

Baptist and Reflector

Speaking the Truth in Love.

Series, Vol. LXIV.

NASHVILLE, TENN., JANUARY 19, 1905.

New Series, Vol. XVI. No. 23

PERSONAL AND PRACTICAL.

No life can be true and all life not be better thereby.

"Speak unto the children of Israel that they might go forward."

The Eagle Memorial Number of the Baptist Advance, January 5th, was a handsome edition of that excellent paper, and the many tributes in it to Gov. Eagle were admirable.

It was a little singular, was it not, that the apostle of The Simple Life should have been introduced to a Washington audience, and so to the American public, by the champion of the Strenuous Life?

Both the Baptist Standard, of Chicago, and the Baptist Argus, of Louisville, in their New Year's editions contained letters from all parts of the world, giving a fine survey of the Baptist field. They both showed considerable journalistic enterprise in getting up these surveys.

Dr. Richard Fuller once said that as he stood before the statue of Apollo Belvidere he instinctively lifted himself and stood higher. So with us when we come in contact with the character of Jesus Christ, "the ideal man of all the ages, the realized ideal of humanity."

The Presbyterian thinks that drunkenness should be treated as a crime. Then what about the drunkard-maker? And what about the man who licenses him to make drunkards? And what about the man who votes for the law to allow the official to license the drunkard-maker to make drunkards? Is there no crime in these things, too?

The mother of President Loubet died in France at the age of 92. President Loubet was very devoted to her. She was a market woman, and refused to give up her occupation to go to live with him after he had been elected President. He, however, would go to see her and would sit by her side in the market place. This fact gave him a very strong hold upon the common people of France.

The Southern Baptist Press Association will meet in Hot Springs, Arkansas, on Wednesday, March 29th. We make this announcement now so that the editors of all our Southern Baptist papers may make their arrangements to be present at the meeting. The Association met in Hot Springs several years ago, and it was a delightful occasion. We have never been treated with greater hospitality than at Hot Springs. Announcement will be made later of the program.

Dr. Harvey Hatcher, of Atlanta, Ga., dropped dead suddenly in Beauford, S. C., last Sunday. He was 72 years of age, and had been a prominent Baptist minister for a long time. He had charge of the Atlanta branch of the American Baptist Publication Society for a number of years, frequently visiting the Tennessee Baptist Convention and also our Sunday School Conventions in that capacity. By his genial manners and courteous bearing he made many friends in the State who will learn with much regret of his death.

The Christian Index of last week said: "The friends of Dr. B. D. Gray, throughout the South, will be pained to learn that he has been quite sick for the past ten days. He is up again, but quite weak. It was his purpose to attend the Florida Convention this week, and go from there to Cuba, but, of course, this will not be possible on account of his illness." We hope that Dr. Gray will soon be fully restored to health. He has certainly done a great work during the year that he has been Secretary of the Home Mission Board. He must not, however, overtax his strength.

In speaking of Memphis recently we should have mentioned the fact that the Home Mission Board is now spending in that city \$10,000, besides helping elsewhere in the State and in addition to work among the negroes and the mountain schools. The Rowan Memorial, Seventh Street and Labelle Place Churches are all supported, in part, by the Home Mission Board. The Bell Avenue was also supported by it until it recently declared itself independent of further assistance. Now, the question for Tennessee Baptists comes, If the Home Board is doing that much for us what ought we to do for the Board in return? Ought we not to support it liberally?

We mention elsewhere that Rev. George W. McDaniel has accepted the pastorate of the First Baptist Church, Richmond, Va., to which he was called the first Sunday in January. On the following Sunday he read his resignation as pastor of the Gaston Avenue Church, Dallas, Texas. The resignation was accepted, and at the same meeting Rev. W. A. Hamlett, pastor of the First Baptist Church, Tyler, Texas, was unanimously elected pastor. He was notified by telephone, and at the evening service his acceptance was announced. This was quick work. Brother Hamlett was formerly pastor in Memphis, and has many friends in this State who will be glad to know of his success in Texas.

Judge John R. Flippin, of Memphis, member of the State Senate, has introduced a bill regulating peremptory challenges by reducing the number allowed defendants and increasing those granted the State so as to equalize the privilege. At present the defense is allowed four times as many challenges as the State. This is a fine measure. It will greatly advance the cause of justice in criminal procedure. As it is now, it is very difficult to secure the conviction of a criminal and almost impossible if he has money or influence back of him. But this bill, if it becomes a law, would at least give the State an equal chance with the accused instead of giving him four times the advantage. We believe in giving the individual all the rights to which he is entitled. But let it be remembered that society has some rights, too, as well as the individual. The rights of the two parties ought at least to be equal.

Theodore Roosevelt was elected president of the United States on January 9th. This may be news to our readers, most of whom probably supposed that he was elected November 8th. But as a matter of fact only the electors were elected on November 8th, while Roosevelt was elected by them on January 9th. If they had so chosen, the electors could have elected someone else on January 9th—say Mr. Fairbanks or

Judge Parker. But, of course, no one expected them to do it, as a majority of them had been elected for the purpose of electing Roosevelt. That they would do so was taken for granted, and the public paid little attention to the meeting of the electors on January 9th, at which the real election took place. In the early history of the country it was not so, but party rule and party lash have enabled the public to determine in advance the successful candidate.

We may be allowed to say that we attended the inauguration of our brother, Joseph W. Folk, as Governor of Missouri, in Jefferson City on January 9th. There was a very large attendance from all over the State. The speech of the new Governor, on taking the oath of office, was pronounced by some of the old men, who had attended a number of other inaugurations, to have been the best of the kind delivered in Jefferson City for many years—which compliment was, of course, quite gratifying to his friends. It also received the unusual tribute of unanimous endorsement by his party opponents as well as his party associates. He has no easy task before him. The duties and responsibilities of the position to which he has been called are many and onerous. We pray God that he may be given strength to discharge his duties and fulfil the responsibilities aright.

Rev. W. R. Ivie has resigned the pastorate of the Baptist church at Oxford, Ala. Since he became pastor there, something over three years ago, the church has purchased, and paid for, a pastor's home at a cost of \$2,000. Since last October the church contributed for State Missions \$54.30; Home Missions \$62.00; Foreign Missions \$83.73, making a total of \$240.03. Out of 142 members, 103 contributed to missions. This was certainly a fine showing. Contributions for the Orphans' Home and Ministerial Education were to be taken later. In addition to leading his people out along mission lines Brother Ivie was the leader in three fights in Oxford on the whiskey question during the last two years: two on the saloon issue, and one on the dispensary; in each of which fights he was victorious. Now they have neither saloons nor dispensary in Oxford. We should like very much to have Brother Ivie in Tennessee. Such men are needed here, as everywhere else.

We recently had the privilege of coming in close contact with Hon. Wm. J. Bryan. We had heard him speak, but we had never before had the pleasure of knowing him personally. Without any political flavor to the remark, and without meaning to endorse his various political views, we may say that he is a great man—greater really than we had previously considered him. He has a large mouth, a high forehead, a massive head and a leonine countenance. He is the most lion-looking man we ever saw. He is simple and unaffected in his manners, genial and social in his disposition, and best of all a high-toned Christian gentleman. It is a cause for the profoundest gratification to the good people of this country that the two most eminent Americans to-day, the recognized leaders of their respective parties, are true Christian men, and men of the highest honesty of purpose, probity of character and purity of life—Wm. J. Bryan and Theodore Roosevelt. May such as they long guide the destinies of our nation.

The Rosary of Years.

Some reckon their age by years,
Some reckon their life by art—
But some tell their days by the flow of their tears,
And their life by the moans of their heart.

The dials of earth may show
The length, not the depth, of years;
Few or many they come—few or many they go—
But our time is best measured by tears.

Ah! not by the silver gray
That creeps through the sunny hair,
And not by the scenes that we pass on our way—
And not by the furrows the finger of care

On the forehead and face has made.
Not so do we count our years;
Not by the sun of the earth—but the shade
Of our souls, and the fall of our tears.

For the young are sometimes old
Though their brow be bright and fair;
While their blood beats warm, their hearts lie cold,
O'er them the springtime—but winter is there.

And the old are oft-times young,
When their hair is thin and white;
And they sing in age as in youth they sung,
And they laugh, for their cross was light.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the brave bark home;
It reaches the haven through tears.

—Father Ryan.

THE RELATION OF PRINCIPLE TO PRACTICE.

BY WILLIAM D. NOWLIN, D. D.

Is there a real vital relation between principle and practice?

"Heterodoxy showing kindness is a better thing than orthodoxy manifesting indifference."

"I would rather be a heterodox firebrand than an orthodox icicle."

"It doesn't matter what a man believes so he does right."

These and other like expressions are frequently heard and read in these latter days. What do they indicate? They evidently manifest not only a feeling of dislike in those who use them for orthodoxy, but a purpose to cast reproach upon the very name. As a matter of fact, is there anything in the very nature of heterodoxy to make one kind? And is there anything in the very nature of orthodoxy to make one indifferent to the wants of his fellow man? If not, why make the statement that way? Why not say, "orthodoxy showing kindness is a better thing than heterodoxy manifesting indifference?" This, I am sure, would be more in keeping with the real facts. If there isn't more of the real Christian spirit in orthodoxy than there is in heresy, we would all better be heretics. But then heresy would be orthodoxy, and we would need to keep changing.

Again, why say, "I would rather be a heterodox firebrand than an orthodox icicle," unless there is something in heterodoxy to make one more zealous, and something in orthodoxy to make one lifeless and indifferent? If the statement doesn't imply this, then I am unable to understand its purpose. If you should hear people going about saying, "I prefer a just devil to an unjust God," would you not get the impression that they intended to imply that the devil was more just than God? You certainly would never get the impression that they were intending to teach the justice of God and the injustice of the devil. Is it a fact that one must be either a "heterodox firebrand" or an "orthodox icicle?" May one not be an orthodox firebrand? I have always felt that there was nothing that could so fire one's zeal and give one strength and courage as truth. When I think of the zeal, courage and strength of Bunyan, Luther, Calvin, Edwards, Finney and others I think of these qualities as the offspring of truth. Error instead of strengthening always weakens, vitiates and destroys character to the extent of its acceptance. The man who is heterodox in his belief will be heterodox in his practice; for our practice is only the formal expression of our faith. A man is not a thief because he steals but

he steals because he is a thief. If he only had correct views on the rights of property he would not have wrong practice. Wrong practice is the outgrowth of wrong principles. No man's practice is right whose faith is wrong. Let us remember that it is the orthodox Christian, with a believing sense of hell who works and contributes to the support of the church and the ministry.

The Hon. E. Nelson Blake has well said:

"A positive belief that amounts to a conviction is an unfailing source of success. Wavering is weakness everywhere. This pertains to business, to politics and more especially to religious life. Doubting there is dangerous. No man can putforth his best efforts if unbelief or disbelief in his work has entered into his heart or mind. 'I know whom I have believed, and am persuaded,' must be the bold utterance of every successful ambassador of Christ. Hesitation and doubt in the messenger and the message will produce only doubt and unbelief in the hearers. John Wesley said:

"Give me a hundred men who fear nothing but God, hate nothing but sin, and are determined to know nothing but Jesus and Him crucified, and I will set the world on fire with them."

We should be very careful never to use language misleading and calculated to cast reflection upon orthodoxy. Orthodoxy quietly and unostentatiously doing the work of the Master is a better thing than heterodoxy making a great noise and posing as a martyr.

HALL-MOODY NOTES.

Hall-Moody Institute continues to forge ahead in numbers and interest. The school is spoken of everywhere as having had a remarkable growth during its brief history of four years. The people are indorsing the school magnificently. We believe this is because the school is meeting the demands of the people in safe government, pure moral tone, and thorough, practical instruction.

The college presents a busy scene of activity. A glimpse on the inside of the school as it is at present running reveals one of the busiest colonies of young people found anywhere. Although we gave one week vacation for the holidays I have never seen students get back to their work more promptly or more joyously.

Many new students have entered with the opening of the new year and others are coming in almost daily. This, too, notwithstanding that we are within just two weeks of the close of our present quarter. There will be a still greater influx of new students at the opening of next quarter, January 23rd. We keep thinking that we shall certainly not be able to accommodate many more, but the good people of Martin are generously opening their homes for the new students, determined as they are not to let the school suffer for want of room. Our dormitory room has long since been exhausted and the students are even going three in a room. We are fortunate in being able to offer board in private families at a very moderate price. We are greatly needing more accommodations in every department of the school.

Our lecture course was inaugurated last Wednesday night by a lecture from Dr. J. H. Anderson of Trenton. His discussion of "Divine Providence" was a splendid combination of history, philosophy, and theology delivered in his own unique and masterly way. Dr. Anderson was with us the next morning at our chapel and made a happy and greatly appreciated talk to the students. Hall-Moody Institute and Martin throw their doors open to Dr. Anderson whenever he will come.

The next number in the series of lectures will be delivered by Dr. Hale of Jackson, on January 25th. His subjects are: "Jesus as a teacher" and "A Month in the far East." Following him will come in order: Rev. J. N. Hall, Drs. G. M. Savage, J. B. Moody, E. E. Folk, and T. T. Eaton. A musical program will be given in connection with the course by Mr. Edward Baxter Perry of Boston.

Our musical department is prospering greatly under the management of Miss Musa Hall. The department has enrolled sixty-three pupils during the present year.

Our Business College is also meeting with very unusual success.

The whole atmosphere of the Institution is laden with a spirit of joy and buoyancy, co-operation and optimism, making rules and compulsion and punishment almost useless. Nor are we indebted for these conditions to any external and artificial stimulus, like football, baseball or secret societies. If you want to see the true college spirit you will find it here and the characteristics are peace, culture, love and hard work.

J. A. B.

WATCHMAN, WHAT OF THE NIGHT?

Is there to be a dearth of ministers? In our Baptist Theological Seminaries at the North there has been a decrease of forty-eight students or fourteen per cent. The Presbyterian Seminaries have lost 193, or thirty-five per cent, while the Congregationalist Seminaries show a falling off of 171 or 41 per cent. The latter have more of the leaven of higher criticism. The battle has been raging for years. The Presbyterians follow and the Baptists are third in the list.

Dr. Harper, a marvelous man in many respects, has done much to cause those who entered as students for the ministry to take up law, or medicine, or to enter business when they left the college, by shaking their faith in the inspiration of the Scriptures, the virgin birth, the resurrection of Jesus, etc. etc. I earnestly asked five or six Seniors in Chicago University last summer what they expected to preach that would break men's hearts and cause them to repent and believe the gospel. I told them plainly that they ought, in justice to themselves and the churches of Jesus Christ, to abandon the gospel ministry.

