

most heartily accept your request to write some Texas news for your excellent BAPTIST AND REFLECTOR. Memphis is in the Panhandle of Texas, and is the county seat of Hall County. In this portion of Texas the counties are square and are 900 square miles in area. The counties bordering on New Mexico are thirty miles wide and fifty miles in length. Hall County is embraced in the territory of the Palo Duro Baptist Association, which has an area of 21,000 square miles and includes twenty-one counties, 4 of which are fifty miles long. In this territory we have twenty churches, with about two thousand members.

Only a few of these churches have their own houses of worship and some have not even a school house, but worship in the homes of the people. Memphis, Clarendon, Claud, Amarillo Canyon, and Hereford have houses. These are the older-settled county seat towns.

At two other points, Channing and Wellington, we have parsonages. Miami church is getting ready to build a house and Wellington is moving in a like direction. Several entire counties have no Baptist pastor, and few, if any, counties have more than one. Except Brother J. L. Pyle, who is an invalid and only preaches occasionally, I am the only Baptist preacher in Hall County, and last year I was the only one in Hall and Collingsworth Counties. We have succeeded in securing Brother A. P. Collins of Fort Worth to locate at Wellington and take the work for Collingsworth County. On the entire field we have but one missionary. There are about twenty thousand people in the Association's territory.

The extreme length of our territory is more than two hundred miles. People live at a great distance from each other; some times a man's nearest neighbor is several miles away. The great cattle syndicates' lands lie in this Association, besides many pastures twenty, thirty, forty and fifty miles in extent. This is perhaps the strangest and wildest portion of Texas. The famous Goodnight Buffalo ranch is here in Armstrong County. Mr. and Mrs. Goodnight have several buffaloes on their ranch, as well as elk, goats, deer, antelopes and sheep. Their principal stock is cattle, of which they have Herefords, Darbams, Holsteins, Red and Black Pooled, Angus, and others, down to the far-famed Texas Long Horn. Mrs. Goodnight has established a college near her residence, which is located just at the edge of the Llano Estacado, or Great Plains. There is little town there, except a railway station of the Fort Worth and Denver R. R., store, post office, and a few homes established by persons who moved there for the school. I doubt if there is a more picturesque spot on the earth. A little chapel stands on a beautiful lawn in which ministers of all denominations preach, and Sunday school is held each Sunday.

Our Association meets in July at Miami, the county seat of Roberts County. By a vote of the brethren the writer was elected last October to publish a little paper for distribution over this country, especially among Baptists. One thousand copies are printed each month and the enterprise is proving very satisfactory.

Just at this time we are having a general revival in business in this county and all lands are rapidly advancing in value. This county is still in the cotton belt, and its level prairies are fast being roughened by the plowman. Fruits, gardens, and orchards, as well as corn, oats, wheat, kafir corn, sorghum, and most general southern products of the soil do very well here.

Our people are not as spiritually minded as we long for them to be, yet they are good people. We have at Memphis 150 members; a Sunday school of 120; a good prayer meeting, in which ten or dozen men lead in prayer; a nice, active Young People's Society, and a Ladies' Mission Society. The church pays \$600 of the pastor's salary, \$200 to missions, \$100 to Orphans' Home, \$100 for general expenses, and \$200 to home church improvements.

The writer has been here two years January 1st, and is to preach three Sundays each month for the present year. About seventy-five persons have joined the church in this time, two of them leading lawyers, both of whom are teachers in the Sunday school, and good workers. The year we commenced, the church had paid only \$100 to pastor's salary and \$5 to missions. It was one of Brother Oakley's dead-live churches. The pastor has done but little work except to pray the Lord's guidance and exhort the brethren to seek the "things that are from above." But this letter is too long already. Next time I will give general Baptist news from Texas. With best wishes for the BAPTIST AND REFLECTOR and editors, as well as greeting to all old Tennessee friends, I am, most heartily,

J. B. COLE.

Memphis, Tex.

REV. JESSE BAKER, D.D.

The committee appointed by the church to prepare appropriate resolutions expressive of the sense of the church concerning the death of our late beloved pastor, Rev. Jesse Baker, D.D., submits the following:

Dr. Baker served this church, in all, for a period of eighteen years, and by his wise management, great pastoral ability, rare piety, and consecration, did more to make its history what it is as a soul-saving agency, in winning souls to God, and a school for Christ, where Christian character has been developed and built up, and men and women fitted for the Christian service and right living, than all others who have labored with us, combined. During that period, as our church record shows, the blessings of God's Spirit and grace were poured out most abundantly on this people in the conversion of sinners to Christ, and in the extension of the Redeemer's kingdom in our midst.

His preaching, while always Scriptural and practical, was ordinarily in the demonstration of the Spirit and in power. His preaching was always mixed with faith, and, as a result, the hand of the Lord was with him, and many believed and turned unto the Lord to the salvation of their souls.

His pastoral administration was characterized by wisdom, tact and patience, so that the church, in its membership, was kept in fellowship and harmony, Christians were edified, the disorderly and unworthy disciplined and cut off. He was faithful in the discharge of his ministerial duties, and especially in the preaching of the Word; strong in his convictions of the truth as held by Baptists; he was earnest and bold in maintaining and defending it; and there was in all his preaching the utter absence of the partisan and controversial spirit; but, on the contrary, there was a breadth of charity and liberality that won for him the affection and esteem of those, even, who were opposed to his doctrinal tenets and teachings.

He was a man of pure life, in whose eyes a vile person was centemned. And yet all classes, even the most profligate and abandoned, loved and respected him, because they believed him to be their true friend. A man of strong faith and much prayer, who loved

God, God's people and God's Word. His life among us, as everywhere else, was a constant benediction to all.

His pastoral visits to our homes were always welcomed because he always left the savor of a Godly life and of a Godly influence on every family and fireside.

And now it hath pleased our heavenly Father to call him from his labors on earth to his reward and rest in heaven. The event was not unexpected by us, nor by him. For many months he had been incapacitated from his labors—his duties—by disease, and had been a great sufferer, yet we refused to give him up as our pastor, fondly hoping that it might please the Master to restore him to us again in health. So the pastoral relations were severed only by death. Therefore, be it

Resolved, 1. That, though we mourn his death as a great loss, and, in many respects, an irreparable loss, we bow in humble submission to the event, believing it to be the will of our heavenly Father, and that our dear pastor, having finished his course, has entered into his reward.

2. That we extend to the stricken widow and two sons our deepest sympathy in their great bereavement.

3. That we join with the brethren of the remaining churches of Brother Baker's charge and with his friends elsewhere in the erection of a suitable monument over his grave.

4. That a memorial page of our minutes be set apart to his memory, recording these resolutions, together with the dates of his birth, ordination, and first election as pastor of our church, and of his death.

5. That a copy of these resolutions be published in the BAPTIST AND REFLECTOR.

R. M. BALES,
J. E. SUNDERLAND,
W. N. JOHNSON,
Committee.

SIGHT GIVEN TO BLIND (TIGERS).

We must ask to interrupt you for a moment to give you an account of another tiger chase which has been going on for months. This was a very wild one. He had been in the neighborhood for three or four years, but our people never succeeded in catching him until last Saturday. About a year ago a good brother procured a warrant, and, with the sheriff, went to get him. But his keeper had learned of their coming and would not feed him any while they were there (you know you have to prove the sale of liquor by retail before you have a case).

Matters went on a few months and our church sent the keeper a written request, asking him to quit the sale of liquor by retail, without any threats of any kind, and he never replied.

At the next meeting we sent him another request, saying to him that if he did not stop the sale of liquor through the tiger, we would be compelled to use the law. Very many ridiculous remarks were made about the movement of the church. Much fun was made; more by others than those immediately concerned with the tiger. It was said that we could not help ourselves, so we said no more about the matter, and the impression prevailed that we had given it up entirely. Then much more ridiculous talk was indulged in. They even called the church Gideon's army and the pastor Gideon, sarcastically, etc. So the affair grew very quiet while our people were planning for a raid on the merciless monster. Nothing occurred to create any suspicion on their part and as a consequence the tiger grew very tame. Last Friday A. C. Cole went to the County Court Clerk and had a distress warrant issued for the tiger, and A. M. Lowe called on Esq. Gentry for a State

warrant for the proprietor of the adjacent distillery on the charge of aiding, etc., in the retail of liquors. On Saturday morning Sheriff John M. Stout and Kemp Lowe secreted themselves on Ivy Knob, just north of the distillery, while the following men went to the stillhouse in gangs of two and three, viz: J. A. Lowe, C. R. Long, James C. Lowe, Alex Stout, W. S. Lowe and Edward S. Roberts. One of the firm that ran the Stoney Creek tiger, whose destruction we recently reported, happened to be present and without knowing what was on foot bought the liquor upon which the arrests were made while two of the party stood by and watched the bottle come out of the little blind drawer. Sheriff Stout and Mr. Lowe came riding the ivies down the knob as the late purchaser ran through the mire crying, "Look out, 'Nance,' (a fictitious name for the keeper) the sheriff is coming." The party was so well organized, however, that 'Nance' did not make her escape until she (he) was arrested. About this time the proprietor of the distillery came in and was immediately put under arrest, also. The tiger and its contents were levied on for taxes. The shanty was torn down and hauled to the public road and advertised for sale. The tiger, I am sorry to say, has quite a number of friends, so the feelings of our people on both sides are higher perhaps than they have ever been on any one subject. But while many threats were made, no serious trouble has come in the matter, so far. Those connected with the enterprise have acted with more respect to the church and the law than some outsiders who evidently had no interest only the convenience it afforded them. We have no personal feelings in the matter and are kindly disposed toward all concerned and regret very much to cause them any financial loss. Yet we cannot put the souls and characters of our young men and the aching hearts of their mothers in the balance against one man's financial prosperity. He, like many others in the same business, can make a living at something more honorable and we sincerely hope he will. May God move upon his soul and lead him to Christ. We feel to thank God for the long desired revival on the subject of temperance in this section. There is yet one blind tiger in Johnson County, and may God hasten the day when it shall be driven out.

