

# Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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## PERSONAL AND PRACTICAL.

—At the Baptist banquet in Chattanooga last week, a quartette of four young men sang several popular songs. Among them was the following, which made quite a hit, and which, as we were told afterwards, was composed by themselves. It may not have very much poetry about it, but there is certainly a good deal of truth in it:

### A BAPTIST.

It's not so strange,  
When you meet a Baptist  
He's a man of brains.  
His heart's just right,  
His wad's not tight,  
He loves deep water,  
He's a water-sprite.  
Eats with a vim,  
You can't down him.  
He's always healthy and  
In perfect trim.  
He tries to do  
As the Book tells him to,  
On with the good work,  
For it's up to you.

Rev. W. J. Mahoney, Sunday-school Secretary of Kentucky, has accepted a call to the Greenville church in that State.

—It is announced that Mr. Robert H. Coleman, of Dallas, Tex., has been elected business manager of the *Baptist Standard*. An editor has not yet been selected.

Rev. A. H. Rather, of Greenbrier, Tenn., gave our office a pleasant call last Monday. He has accepted the pastorate of Bellwood Church, Big Springs, Tenn., for another year.

—Says the *Journal and Messenger*: "One of the evidences that these are hard times for the religious newspapers is found in the frequent changes occurring among them. Several such have taken place recently."

Abraham Lincoln once said: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man." Do you read your Bible?

State Evangelist T. O. Reese is in a meeting this week with the Lawrenceburg church. Lawrenceburg is a thriving town of about 3,000 population. The outlook for a good meeting is very bright indeed. The attendance is large and everything looks favorable for a great meeting.

—The General Conference of the M. E. Church, South, is to meet in Asheville, N. C., next May. In addition to the election of Bishops, Connectional Secretaries and Editors, it is stated that most important questions concerning the schools and newspapers will come before the Conference.

Dr. David M. Ramsay recently celebrated his second anniversary as pastor of the Grace Street church, Richmond, Va. In the second year there were 38 baptisms. The Sunday School was larger than for a number of years. In gifts to missions, benevolence and education, the church, says the *Religious Herald*, "quite surpassed itself."

We learned with much regret of the recent death of Rev. W. J. Williams, son of Prof. William Williams, one of the four original teachers in the Southern Baptist Theological Seminary. Brother Williams died at the home of his brother in Liberty, Mo. He had held pastorates at Woodlake and Russellville, Ky., Thomasville, Ga., Kissimmee, and Cola, Fla., and Hazelhurst,

Miss. Bro. Williams was a genial, kind hearted man, a good preacher and had done fine work. Several years ago his beloved wife preceded him to the glory land.

After 19 months of successful work with the First Baptist Church of New Decatur, Ala., and under what he believes to be the guidance of the Holy Spirit, Rev. J. E. Merrell has resigned and accepted the care of the East Florence Baptist Church, where he began work last Sunday. Bro. Merrell is a Tennessean. His correspondents will please make note of his change of address.

Rev. S. E. Tull recently closed a meeting at the First Baptist Church, Pine Bluff, Ark., with 105 additions. He was assisted by Dr. W. D. Nowlin, who recently resigned the pastorate of the First Baptist Church, Mayfield, Ky., to take up evangelistic work. Dr. Nowlin is now assisting Dr. J. T. Christian in a meeting at the Second Baptist Church, Little Rock. We hope to hear of gracious results.

—We stated last week that there had been ten deaths from football this past season and about 70 or 80 others were seriously injured. The *Baptist World* says that there were 29 deaths and 200 seriously injured. As the *World* says, this is under the "revised rules." It seems impossible to play football without the utmost danger. We believe the time has come to end the brutal sport.

—The *Biblical Recorder* says that a shrewd Yankee advertised the way to fortune for only one dollar. A Southerner sent the cash and asked for knowledge of the coveted way. The reply came: "Go to work, you fool!" We presume that it was the same man who advertised, How to write without pen or ink, and probably it was the same sucker who received the reply, in response to his letter of inquiry with \$1 enclosed, "Use a pencil, you fool, you."

—In Southern Baptist Convention territory Baptists have 39.5 per cent. of the entire membership of all religious denominations: Methodists, 26.5; Catholics, 15.9; Disciples, 5.2; Presbyterians, 4.9; Episcopalians, 1.7; all others, 5.9. From 1890 to 1906 Baptists increased 1.5 per cent. more than the general growth of denominations, while Methodists lost 7.9 per cent. Catholics gained 4.4 per cent. more than the average growth. Presbyterians lost 0.4 per cent. and Episcopalians remained stationary.