Dr. Harper, and those who agree with him are responsible for what he deplures. He is mistaken when he lays the blame at the door of the churches, who hold fast that which was committed to their care. The churches at the North, in the main, are sound in the faith. Prof. Harper's lament will cause many Southern critics to be unjust in their treatment of Chicago University since Dr. Harper avers that in the five years he has been President of the great Chicago University fifty students for the ministry have turned to other callings. One of these is now in charge of the buildings and grounds of the University. Some of the professors thoroughly agree with Dr. Harper's views, but many honored and leading professors in the theological department of Chicago University do not. I heard the views of higher critics condemned as strongly by leading professors in Chicago University last Summer as I ever heard by any of our Southern theologians.

I could not recommend Chicago University to a young student for the ministry, but I regard it as a fine place for one who is rooted in Bible truth.

Thank God our Southern Colleges, Universities and Seminaries are not tainted with higher criticism and there is no dearth of students for the ministry. But it behooves us to be abreast of the times, be well-informed in the current, new thought and instruct our churches in those Bible principles for which Baptist churches have ever stood and which has given us an honored list of martyrs of whom the world was not worthy. We may notice in another article other causes which tend to decrease the candidates for the ministry.

W. D. Powell.

Milan, Tenn.

I thank those Association clerks who have sent me a copy of their Association minutes. Will not the others of Middle and West Tennessee thus favor me? I need a copy of the minutes of each Association in my work for ministerial education.

G. M. S.

It is said that the oldest known document in the world is in possession of the Hon. Miss Emeline M. Plunkett. It is an "Accadian Calendar" found on seventy tablets in the library of King Sargon. It is assigned by antiquarians to a date of B.C. 3,800. On astronomical grounds, Miss Plunkett thinks the calendar was made by the Accadians about six thousand years before Christ. This would put it before the deluge and about the time of the creation of the world, according to the usual chronology. Was it written by Adam?

Hail and Farewell.

They come, they pass, with snow-soft feet,
 And deathless youth illumines their eyes;
 Alike to them are chaff and wheat,
 Alike the foolish and the wise.
 They bring the wound, they bring the balm,
 They light our smiles, they dry our tears;
 Careless of death or life, the calm
 Servants of time, the patient years.
 The winds that rend and strew the rose,
 Dissolve the sweetness through the air;
 This wind of time that beats and blows,
 Leaves all the past still fragrant-fair.
 Though hopes may fail and hearts may break,
 And fruitless all the striving be,
 One golden gift is left to make
 Man's bliss—consoling memory.
 Hail and farewell, farewell and hail!
 The going and the coming guest,
 Welcome to daybreak's shining sail,
 On to the night beyond the West!
 The years may come, the years may go,
 And bring the sad or merry mood;
 Merry or sad, one thing we know,
 That life is good, ah, life is good!
 —Unnamed Poet in N. Y. Sun.

THE TRINITY.

BY REV. L. S. EWTON.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Our blessed Savior must have had a purpose in commanding his disciples to "baptize in the name of the Father and of the Son and of the Holy Spirit." The purpose seems clearly to have been to keep constantly before the mind of his people the Triune God. God had for thousands of years been trying to teach his chosen people, and the world through them, that he was the only true and living God. Consequently the idea of one God was pretty thoroughly stamped on the minds of the people. But the doctrine of the Son of God was new. While Israel had long looked and prayed for a Messiah; they were not looking for him to come as the Son of God. But as such he came and lived among sinful men. "He came not to be ministered to, but to minister and to give his life a ransom for many." Just a short time before Jesus spoke the words of the text he had instituted what we call the Lord's Supper; saying, "As often as you eat this bread, and drink this cup, you proclaim the Lord's death till he come." So in the observance of the Supper we have a constant reminder of our crucified Savior. Our buried and risen Lord is also brought to our remembrance in the act of baptism. It seems entirely fitting then that Jesus should give this formula, that every time the act of baptism is performed we may remember not only the Father and the Son but also the Holy Spirit. Now if our Savior thought it so important that the doctrine of the Trinity be kept constantly before the mind of the people, I feel that it would be good for us to preach more and write more upon this subject. Then, too, the doctrine of the Trinity is often very much misunderstood. So I shall attempt to give briefly some thoughts in connection with this subject:

What do we mean by the Trinity? Do we mean that we have more than one God? We speak of the Heavenly Father as God. The Son is referred to as God, and we think of him as "Immanuel—God with us." The Holy Spirit also is called God. And yet we must distinctly remember the fundamental fact that we have but one God. This is one of the earliest teachings about God. The common cry of the Hebrew teacher was, "Hear, O Israel, Jehovah Our God is one Jehovah." We hear God saying again by the mouth of his prophet Isaiah: "I am the first, and I am the last, and besides me there is no God." During the last few days of our Lord's public ministry, when his enemies had tried almost every other plan to ensnare him in his talk, a scribe came to him and said: "What commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel, the Lord our God is one.'" So if we believe the Bible, we must believe in the unity of God. That is to say, we have only one true and living God,

And I am happy at the thought that we have but one God. It seems to me that it would be a very undesirable state of affairs to have "gods many and lords many;" "gods great and gods small;" "gods far and gods near;" "gods everywhere." When Paul visited Athens he found that the people had made images to every god they could think of, and for fear they had left out some god, they made an image "to the unknown god." But as it is with us, we can come to our God and learn of him, and love him, and worship him. We can know something of what he wants us to do; and we gladly attempt to do it, because he has done so much for us. We did not first love him but he first loved us.

So then we do not mean by the Trinity that we have three Gods. But while the Scripture plainly teaches that God is one divine being or essence, it clearly reveals him also as Father, Son and Holy Spirit. We might quote many passages in support of this position, but probably the most significant one is in connection with the baptism of Jesus. Here we have the Son of God being baptized by John in the Jordan; the Holy Spirit descends in the shape of a dove and rests upon him, and a voice from heaven declares, "This is my beloved Son in whom I am well pleased." This, then, is an instance in which all three persons of the Trinity are revealed to us at the same time. We have also these words: "I will pray the Father and he will give you another comforter that he may abide with you forever, even the Spirit of truth." Again Jesus said: "These things have I spoken unto you while yet abiding with you. But the comforter—even the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things that I said unto you." And we might multiply passages to prove that in the divine being that we call God, there exist three distinct persons: Father, Son and Holy Spirit. And this is what we call the Trinity.

You may ask, "How can these things be?" We can't explain it any more than we can explain how Jesus could be both human and divine at the same time. We can't explain it any more than we explain how sunshine makes the grass grow. We know that sunshine does make the grass grow. And we know that God's word teaches that there are three distinct persons in one. But the explanation of these things is beyond the finite mind.

Now just a few words about these three distinct persons that exist in the God-head. First, we will say that in their nature or essential being they are equal. That is to say, each is God. A few passages of Scripture will suffice to prove this position. We read, John 5:18, "For this cause they sought the more to kill him, because he not only broke the Sabbath but also called God his own Father, making himself equal with God." In this Scripture we have a Son and a Father. The Father is God, and the Son claims to be equal with the Father. Therefore, the Son is God. In the first chapter of Matthew we have this Scripture, "Behold, the virgin shall be with child, and shall bring forth a son and they shall call his name Emmanuel, which is, being interpreted, God with us." Paul speaks of Jesus as "God our Savior." And we might point to a number of other passages to prove that Jesus Christ was God in human flesh dwelling among men.

As to the divinity of the Holy Spirit we need only to search the Scriptures to learn that many things are spoken of in one place in the Bible as done by God, and the same things will be referred to in other places as done by the Holy Spirit. Compare Hebrew 3:7-9 and Psalms 95:7-9. The first verse in the Bible says, "God created the heavens and the earth." The second verse, still talking about the same thing, says, "the Spirit of God moved upon the face of the waters." A careful examination of these and many other like passages of Scripture will convince one that they are equal. That is, that the Spirit is God.

Summing up then we see that we have one God. But God has seen good to manifest himself to poor sinful men as three persons. This all seems strange, and yet with a little reflection, I believe we can see the wisdom of it. By thus revealing himself, God appeals to the hearts of men more effectively than

he could have done in any other way. In the days of Moses, God revealed himself in great power. When his people were in trouble, he parted the waters of the Red Sea and caused Israel to pass through on dry land. Then with the same mighty power, he closed in the waters and overthrew the enemy. His people rejoiced but they had not learned to say, "Our Father who art in heaven." They looked upon God, when he thundered in the mountains of Sinai, as a great and terrible God. They believed that he was able to fight their battles and lead them to victory, but they had not learned to come to God in prayer and say: "Father, we come in the name of thy Son, our Savior, and plead with thee to bless us. Father, thy Son died for us and he told us whatever we wanted, to ask for it in his name, and that you would give it." This seems to draw men and God nearer together. We say with assurance, "If he spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things." We no longer think of God, only, as a great and terrible sin-avenging God who causes the earth to open her mouth and swallow up those who rebel against him; but we think of him as a lamb, without spot or blemish, upon whom our sins have been laid. We think of him as our elder Brother; ready to help us in every time of need. We think of him as a blessed Holy Spirit ever present to protect, comfort and guide those who love him. Most of us know something of the love and care of an earthly father for his children; then how quickly we catch the idea and cry, "Our Father, who art in heaven." Oh! how our hearts leap with joy, as we think of our heavenly Father who cares more for us than it is possible for an earthly Father to care for his children.

When we have our temptations and troubles, let us remember that our "Elder Brother has been tempted in all points like as we; and he is able to succor us when we are tempted." Brethren, I rejoice that we have a Triune God—Father, Son, and Holy Spirit, and that these three are one.

Carthage, Tenn.

LEBANON NOTES.

At one of the most critical periods of his life it is written of the Apostle Paul that he thanked God and took courage. It was when he was met by a company of brethren from Rome at Seven Taverns, who had gone out to greet him and extend to him a joyous welcome. The feeling inspired by the incident was that of gratitude and confidence. He thanked God in view of past mercies and present blessings. In His own way the Lord had answered the prayer of His servant and granted him the desire of his heart in permitting him to go to Rome and there preach the unsearchable riches of His grace. The realization of this desire was now about to be fulfilled. But he was a prisoner in chains on his way to the judgment seat of Caesar. He needed the sympathy of friends to inspire courage for the trials that awaited him. Looking back over the past he was grateful; looking forward to the future he was confident.

Never is there a time when it is so befitting that one should be thankful and courageous than at the opening of the new year. Then it is that in reviewing the past we discover so much for which to be grateful, and here erect an Ebenezer, saying: "Hitherto the Lord hath helped me." And then it is that our confidence is renewed, and seeing that goodness and mercy have followed us so far in life, so it will be to the end, and then "shall we dwell in the house of the Lord forever."

Such are my feelings as I enter on the new year of 1905. To me the past has been a year bright with blessings. So many and so varied have been the mercies of the year that it will ever stand out in memory as one of the happiest years of my life. My health, which for a number of years past has been precarious, has been in a large measure restored. I feel stronger and more vigorous and am capable of doing harder and I trust better work in the service of the Master than I have done for some years past. This is of itself enough to be deeply grateful for. But in addition to this the circumstances of my life have been highly delightful.

After years of absence and separation from my kindred and the companions of my youth, the Lord has very graciously led me back to my old home and the community in which I was reared.

The two churches I now serve are composed mainly of kindred and friends whom I have known and loved for many years. They are the comrades and friends of other years, or the children of those whom I have known and loved. "Surely the Lord has given me a goodly heritage and the lines have fallen to me in pleasant places." Never was a pastor more delightfully located, and never was one permitted to serve a people more appreciative of his labors and more thoughtful of his interests.

But best of all, the Lord has been pleased to bless my labors in the building up and strengthening of the churches I serve. Lebanon is an important educational center. Our church here was in a languishing condition when one year ago I assumed the pastoral charge. During the year there have been twenty-five additions by experience and baptism and about the same number who have joined by letter. The attendance on the Sunday-school has been fully trebled and is constantly growing in both numbers and efficiency. The prayer meeting, which had been wholly abandoned, has been re-established and is now well attended and full of interest. The pastor's salary has been fully paid, all current expenses promptly met, and besides this, the house of worship, which was sadly out of repair, has been refurbished and beautified and improved.

Our cause has recently been much strengthened by the accession of two honored brethren in the ministry—Brethren S. G. Shepard and E. S. Bryan—both of whom, with their families, have located in Lebanon. Col. Shepard was Colonel of the Seventh Tennessee Confederate Regiment in the civil war and was in most of the great battles under Lee and Jackson, but was never wounded nor captured during the war. He is the idol of the old soldiers of the county and is honored and loved by the churches. Though nearly seventy years old, his services are in demand and all his time is filled with work. His son has just entered on the duties of the office of County Trustee, to which he was elected last summer. Brother Bryan is a gifted and cultured man, a student of the Seminary for several years, and though disabled by his lameness, has made full proof of his ministry by the noble service he has rendered the churches.

An account of our work at Watertown was given in last week's issue. J. M. Phillips.
Watertown, Tenn.

UPPER EAST TENNESSEE.

There was no request made for the fifth Sunday (January) meeting for the third division of the Holston Association, and therefore none has been appointed. But it is hoped that the chairman can locate a meeting for the next recurring fifth Sunday in April.

The Appalachian Institute at Mountain City, Tenn., is seeking to attain far-reaching and blessed results. In many respects the work of the Institute is along new and advanced lines. Arithmetic, language, biography, literature, geography, history, manual training, brush and pencil work are all to be taught and in a way to develop all that is greatest and best in the child.

Rev. J. M. Whitaker preached at Fall Branch on "Christ's Work and Death." He also preached recently at Lovelace Church on "God reclaiming Backsliders."

Pastor J. M. Whitaker began a meeting at Double Springs Church last Saturday. He is being assisted by Revs. Roy Grimsley and James Cox.

"The very hairs of your head are all numbered." What a wonderful declaration! All that befalls me to the falling of a hair is known to my Father. Nothing can escape his notice and nothing can happen by accident or chance. Nothing can elude his inspection. The fall of the forest leaf, the fluttering of the insect, the waving of the angel's wing, the annihilation of a world—all are equally noted by him. Man speaks of great things and small things. God knows no such distinction. How comforting to think of this tender solicitude

with reference to his believing people! He metes out all their joys and sorrows. Every sweet and every bitter is ordained by him. Even wearisome nights are appointed. Not a pang I feel and not a tear I shed is unknown to him. He puts my tears into his bottle. Every moment the everlasting arms are underneath and about me. He keeps me as the apple of his eye. Am I looking to the future and feeling that mystery and uncertainty hangs over it? Trust him. All is marked out for me. Dangers will be averted and bewildering mazes will show themselves to be interlaced and interweaved with mercy. "He keepeth the feet of his saints." He leads sometimes darkly, sometimes sorrowfully. Most frequently he leads by cross and circuitous ways I would not have chosen, but always wisely and tenderly. "Though he slay me, yet will I trust him."