E. H. HICKS.

Paducah, Tenn.

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A. J. HOLT Associate Editor.
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M. and F. BALL Corresponding Editors.

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A VISIT TO KNOXVILLE.

We had a delightful visit to Knoxville last
week. The special occasion of our visit was to
deliver the literary address at Tennessee Normal
College, located at Fountain City, a few miles out
from Knoxville, and connected with it by a dummy
line.

The school is under control of the Tennessee
Association. It has a beautiful location with
splendid buildings. Prof. W. S. Bryan is the
accomplished and efficient president. He has a
large and excellent faculty to assist him. The en-
rollment of pupils last session was 210. And they
are a fine class of young people with bright, eager
minds. The school has a bright promise for the
future—with one exception, a heavy debt which
hangs over it. This was incurred first for the pur-
chase of the property and later was added to on
account of a fire which destroyed the main build-
ing. Efforts are being made to put a financial
agent in the field shortly, so as to pay off this in-
debtedness.

While in Knoxville we also, by request, spoke on
the subject of temperance at the Centennial Baptist
church. Rev. S. W. Tindell, the Superintendent
of the Anti-Saloon League for East Tennessee, has
been in Knoxville for several weeks. He has
organized leagues in and around Knoxville, and
has organized about thirty altogether since he be-
gan work a few months ago. The Christian people
of Knox County are anxious that the members of
the legislature from that county, and especially the
two senators to be elected this fall, shall represent

their sentiments on the temperance question. On
the prohibition amendment in 1887 Knox County
voted 5,986 for the amendment and 2,602 against, a
majority of 3,382 for it. And yet ever since that
time it has been sending senators to the legislature
who voted on the side of the saloon. Especially
was this true in the last senate. The Christian
people of Knox County are getting aroused on the
subject.

Rev. J. H. Snow is pastor of the Centennial
church. He has done a great work there. During
the nine years of his pastorate there have been
about nine hundred additions to the church, an
average of about one hundred a year. Of these a
good many have moved off. Some have died and
some have been excluded, leaving a present mem-
bership of between 400 and 500. They have a
nice, new, commodious house of worship. Brother
Snow is ably assisted in his work by his good wife,
formerly Miss Bettie Moseley, of Bell Buckle. She
is one of the most consecrated Christians and one of
the finest church workers we know anywhere. It
was a great pleasure to be with them in their home.

We met Brethren Egerton, of the First church,
Jeffries, of the Second, and Murray, of the Bell
Avenue. These all seem to be doing fine work in
their respective fields. We enjoyed taking a meal
with Dr. Jeffries, and meeting Dr. Egerton there.

A MISIMPRESSION.

We were very much surprised to see the follow-
ing paragraph in the *Arkansas Baptist*: "It looks
very much like the BAPTIST AND REFLECTOR is
committed to the theory that the first church was
organized at Pentecost." We cannot understand
how the *Arkansas Baptist* could have gotten such
an impression. We are now, have always been,
and always expect to be, fully committed to
the theory that the first church was organized be-
fore Pentecost. The following recent correspond-
ence will show our position on the subject. We
omit the name of the writer, as she is a lady, and
may not care to have her name used:

"Dr. Folk: We are in a great uproar in our
Sunday school, and have been for several weeks,
divided on the question, 'Where was the first
Christian church organized and when?' Please
help us out and we will feel very grateful."

McKenzie, Tenn., May 25, 1902.

Your card received. It is impossible to say defi-
nitely just when the first Christian church was or-
ganized, for the reason that the Scriptures do not,
themselves, distinctly name the time and place. I
think, however, it was organized when the Savior
called his disciples or apostles, as we name them,
and organized them into a band for the evangeliza-
tion of the world. This was just before he preached
what is known as the sermon on the Mount, which
was his inaugural address. The following Scrip-
tures will throw light upon the subject: 1 Cor. 12:
28, Mat. 18: 22, Mark 1: 18-20, John 1: 35-51, John
3: 29. That the first Christian church was not or-
ganized on the day of Pentecost, as claimed by our
Campbellite brethren, seems to me very certain.
There was evidently some kind of organization be-
fore that time. The Lord's Supper was instituted
and celebrated and the great commission was given
before the day of Pentecost. There were one hun-
dred and twenty disciples gathered together on
that day. It was to the organization which they
represented that the three thousand were added.

EDGAR E. FOLK.

Nashville, Tenn., May 27, 1902.

In accordance with our policy to give both sides
of a controverted question we published, recently,
an article by a good brother taking the position
that the first Christian church was organized on
the day of Pentecost. This was in reply to a pre-
vious article on the other side. We publish, this
week, a reply to that article by Brother Martin
Ball, and have another on hand by Brother Oak-
ley. We hope the *Arkansas Baptist* will correct its
erroneous statement.

CHRISTIAN UNION.

We have received the following letter:

"This week we publish in the *Word and Way* a
brief address to our Baptist editors, requesting a
published reply to three questions. I write to
call your attention to the request and to beg that
you comply. The questions are as follows: First,
Is the division of the Lord's people into separate
denominations a good thing? Second, What are,
say, five fundamental matters upon which the
Lord's people are justifiable in dividing into sepa-
rate denominations? Third, Should Baptists do
anything that they are not now doing to promote
the union of all Christians? If so, what?"

S. M. BROWN.

In reply we have to say:

1. The first question, "Is the division of the Lord's
people into separate denominations a good thing?"
is a broad one. On general principles we should
say no. The Lord's people ought to present a
united front to the enemy, both in Christian
countries and in heathen lands. At the same
time it should be remembered that when the
Christian world was united into one denomination
—with the exception of the Baptists—then came
the dark ages which lasted for a thousand years.
But the trouble, we think, was not so much in the
fact that there was only one denomination—we
mean, of course, only one denomination then
known to the world, for the Baptists were living to
a large extent in dens and caves and were scarcely
recognized—but in the character of that denomina-
tion. If all the Christians in the world were
Baptists, things would be quite different. At any
rate we hope some day to see fulfillment of the
Lord's prayer, "that they all may be one, even as
I and the Father are one." The question would
come, however, which one? Of course, we be-
lieve that the one denomination should be the
Baptists.

2. "What are, say, five fundamental matters upon
which the Lord's people are justifiable in dividing
into separate denominations?" (1) The Bible, and
the Bible alone, the rule of faith and practice. (2) Sal-
vation by grace through faith, not of works. (3) Re-
generation before church membership, or believer's
baptism. (4) Baptism by immersion, not in order to
be saved but because we are saved. (5) Congregation-
al form of church government. (6) Obedience to
the command of the Master, as expressed in the
great commission.

3. "Should Baptists do anything that they are
not now doing to promote the union of all Chris-
tians? If so, what?" (1) Invite them again to
unite with us on the Bible. (2) Preach our doc-
trines more. Preach them kindly, preach them
lovingly, but preach them plainly and firmly.

"AN IGNORANT BAPTIST."

The *Christian Advocate* tells the following story:
"They had an old-time negro preacher before the
last Georgia Baptist Convention. Among other
things he said: 'Brethren, I'll get over my scare
directly, and then I'll be all right. I've got no
education, except what I got about the big house.
Some folks say they were born Baptists, but I was
born a poor, miserable sinner. When God, for
Christ's sake, forgave my sins, I became a Bap-
tist. A good lady asked me not long ago why I did
not join the Presbyterians. They would educate
me. I told her I'd much rather die an ignorant
Baptist than an educated Presbyterian.' And so
does every Baptist feel. There is not, however, any
necessary alternative between being 'an ignorant
Baptist' and 'an educated Presbyterian.' One may
be an educated Baptist. A great many are. The
Baptists have more money invested in educational
institutions in this country than the Presbyterians
or any other denomination except the Congrega-
tionalists, and only about \$1,000,000 less than they.
The figures are: Baptists, \$28,662,526; Congrega-
tionalists, \$29,668,207; Presbyterians, \$15,868,179;
Methodists, \$25,725,221. In number of colleges
Baptists lead them all, as follows: Baptists have in
the United States; 105 colleges; Methodists, 66;
Congregationalists, 44; Presbyterians, 39.

QUESTION BOX.

"A minister writes a resolution against a church—of which he is not a member, nor the pastor, nor does he even attend her conference meetings—and carries the resolution to two sister churches and asks them to adopt it and have it published in a paper. The said churches do so without even taking any steps to see if the resolution is true or not. The accused church denies being out of order and asks the sister churches to come to its regular meeting and prove their accusations. But the churches refuse to come or send a committee. Now, what steps should the accused church take, as it is published as out of order, and a letter from such church is not good and its baptisms not valid? Should trouble between two churches be settled by the 18th chapter of Matthew?"

Hartshorne, I. T.

