

Baptist and Reflector

Speaking the Truth in Love

Old Series Vol. LXIV

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PERSONAL AND PRACTICAL.

Ten months of the year are gone. How rapidly the days and weeks and months are passing. How are you using them as they pass? That is the great question.

The inauguration of Dr. Chas. Lee Smith as President of Mercer University will take place in Macon on November 24. An interesting program has been prepared for the occasion.

Have you secured any subscribers to The Baptist and Reflector this month? Have you tried? Thank you. Send us the subscribers as soon as you can. "Haven't tried?" Well, won't you? Try next Sunday, will you not?

The tenth annual Convention of the American Anti-Saloon League will be held in Indianapolis, November 21 to 24. An interesting program has been arranged. It is hoped that there will be a large attendance, and that the meeting will be quite a helpful one.

Look at the label on your paper, and if your time is out, send on your renewal without waiting to hear from us. We shall be sending out statements to our subscribers again soon, but you can save us some trouble and perhaps yourself a little annoyance by sending your renewal now.

The Knoxville Sentinel says that "tickets which stand for civic righteousness and able city government must be put out. In selecting such men, the most careful inspection of their records ought to be made" This is true. We are glad to see a paper like the Sentinel taking such a position.

"The only time when it is recorded that Jesus Christ rejoiced was when a missionary report was made."—A. J. Holt. It is also true that the only time it is recorded that He rejoices in heaven is when a sinner repenteth. These facts show how deeply interested is Christ in the salvation of the world for which He died.

What did you do for the Baptist and Reflector last Sunday? Did you present it to your people? Thanks. We hope you secured a number of subscribers. Let us suggest that it would be well to follow up a public presentation of the paper by a private canvass for it, either by the pastor himself or by some one whom he appoints.

At the meeting of the Missouri Baptist General Association the sum of \$2,500 was raised to purchase the Spurgeon Library of 7,000 volumes for William Jewell College. It is stated that the Southern Baptist Theological Seminary has an option on the library. It will be interesting to see which institution succeeds in securing it.

Official announcement is made by the Illinois Central Railroad Company of its intention to build a line from Jackson, Tenn., to Birmingham, Ala., a distance of 216 miles. Construction bids have been advertised for and it is stated that the road will be in operation within eighteen months at the least. This will be a great thing for West Tennessee generally.

The Beer Inspector of Missouri estimates that as one result of the enforcement of the laws closing saloons on Sunday in the large cities of Missouri, "about 150,000 fewer barrels of beer will be consumed this year than last." Another result is: "For fifteen Sundays there has been a 40 per cent decrease in arrests for drunkenness. There has also been a decrease for disturbing the peace." Fine results, both.

Rev. J. H. Snow began his pastorate of the North Edgefield Church in this city last Sunday. The congregations were large, the interest great, and the prospects for a prosperous and useful pastorate are very bright. Brother Snow closed his pastorate at Johnson City with a great meeting, lasting for several weeks, in which there were about fifty professions. About the last thing he did in Johnson City was to baptize some candidates.

The twenty-third annual meeting of the Baptist Congress will be held at the Walnut Hill Baptist Church, Cincinnati, November 14-16. A full program has been prepared for the occasion. The writers and speakers from the South are: Prof. J. R. Sampey, D.D., Louisville, Ky.; Rev. R. W. Weaver, Th.D., Baltimore, Md.; Prof. W. O. Carver, D.D., Louisville, Ky.; Prof. Chas. Lee Smith, Ph.D., Macon, Ga.; Rev. Carter Helm Jones, D.D., Louisville, Ky.

Brother Frank Willis Barnett, of the Alabama Baptist, is, we believe, a college graduate. Afterwards he studied in Europe. It was, therefore, a little surprising to read in the Alabama Baptist last week two such expressions as, "drove Brother Shelburne and I out," "took Brother Shelburne and I up." Brother Barnett is making a fine paper of the Alabama Baptist despite these little flies in the ointment.

The Baptist Advance says: "A pessimist is a man who paints the good black, and an optimist is a man who paints the bad white." Or you might put it this way: A pessimist is a man who paints white black. An optimist is a man who paints black white. Between the two we prefer the optimist. But still more we prefer the realist who paints black black and white white; or the mellorist who paints the black with a tinge of white, and who paints the cloud with a silver lining.

President Roosevelt has issued a Thanksgiving Proclamation setting apart Thursday, November 30th, as Thanksgiving Day. We imagine that it will be celebrated this year with even greater zest than usual, because it has been a year of such abundant prosperity in general. We hope that it will be celebrated in an appropriate manner, with prayer and praise and song and sermon, as a real Thanksgiving Day, and not simply with feasting and fun and frolic as a holiday.

The Western Recorder says that "Presbyterians admit that immersion is baptism," and makes a strong argument on that premise. The Recorder, however, is mistaken. Apparently realizing the logical results of such an admission, the Presbyterians at the meeting of their General Assembly in this city several years ago, expressly declared that immersion is not baptism. Of course, such a declaration was absurd, flying as it did in the face of the scholarship of the world, but it at least had the merit of consistency.

The committee on location of the Southern Baptist Convention met in Chattanooga on November 2. A number of places made application for the meeting of the Convention next year. After considering these applications fully, the committee was unable to come to a final decision and adjourned to meet again in Louisville on November 27th, when it is hoped they will be able to agree. We wish to say that we are opposed to leaving the decision of the meeting place of the Convention again to a committee. We think the Convention ought to decide for itself.

On Thursday of last week a missionary rally of the Tennessee Association was held at Ball Camp Church. An interesting program had been arranged by Rev. F. E. White, the efficient pastor. Brother W. R. Cooper, moderator of the Association, presided. The following subjects were discussed: "The Three Commissions," by Dr. A. J. Holt; "Three Kinds of Prayer—Public, Private and Family," by Rev. J. L. Dance; "Why I am a Missionary," by Dr. W. A. Atchley; "What Shall We Do with Our Anti-Missionary Members?" by Rev. J. L. Dance; "Does Foreign Missions Pay?" by Dr. A. J. Holt. These speeches were all strong and striking and helpful. The editor spoke on the subject, "Win One." We believe that much good will be accomplished by the meetings. We should be glad to see similar meetings held in other churches and Associations. A bountiful dinner was served on the grounds.

There are rival claimants for the authorship of the poem, "The Church and the World." By some it is credited to Matilda C. Edwards. Rev. H. H. White, of Chicago, in a letter to the Watchman of Boston, states that the poem was composed by him and published in a local paper about twenty years ago, and he inclosed a copy of the poem in pamphlet form with the inscription "copyright applied for." We remember that it was published in the Baptist, then of Memphis, some twenty years ago or more. We do not recall, however, the name of the author to whom it was attributed. Do any of our readers remember?

The Presbyterian says: "As Governor, Mr. Folk has enforced the Sunday liquor laws in St. Louis, Kansas City and St. Joseph where they had been openly violated and his testimony now is that from the homes and from the shops and factories come reports of the great good that has been accomplished by a higher standard of sobriety and faithfulness to duty and work on the succeeding Mondays." This being true, does it not logically follow that if it is a good thing for the homes and shops and factories to close the saloons one day in the week, it would be a better thing for the homes and shops and factories to close them every day in the week?

A gentleman called to see us a few days ago, and asked us to perform the ceremony at his marriage. We had known him, and we told him we thought he had a wife. He said he had been divorced and showed us his certificate of divorce. We told him that we believed there was only one Scriptural cause for divorce, and that unless he had been divorced for that cause we could not marry him; that we should be glad to be of any service to him we could, but that we had conscientious scruples on the subject and must be true to our principles. We believe that all Christians, and certainly Baptists, ought to stand true to the Bible on this question as on all other questions.

In the Baptist and Reflector last week we wrote: "While writing we may state that both Senator Carmack and Governor Taylor, in response to letters of inquiry as to their attitude on the Hepburn-Dolliver bill, have announced themselves in favor of it." The printer left out the last line and so we repeat the paragraph. We may add that every member of the present Congress from Tennessee has committed himself to the bill. We may state, also, that we wrote some time ago to the candidates for governor, asking what is their attitude on the Adams law, and its extension to every place in the State. So far only one has responded directly. The others, however, have promised to respond in a short while. We will publish the replies in the daily papers as soon as they are all received.

In a certain Association in Tennessee a brother had adopted what is known as "gospel mission" views, and tried to circulate literature calculated to inculcate such views. The brethren of the Association generally have no sympathy with these views. They believe thoroughly in our organized work through our Conventions and Associations and Boards. At the last fifth Sunday meeting of the Association one of the questions for discussion on the program was "Gospel Missions." The "gospel mission" brother was there. So were the other brethren. And they seem to have been prepared. The Gospel Mission brother was called on by the chairman and tried to get him to pass that question. The chairman refused. When the question was called the brother moved an adjournment, but could get no second. He then said that it would take some time to discuss the question and he was not disposed to do so at present. The other brethren, however, made speeches in favor of the organized work, and it is said they made it so hot for him that he left the house before they got through.

The Call In The Vision.
(Acts 16:9-13.)

By Rev. O. T. Moncrief.

A soul once beheld, in vision, a man—
On Macedon's shore he stood,
His heart was alack for food;
Imploring, his arms were reaching to span
The distance, and bridge the flood.

That Macedon vision, oh soul, to-day,
Is God's silent call to you
To rouse you to something go—
To God, man and self be true.
To up with the Gospel-food, and away—

The door is set wide, not merely ajar,
The vision's of world-wide scope;
And nations have only hope
In how you tell God's mercies are
For those who in sin-dark grope.

Oh, Spirit of God—that vision-call great!
What shall it bring forth from me?
Here Light is, they darkness see—
"Come over and help!" Is it yet too late?
The answer alone's to Thee.

THE SHIP THAT NEVER SAILS.

W. W. Hamilton, D.D.

There is a story told of an eccentric American who now resides in Great Britain that for twelve years he has lived in a beautiful yacht moored in the mouth of the Colue river. Everything is ready for the voyage, the crew is in place from captain to cook and steward, the machinery and equipment regularly overhauled, the boat inside and out constantly in first-class condition, but the boat has never sailed in all these years. How like some churches, how like some preachers, how like some members, how like some lost souls! Just ready to go forward, just ready to accomplish some mission, just ready to do some work, just ready to start for the glorious heaven—but the boat never sails.

Some of us are just ready for a pentecostal blessing, just ready for a revival—but the boat never sails and the blessing never comes. God is ready and eager, but we are waiting and waiting.

How did the blessing come at Pentecost? Surely it will come to us, too, if we fulfill the same conditions.

1. They believed the promise of the Father, and so must we. Is God able to save men here, is he willing, is he waiting? His promise is unto you and your children and unto all them that are afar off even as many as the Lord our God shall call. He is more willing to give than earthly parents are. Do we believe that he is actually ready to give our hearts and our church and community a revival? Will we, do we believe this, or will we remain moored fast to the shore, and not claim and receive the blessing? Our besetting sin is unbelief, and here must we first begin, if we would sail. The fastening which binds us must be loosed. Do we believe?

2. They tarried in conference, in meditation, in heart-searching, and so must we. Judas has gotten out of the way, Thomas has been convinced, Peter has become strong. We must drive from our hearts any spirit of Judas; we must look upon the wounds in his hands and side and feet and bid any doubts begone; we must see Jesus face to face and renounce our cowardice and fear. Blessed is the man who is willing to tarry before God and with his brethren, until with one accord they can come to a throne of grace. The foot is a help or a hindrance, so is the hand, so is the little finger, so is the smallest joint of the little finger. Vigor and strength and health and service and blessing belong to that body in which every member is a help and not a hindrance. What part of the ship is it that needs repair? Tarry and ask God to reveal it.

3. They prayed until the blessing came, and we must continue in prayer and in supplication. Prayer is a providential force in God's dealings with men, and "ye have not because ye ask not." There is power in God's world about us, power in the air for telephones and telegraph and street cars and electric lights, but that power needs appliances to become real to us. God does not change his laws to answer prayer, but he uses them to answer. When I kneel in prayer I do not violate the law of gravitation. On the contrary that law helps me to kneel and to remain kneeling and to rise. Even so he who prays and receives is using and being helped by the laws of God which are in force in his kingdom. The winds are blowing, but our sails are furled, our prayers are not ready for God's promises of power.

4. They were filled with the Holy Ghost for the conditions were ripe, the day of blessing was come. David in his anxiety to be a soul-winner had prayed, "Take not thy holy spirit from me." Samson "Wist rest" that his power was gone, until he was a pris-

oner. When we have made right the past with God and man, when we are ready to let go the doubtful things as well as those plainly wrong, when we are willing to surrender ourselves to the Holy Spirit and obey his leadings, we, too, may expect to receive a blessing and to become a blessing. The Spirit cannot fill a heart which is already full of something else, but whatever the shape or size or color of the vessel, the Spirit will fill and use in his own way when we are willing to pay the price. Why does not the boat sail?

5. They testified of the wonderful works of God, as the Spirit gave them utterance. May God unloose the tongues of the dumb Christians! Not with a blast of trumpets, not with the brazenness of immodesty, not with the pomp of a supposed "holier than thou" pride, but in humility and meekness and gratitude and truth. When the world begins to hear Christians speaking with tongues then there will be a new interest quickened. The merchant will hear the merchant in his own tongue telling of what God has done for him; the lawyer will hear the lawyer tell of how God saved him; the railroad man will tell of his victory and his fellow will be moved as he would not be by the minister's testimony; the child, the student, the housekeeper, the drummer, the infidel, the agnostic, the doctor, the manufacturer, the seaman, the soldier, the drunkard, the thief, the gambler, the tramp, the rich, the poor, all will hear in their own tongue the wonderful works of God. Why is not the testimony given? Why does not the boat sail?

Surely, surely the revival always comes when God's people believe and tarry and pray and surrender and testify. Let each of us ask ourselves then as to why in our own case the ship has never sailed. We want to see a world-wide revival, we want to see thousands turning to God in our own land and city and church. Then let us begin with ourselves and pray, "O Lord! send a revival and begin in me, for Jesus' sake. Amen."

Louisville, Ky.

TRUE CHINA.

Dear Brother Folk: I thank you for the continued visits of the Baptist and Reflector. I enjoy reading it and to see the stand it takes generally for truth and righteousness.

Our hearts here rejoice that terms of peace have been agreed upon between the representatives of Japan and Russia. We are also thankful for the earnest efforts our own dear President has made to bring about this much prayed for end. However, I see that the terms agreed upon fail to give general satisfaction in either Russia or Japan, there having been some serious rioting in Japan in consequence. While all the world rejoices at this peace no nation ought to be more grateful for the peace, and especially for Japan's success, than China. It not only restores to China the very resourceful Manchurian region, but removes the Great Bear from the proximity to Pekin that would always have made it a menace to China's capitol.