O. C. Peyton.

Jonesboro, Tenn.

VIRGINIA INSTITUTE.

The recent ten days' meeting conducted in the new State-street Methodist Church by Evangelist G. R. Stuart is considered the greatest revival Bristol ever had. This church with the Sunday-school room is said to accommodate 1,600 people. At most of the evening services, despite the snow and ice, hundreds were turned away. Between four and five hundred professed conversion, and it is hoped that there will be large accessions to several of the churches. The men's meeting on Sunday afternoon was the most remarkable I ever attended.

To-morrow afternoon at 3 p. m. Gov. A. J. Montague is to deliver an address in the State-street Methodist Church, under the auspices of the Y. M. C. A., on "The Christian in Politics." This is considered a great address and Governor Montague ranks among the foremost orators of the South.

On Monday evening the Y. M. C. A. will give a banquet in its rooms in celebration of the twentieth anniversary of its organization. The speakers of the occasion will be Mr. S. Walters McGill of Nashville, Mayor A. W. Chambliss of Chattanooga, and Dr. Ira Landrith of Nashville. This institution is very prosperous and is laying plans for a \$30,000 new building.

Rev. J. B. Craft, one of our State evangelists, is in the city and will begin a series of meetings with the West Bristol Baptist Church to-morrow. This church won the first prize of \$500 in the recent merchants' cash contest.

Miss Alice E. Boyd, art teacher in Virginia Institute, was called by telegram to-day to her home at Rome, Ga., to attend the funeral of her sister.

A Methodist friend in Tennessee sends a check of \$45 to furnish a room on the fourth floor of our building. He also sends a letter of the heartiest good will.

Ten new students have entered since the holidays.

J. T. Henderson.

Bristol, Va.-Tenn., January 14th.

BRYAN AT THE S. W. B. UNIVERSITY.

We have had a memorable treat at the University. At 10 o'clock Thursday, January 5th, Hon. William Jennings Bryan, twice a candidate for the presidency of the United States, delivered one of the most effective, beautiful and uplifting addresses on "Education" before the faculty and students in the chapel of the University that I have ever heard.

In private conversation Mr. Bryan told me that his father was a devoted Baptist, and came very near sending him to William Jewell College, our Baptist school at Liberty, Mo. But instead, he sent him to another institution, so he became a Presbyterian. Herein is a great lesson for Baptists. Mr. Bryan to-day would doubtless have been a Baptist had he gone to a Baptist institution instead of being Pedobaptist.

The chapel was crowded to suffocation. People pressed in as long as one could find standing room to see and hear the great Commoner. One of the students of the Business Department of the University, who has been here only three months, took down much of the address, and I am sending it for publication because it did us here great good, and I feel that it will do good wherever read by parents

and young people, and I should like for your readers to get the benefit of it. Of course this brief outline can give you only a faint idea of the address and the impression that it made. You must imagine before you the magnificent form of the towering Nebraskan, see the eagle eye and hear the silvery tones of his wonderful voice, see his eye suffused when he speaks some tender sentiment and the face light up with laughter when he indulges in some quip or jest. You must imagine the great audience sometimes moved to tears and sometimes to laughter, see their eager faces and hear the bursts of applause to gain any idea of the impression that was made upon the young people.

Mr. Bryan is perhaps the greatest orator in America to-day. Senator John James Ingalls of Kansas, once told me that he regarded Mr. Bryan's oration before the Democratic National Convention in Chicago, which caused him to be nominated for the presidency of the United States, closing with the thrilling climax, "You shall not press down upon the brow of toil this crown of thorns; you shall not crucify mankind upon a cross of gold," as the greatest oration since Demosthenes.

The Lord is greatly blessing us here at the University. New students are coming in, and we have splendid prospects for our spring opening, January 23rd. We confidently expect to have between 300 and 400 matriculate during the year. Our new professor of Latin and Greek, Prof. J. Solon Williams, of Raleigh, N. C., has made a fine impression, and we look for great things from him. Indeed, all three of the brilliant young men who have been added to the faculty this year, are enthusiastic in their work, and are arousing enthusiasm in the students.

P. T. Hale, President.

Jackson, Tenn.

LOUISIANA NOTES.

The Baptists of the Pelican State face the new year with united and hopeful hearts. The past year has been a good one, and we look for greater things during 1905. There are several important fields in the State in need of good men. We trust that the Lord will soon send them to us.

Lake Charles is very happy over the coming of her new pastor, Rev. H. H. Shell, from Mobile. He begins his pastorate under favorable circumstances, and we shall expect to hear of things going forward in that city.

Since the coming of Rev. R. F. Tredway to the pastorate of the Mansfield church October 1st, the cause has been very prosperous. Congregations and contributions have greatly increased and the church has decided to build a new house on a better location.

At Ruston W. Y. Quisenberry is "bringing things to pass." Large congregations, an overflowing Sunday-school, large increase in contributions to missions and plans for a new house of worship are some of the things we hear from that section.

The First Church, Shreveport, is very much in love with her new pastor, Dr. H. A. Sumrell.

The church at Bankie, under the leadership of Rev. J. D. Adcock, recently dedicated a new house of worship. At this writing the church is in the midst of a meeting, with T. T. Martin preaching.

There is some talk of a Mid-winter Conference being held at Alexandria this month. Such a conference will be given to the discussion of our State work—and ought to include Temperance.

The next fifth Sunday meeting of the Duck River Association will be held with the Baptist Church at Shelbyville Jan. 27th-29th. A cordial greeting will be extended all who will come. We throw our doors wide open and invite and urge a large attendance. Heralds will be dispatched to the highways and hedges, for we want our house filled. A special invitation to the editor. Executive Committee-men please remember this is the time for your regular meeting. D. S. McCullough, Sec'y.
Shelbyville, Tenn.

Had a good day Sunday. Large crowds. One received by letter and one for baptism. Seven forward for prayer at the night service.
Humboldt, Tenn. J. B. L.

News Notes.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "As the Snow from Heaven" and "Cain." One baptized and five received by letter.

Central—Pastor Lofton preached on "Counter-imitation" and "The Skeptic's Pen Knife." 200 in S. S.

Centennial—Pastor Stewart preached on "Grace" and "Who Touched Jesus." Organized a Young South Band with Mrs. Sims as superintendent. Pastor assisted in the ordination of three deacons at Belmont Church.

Seventh—Bro. S. H. Price preached on "The Sinner's Contention With God" and "The Last Great Call." One received by letter and one for baptism.

Edgefield—Dr. Van Ness preached on "Prayer" and "Trials." Pastor Wilson in a meeting at Owensboro, Ky.

Hovell Memorial—Pastor McCarter preached on "Measuring the Measureless" and "Joseph." One received for baptism and one by letter.

Immanuel—Pastor Ray preached in the morning on "Who then Can be Saved?" Dr. Lamar preached at night on "Prayer."

North Edgefield—Pastor Rather preached on "Joseph Before Pharaoh" and "The Church in Its Divided State—Part in Heaven and Part on Earth."

North Nashville—Bro. A. Robertson preached on "The Glory that is Given" and "No Escape for Those Who Neglect Salvation." One received for baptism. Pastor Swope's child dead.

Belmont—Pastor Baker preached on "The Soul's Safe Guide" and "The Greatest Thing in the World."

Overton-street Mission—114 in S. S. Large B. Y. P. U. at night.

Franklin—Evangelist Sims in a good meeting. Five additions. Meeting continues.

Knoxville.

First Church—Acting Pastor Chadwick preached on "Why Jesus Went Away." Dr. A. J. Holt, who is here at work on the proposed Baptist school for young women, preached at night on "The Divinity of Christ." Pastor Harris has been delayed in taking up the work by sickness in his family.

Centennial—Rev. J. H. Snow conducted communion service in the morning, and preached at night on "Crowning Love." Two approved for baptism.

Third Creek—Pastor Mahan preached on "The Attributes of God" and "Spiritual Repose."

West Knoxville—Pastor Huft preached on "The Evil Use of the Tongue" and "Warning to Sinners."

Bearden—Pastor Cooper preached on "The Believer's All-sufficiency in Christ" and "Soul-winning."

Immanuel—Pastor Cate preached on "Fellowship Among the Brethren" and "Jesus of Nazareth Went About Doing Good." 110 in S. S.

Third—Pastor Medaris preached on "Bringing Sinners to Christ" and "The Lamps of Life." 150 in S. S. One addition by letter.

Island Home—Pastor Dance preached on "Encouragements to Go Forward" and "The Parable of the Net and Fishes."

Broadway—Dr. A. J. Holt preached in the morning on "The Expansive Nature of God's Kingdom." Pastor Atchley preached at night on "What Seek Ye?" 311 in S. S. One addition by letter. A Junior Union was organized in the afternoon with a membership of 74.

Bell Avenue—Pastor Davis preached on "Whipping the Devil." Rev. J. Pike Powers preached at night on "The Priestly and Kingly Office of Christ." 148 in S. S.

Chattanooga.

First Church—Pastor Jones preached on "The Failure of Success and the Success of Failure" and

"The Drama of Death," with the theme, "The Ambitions of the Lost."

Central—Pastor Vines preached on "The Divorce Problem" and "Buying up the Opportunity." One received by letter and one approved for baptism.

Second—Pastor Waller preached on "The Grace of Giving" and "Returning to the Father's House." One approved for baptism; one received by letter; five baptized and two professions. 167 in S. S.

St. Elmo—Pastor Davis preached on "Missions" and "Where is Your Heart?" Two received by letter.

East Chattanooga—Pastor Bryden preached on "God's Call to Abram" and "Christ and the Woman of Samaria." One received by letter.

Highland Park—Brother Boyle preached in the morning and Pastor Brooks preached at night on "A Gracious Invitation."

Memphis.

First Church—Pastor Boone preached on "The Higher Life" and "The Offices of Christ."

Central—Dr. P. T. Hale of Jackson preached at both hours.

Seventh-street—Pastor Thompson preached on "First Fruits" of the "First Fruit."

Bellevue Ave.—Pastor Hurt preached on "Christ in His Work" and "The Night Disciple of Jesus."

Central Ave.—Pastor Reese preached at both hours.

Rowan—Pastor Bearden preached at both hours.

Eudora—Missionary Finch preached.

S. S. rally at Elmwood Mission at 3:30.

It seems I must speak a word for Dr. Graves. I have known him personally over fifty years and have been closely allied with him in business relations, and I never knew a clearer or stronger friend of systematic organized labor in our denomination than Dr. Graves. R. N. Crawford.

Whiteville, Tenn.

It was my pleasure recently to assist Pastor J. M. Anderson in a nine days' meeting at Rutledge. A number of things seemed to hinder, but I tried to preach the gospel of Jesus Christ, and it proved the power of God unto salvation to six persons who believed it. The saints of God rejoiced in the truth and were built up in the most holy faith. The congregations were large and attentive. I found Brother Anderson a most excellent brother, and upon whom the Spirit of God rests in power. He is doing a fine work at Rutledge. The church is a body of noble men and women of God. Brethren F. H. Noe and J. E. Wickham rendered valuable services in the meeting. The hospitality of the people was generous, and I shall ever remember my visit to Rutledge with great pleasure. R. C. Medaris.

Knoxville, Tenn.

On December 25th we began a series of meetings with our Santa Fe Church, Maury County, Tenn. On the 27th Bro. Earle D. Sims, our State Evangelist, came to us and remained nine days, preaching and lecturing. His lectures and sermons were greatly enjoyed by all who heard them. Brother Sims greatly endeared himself to our church and community. His lectures have given a new interest to missions, and his sermons have been a great spiritual uplift. Owing to inclement weather our congregations were not so large as they would otherwise have been; yet there were a number of conversions; some of whom have joined our church. By his coming our church will about double her contributions to State Missions. May the Lord bless Brother Sims in his great work. J. W. Patton.

Santa Fe, Tenn.

The conference on Wednesday, January 25th, in New York City, to consider the question of the organization of a General Baptist Convention, will meet in the lecture room of the Fifth Avenue Baptist Church on West Forty-sixth Street, near Fifth Avenue at 10:30 a. m. This change is made for the better accommodation of the conference which would doubtless overtax the capacity of the Home Mission Rooms. The church is only about five short blocks from the Grand Central depot, and can be reached

by the subway to the Grand Central depot, or by the Madison Avenue surface cars, which go within one block of it, or by the Sixth Avenue elevated to Forty-second street. All persons interested in the subject are invited.

H. L. Morehouse, Cor. Sec'y.

New York, N. Y.

EVANGELISTIC NOTES.

My first meeting after Christmas was at Santa Fe; the weather was cold and bad, yet we had good attendance and several conversions. Pastor Patton and his family entertained me in their home. Everybody was very kind to me. Rev. Ed Walker and family were good workers in every service. The meeting continued for nine days, and the church gave me a good contribution for State Missions.

Then I spent three days at Spring Hill. I found a beautiful town of 1,000 people, and not a single Baptist Church. I found several good faithful Baptists here, and also found some who were a little ashamed of their church because it was more popular to be something else. Everybody was quite kind to me, and I do not think it will be a great while before we will have a Baptist Church at Spring Hill.

Now I am in a meeting at Franklin. I am having large crowds—house crowded at every meeting and the outlook is quite bright. Have been here four days and expect to remain ten days or more. Then I expect to attend the Fifth Sunday meeting at Waynesboro, and then commence a meeting at Centerville. Earle D. Sims, State Evangelist.

Franklin, Tenn., January 12th.

ORPHNS' HOME REPORT.

I am sure the many kind friends who have remembered us so generously since I wrote my last letter just after Thanksgiving think it is time they were having our Christmas report. The Home enjoyed a fine Christmas, having a splendid dinner, which was repeated at intervals as the fine boxes came in, and do not believe there was another institution of the kind in the city that was as well remembered as ours was.

I will have to ask our friends to please be more particular in packing canned fruit put up in glass, as we have found so many broken when unpacking, and some of the articles of dry goods would be more or less damaged. I wish to state again that just as nearly as I could I have tried to keep a correct list of all churches that have sent us donations and also checks, but if I fail to mention any of them it is because I have not been notified, as I take great pleasure in acknowledging all such.