MRS. M. F. ALLEN.

Yes, as far as possible. Let the accused church appoint a committee to visit the sister churches and present the facts to them or to committees from those churches. If they still will not hear this church, let it publish the facts, so that they may be understood. Let them also be laid before the Association. We know nothing of the facts except as here indicated.

PERSONAL AND PRACTICAL.

Be sure to read the article by Dr. Lansing Burrows on "Another Phase of the Dead Church Question." If you know anything about any of the dead churches he mentions write to him about them.

On page fifteen of this week's issue you will find the list of Associational meetings in Tennessee for the summer and fall. Look over it and if there are any mistakes in the list, let us know and we will be glad to correct them.

The papers state that a mob in Decatur, Ill., drove the negroes out of that town, not because they had committed any crime, but simply because they had become peaceful citizens of the town. Talk about prejudice against the negro! It is nothing like so strong in the South as in the North.

The *Baptist Chronicle*, of Louisiana, says: "About a year ago the *Chronicle* adopted the cash system and gave it a good trial, and it was our opinion that the system was a failure. It is an ideal condition that is altogether impracticable. We note that the *Texas Baptist Standard* has the same experience.

We hope you read the article on page ten last week called the "Devil's Joke." That was one of the finest temperance stories we ever read—and it is a true story, taken from real life. The worst part about it is that it is not alone. The devil is constantly playing such "jokes"—playing them all around us every day. What are we going to do about it?

The *Religious Herald* quotes Dr. J. B. Hawthorne as saying: "Atlanta is fast becoming the greatest Baptist center in the world. Within a month there have been more than 300 additions to the Baptist churches of that town." Richmond used to be "the greatest Baptist center in the world." Is the sceptre passing from her? What is the matter, Bro. Pitt?

Says the *Lewisburg Tribune*: "The Anti-Saloon League gains strength every day as it rolls along. May it continue until the evils of the liquor traffic are forever ground into the dust." If every secular pa-

per in the State were as strong and outspoken in its sympathies with the Anti-Saloon League as is the *Tribune*, it would not be long before the evils of the liquor traffic in Tennessee would be "ground into the dust."

Leaving Knoxville Saturday night we ran down to Collierville, in West Tennessee, to preach for pastor W. F. Whitten in fulfillment of a promise made some time ago. Brother Whitten is in Florida holding a meeting. He has been pastor in Collierville only a short while, but is held in high esteem by everyone. The church is composed of most excellent people. We enjoyed taking meals in the homes of Brother Dodson and Sister Williford.

In our notice of the book "Hazel Gray" in the paper last week, we spoke of the author as a Northern lady, and presumed that she was not well acquainted with the locality of which she wrote. We learn, however, that while a Northern lady she has been living at Cleveland, in this State, for a number of years and is a most excellent member of the Second Baptist church at that place. We still think that she made some mistakes, both as to dialect and geography.

Ponfort's *Wine and Spirit Gazette*, of April 26th, says: "The trade in Tennessee has organized, and is at work trying to prevent the election of a legislature committed to the submission of a prohibitory law." And yet there are some people who object to temperance people organizing. They say we are "going into politics," and they think it wrong for Christian people to get into politics. Now let us see if they will make any objection to the saloon people organizing and getting into politics.

Dr. M. B. Wharton, of Eufaula, Alabama, in the *Religious Herald*, advocates a return to the free entertainment plan of the Southern Baptist Convention. He thinks that "we ought to go back to this plan, if we have to reduce the number of delegates in order to do this." We fought both for the free plan and incidentally for a reduction in representation so as to continue that plan as long as there was any chance for it. But we do not believe that the Convention will ever return to the free plan.

The *Western Recorder* said recently: "Dr. J. W. Lynch is to be added to the brilliant list of Kentucky Baptist preacher sons-in-law. After preaching the baccalaureate sermon at Wake Forest, he is to come next week to Danville to carry out the teaching of the second clause of 1 Timothy 3:2. We extend congratulations." Dr. Lynch has been married for some time. His wife has been visiting her old home in Danville and he is going after her. Homer went sound asleep.

It is announced that Herr Krupp, the great gun manufacturer, has perfected a gun the projectile from which will pierce the best armor plate he manufactures. Upon this the *Nashville Banner* remarks: "Probably the next thing we hear from Herr Krupp will be that he has perfected a new armor plate which will resist the projectile of the best gun he can make." There has been a constant contest going on for many years between the projectiles and armor. It is a question which will win in the end.

In a recent editorial on the name Campbellite, we spoke of the various names by which our Campbellite friends are called—Christians, Disciples, disciples, Reformers, etc. Now we have struck a new name for them. In some parts of East Tennessee they call themselves Christian Baptists. We object to that name. It implies that Baptists are not Christians. And, besides, we deny that Campbellites are Baptists. They are not the least kin to Baptists, except on the one point of baptism by immersion. On every other

point they differ radically and utterly from Baptists. We have shown this in our article, "Why I Am Not a Campbellite," in "Baptist Why and Why Not."

We take the liberty of publishing the following letter from a lady friend who got up a club of subscribers to secure the dinner set which we are offering as a premium: "I received the dinner set and was delighted with them. Feel that I was doubly paid for getting up the subscriptions. I hope you may succeed in getting up many subscribers for your paper." We hope that others will take advantage of the offer which we make. It seems to us a remarkably good one. You will never have the opportunity of getting another dinner set with so little effort. Remember it—a dinner set of fifty-six pieces in return for only four new subscribers to the BAPTIST AND REFLECTOR.

The report of Rev. John Royal Harris, Superintendent of the Anti-Saloon League of Tennessee, to the recent meeting of the Executive Committee showed that there are now over 100 leagues organized in the State, with a membership of about 15,000 or 20,000. There are now only fifty-five places in the State where whiskey is sold legally. The Executive Committee decided to establish a weekly paper in Nashville, devoted to the interests of temperance. The league has long needed some medium of that kind for expressing its views. Mr. Harris will be editor-in-chief. The price of the paper will be \$1.00 a year. We hope that a large number of our readers will become subscribers to it.

Russell H. Conwell tells the following story: "William Lloyd Garrison, the great reformer who brought about the liberation of the slaves in America, made a little speech to a Bible class of which I had charge in Boston. He said that when he was converted he noticed that his handwriting was so miserably poor that it was an insult to his friends to send them such a scrawl. He said, 'I made up my mind that it was my duty as a Christian to write better. The very day I gave my soul to the keeping of my God I began to write my letters more carefully and to make each one more complete.' William Lloyd Garrison's handwriting when he died as an old man was the cleanest, clearest handwriting in the entire United States. He illuminated that side of his life." We wish that others, and especially all of our correspondents, would make such a practical application of their Christianity.

In his sermon on gambling, of which we spoke recently, Rev. T. W. Young, of Ann Arbor, Michigan, said: "You were no doubt greatly surprised to learn last week that a powerful gambling institution, the 'Frankfort and Kentucky Policy Company,' had for thirty years been conducting a flourishing business in Detroit. We can't help but ask what had become of the city's officials, and the police force during all these years? They deny any complicity, or even knowledge of the institution. But, alas! I wonder why it is that the most innocent, unsuspecting, unintrusive men who have no nose to scent out secret crimes, so generally succeed in getting on the police force? It is a mystery to the uninitiated in the ways of the city politics!" Commenting on this the *Christian Guide* remarks: "Mr. Young need not be alarmed over the situation at Ann Arbor. Why should he intimate such a thing as that the detective and police forces are supposed to find and arrest gamblers? He ought to know that these men are selected to draw salaries and these outside matters should not be imposed upon them. The offices of our city officials are very laborious, and by the time they draw their salary each month, they have about exhausted all their strength, and no one has a right to demand or expect that they shall look after such small matters of the city as arresting and convicting criminals." There is too much truth in this. Often the officials in our cities are elected for the purpose of not enforcing the laws. They are elected by the saloon and gambling elements with the distinct understanding that the laws against their "business" are to remain dead letters, and that they themselves are to be protected in every way possible.

The Home.

A CONTRADICTION.

It is always interesting and sometimes profitable to know what conclusions our most learned men have reached concerning the great questions of life. The *Central Baptist* called attention to two books recently published by two noted Germans. One is by Prof. E. Haeckel of Jena, the other by Prof. A. Harnack of Berlin. We are admonished by those who occupy the chief seats that none but experts and ripe scholars have right to speak on the deeper mysteries. One of life's problems is to discover the seat of power and the source of knowledge for men. What do these two professors say? Do they agree? Can one follow both of them? Following the *Advocate* we make these two quotations:

Prof. Haeckel says:

"By reason only can we attain to a correct knowledge of the world and a solution of its great problems. Reason is man's highest gift, the only prerogative that essentially distinguishes him from the lower animals. Yet the opinion still obtains in many quarters that, besides our god-like reason, we have two further (and even surer) methods of receiving knowledge—emotion and revelation. We must at once dispose of this dangerous error. Emotion has nothing whatever to do with the attainment of truth. No cosmic problem is solved or even advanced by the cerebral function we call emotion. And the same must be said of the so-called 'revelation,' and of the 'truths of faith' which it is supposed to communicate; they are based entirely on a deception, consciously or unconsciously."