—Dr. W. O. Carver, of the Southern Baptist Theological Seminary, will deliver a free lecture on Foreign Missions at the First Baptist Church, this city, on Friday evening, Dec. 10. Dr. Carver comes at the request of the Woman's Missionary Union of the Nashville Association. Everybody is invited to be present. No charge is made for the lecture. Dr. Carver is the Professor of Missions in the Seminary, and has a thorough knowledge of the subject. A rich treat is in store for those who hear him. We hope that he may have a large audience.

Rev. J. H. Booth has accepted the care of the Concord church in Davidson county for the second and fourth Sundays of each month. He will enter upon the work the first of the year. Brother Booth is the father of Rev. A. E. Booth, pastor of Round Lick and Grandview churches, and the brother of Rev. J. N. Booth, pastor of the Centennial church. We knew him in the long ago when we were at Wake Forest College. He is a consecrated Christian man and an excellent preacher. He is now in North Carolina making arrangements to move to Tennessee permanently. We extend to him a cordial welcome.

—The *Christian Advocate* says very truly: "The persistent study of missionary facts which has become a phase of recent church life is beginning to substitute intelligent interest in this great cause for a hazy ro-

manticism. The missionary and his wife no longer wear a halo of saintliness and separateness, but are found to be 'just folks.' (They are themselves greatly relieved when not required to pose as heroes.) It is also found that their salary is not 'princely,' that even with a retinue of servants Mrs. Missionary works harder than her sister at home, that they are not living lives of sloth and ease, nor reporting people as converts who are not converted. Let the studies go on."

"Editor and main owner of the BAPTIST AND REFLECTOR, Dr. E. E. Folk, celebrates his majority as editor, his twenty-first anniversary. He is too modest in his references to the relation of his paper to the progress made by the Baptists of Tennessee in that time. They have grown from 94,640 to 164,277; and in contributions for missions from \$9,697.77 to \$73,360.71. In the first case the growth was over 70 per cent. and in the latter over 700 per cent. He says he is ready to retire or to serve further. In fact, he seems altogether in a beautiful and graceful frame of mind. Blessings upon him and his great work."—*Baptist World*. We thank the *World* for the above very kind words, which are greatly appreciated.

—We copied last week from the *Sunday-school Times* the two articles recently published in the *Times*, one by Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, on the subject, "Why Some Are Baptists," and another by Dr. Joseph Agar Beet, of England, on the subject, "Why Some Are Not Baptists." We stated then that we would reserve comment and leave our readers to judge as to the merits of the two. It seems to us that there is little to be said. We believe that any unprejudiced reader would see that the article of Dr. Robertson was simple, straightforward, clear, strong and unanswerable, while that of Dr. Beet was involved, labored, and exceedingly vulnerable. It would be easy to answer it in detail, but that hardly seems necessary.

—The following beautiful story is told in connection with the great disaster at the mine in Cherry, Illinois: "One of the rescuing party was named Robert. He had a brother named Will, who was imprisoned in the mine. He devoted himself to taking out the bodies of the imprisoned miners, most of them dead, and because he found not his own brother, he did not spare himself in saving others. As he came out of the shaft with another load, a friend tapped him on the shoulder and said, 'Bob, don't you know that Will is up?' He turned pale and staggered. 'You don't mean—' 'Yes, alive. He is up alive. Why, Bob, you brought him up yourself, wrapped in blankets.' What a beautiful lesson of the reward to the man who gives himself absolutely to saving others. Unspeakable joy comes to such a heart when the message is brought that his own loved ones have been saved."

—The *Epworth Era* states that it has 10,000 subscribers who have not paid their subscription. We are surprised. We did not know that Methodists did that way. We should have thought that these subscribers had fallen from grace, but for the fact that it happens that there are a good many—not 10,000, but several thousand—who have not paid their subscription to the BAPTIST AND REFLECTOR, and, as Baptists cannot fall from grace, we could not explain the delinquency to pay subscriptions to religious papers on the ground of falling from grace. It evidently must be one touch of human nature that makes the whole world—Baptist and Methodist, and we suppose other denominations also—kin. We should just like to know, though, why Christian men, good men, prominent church members, men who stand high in their communities, who pride themselves on paying their debts, will not pay their subscription to their religious paper. We have worked at and worried over the problem for 21 years. We wish Dr. DuBose, with his experience, would give us a solution of the problem.



## THE ANVIL.

BY JOHN CLIFFORD, D.D.

Last eve I paused beside a blacksmith's door,  
And heard the anvil sing the vesper chime;  
Then, looking in, I saw upon the floor  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all those hammers so?"  
"Just one," he said; then, with a twinkling eye,  
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word  
For ages skeptic blows have beat upon;  
Yet, though the noise of falling blows was heard,  
The anvil is unharmed—the hammers gone.