The churches on my list since those mentioned in my last report are: Hartsville S. S., check for \$6.41; Kenton, Cottage Grove, Mouse Creek, Mt. Harmony, Pleasant Home, Fairfield, Alexandria; Harrison church, check for \$2.50; Wartburg, Sadlersville, Prosperity, Cedar Creek, Barton's Creek, Palestine, Valley Grove, Cross Roads, Whiteville, Wildersville, Bellevue S. S. We had three fine coops of chickens, with boxes, bags, several stands and buckets of lard, fresh meats, old and new hams, shoulders and sausage. Some of the boxes contained more or less dry goods, toys, books, etc. Some of the boxes were valued, and the total sum of those given since last report was \$100.56 and the amount of checks \$10.01.

And last but not least comes our elegant upright piano, given the Home as a Christmas present by Mr. Jesse French of St. Louis, which was due to the influence exerted for us by Dr. G. A. Lofton of this city, and a lovely Estey organ presented us by Mrs. Harwood, also of this city.

Words are inadequate to express our thanks to all those who have had it in their hearts to think of us in such a substantial manner. May the Lord prosper them is our prayer.

Mrs. Jeanie Brounagh, Matron.

West Nashville, Tenn.

Last week The Baptist Advance published a memorial edition in honor of Gov. James P. Eagle, and it was a truly great issue of that excellent paper. J. W. Conger, A. H. Autry, J. F. Love, J. T. Christian, J. B. Searcy and many others contributed.

MISSIONS

MISSIONARY DIRECTORY.

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

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

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

HOME MISSIONS.—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. Lloyd T. Wilson, D.D., Nashville, Tenn., Vice President for Tennessee.

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

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

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

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

STATE MISSIONS.

Items of Interest.

Our workers reported a conversion for every \$4.75 contributed to State Missions last year.

There were 817 churches in the State that reported a contribution to some object of the Convention during the year.

There were three Associations in this State that did not report one cent to any object of the Convention during this last year.

The Minutes of the 52 Associations of the State show an enrollment of 1,498 churches. Out of this number there were 681 churches that made no report of any mission contribution. This is 137 less than last year.

There were probably 1,000 churches that contributed to one or more of the objects of the Convention last year. It is to be regretted that church treasurers as well as Associational treasurers do not always keep a careful record of churches that contribute, and so credit them.

Our Builders' Band now has forty names on the roll. We will send a card to any individual who may desire to join this band. The cards may be signed up by individuals for themselves, their church, Sunday-school, Young People's Society or Missionary Society or for their family.

The final payment on two mission churches has been met by funds from the Builders' Band since the Conven-

tion. If we had 1,000 names enrolled we could go into any one of the county sites that has no Baptist Church and begin building at once. In this way we could build one-half dozen churches during the coming year.

Summary of Quarterly Reports.

The following is a summary of the quarterly reports of the missionaries and colporters under the State Mission Board of Tennessee for the first quarter ending Dec. 31, 1904:

MISSIONARY DEPARTMENT.	
Missionaries employed.....	26
Missionaries handling books....	15
Colporters employed.....	16
Total number of workers.....	57
Days labored.....	2,509
Stations supplied regularly....	106
Stations supplied irregularly....	134
Sermons preached.....	11,549
Addresses delivered.....	402
Total sermons and addresses....	11,951
Churches organized.....	3
Constituent members of same....	79
Conversions.....	384
Baptisms.....	168
Received by letter.....	189
Total received.....	357
Church houses erected.....	1
Church houses repaired.....	6
Cost of building and repairing...\$	802.00
Churches paid mission pastors....	1424.18
Churches paid to State Miss'ns....	412.11

COLPORTAGE DEPARTMENT.	
Sunday-schools organized.....	14
Enrollment in same.....	479
Sunday-school addresses.....	141
S. S. supplied with literature....	12
Sunday-school institutes held....	7
Bibles and Testaments sold.....	456
Bibles and Testaments donated....	97
Other books sold.....	719
Pages of tracts distributed.....	22,040
Religious visits.....	4,317
Homes found without a Bible....	180
Families prayed with.....	963
Received from sale of books....\$	560.14
Received for Colportage.....	13.68

The Home Board's Help.

The Home Board of the Southern Baptist Convention has promised \$3,800 to the work of the white Baptists of Tennessee during the year. They have made a straight gift of \$10,000 to church building in Tennessee this year. They are also making large expenditures on the schools in our mountain districts. Besides this, they are expending quite a sum upon our colored brethren. After this liberal gift to us, it does seem that every Baptist Church in the State ought to make a good offering to Home Missions between now and the meeting of the Southern Baptist Convention in May. Common gratitude to a benefactor would demand this, to say nothing of the duty upon us to help to support those who preach the gospel to the lost. Have you talked these facts before your church and Sunday-school? If you have not, do so at once.

Foreign Missions.

The collection for Foreign Missions during the first quarter of this Convention year shows a falling off from the same quarter one year ago. It is with regret that we chronicle this fact. It indicates that some have not met the obligations that are upon them. This would not have been true if the 617 churches that reported nothing for missions last year had made a small offering, and there is no good reason why this was not done. The Baptist Church that has not made the Great Commission one of its first articles of faith and practice, has made a mistake in its organization. The fact is, there is no need for another Baptist Church in the world that is not organized on New Testament

principles and is not set for the salvation of the world. Why should another preacher be ordained that does not feel himself called to preach the fulness of the Commission wherever he goes? It is time for more care in organizing churches and ordaining preachers.

The Coming Convention.

The Southern Baptist Convention meets in Kansas City, Mo., May 12, 1905. The time is short for our churches to do what ought to be done for Home and Foreign Missions. We have an abundance of tracts on every phase of the Home and Foreign Mission work that we will send free to any church or pastor that will take them and use them. If the pastors of our churches would set some definite time for an offering to these great objects and distribute literature such as we will send, three or four weeks beforehand, they will be astonished at the result. Even an envelope given to each member with a definite time for gathering will have a wonderful effect. If the pastors are forgetful on this subject, let the church clerks and deacons take the matter up. If these are not interested, will not some of the good women in every church in Tennessee talk up Home and Foreign Missions from now until the Convention in May? Send for envelopes and tracts for free distribution.

The Builders' Band.

The Builders' Band is a department of our State Mission work. The little card will be sent to any church, Sunday-school, Missionary Society, home or individual that desires to join. It is an effort to secure a fund to help to build Baptist Churches in county sites and destitute places throughout our State. The card is a promise to give \$1 each month during the year for this special church building purpose. A receipt for State Missions will be sent for every dollar received. Are you not willing to join this company? Some young man or young woman in each church might take this matter up and secure the dollar very readily each month and send it in. In a family it would be a blessed thing to speak of this work at the meal hour or at the evening prayer service in the home, or have some special Sabbath in the month for the gathering. We also have some beautiful little Bible boxes that might be used to gather up this fund. We will send them free to those who will use them. Write for cards and boxes.

From the Convention Minutes.

(W. M. Woodcock).

There are 1,498 white Baptist Churches in Tennessee. Of these 817 contributed to some object of the Convention last year. This is 137 more than ever contributed before in one year. There were three Associations that gave nothing to any object of the Convention. The payments from some of the Associations were simply in the name of the Association without giving credit to the individual church. Therefore the actual number of contributing churches may be as many as 900.

There are 52 Association of white Baptists in the State. In these Associations there are reported 129,711 members. One of the Associations,

(Nashville) paid about thirteen per cent. of the whole amount raised for the various objects of the Convention. Each church in this Association paid something to some object.

Humboldt Church paid more than any other, the amount being \$2,292.41, or one-twentieth of the amount received from the whole State. One mission church of less than forty members paid over \$75 to the objects of the Convention. Another church with seven or eight hundred members gave less than \$500. There are probably fifty churches in the State whose membership exceeds Humboldt, some of them more than double, and some three times as large.

The following churches each paid over \$500 to the objects of the Convention last year:

Humboldt.....	\$2,292 41
Memphis, Central.....	1,895 38
Nashville, First.....	1,784 64
Clarksville.....	1,560 00
Nashville, Immanuel.....	1,554 89
Nashville, Edgefield.....	1,186 79
Memphis, First.....	1,001 15
Knoxville, First.....	997 01
Chattanooga, First.....	955 28
Jackson, First.....	837 09
Columbia.....	743 50
Paris.....	715 34
Dyersburg.....	585 83
Orlinda.....	561 51
Springfield.....	542 65
Chattanooga, Central.....	526 03
Harriman, Trenton-street.....	504 02

These seventeen churches paid \$17,244.42, or two-fifths of the whole amount paid by the State.

There are, of course, many churches that paid less than \$500 or even \$100, where members gave as much or more per capita than any of the above, except perhaps Humboldt. It is impossible to make a correct statistical report of Tennessee Baptists from the Associational minutes.

At this writing, minutes from seventeen Associations have been received, and a correspondence with the clerks show that there are twenty-seven churches not included in the minutes. Will all the churches of some one Association pay something to all the seven objects of the Convention this year? Is it too much to hope for that we may live to see each church in every Association do likewise?

* * *

Treasurer's Report for the Quarter.

Collections for the quarter ended Dec. 31, 1904, are as follows:

Orphans' Home.....	\$1,504 03
Sunday-school and Colportage....	1,009 58
Home Missions.....	1,657 23
Foreign Missions.....	1,194 33
State Missions.....	1,824 56
Ministerial Relief.....	694 92
Ministerial Education.....	157 29

Increase over the same period of last year:

S. S. and Colportage.....	\$110 29
Ministerial Relief.....	623 18
Orphans' Home.....	3 49
Home Missions.....	224 57
State Missions.....	20 27

Decrease over same period of last year:

Foreign Missions.....	612 01
Min. Education.....	896 40

The increase in Ministerial Relief is mostly due to receipts for the Endowment Fund. The decrease in Ministerial Education is due to the failure to include annual reports of Colleges and Seminaries in this quarter as was done one year ago. The contributions for Ministerial Relief and Education are really in excess of what they were last year. The de-

crease in Foreign Missions is not accounted for.

Last year Tennessee attained the highest point in her history, in the financial part of missionary work, and that high standard can be maintained only by constant work. There is no time to lose. We should reach \$60,000 this year. In four years we should be at the \$100,000 mark, but to get to that point, all that have a mind to work must work all the time.

W. M. Woodcock, Treasurer.

WOMAN'S MISSIONARY UNION.

The youngest church in Tennessee has a Woman's Missionary Society.

There are 207 Woman's Missionary Societies and Bands in the State, 132 of which reported a contribution last year.

Literature will be sent free to any pastor or church desiring to organize a Woman's Missionary Society, Young Woman's Missionary Society or Children's Band. Write at once and begin early.

Out of the 207 societies in the State, only five have signed the Builders' Band card, agreeing to pay \$1 per month for building Baptist Churches in destitute places in the State.

A copy of the Life of Yates is offered to every Missionary Society in the State that will contribute \$1 to Sunday-school and Colportage work. Only one society has accepted this offer since the Convention.

The women and children of our Baptist Churches gave \$6,439.55 in cash to the various objects of the Convention last year. Of this amount \$1,177.99 was for our own State Mission work. They have undertaken to raise \$2,000 for this work alone the coming year.

The Woman's Missionary Societies in our churches are organized for the purpose of studying missions, and of furthering the missionary enterprise as outlined in the New Testament. They strive not only to stimulate a missionary spirit in the church, but to send the gospel into all the world. Their collections go through the regular church channels.

The pastor who has no Woman's Missionary Society and Children's Missionary Band in his church should organize them at once. It is feared that many pastors think they are something apart from his work. This is a mistake. The pastor ought to be at the head of these organizations, as their teacher and director. The pastor who has tried them, knows the value they are to his church and its work. Try it, brother pastor.

Some two months ago I sold my property and decided I would go to the State of Oregon to answer more than one urgent call. But no sooner than my plans were known publicly letters began to come from all over the Association begging and pleading with me not to go. So after earnest prayer to God I have decided that the voice of so many good brethren and sisters must be the voice of God, and I have yielded to their pleadings and bought me another home in the same old town. I now feel that I am closer allied with my brethren than ever before. Brethren, here's my hand, my heart and body for a for-

ward movement in the Watauga Association. Let us put our shoulders to the wheel and pay off the debt on our school building at Butler, have larger collections for missions than ever before, and don't forget to ask some one to take the Baptist and Reflector.

W. H. Hicks.

Hampton, Tenn.

While seated at my books one evening just before Christmas I heard: "Hey oh! come out Santa Claus in the boxes." "Papa, what's in the boxes?" came from five little ones and my wife, with measles. The dark clouds began to give way as four sacks of flour and meal in the box lay. Three fat hams so fresh and sweet, four sacks of sausage we were happy to greet. A bucket of lard so nice and white, the sweet corn and fruit was a sight. Molasses in the jug, molasses in the can, strawberries and red apples to bake in the pan. Soda, soap and rice, popcorn and butter, yellow and nice. All from the people at Cross Bridges came; a nice purse of silver in Christ's dear name. Summertown church their kindness must show; for Tommie a big dolly and little Sambo. Oranges, apples, cakes, nuts and candies; handkerchiefs, collars, the rockers from Nashville were dandies. May God's richest blessings be upon all in the prayer of the poor preacher slim and tall.

Thos. J. Perry.

Crestview, Tenn.

The Poor printeR's ThAt haD toO Set UP tHE Above has sincE died wITH coNvulsIONS!!

Watauga Association Notes.

After living in Virginia for nearly three years, I am glad to be among my brethren in the old Watauga Association again. Being located so far from any Baptist church as to be unable to attend regularly, I learned more than ever to appreciate the privilege of going to Sunday-school and church, but the Baptist and Reflector was a welcome visitor to my home.

I find the church here in a prosperous condition, better than it has been for some time. Bro. W. H. Hicks, the efficient pastor, is highly appreciated by his congregation, which was shown by the generous pounding, an account of which has been published. He had talked of going West, but being solicited by the brethren from Carter, Johnson and Sullivan Counties to remain and labor among them, he decided to stay with us and bought him a nice home here.

New year's day was one of our best services. Large congregations at both services. An offering of \$5 was made on Mrs. Tipton's salary for the work in China. There seems to be a revival of the missionary spirit. The Sunday-school has voted to give the collection of the first Sunday in each quarter to missions. Bro. D. S. Wagner, who has faithfully superintended the school for several years, was unanimously re-elected for another year. Altogether the outlook is very bright for a prosperous year for our church.

At the beginning of this new year let us all unite with greater zeal in working for the advancement of our Redeemer's kingdom at home and in foreign lands.