China is really beginning to shake herself from her long dormant state and promises to greatly surprise the world in her strides forward. Yuen Shi kal, the man who as Governor of Shantung in 1900, probably saved the lives of at least a hundred missionaries, is now the Viceroy of Chihli Province and one of the mightiest men in the Empire. He is comparative young, being only forty-seven. Just recently at his earnest request, seconded by five other Governors and Viceroy's, the throne abolished all the old style literary examinations, and ordered all governors and lower officials to establish far and wide as rapidly as possible schools for teaching western science. This is a tremendous step for China to take. Perhaps nothing that China has ever done has so attracted the attention of other nations like the boycott of American goods. This movement reveals a patriotism in China that no one dreamed a year ago existed here. The movement has been led by those who are educated from a western standpoint—many of them educated in America. They were quick to perceive with what lever they could move our great country and quickly applied it—that is to strike at the Americans in Shanghai, the Yangtzi ports and South China has been encouraged and pushed with very remarkable enthusiasm even by Chinese women! This same Yuen Shi Kal forbade the boycott in his jurisdiction. The result is that much of the American trade has been diverted from Shanghai direct to Teintsin. It is reported that ex-Minister Conger has been sent to China to aid in stopping the boycott. The Central Government has ordered it stopped, and it seems now about subsided, but perhaps not before they made a very strong impression upon Uncle Sam.

There will be more than ever a mighty rush by the Chinese for western education and missionaries and missions are in no little danger of giving more attention to that than to the direct proclamation of the gospel; and after all it is the gospel that makes new men that China needs most and first. From all appearances, it is likely that even for the preaching of the gospel opportunities will be greatly increased.

My fellow-workers, Brother and Sister Blalock and Brother W. D. Bostick and wife, have spent the summer at Talan, leaving only my sister, my children and self at this interior station since early in June. We have gotten through the summer in excellent health and had not a little to encourage in the work. Sister Blalock has been quite unwell and it is likely that she, or perhaps both of them, will not be able to return to the work this autumn. They will be greatly missed in the work here. I expect my brother and his wife back here soon. We have almost daily opportunity to testify of the grace, goodness and love of God to these poor lost people. There are now between twenty and thirty who profess to believe, but we keep them waiting to watch their "fruits meet for repentance." Twelve have been baptized in this region this year and I think there are that many others ready for baptism now. We do not employ or direct any of the natives in religious work, but urge upon all that when saved and left in this wicked world it is that they may bear witness of this saving grace to those who know it not. One old man baptized in April who does not know a character has brought at least ten or a dozen other men to hear, most of whom now profess to believe. He knows "repent and believe in the Lord Jesus Christ and He will forgive your sins." He tells this to many. I was told the other day also that formerly he was much given to drink, rarely ever going to town without getting dog drunk, but that now he does not drink at all. There is one other man who gives almost his entire time to talking the gospel. It seems really to be his meat and drink. His native brethren help him in food and clothing. He is at a city 18 miles from here where are ten or a dozen baptized men. Just now he and one of the brethren from here are off for two weeks selling books and visiting some of our brethren in two other cities 35 and 75 miles from here. The Bible Societies give all the books they can sell. Nine years ago, when Brother Royall of the Gospel Mission first visited this section there was not a believer in all this region, including ten or fifteen walled cities; now there are baptized persons in seven walled cities and in several towns. We try always and everywhere to emphasize the fact that there is absolutely no way to be saved from sin and death except through faith in the crucified Christ, and that even this message will be proclaimed only in vain unless accompanied by the power of the Holy Spirit to the heart and conscience of the hearer. We desire that God and His Son, and they alone, shall have all the glory for all the work.

I was much interested in the various answers given in Baptist and Reflector by those students as to why more students are not entering into the ministry. Those answers, it seems to me, ought to make us who are in the ministry think sadly and deeply. I was specially struck with the lack of the thought of the divine call into this work. While one of our leading Baptist lights makes light of the divine call as a crazy popery and while others claim to be in the ministry just as they would have chosen any other profession, it is not strange that the rising generation are not considering it a position to which they ought to be specially impelled by divine influence. How very, very sad that state! I believe Christ's command "Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest" just as binding to-day as ever. In how many churches in Tennessee has that prayer been specially offered during the past three months? It is prayer that is most neglected and most needed. Read Psalm 102. Fraternally,

G. P. BOSTICK.

Po-Chow, China, Sept. 25, 1905.

C. H. Gailey, Keachis, La.—After an absence of a three months' stay in my native Tennessee, we arrived here safely last Wednesday morning. Our church accorded us a royal welcome. The pantry filled with good things and the nice things found in the rooms of the new hotel were a welcome sight. Words that we are welcome. Our baby stood the trip far better than we expected and she has been improving each day since we came. We shall think of our visit with a great deal of pleasure and long for loved ones there. We enter upon our work with renewed zeal, hoping to accomplish great things in our Lord's name. Pray for us.

Live in the Sunshine.

Live in the sunshine, don't live in the gloom.
Carry some gladness the world to illumine.
Live in the brightness, and take this to heart—
The world will be gayer if you'll do your part.

Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.
Live where the joys are, and, scorning defeat,
Have a good morrow for all whom you meet.

Live as a victor, and triumphing go
Through this queer world, beating down every foe.
Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through.
—Margaret E. Sangster.

SCHOOL OF THEOLOGY SOUTHWESTERN BAPTIST UNIVERSITY.

The S. W. B. University takes great pleasure in announcing that its Theological Department, which was for five years conducted so successfully by Dr. David Heagle, has been re-established, with the prospect of doing larger and better work than ever. Already classes have been organized in Systematic Theology, Old Testament Interpretation, and Homiletics. Besides, Dr. Irby, who for years past has been teaching Church History, continues in that line of work; and very likely before the school year closes still other classes will be organized.

The attendance of ministerial students at the University, thus far during the year, has been encouragingly large; and the number of those taking theological studies is, in proportion, perhaps larger than ever before. The class in Systematic Theology, for example, now numbers twenty-nine, quite a number of young ladies being connected with this class. Besides the enthusiasm and general interest manifested by the students in all theological studies this year seem to be peculiarly great.

All together, therefore, the year promises to be a very successful one in this line of work.



David Heagle, Ph.D., D.D.

The head of the School of Theology during the present year is Dr. David Heagle, who is already too well-known among Baptists in the South to need any special introduction or commendation.

Dr. Heagle is a graduate of Union University (New York) and of the Rochester Theological Seminary. Before connecting himself with the S. W. B. University some years ago, he had been pastor of various strong churches in the North. Besides, he is the translator of the well-known book published by the American Baptist Publication Society, called the "Bremen Lectures;" and he is also the author of a book on "Moral Education." Before coming South, it might be added, he had no little experience in the lecture field, and also as a teacher and educator.



G. M. Savage, A.M., LL.D.

Dr. G. M. Savage, former President of the University, is at present absent in Europe and the Holy Land; and he will probably not return before another school year. Still he has always had much to do with ministerial education, and upon his return he will undoubtedly take up again, with more enthusiasm than ever, this kind of work. His specialty in this department is Old Testament Hebrew and New Testament Greek, in both of which branches

he has but few superiors in the whole country. His numerous former students now scattered throughout the world, many of whom are settled as pastors of churches, will always be ready to attest very gratefully the exceedingly important work done for them in many ways by Dr. Savage. Should he return before the year closes, it is expected that he will resume his work both in the University and in this department. Also

President P. T. Hale

will probably during the year give some lectures on various topics connected with ministerial education; and in other ways his counsel and work will be of very great benefit to the students in this department.

Lectures also by other representative men will be given during the year, and very likely, as has been the custom heretofore, a Ministerial and Bible Institute will be held.

Henry Clay Irby, A.M., LL.D.

Besides being for many years Professor of Mathematics in the University, Dr. Irby has always taken great interest in historical studies, and during the last three years he has regularly and very successfully conducted a class in General Church History. Ministerial students have no better friend anywhere than is Dr. Irby, and it is with no little gratification, both to such students and to his fellow professors, that his services are still continued.

General Aims of This Department.

It is not the purpose of this School of Theology to interfere in any way with the work done by the Southern Baptist Theological Seminary at Louisville; but it is rather to do an outside and somewhat similar work, in addition to the more advanced culture given there. Accordingly all students who pass successfully in any of the theological studies belonging to this department, and who afterwards attend the Seminary, will be given credit there (at least such favor has thus far been accorded) for whatever work may have been done in this department. Besides, there are always in the University not a few ministerial students who, for one reason and another, are not able to attend any regular theological seminary; and for such this department in the S. W. B. U. offers the most excellent provision to fit them, in the best possible way under the circumstances, for their work in the future. Such students, as well as others, have the opportunity, while in the University, of taking, along with their theological studies, any other of the many different branches which are taught in the University. This is certainly a great advantage, since every preacher of the gospel should not only have special culture in his own line of work, but he needs also much general information on a wide range of topics, particularly in these times.



A Class in Systematic Theology.

Special Provision and Expenses.

Young men, therefore, having the gospel ministry in view, or any others, whether male or female, who desire to fit themselves better for any kind of gospel or missionary work, are invited to attend this school of theology.

Special provision is made to help ministerial students. No charges are made to such students for instruction either in theology or any other of the regular University studies. Also in case of need, board is provided, at least in part. So the only expenses necessary for a ministerial student are his room rent, matriculation fee, and whatever may be necessary for incidentals, such as text-books and

For further information call on or address either Pres. P. T. Hale or Dr. David Heagle, Jackson, Tenn.

Are you called to preach the gospel? Then "neglect not the gift that is within thee." Get the best preparation possible.

There are 32,000 ordained Baptist ministers in the United States, and 45,000 churches; 13,000 more churches than ministers. The earnest, faithful, well-equipped, orthodox gospel preacher will always be in demand; never more so than now.

The missionary harvest fields are all white unto the harvest. Who will hear the Master's call for "more laborers" in his harvest?

"Go ye therefore and make disciples of all nations * * * teaching them to observe all things whatsoever I command you: and lo, I am with you alway, even unto the end of the world."

HOW TO WIN OUR YOUNG WOMEN.

By Mrs. W. E. Brock.

The winning of a woman is a problem as old as mankind. It has stirred human hearts and puzzled human brains, in sheer defiance of solution. And yet, when one knows how, it is not such a problem at all. But like all other momentous questions, it has one phase more interesting and important than all others, and to us a serious one it is: "How to win our young women." Let us then talk together for a few minutes, prayerfully and earnestly about this work which is ours.

In this work, two things are necessary—"and the greatest of these is, Love." First, love toward God. If we can get our hearts brim full of the love of Jesus Christ, then everything else will seem so easy—there will be no problem then. But remember our hearts must be right. The most important preparation for any work, is heart preparation. Let us examine our hearts and see that they are right with God. In one of Napoleon's great battles, a soldier fell with a wound just above his heart. He was carried to the rear, and as the surgeon probed deeper and deeper for the bullet, the wounded soldier said: "Two inches further and you will find the Emperor." If your heart were probed, whose image would be found there?

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength and all thy mind," and this is the second thing—"and thy neighbor as thy self." Love toward God first, and then love toward God's children. "This commandment have we from Him, that he who loveth God, love his brother also." Not just any sort of a love. Listen: "That ye love one another; as I have loved you, that ye also love one another."

If we love Jesus Christ with all our hearts, love for his children will follow as naturally as the night follows the day. You know when the rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts into bloom. The life within its narrow confines is so abundant the close shut bud cannot contain it all, but must needs unfold and send forth its beauty and fragrance to gladden all the air. If when thus ripe, it refused to expand, it would soon rot at the heart and die.

So it is with Christianity. The soul who fancies it loves God when it never shows its love to its brother, is a poor mildewed thing with a worm at its heart.

Let us fill our lives so full of the love of Jesus Christ that all who come in contact with us will feel the power of that wonderful love.

Yes, love is the greatest thing, but there is something else. When Paul kept writing about faith, faith, always faith, James said: "Faith is all right, but faith without works is dead." So, love without labor is a poor dead love. "Yes," a man may say, "Thou hast love and I have labor; show me thy love without thy labor and I will show thee my love by my labor."

Love is instinct with activity. Little children, let us not love in word neither in tongue, but in deed and in truth. "If ye love me, ye will keep my commandments;" and it is His command that we "go and work in His vineyard."

What a blessed privilege this, that God has given you and me! Workers together with Jesus Christ! How glad we should be that He allows us to have a part in His work, and to comprehend the greatness of the honor and the sweetness of the fellowship, then indeed would our labor be a labor of love.

If every girl in Tennessee will determine—and when a woman wills she may—that because she loves Jesus Christ and because He has done so much for her, that during the next year she will work hard and zealously among our young women for His sake, there would be such a revolution among us this whole land would be started.

Jesus Christ, wants you in His vineyard. Show your love and your labor that shall win our young women for the Master.

O that our hearts may be so filled with zeal for the cause of Christ, that we should never cease to labor for Him, until He comes to take us to Himself.

We want no puny, half-hearted labor. We are servants of the King of all the earth. Let us realize the dignity and solemnity of the calling, and with a zeal worthy of the cause let us labor for our Master.

How then shall we win our young women? By our Love and by our Labor.

Then, filled with His Spirit, and in the power of His might let us go forth conquering and to conquer. For He hath said, "I will never leave thee nor forsake thee," "And behold I come quickly; and my reward is with me, to give every man according as his work shall be." "Be strong therefore, and let not your hands be weak, for your work shall be rewarded."

Chattanooga, Tenn.

VIRGINIA INSTITUTE.

Rev. G. N. Cowan, pastor of the First Baptist Church, is now preaching a series of sermons to young people, to young women in the morning and to young men at night. They are proving to be quite popular and are attracting large audiences.

Our deacons by a hearty and unanimous vote last week decided to start a subscription for funds to erect a \$30,000 new church, the work to begin next spring a year.

Last Sunday money was raised to repair and repaint the present building. The women will recarpet and improve the interior.

Dr. Henning has passed the \$20,000 mark in securing pledges to pay the debt of Virginia Institute. The report of his work at the approaching General Association at Charlottesville will doubtless arouse great enthusiasm. Five schools are now members of the affiliated system and others may enter.

The Bristol Y. M. C. A. is in the midst of a spiritual campaign to raise \$50,000 to erect and equip a new building. A great mass meeting of all the churches is to be held to-morrow night. A. D. Reynolds and E. W. King, two of our wealthiest and most enterprising citizens, are leaders in this movement, and this insures its success.

The people of the West Bristol Baptist Church have about completed their new building and hope to dedicate within a few weeks.

Last Sunday by special invitation I was present at the dedicatory services of the Holston Valley Baptist Church, twelve miles east of Bristol. Although weak both in numbers and finances, this body has just completed an elegant house costing \$1,300.

After my remarks \$300 was raised to cancel the indebtedness. There were 1,000 people present, a great basket dinner was spread, and all were happy over the completion of this great undertaking. Pastor Petty, a Carson and Newman boy, was the leader in this enterprise.

Some institute girls added materially to the music of the day. Our new light plant, water works, chapel seats, gymnasium and twenty-three new pianos contribute much to the comfort and success of the present session.