## SALT.

[We find the following in the *Baptist Reflector* of Dec. 9, 1888, written by our honored father. It seems to us worthy of republication.—Ed.]

Among the first memorable sayings of our Lord in his Sermon on the Mount, after the beatitudes, is the one that has the word "salt," emphasized as a most important metaphorical basis of Christian character, for all time to come. He said to his disciples, when they came unto Him after He went up into a mountain and was set down, away from the eager multitudes that thronged Him to catch the words of heaven-born wisdom which fell in sweetest cadence from His lips:

"Ye are the salt of the earth." This is figurative language, but it declares a great and important truth in the spiritual world, illustrated by a universal truth in the natural world, known to all men of common observation of that generation, and all ages down to the present. Salt in the natural world and in the conditions of civilized society, is an indispensable necessity. It is not a luxury enjoyed alone by the fortune-favored few, but an article of prime necessity, accessible to the poorest, and common in the humblest walks of life, as well as in the places of the rich and royal. Its quality when good, of course, is preservative. It keeps the meats intended for the sustentation of life and health, pure and palatable. In addition to this positive virtue, it has the negative quality also, of preventing the meats for the master's use, from deterioration, disintegration, putrefaction and unprofitableness. God in nature has abundantly and mercifully supplied salt for man in all parts of the solid earth as well as in the briny deep, which forms three-fourths of our globe. And but for the preservative nature of salt in the seas, it is said they would breed malaria and death instead of the health-giving breezes that always blow landward.

When, for any cause, as during a blockade and non-intercourse, pending a war between two nations or sections, the salt mines and supplies are cut off from one or the other belligerent, the price of salt will be fabulous. It was during the late unpleasantness, that in some portions of the South, a barrel of salt, now selling for one dollar and a half, readily commanded one hundred and twenty-five dollars in gold. A bale of cotton, then worth three or four times what one is now, was eagerly exchanged for a barrel of salt. This shows its indispensability, worth and value in all civilized society.

It is said by Owen Meredith:

"We may live without friends, we may live without books,  
But civilized man cannot live without cooks."

But cooks are no good without salt to season their victuals. The saltless and unsavory food is nauseating, disgusting, unwholesome.

Now, for the application and appreciation of the great spiritual truth and lesson drawn by Christ from the nature and value of salt in the natural world. He said, "Ye," that is, His disciples—His followers—His chosen people—believers in Him—Christians in the true sense of the word, in all nations and for all time to come, "are the salt of the earth."

As salt, by its saving and preserving qualities, prevents the body in contact with it from putrefaction and worthlessness, and by its seasoning renders it fit and acceptable for use, so do "ye" who are Christians, serve to preserve the mass of mankind from deterioration, demoralization, decadence and corruption. If professing Christians or church members do not have this saving influence, and exert this seasoning quality, upon the world, they are not the salt of the earth.

Now, do they continually bear in mind this declaration of their Lord? Do they constantly remember it in their associations and dealings with each other, as well

as with the world? Does it lead them to disclose a latent defect or depreciation in price, in a piece of property for sale? Does it make a buyer inform the seller of the sudden rise in the market of the price of his produce? If not, their influence is like salt that has lost its savor—they are that salt, and as it is only fit to be cast out and trodden under foot of men, so they are only fit to be rejected of God and scorned of men.

Christians should remember this saying of the Great Teacher:

"Their influence is either for weal or for woe;  
They lead men to heaven or else down below.  
Their savor is good on their comrades each day,  
Or evil it will be and tend to decay."

Do professing Christians keep this saying of Jesus in mind when thrown in gay and worldly-minded company? Do the younger church-members decline the invitation to attend the theatre, or the dance, or to take a hand in progressive euchre, or indulge in other worldly amusements? Do they strive to prove salt with a good savor, or do they become salt without a saving property, inoperative and dead? The reports that come from many quarters in Zion are to the effect that this truth is too often lost sight of by church-members. The cold, indifferent, lukewarm, non-church-going, non-prayermeeting, non-contribution-giving-for-the-cause-of-Christ disciples of the Lord, show clearly that they are not the salt of the earth.

How often is the pious, godly pastor, and the zealous, devout layman, pained when they know of church-members engaging in frivolous and worldly amusements of doubtful propriety, if not downright sinful. Which goes to prove that they are salt without savor, having the form of godliness without the power thereof. If this state of religion is calculated to grieve its friends, how much more the blessed Lord? He is often wounded in the house of those who profess to be his friends.

There is reason in the exclamation of the man who cried out, "Save me from my friends! I can take care of my enemies."