Prof. Harnack closes his lectures with this paragraph:

"Gentlemen, it is religion, the love of God and neighbor, which gives life a meaning. Knowledge cannot do it. Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it. But to the question, whence, whither and to what purpose? it gives an answer to-day as little as it did two or three thousand years ago. It does indeed instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deception of sense and idea. But where and how the curve of the world and the curve of our own life begin—that curve of which it shows us only a section—and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development and search in a

The Cause of Many Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs or the kidneys themselves break down and waste away cell by cell.

Bladder troubles most always result from a derangement of the kidneys and a cure is obtained quickest by a proper treatment of the kidneys. If you are feeling badly you can make no mistake by taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

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Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

strenuous and patient service for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father and who is our Father."

—*Central Baptist.*

REMARKABLE PRAYER.

A remarkable prayer has been dug up in Egypt. It is engraved on the funeral shell of a lady, Ta-hebt, in the time of the Ptolemies. Here is part of it:

"All my life since childhood I have walked on the path of God. I have praised and adored him, and ministered to the priests, his servants. My heart was true. I have not thrust myself forward. I gave bread to the hungry, drink to the thirsty, clothes to the naked. My hand was open to all men. I honored my father and loved my mother and my heart was at one with my townsmen; I kept the hungry alive when the Nile was low."

We not only have here the belief of the Egyptians in immortality clearly set forth, but also their doctrine of salvation by works. This woman names her good deeds as the basis of her acceptance with God.

In the inscriptions on the tombs in Egypt may be seen pictures of the god receiving the soul of the dead man, also a full account of the dead man's good deeds, especially what he had done for the priests and for the temples; the amount of money he had given, the number of sheep and of larger cattle he had furnished, etc. The doctrine of salvation by works was widely believed in ancient Egypt.—*Ex.*

INFLUENCE OF TREES UPON RAINFALL.

The influence of the forests of a country upon the rainfall is a subject of much practical interest. Numer-

ous facts have been observed which seem to indicate that enlarging the area of the forests increases the quantity and the regularity of the rainfall, while their destruction has the opposite effect of diminishing it and disturbing its regularity.

In Upper Egypt the rains, which eighty years ago were abundant, have ceased since the Arabs cut down the trees along the valley of the Nile toward Lybia and Arabia. A contrary effect has been produced in Lower Egypt, from the extensive planting of trees by the Pasha. In Alexandria and Cairo, where rain was formerly a rarity, it has since that period become more frequent.

In France and Germany it has been estimated that at least one-fifth of the land should be planted with forest trees in order to maintain the proper hygrometric and electric equilibrium for successful farming. The Isle Ascension, which is about seventy and a half miles long and six miles wide, was entirely barren when first occupied in 1875, and so destitute of water that supplies were brought from England and the Cape of Good Hope. Trees, shrubs and crops were planted, so that in 1864 there were twenty-nine acres of furze and shrubbery and over twenty seven acres of crops. The rainfall increased in proportion to the cultivation and number of trees and shrubs. In 1758 the rainfall was ten inches, but increased in 1863 to twenty-five inches. The water supply became abundant, so that ships were supplied with water and vegetables.

The Khanate of Bucharia in 1846 was one of the most fertile regions in Central Asia, being well wooded, well watered and very productive. The inhabitants cleared away a large part of the forests, and the rest were destroyed by forest fires. As a consequence the water courses dried up, the rainfall rapidly diminished and the country was transformed into an arid desert.

Numerous other instances of diminution of rainfall, and falling off in production due to the destruction of forests might be given, but these are sufficient to show the importance of preserving a due proportion of forest area in order to keep the rest of the country in a well watered and productive condition. The high hills and poor land should all be covered with forests.—*H. Reynolds, M. D.*

Macaulay tells of a poor apprentice who constructed a cathedral window entirely out of pieces of glass that had been cast away. The builder of the great house had condemned them and thrown them away. The poor apprentice saw them, picked them up, put them together into a window, which became the joy and the admiration of every eye. Though made of condemned material, that window, made by the unknown artist, was given the chief place of honor in that great cathedral.

So Christ takes the rejected, fallen, sinful souls of men and carves them and places them into a holy temple—his church—where the sun of righteousness shining through them, lights them up and makes them glitter with all the manifold beauties of the celestial prism. Matthew, the put-

lican, was one of these rejected pieces which God polished and put in his grand temple of love. So were Peter and Paul and Bunyan and Christmas Evans. They all shine in the prismatic splendor of heaven's bursting light.—*Ex.*

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NEW ORLEANS, LA., March, '99.
There is no medicine on the market that comes nearer doing what is claimed for it than Dr. Tichenor's Antiseptic. It is the most wonderful remedy for Wounds, Burns, Bruises, etc., that we ever tried.—*Catholic Monthly.*

COLLEGE PARK, GA., May 16, '01.
I have found Dr. Tichenor's Antiseptic the best remedy for Cuts and Bruises I ever tried. It is pleasant and cooling, and heals without any inflammation or suppuration.—*(Rev.) W. L. Stanton.*
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THE YOUNG SOUTH

Mrs. Laura Dayton Eakin, Editor



All communications for this department should be addressed to Mrs. Eakin, as above.

Young South Motto: Qui non profluit, deficit.

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

Mission topic for June—CUBA.

"A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time."

There are now twenty-seven Cuban missionaries, with thirty-one churches and stations, under the care of the Southern Baptist Convention.

Cuba needs more preachers, more schools, more houses of worship. To evangelize Cuba means much for all Spanish-America. Pray earnestly that all hearts may be opened to this fair island, so near to us, and so full of glorious possibilities.

BIBLE LEARNERS.

Let us learn well Romans 13:12, and let us not only recite the words but live them, not one but every day.

YOUNG SOUTH CORRESPONDENCE.

We had such a happy time yesterday, we of the First Baptist Sunday school, here in Chattanooga. We went, over 400 strong, on our annual outing, and all day we were saying: "What is so rare as a day in June? Then, if ever, come perfect days." We chose the picnic grounds at Nixon this year just a half-hour's run on the Cincinnati Southern railroad. Our pastor, and our deacons, our Sunday school officers and teachers, and the children's parents and friends, and, Oh! such a crowd of little folks, were all there. For the school it was all free, but others paid for their tickets, and there was a refreshment stand with excellent cream and a big tub of lemonade, and fruit and melons, etc., for sale, and the profits will go to pay the \$50.00 the train cost us.

What a treat it is to city people to get in the deep, dark woods. All day we sat in the shade, or hunted ferns to take back home with us, or wandered up and down the country roads. North Chickamauga Creek encircles the beautiful grove, and the water was low in many places, and the little ones, (and the big ones, too!) waded to their hearts' content. There was good fishing, too. I saw several men and boys with strings of fish. There was a wonderful pool for swimming, and some had brought their bathing suits along.

And the dinner! Well, you all know those spreads upon the ground. We all ate in groups and all were fed most

abundantly. We made a fire and boiled coffee, and how good it tasted out of tin cups and glasses.

To be sure, your editor feels a little the worse for wear this morning. She is not used to tramping over the woods, but she would go once a week if she had the chance. You get so close to the Great Father in the "forest primeval."

Has your school had a picnic? Well, you insist on one. It levels all social distinctions for one day, and does so much in bringing people together. Indeed, it's a fine thing for old and young.

Oh! certainly there are letters for this third week in June.

No. 1 is postmarked Jackson, but not one word was in it, only an express order for \$1.00. Many thanks to the unknown donor. I give it to Japan.

No. 2 is from our good friends in the Limestone Baptist church, near Jonesboro, by W. S. Equibb, and sends \$1.00 for State Missions, \$1.00 for the Orphans' Home, and \$1.45 for Japan. That's well done! We are so glad to be the medium of that church's gifts to God again. Mr. Squibb will express our sincere gratitude.

Clarksville is here again in No. 3:

"You will find enclosed \$1.00 for Mrs. Maynard from the Sunbeams."

SALLIE A. FOX.

So you see they do not give up to the fatal summer lethargy, that is so prone to creep over city workers. We are so much obliged.

Nashville sends No. 4:

"The buttons were received, and Annie Lamar and Rachel Howell are delighted. I trust that sweet Mrs. Maynard and the editor may both have the blessing of the heavenly Father. I carefully peruse the Young South and enjoy it."

MRS. LAMAR.

That is the first acknowledgement of the buttons sent out some days ago. Remember, there is one for you if you fill a coin-taker or ark in June. Come on, quickly! We appreciate our friend's interest in our work and her prayers.

No. 5 brings good tidings of a grand new "Sunbeam Band" of forty members at Winchester, dear old Winchester, where I went to school when I was a little girl, and where I was baptized at eleven years old by my dear father. He is in my mind because he passed to heaven thirty-seven years ago to-day. I think, most of all, how very good God has been to the eight orphans he left behind. Two of them are with him now, and the others are yet struggling on below, but we keep his memory green. Pardon this digression. Winchester always provokes old memories. The pastor's wife, I was going to tell you, Mrs. J. C. Midyett, wants literature which I send most gladly. May she have great success in training the children of Winchester.

No. 6 brings some new members and we welcome them most heartily. It is dated Pitts' Cross Roads:

"We send 10 cents each, our birth day offering. We are five years old. Sister has taught us to read but we can't write very well yet."

EDNORA AND UDORA RUTLEDGE.

Aren't the little twin girls prettily named? We hope you will grow up with the Young South. Thanks for your offerings.

No. 7 is from the same place and says:

"You will find enclosed \$1.00 for Japan. I enjoyed Mrs. Maynard's letter very much. May God's richest blessings ever rest upon her and our dear editor. WESTER R. MCGREGOR."