Dr. Schemmel invited both teachers and pupils to the chapel this evening for an hour and a half to attend a concert given by himself. He not only played some of the heaviest classical numbers, but invited his pupils to give him any four notes they might choose, and with these as a basis he composed, as he played, some most delightful numbers. He served refreshments at the close of the concert. His conservatory has about 175 pupils in voice, harmony and piano combined. J. T. HENDERSON.

STATE EVANGELIST NOTES.

Last week I closed a successful revival at Kenton. The meeting continued for seventeen days. At the first everything looked very blue—a great number of Baptists lived in the town who had not and would not unite with the church, and our church had gone down and the Baptists of Kenton only responsible for it. Some of our best members had moved away and our church was weak. Then there are at least a dozen Baptist Churches in the county within six miles, and so the poor little church had the town and they had good pastors located here while our church was without a pastor and also felt unable to support a pastor. Our meeting was a grand success. We had large crowds all through the meeting at both day and night services. We had 17 additions to the church, many of these additions were the very best people of the town. The Sunday-school was increased from 15 scholars to 50 scholars. Church gave me \$60 for State Missions, besides giving me a number of subscriptions for our denominational papers and buying a goodly number of State Board books. The church unanimously called Rev. D. D. Shuck, of Whiteville, as pastor for half time and raised \$250 a year for his support and will also ask the State Board to assist them in his support. It is so anxiously hoped he will accept the work and locate on the field. The Ladies' Missionary Society was increased and a large number of men were con-



Dr. A. C. Cree.

New Pastor Edgefield Baptist Church, Nashville.

verted who will unite with Methodist and Presbyterian Churches.

A peculiar fact occurred here. Some of the other denominations of the town had gotten hold of our Baptist Sunday-school literature and spoke of it as the best they ever read, and a number asked me for our quarterlies, so I wrote this fact to Dr. Frost, who then sent me over 200 quarterlies. I offered them to anybody who wanted them and immediately over 200 people took our quarterlies. The last Sunday I was there Methodist and Presbyterian Sunday-schools were using our literature. I was so proud to hear them saying our literature was highly appreciated.

A number of other people will immediately unite with our Kenton Church. God bless them all. The Lord has blessed the faithful few. I am now in a meeting at Huntingdon, assisting Pastor Fleetwood Ball. When my meeting is over I will go to Fayetteville to assist Brother W. L. Howse in a meeting. God bless you all. EARLE D. SIMS, State Evangelist.

CARSON AAD NEWMAN.

Our pastor, Rev. B. H. Woodward, has been conducting a fine meeting for the last ten days. There have been about 20 conversions, many of them students. Our Christian young men and women make a fine working force in a meeting. In the young men's meeting, on Sunday afternoon, it was noted with interest that there were twice as many present who were not students for the ministry as there were ministerial students. We hope we are developing strong Christian laymen for the future.

The Sarah Swann Home was occupied on yesterday; it is a thing of beauty and an abiding joy. It is to be the means of educating many a struggling girl. All honor to the man who provides it. 347,000 brick are ready and paid for to go into the young men's dormitory in the spring.

The enrollment increases weekly; it is now far ahead of the entire fall term enrollment of last year. M. D. JEFFRIES.

SEMINARY NOTES.

Wednesday, November 1, was Missionary Day. The meeting of the Society for Missionary Research began at 10 o'clock. In the absence of Dr. Mullins, the president, Dr. Carver took the chair. Devotional exercises were led by him and he also preached to us from parts of John 11 and Romans 8. His subject was "The Conflict of the Spirit with Sin."

The report of the executive committee of the society was read by the chairman, J. W. Shepard, of Tennessee. This report showed that the students of the seminary were doing a fine work. In some instances they were doing twice this number preach at some point every Sunday.

Several letters that had been received by the committee on correspondence from missionaries on the foreign field showed that more workers were urgently needed in each field.

Dr. H. P. McCormick was introduced and gave us a most encouraging view of the work in Porto Rico. A plan of coming to the island, between the different denominations that are working on the island. Towns of over 8,000 inhabitants are considered open territory. Those below that number are left to the first comer. The Baptists have the best part of the island and have twenty-six churches and about fifteen mission stations in addition.

The Sunday-school Board lectures January 27-February 2 will be followed by the Gay lectures, Feb-

ruary 3-6. These lectures will be delivered by Prof. Ira M. Price, Ph.D., of the University of Chicago. His lectures will be on Old Testament archaeology.

Churches are urged to vote their pastors four months' leave of absence, where it is possible, to come and take advantage of these two weeks of lectures and to finish the term in the regular Seminary course.

Reasonable rates of board can be furnished to all those who want to come for the two weeks only and for those who wish to spend the whole term.

Brother Dameron, State Secretary of the Student Y. M. C. A., spoke to us Monday night.

Brother Bryden, of Tennessee, led the mid-week prayer-meeting last week.

Dr. McCormick took supper with us Wednesday night. WILSON WOODCOCK.

CHANGE OF PASTORATES.

A word of explanation in regard to my change from Johnson City to Nashville, after a pastorate of only nine months might be of interest to some.

Fifteen years ago it was my privilege to begin a very happy pastorate in Johnson City that lasted for three years, when I accepted a call to Knoxville, where we spent more than eleven years. In the meantime the most pleasant relations with the Johnson City Church were maintained and several times we were asked to consider returning. Closing my work at Knoxville and while considering several invitations to accept work in other cities there came a very hearty and unanimous invitation to return, and in view of the great opportunity for usefulness, the delightful climate, the liberal offer of support and the universal and unflinching devotion of the people to us, we accepted the call. Our short stay was blessed in many ways. There were received into the fellowship of the church 83 members, four others approved for baptism and five under watch care until their letters could be obtained; the West Market Mission strengthened and greatly improved; about \$3,500 raised and expended during the nine months, \$2757.51 going to education and missions, as you note a little more than half. Of course it was a great trial to leave such a devoted, loyal people, but at the invitation to return to the same kind of work in which we had spent most of our lives and what appears to be a field of great promise for usefulness even at a financial sacrifice, we broke the tenderest ties of long standing to obey the stern call of duty.

Johnson City is one of our strongest churches and deserves a good pastor and it is our prayer that the Lord will guide them in the selection of just the man to lead them in their great work.

The nine months' stay will always be a sweet memory to myself and family, and we shall never forget the universal kindness of all the people to us. Nashville, Tenn. J. H. SNOW.

MAKE THE ORPHAN THANKFUL.

Let us suggest to you a practical way in which you can give expression of your gratitude at this Thanksgiving time. We have in the Tennessee Baptist Orphans' Home forty-five children who must be fed, clothed, sheltered and schooled during the coming winter. God has blessed you during this year and you are grateful. Could you find a better means of showing your thankfulness than by making an offering in money for the care of these fatherless and motherless children? Would you not add yet another great blessing to yourself—the joy of sharing your abundance with the needy orphans?

We have been compelled to make extensive repairs on our building. We have also decided to conduct a school in the Home. These two items alone have increased our expenses greatly. Our income this year must therefore be increased considerably.

Now is the time when you feel like showing your gratitude to God. Now is the time when we need your help. Will you please send us a check for one?

Help us! Help us!! Help us NOW!!!

T. B. RAY,

Sec. Tenn. Baptist Orphans' Home Board.

N. J. Phillips, Blountville, Tenn.—I am very sorry that Brother J. H. Snow and wife have left Johnson City, and have gone to Nashville. Nashville will find them a strange place, but not strange that so many of our East Tennessee pastors are going farther and farther west? When we look at the small salaries that country pastors are receiving it can be accounted for, but what about city pastors? It is a pity and a shame that our country pastors in this section of the State get almost nothing. It can not long continue thus. Like the seven churches of Asia, our churches will be blotted out.

PASTORS' CONFERENCE.

Nashville.

First Church—Pastor Burrows preached on "Whose Image and Superscription?" and "The Man with a Water Pitcher."

Edgefield—Morning subject, Matt. 5:8; evening subject, Isa. 43:25. One by letter, one baptized.

Third—Pastor Yankee preached on "Evil Communications" and "Things Worth Having." Two baptized, two by letter and one approved for baptism.

Immanuel—Pastor Ray preached on "The Sin of Faithlessness" and "The Sifting and Saving of the Christian." One by letter. Spoke at Ward's Seminary at 6 p.m. on "The Sin of Emptiness."

North Edgefield—Pastor Snow preached on "Christ is All" and "Healing the Nobleman's Son." One by experience and baptism.

Centennial—Brother Fitzpatrick preached at both hours to fine congregations. Meeting closed with 25 professions, 17 approved for baptism and two by letter, five baptized.

North Nashville—Pastor Swope preached on "Conditions of a Revival" and "The Harvest is Past." One baptized, two received by letter, one profession.

Seventh—Pastor Wright preached on "Grieving the Spirit" and "Forming Bad Habits." Several forward for prayer.

Belmont—Pastor Baker preached. Morning subject, "The Spiritual Interpreter."

Lockeland—Pastor Horner preached on "Worship" and "The Sure Foundation." 80 in S. S. Meeting of Sunday-school Union in the afternoon.

Howell Memorial—Pastor McCarter preached on "Lord Revive Thy Work" and "The Qualifications for Soul Winning." A good B. Y. P. U. One approved for baptism. The meeting continues, Brother Fitzpatrick, of Lebanon, preaching.

Dr. W. C. Golden was at Highland Park, Chattanooga, in dedication of the new church. Preached at St. Elmo at night.

Chattanooga.

First Church—Pastor Jones preached on "God's Imperative, Man's Subjunctive" and "The Heavenly Vision." Communion was observed in a special service at 3:30 p.m. The hand of church fellowship was extended to seven new members. 250 in S. S.

Second—Pastor Waller preached on "Foot-prints of the Master" and "The Matchless Speaker." Junior Union gave an excellent mission program at 7 p.m. 187 in S. S. One by letter. Pastor reported great meeting at Broadway Church, Knoxville.

Central—Pastor Vines preached on "A Mistaken Estimate" and "Facing the Morning." Two received by letter.

Hill City—Brother Boyle preached on "Two Awakenings" and "The Broken Shaft."

St. Elmo—Brother Saunders preached in the morning on "Christian Love." Brother W. C. Golden preached at night on "Faithfulness of Christ."

Cleveland—Pastor Wright spoke on "Harvest Time" and "The Model Young Man." Full S. S. Overflowing audience at night. Many stood and many were turned away. Meeting begins under flattering prospects.

Knoxville.

First Church—Pastor W. M. Harris preached on "Be Ye Perfect" and "Zaccheus." 316 in S. S. Four additions.

Bell Avenue—Rev. T. L. Cate preached on "The Inheritance of the Saints" and "Prayer." 159 in S. S. 45 in B. Y. P. U.

Island Home—Pastor J. L. Dance preached on "What is Man?" and "What Seek Ye?"

Third—Pastor A. J. Holt preached on "A Great Man as God Sees Him" and "A Great Man as Man Sees Him." 150 in S. S. 75 in B. Y. P. U.

Centennial—Name changed to Deaderick Avenue. "Expected Happens" and "The Remedy for Evil." 383 in S. S. Five additions.

Calvary—Pastor J. W. Crow preached on "The Great Commandment" and "The Model Young Man." Two received, 100 in S. S.

Madisonville—Pastor J. E. Hughes preached. Six received for baptism. 125 in S. S. Twenty-five have been received within a month. Arrangements to put in a baptistery. Brother Hughes has received 35 members within a month.

Memphis.

First Church—Rev. T. T. Thompson preached on "This Present Truth" and "The New Birth." In afternoon preached at McLemore Mission in new house.

Central—Pastor Potts preached at both hours. Seventh Street—Rev. J. W. Dickens preached at both hours. One received for baptism.

Bellview—Pastor Hurt preached at both hours. Rowan—Pastor Bearden preached on "Unbelief the Great Sin" and "The Offer of Salvation." Four up for prayer.

Central Avenue—Pastor Reese preached at both hours.

Chas. T. Alexander, Corinth, Miss.—Your issue of October 26 is specially fine. It has the "Baptist" ring and is "Reflector" of many good things.

R. D. Cecil, Spring City, Tenn.—Preached on "Battles and Victories" and "The Secret of Power." 54 in S. S. We announce meeting to begin on Monday evening after the fourth Sunday in this month at 7 o'clock. Brother J. T. Oakley, of Watertown, Tenn., will be with us.

Don Q. Smith, Hillsdale, Tenn., November 3, 1905.—We closed a good meeting at Hillsdale last night. Fourteen additions to the church. Brother Oakley came in and preached two good sermons for us the last day of the meeting. We were sorry he could not be with us through the meeting as we expected. I go to Smithville Monday next.

A. J. Brandon, Christiana, Tenn.—We had a fine day yesterday. I went with Brother Jamison to a place called Nooker. We organized a church with twenty members and ordained two deacons. I preached to a large congregation. The presbytery consisted of Brethren McNabb, Crosslin, Jamison and myself. It is a good community, good people. Brother John W. Jamison has done a fine work. He was elected pastor of the new church.

James H. Oakley, Jackson, Tenn.—At the fifth Sunday meeting last Sunday this little church of a membership of about 27, gave \$63.03, but since then it has been raised to \$75. Our next step, I think, will be to the hundred mark. I was called again for next year with an increased salary. The churches must come if they keep up with this little flock. No better people can be found anywhere. At the close of the service Sunday night the whole congregation gave me their hands, saying they were going to live nearer the Lord. God bless such people. Rev. C. L. Neal has been called to Zion Church for the third Sunday.

D. V. Culver, Dayton, Tenn.—For ten days Rev. J. M. Anderson, of Morristown, has been preaching to the people of Dayton the blessed truths of God's Word. His sermons sparkle with gems of Bible truth which, while interesting the hearer, bring him face to face with God. He is earnest, faithful, forceful and original. His sermons are convincing and conclusive that the Bible is God's Book and its contents God's Truth. He does not make the demands of the Gospel easy for the sinner, telling him to just hold up his hand as a token of assent to the Gospel and come along, join the church and be baptized, but that the conditions of salvation are hard and straight, that there can be no trifling with God. The number of professions I did not learn. They were all, I think, young people. Four joined the church by letter.

MINUTES WANTED.

Why do clerks and moderators fail to send minutes of their Associations? Only these have responded so far—Ebenezer, Holston, Central, Big Hatchie, Southwestern District, Tennessee Valley, Duck River, Nolachucky, Shelby County and Unity. Will not some friend send a copy of each Association in the State at once?

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

SHALL WE FAIL?

Shall we fail at Monterey? Only a few responses to my first appeal have come, the first one being from a brother in Monterey. He sends his gift from a bed of affliction. Monterey is the center of a great destitution in Tennessee. It is a beautiful, growing town on the Tennessee-Central Railroad, half way between Nashville and Harriman. A beautiful lot of 100 feet front, on which there is a nice little dwelling of three rooms, can be bought for \$500, if taken at once. The pastors in Nashville and Chattanooga have joined in an appeal to secure funds to buy this splendid lot for the Baptist cause in Monterey. If we had this lot and home, the State Mission Board could send a man on the field with the prospect of doing a great work, not only in Monterey, but in the surrounding country. The Secretary will leave Nashville for Monterey on next Friday or Saturday and will remain there until the matter is settled. Let every Baptist who can, send one dollar or more to me at Nashville

for this purpose. A receipt will be sent you for State Missions. Dear reader, will you pass this by as did so many my last brief message? If you wait another day it will probably pass from your mind. Send me the dollar by next mail. W. C. GOLDEN.