But not all the disciples are saltless. Not all have bowed the knee to Baal. Many saints are the salt of the earth in every city. The ungodly and the wicked are spared on their account. But for the righteous saints in the earth, it would be destroyed by God, as was wicked Sodom in the days of Lot. To show how few there be that exert a saving influence, as compared with the many, take the city of New York, for instance. There are in that great city, 1,500,000. Of these there are evangelized Christians, 93,000. That is about one nominal Christian, outside of the Roman Church, to sixteen of the inhabitants. There are in New York more than 1,400,000 people outside of the pale of Christianity.

Seven times is it written within the space of two chapters, in the address of the Spirit to the churches of Asia Minor, "He that hath ears to hear, let him hear what the Spirit saith to the churches," to warn against worldly-mindedness, lukewarmness, and indifference, and to emphasize the thought that church-members must be active, zealous, watchful, circumspect, up-and-doing, seasoning and saving the mass of society around them from demoralization and ruin. H. B. F.

Brownsville, Tenn.

—*Baptist Reflector*, Dec. 9, 1888.

## TENNESSEE BAPTIST PROGRESS AND THE AGED, NEEDY MINISTERS.

HERBERT W. VIRGIN, D.D.

I read a very remarkable editorial from the facile pen of the genial but forceful editor of the *BAPTIST AND REFLECTOR*, in which he gave an epitome of the work of the Baptists for the past twenty years and more.

It is simply wonderful to note the progress of Baptists in Tennessee—yea, of Baptists throughout the country. Baptists have come to their own. The people at last are seeing clearly that our principles are of God and are coming into our fold from every direction.

Progress is the "watchword" everywhere for Baptists. And wonderful is the progress and almost startling the success of our efforts. If we review the problem of education in equipment, endowment, scholarship and large student body, we equal or surpass them all—yea, even in scholarship. If we review the work of Missions, both at home and abroad, the progress of Baptist Missions is the astonishment of the world. If we consider the question of church plants, it is the general opinion of architects and contractors that Baptists have entered upon an era of church building unsurpassed by any for costliness, beauty of structure and usefulness of design.

Where are we to look for the basis of this remarkable denominational development? It is everywhere

the same. Not only in Texas! Of course, that is to be expected. But everywhere—yes, in Tennessee, as our State Secretary knows so well.

Ah, brethren, there were sturdy men among our fathers. Men of intense piety and practical consecration; men with statesmanlike grasp, who laid broad and deep the foundation for our future weal as a people. Do you say that the ministry were not as educated as that of today? Well, perhaps not. That is, they did not know a little of many books, as some do today. But these pioneers knew much of one book, the Book of books, and they, with an illumination of the Holy Spirit which was striking, gave the people spiritual food, wholesome and good, though not prepared with, perchance, the fastidious care that some now manifest.

I saw one of these pioneers die—a man who literally "blazed the way" through the forests of West Tennessee, walking for fifty miles to an appointment, and meeting hardships and encountering dangers not only unknown, but unimaginable to us of this day. This man organized a score of churches which are thriving today. His children were with him when he died. With perhaps fifty or seventy-five dollars in the bank, the last thing he did was to ask his aged wife to give him a check, and with trembling hand he wrote a check for twenty dollars and handed it to a young pastor who was striving to erect a church.

This man was self-sacrificing to the end. There is many a one in Tennessee, not even so fortunate as he, without a cent, without children upon whom to lean for support, but with an aged wife lingering by his side in loving self-forgetfulness, and yet dependent, too. And these—the aged minister and his feeble wife—are getting five dollars a month from Baptists in Tennessee in return for an heroic fidelity to early denominational demands and at the cost of unselfish forgetfulness of future material needs.

We glory in our present wonderful prosperity. Under God these pioneers are the human instrumentalities who made this progress possible, and, as a grateful recognition of the part played in our progress, we starve them gradually—mark the words—at the rate of five dollars a month. You cannot illustrate this fact by that threadbare story of the old horse thrown out on the commons to die. That does not illustrate. Ours is the more inhuman by far!

Jackson, Tenn.

## MINISTERIAL RELIEF.

BY THOMAS E. GLASS.

## SOME FACTS.

About the year 1772 the first Baptist sermon was preached in Tennessee, in the Watauga community. At that time there was no Baptist organization of any kind, and few Baptists in the State. Our reports now show 1,635 white Baptist churches, with a membership of 164,000. We have numerous schools and colleges. These are the result of the labors of men called of God to preach the Gospel. Many of them sacrificed their lives and their all for His cause, and for the Baptist denomination. We have today at least twenty-five or more of these noble men of God, disabled and dependent upon the Baptists of Tennessee for the necessities of life. I feel that we should try to make the last days of our aged ministers their happiest days. Shall we not make an effort to increase our endowment to \$25,000? We can, if we will.