T. L. Harden.

Hampton, Tenn.

New Salem Association

The fifth Sunday meeting of New Salem Association will be held with the Alexandria Baptist Church, beginning Friday night before the fifth Sunday in this month and continue over Sunday. Program:

Friday, 6:30 p. m.—Enrollment of names and organization.

7 p. m.—Sermon, J. M. Phillips; alternate, L. S. Ewton.

Saturday, 9 a. m.—Devotional exercises, W. E. Raikes.

9:30—The divorce evil. Its causes and its remedy. T. J. Eastes, M. H. Grimmett, W. P. Phillips.

10:30—Perversions of the Lord's Supper and how scripturally observed. J. T. Oakley, M. W. Russell, S. N. Fitzpatrick.

11:30—The importance of method in the management of church finance. L. S. Ewton, W. J. Watson, W. A. Rushing.

Afternoon, 1:30—Encouragements and hindrances in the prosecution of our mission work. W. E. Wauford, J. A. Davenport, J. H. Williams.

2:30 p. m.—The teachings of Christ and his apostles as to the use of money. J. M. Phillips, Wirt-J. Lee, L. W. Beckwith.

3:30—Question box, J. H. Oakley.

6:30—To whom was the commission given and upon whom does its obligation now rest—the churches of Christ as such or individual Christians? Fifteen minute speeches by J. M. Phillips, T. J. Eastes, L. S. Ewton, J. T. Oakley.

7:30—Miscellaneous business and opening the question box, by W. E. Wauford.

Sunday, 9:30 a. m.—Sunday-school mass meeting, at which an exposition of the lesson and addresses will be made by persons attending the meeting.

10:45—Ordination services of Bro. Charles A. Wauford to the gospel ministry by a presbytery called by Alexandria Baptist Church.

Brethren of Salem Association are kindly invited to meet with us, and let all our own people feel obligated to attend. T. J. Eastes, J. M. Phillips, D. L. Smith, J. T. Oakley, Committee.

West Kentucky Notes.

Dear Brother Folk:—You told me to write something for the Baptist and Reflector, but it has been so full of good things, better than I could write, that I, in mercy to your readers, held back, and even now I am perfectly willing to go into the waste basket.

I have but little to communicate. The pastor of Clinton Church, Elder I. A. Hailey, has been called to Mt. Olive, Miss., after five years of hard labor. The church has made no call as yet.

I closed my pastorate with Bardwell Church on new year's day. The church paid me in full and has my receipt.

I have been trying to preach forty years. I have done, it seems to me, but little good. I am reminded of Jacob's answer to Pharaoh: "Few and evil have the days of the years of my life been." I hope I have done some little good, but I have made many mistakes and blunders. I hope to do all the good I can yet, but I

have been sadly maimed, probably for life, and am not able to do pastoral work as in years gone by. I am to rest from active ministerial work for at least 1905. In fact, I think forty years is about enough for any one cornfield preacher. I am ready to lay up for repairs. And then this is a fast age. The boy preacher is in demand. If he parts his hair in the middle, so much the better. Sermons such as the old ministers preach have too much brimstone and admonition in them. It is outrageous for a preacher to say "hell" even if he says it easy, and damnation is out of the question. It won't do to tell the membership of their worldly-mindedness and love of money. To preach discipline and insist on dealing with members for cursing, dancing and drunkenness is unbearable. God's word says: "Hear the word at my mouth and warn them for me" (Ezek. 33:7). Old preachers can but preach the Word. Young ones had better, and many of them do, but the sermonette preacher is in demand.

I am willing to aid all young ministers in getting an education. I have three now sticking their feet under my table regularly. They are going to Clinton College, which, I am proud to say, under the efficient management of President Swain, is forging to the front again.

I have two sons at Marianna and Arkadelphia who are more than taking my place in the ministry.

Our churches are not doing much down here. When our young men qualify themselves for the work they are forced away from home and native land to get a living salary. Our churches probably pray: "Lord, keep our preacher humble, we will keep him poor ourselves." I don't write this because my churches have not paid me pretty well. There are but two churches that have kept back part of my hard earnings, both in Graves County, Ky. No church ever "pounded" me, but they paid me and let me pound myself, which suits me better. There are many poor preachers, who can't or don't make buckle and tongue meet because of so small a salary, and then not all of that paid.

This neck of the woods has sent out several men of note. Johnson is at Lynn, Mass.; Henson is at Baltimore; Bailey is at Shelbyville, Ky.; Ransom and Bowlin are down South. The Atwoods and Martin and others too tedious to mention. And last but not least by any means, W. C. Golden came out of the brush down here in West Kentucky. We have the stuff to make preachers out of, but can't afford to pay them a living.

There are some churches fussing over paying a man \$150 or \$200 for one Sunday which might have a preacher for full time. The love of money is certainly the root of all evil.

I am with you "tooth and toe nails" on the whiskey question. If you did not have so much better matter I would write on it a letter myself.

R. W. Mahan.

NOTICE!

I want every man and woman in the United States interested, either for themselves or friends, in the cure of Opium and Whiskey habits to have one of my books on these diseases. Address Dr. B. M. Woolley, Atlanta, Ga., Box 938, and one will be sent you free

BAPTIST AND REFLECTOR

FOLK AND HOLT, Proprietors.

The Baptist, Estab. 1835. The Baptist Reflector,
Estab. 1871. Consolidated August 14, 1889.

NASHVILLE, TENN., JANUARY 19, 1905.

EDGAR E. FOLK... .. Editor.
A. J. HOLT... .. Associate Editor.
J. B. MOODY... .. Associate Editor.
M. and F. BALL... .. Corresponding Editors.SUBSCRIPTION PER ANNUM, IN ADVANCE:
Single copy, \$2. In clubs of ten or more, \$1.75. To
ministers, \$1.50.OFFICE.—No. 150 North Cherry Street. Tele-
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STATEMENTS.

We sent out statements a few weeks ago to our subscribers whose subscriptions had expired. Many of them have responded with renewals, some have not; but we hope they will soon. Besides, the subscriptions of others have expired since those statements were sent. We trust that these will renew promptly and save us the trouble and expense of sending statements to them. It is right expensive sending out these statements. Of course, it costs only a little to send them to each one, but when you multiply one by several thousand it amounts to a good deal. The label on your paper will tell you when your subscription expired. Look at that, and if the figures opposite your name do not read 05, why, give us the authority to move them up so they will read that way.

PISTOLS AND RED LIQUOR.

We cordially endorse the following expression from the Nashville American:

"Senator Woodlee says right. The pistol packer generally has his pistol in one pocket and his red liquor in the other. If Mr. Woodlee's associates decline to prohibit the pistol, let them do the next best thing and prohibit the red liquor, both in the bottle and in the man. Either or both in combination is bad, the red liquor alone being responsible for most of the violations of law and of morals.

Of course the American does not mean that a man should be prohibited from drinking liquor. What it means is that the sale of liquor should be prohibited. The American is thoroughly right about it. Let us suggest, however, that this prohibition should not apply simply to the smaller towns in the State, but to the larger as well. As a matter of fact, a large proportion of the evils resulting from the use of red liquor is in the larger cities. Nearly all of the murders which occur in our cities are the result of the use of liquor. Usually they are in or around saloons. The liquor inflames the passions of a man and thus infuriated by the demon of strong drink, he becomes irritable and quarrelsome. Words lead to blows, blows to a pistol, and a pistol to murder. This is the way it nearly always goes.

Solve the liquor problem and it will go a long way toward solving the pistol problem. To prohibit the use of a pistol and not to prohibit the sale of

liquor is to cut off the branches of a tree and leave the trunk to stand. Other branches will grow from it. Or it is to dam up the stream and leave the fountain to flow. The fountain will be sure to find an outlet somewhere. The best thing to do is to cut down the tree and stop the fountain. We believe, of course, in a law prohibiting the carrying of pistols, and we are in favor of making the law as stringent as possible. But does it not seem a little inconsistent that our honorable legislators should favor the principle of prohibition as applied to carrying pistols but oppose it as applied to the sale of liquor? The first ought they to have done, but the second they ought not to leave undone.

Perhaps, however, some of them might make the distinction which we heard a friend of ours make in the campaign of 1887 for the adoption of a prohibition amendment. He said that he did not object to the law against carrying pistols. He favored it. But he said there was this difference: When a man who carries a pistol shoots another man, the man who is shot does not want to be shot. But, to use his language as nearly as we can recall it: "Here is a man who shoots his little pistol over the counter. The man who is shot wants to be shot. He finds it very comfortable to be shot. He comes again and again to be shot." Exactly. And for that reason we contend that the man who shoots his little pistol over the counter is a far more dangerous man in society than the other man. The man who carries a pistol in his pocket may be dangerous, but he can kill only one or two men at most. When he begins shooting, people run away from him. But the man who shoots his pistol over the counter is attractive, not repulsive. He draws people to him instead of driving them away. He shoots them again and again. It may be slow death, but it is sure and warranted to kill in the end. In the course of the year he kills not one or two but tens and scores and even hundreds and thousands. As a matter of fact, where the pistol has slain its tens the saloon has slain its tens of thousands. If, therefore, the man who carries a pistol is a dangerous man in society, the man who shoots his little pistol over the counter is a far more dangerous man. And if the habit of carrying a pistol should be prohibited and should be made punishable, far more should the sale of liquor anywhere be prohibited and be made punishable.

ANOTHER FORWARD MOVE.

In 1902 the Baptists of Tennessee gave \$28,000 to missions of all kinds. In 1903 they gave \$40,000, an increase of 50 per cent. In 1904 they gave \$52,000, an increase of over 25 per cent. We suggested soon after the Convention that they give \$60,000 this year. This will be an increase of a little less than 25 per cent. We believe that we shall make that much advance and probably more. The Baptists of Tennessee have never done as much for missions as they could and ought to have done but they are coming. They were never more prosperous, never more united, never more consecrated, never more ready to "expect great things from God and attempt great things for God." Look out for them.

Another thing: THE BAPTIST AND REFLECTOR is the organ of our organized work in the State. It lies at the basis of that work. All of the work is to a great extent dependent upon it for success. Through its columns the representatives of the work gain access to the brotherhood and give information about their work and solicit contributions for it. It follows therefore that as THE BAPTIST AND REFLECTOR prospers the work will prosper. As it gains in circulation the work will gain in contributions, other things being equal. As a rule the readers are the givers, and the givers are the readers.

It stands to reason that it should be so. The readers of our religious papers are those who know most about our work, and consequently who take the most interest in it and who feel the most like contributing to it. So then, in helping the circulation of THE BAPTIST AND REFLECTOR you help all of our denominational work. Every pastor in Tennessee therefore ought to make it a point to circulate THE BAPTIST AND REFLECTOR among his members. Many of them, we are glad to say, do so now, but all ought to do so, and we hope that more will. In order to help them get subscribers we make the following offers:

1. They may offer the paper to single new subscribers for \$1 for eight months.
2. They may put the paper at \$1.50 for a year to new subscribers in clubs of five or more. On this proposition we hope that pastors over the State will send us a large number of subscribers. In order to stimulate them to work for the paper we offer the following premiums:

1. For two new subscribers at the rate of \$1 for eight

"The Simple Life," by Rev. Chas. Wagner, of France. This is the book so highly recommended by President months we will send a copy of the now famous book, Roosevelt.

2. For a club of five new subscribers at \$1.50 for a year we will send a gold Post fountain pen. This is the best fountain pen made. Every preacher ought to have one. Or we will send our best Teacher's Bible, leather lined, gilt edged, self-pronouncing, with maps, helps, etc. If you have not a Bible of this kind you ought by all means to have one.

3. For 12 new subscribers at \$1.50 we will give a gold watch, guaranteed for five years. Either lady's or gentleman's size.

These offers will apply not only to preachers but to Sunday-school superintendents and teachers, and, in fact, to anyone. We hope that many of our friends will take advantage of them. Let us have a forward movement all along the line this year.

IS BAPTISM THE "LAST ACT"?

In discussing "our plea" the Christian Companion of last week said:

"It is also a distinctive feature of our plea to give baptism its proper and scriptural place in the economy of grace. Others have taught and still teach baptismal regeneration, in the sense that the internal change that is commonly looked upon as regeneration is accomplished by baptism. On the contrary, our contention is that baptism works no internal change in men that should be regarded as any part of regeneration, but that with other things it is a condition precedent to the forgiveness of sins. We teach that baptism is the last act in that process which brings an individual to the point where God has promised in the gospel to pardon an alien's sins. In other words, we hold that in baptism a sinner comes to the divine and gracious promise of the forgiveness of sins."

We should be very glad for the Christian Companion to explain to us the difference between this position and baptismal regeneration. So closely is baptism associated in the Campbellite system with regeneration that Alexander Campbell himself said, "Immersion is equivalent to regeneration." Does the Christian Companion repudiate this assertion of Mr. Campbell?

At any rate a Baptist denies the position thus suggested by the Companion that "baptism is the last act in that process which brings an individual to the point where God has promised in the gospel to pardon an alien's sins." Baptists hold, and we believe the Scriptures teach, that faith is that "last act." There are, perhaps, a thousand passages which might be quoted to prove this position, but here are a few of them: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36). "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 30, 31). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1).

Let us ask the Companion a few questions. If "baptism is the last act in that process which brings an individual to the point where God has promised in the gospel to pardon an alien's sins," do you mean that you draw the line of salvation at baptism? Is a person then not saved before he is baptized? Is he saved when he is baptized? Does not that look like baptismal regeneration? If you draw the line of salvation at baptism, what about works? Is there anything more a person must do after he is baptized in order to be saved? What about falling from grace? If he falls, how must he get back into grace? Must he be baptized again?

When the Companion answers these questions we may perhaps have a few others to ask along that line.

A TAX ON OLD BACHELORS.

A member of the Legislature of Tennessee has introduced in the House of Representatives a measure "to encourage matrimony and to promote the strenuous life." He proposes to tax all bachelors after they reach the age of 23 years and to increase the tax as they grow older. Between 23 and 30 years of age the proposed annual tax is \$50; 30 to 40 years old, \$100; 40 to 45 years old, \$200; 45 to 50 years old, \$250; over 50 years no tax imposed.

This strikes us as a fine measure. We would make only one amendment to it, and that is that the money thus derived from taxing the old bachelors should be used to support old maids. Inasmuch as the customs of society require the man to make the matrimonial advances it is the fault of old bachelors that they are

old bachelors and that old maids are old maids. Inasmuch therefore as the responsibility of this state of affairs falls upon old bachelors, inasmuch as they are the natural bread-winners and as the old maids have not such good advantages of earning their living, let them be supported out of the fund derived from the taxing of old bachelors. They cannot be forced to marry, of course, but if they are made to help support several women, perhaps they would be glad to undertake the support of one.