DEDICATED TO GOD.

A most beautiful meeting house was dedicated to God at Dumplin, Tenn., fifth Sunday, ultimo. The house cost about \$1,500 and was given to God free of debt. I do not know of as splendid a country church house anywhere. The brethren have done nobly in this enterprise, and by the brethren is also meant the sisters. Brother Wickam, the efficient and noble pastor, paid a most fitting tribute to the lady members of the church, for they richly deserve it. I certainly enjoyed preaching the sermon in the absence of a better. It was most appropriate at the conclusion of the dedication prayer, which was most touchingly offered by that veteran of the Cross, Rev. D. F. Manly, that a collection for Foreign Missions was taken. I may say there was great interest manifested, as shown by an immense congregation, about half of whom could not get in the house. The dinner spread on the grounds was ample and most thoroughly enjoyed. The pastor and good people of Dumplin Church did me a great honor and pleasure, and I feel grateful that such a privilege was accorded me. May God abundantly prosper this church and her consecrated pastor. S. E. JONES. Jefferson City, Tenn.

A DEDICATION.

The fifth Sunday was a gala day for the Baptists of Alamo, Crockett County. The occasion was the dedication of their beautiful new house of worship. Alamo is the capital of the county and is a growing town. The Campbellites have been very strong there for the past twenty-five years and the Baptists have had a hard struggle, and at times it seemed that they would have to give up the fight.

Some three or four years ago a few heroic souls decided to try to build a new house, and the foundations were laid and work began, but before the building was completed, some of the leaders in the movement moved away and those that remained lost heart. But last spring Rev. J. H. Peay, who at one time had been a very successful pastor in the county, came over from Arkansas to visit his old charges, and finding this little flock so discouraged, and without a pastor, he took hold of the work at great personal sacrifice, and in a few months had completed the house, and last Sunday dedicated it, finished and furnished, free of debt.

The church asked the pastor to preach the sermon, and it was a great sermon, and Dr. W. G. Inman, of Jackson, and myself were invited to be present and take part.

The sermon and the occasion will not soon be forgotten by the people who were present.

R. P. MAHON.

EAST TENNESSEE.

Pastor H. B. Woodward preached both morning and night at Jefferson City. Morning subject: "Redeeming the Erring One." Evening subject: "How to Rid Ourselves of Sin and Its Consequences." Congregations good; 155 in Sunday-school; meeting continues. Some conversions and a deepening interest among the unsaved.

The protracted meeting at First Church, Morristown, closed with a congregation of 700 to hear Brother W. A. Ayers, of North Carolina, in his closing sermon. His powerful gospel preaching has been uplifting to all Christian people. There were several professions of faith and Pastor Haymore will baptize a number soon.

The churches of Nolachucky Association made offerings for missions on the fifth Sunday.

Here, the pastor held funeral services for Mrs. Marie J. Thomas in the morning. Large audience present. Subject at night, "The Master's Call." Canvass for subscriptions on parsonage debt continued, and by December 1 we hope to pay off bulk of it. Then comes an active canvass for subscribers to Baptist and Reflector—for a pastor can do little, in the deep spiritual sense, for or with his people, if they are not informed of the path with the progress of God's kingdom through reading the State paper. My experience and observation in my work in Tennessee has been that the church members everywhere to be depended upon as standbys in worship, in benevolence, in service are the readers of The Baptist and Reflector, so I shall seek to enlist readers for it, confidently expecting much help to come to me as pastor and preacher.

Maryville, Tenn.

O. C. PEYTON.

MISSIONS

W. C. Golden, Missionary Editor.
State Missions.—W. C. Golden, D.D., Corresponding Secretary; Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

Ministerial Education.—Rev. J. S. Norris, Chairman, Brownsville, Tenn.; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

Ministerial Education.—For Southwestern Baptist University address Rev. G. M. Savage, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.

Woman's Missionary Union.—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. A. C. S. Jackson, 702 Monroe Street, Nashville, Tenn.; Assistant Corresponding Secretary, Miss Gertrude Hill, 627 Shelby Avenue, Nashville, Tenn.; Recording Secretary, Miss May Sloan, West Nashville, Tenn.; Treasurer, Miss Lucy Cunningham, N. Vine Street, Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, 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. Williamson, D.D., Corresponding Secretary, Richmond, Va.; Rev. J. H. Snow, Johnson City, 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.

Sunday School and Colportage.—W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent.

WOMAN'S MISSIONARY UNION.

Program for November, 1905. Subject, "Work of Woman's Missionary Union."

"Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

1. Roll call of society, with responses by "favorite" verses of hymns. Silent Prayer: For God's blessing and the Spirit's presence.

3. Power for Work: John 15:5; Acts 1:8; II. Cor. 9:8; Eph. 6:10. Results: Psa. 126:6; John 4:36; Dan. 2:3.

4. Consider: Recommendations of executive committee, W. M. U.

5. A "Favorite" Discussion: Different members to mention favorite form of mission work and tell why.

6. Item for Leader: Preparations are being made to open the Margaret Home November 1. Shall we not pray very earnestly for wisdom to be given those in charge; that parents may be comforted during separation from children; that hopes and plans for highest development of those who become members of the Home may be realized?

7. Report of "Miss Alice Armstrong"

8. Appoint Committee to devise plans for coming in closer touch with the young people of the church and for helping them to larger service.

9. Business: Collection, etc.

10. Selections: From report of corresponding societies to be read by different members.

11. Worth Emphasizing: In 17 years the total contributions of W. M. U. have aggregated \$1,133,597—eight-fold increase.

12. Closing song of praise for what has been accomplished, followed by silent prayer for help in being more faithful.

Words of Encouragement.

"Let woman appreciate her opportunity, for this is the golden age of her reign, and she holds a sceptre that sweeps empires. Let her show herself to be a power ordered of God to fulfill a holy mission."—A. T. Pier-son.

"The smallest flower with a brimming cup May share its sweetness with another near."

—E. B. Browning.

A Bird's Eye View of W. M. U. Work.

Prayer, pains and perseverance have characterized the work of Woman's Missionary Union. The new organization which with fear and trembling began seventeen years ago "stimulating a missionary spirit and the grace of giving among the women and children" of Southern Baptist churches, has been greatly honored of God. While figures give a very inadequate idea of what has been accomplished, yet a study of them indicates progress. Contributions for 1904-1905 were \$138,399, increase of \$26,356 over the preceding year. Total for the seventeen years, \$1,133,597—an eight-fold increase.

The Christmas offering for foreign missions has been a large factor in stimulating interest and enlarging gifts. Amount reported last year \$11,787. The week of special effort in March has been of similar help to the Home Mission Board. The box work—letters from missionaries received since the annual meeting at Kansas City continue to bear strongest testimony to its helpful character. The Margaret Home for Missionaries' Children bears testimony of God's guidance upon the blessing and comfort this will be.

Compound Interest in Missions.

Some one says: "I know that the gifts for the building of the tabernacle came within the reach of the poorest, but I am so poor that really my offering can be of no value whatever."

Some time ago a business man calculated the interest of a dollar at compound interest for 250 years. He found that it amounted to more than \$2,500,000; and then he asked the significant question: "Can not God make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?"

The most helpful bequest ever given to the Christian church was the widow's mite. And why? Because it was coined in the mint of self-sacrifice, because Christ stamped it with a special benediction; and while nations have called in bank notes and coin by the billion, this mite is still in circulation, and its influence is being felt to-day throughout the world.—The Missionary.

Echoes from State Officers.

Alabama—Thank offering for home missions and Christmas offering for foreign missions last year the largest in the history of our work. Arkansas—Has new determination to enter

—Gratifying desire to know more about S. B. C. work. Florida—Last year the best year. Georgia—Is encouraged by growing interest in the colored people. Indian Territory—New societies requests for literature.

Kentucky—Reports new societies and bands. Louisiana—Encouraging progress in number of workers and gifts. Maryland—Usual work continued with gratifying results. Mississippi—Constant demand for literature, evidence of increased interest. Missouri—Raised a fund last year for the building of the Effie Sears Memorial Girls' School, Pingtu, China. North Caro-

lina—Higher aims, deeper study, wider knowledge. Oklahoma—Encouraging outlook. South Carolina—Appor-tionment plan a potent factor in forward movement. Tennessee—The superintendent of Young Woman's Work is rapidly picking up "dropped stitches." Texas—Gladly reports general spirit of progress. Virginia—Societies are being organized and the general progress of the work signifies divine favor and blessing.

Encouragement in Young Woman's Work.

The secretary of Young Woman's Work says that the young women of Tennessee have decided to obligate themselves for the support of a worker on the home field, and how befitting it is that this worker should be one of our own number—Miss Hattie May Moody, of Memphis

It will take \$500 for the support of Miss Moody, but the young women of Tennessee are strong and courageous and we feel that she is one of our very own and our hearts and our prayers as well as our money go with her to Cuba.

Our State Board has asked the young women for \$300 this year and we are going to give this, too.

Last year twenty-one young women's societies gave \$416.55. We now have enrolled fifty-six societies, six having been organized since October 1. So, as there is an increase in numbers, there will be an increase in contribution, and the young women of Tennessee will be able to bring as a year's work a liberal offering, besides these specified amounts, to foreign missions, as well as the other objects fostered by our Convention.

While we rejoice because of these good things, our hearts are saddened over the death of one of our number—Miss Elizabeth Logan, of Lexington.

She it was who asked for the organization of the society of which she was a member. She had been a Christian only a year and it was whispered that she might say with the prophet of old, "Here am I; send me." But God took her home. She left a sweet influence upon a brother, a sister and a young woman's missionary society.

A young woman from West Tennessee writes: "I am so interested in the sending out of missionaries. I feel sometimes that I must go, but have never made any effort yet to that end—I don't want to make a mistake."

There is a young woman in Nashville, just graduated, talented, influential, who has heard the call "to go" and is now praying for the way to be opened for her to go.

Surely God is smiling upon the efforts of the young women of Tennessee and let us not be lagging, but push on with all our might.

CONCORD ASSOCIATION.

The fifth Sunday meeting of the Concord Association met with the Republican Grove Church. Several ministers on the program were absent.

ing Rev. G. A. Ogle, chairman, and the writer secretary. The speakers present were Rev. E. S. Reaves, G. A. Ogle, J. A. Carlton, C. S. Dillon, Brother Wm. Jones and writer. Saturday spent in discussing the various subjects on the program.

The local attendance was good. The hospitality was cordial and abundant, and the discussions harmonious and edifying. Sunday, sermon by the writer, after which two deacons were ordained.

Thanks are extended to all who kindly entertained. S. C. REID. Antioch, Tenn.

WHAT OUR CHURCH STANDS FOR.

In reading The Baptist and Reflector recently, I noticed the subject of one of our able Baptist ministers sermons last Sunday. It strikes me with a great deal of force. "What Our Church Stands For" is a very vital question. Does it stand for a faithful hearing of God's Word every Sunday morning and evening? Is each member in his or her place? If one has a right to stay from the service, all have the same privilege. If the service had depended on you, careless and indifferent brother or sister, would we have had any? Does the church stand for a live prayer-meeting? To have such each member must fill his or her place. If the prayer-meeting had depended on you, dear reader, would we have had one? Does our church stand for a prosperous Sunday-school, where souls are being saved and workers trained for the Master's service? If the Sunday-school depended on you, my friend, would there be one? Does our church stand for a faithful support of God's minister? Had your pastor and family support depended on you, would they have been cared for? Does our church stand for missions in all its departments of work, or do we help some and leave others out? If foreign missions depended on you, would they be supported? Have you a representative in the foreign field you are helping to support? Does our church stand as a unit for the grand temperance cause? If the advance of the temperance movement depended on you, my brother, would it ever be advanced? Sinners will never be impressed by our lives till we show an undying interest and zeal in all our religious services and religious enterprises. May God help us to wake up to our responsibility, and be aroused from our deathlike sleep while those around us are going to destruction.

I am afraid some of us are ciphers in God's vineyard. None of God's services find our presence, money or influence there to help. Some will meet the Master with "nothing but leaves."

Does our church stand for the purity and piety of her membership or do we retain in our membership those who are a constant reflection on the church of our blessed Redeemer, bought with His own precious blood? Do we not harbor wickedness and evil,

There is No Substitute

FOR ROYAL BAKING POWDER.

The "Royal" is shown by all tests, official, scientific, and practical, stronger, purer, and better in every way than all other baking powders.

another baking powder in place of the "Royal," it is because the other, being made with cheaper and inferior materials, costs them for the same, it gives less value to the consumer.

Look with suspicion upon every attempt to palm off upon you any baking powder in place of the "Royal." No other baking powder will do its work.

sometimes, because of the standing financially or socially of a brother or sister? All should be lost sight of but the honor of God's church. Are we true to Him and His church in this respect? We should guard it as we would the apple of our eye. May God help us to advance His cause, not our selfish aims and purposes.

Nashville, Tenn. MRS. J. H. W.

MINUTES RECEIVED.

Holston Association—One hundred and twentieth annual meeting, held with Flag Pond Church, Unicoi County, August 15-17, T. S. Rogers, moderator; Rev. O. C. Peyton, clerk; J. F. W. Doty, treasurer.

Concord Association—Ninety-fifth annual meeting, held with Eagleville Baptist Church, in Rutherford County, August 3, 4 and 5, Rev. E. S. Bryan, moderator; Prof. A. J. Brandon, clerk, and R. E. Jarmon, treasurer.

CENTRAL ASSOCIATION.

The weather was ideal for our fifth Sunday meeting, which met at Atwood. The writer preached on Friday night. Two asked for prayer. The pastor, Brother T. L. Barrow, had moved to Groesbeck, Texas, so the church assembled in conference and unanimously called Brother Crutchfield.

There were homes and entertainment for all. The next morning delegates began to arrive from every direction. The attendance surpassed our most sanguine expectations. The various subjects were discussed with interest and enthusiasm.

Atwood Church had repaired the church house and dispensed a bountiful hospitality. I was called home by the death of Brother C. S. D. Hawkins, a detective of some note. He had been a very wicked man, but sometime since he professed religion and joined Milan Baptist Church. His funeral was preached Sunday afternoon to a large concourse of citizens. The burial took place the same afternoon in McKenzie.

I am greatly grieved at the loss of W. H. Sallsbury, of Halls, Tenn. He was a faithful friend and a devoted member of the church. I have known him intimately for several years and esteemed him as one of my truest friends. He will be greatly missed in his church and community. The Lord comfort the bereaved wife and child.

Last Sunday week completed three years for me as pastor of Milan Baptist Church. The love and kindness of the membership quite overcame me.