## SOME SUGGESTIONS.

Recognizing our duty in this matter, and in order to give our entire denomination an opportunity to assist in caring for these aged ministers, the Board of Ministerial Relief urgently requests that every Baptist in the State give as much as two cents per month, or 25 cents for this Convention year to this cause. Can we do this? Yes. How? Let every church in the State appoint a committee of one or more whose duty it shall be to see every member and get a subscription of at least 25 cents for the year. These amounts, when collected, should be sent quarterly to W. M. Woodcock, Nashville, Tenn. If you will try this, success will crown your effort, and blessing will follow. *Help is needed.* It is the duty of all to do what they can.

We hope that every pastor will tell his people that the offering last Convention year for our aged ministers was behind that of the year before \$175, and that the Board of Ministerial Relief was able to help nine regularly and two others for a part of the time. If every pastor will do this there will be no trouble about a free-will offering coming to us every month in the year. Ministerial Relief should not be the least of the many objects that appeal to our Christian benevolence.

## LEGACIES AND GIFTS.

From time to time legacies are left to various benevolent objects, which greatly aid the objects thus re-



## DEATH.

By J. D. MOORE.

Ah, death, be that thy name;  
 Since what thou art, we can not know;  
 But since thou art the same  
 That thou hast always been—the foe  
 Of all terrestrial things,  
 We know thee by the havoc wrought  
 By thy relentless wings.  
 But all the griefs which thou hast brought  
 To men by thy grim hand,  
 Comprise the Christian's stepping-stone  
 Up to the Beulah land,  
 Where thou art nameless and unknown.

How dreadful is thy mien!  
 How gaunt and dismal thy robes are,  
 When at a distance seen—  
 As thou approachest from afar!  
 But when thou comest near,  
 Thy form transfigures into one  
 That drives away all fear  
 Of thee among those who have won,  
 Through Christ, the victory.  
 Thy power is broken with the sod,  
 And hence thou canst but be  
 A disguised messenger from God.  
 Columbia, S. C.

membered. Would it not be a fitting thing for some friend to our Aged Ministers' Fund to memorialize some of their departed loved ones or some of our departed preachers in this way?

If a simple bequest is preferred the following words could be inserted in your will: "I bequeath to the Board of Ministerial Relief of the Tennessee Baptist Convention, \$....." (The Board is incorporated under the laws of the State.) This is a great and noble charity. "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will He pay him again." Prov. 19:17.  
 Jackson, Tenn.

## RELIGION.

The word religion is used in the New Testament five times, and the word religious twice. (King James' translation.)

Acts 26:5. "After the straightest sect of our religion (threskeias) I lived a Pharisee."

Galatians 1:13: "Ye heard my conversation in the Jews' religion" (Ioudaismo, Judaism) (verse 14) "and profited in the Jews' religion (Ioudaismo) above my equals."

James 1:26: "If any man among you seem to be religious (threskos) and bridlenth not his tongue, but deceiveth his own heart, this man's religion (threskeia) is vain."

James 1:27: "Pure religion (threskeia) and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and keep himself unspotted from the world."

Acts 13:43. "Now when the congregation was broken up, many of the Jews and religious (sebomenon, worshipping) proselytes followed Paul."

Threskeia, translated religion, except Col. 2:18—worship—is used four times, Acts 26:5, James 1:26, 27; Col. 2:18.

Threskos, translated religious, is used once, James 1:26.

## KINDRED WORDS.

Threneo is translated to mourn in Matt. 11:17 Luke 7:32, Lament in Luke 23:27, John 16:20.

Threnus is a footstool, a bench; threneter a mourner, wailer.

Threskeuo, to observe religiously, Threskeia, religion, worship; Theos, God. Threo, to cry aloud, to wail, to lament.

In no case does any of these words signify faith, repentance or salvation, and were used by the ancients in the worship of idols. While Paul was living after the straightest sect of the Jews' religion he was persecuting to death the Christians. James speaks of a vain religion and a religion of good works.

Repentance towards God and faith in the Lord and Saviour Jesus Christ are the essentials. The life must be within. The feathers of the most beautiful birds grow; they are not put on. Trappings may make a show, but they do not give life. There is but one, only one giver of life—as true in the spiritual as in the animal or vegetable kingdoms.

The wrong, unscriptural use of words, corrupts doctrine, and corrupt doctrine leads to corrupt practices, corrupt practices to debased worship. Mere forms take the place of essentials. S. W. TINDELL.  
 Harriman, Tenn.