We are grateful both for your offering and prayer that comes with it.

Here are old, old friends, in No. 8, from Trezevant:

That Gold Spoon.

There are some men who seem to be favorites of fortune. They are industrious, cheerful workers, full of overflowing of the energy of splendid health, and success seems fairly to drop into their hands. It is of such as these that



the less hardy and less successful man says enviously, "That fellow was born with a gold spoon in his mouth." And yet on analysis it will be found that this success is largely due to

splendid health, the endowment of a healthy mother.

Dr. Pierce's Favorite Prescription gives the mother health to give her child. It cures nervousness, nausea and sleeplessness. It makes the body comfortable and the mind content. It gives physical vigor and muscular elasticity so that the baby's advent is practically painless.

"I will endeavor to tell you of the many benefits I have derived from taking Dr. Pierce's Favorite Prescription," writes Mrs. B. E. Robertson, of Medicine Lodge, Barber Co., Kans. "In the fall of 1899 I was expecting to become a mother and suffered terribly with pains in the back of head; in fact I ached all over. Suffered with awful bearing-down pains; I was threatened for weeks with mishap. A lady friend told me to use Dr. Pierce's medicine. She had taken them and felt like a new woman. I began using the 'Favorite Prescription' and took four bottles before my baby came and two afterwards. I suffered almost death with my other two children, but hardly realized that I was sick when this baby was born and she weighed twelve and one-quarter pounds. She is now eleven months old and has never known an hour's sickness; at present she weighs thirty-seven pounds. I owe it all to Dr. Pierce's Favorite Prescription."

"Favorite Prescription" makes weak women strong, and sick women well. Accept no substitute for the medicine which works wonders for weak women.

Dr. Pierce's Pleasant Pellets are the most desirable laxative for delicate women.

"Enclosed find 54 cents for our missionary from our primary class. I am trying to infuse the missionary spirit into their hearts. We give each first Sunday's collection to missions."

MRS. T. R. WINGO.

Our whole school does that way, and we get about \$100 during the year. We thank this band of little givers so much, Mrs. Wingo.

No. 9 is from Hillville:

"Please find enclosed my coin-taker, filled with earned dimes. Many thanks for the leaflets. After reading them I distributed them among my friends."

PATTIE POWELL.

And did you ask the "friends" to "pass them on?" That's the way I hope each one, to whom I send literature, will always do. Thanks, Miss Pattie, for those "earned dimes." Can anyone tell us what has become of our Nellie Powell of Paris? We are anxious to hear from her again.

In No. 10 Mrs. Moffett of Sweetwater orders ten arks for the use of Miss Hattie Lenoir's Sunbeam Band. They will be sent soon. I fear I am short in arks, but will order more at once. May the re-organized band be very successful. We shall expect to hear from the new secretary, Miss Marchie Love, at an early date.

Just one more letter! No. 11, from Dodoburg, brings \$2.00 for Japan and China, from Mrs. R. A. Martin, who so often kindly remembers our work.

Mrs. Breaker of the Second Church Chattanooga made me a pleasant call and brought in six subscribers to the *Foreign Journal*. I note that they are among the most prominent workers for missions in that church. Nothing develops the missionary spirit like reading the *Journal*. By the way, that reminds me, there is going to be something peculiarly interesting to Young South workers in the July number. You had best send in your names and your quarters at once.

Only one coin-taker this week. Stir them up, won't you? June must not lag. It will be gone before you know

it. Bestir yourselves, if the weather is warm.

Our beloved Miss Armstrong starts on another tour soon, which will take her from Baltimore for two or three months. She will go to Old Mexico, Indian Territory and Oklahoma, and stop at some points in Texas and Missouri on the return trip. Remember her daily in your prayers. She goes hoping to increase the interest of Baptist women in missionary work. May she be kept from all evil and accomplish much. Those of you who take the *Journal* can follow her all the way.

The interesting "minutes" of the Annual meeting of the W. M. U. at Asheville give forty-five "Bands" now at work in Tennessee. Mrs. Eakin, the Band Superintendent for this State, wishes much that all these would send their offerings to her, at 304 East Second Street, Chattanooga. That is what the Central Committee at Nashville desires. Will not some one of each of these Young People's Societies suggest that this be done? It will save Mrs. Jackson trouble and encourage the Young South, which aspires to be an aggregation of "Tennessee Bands," as individual givers. The superintendent would like exceedingly to visit these "Bands" and also the churches that have none and organize as many more, but since that can't be done, she wishes to get in as close touch with them as possible, and to that end she begs the secretary of each to write her at once. She wants to make a list of all "Tennessee Bands" this summer. A large number do contribute through the Young South already. Let the summer months bring many more. Be sure of one thing, let your church treasurer know just what you send, or have him send it, so your church will get full credit for all our mission funds in her Associational report.

Now, go forward to the summer's work. Don't let the grass grow under your feet. Let us send our dear missionary's salary forward grandly. Let us remember our orphans generously. Let us not forget the Home and State work. May God smile on us.

Cordially yours,

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

Continued on page 12.

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AMONG THE BRETHREN.

Dr. W. E. Hatcher preached for his old congregation at Grace Street church, Richmond, Va., lately in the absence of Dr. C. S. Gardner, and two professed conversion.

Dr. Oscar H. Cooper, former president of Baylor University, has been tendered the presidency of Simmons' College in Texas, and has accepted.

The church at Cleburne, Texas, rejoices that Rev. C. T. Alexander decides to become its pastor.

Rev. C. A. Taylor, of Lockhart, Texas, has been unanimously recalled to the care of the church in South Austin, Texas. He formerly served this church five years.

Dr. John H. Boyett, of the First church, Mayaville, Kentucky, is at present assisting Rev. A. B. Ingram in a revival at Gainesville, Texas.

Rev. W. H. Robinson, of Columbus, Kentucky, has been called to the care of the Second church, Paducah, Kentucky, and has accepted.

Rev. J. S. Snider, a recent graduate of the Seminary at Louisville, enters the pastorate at Trenton, Kentucky, with very flattering prospects.

Rev. Jeff D. Ray, of Corsicana, Texas, lately assisted Rev. Geo. W. McCall in a revival at Beaumont, Texas, which resulted in thirty-three additions, twenty by baptism.

Rev. J. P. Gilliam, of Hico, Texas, greatly beloved in Tennessee, lately assisted Rev. J. B. Fletcher in a revival in North Tyler, Texas, which resulted in twenty-four additions, fifteen by baptism.

Rev. John A. Held has enjoyed a gracious revival with the Second church, McKinney, Texas, in which he was assisted by Rev. W. R. Chandler. There were ninety conversions and fifty accessions.

Baylor University, in Texas, only conferred one degree and that was D. D., on Rev. Geo. W. Truett, of the First church, Dallas, Texas. This great school thus honors itself.

Rev. John R. Straton was set apart to the full work of the ministry by Highland Park church, Louisville, Kentucky. Rev. J. R. Johnson preached the sermon and Drs. C. H. Jones and A. T. Robertson took part.

Evangelist Sid Williams is holding a remarkable revival at Henrietta, Texas. There were forty-one professions in one day and the work has just begun.

The Baptist News, of DuQuoin, Ill., has been consolidated with *The Central Baptist*, of St. Louis, Missouri. Dr. W. P. Throgmorton will edit a special Illinois Department in the *Baptist*.

Rev. E. G. Butler, of Jackson, Tennessee, held services with the church at Gleason, Tenn., last Sunday. This church is pastorless and is anxious for Brother Butler's services.

Rev. Thos. B. Spight, who recently graduated at the University in Jackson, Tenn., leaves in a few days for Oregon, where he goes to engage in pastoral work. He is well equipped for his field.

Prof. James Piper Bird, who occupies the chair of Latin and Greek in the University at Jackson, Tennessee, will be married June 25th to Miss Nina Allene Wilbur, of Ann Harbor, Michigan.

Rev. I. Z. Kimbrough has resigned the care of the church at De Witt, Arkansas. He is to preach at Erin, Tennessee, next Sunday. We would be glad to welcome such a strong man into our State.

The church at Springdale, Arkansas, lately extended a call to Rev. J. J. Kellam, of Dallas, Texas, and he accepted, but finally declined on the Scriptural ground that he had married him a wife.

Rev. Finley F. Gibson, of Malvern, Arkansas, has declined the call to Eminence, Kentucky. Arkansans are glad.

Rev. W. J. Couch, of Du Quoin, Illinois, has moved to East St. Louis, Missouri, and will enter the field for the *Central Baptist*. His work is effective.

Rev. W. W. Lawton, the greatly beloved missionary in China, has come home for a much needed rest. His headquarters will be at his home in South Carolina.

Rumor has it that Col. J. A. Hoyt of Greenville, S. C., a staunch Baptist, will be appointed to the United States Senate by the Governor of South Carolina.

Dr. J. J. Brantly died at his home in Macon, Georgia, lately. He was in his eighty-first year and was a brilliant preacher and educator. For twenty-five years he was prominently connected with Mercer University.

Dr. W. W. Landrum of the First church, Atlanta, Georgia, states emphatically that he is an alien immersionist. Let the *Christian Index*, of Atlanta, now be heard.

PROGRAM.