Probably another amendment ought to be added: that if the old bachelor can prove that it is not his fault that he is an old bachelor but that he has made earnest and serious attempts at matrimony at least twice, he should be exempt from taxation. In this connection let us give our old bachelor friends some advice once given by a young lady. He was anxious to get married, as most young men are and as all ought to be. When this particular young lady refused his addresses, he said petulantly, "I don't know what I am going to do. I have courted seven ladies, and every one of them has 'kicked' me." She replied, "My friend, let me give you some advice. If, instead of courting seven girls one time you had courted one girl seven times you might have got married."

While on the subject we are reminded of another story: A young friend of ours who was low and dumpy in his physical make-up, addressed a girl. She refused him, as girls sometimes have the habit of doing. He remarked quite independently, "Well, I don't care. There are just as good fish in the sea as ever were caught out." "Yes," she replied, "but they don't bite at frogs." He subsided, and so will we.

P. S.—We just rise again to suggest that the girls get up petitions to the legislature for the passage of the above-mentioned bill, with our amendment added.

MINISTERS' SONS.

The Religious Herald says: "The old story that 'ministers' sons turn out badly' is still floating around, and though it is a hoary old falsehood, many still believe it. A French investigator has studied this subject, and has made a long list of names to prove that the sons of ministers make up a large number of the world's great men. Here are a few of the names: Agassiz, Hallam, Jonathan Edwards, Whateley, Parkham, Bancroft, the Wesleys, Beechers and Spurgeons, Cowper, Coleridge, Tennyson, Lowell, Holmes, Emerson, Charles Kingsley, Matthew Arnold, Dean Stanley, Macaulay, Thackeray, Sir Christopher Wren, Sir Joshua Reynolds, Swift, Sterne, Hazlitt, Presidents Cleveland and Arthur, Peter Stuyvesant, Adoniram Judson, Timothy Dwight, Henry Clay, Fritz-Green Halleck, Morse (the inventor), Justices Field and Brewer, Senator Doliver and others. It is really about time that the old yarn was retired."

To this the Texas Baptist Standard adds: "Even so, beloved; but it won't be. It is too sweet a morsel for the devil's own for them to give it up, though the facts are against them. Texas, even, has some good men whose fathers were preachers. For instance, Col. C. C. Slaughter, president of the State Mission Board; Rev. Geo. W. Bains, Alpine; Dr. W. C. Lattimore, Denton; Dr. B. H. Carroll, Jr., Waco; and Rev. C. C. Carroll, missionary to Cuba; Drs. J. B. and T. E. Cranfill, President S. P. Brooks and Prof. John Roach Straton, of Baylor University; Rev. P. E. Borroughs, and many others. By the way, Dr. J. B. Hawthorne is a preacher's son. The father of A. C. and Thos. Dixon was a preacher. President E. Y. Mullins, of the Baptist Theological Seminary; Drs. Geo. B. and John H. Eager, and Dr. W. W. Landrum, First Church, Atlanta, Ga., are sons of preachers. But why string out the list? The devil will see that his servants keep the old slander going. It serves his purposes too well for him to allow it to stop."

FIFTH SUNDAY MEETINGS.

Next week will be what is known in Tennessee as Fifth Sunday Meeting Week. There is no other denomination which has the custom of using the fifth Sunday in the month for meetings of this kind as the Baptists have. Nor is the custom observed so generally, we believe, in any other State as in Tennessee. In this State, however, nearly every Association has a fifth Sunday meeting once each quarter, whenever the fifth Sundays come around. These meetings offer a great opportunity to the Baptists of the State. They are freer and more informal than the Associations. They furnish a forum for the discussion of denominational and missionary subjects several times a year. Usually they are well attended, especially on Saturdays and Sundays. We want to make several suggestions with reference to the meetings next week:

1. Let the discussions be made as practical and helpful as possible.

2. Let the meetings be characterized by brotherly love and by a mutual desire for the promotion of our common cause.

3. We hope that some brother at each one of these meetings will make it a point to represent THE BAPTIST AND REFLECTOR and to get all of the subscribers he can to it. See our premium offers elsewhere in this paper.

PERSONAL AND PRACTICAL.

A new \$10,000 church is to be erected at Clarksville, Texas, where Rev. L. E. Tinney is pastor, \$6,000 of the amount having already been subscribed.

Dr. Lloyd T. Wilson, of Nashville, is assisting Pastor Nowlin, of the Third Church, Owensboro, Ky., in a series of revival meetings. We hope to hear of good results.

Miss Eva C. Booth, the new commander of the Salvation Army forces in the United States, made her first public appearance as such in New York on Sunday, January 8.

Dr. William Ashmore, of Boston, who recently celebrated his eightieth birthday, has secured a hill near the missionary compound at Swatow, China, for the location of a theological seminary. This is given in memory of his son, Rev. Frank Ashmore, who died while in missionary work.

Brother R. B. Marshall, formerly of West Tennessee, is now pastor at Mt. Carroll, Ill. In a note renewing his subscription to THE BAPTIST AND REFLECTOR he says: "I am pastor of one of the finest churches in Illinois, and am having a good measure of success in my unnative region, which I regard with fondness."

The Nashville Banner of December 31 said: "If you swear off and again you fall, 'twere better you'd not sworn at all." The editor of the Banner is usually very level-headed, but we cannot agree with him in the above sentiment. Better struggle if you fall than not to struggle at all. Better rise and fall again than stay forever down. The ignoble man is not he who tries and fails, but he who never tries at all.

Rev. H. F. Burns, pastor of the Mill Creek Baptist church, near this city, has accepted a call to the Salem church at Lane View, near Trenton. This is one of the largest and best country churches in Tennessee. Brother Burns will preach there twice a month and give two Sundays to other churches around. He is an excellent preacher and pastor. We commend him and his good wife to the brotherhood in West Tennessee.

Several days ago we came across the following lines, written by Le Gallienne:

"Oh, North is north, and South is south
As long as the world goes round;
And the Northern man is never at home
Except on Northern ground."

This is probably true, but we thought as we read the lines it would be true also to make them read:

Oh, North is north, and South is south
As long as the world goes round;
And the Southern man is never at home
Except on Southern ground.

Is not this true, Drs. E. M. Poteat, formerly of North Carolina, later of Philadelphia, now of Greenville, S. C., and W. L. Pickard, formerly of Georgia, later of Cleveland, Ohio, now of Lynchburg, Va.?

In a recent article in the Baptist Standard, advocating denominational control of Baptist papers, Dr. J. B. Gambrell says: "One of this order over in Arkansas recently made a decided move toward the graveyard. Even the powerful influence of the editor's well-paid-for D.D.'s could not keep it going in Arkansas. We have seen men sitting out on the editorial limb sawing it off between them and the tree right here in Texas. Something is going to 'drap' in the fullness of time. The men who try to progress by fighting progress will know considerable more about it in the spelling book. And so will the brethren who put up the money to run papers which run backwards. The grief of it all is, the great numbers of God's saints who are hurt. I know some of them, old, bitter and miserable, who might now be sweet, but for a press without control."

AMONG THE BRETHREN.

Rev. Sam Eton, former field editor of the Baptist Advance, has accepted the care of the church at Gentry, Ark.

Rev. J. H. Coin, who formerly labored effectively in Tennessee, has resigned the care of the First Church, Aurora, Mo.

Rev. F. M. McConnell, of Brownwood, Texas, has been called to the Lake Avenue Church, Dallas, and many think he will accept.

Evangelist Francis W. Taylor has closed a meeting at Fredericktown, Mo., with Rev. D. P. Montgomery, which resulted in 21 additions, 18 by baptism.

Rev. Monroe E. Dodd leaves the First Church, Fulton, Ky., in tears by his resignation to enter missionary labors in Mexico. He and his wife will leave soon.

Rev. A. S. Hall has resigned at Union City, Tenn., to become pastor at Jacksonville, Texas. He has done substantial work at Union City and will be sadly missed.

Rev. Frank C. Flowers, of Nampa, Idaho, is now sojourning at Tremont, Tenn., and is in a position to accept a pastorate in Tennessee or Kentucky. He is well qualified.

Rev. H. F. Burns, of Nashville, has been called to the care of the church at Oran, Mo., and also to Salem Church, Laneview, Tenn. We hope Tennessee will not lose him.

Rev. R. W. Mahan, of Clinton, Ky., has resigned the care of the church at Bardwell, Ky., after a term of service extending over several years. He is a worthy veteran of the Cross.

Gov. W. J. Northern, of Atlanta, Ga., delivered a great address to about 1,000 Christian business men in Dallas, Texas, January 5. He was given a royal welcome to the West and was much honored.

Rev. J. L. Dance, of the Island Home church, Knoxville, has been called to the care of the church at Orlando, Fla., though he has not signified his acceptance as yet, and we hope will remain in Tennessee.

The First Church, Dallas, Texas, of which Dr. Geo. W. Truett is pastor, gave \$17,732.04 for missions last year and only \$5,216.54 for the current expenses of the church. About 636 of the members participated in this.

To Texans it seems that Dr. B. H. Carroll, Jr., of Waco, has the brightest lecture on travels in the Orient that has ever been delivered, and no doubt Tennesseans would agree with them if they could hear it.

Evangelist J. H. Dew and wife have just closed a meeting with High Creek Church, near Watson, Mo., resulting in 44 additions, 40 by baptism. They are now with Rev. I. M. Turnager in a revival at Armstrong, Mo.

Rev. T. R. Waggoner, of Athens, Tenn., was given a hearty reception by the Pastors' Conference, of Atlanta, Ga., on entering the pastorate at Edgewood and East End churches in that city. He deserves the best they can give him.

Rev. J. H. Snow, of the Centennial Church, Knoxville, has under advisement calls to the Tower Grove church, of St. Louis, and the church at Commerce, Ga. Both fields are important. But we should be very sorry to lose him from Tennessee.

Dr. A. J. Holt, who resigned at Nacogdoches, Texas, to return to Tennessee, publishes a touching farewell letter in The Standard, in which he speaks with great hope of his new work as president of the Baptist Female College to be located at Knoxville, Tenn.

Dr. B. F. Riley, of the First Church, Houston, Texas, recently baptized Prof. J. F. B. Beckwith, late of the University of Mississippi, and successor to the deceased Episcopal Bishop Beckwith, of Georgia. He enters the ministry and is now in school at the seminary in Louisville.

A belligerent Campbellite, by the name of W. T. Boaz, of Henderson, Tenn., has challenged Rev. J. E. Skinner, of Murray, Ky., and pastor at Trezevant, Tenn., for a debate, and by the time his fallacies are put under the searchlight of truth by Brother Skinner he will wish he hadn't.

Even our nearest neighbors cannot keep up with the rapid progress in Tennessee. The Baptist Argus and the Biblical Standard say Dr. A. J. Holt, of Nacogdoches, Texas, is to become financial agent of the Southwestern Baptist University at Jackson. Not so, beloved; he is to be president of the new State Baptist Female College at Knoxville.

THE HOME

"NO DANGER, SIR."

BY JAMES GARLAND.

"Good morning, Charles, how are you?"

"I am quite well to-day, Doctor, and delighted to see you looking so well."

"Thank you, sir; I am enjoying very excellent health. How is your mother and the family?"

"They are all well to-day. Mother is going to make calls, I think."

"Charles, if I make no mistake you have not attended Sunday School, or worship, in quite a while. I have been praying for you and hoping to see you converted; but it seems that my prayers are not to be answered soon."

"You are not mistaken, Doctor, but I appreciate your interest."

"Do you go to church anywhere, Charles?"

"No sir, not much lately."

"Why not? You used to attend regularly."

"Oh, I just don't care to go out of the way of it."

"Charles, my friend, you will pardon me for making a suggestion—"

"Certainly," interrupted Charles, "I shall be glad to hear it."

"You are making a serious mistake, and to say nothing of your salvation, you are endangering your morals. I fear you will go from this bad habit to worse."

"Oh, no danger, sir!" exclaimed Charles, and the two friends parted.

Charles Benson was the bright, handsome, affable son of Deacon Benson of Dr. Raymond's church. His habits had always been excellent, his manners so winsome, and his promise of usefulness so great that he was very popular socially, and in business circles he was regarded as only needing experience of a few years to make him worthy of great confidence.

Dr. Raymond was deeply interested in all the young people of his church and was especially drawn to Charles Benson. He often talked to his father about him and expressed his desire for the boy's salvation, and his fears for him in the cause he was pursuing. The father manifested only a very slight interest at first, and his own conduct was such as to afford the interest he did express. He had been a deacon for many years, but for a great while he had not attended Sunday-school, prayer-meeting or preaching at night. Very frequently he would miss worship entirely on the Sabbath, always claiming sickness as his excuse. Dr. Raymond noticed that for one whole year he only missed being at his office one day; for

his sick spells were usually arranged for Sunday.

Charles continued to absent himself from worship, spending his Sundays on the streets and usually his evenings as well. Here he was the prey of the vulgarian and libertine. They treated him very cordially, always showing him a kind of difference, for he needed just such treatment to get him well into the circle. When they would "set up the soda" they would very heartily invite him to drink, but would never ask him to "set 'em up".

One Sunday afternoon Dr. Raymond had occasion to pass by a popular loafing resort and saw Charles face to face with a number of coarse boys and men. He greeted the company cordially and passed on.

Charlie's conscience hurt him for there was something more powerful in Dr. Raymond's looks than there had ever been in his words; and, too, he was consciously guilty of forming worse habits, as Dr. Raymond told him he would. He was almost determined to follow his pastor and make a confession of all his sins and again enter Sunday School and attend worship. At this point a well known story teller commenced a vulgar narrative.

"Well, boys, I must go," said Charles.

"Wait and hear the joke" responded several.

"No, I must go."

He was hardly out of the door until one of the worst men of the party said to a companion, "I must go after that sissy, I've spent too much money him on to let him go in that way."

Charles was soon overtaken by this man. In a few minutes his conscience was almost forgotten, and he did not seek Dr. Raymond. His companion was so genial that they strolled until supper time. When they parted Charles said, under a sudden impulse, "George, suppose we go and hear Dr. Raymond preach this evening?"

"Don't care if I do," replied George, "haven't heard a sermon in a long time."

They agreed on a place to meet, and parted.

"I'll capture him yet," said George, as he quickly walked back to where his companions were. Selecting four of them he gleefully revealed his plan to them, and perfect arrangements were made to capture the "sissy." Little did Charles Benson realize how the snares were being laid for him.