## TEXAS STATE MISSION REPORT.

State missionaries .....	400
Stations supplied .....	1,886
Churches assisted in organizing.....	198
Constituent members in churches organized...	3,527
Baptized .....	9,417
Received by letter.....	10,214
Sunday Schools organized.....	490
Pages religious literature distributed.....	1,653,659
Religious visits .....	103,366
Sermons preached .....	52,546
Church lots secured.....	146
Value of said lots.....	\$ 36,500
Houses of worship erected.....	118
Value of said houses.....	\$ 117,303
Collected for Buckner Orphans' Home by missionaries .....	\$8,104.31
Enough people were brought in and enough churches organized to make 10 good associations.	
Expense total .....	\$7,528.60
Collections for State missions.....	\$132,648.64
Deficit .....	\$8,500.00
Total raised for all purposes.....	\$333,400
Cleburne, Tex., Nov. 18, 1909.	T. E. MUSE.

## A GOOD WORK.

In our University, here there are over fifty ministerial students. Several of this number are being assisted by the Board of Ministerial Education. This Board is doing a good work; or, in other words, many people are doing a good work by responding to the call of the Board for funds. Are you among the number who are doing a good work? I fear that all are not, for, if they were, some of our noble boys who have no means of support would not be compelled to leave school. We should have a better educated ministry. But some brother says, "I don't believe in educating the ministry." I am sorry for you, brother. Did you not know that the devil's most active agents have the most skillful education? Some of the strongest enemies of the church are the best educated people we have. Yes, the devil educates his preachers, but you want God's preachers to go uneducated. The devil builds the strongest forts, but the servants of God need not build any at all. The devil prepares his followers to attack in the most powerful way possible, but the followers of God need not prepare. Funny ideas you have, brother. Did you not know that just a dollar given each month to help some struggling young man in whose heart there is an earnest zeal to declare the whole counsel of God, and who, with a little help now, would soon be where he could support himself, would be a dollar most nobly spent? Oh, the unconverted you would lead to Christ by just giving that dollar, the service you would render to God and the strength you would give to our great Baptist cause! The cry, brother, is for an educated ministry. Nothing else will do. We must meet the demands of the day. Respond to the call and open your hearts. Any money sent to the Board of Ministerial Education here will be spent and used in the most economical way possible. What do you say, brother? A dollar from you in December. Good! Just hand it to your church treasurer and have him send it or send it on yourself. Now another one for January, and February, and March, and April, and May. Well, just give one during each month of the year. Why not? Good!

CHARLIE E. WAUFORD.

## A CALL TO PASTORS AND CHURCH TREASURERS.

We wish to get as soon as possible a list of the churches in our Convention which are giving an average of \$1 or more per member for Foreign Missions. Out of our 20,000 churches we hope that there are at least two hundred which have averaged that amount or more during the past year. We also wish another list of the churches which are giving as much for Foreign Missions as they are giving for pastor's salary. Some people will think that this is too much, but we do not believe that it is.

We ask that every pastor who reads this will confer with his church treasurer, and if either of the above amounts is given that the treasurer or pastor will write at once and state the number of members and the amount given during the year for world-wide evangelization.

Any one who has been to the foreign fields and has seen the destitution of hundreds of millions without Christ has a better idea of the awful need of these people. Why should we who are surrounded with comforts and blessings on every hand neglect them longer? We believe that a great majority of our people have never yet learned the full purport of what

is meant between the first and last recorded words of Christ. He began by saying, "Wist ye not that I must be about my Father's business?" and ended by telling his disciples that they would be witnesses "to the uttermost part of the earth." Let us awaken to the business which he has committed to us. The church in our bounds which is now leading all of the churches, has a pastor who says that he does not want his people to give more for his salary than they are giving for Foreign Missions. The church and pastor have advanced nobly together, and are being greatly blessed.

Hoping to hear from many pastors and church treasurers during the month of December,

Yours fraternally,

R. J. WILLINGHAM.

Foreign Mission Board Rooms, Dec. 1, 1909.

## TENNESSEE COLLEGE NOTES.

It was our pleasure last Thursday to have with us at chapel exercises Prof. Thompson, who was for many years an educator in Murfreesboro. He was educated in old Union University, on the spot where our school now stands. He made a talk to the young ladies which was helpful and instructive.

On last Friday morning we had one of the most helpful chapel exercises we have had during the year. Practically all the teachers and students quoted a verse of Scripture each. The exercises were conducted by the President of the school.

Friday evening, November 19, a reception was given the college students of Tennessee College by the President and faculty. Among the out-of-town guests was the senior class of Webb School, Bell Buckle, who also accepted the invitation to a 6 o'clock dinner at the college complimentary to the sophomore class.

Dr. Henry Alford Porter, of Louisville, Ky., who was conducting a meeting at Nashville at the Immanuel Church, came down on Saturday morning and preached a powerful sermon to all in the college home on the "Cross of Jesus." We greatly enjoyed his visit and feel that the service was one of far-reaching influence.