The past week Brother S. C. Hearne, of McKenzie, presented me with a handsome and useful present, for which I am devoutly grateful.

Milan, Tenn. W. D. POWELL.

EASTANALLEE ASSOCIATION.

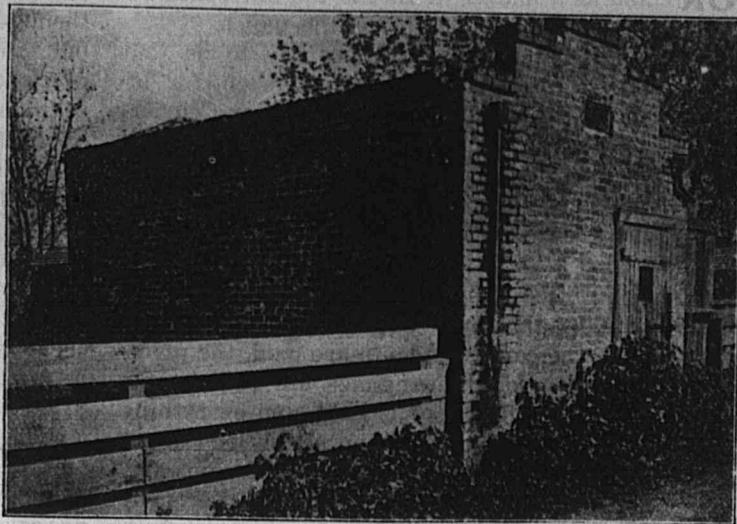
The fifth Sunday meeting met with Bethsaida Baptist Church, four miles south of Decatur, Tenn. Meigs County. The introductory sermon, on theme,

Townsend, was well received by all. Then the program which has been arranged was taken up and carried out. The discussions were enthusiastic and the power of the Spirit was often manifested in the congregation from

The following preachers were present: J. N. Davis, J. P. Massengil, J. H. Lane, J. W. Townsend, J. R. Carroll, N. J. Moon, M. L. Clouts, P. H. Miller, R. D. Cecil and Brother Hays.

The following did the preaching: M. L. Clouts, J. P. Massengil, R. D. Cecil and P. A. Miller.

During the meeting members from ten churches were present.



PROHIBITION AS THE CAMERA SEES IT.

A familiar and cheap argument against prohibition of the liquor traffic is that it will affect the business interests. Of course it will—for the better. "Adopt a prohibition law and the grass will grow in the streets," says some wiseacre. He is right. The grass will grow in the streets. The above photograph proves the statement. It gives a glimpse of a street in Winters, Cal., after six months of prohibition, and is a striking object lesson. One can easily see the grass and weeds growing in the street—in front of the jail.—Cumberland Presbyterian.

Remember, though, we have fifty-eight churches in the Association.

Our churches sent contributions: Eastanallee Church, \$1.20; Mt. Harmony, \$3.80; New Friendship, \$1.00; Riceville Church, \$6.35; Woman's Missionary Society, \$1.00; collected at Bethsaida, \$10.68. Total, \$23.98.

The hospitality of Bethsaida Church and community could not be surpassed. Dinner at the church Friday, Saturday and Sunday in abundance for all.

The writer preached Sunday on "A Mission of the Fields and their Needs." Collection for home and foreign missions, \$7.26. Brother P. A. Miller preached at night on "Good and Perfect Gifts," and quite a number expressed an interest in their salvation, and one came forward for prayer.

This closed a good meeting, one of the best in many years.

Rev. L. M. McCuistian, of Rhea Springs, Tenn., has recently been called as pastor of Bethsaida and has accepted. We are going to expect great things of him for this little church is composed of some of the salt of the earth.

They will organize a Sunday-school first Sunday in November. It was the joy of this boy's heart to be with Bethsaida Church and preach for them Sunday and be in their homes,

as he used to be their pastor, and he loves them. The programs for next meeting will be put out soon. If you fall to get any, write me at Riceville, Tenn.

R. D. CECIL, Moderator.
Spring City, Tenn.

TWO THINGS WHICH MUST BE CHANGED.

The first is the condition in our University at Jackson, which has given rise to the reports in our papers that there were a number of young men who feel that the Lord has called

conscious of their need of better equipment for service.

They are willing to study and sacrifice that this may be realized in them, but they are not able to pay their own board while they pursue their studies.

Churches and brethren are not responding, and have not responded in the past years sufficiently to justify the board in Jackson to encourage those young men to remain in school with the belief that the brethren will come to their relief.

This ought not to be. This need not be. This will not be, if every church within the bounds of this Con-

vention would make a liberal offering for this purpose at once and forward the same to W. M. Woodcock, Nashville, Tenn., with the instructions to send it to the university at Jackson for the young ministers. It will not be true any longer if one-half the churches in this territory will do half what they might do for this purpose.

The second thing is the fact which justifies the statement made by Dr. Dargan before the State Convention, at Jackson, that Tennessee Baptists did not give enough money for the ministerial fund in the Southern Baptist Theological Seminary last year to support the young men who were there from Tennessee who needed help that they might remain through the year.

We need our young ministers who are being trained and who have been trained to labor in Tennessee.

But we have no right to ask or to expect such will be true when we allow our brethren from other States to educate our men.

I call upon the pastors of the State to join in a very earnest effort during the year to raise all the money that is needed to educate all our divinely called young men.

GEO. W. CRUTCHER.

Dyersburg, Tenn.

REV. JAMES B. COX.

Dear Brother: I send you a clipping from the Knoxville Journal and Tribune of October 18, written from Bristol on October 11, stating that Rev. James B. Cox, a Baptist minister, who was arrested at Saltville, Va., September 5, while he was in the midst of a revival service, to answer to a charge of chicken theft, in Washington County, Tenn., has been found guilty in the Circuit Court at Jonesboro and is under sentence to serve thirty days in jail, and this Cox is

I know nothing whatever about this man. Don't think I ever heard of him before. I have heard lately that he used to be a Methodist, and inasmuch as the Virginia papers have paraded this affair so far and wide, I think it but just to Baptists that inves-

A Rush Order.
Western Union Telegraph Company, Kansas City, Mo., Mar. 30, '05.
"To J. T. Shuptrine, Savannah, Ga. Mail half dozen Tetterine, Fay Doyle."

A sample of telegraphic orders received. When wanted, it is wanted at once. Cures Tetter, Ringworm, Erysipelas and itching cutaneous diseases. Box 50c.
J. T. SHUPTRINE, Mfr., Savannah, Ga.

tigation should be made, and let the facts be known.

While the Methodist Conference was in session at Bristol, at least two Bristol papers gave each a whole column article about this episode, as if Cox was a D.D., and known the world over, and that it would be a good plan to make it as public as possible to the disgrace of the whole Baptist brotherhood.

Of course, the act of stealing chickens and being convicted is a lasting disgrace to Cox, but I hope that it will not belittle the whole Baptist denomination. Cox ought to be excluded from the Baptist Church, if he belongs to one, which I very much doubt. I am sure that there is not a Baptist church in the land that would not have excluded him, if it were known to that church that he was stealing chickens. He would not, after investigation be "suspended for six months" from preaching, as the said conference did Rev. W. W. Hicks. A committee appointed by the Conference reported that he was guilty of immoral conduct, but did not report what that conduct was. Why did the committee not report what it was, and why was he not excluded? All such fellows as Hicks and Cox are a disgrace to the cause of Christ, and ought not to be held within the pales of any church. Let The Baptist and Reflector give Mr. Cox's record—his Methodist record as well as his Baptist record.

A CLOSE OBSERVER.

(We know nothing about Rev. Jas. B. Cox. Like our correspondent, we never heard of him before. His name does not appear in the American Baptist Year Book nor in the Southern Baptist Convention Annual, either among the Tennessee or the Virginia ministers. Can any of our readers give us any information concerning him? We agree with what our correspondent says about him.—Ed.)

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 eventually 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, pleasing mixed with honey.

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 who suffer from indigestion, flatulence 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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(Published Weekly.)

FOLK AND HOLT, Proprietors.

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THE PRICE OF RELIGIOUS PAPERS.

The price of the Baptist and Reflector is \$2 a year. This is the established price of nearly every religious paper in the country. The price of some of them is \$2.50, of some \$3; of others \$1.50, of others \$1. The usual price, however, is \$2. It is worthy of note that the higher the price of a religious paper, the better is the paper, and usually the more subscribers it has. One of the best and most widely circulated Baptist papers in the country is The Watchman, of Boston, the price of which is \$2.50. The price of the Watchman is \$3, and they are of a very superior character, from a literary standpoint, and at the same time have a large circulation.

Another fact worthy of note is that no \$1 religious paper has ever lived long in the South, and no \$1.50 paper has ever flourished long. It has either raised its price to \$2 or changed names. These are the cold facts of history. Dr. J. R. Graves said that he reduced the price of The Baptist one year from \$2 to \$1.50, and during that time he lost \$3,000. The difference between \$2 and \$1.50, while it may seem small for each subscription, becomes very large in the aggregate,

and as a matter of fact is the difference between life and death for the paper.

But, brethren sometimes say to us that they can get a secular paper, such, for instance, as the Weekly American or Courier-Journal or Constitution, for \$1 a year, and they ask why they have to pay more for a religious paper than for a secular. Well, there are several differences.

1. All of the expenses of the weekly edition of the daily paper are paid. They are paid by the daily paper. The editors are paid, the correspondents are paid, the printers are paid, the pressmen are paid by the week, the office rent is paid, and everything is paid with the exception simply of the paper on which it is printed and the postage, and these are comparatively small items. If these were the only items of expense we had, we could put the Baptist and Reflector down to 50 cents a year and make money on it.

2. The secular papers make their money largely out of advertising. They take any kind of advertisements, while the religious paper is limited in the class of advertisements it will publish, and has difficulty in securing them. The tendency of advertisers is to go to the daily papers and to the monthly magazines, and it is hard to get them to advertise in religious papers. It is a good deal with religious papers with regard to advertisements as it was with the girl who said that those that wanted her she did not want, and those she wanted she could not get.

3. The secular paper appeals to all denominations, Baptists, Methodists, Presbyterians, etc. The result is, they usually have a large circulation. But the religious paper is limited to some one denomination. The Baptist and Reflector, for instance, is limited to the Baptists, and largely to the Baptists of Tennessee. For while we have a good many subscribers outside of the State, the body of our constituents are the Baptists of Tennessee. Thus the field of a religious paper being limited, the circulation is more limited than that of a secular paper, and the circulation being limited, its advertising patronage and receipts are also limited by this fact.

4. Not only does the secular paper appeal to people of all denominations, but as a matter of fact there are people in all denominations who will take a secular paper and will not take a religious paper; and there are some who will take a secular paper at any price, no matter how high, and would not take a religious paper at any price, no matter how low. Of course, this goes to show that the heart of such people is more interested in secular affairs than in religious affairs.

There is another side of the matter, however, which people are not supposed to take into consideration, and that is the question of quality in the papers and the character of the reading matter in them. The great defect of the daily papers is, that they try to make it their business to tell you everything bad that goes on in the world and comparatively little of the good. They rake the Universe with a fine-tooth comb to find out and report everything bad that occurs, and they have very few facilities for reporting the good. Their drag-net seems to be so arranged as not to catch the fish, but only the frogs and eels, etc. Is it not much cheaper for a father to give his children a good religious paper at a cost of \$2 a year, which will tell them about the good and will arouse their interest in religious matters and lead them to better and nobler lives, than it is to give them a paper at \$1 which will

tell them about everything bad, and will lead them to take an interest in base-ball, foot-ball, politics, murders, thefts and crimes of every kind, and but little or no interest in religion? Who would not say that the \$2 paper is far cheaper in the end?

Another question to be considered also is the fact that you can make a better paper at \$2 than at \$1.50. With us it is simply a matter of business. We want to make the best paper possible for the Baptists of Tennessee, to reach the most people possible, at the cheapest price possible. If we thought that by putting the price of the paper down to \$1.50 or even \$1 we could be able to reach a great many more of the people in the State and at the same time maintain the present standard of the paper, we should be glad to do so. But the experience of others has shown, as we stated, that to reduce the price of the paper does not correspondingly increase the number of subscribers, while it cuts off about one-fourth of the revenue of a paper and thus compels it to reduce the size or quality of the paper. As a rule a \$2 paper is a \$2 paper, while a \$1.50 paper is a \$1.50 paper. Most of our readers in Tennessee would rather have a \$2 paper than a \$1.50 paper.

But we are going to give the Baptists of Tennessee an opportunity to get a \$2 paper for \$1.50. As you see from our premium offers published on another page, we offer it to new subscribers in clubs of three or more for \$1.50. We do this to get them started to reading the paper, hoping that when they have read it for a year they will then feel like subscribing for it the balance of their lives and paying \$2 a year for it. We do it also to test the Baptists of the State and see how many really would take the paper at \$1.50. They now have the opportunity to do so. We hope that a large number will take advantage of it. Tell your friends about our proposition. Read over our premium offers and send us in a club of three or more new subscribers and thus obtain one of the valuable premiums which we offer.

BACK TO THE FARM.

A writer in Bob Taylor's Magazine for November in an article headed, "The Renaissance of Country Life," says that the tide which has been flowing from the country to the city has turned and is now flowing back to the country. He closes the article as follows:

The railroads are reducing rates to the farmer's products, and opening up new markets in every direction. The great manufacturers are constantly providing new machinery to enable the farmer to shorten his work by making it more effective. Telephone companies are bringing him in speaking touch with the city markets and supply houses. Trolley cars are reaching out from the great cities to carry his products and put him in touch with the city and all of its advantages. He may even go in to church, the theatre, or the social club. His work is being shortened and lightened and made more productive in every way. Consolidated rural schools are opening. The daily mails bring him the news of the world. Better roads are bringing automobiles, traction engines and steam plows, and double tonnage for his draft wagons. These are a few and only a few of the advantages offered to the farmer by this new age of science and mechanical industry. Above all others the farmer should be optimistic. His opportunity is at hand.

With all of these privileges a person who now lives in the country, however, has all the advantages of the city, while at the same time he has the advantages of the country—such as pure air, fresh vegetables, fresh milk and butter and meats, shade, room, freedom, quietude, home life, and many other advan-

tages which the city can never give. It is a matter of the greatest gratification and congratulation, when people can move out into the country. It means greater strength, physically, mentally and morally, and so it means greater stability to our government.

CITY CHRISTIANS.

The Baptist Flag of last week says:

Nearly everything in the cities is corrupt. The politics, the business, the social life, and even the religion is devoid of that sincerity and frankness that one would expect under such favorable circumstances.

Let us say that we were born in the country, were reared in the country and in a country town. We now live in the country, and belong to a country Baptist Church. Much, perhaps most, of our preaching is done in the country. The people with whom we come in contact to a great extent are country people. We love the country and we love the country people. They are noble people.