George Barton had learned what Dr. Raymond would discuss that evening, and as the preacher detailed the dangers of evil associates he kept his wits busy making plans to prevent Charles from being influenced. Several times when he thought the ser-

mon was impressing Charles he intentionally disturbed him. But, notwithstanding all of George's trickery, a great impression was made, and at least one conscience-stricken boy left the church that evening, but poor Charles was too weak to do what he knew to be right.

The two walked a block in comparative silence. Charles was deeply meditating on his soul's welfare while George was planning an attack upon him.

"What makes you so grum, old boy? If going to church takes all the life out of you like this, you had better leave it alone. Half they say is nonsense anyway."

"I do not think it is taking the life out of me, but—"

"Oh! under conviction, eh?" interrupted George, with a full measure of sarcasm and scorn, "it would take much more than a goody-goody sermon like that to touch me."

"But my conscience tells me that I am not living right."

"Pshaw! conscience or nothing else will keep a fellow, who has any sense, from having a good time. These preachers are simply straight-laced, long-faced, sanctimonious, and preach as they do because a few old grannies pay them to do it."

"But in the main"—

"Now, here, don't commence your preaching to me. I know, and you know it, too, that there is not a more perfect gentleman in all our circle than you are, but I do not want you talking that preacher's silliness to me, or brooding over it yourself either. In other words, Charles, don't be a fool."

"At this instant they met the four companions, as George had planned. He quickly told them how the sermon touched Charles. They all joined in sneering him. Poor Charles was filled with good impulses, and under other circumstances would have acted wisely, but here he was powerless.

[To be Concluded next Week.]

The Hills of God.

The hills have healing in them because they lift themselves high up to catch the breath of the clouds that do not come into the low valleys. They get up close to God and speak to him first, and he gives them gifts to hold as trustees for the wide plains that are far away. We should learn lessons from the hills. The closer we get to God and the more completely we open our hearts to receive his rich blessings, not only the happier we will be ourselves, but the more blessing and benefit we will be to the world. We ought to catch David's spirit, and seek our comfort and our strength from high sources. Whenever men are sick or weak or in trouble

there is always a temptation to seek for help from sources that are beneath them. If a man yields to that he is lost. But sickness or pain or trouble may be a blessing to us, rare and precious, if it brings us into closer fellowship with the high hills of God.

What if the days are dreary,

What if earth wears no smile;

A gate will open outward;

In such a little while,

—E. L. Beers.

SCRATCHED DAY AND NIGHT

Lady Suffered Tortures with Itching Scalp Humor—One Box of Cuticura Ointment and One Cake of Cuticura Soap Cured Her.

WILL NEVER BE WITHOUT CUTICURA

"My scalp was covered with little pimples and I suffered tortures from the itching. I was scratching all day and night, and I could get no rest. I washed my head with hot water and Cuticura Soap and then applied the Cuticura Ointment as a dressing. One box of Cuticura Ointment and one cake of Cuticura Soap cured me. Now my head is entirely clear and my hair is growing splendidly. I have used Cuticura Soap ever since, and shall never be without it. (signed) Ada C. Smith, 309 Grand St., Jersey City, N. J."

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Complete external and internal treatment for every humor, from pimples to scrofula, from infancy to age, consisting of Cuticura Soap, Ointment, and Pills, may now be had of all druggists for one dollar. A single set is often sufficient to cure the most distressing cases.

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

Address
304 East Second St.,
Chattanooga, Tenn.

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

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

Mission Topics for January, 1905: Church Building—Pioneer Missions.

YOUNG SOUTH CORRESPONDENCE.

I am a very humble person as I write to you to-day. God is so good to us! We have a very fine record again. I believe January, 1905, is the "banner month" for the ten years we've worked together. So much has come in from every direction that I cannot tell you what a grand "all-day meeting" the Ocoee Union held yesterday. Although the weather was very inclement, our church parlor was full, and a number of churches were represented. Young People's work and Children's Bands were discussed with great enthusiasm, and a Young Ladies' Society and a Sunbeam Society was urged in every church. I feel sure Tennessee is waking up to her duty in this respect. The Band Superintendent feels greatly encouraged.

Now, just read what is already in the hands of the Young South.

No. 1 is from Athens:

"Enclosed find \$1.65 for the Orphans' Home, contributed by our ladies." Mrs. G. T. Russell.

A box has already been sent the little ones. Many thanks!

No. 2 brings us a most welcome new member from Manchester:

"I am a boy 9 years old who wishes to be a member of your band. We have a Baptist Church here, but a very weak one, and at present have no pastor since Bro. J. Sharp left us. I enclose 50 cents for Mrs. Maynard from my little sister and me. We wish you great success."

English Clark.

We welcome you both most heartily and we hope to hear from you again. Thanks for your offering!

Next comes in No. 3, class No. 4 of the Second Church, South Chattanooga, with \$1 for Japan and 50 cents for the Orphans' Home. We always expect to hear from these "missionary classes," and we appreciate them highly. Mrs. J. W. Webb will express our thanks.

No. 4 brings two new members from Breedenton:

"Enclosed find 35 cents for the Orphans' Home. We love our mother so much that we sincerely sympathize with little children who have no mothers to love them. We are so glad to send this little offering."

Idella Eaves,
Sam Eaves, Jr.

We thank you so much. Won't you work also for the Japanese little ones who do not know Jesus?

In No. 5 Miss Annie Bell Jackson sends \$3 for Japan and the Orphans' Home from herself and sister and we are most thankful.

In No. 6 the Island Home Band, Knoxville, sends \$4, the last quarter's offering for the Orphans' Home. We are so much obliged. We shall hope for your aid to Japan.

Then comes Grand Junction in No. 7:

"Enclosed find \$1.60. Mrs. Mitchell sends \$1 of it in memory of her daughter, Made T. Mitchell. I send 50 cents and little Louise Dunbar 10 cents for Mrs. Maynard.

"I hope this will be the best year of the Young South. Let us work, pray and give more this new year."

Mrs. Mattie Smith.

May God help us to make it so. We certainly have begun well. Thank you and the other friends.

Now No. 8 from Sevierville comes with \$3.15 from Mrs. W. A. Catlett's Sunday-school class for Japan. Will the teacher tell the pupils how much we prize their generous offering?

No. 9 is from Knoxville:

"Please find enclosed \$1.14, collected with a star card by Lila Johnson (\$1) and Ernest Lane (14 cents). They are members of the 'Cheerful Workers' of the Third Church, of which Mrs. J. C. Ford is leader."

Mrs. R. C. Medaris.

So much obliged. We shall hope to hear again soon from this good Band.

No. 10 from Miss Grace Porter, Memphis, asks for star cards. I am so sorry to tell her we have none left. I will send, however, some other "collectors" that perhaps those workers of hers might like as well.

No. 11 brings \$1 for Japan from a friend at Liberty, whose good wishes we are grateful for as well as her offering.

Mrs. Butler's class at Flippin, who please me much by coming so often, round up the dozen with \$1 for Japan and the Orphans' Home, the latter a Christmas collection. Many thanks. Tell the Bray Band I think we shall have the pins soon.

No. 13 comes from Brownsville and, delights me with

FIVE DOLLARS

for Mrs. Maynard from Mrs. H. B. Folk, the mother of our editor-in-chief. She says:

"May the efforts of the Young South and its faithful leader continue to be blessed."

May God hear her prayer for us and bring happiness to her this year. The Young South feels honored indeed by her help and sympathy.

No. 14 is dated Trenton:

"Enclosed find \$3.10, a free-will offering to the Orphans' Home at my family reunion on Christmas day, wishing the Young South a happy new year."

Mrs. W. H. Haste.

So the Christmas echoes still reach us! God bless every one who remem-

bered our orphans' on that holy day!

No. 15 is very brief but much to the point, and brings \$1.59 for Japan from the Junior B. Y. P. U. at Elizabethton. Will Mrs. J. H. Tipton thank the band?

No. 16 is from Nashville and brings another

FIVE DOLLARS

from the Dorcas Circle of Immanuel Church for Mrs. Maynard. Miss Wheeler will say to them how very grateful we are. That is a noble church, and the Young South is delighted to be the medium of this portion of their liberal giving.

Those dear Harriman "Juniors" are here again in No. 17. There is no finer band in the State. May this year be their best! Read what Mrs. Sublette says:

"Enclosed please find \$4, two of which is our December offering, and the rest a special Christmas collection for Japan. We are encouraged over last year's work and start the new year with marked enthusiasm. Our band grows in numbers and interest as the years go by. At our last meeting we elected the following officers for 1905: Myrtle McGinley, President; Harry Winchester, Vice President; W. T. Evans, Secretary; Hawthorne Evans, Treasurer; Nellie Henley Organist and Master Burnham Thornton Sergeant-at-arms. If the Lord wills you will hear from us repeatedly this year. God bless you."

Mrs. M. Sublette.

No. 18 brings two new members from Hickman (It is so encouraging to get new workers.)

"Here come two little girls, wishing to join your Band, and sending you 70 cents for the Orphans' Home and Japan, and wishing you a happy New Year."

Maggie Thomas.

Verna Nolen.

We welcome them so gladly and hope they may prove as faithful as one other Hickman friend.

No. 19 is from Oakdale, California: "Enclosed find

TWO DOLLARS,

A New Year's gift for the Orphans' Home. I wish I had more to give, but this comes from a willing heart. The Young South is doing a great work and I pray God's blessing on it."

A Friend.

Now, isn't that grand? I think I know this giver, and God will reward her for her thoughtful kindness to the Tennessee Orphans. I am so glad of our increased interest in these words of our State Convention.

Will Dr. Folk please note that the pledge of

TWENTY-FIVE DOLLARS;

he made for us is already in Mr. Woodcock's hands and over \$50.00 more for Orphans' Home Support, making in all \$131.43 we have sent the treasurer this year for that "sweet charity." This "friend" in far-off California will lie close to the Orphans' hearts forever.

But we finish the score to-day with a letter bringing

TWENTY-FOUR DOLLARS.

(Do you take that in?) A boy, who has grown up with the Young South sends \$15 of it, a part of his "Tithes" his mother says, to be divided as you will see in our receipts to-day. The mother adds \$9 and prays that it may be blessed in doing good sometime, somewhere.

I wish she had not chosen to remain unknown. I would that all knew of this most generous offering so well divided. Both have given through the Young South often before. God will bless these gifts to the honor of his name.

Now do you not agree with me that this is a wonderful record for January, 1905? May God bless each one who helped to make it. Besides these I have gotten six more subscribers here in my own church for the Foreign Journal.

Thanking you from a full heart for all you have done since 1905 dawned, and begging earnestly for your prayers, I am most sincerely yours,

Laura Dayton Eakin.

Receipts.

First quarters of 11th year,	\$550 50
First two weeks in January	118 93
FOR JAPAN.	
English Clark and sister, Manchester	50
Class No. 4, 2nd ch. S. Chattanooga	1 00
Miss A. Bell and sister, Jackson	1 00
Island Home Band, Knoxville	4 00
Mrs. M. Smith, Grand Junction	50
L. Dunbar, Grand Junction	10
Mrs. W. A. Catlett's class, Sevierville	3 15
L. Johnson, Knoxville	1 00
E. Lane, Knoxville	14
Friend, Liberty	1 00
Mrs. Butler's class, Curve S. S.	50
Mrs. H. B. Folk, Brownsville	5 00
Junior B. Y. P. U., Elizabethton	1 59
Dorcas Circle, Nashville, Immanuel ch., by Miss Wheeler	5 00
Harriman Juniors, by Mrs. Sublette	4 00
M. Thomas and V. Nolen, Hickman	35
B. B., Tennessee	5 00
Mother, Tennessee	3 00
FOR ORPHANS' HOME.	
Mrs. G. T. Russell, Athens	1 65
Class No. 4, 2nd ch. S. Chattanooga, by Mrs. Webb	50
Idella and Sam Eaves, Jr., Breedenton	35
Miss Bell and sister, Jackson	1 00
Mrs. Mitchell, Grand Junction, (in memory)	1 00
Mrs. Butler's class, Curve S. S.	50
Mrs. W. H. Haste, Trenton	3 10
M. Thomas and V. Nolen	35
Colorado Friend, Oakdale	2 00
B. B. Tennessee	2 00
Mother, Tennessee	3 00
FOR STATE BOARD.	
B. B.	2 00
FOR HOME BOARD.	
B. B.	2 00
Mother	3 00
FOR FOREIGN BOARD.	
B. B.	2 00
FOR S. S. BOARD.	
B. B.	50
FOR MINISTERIAL EDUCATION:	
B. B.	1 00
FOR MINISTERIAL RELIEF.	
B. B.	50
FOR FOREIGN JOURNAL.	
Six subscriptions	1 50
Total	\$734 30
Received since April 1, 1904:	
For Japan	\$461 78
For Orphans' Home	154 88
For State Board	33 60
For Home Board	40 41
For S. S. Board	6 50
For Books and Periodicals	13 30
For Young South Pins	5 50
For China	17 50
For Ministerial Relief	1 00
For Ministerial Education	1 00
For Tichenor Memorial Fund	5 01
For postage	1 82
Total	\$734 30

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

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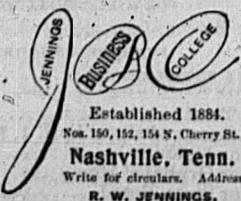
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RECENT EVENTS.

Evangelist Paul Price began a series of meetings with the First Church, Bay City, Mich., Jan. 15.

Prof. Charles Lee Smith, of William Jewell College, has been invited to do special work in Wisconsin University.

Mr. J. Pierpont Morgan is doing a great work in giving young boys employment, thereby keeping them off the streets.

State Evangelist J. H. Dew, of Liberty, Mo., is at Armstrong, Mo., in a revival with pastor I. M. Turnage. In four recent revivals Brother Dew has had 265 professions.

Dr. C. S. Gardner, of Grace-street Church, Richmond, Va., has recently closed a series of meetings in which there were 24 professions. He was assisted by Dr. W. M. Vines, of Norfolk.

Brother Terry Martin, of Jackson, was in the city last week, and gave us a brief call. Besides preaching regularly, Brother Martin, in connection with Brother D. A. Ellis, sells religious books and tracts, under the firm name of Ellis, Martin & Co.

Mrs. E. J. Gilbert, formerly of Springfield, Tenn., who died in Louisville, Ky., recently, left one-third of her estate to the Southern Baptist Theological Seminary. The whole estate is estimated at about \$30,000. Sister Gilbert was an excellent Christian woman.