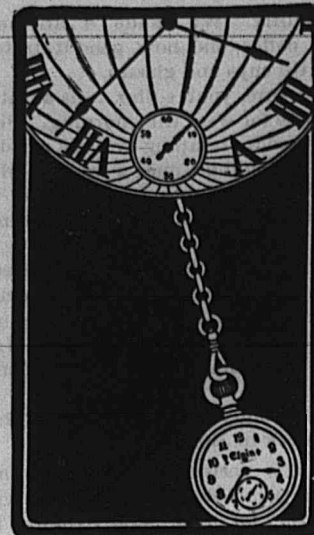
Following is the program of New Salem fifth Sunday meeting to be held with Cedar Grove, fifth Sunday in June:

1. Organization.
2. Sermon for criticism, J. H. Anderson.
3. What is the greatest hindrance to the churches? M. W. Russell, W. A. Rushing, J. F. McNabb.
4. Is salvation of works, grace, or both? J. J. Carr, A. E. Johnson.
5. What is a Sunday school? A. J. Lion, W. P. D. Clark, B. T. Lannom.
6. Do the Scriptures teach the doctrine of total depravity? S. N. Fitzpatrick, J. M. Osburne.
7. Are our annual protracted meetings practical? W. E. Wauford, J. A. Stone.
8. Prayer of the present day, H. Eastes and James Sanders, S. F. Bingham.
- Sunday Missions, T. J. Eastes, S. G. Shepard. S. N. FITZPATRICK.

PROGRAM.

Central fifth Sunday meeting which will be held with Spring Creek church, seven miles east of Medina, and fourteen miles northeast of Jackson, beginning June 27. Those coming will be met at Medina Saturday morning.

1. Friday night, sermon, A. Nunnery.
2. Opens Saturday morning at 10 o'clock.
3. Obligation of church members to their church, W. R. Hill, Ross Moore.
4. "Am I my brother's keeper?" Lloyd T. Wilson, J. T. Early, F. C. Flowers.
5. Who should take part in prayer-meeting, and why? M. E. Dodd, Dr. H. C. Irby.
6. To what extent may we as Baptists affiliate with other denominations. A. Nunnery, Brother Guss Askew.
7. How to get church members to attend Saturday meetings, Rev. A. E. Rimmer, J. L. Burrow.
8. How to get the churches of Central Association to attend its fifth Sunday meetings, Revs. J. H. Butler, D. A. Ellis.



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9. Is it Scriptural to discipline a church member who refuses to pay to missions? Dr. H. C. Irby, Ross Moore.

10. Who are the elect? A. Nunnery, A. J. Castlemann.

11. To whom was the commission given? Lloyd T. Wilson, John Askew, Frank C. Flowers.

12. State Missions and seeds, W. T. Russell, Dr. W. T. Medling.

13. Home Missions, Brother J. B. Moody, Paul Medling.

14. Foreign Missions, J. W. Butler, M. E. Dodd.

15. Relation of church to Sunday school, G. W. Bennett.

16. Should parents attend Sunday school? S. M. Tubbs, W. R. Hill.

17. Relation of Sunday school supt. to the teachers, T. B. Utley, William Askew, J. W. Miller.

18. Missionary sermon Sunday, L. T. Wilson, alternate W. R. Hill, William E. Hunter, Pastor.

CLIPPINGS FROM CLARKSVILLE.

I have waited until now to write you of the meetings which Dr. Broughton, of Atlanta, conducted for us, that I might be reasonably safe in reporting the results. Before Dr. Broughton came to Clarksville the hearts of the people were ready to receive his message. Already there had been held in close succession series of meetings at the Methodist, Cumberland Presbyterian, and Christian churches. All of these meetings, notably the one at the Methodist church, were marked for the deep spirituality and the unbroken activity on the part of the Christian people. These churches were graciously revived, and many believed on the Savior.

Dr. Broughton's reputation had preceded him, and the people were eager and anxious to hear him. From the first the congregation was large, and after a few days it became necessary to find larger quarters. Our Methodist brethren, led by the generous pastor, offered us their large church, and the meetings were transferred to that place. How the people came! Crowds and crowds of them, deeply interested, as their sometimes awful stillness and always unbroken attention, showed. Broughton was master of the situation, and swayed his audience at will. His own manifest spirituality won their confidence and his contagious earnestness inspired and led them on.

In the mornings of the first week Dr. Broughton preached or lectured on the Holy Spirit. What holy hours these were! How modest and tender and reverent his speech! Like the dew on Hermon, like the rain on mown grass were those hours of communion and blessing. The second week in the mornings the lectures were on A Life Surrendered to the Spirit, Life in the Will of God, and praying in the Holy

Ghost. Some things about these lectures surprised and gratified me. They were free from dogmatism, free from extravagant and wild statements, and were based upon a candid and fair interpretation of the Scriptures. Certainly this is true, those lectures deepened the spirituality of those who heard them. They were spiritually discerned. At night the sermons were addressed to the unsaved. How many were saved; how many were reclaimed none of us know. In our own church seventeen were received, sixteen of them by baptism.

We are trying to get into "first rank" in our Sunday school work. We started out to run a race with Dr. Boone and his gallant church, but we have not heard from them recently. You may say to them, however, that our average attendance for May was 310, and we are planning for larger quarters for our growing demands.

New Providence has suffered great loss recently by the removal of a number of most excellent members. Perhaps none of them will be more missed than Prof. J. F. Parker and family, who go in July to Danville, Va., there to abide. Kirkwood has called Rev. W. F. Shannon, and he has entered upon his work.

Erin is still looking for a pastor and the right man will find a cordial welcome.

Rev. Milton Hall has moved to Dickson, and with large expectation enters upon his work in that community. We are to aid him in a meeting there, beginning June 22d.

I wish you would interview Dr. G. C. Savage of your city. He is president of the Board of Trustees of our school at Jackson, and can tell you of some things recently done there that will be of interest to many of our Baptist people. I sometimes wish that every Baptist in the State could attend the meetings of the trustees, and learn of the work done, the problems to be solved, and the difficulties to be overcome. I could tell you some things myself, but our chairman knows what he wants us all to know. I may at least say this much, every friend of the school ought, during the next six months, to come to its rescue and relieve it of its indebtedness! I'd like to see Middle and West Tennessee give Jackson \$25,000 by January, 1903. But my letter is already quite long enough, and Dr. Savage can tell the rest.

R. R. ACREE.

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Additional Development in The Great Beaumont Oil Field.

By J. B. Cranfill.

Doubtless many of your readers are still interested in the developments in the Beaumont oil fields. The discovery of oil at Beaumont, as I have frequently said before, is one of the modern wonders of the world. Perhaps nothing equal to it has been known in our day, and the wonder increases. Only last week a great gusher was brought in at Jennings, La., which is about 80 miles east of the Beaumont field. This is an extension of the territory in that direction that is quite marvelous, and beyond doubt there is oil-gushing territory between the two points in abundance.

I have been quite amused recently at receiving numerous inquiries from various parts of the country concerning the effect of the volcanic disturbance in the West Indies, on the Beaumont field. Some sensational newspaper reporter sent out the report that on account of the earthquake and volcanic disturbance at Martinique, there had been a cessation of the flow of oil at Beaumont. There was not a word of truth in the statement. There has never been an earthquake in Texas within the memory of man, and there has been no effect whatever on the Beaumont field from the earthquakes in the West Indies. There is a decrease in the gas pressure of some of the wells at Beaumont, and this is particularly true in those parts of the oil-gushing territory where the wells have been drilled so close together. The pressure that forces the oil out in such great quantities there is the gas pressure, and the drilling of so many wells has caused the loss of a great deal of this gas. The oil supply remains undisturbed. The oil wells of the San Jacinto Oil Co., of which I am president, show no decrease in their flow, and we are producing great quantities of oil, and delivering daily to our customers.

It was not concerning this matter particularly, however, that I desired to write. The purpose of this article, rather, is to tell the readers of this paper of the organization of a new company called the San Jacinto Oil Refining and Tank Car Co. When the San Jacinto Oil Company was first organized it was thought that the company would establish a refinery. As the oil proposition developed, however, it was found that the capital stock of the San Jacinto Oil Co., being only \$250,000, was too small to justify the erection of a great oil refinery, in connection with the production and marketing of its crude oil. It was therefore determined to organize a separate and distinct company, and this has been done. There are two things that this company was organized to do. The first and foremost thing is to refine the crude oil, and subsidiary to this is the handling of the transportation problem. It is not the purpose of this company to manufacture oil tank cars, but simply to purchase and own a line of tank cars, and there is such a demand for the transportation facilities in connection with this oil that great revenue will be derived from the car line, as well as from the refining of the oil. There are a number of refineries already projected at Beaumont, so our company decided to erect its refinery at Dallas, which is in the heart of the commercial interests of the state, and is itself a city of over 60,000 population. Lands have been secured and steps are being taken at this writing to have our refinery plant erected at once. The profits in the refining of crude oil are very great. A gentleman who is in position to know informed me recently that the Corsicana oil refinery, located 60 miles east of Dallas, makes a net profit of five hundred per cent per annum. It is the purpose of course of the San Jacinto Oil Refining and Tank Car Co. to use the crude oil produced by the San Jacinto Oil Co., but inasmuch as Dallas is only 60 miles from Corsicana, where there are over five hundred producing wells, we shall not be wholly dependent on the Beaumont field for our supply of crude oil.