There is too much truth in the above remark with reference to the people in the cities. It is not true, however, as implied in the remark that all the religion in the cities is "devoid of sincerity and frankness." Christian people in cities have human natures as well as Christian people in the town and country. They are not perfect. None of them are perfect. They all have their faults. But some of the truest, noblest, most genuine, most generous, most consecrated Christians to be found anywhere live in the cities. We could call the names of such Christians, both men and women, in the Baptist Churches of our cities in Tennessee by the hundreds. We are not set for the defence of the people of the city. We do, however, deprecate very strongly any wholesale condemnation of them. We deprecate any effort to arouse prejudice between the city and country people. The city has its problems and the country has its problems. The Christian people both of city and country must work out their own problems in their own way. Let there be no prejudice between them, no quarreling, no bickering. But, on the contrary, let there be mutual sympathy and helpfulness, and in that way they can best advance the kingdom of the Master, in whose coming both are so greatly interested.

PRINCIPLE ABOVE PARTY.

The report of the board of investigating engineers appointed last July by Mayor Weaver to examine the filtration of Philadelphia and the Northeastern and Southern boulevards, now under construction, shows that up to date the city has lost, through excessive costs, collusive bids, illegal advertising and in other ways, the sum of \$6,330,000. The contractors who received most of the more than \$18,000,000 that have been expended on improvements are the leaders of the Republican party in Philadelphia. In the pending municipal election they have nominated a ticket which they call the "straight Republican ticket," and have the claims to be a Republican snare. If any one refuses to do so he must be read out of the party. We believe, though, that Mayor Weaver is just as good a Republican, and in fact far better a Republican than those rascals, because he stands for honesty, private and public—just as we believe that Mr. Jerome is a far better Democrat than Mr. Murphy, the Tammany Chief, because he stands for civic righteousness. It is too late in the day to demand that people shall vote for anybody no matter what his character, just so he is the nominee of the party

boss. The men who are coming to put principle above party are growing more and more numerous in this country every year—thank the Lord.

A WOMAN'S HEART CRY.

In a private letter to us a good woman of Memphis writes:

Oh, it is dreadful in this large, wicked city. My heart is made sad every night of my life to see nice young men as well as old ones enter these dens of vice. I wish I could wipe every saloon and gambling house and other wicked places off of this earth. I hope and pray that the day is not far distant when every one of them will be wiped off of the face of the earth.

And this is the cry which is going up from the hearts of every true wife, mother and sister in Memphis, Nashville, Chattanooga, Knoxville, Jackson, Clarksville, Columbia and Bristol. While woman has no voice in saying whether saloons shall exist or not, she is the one who suffers the most from saloons. While the man is out having a good time, she must stay at home shivering over a scant fire, nursing her poorly fed and illy clad children,

"Tolling on and on and on

With aching heart and tearful eyes and silent lips,
And in the soul the secret longings that arise,
Which this world never satisfies."

No wonder the women of our State, like this good sister, send up an agonizing cry for deliverance from the curse of the saloon. Shall that cry not be heard? And shall not every city in Tennessee at least have the power and privilege of saying for itself whether it wants saloons or not?

RECENT EVENTS.

The 165 lawless saloons of Kansas City, Kans., were closed last week and the Word and Way calls it emancipation week in that metropolis.

Rev. G. M. Schott, formerly of Cincinnati and West Virginia, has accepted a call to the pastorate of the Baptist Church at Lyons Farms, N. J.

Rev. J. M. Johnson has changed his place of residence from Pulaski to Good Spring, R. F. D. No. 3. His correspondents will please take notice of the change.

The time of meeting of the Louisiana State Convention has been postponed from early in November until December 6, and it will then meet with the First Church, Shreveport.

The Pine Street Church, Richmond, Va., is the largest Baptist Church in the South. It has a membership of 1,600, and a Sunday-school of 900 members. Rev. J. B. Hutson has been pastor of the church for thirty-three years.

The first session of the Northeast Mississippi Bible Institute will be held at Corinth, Miss., beginning January 23 and lasting three days. Rev. C. T. Alexander, of Corinth, is chairman and Rev. W. A. Jordan, of Amory, secretary.

We have received an invitation from Dr. and Mrs. John Tyler Christian, of Little Rock, Ark., to be present at the marriage of their daughter, Eloise Graham, to Mr. J. Ely Snider, November 23. We wish this worthy couple much joy and a long and useful life together.

Dr. A. C. Cree is taking a strong hold upon the Edgefield Church. Plans have been agreed upon for a new house of worship, the foundation of which will soon be laid. It is hoped to complete the building in the near future. The church has one of the most desirable locations in the city.

The Alabama Baptist says that "under the leadership of Dr. A. P. Montague more than \$50,000 has been pledged within a few months and the Association season not yet over. Dr. Montague has made a whirlwind campaign and the brethren have shown him nobly."

Baptist Conventions are the order of the day now. The Arkansas Convention meets in Fort Smith, November 16; the Texas Convention in Dallas, November 16, and the Georgia Convention in Macon, November 23. Our "connectional brethren," as the Methodists would term them, will be somewhat rushed to visit these bodies.

The First Church, Stillwater, Okla., has received a great stimulus through the meeting held by Evangelist T. T. Martin. The salary of the pastor, Rev. M. R. Cooper, has been increased \$300 and the Mission Board is not asked to assist the church any longer. Brother Cooper is allowed to hold four meetings during the year.

Rev. J. H. Wright, the beloved pastor of the Seventh Baptist Church, returned last week from Atlanta, where he assisted Rev. W. C. McPherson in a two weeks' meeting. There were about forty professions of religion and thirty additions to the church. The Atlanta papers spoke very highly of Brother Wright's preaching.

In one of his recent lectures before his theological pupils at Hall-Moody Institute Dr. J. B. Moody said: "God gave the child a bias in favor of morality, as the tender conscience testifies." Hasn't Homer nodded? We had thought the child's bias was the other way from the following language: "They go astray as soon as they be born, speaking lies."

A meeting closed at the Centennial Church, this city, last Sunday, in which the pastor, Rev. W. J. Stewart, was assisted by Rev. S. N. Fitzpatrick. There were about twenty-five professions. Brother Fitzpatrick is now engaged in a meeting with Brother S. M. McCarter at the Howell Memorial Church in West Nashville. We hope to hear of good results.

Rev. John T. Oakley passed through the city last week on his return from LaFayette, where he has been engaged in a meeting for the past two weeks. There were about forty-five professions of faith and twenty-nine additions to the church, which was very fine. Brother Oakley is now assisting Rev. G. W. Swope in a meeting at the North Nashville Church.

Brother R. H. Hunt, of Chattanooga, was in the city last week on business. He is probably the greatest church architect in the South, and is the architect of the new Edgefield Baptist Church. Besides being a splendid architect, he is one of the most consecrated Christians in our State, and is a prominent member of the First Baptist Church, Chattanooga.

Rev. John Jeter Hurt, the former editor of the Baptist Advance, has accepted a call to the church of Conway, Ark. The Advance says: "Several of our good churches made earnest efforts and offered strong inducements to Brother Hurt. For some time he found it hard to decide where he would cast his lot, but at last yielded to the wishes of his old church at Conway."

The Arkansas Democrat of Little Rock states that Mr. Blount C. Trice, former secretary and attorney of the Baptist Publishing Co., of Little Rock, has "brought suit in the Pulaski Circuit Court against the Baptist Publishing Co., J. N. Hall, Ben M. Bogard and W. M. Barker, for \$10,000 damages for injury alleged to have been done by a publication in the Baptist Flag, a religious newspaper published by the defendants at Little Rock and Fulton, Ky."

The church at Lancaster, Texas, of which Rev. Wm. A. Moffitt is the successful pastor, makes a good showing for the past associational year. It has received 130 members, and has given \$496 to State Missions, \$418 to Home and Foreign Missions, almost doubling contributions of the previous year. Brother Moffitt went to this field from Sweetwater, Tenn., where he did a fine work. Though we rejoice in his present achievements, we would warmly welcome him back to Tennessee.

Two meetings closed in Knoxville last week. At the First Church, Dr. W. M. Harris was assisted by Dr. Geo. W. McDaniel, of Richmond, Va. The preaching of Dr. McDaniel was greatly enjoyed and the church revived. We did not learn the number of professions. At the Second Church, Dr. W. A. Atchley was assisted by Rev. C. B. Waller, of Chattanooga, in a meeting of much power. There were seventy-five professions of religion. It is said that

order. The Arkansas Baptist of Hot Springs, of which W. T. Azis is editor, says that the General Association of Baptists of Arkansas which met at that State last week ignored entirely the Baptists of that city in making their arrangements for the meeting, and so rendered it impossible for them to show any courtesies to the members of the Association. The Messenger adds: "These brethren place a very high value on the churches, but when they come to our city they take refuge in a Business Men's League instead of resorting to their own brethren, who, by chance, differ with them only on one or two minor points of method in 'doing the Master's work.'"

THE HOME

A Farewell to Summer.

My heart grows saddened with the thought

That I must bid farewell
To summer's golden-tinted days
Oh! could she with us dwell.

I'll seek no more the shaded dell

Where oft I loved to stray,
And listen to the murmuring stream
And watch the sunbeams play.

The giant oak his royal robe
Must shed with many a sigh,
And stretch his naked arms outright
Beneath a wintry sky.

The mocking bird will take his flight
Where summer lingers long;
Where he can sit on leafy boughs
And trill his merry song.

The lawn will be a vacant spot
Where, at the twilight hour,
I oft would dream of happy days
Beneath the vine-clad bower.

The lily with her winsome grace
Meekly bows her head;
The sturdy rose in kind embrace
Whispers, "She is dead!"

Summer owns a painting rare,
It is her crowning joy;
She proudly claims it as her own,
The romping, barefoot boy.

Ah! the time has come at last,
(Stay the bitter tear),
When I must give the parting hand
To the queen of the year.

Pause a moment, summer-dear,
Your cheeks are all aglow.
Why is it I am grieving thus?
You're smiling as you go.

Summer, bend your ear to mine
(The word I cannot tell),
That you catch the heartache sob,
I breathe the last farewell.

Mrs. Jno. A. Miller.

Jimmy's Mission

"Yes, I try ter put an extra shine on ther shoes I black. Yes see it's all I can do, and I want ter do it well. With my hunchback and crippled leg, I can't git around as spry as ther rest of ther boys ter sell papers or anything like that, but I manage first rate ter make a livin' with my blackin kit.

"Yer shouldn't think I'd hev many customers here on this quiet corner? Well, I like a quiet place best, and ther kids are all good ter me, bein' as I'm a cripple, and send me all ther customers I can do fer. Yer'd be surprised ter see how gentle and kind hearted those rough kids can be at times. Why, Tommy and Sam taught me how ter read! And you can't tell what a comfort that is ter me.

"Tommy and Sam go ter night school. I'm too tired when night comes ter go, but they taught me ter read, from posters and signs and ther readin on dry goods boxes, and Mr. Crawford, from ther terms what teaches in ther night school, he sends me lots of papers and books ter read.

"Yer can't tell what this one pleases ter me, Master Bob, cause I can hev every pleasure that money can buy.

"There was one mighty nice story whot Mr. Crawford sent me. Ther name of it was 'Charlie's Mission.' O, I tell yer it was wonderful how

much good that little chap did, and he was only nine years old, jest my age. Everybody has a mission—some work that nobody else can do. I thought that he was mistaken about that, and thought perhaps he'd never known no little cripples like me, but jest strong healthy fellers like yerself. I'd think about it a great deal and wish I hed a mission, like Charlie. It's hard ter feel that a feller's no account ter nobody.

"Of course yer can't understand, Master Bob, with all yer opportunities for helping others, how I long fer some work ter do that would make ther world a little better; something whot nobody else but me can do. Well, as I said, I thought about ther matter a great deal, and at last I made up my mind that maybe my mission was jest ter black boots, after all. I thought that maybe ther world would be short one boot-black if it wasn't fer me, and I tell yer that thought was a comfort ter me, cause it's a glorious thing ter think yer needed in ther world. Don't yer think so, Master Bob?"

"Well-er-y-e-s—it is, though I hadn't thought about it before. But I'll have to go now. I'll be around agin to-morrow."

It was strange what a friendship had sprung up between these two, the little crippled boot-black and Bob, the nineteen-year-old son of Mr. Benson, the wealthiest banker in the city.

Bob came so often to "Jimmy's Corner" as he called it, that at last Jimmy said, "I do believe, Master Bob, that yer git ther shine off yer shoes on purpose so you cau give me a job."

"Well," Bob answered, "perhaps I'm not as careful as I might be, but the truth is, I like to talk with you. I get so tired of my club, parties and such things, and to come to this quiet corner and have a chat with you is a delightful change."

One day when Bob reached "Jimmy's Corner," he noticed that some workmen were repairing the third story of the building that stood there, and a scaffold had been erected in front of the building.

As he stood talking to Jimmy, a loud shout arose from above. Before he had time to look up and ascertain the cause of alarm, Jimmy had pushed him to one side and the next instant a part of the heavy scaffold fell, pinioning the little deformed body under it.

Jimmy lay in the children's ward of the city hospital in the whitest bed he had ever seen.

He feebly reached out and laid it in Bob's.

"Don't take it so hard," he said. "I know I can't live. I see it in yer face, but I don't mind. If it had been me it would hev been yerself, Master Bob, and that would of been a pity. A feller with yer opportunities."

"O Jimmy, Jimmy!" Bob sobbed. "With all my opportunities, I have done nothing, absolutely nothing to help others. I didn't care until I met you, and then some way I wanted to do differently, but I had led a self-

ish life so long that it was hard to begin. But I promise you that from this time on I will try to make the most of my opportunities. I will try to make this life that you have saved worth the saving."

A bright smile lit up Jimmy's face as he said, softly, "Blackin boots wasn't all of my mission, was it, Master Bob?"—The Advance.

Dullness of City Folk.

"Henry," said Uncle Amos, from Uporeek, who was visiting his city nephew, "who's that man in the house on the other side of the street? Every morning he stands in front of a window an' shaves himself. He's done it now for three days, hand-running."

"I suppose he has done it every morning for the last ten years, uncle," replied Henry.

"Has he lived there all that time?"

"Yes, and longer than that, for all I know. I've been here only ten years myself."

"Who is he?"

"I don't know."

"What does he foller?"

"I haven't the slightest idea," uncle.

Uncle Amos put on his hat and went out. In an hour or two he returned.

"Henry," he said, "that chap's name is Horton. He runs an insurance office down town. He's wuth about \$27,000, owns that house an' lot, belongs to the Presbyterian Church, has three boys an' one girl, an' he's forty-six years old. I've found out more about him in an hour than you have in ten years. Blamed if I don't believe livin' in the city makes people stupid!"—Ex.

Table Appointments.