Monday morning Miss Lindsay, the lady principal, conducted chapel exercises and read to the young ladies that delightful book entitled "The Song of the Assyrian Guest."

Mrs. J. Henry Burnett, in her usual charming manner, entertained Tuesday, November 23, from 3:30 to 5:30 in honor of her guest, Mrs. Wakefield, and the faculty.

The majority of the students in the home remained with us for the Thanksgiving holiday.

After nearly eighteen months' solitude on account of physical condition, I feel able to write just a few lines to the brethren who read our dear paper. I was forced to leave Tennessee over a year ago on account of my health failing and my eye sight almost gone. I went to Chicago, Ill., and derived no permanent benefit. Leaving there March 28, I came to Whitesboro, Northern Texas, where I have been very slowly, but, I believe, surely improving since. But, brethren, I have lived a life of solitude nearly all the time since I left my home field, not being able to work, read or write a large portion of the time. Can't do any studying yet, but I fell among noble brethren here, in and around Whitesboro, who have not neglected my room and bedside in all of my afflictions. Have tried to do a little preaching in this field since I began to improve, such as one could do without being able to study any, or even read. I find Baptists here firm in the faith and making a great effort to establish the truth, as only Baptists can. I miss my home field and the sweet associations, but, friends and brethren, I'm here hoping to regain my strength so as to get to work again. I've gone through the fire of trials and sufferings since I left my home field, but I must submit, remembering that "all things work together for good to them that love the Lord." I know I love Him. I hope to see you all some day when I can get my strength and get to work, and when we meet I'll meet each of you as one who believes in the doctrine preached by Baptists, even stronger than ever before, if possible, for my sufferings have been the means of revealing many precious truths to me, which have made me stronger in the faith. I've been forced to change climates, towns and homes, hoping to get well, but there is no power that can force me to join any organization calling themselves a church. I still believe Ephe. 2:8, 9, 10, and shall ever preach same. Wife, baby and myself are 'way out in the country, with a few pigs and chickens. By my doctor's advice, I will try country life for a while. God bless our editor, his paper and all the brethren.

C. V. HALE.



## A WORD FROM CORSICANA, TEX.

Your report of your visit to Knoxville gladdens our hearts as well as those who are still on the field. I went there to work in that mission, which resulted in the establishment of the Broadway church. The situation was as you say. And I have a conviction that the policy adopted by the mission church and pastor, has had much to do with the present happy condition. I determined, so far as I was concerned, that we would build a Baptist church, if we built anything. One after another of the pastors of the city came to the young missionary, and would have turned him aside from a fixed purpose, by asking him to exchange pulpits with them, as that was the custom there. But he told them very courteously that he would prefer to exchange congregations. They might adjourn and come to hear him, and he would return the courtesy. No single one of them did it. The new church, with such men as W. R. Cooper, W. A. J. Moore, and others were in hearty accord with the pastor. The Lord added his blessings, and we grew. Then, as Corresponding Secretary of the Sunday-school Board, I organized the Sunday-school Association of Knoxville. It has eminently justified its existence, and has had very much to do with the Baptist progress in Knoxville. I am happy that I had any connection with the work.

I have just closed my first year at this place. In recounting the blessings of the Lord, I find that I have preached 198 times, had 143 professions, in and out of Corsicana. There have been 120 additions to our church, 73 of them for baptism. The church has twice in a year added \$300 to the pastor's salary. They gave as their last contribution \$600 to State Missions. Our congregations have been good all the year, often overflowing the capacity of the house, which they claim will seat 600 to 700 people. It has been a good year with us. I really think I am doing the best preaching and work of my life. And that makes me happy. My wife is a steadfast and efficient helper. Greetings to the brethren.

O. L. HAILEY.

## CARSON AND NEWMAN COLLEGE.

Immediately after the Convention in Nashville, the writer hastened away to New York City, stopping a few days to visit loved ones in Virginia. In busy, bustling New York, old and new friends of Carson and Newman College were found. Prof. J. C. Welsh, a graduate and former professor, is teaching in the Washington Irving High School. In New Haven, Conn., Hon. J. Q. Tilson, one of our graduates, and Congressman from the State-at-large resides; so, too Judge E. C. Simpson, reared in Jefferson City, now judge of the Common Pleas Court of New Haven. Many friends were found who are going to take a helpful interest in the work being done by Carson and Newman. As friends at home work and give, friends abroad will be inspired to lend a helping hand.

Incidentally, we had the opportunity to attend several sessions of the "Baptist Congress." It made queer impressions! In striking contrast was an "Evangelistic Conference" in the Yonkers Baptist Church, a warm, earnest conference of men longing for the coming of the kingdom; this gathering was planned and brought together by the wisdom and guiding hand of Rev. Chester F. Ralston, the able and earnest pastor. Fine congregations on Sunday and at prayer-meetings. Many earnest and faithful pastors. Work being done in the slums and among immigrants, led us to believe that God has many faithful servants in this great city.