The capital stock of the San Jacinto Oil Refining and Tank Car Co. is \$500,000, divided into five million shares of a par value of ten cents per share. This stock is now being offered in limited quantities at 7 1-2 cents per share, but

the price will soon be advanced to par. This will doubtless prove very valuable stock. The San Jacinto Oil Co., of which I am president, is now paying a quarterly dividend of 5 per cent on its entire capital stock, and there does not seem to be a reasonable doubt that this dividend will be increased to at least ten per cent every three months within the next year. This stock was closed out at 25 cents per share, and I believe that the stock of the San Jacinto Oil Refining and Tank Car Co. will have an equally gratifying history. The stock that is now offered at 7 1-2 cents per share, will in my candid judgment be worth 25 cents per share within 12 months from this date. This stock is full paid and non-assessable. It is sold in blocks of 200 shares and more, and I would strongly advise all of our readers who desire this stock to make their orders immediately, as the price will soon be advanced as stated.

The officers of this company are men of the highest character, both for their business ability and personal integrity. I will name some of them. Among the number are: Hon. Joshua Levering, of Baltimore, Md., the widely known coffee merchant, who is trusted and believed in by all who know him. He is president of the Board of Trustees of the Southern Baptist Theological Seminary, and was Prohibition candidate for President in 1896. Geo. W. Carroll, of Beaumont, Texas, is another director of our refining company, and he is not only a man of splendid character, but beyond doubt he is the best-loved citizen of Beaumont. It was on his land that the original oil find was made, and he is the largest stockholder in the Gladys City Co., which owns 2,300 acres of oil gusher land at Beaumont. T. C. Yantis, of Brownwood, Texas, another of our directors, is president of the Brownwood National Bank, and is a man of the very highest character. Dr. J. T. Harrington, another of our directors, is City Physician of Waco, Texas, and is widely and favorably known. Here at Dallas our directors are such as: Dr. F. S. Davis, one of the leading physicians; Dr. R. L. Spann, another leading physician; Fitzhugh I. Hawkes, Assistant Superintendent, Sanger Bros.' retail department. I am President of the San Jacinto Oil Refining and Tank Car Co., and it is my purpose, to the best of my ability, to administer the affairs of this company as successfully and as well as I have thus far administered the affairs of the San Jacinto Oil Co. I shall be glad to have any prospective investor in the San Jacinto Oil Refining and Tank Car Co. write to any of the banks in Dallas or Beaumont concerning the character of the men engaged in this enterprise.

It is true that there have been a great many wild-cat and purely speculative companies organized at Beaumont. They were organized purely for the purpose of pelf, and they have had their little day and have faded from human sight forever. Their directors have secured the hard earned dollars of a great many trusting and honest people. My suggestion to all who think of investing in oil stocks of any sort is to be thoroughly sure they are casting their lots with honest men. When they know this is true they have nothing to fear, for there are opportunities for the accumulation of wealth in the Beaumont field greater than has ever yet been told. There seems to be no doubt that there is an area of oil bearing land on the Gulf Coast much greater than has ever yet been believed by the public. You need not believe the stories you see in the papers now and then to the effect that the Texas oil is giving out. There will be oil in the Texas field in my candid judgment after the writer and all the readers of these lines are in their graves.

We do not offer the stock of the San Jacinto Oil Refining and Tank Car Co., as a speculation, but as an investment. The history of the San Jacinto Oil Co. is of such a character as to justify those who have large means, in considering the stock of the Refining Co. as an investment. All of the stock of the San Jacinto Oil Co. has been sold and no more of it can be had except from private holders of the

stock. The stock of the Refinery Co. is selling very rapidly, and I repeat the statement that if you are desirous of securing this stock at the 7 1-2-cent price you should make your orders now. Dividends, of course, will be paid on the par value of the stock, which is 10 cents per share.

After sending out articles concerning the stock of our company I am often in receipt of private letters asking me for advice about the matter, and asking me if what I said in the advertisements was strictly true. In order to save time and trouble I state here that I never write in an advertisement what I do not honestly believe, and there is nothing I can add in a private letter that I do not set forth in the advertisement itself. I do not give any advice concerning investment in this stock; I do not take that responsibility. For myself, I bought at the outset, when the stock was offered for sale, 250,000 shares of this stock; my son bought 250,000 shares; my brother bought 125,000 shares; and the employees in the oil company office, who are in the best position to understand the situation, bought 225,000 shares. This is evidence enough of our confidence here in the enterprise. I never have two sets of views about a matter. My public views are my private views.

I believe this stock will prove a magnificent investment, and I desire to assure those who are only able to buy a small block of the stock that the interests of the small stockholders will be as well protected as the interests of the large stockholders. This is true of the San Jacinto Oil Co., and the first dividend of five per cent on that stock will be mailed out July 1. Within a few months' time I expect that the San Jacinto Oil Refining and Tank Car Co. stock will be a dividend paying stock, and in the meantime, will have largely increased in value.

We have provided for future enlargements of our refining plant, as the lands purchased comprise 110 acres, on two railroads, in the suburbs of Dallas.

In answer to many inquiries, I desire to state that I am in nowise connected, either directly or remotely, with any other oil company than the San Jacinto Oil Co., and with no other oil refinery than the San Jacinto Oil Refining and Tank Car Co. I prefer not to answer inquiries concerning other companies, as I have not taken the time to investigate their standing or their holdings.

Send all orders for stock to J. B. Cranfill, President, Dallas, Texas. If you desire any additional information I shall be glad to furnish same to you, but I have tried to convey in this article all there is to tell at the present time about the company. Make remittances by post office money order, express money order or New York Exchange. Personal checks cost us for collection. It is best for you to send New York draft, post office or express money order, as stated.

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CONSUMPTION

PROGRAM.

Following is the program of the
fifth Sunday meeting of Big Hatchle
Association for Brownsville circle.
Convenes with the Baptist church at
Allen's, June 28, 1902.

Saturday morning, 10:30.—Devotional
exercises conducted by J. B. Lawrence.

11:00.—Roll call and report from
churches.

11:20.—How can we best interest our
churches in missions? Led by M. E.
Dodd, T. E. Glass, L. S. Williams.

11:45.—The tithing system, (1) Is it
Scriptural? (2) If not, what is the
Scripture duty in giving? led by Harry
L. Martin, Manley Davis, H. B. Folk.

Saturday afternoon, 2:00.—Devotional
exercises conducted by M. E. Dodd.

2:30.—How can we best enlist our
churches so as to secure their co-operation
in all the work of the denomination?
Led by J. B. Lawrence, H. B. Folk.

General discussion.

3:15.—What should be the attitude
of Christians to the temperance cause?
Led by W. W. Dupree, R. G. Herring.

4:00.—Miscellaneous business. Ad-
journing Saturday night 8:00.—Ser-
mon by Rev. J. B. Lawrence.

Sunday morning, 10:00.—Regular
Sunday school exercises, conducted by
Mr. T. E. Glass.

11:00.—The preparation necessary to
meet the demands of present condi-
tions in the forward movement in
church work. Led by J. B. Lawrence,
L. B. Lovelace, S. E. Tull.

11:30.—Missionary sermon, by Rev.
Harry L. Martin, J. B. Lawrence,
President of circle S. E. Tull, Pastor.

PROGRAM.

Following is the program for the
fifth Sunday meeting of Beulah Asso-
ciation to be held with China Grove
church five miles east of Rutherford,
Tennessee, beginning on Friday night
before the fifth Sunday in June.

Introductory sermon by Rev. J. H.
Milburn.

1. The work before us in this church
and this Association, Pastor E. L.
Watson, Colporter R. J. Williams.

2. Best methods of doing mission
work in this Association, L. W. Rus-
sell, J. L. Adams.

3. Our responsibility to State Mis-
sions, G. L. Ellis, D. C. Hall.

4. Should there be a Sunday school
in every church? C. H. Bell, J. A.
Miles.

5. Our responsibility to Home and
Foreign Mission work, R. L. Bell, T.
A. Waggener.

6. Preparation for revival work, J. T.
Early, J. T. Barker.

7. Sermon on missions, and collec-
tion, T. F. Moore, E. T. Thorn.

Question box every session. Every-
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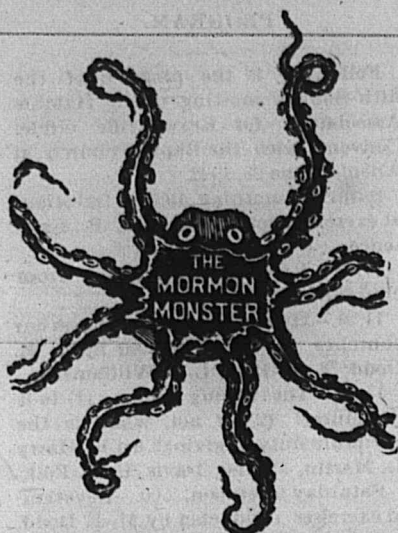
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OBITUARY.

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.

BURR.—On the evening of May 7th, God, in his infinite wisdom, saw best to call from us our dearly beloved friend and class-mate, Alice Burr. She was just past thirteen years of age, just budding into sweet womanhood, so kind, loving and gentle.

She professed religion about two years ago and joined Oak Grove Baptist church.

She was so kind and conscientious, often apologizing for claiming so much attention during her last illness, which lasted for many weary months. Her loving mother preceded her only three short months to her heavenly home. Oh! so many treasures to beckon the loved one to a higher ideal in life.