Few things possessed by dainty women are more highly valued than fine dishes, and while not many are fortunate enough to own such in large quantities, many have a few pieces of fine china or handsome glassware which they take pride in keeping beautifully clean. Once each week, or oftener, if necessary, wash up all the glassware, and if you have the necessary accessories to dish washing the work is quickly done. Carafes, cruets and similar articles may be cleaned with potato peelings or crushed egg shells. They are put in the bottle with plenty of hot suds and allowed to remain over night, then the bottle must be given a vigorous shaking and thorough rinsing, and a

ing the outside of fancy glassware. If an extra shine is desired, rub the glass with a cloth dipped in alcohol and then in whiting. Rub quickly and allow the glass to dry before rinsing, then rinse in hot water and polish with a dry towel, and the glass will not only be clean, but a decided sparkle will be obtained. The painting or gilding on china should never be rubbed with a cloth, but it may be rinsed with warm then with cold water. The small tray cloths and center pieces require very

little rubbing if they are put to soak over night in a warm pearline suds, but when there are colors in the embroidery the pieces should be washed, rinsed and pressed as quickly as possible. When ironing table cloths they should be folded once for convenience and ironed two or three times on each side, and when they are perfectly dry they should be wound over a roller, as too many creases in the linen will spoil the appearance of the finest damask.

M. A. T.

MASS OF SORES

Awful Suffering of Little Boy from an Itching Humour

CURED BY CUTICURA

Not One Square Inch of Skin on His Whole Body Unaffected

"My little son, a boy of five, broke out with an itching rash. Three doctors prescribed for him, but he kept getting worse until we could not dress him any more. They finally advised me to try a certain medical college, but its treatment did no good. At the time I was induced to try Cuticura he was so bad that I had to cut his hair off and put the Cuticura Ointment on him on bandages, as it was impossible to touch him with the bare hand. There was not one square inch of skin on his whole body that was not affected. He was one mass of sores. The bandages used to stick to his skin and in removing them it used to take the skin off with them, and the screams from the poor child were heart-breaking. I began to think that he would never get well, but after the second application of Cuticura Ointment I began to see signs of improvement, and with the third and fourth applications the sores commenced to dry up. His skin peeled off twenty times, but it finally yielded to the treatment. Now I can say that he is entirely cured, and a stronger and healthier boy you never saw than he is to-day." ROBERT WATTAM, 4922 Center Ave., Chicago, Ill., Dec. 30, 1897.

SIX YEARS LATER

Mr. Wattam writes

"Your letter of the 21st in regard to the case of my little boy at hand. I am truly thankful to say that the cure effected by the Cuticura Remedies has been a most thorough and successful cure to date." Chicago, Feb. 23, 1903.

Sold throughout the world. Cuticura Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 60), Ointment, 50c., Soap, 25c. Depots: London, 27 Charterhouse Sq.; Paris, 5, Avenue de la Paix; Boston, 137 Columbus Ave.; Potter Drug and Chem. Corp., Sole Proprietors.

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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 profluit, deficit.

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

Mission Topic for November—Work of the Missionary Union.

◆ ◆ ◆
"Not by might nor by power, but by my Spirit, saith the Lord of hosts."
◆ ◆ ◆

In the seventeen years since the Woman's Missionary Union was formed its members have given \$1,133,597.

◆ ◆ ◆
The last work, the only work for which the money comes directly to the Union, is the opening of the Margaret Home to the children of our missionaries. Let the bands, the Sunday-school classes, the readers of the Young South give special heed to this object this month of November.
◆ ◆ ◆

The Dolls.

I have a letter from Mrs. Graves to whom we sent the two big barrels of dressed dolls in San Francisco, and who carried them with her to Canton, China. It is dated September 20. I want to give it to you entire, as I am sure every member of the Young South will find it intensely interesting. Just read with me the history of the 373 dolls collected by the Young South in its tenth year of work, for the children in Mrs. Graves' school. Mrs. Graves says:

"Have you and the Young South decided that I need to be reminded of you? I assure you that is not true. I think of you very often and especially when I read your page in the Baptist and Reflector. I have reproached myself more than you can imagine, for not writing earlier to tell you how the dolls were used, and how they delighted the hearts of hundreds of our school girls.

"It seems to me I have never found writing so hard to find time for as since our return to China last year. My head tires easily, and while I have undertaken less routine work than I used to do, there are many, many demands on my time, and interruption to steady work.

"Another reason why I have not written is that I have been waiting to get photographs of some of the schools that received your dolls. You know things move very slowly in China, and it took a long time to get them. These came in only last night.

"I will send you the photographs, let me say that some of the dolls were distributed at Christmas and some at the Chinese New Year in February. One of the country schools has not yet received its portion. We failed

to get them to this school by new year, and the teacher thought it better to keep them over until another new year, using them all this year to stimulate the girls to their best. So there are about thirty still safely packed away in one of my trunks, to gladden the hearts of that many more Chinese girls in January, 1906, the time of the next Chinese new year.

"This school was in charge of dear Mrs. Chambers, who you know has been taken to her heavenly home. The failure is largely due to the difficulty of sending foreign things into the interior. They are working hard for them, having seen some taken to their homes by boarding school pupils from that place, Tsing Nen.

"Now for the pictures. The smaller one is that of two of Mrs. Greene's day schools, which held their new year's exercises together in one of our chapels. You see the dolls all arrayed on a shelf back of the girls. They have already chosen them, according to their standing in school. Each was marked with the owner's name and then put on the shelf for the photograph.

"Mrs. Greene stands in the center of the group with two teachers at the extreme right, and the other, the fat one, at the left. There are three little boys who were allowed to study in the schools.

"I was present at their commencement and was much amused to see that the boys were as proud of their dollies as the girls. Every teacher had to have one, and even the elderly women in the woman's department of the boarding school.

"Above the dolls you will notice the picture cards, which we use as prizes for good behavior, good lessons, punctuality, etc. These are always so acceptable and are so easily sent by mail. I hope the Young South children will continue to send them to me and the other missionaries whenever they can.

"The 'Rolls' of large Sunday-school lesson pictures, the small lesson picture cards, advertising cards or any neat, clean picture cards are most desirable. We have a few of half-dressed women or very absurd comic prints, are not wanted, and the Chinese care very little for uncolored pictures."

(Mrs.) Janie L. Graves.

[To be continued next week.]

I stop right here because I am go-

ing to ask our good Dr. Folk to have cuts made of both these photographs, using one this week and the other next. I feel quite sure he will do it in the interest of the Young South department.

If you look quite closely, and especially if you have a magnifying glass, you may recognize your own dolls in one or the other of the pictures. In the other the Chinese tots have them in their hands.

So we'll turn now to the other letters of this week, and they will not take us long.

No. 1 brings us \$1 from our dear old workers, Lena and Grace Smith of Hickman, and I give it to Japan with heartiest thanks.

No. 2 comes from Rutledge from a tiny baby of three months and brings \$1 to be divided between Mrs. Maynard and the Margaret Home, and 25 cents for a Young South pin, and I feel sure some of you will remember Jessie Shepherd's mother, who worked with us as Miss Lavinia Galyon, and now brings her baby to join our ranks. Many thanks. May God bless the little one.

Osceola, Arkansas, sends 50 cents in No. 3 for 20 Missionary Helpers and 10 star cards. They mean business, don't they? I think there will be something left after the postage is paid, and that is all we charge for the literature. The W. M. U. furnishes it to me to send out free. I am puzzled to know whether this is from Mr. or Mrs. G. N. Owen, but I fill the order with pleasure and hope to hear from the Arkansas Band.

In No. 4, Mallory Morris, Puryear, sends \$1 to be used where I think best, and I so gladly give it to Japan. The High Hill Sunday-school also sends 50 cents for the Orphans' Home, and Mallory's mother will please thank them, and give Mallory a grateful kiss.

It says: "The enclosed dollar is to be given to the Orphans' Home in memory of my dearest cousin, called to the mansion prepared for her on June 13. The Young South has my best wishes."

"One of His Children."
Good-bye. Hurriedly yours,
Laura Dayton Eakin.
Chattanooga.

Receipts.

First half year.....\$400 '03
October offerings..... 62 57



FOR JAPAN.

Lena and Grace Smith, Hickman 1 00
Jessie Shepherd, Rutledge..... 50
G. N. Owen..... 40
Mallory Morris, Puryear..... 1 10

FOR ORPHANS' HOME.

High Hill S. S. Puryear, by Mrs. Morris..... 50
"One of His children"—In memory..... 1 00

FOR MARGARET HOME.

Jessie Shepherd, Rutledge..... 50

FOR Y. S. PINS.

Jessie Shepherd, Rutledge..... 25

Total.....\$4.....
Received since April 1, 1905:
For Japan.....\$244 18
" Orphans' Home..... 50 46
" Home Board..... 34 17
" State Board..... 40 93
" S. S. and Colportage..... 1 00
" Foreign Journal..... 13 50
" Literature and Buttons..... 2 45
" Y. S. pins..... 1 50
" Margaret Home..... 74 43
" Yang Chow Hospital..... 3 50
" Home Field..... 50
" Postage..... 1 25

Total.....\$467 87

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Pyramid Pile Cure gives instant relief, as a sample will show. It stops congestion, restores normal circulation, heals sores, ulcers and irritated spots with great rapidity, and cures the CAUSE of piles without fail, in every case.

No surgical operation is necessary for the cure of piles, because Pyramid Pile Cure will cure without cutting. An operation makes matters worse, hacking to pieces the delicate muscles which are relied upon for a satisfactory and permanent cure.

Pyramid Pile Cure is put up in the form of suppositories, easy to use, and applied directly to the affected parts. It requires but a small amount of treatment, as a rule, to produce a cure, if directions are carefully followed.

After you have tried the trial treatment and found it satisfactory, as you will, you can get a regular-size package of Pyramid Pile Cure at your druggists for 50 cents. If your druggist hasn't it, send us the money and we will forward you the treatment.

Send your name and address for the treatment at once and we will send you same by return mail, in sealed plain wrapper, on receipt of your name and address. Pyramid Drug Co., 7643 Pyramid Building, Marshall, Mich.

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The Seal Ring is no longer regarded as a "fad," but has come to stay. It possesses style and elegance, and that touch of individuality that makes it purely one's own.

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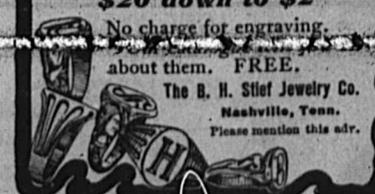
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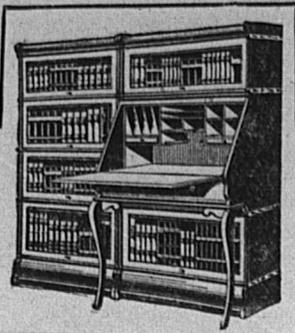
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The Globe-Wernicke Co.
CINCINNATI

AMONG THE BRETHREN.

Rev. G. T. Leitner of Whitney, Fla., accepts the call to Bartow, Fla., and the brethren there are enthusiastic over his coming.

The First Church, Covington, Tenn., has called Rev. M. W. Wood of Harrodsburg, Ky., once a popular pastor in Tennessee.

Rev. R. L. Gillon has resigned the care of Ormsby Avenue Church in Louisville to become pastor at Southgate Church in the same city.

Rev. Jas. A. Carmack of Jackson supplied at both hours for the church at Lexington, Tenn., Sunday. We are sure that church enjoyed a treat.

Dr. J. B. Searcy yields to the opportunity of his people at Biloxi, Miss., and remains there as pastor. They accuse him of re-doubled co-operation.

Rain interfered materially in the revival at Whiteville, Tenn., in which Rev. E. L. Wesson lately assisted Rev. D. D. Shuck. Some good was done anyhow.

Rev. J. E. Hughes of Knoxville, Tenn., will assist the church at Jasper, Fla., in a revival beginning next Sunday. He is much wanted in that section as pastor.

Rev. M. R. Cooper of Stillwater, Okla., stirred the citizens of that place by a sermon on "Oklahoma Laws vs God's Law of Divorce." He did not mince matters.

**NOTHING CONVINCES LIKE
A DEMONSTRATED CLAIM
IT HAS BEEN PROVED TIME
AND AGAIN THAT**

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**AFFORD
PERFECT
COMFORT
LONG WEAR
AND
GOOD LOOKS**

Dr. D. W. Key of Greenville, S. C., well known in Tennessee, has been called to the care of the church at Washington, Ga., and it is believed he will accept.

Rev. C. A. Taylor has resigned the care of the South Austin Church, Austin, Texas, but the church requests him to supply until they can secure a pastor and he a field.

November 19th President E. Y. Mullins sails from Hamburg, Ger., for home. His return to Louisville will give joy to the faculty and students of the Seminary.

The friends of Prof. L. P. Leavell of the Sunday-school Board at Nashville rejoice with him that his brilliant young brother, James B. Leavell, has entered the ministry.

Rev. I. N. Penick of Martin, Tenn., is assisting Rev. W. F. Dorris in a revival with the church at Camden, Ark. The meeting was in splendid headway before his arrival.

Rev. G. A. Ogle of Lascassas, Tenn., will visit Puryear, Oak Hill and Cottage Grove Churches, near Paris, next week at their invitation. This is one of the best fields in that country.

Col. A. T. Sims of Little Rock, Ark, aged 76, father of Evangelist Earle D. Sims of Nashville, has moved to that city to make his home with his son. He is a strong Baptist.

Rev. W. L. Ball has resigned the care of the Fulton Avenue Church, Baltimore, to accept the hearty call to West View Church, Richmond, Va. He gets back on his native heath.

Rev. M. E. Ward of Laneview, Tenn., has been called to the care of the China Grove Church, near that place for the second year and is deservedly popular with those people.

Rev. W. B. Oliver of Florence, S. C., has been called to the care of the Mt. Olive Church, Wayne County, N. C., and hope of his accepting is entertained. This is the church of his boyhood.

Mart W. Baber of Peerless, Texas, formerly a prominent Baptist layman of West Tennessee and brother of Prof. J. A. Baber of Huntingdon, died lately. He was an eminently useful man.

Rev. G. W. Reeves has resigned at Kerrville, Texas, and desires to place himself at the disposal of the brethren as an evangelist. He has splendid gifts for that work as many Tennesseans know.

Rev. T. T. Thompson is making things move in his work as missionary of the Shelby County Association. His successor as pastor of the Seventh Street Church, Memphis, has not yet been chosen.

Rev. E. I. Everett of the First Department of Mercer University, will preach twice a month at Thomson, Ga., in connection with his teaching work. Fortunate are the saints at Thomson.

Rev. C. W. Smith of New Albany, Miss., one of the most sturdy and aggressive preachers in that section, may move to Memphis, Tenn., soon. Churches contiguous thereto may secure his services.

A revival is in progress this week at Humboldt, Tenn., conducted by Rev. J. B. Lawrence, assisted by Rev. W. P. Price of Jackson, Miss. It is

the earnest wish that this church which leads so nobly in giving may excell all others in soul-winning.

Rev. J. H. Eager of Louisville preached on last Sunday morning at Paris, Tenn., and lectured that night on "Missions Among the Italians." His visit was the source of no little joy to the Parisians.

Rev. W. F. Dorris of Camden, Ark., has one of the strongest articles in the Baptist Advance of last week on Acts. 2:38 that we have ever observed. Tennessee points with pride to Bro. Dorris as one of her products.