Brother A. R. Swink, of Medon, Tenn., spent several weeks in a sanitarium in this city, having undergone an operation. We are glad to state that the operation was entirely successful. He has now returned home. We hope that he will soon be fully restored to health.

The Baptist Standard says: "Rev. J. H. Wright, pastor of the Seventh Baptist Church, Nashville, Tenn., his wife and children, are visiting in Dallas. The Standard was greatly pleased to have a call from Brother Wright." We give you warning, Brother Standard, that you must not try to keep Brother Wright in Texas.

Rev. Earnest Provence, son of Rev. S. M. Provence, of Tuskegee, Ala., left Jan. 2 for Canton, China, where he will take charge of the publication interests of the Southern Baptist Convention, of China. His brother, Rev. H. W. Provence, of Montgomery, recently went as a missionary. Thus Brother S. M. Provence is doubly honored.

Fred W. Boatwright, Jr., only son of President and Mrs. F. W. Boatwright, of Richmond College, died on Jan. 10 of appendicitis. He was a bright and handsome boy of thirteen, beloved by all who knew him, and giving great promise of future usefulness. His sudden death is greatly deplored, and we extend sympathy to the sorrowing parents.

Rev. H. Beauchamp has been elected Field Secretary of the Sunday School Board for Arkansas. His headquarters will be in Little Rock. He will also extend his work into the territories as he may have opportunity. Brother Beauchamp has been the Secretary of the Sunday School Board of Arkansas for some time, and has conducted the work with marked success.

LADIES

Interested in easily raising church money would do well to write the PETER NEAT-RICHARDSON CO., Wholesale Druggists, Louisville, Ky. All we want is the advertising. Write us.

The Watchman of Jan. 12th has an interesting article on the late Thomas Nast, said to have been America's greatest caricaturist. He originated the Tammany Hall Tiger, among numerous other noted cartoons. Most of his work was on political lines, and it was while serving as consul of the United States at Guayaquil, Ecuador, that he died of yellow fever in 1902.

Rev. Martin Ball, of Springfield, gave us a pleasant call last week as he was passing through the city on his return from the funeral of his brother-in-law, Mr. J. S. Wells, of Ecu, Miss., of whose death we made mention last week. Brother Ball says that he is doing the best work of his life in Springfield. The church is expecting soon to build a new house of worship.

The Baptist Banner announces that Brother A. S. Hall, of Union City, has accepted a call to Jacksonville, Tex., and that Brethren J. H. Grimes, of Tiptonville, and L. W. Russell will also move to Texas. All of these are excellent men and fine preachers. We wish them much success in their new home. It looks as if Texas is determined to take all of our best preachers away from us. But we still have a number left.

Under the efficient pastorate of Rev. M. Jenkins, the Church at Dublin, Ga., is now erecting one of the best church houses in the State. It has increased the salary of Brother Jenkins, with a two months' vacation on full pay, and will send him to London as a bit of extra. Brother Jenkins and Dr. J. L. White will spend about two months in Europe after the Baptist World's Congress in London.

We extend sympathy to Rev. G. W. Swope, pastor of the North Nashville Baptist Church, in the death on last Sunday of his three-months-old babe. Following so soon after the death of his father a few weeks ago, this affliction is doubly sad to Brother Swope. We trust that Brother and Sister Swope may find the grace of the Lord sufficient for them as the thorn of sorrow pierces their souls.

Rev. J. P. Trotter, pastor of the First Church, Hattiesburg, Miss., preached his third anniversary sermon Jan. 1. During the past year 152 members were received by him, 77 being by baptism. During the three years 463 were received, and the contributions of the Church were \$20,200. Last year the Church gave over \$7,000 for all purposes, and built a pastor's home valued at \$5,000, including lot.

Rev. George W. McDaniel, of Dallas, Tex., has been called to the pastorate of the First Baptist Church, Richmond, Va. He supplied the church last summer, and the members were very much pleased with him. Those who were present at the Southern Baptist Convention in this city last May will remember the fine speech of Brother McDaniel on foreign missions Monday night. It was considered the best speech of the whole Convention.

We learned only a few days ago of the death, during Christmas week, of Mrs. Hale, wife of our friend, Brother H. M. Hale, of Carthage. Mrs. Hale was an excellent Christian woman. She had been in bad health for some time, but bore her sufferings with Christian fortitude. We have had the pleasure of being entertained in her hospitable home a number of times. Besides Brother Hale, she leaves several children to mourn her loss. We tender to him and to them our deep sympathy.

The General Committee of the World's Student Christian Federation has appointed Feb. 12, 1905, as the Universal Day of Prayer for Students. For nearly ten years the corresponding date, the second Sunday of February, has been observed in this way by all the national and international Christian student movements of Europe, America, Australasia, Asia and Africa. These movements now embrace over 1,700 separate Christian student societies, with a total membership of 100,000 students and professors. It should be remembered that this day is not intended to conflict with or supersede the day of prayer for colleges, largely observed in several denominations on the last Thursday of January, but has been chosen because it is the best practicable season at which the students of Christian organizations of all countries could unite.

Of the recent resignation of Dr. A. J. Holt as pastor of the First Baptist Church of Nacogdoches, Texas, the Daily Sentinel says in part: "Dr. Holt's resignation was accepted by the church here with great reluctance, and he was earnestly urged to remain, but he felt it his duty to go to the new field of labor, the presidency of a large female school in Knoxville, Tenn. He will preach his last sermon Sunday, Jan. 8, and will leave with his family the following week for his new home. His departure is a great loss not only to the Baptist Church, but to Nacogdoches and to East Texas. He is a man of eminent ability, deep, true piety, eloquent scholarship, delightful personality, and great force of character. He is foremost in all good work and a potential factor in our civic as well as our moral and religious life. He has been the very heart and soul of the effort to get the East Texas Baptist College for this city, and he will be greatly missed in the future negotiations to that end. God bless this great and good man in his new field of labor. He carries with him the profound respect and admiration of all the people of Nacogdoches and by those within the circle of religious administration he is warmly beloved."

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Friendship Association.

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Sermon by T. J. Sanders.

How many times per year ought a church to observe the Lord's supper? J. H. Welborn and J. W. Bell.

Is communion a church or a Christian ordinance? H. D. Clift, G. W. Bray.

When, where, and by whom, was the church set up? G. Crutcher, J. A. Mitchel.

Can a regenerated soul fall away so as to be finally lost? If not, who is responsible for the sins he commits after regeneration? Prof. Lowery, D. P. Leggett.

What is the relation and duty of a pastor to his church? H. L. Martin, S. P. Andrews. What is the work of the Holy Spirit in regeneration? G. H. Crutcher, L. W. Russell.

Was John's baptism Christian baptism? James Y. Mitchel, Hugh Martin.

What is the duty of a church toward objects of charity both in and out of the church? G. H. Crutcher, J. T. Barker.

The query box will be made an important part of the meeting.

Sunday-school mass meeting Sunday at 9:30 a. m. to 11 a. m. Mrs. Ida Holoman will give an exhibiton of the primary work of Trimble Sunday-school.

Sermon Sunday at 11 o'clock by G. H. Crutcher. J. T. Early. Kenton, Tenn.

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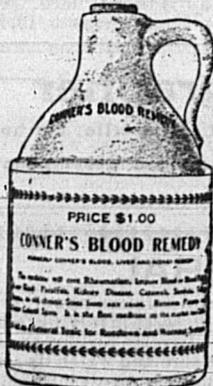
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OBITUARY.

Stoddard.—Thomas W. Stoddard was born Aug. 10, 1884; died Dec. 1, 1904, being in his twenty-first year. He made a profession of faith in Christ when about 14 years old and united with the New Bethel Baptist Church, and has lived a life of devotion to his Master's cause. He was a model boy from his childhood. He was obedient and loving and kind to his parents, an example which others could well emulate. His afflictions were great, yet never did he complain, always submissive to the will of his blessed Lord. Always hopeful and contemplating what he was going to do when he got well. But the Lord in His wisdom saw fit to remove him from this world of sorrow and affliction to that one where there are pleasures forever more. His dear loved ones do not "sorrow as others having no hope." While they cannot have him come back to them, yet they can go to him. Tommie's example should be followed in giving his heart while young to God and doing what he could to honor him while he lived. May God bless the bereaved, is the prayer of their old pastor.

S. M. Gupton.

Waite.—We as a Sunday-school desire to give expressions to our sorrow at the death of Miss Sadie Waite, who was a devoted member of our church and Sunday-school. We feel that in her death we have lost from our midst an earnest, Christian girl, whose place will be hard to fill. She joined the church when but a child, and until the day of her sudden death she served the Lord to the best of her ability. She was loved by all, and this whole community has suffered a great loss. Her kindly, self-sacrificing deeds will long be remembered by young and old. We had fondly hoped for her a long life of great service for the glory of God, but the Lord knew best, and he removed the tender plant away from the storms and frosts of this cold world to bloom in the sunshine of His love in Paradise. He doeth all things well, and "sometime we'll understand." On the other side of the dark river she is waiting to receive the loved ones left behind; and will rejoice again in meeting there those whom she has pointed to Christ. We extend our heartfelt sympathy to the bereaved family and friends. We commend her example to all Christians, and especially to the young people, both saved and unsaved. We feel that it would be fitting that a copy of these resolutions be given to the family, and a copy be sent to the Baptist and Reflector for publication.

Miss Almattie Jarmon,
Mrs. James Arnold,
G. L. Boles,

Committee.

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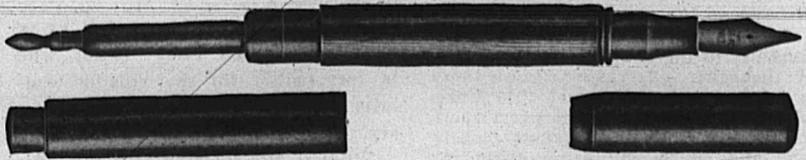
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Alas! and Did my Savior	Must Jesus Bear.
Bleed.	My Country 'tis of Thee.
All Hail the Power!	My Faith Looks up:
All to Christ I Owe.	My Hope is Built on Noth-
Amazing Grace.	ing Less.
Am I Soldier of the Cross?	My Jesus, I Love Thee.
A Shelter in the time of	My Saviour, As Thou Wilt.
Storm.	Nearer My God to Thee.
Asleep in Jesus.	Nearer the Cross.
Blessed Assurance.	Ninety and Nine.
Blessed be the Tie that	Not all the Blood of Beasts
binds.	Nothing but the Blood.
Bringing in the Sheaves.	Oh for a Closer Walk
Come Every Soul by Sin	Oh, Think of the Home
Oppress'd.	O'er There.
Come, Holy Spirit.	Old Time Religion.
Come Thou Almighty King.	On Jordan's Stormy Banks.
Come to Jesus. Just Now.	Onward Christian Soldiers.
Come We that Love the	O, when shall I See Jesus.
Lord.	Pass me Not.
Deliverance will Come.	Rescue the Perishing.
Did Christ O'er Sinners	Shall we Gather at the
Weep?	River?
Did You Think to Pray?	Shed Not a Tear.
Farewell my dear Brethren	Showers of Blessings.
From Greenland's Icy	Show Pity, Lord.
Mountains.	Stand up for Jesus.
Gloria to His Name.	Sweet By and By.
Happy Day.	Take my Life.
He Leadeth Me.	Take the name of Jesus
How Firm a Foundation.	with you.
How Sweet the Name of	The Gate Ajar.
Jesus.	The Golden Stair.
How Tedious and Tasteless.	The Morning Light.
I am Coming to the Cross.	The old Church Yard.
I am Dwelling on the Moun-	The old Musician and His
tain.	Harp.
I Gave My Life for Thee.	The Ship of Zion.
I Have a Father in the	There are Lonely Hearts
Promised Land.	to Cherish.
I Love Thy Kingdom Lord.	There is a Fountain Filled
I Love to tell the Story.	with Blood.
I'm Going Home.	The White Pilgrim.
I Need Thee Every Hour.	'Tis Religion that can Give.
In the Cross of Christ I Glory.	Triumph By and By.
Is My Name Written There.	We'll Work 'till Jesus
I Would not Live Always.	Comes.
Jerusalem, my Mappy Home	We Praise Thee Oh God.
Jesus, I my Cross.	What a Friend we Have in
Jesus Lover of my Soul.	Jesus.
Jesus Will be There.	When I can Read my Titles
Joy to the World.	Clear.
Just as I Am.	When I think they Crush-
Kneeling at the Threshold.	ed my Lord.
Land Ahead.	When our Work is Ended.
Lead, Kindly Light.	Work, for the Night is
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Friday, 7 p. m.—Preaching. D. A. Ellis; alternate, W. D. Powell.

Saturday, 9 a. m.—Organization and roll call of the churches.

10.—How can we best enlist our churches in the support of the organized work of the Convention? J. H. Anderson, E. G. Butler. General discussion.

11.—Some prerequisites to success in church work. W. R. Hill, R. Davis.

11:30—The individual touch in evangelism. J. B. Lawrence, J. W. Crawford.

12.—Adjournment.

2 p. m.—The New Testament plan of giving. Dr. W. D. Powell, L. D. Summers.

2:30.—Church discipline—how best to enforce? W. G. Inman.

Sunday, 10 a. m.—Sunday-school exercises.

11.—Sermon on Missions. G. S. Williams; alternate, J. H. Anderson.

Sunday, 2 p. m.—State Missions. W. O. Golden, W. R. Hill.

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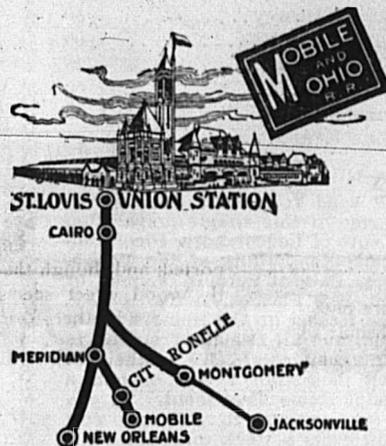
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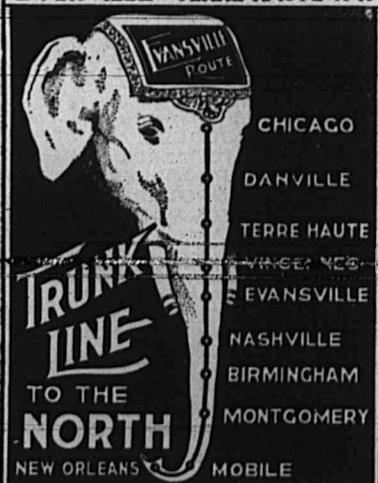
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