They are not dead to us, but asleep in Jesus. An empty chair in the sweet Christian home, a vacant seat in our Sabbath school, but we submissively say, "thy will be done." She was laid beside her mother in the Hopewell cemetery to await the glorious dawn when Christ shall say, "Come forth, ye blessed of my Father."

Resolved, That a copy of these resolutions be put upon our record, and that our Sabbath school extend to the bereaved family their most tender sympathy in this their great sorrow, and that the BAPTIST AND REFLECTOR be furnished a copy for publication.

LOVIE MAY TAYLOR,
CORA OUTLAW,
ALMA BURR.
Committee.

SMITH.—On December 26, 1901, our beloved Brother W. H. Smith was called to rest from suffering and mental derangement with which he had been sorely afflicted for two or three years.

He was born May 29, 1832, and had nearly completed the time allotted to man.

His life, though a pleasant and happy one in the main, was not without disappointment.

He was married to Lucy J. Johnson February 17, 1858, with whom he lived happily until October 10, 1881, when death, with ruthless hand, broke the happy union, leaving him with seven children, the youngest but a few weeks old. But her Christian life still had its influence and while yet stricken with grief he found peace by believing in Jesus, though he did not own it nor make a public profession for several years afterward.

He was married to Mary F. Williams, May 10, 1883. The last union was also a happy one, one in which he found a help-mate indeed, and one gentle and kind to the step-children.

In September, 1896, in conversation with your humble scribe, he related his experience; expressed himself as satisfied that he was born again while alone on the highway a few months after the death of his first wife, and said that he wanted to join the church. This conversation, being on the churchyard Sunday morning before services, we gave an opportunity for persons to join the church that service, at which time he and his wife presented themselves and were approved for baptism. The following Sunday morning it was

our happy privilege to take Brother Smith and wife, with six others, and baptize them in Greenbrier lake. As we saw him, he was a good citizen, an obliging neighbor, an indulgent father, a true husband, and a consistent church member.

He leaves a wife and nine children to mourn their loss. We extend our sympathy to the bereft family.

J. J. CARR.



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MEETINGS OF TENNESSEE ASSOCIATIONS, 1902.

JULY.

Memphis.—Trinity church, Memphis, 10 a.m., Wednesday, July 16.

Big Hatchie.—Ripley, Lauderdale county, 10 a.m., Wednesday, July 23.

AUGUST.

Concord.—Laguardo, Wilson county, 10 a.m., Friday, August 1.

Sequatchie Valley.—Ebenezer church, Friday, August 1.

Holston.—Riverbend church, six miles east of Bristol, Tuesday, August 5.

Chilhowee.—Third Church, South Knoxville, Thursday, August 21.

Hiawasse.—Soddy, Hamilton county, Thursday, August 21.

Duck River.—Charity church, Moore county, thirteen miles south of Shelbyville, Friday, August 22.

SEPTEMBER.

Mulberry Gap.—Pleasant Hill church, Hawkins county, Tuesday, September 2.

Big Emory.—Wheat, Roane county, Thursday, September 4.

Walnut Grove.—Tennessee Chapel, Roane county, Thursday, September 4.

Unity.—Clover Creek church, near Medon, I. C. R. R., Saturday, September 6.

Watauga.—Elk River church, Carter county, Tuesday, September 9.

Ebenezer.—New Hope church, six miles west of Wales Station, near Weakley, Wednesday, September 10.

Tennessee Valley.—Wolf Creek church, three miles from Spring City, Rhea county, Thursday, September 11.

Stockton's Valley.—Eagle Creek church, Overton county, Saturday, September 13.

Nolachucky.—French Broad church, at Oak Grove, Tuesday, September 16.

Central.—Antioch church, near Medina, Wednesday, September 17.

Eastanallee.—Rogers Creek church, McMinn county, Thursday, September 18.

Midland.—Bryans Fork church, Union county, Thursday, September 18.

Salem.—Fall Creek church, twelve miles south of Lebanon, Wilson county, Thursday, September 18.

Friendship.—Trimble, Wednesday, September 24.

Wiseman.—Shady Grove church, Trousdale county, Wednesday, September 24.

Clinton.—Clinton, Thursday, September 25.

East Tennessee.—Liberty Hill church, Thursday, September 25.

Holston Valley.—Fisher's Creek church, Thursday, September 25.

Sweetwater.—Loudon church, Thursday, September 25.

Weakley County.—New Bethel church, three miles west of Henry, Thursday, September 25.

Beech River.—Rockhill church, five miles from Lexington, 10 a.m., Friday, September 26.

William Carey.—Minor Hill church, Giles county, Friday, September 26.

Indian Creek.—Waynesboro, Saturday, September 27.

Union.—Shellsford, four miles east of McMinnville, Warren county, Saturday, September 27.

Beulah.—Macedonia church, near Kenton, Obion county, Tuesday, September 30.

Cumberland Gap.—New Tazewell church, Claiborne county, Tuesday, September 30.

Tennessee.—Second church, Knoxville, Tuesday, September 30.

OCTOBER.

New Salem.—Alexandria, DeKalb county, Wednesday, October 1.

Liberty-Ducktown.—Pleasant Grove church, six miles east of Murphy, N. C., Thursday, October 2.

Ocoee.—Inman Street Church, Cleveland, Thursday, October 2.

Providence.—New Providence church, Loudon county, Thursday, October 2.

Sevier.—Powder Springs church, Millikin, Thursday, October 2.

Riverside.—Sand Springs church, Putnam county, near Monterey, Friday, October 30.

Judson.—Parker's Creek church, Dickson county, Saturday, October 4.

Cumberland.—Springfield church, Robertson county, Tuesday, October 7.

Northern.—Bethlehem church, Campbell county, Tuesday, October 7.

Enon.—Liberty church, Macon county, Wednesday, October 8.

Western.—Bethlehem church, nine miles south of Paris, Wednesday, October 8.

Nashville.—Edgefield church, Nashville, Thursday, October 9.

Southwestern.—Crossroads church, Benton county, five miles southwest of Camden, Friday, October 10.

West Union.—Buffalo church, Scott county, Friday, October 10.

New River.—Bethel church, Anderson county, Thursday, October 16.

Stewart County.—Liberty Springs church, three miles northwest of Dover, Wednesday, October 29.

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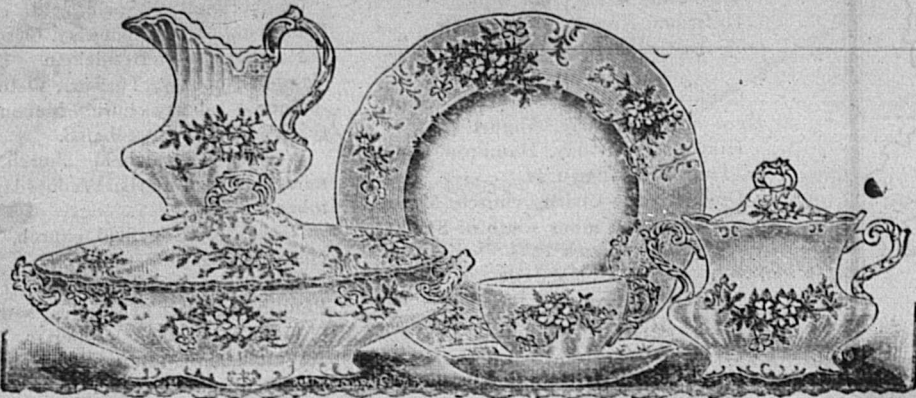
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RECENT EVENT.

Rev. Don Q. Smith, of Rowlett, Ky. is in the city having his eyes treated. We hope that they may be fully restored. He is one of our most promising young ministers.

+++

We have received an invitation from Mr. and Mrs. Wm. Penn Dawson to attend the marriage of their daughter, Miss Mary Tarvell, to Mr. Hallum Wood Goodloe on June 18th. Mr. Goodloe is the popular and efficient Assistant Secretary of State. We extend best wishes to him and his lovely bride.

+++

Rev. F. M. Laws, D.D., of Bryan, Texas, president of the Board of Trustees of Baylor University, died recently.

+++

Dr. Kittredge Wheeler has resigned the pastorate of the Fourth church, Chicago, Ill., which he has held for more than nine years. His work in Chicago has been eminently blessed, the new members numbering 600, a large proportion of whom were received by baptism. The church debt has been reduced by one-half, and the remaining part has been largely pledged.

+++

Ouachita College has conferred the degree of D.D. upon J. M. Carroll, Texas; J. M. McManaway, Missouri, and C. W. Daniel, Arkansas.

+++

Dr. John Henry Barrows, of Oberlin College, Ohio, died June 3rd. He was one of the most eminent preachers and lecturers and educators in the country. He was brought into considerable prominence during the world's fair at Chicago, by being the leader of the World's Congress of Religions, which he suggested.

+++

The Brownsville States-Graphic publishes in full the commencement sermon delivered before the Brownsville Female College by Rev. J. B. Lawrence, pastor of the Baptist church at Brownsville. The sermon is quite an able and eloquent one.

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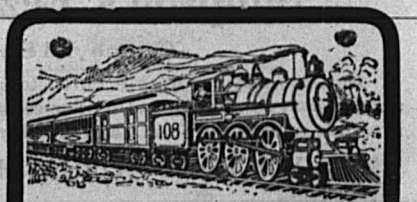
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