Dr. J. B. Moody of Martin has been called to the care of the church at Rutherford, Tenn., succeeding Rev. Warren R. Hill, who has gone to Franklin, Tenn. He will serve this church in connection with his work at Martin.

Ponce De Leon Church, Atlanta, Ga., of which Dr. Junius W. Millard is pastor, has passed resolutions expunging from its membership all persons engaged in the manufacture or sale of intoxicating liquors, and those who rent property for same. Good!

A meeting of wonderful power has lately closed at Mayfield, Ky., where Dr. A. S. Pettie is pastor. Evangelist Geo. C. Cate of Louisville did the preaching. There were over 100 baptisms, 99 at one time. The town has scarcely ever known such a religious awakening.

Recently the First Church, Fulton, Ky., abandoned the annual call plan and gave Rev. M. E. Dodd a unanimous call for an indefinite time at an increase of salary and raised \$1,000 of a fund with which to build him a six room parsonage. This church is on rising ground.

Mississippi College, Clinton, Miss., of which Dr. W. T. Lowrey is President, had the best opening November 1st it has ever known. There were 300 matriculates the first day. Dr. Lowrey delivered the opening address on "Talent or Opportunity According to Ability." He is possessed of all of it.

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45 Highest Awards
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Thursday evening, November 2nd, the Union Church, Dyersburg, Tenn., did a neat and beautiful thing. A church social to which there were several hundred guests invited, was given in honor of Rev. R. P. Mahon, our beloved missionary to Mexico, who is at home for his health. The pastor, Rev. G. H. Crutcher, is an adept at doing the right thing.

Deacon J. Wade Barton of Cottage Grove, Tenn., passed to his reward October 16 at the age of 81. He was baptized in 1855, and for the greater portion of his life held the office of deacon and clerk in the church which he first joined. He was truly a man of God. Col. O. C. Barton of Paris, a tower of strength in that church, is his son. Our sympathies go to the greatly bereaved wife and children.

FOR YOUR STOMACH'S SAKE

Take Dr. Marsh's Liver Regulator. It cures Constipation, Biliousness and all Liver Troubles. 25c. by mail only. A present free with your first order. Address Dr. F. M. MARSH & SONS, Greenville, Tenn.

Blind Headache

"About a year ago," writes Mrs. Mattie Allen, of 1123 Broadway, Augusta, Ga., "I suffered with blind sick headaches and backaches, and could get no relief until I tried

WINE OF CARDUI

A Non-Intoxicating Female Tonic

I immediately commenced to improve, and now I feel like a new woman, and wish to recommend it to all sick women, for I know that it will cure them as it did me."

Cardui is a pure, medicinal extract of vegetable herbs, which relieves female pains, regulates female functions, tones up female organs to a proper state of health. Try it for your trouble.

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We want you to write us freely and frankly, describing all your symptoms. We employ a staff of specialists in female disorders, who will carefully consider your case and give you free advice. Do not hesitate, but write us today, giving a complete history of your troubles, and we will send you plain instructions what to do to get well. All correspondence kept perfectly secret, and reply sent you in plain, sealed envelope. Address Ladies' Advisory Dept., THE CHATTANOOGA MEDICINE CO., Chattanooga, Tenn.

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M. D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clean pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send \$1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 68 Walton St., Atlanta, Ga.

The Agoga Bible Class Movement.

Young Men's Classes are springing up very rapidly all over the State. If you are interested in Young Men and desire to know how to organize them into a Bible Class, write to J. B. Pendleton, President Young Men's Agoga Bible Class, 505 Chamber of Commerce, St. Louis. He will send you all information needed. Write to-day.

Sales People Wanted to make \$5 a day and upwards. If you mention name of this paper and send a deposit of \$1 we will trust you with our sample outfit valued at \$20. If not satisfied return in fifteen days and get money back. This special offer appears but once. Address, E. G. ORD CO., Dept., A. N. Bisbee, Arizona.

FACTS ABOUT CANCER.

A new booklet published at considerable expense by L. T. Leach, M. D., of 416 Main Street, Suite 10, Dallas, Texas, tells the cause of Cancer and instructs in the care of the patient. Tells what to do in case of bleeding, pain, odor, etc., and is a valuable guide in the management of any case. It advises the best method of treatment, and the reasons why. In short, it is a book that you will value for its information. It will be sent by mail prepaid, on receipt of ten cents stamps or coin.

JOHN J. McCANN,
(The Lame Miller)

Candidate for Re-election

TRUSTEE OF DAVIDSON COUNTY.

Subject to the Action of the Democratic Primary, Dec. 7, 1905.

ROGER EASTMAN,
Candidate

COUNTY TRUSTEE.

Subject to Democratic Primary, Thursday, Dec. 7, 1905.

JOE T. PATTON,

Candidate for

CIRCUIT COURT CLERK.

Subject to Democratic Primary, Dec. 7, 1905.

P. A. SHELTON,

Candidate for Re-election

COUNTY COURT CLERK.

Subject to Democratic Primary, Thursday, Dec. 7, 1905.

R. A. MILAM,

Candidate for Re-election

CRIMINAL COURT CLERK.

Subject to Democratic Primary, Dec. 7, 1905.

Holston Association.

The Fifth Sunday Meeting of the Greene County Division, Holston Association was held with the Oak Dale Church, October 27, 28 and 29, with S. M. Brandon as Moderator and R. E. Grimsley as Clerk. The brethren and sisters of the community put their hearts and hands into the meeting, and it was in every respect a success.

Friday afternoon Rev. E. L. Wells, pastor First Baptist Church, Greenville, delivered a helpful address on "The teachings of Jesus in regard to true prayer." Rev. E. L. Wilson and A. H. Pierce made practical and profitable speeches on "The relation of faith and works." The writer preached Friday night on "Living for others."

Saturday morning after devotional exercises "Church loyalty" was discussed by S. M. Brandon, O. M. Killday, R. E. Grimsley and E. L. Wells. At 10 a. m. E. L. Wells gave an interesting and profitable talk on missions. Query box Saturday night.

E. L. Wells preached a fine sermon Sunday on "Unprofitable Servants," after which a nice collection was raised.

All who attended these meetings were profited if they wanted to be. As for "grab" there was plenty and to spare—enough to have fed 5,000. The community by good attendance gave the meeting support and encouragement. A glorious manifestation of the Holy Spirit made everybody rejoice.

F. S. Rogers, the Moderator of our Association, was present and was at his best. R. E. Grimsley, Baileytown, Tenn.

WHAT THE DOCTOR SAID.

A doctor with greater regard for his patient's life than for the ethics of his profession, was once called in consultation with two other doctors. The patient was the victim of fever, and the vital spark was fast flickering and fading out.

"Lend us your help, and let us save this life if we can." The reply came quick: "Gentlemen, you can save this life if you will begin at once and pour down Johnson's Tonic. Otherwise your patient must die."

And this doctor wrote to us and told us that he would rather have one bottle of Johnson's Tonic in treating a bad attack of fever than the advice and skill of a congress of doctors. Write to

THE JOHNSON'S CHILL AND FEVER TONIC CO., SAVANNAH, GA.

BETTER THAN SPANKING.

Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 241, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. Local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E 12th St., Kansas City, Mo.

Subject to Democratic Primary, December 7, 1905.

W. H. PEEBLES,

Candidate for Re-Election

TURNPIKE SUPERINTENDENT.



A TRUE TONIC
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MAXWELL HOUSE BLEND COFFEE
Cheers the heart, clears the brain and adds a charm to the simplest meal. Have it on your table. At your grocer's in 1 and 3 pound sealed cans only.
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When your Buggy or Wagon breaks, we fix it quick or lend you another, and "Keep You Running"

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Signature.....
Address.....



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OBITUARY.

Fiveash.—Inasmuch as the great Creator of heaven and earth in his infinite wisdom has seen fit to call from the cares and duties of this life to one of eternal rest and bliss our dearly beloved friend and colleague, Mr. John F. Fiveash, we, the Committee on Resolutions, beg to submit the following:

Resolved, That the Calliopean Literary Society of the Southwestern Baptist University has lost one of its ablest, most loyal and influential members, whose absence is an ever present sorrow to our hearts.

Resolved, That his daily life as we knew him is in well nigh all respects worthy of imitation.

Resolved, That we shall extend to the bereaved of our deceased comrade our deepest sympathy and assurance that their loss is no more than our loss.

Resolved, That we shall have these resolutions spread on the minutes of the Calliopean Literary Society.

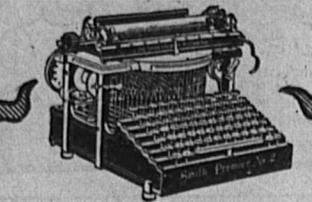
Resolved, That we shall have these published in the college magazine and the Baptist and Reflector.

J. A. Carmack,
C. L. Neal,
John T. Pegg,
Committee.

Moore.—Death has again invaded our ranks and taken from us our beloved brother, Wm. H. Moore, son of W. G. and Amanda Moore. He was born Oct. 21, 1845; and went home to God Sept. 30, 1905. He became a Christian and united with the Concord Baptist Church when twenty-one years old. Lived in it a faithful, consistent Christian until a few years ago when the Mt. View Church was organized near him. He went into it and gave liberally of his means toward erecting the nice new building which the church now occupies. He was a genial, loyal, friend and kind neighbor. In the community in which he lived he will be missed by many who sought his advice and relied so implicitly on his wise counsel in business transactions; for he was a man of strong mind and sound judgment. Nothing pleased him more than to extend a kindness, and thus help a neighbor along. He was an upright, wide-awake citizen. He was a kind, loving husband, and the manifestations of the loving devotion which existed between him and his children were beautiful indeed. It was a benediction to go into his home and rest awhile in the sunshine of the same. He attended church regularly. Possessed a warm sympathetic heart, and was a sound Baptist. Loved the doctrines of his church and

port the various enterprises of our denomination. The church has lost a strong support, and his pastor a staunch friend. He leaves a devoted wife and twelve children whose loss is irreparable. But we sorrow not as those who have no hope, for beyond the surging tide we shall meet him again, and with palm of victory and crowns of rejoicing walk the golden streets of the new Jerusalem.

His pastor, S. O. Reid.



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Okla., stirred the... TENN. by a sermon on 'God's Law of D... mince matters' SEE CENTRAL RAILROAD.

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It is a new line running through a new and rich country, and accessible by rail to all parts of the United States.

For further information address T. A. ROUSSEAU, Chief Clerk Traffic Department, Nashville, Tenn.

Quarantines Withdrawn Train Service Restored.

October 24, 1905. To All Concerned: All quarantines in the States of Arkansas, Texas, Missouri, Illinois, and Tennessee have been withdrawn. Health certificates are no longer required in these States.

Train service has been resumed on our Shreveport line, and all Cotton Belt trains are now running in accordance with schedules shown in current folders and official guides.

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of any customer living within fifty miles of Nashville to whom we sell a piano. This offer is made for the reason that it is cheaper for us to do this than to send a salesman to solicit the trade. Out this advertisement out and bring it with you.

We also have everything in the music line—sheet music, small instruments, talking machines, music boxes and piano players.

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In your home would make that home happier, stronger and brighter. It would not only do it immediately, but keep doing it for many years to come. It is the Starr's goodness that insures its longevity, and it is our position as its manufacturers which makes it the best piano proposition offered in this country to-day.
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When you read occasionally of some fortunate person making a fortune out of a small investment in a mining enterprise, you wonder why it is that you never have an opportunity to get in with real business men on an opportunity that was really a good one. You see all kinds of alluring advertisements, but you have no way of investigating the properties of the men behind them. The men back of the Continental Gold Mining Company are well known in the city where this paper is published. The company is developing its property in Chaffee County Colorado. During the month of September a party of twenty-five prominent Nashville business men went out and spent a week visiting the mines. They all came home and advised all their friends to buy stock in what they termed one of the grandest mining opportunities in Colorado. The last allotment of stock at ten cents (par value one dollar), is now being offered. \$10 now will buy \$100 worth of stock; \$25 now will buy \$250 worth; \$50 now will buy \$500 worth, and \$100 now buys \$1,000 worth. Our beau-

tifully illustrated forty-two page booklet explains every detail of our company. You had better write immediately and say how much stock you want reserved for you while you are reading the booklet and investigating the company. If you can invest ten, twenty-five, or one hundred dollars, say "Send me at once your book and hold so many dollars worth of stock," then if you find you don't want it after investigation, you are under no obligations to take it. Remember that there are only 50,000 shares left at ten cents. If fifty people each take a thousand shares, it will be gone while you are waiting. There are hundreds of mines in which if you had invested \$100 ten years ago, you would be a rich man to-day. You owe it to your family to investigate the opportunity. Write at once, say how much you want held at this price, then investigate and you will be satisfied.

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No matter where you go, you could find no physician or specialist more competent to advise or to treat you, if you have a chronic disease, than Dr. Hathaway of Nashville; and, too, he is offering to counsel and advise every sufferer free of charge. If you have any disease of a chronic nature such as Kidney or Bladder Disease, Stricture, Rheumatism, Varicocele, Skin Disease, Nervous Debility, Catarrh of the different organs, Stomach, Bowel and Liver Complaints, diseases peculiar to women, etc., you should at once write and take advantage of this offer. In addition, you will be sent a valuable booklet on your disease. Dr. Hathaway is recognized as the most successful specialist in the South to-day and the secret of his success lies in the fact that he has always dealt with his patients in an honest, straightforward manner, promising them nothing that he could not fulfill and by curing their disease. His charges are not extraordinarily high, but are reasonable, certainly no more than you would be willing to pay for successful treatment of your case. All correspondence strictly confidential. Address **DR. HATHAWAY & CO., Suite 46, 428 1/2 Church St., Nashville, Tenn.**

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Our little Savings banks. Small loans desired. Real estate bought and sold. Lien notes bought. The State Trust Co., 403 Union Street.

Report For Three Months.

I have attended eight Associations, selling my tracts, "The Church," "The New Birth, and How it Is Obtained," "Salvation, then Baptism." By visiting these Associations I have sold a great many tracts, sold about all on "The Church," and all the Associations but two had me to preach, so during the time I preached many sermons, beside those that I preached in the Associations. Preaching on some doctrines of the Bible that no others believe and preach but the Baptists. If we do not preach them they will not be preached. Jesus commanded the Baptists "to teach the people to observe all things that he commanded" (Matt. 28:20). To write tracts and distribute them in our Associations is a great way to promulgate the faith; that is if we will sell them cheap and give them to those who have no money.

I am now ready to hold protracted meetings, and if any churches want me to hold meetings address me at Gallatin, Tenn. I am now in a good meeting with Maple Grove Church Kentucky. G. H. Dorris.

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without injuring the skin. Never known to fall. Guaranteed, or money refunded. Send 50c for a box of POMADA—the great mole remover. Why be disfigured when a harmless vegetable preparation will remove every mole without danger. **ALIVIO CHEMICAL CO., Johnson City, Tenn.**

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