On our return to Jefferson City, we found college matters moving on well. The attendance of students is large and they are staying by their work. The halls and homes are moving on in a quiet and orderly way, and the professors are constantly striving to improve their already excellent work. We regretted to find that we were to have another change of pastors; entirely too frequent for the best interests of the cause. Much has been accomplished during Pastor Peyton's pastorate, in the completion of the church house and in increase in membership.

Dr. J. J. Taylor gave us on Dec. 2 and 3 the three lectures, scheduled by the Educational Department of the Foreign Mission Board, and a pay lecture on "Making a Life," under the auspices of our Missionary Society. They were gems. The college and citizens heard them gladly.

The missionary lectures were wrought out of fresh material and were delivered in J. J. Taylor's own way, in which lightning flashed and thunders crashed, while poetry and music pleased. The students asked for the publication of these lectures. "The Making of a Life" was inspiring and entertaining, a lecture which will be popular. I should have added that Dr. Taylor asked for expressions in writing on the part of his hearers in attendance upon the missionary lectures, as to devoted

service, giving impressions as to the ministry and as to missionary work. It is a fine work our Foreign Board is doing among the young people of our colleges.

The prospects for the usual 200 new students after Christmas seem bright, as many inquiries are coming in.

As financial agent, we are writing asking the payments of subscriptions made at the Associations for Ministerial Education; by the way, we have enrolled 44 ministerial students this fall, and a number of others will be in for the Spring term, beginning January 4.

Every Association attended this fall, eighteen in number, passed resolutions recommending to churches and Sunday-schools that they take collections for Carson and Newman College, as for other denominational benevolence. We hope pastors, superintendents and other friends will see that this suggestion is carried out. Since the business has outgrown our capital, it is necessary to guard against deficits in running expenses; this is being done by church collections and by a guarantee fund of moderate sums, paid annually, until more endowment can be secured. We hope hundreds of friends will subscribe to this. Carson and Newman is leaning forward for another long step. Attendance has greatly increased in the last five years and \$55,000 has been added to the equipment. When endowment is increased to \$200,000 another era of enlarged usefulness will be entered upon. We are hoping for a "Former Students' Fund" of at least \$25,000; then others, at home and abroad, will help build up the endowment by gifts and bequests. But several of us will wear ourselves out building up a splendid Baptist college for the mountain region of the South, and still there will be need for further growth. Oh, the possibilities in the mountains!

Schedules of examinations for Dec. 20-22 have been posted, then the Christmas holidays. The spring term opens Tuesday, Jan. 4, 1910.

M. D. JEFFRIES.

## TENNESSEE COLLEGE NOTES.

Miss Bruce, our housekeeper, presented the college library with a handsomely-bound volume of character sketches, by Dr. Lofton.

Examinations are over and reports have been sent out.

Mr. W. E. Everett presented the Ruskin Literary Society with a handsome photograph of Ruskin, framed. Not being able to find a suitable one in this country, he had to order it from Europe.

Rev. A. W. Bealer, of Georgia, who has just come to Murfreesboro as pastor of the Baptist church, was with us on last Friday and conducted chapel exercises. We give Brother Bealer a hearty welcome, and hope he will come to see us often.

On Friday evening, Brother T. C. Ragsdale, the pastor of the Methodist church and his wife, Mr. James Reed, the superintendent of the Methodist Sunday-school, and wife, were invited to take dinner in the college home. A long table was arranged so that all of the Methodists in the school, together with the management of the school, could be seated at this table. After dinner they all retired to the college parlors where they enjoyed each other's company, and especially the jokes of Brother Ragsdale. There are quite a number of Methodist young ladies in the college home, and this gave the pastor and superintendent an opportunity of getting thoroughly acquainted with them.

Miss Weatherford, of Chattanooga, is visiting her cousin, Miss Bruce.

Mr. Luther T. Davidson, of Louisville, spent Saturday and Sunday with his daughter, Miss Lula May Davidson.

Rev. L. B. Jarmon, of Wartrace, who has a daughter in school, spent Saturday night with us.

Mr. Walton Rounsavall, of Winchester, Ky., is visiting his sister, Mrs. Geo. J. Burnett.

## GENERAL CONVENTION OF THE BAPTISTS OF NORTH AMERICA.

A meeting of the Executive Committee of this organization in which are united the Baptists of Canada, of the South and of the North, was held at the University of Chicago, on Nov. 30. Six members of the Executive Committee were present. Dr. H. L. Morehouse, of New York, brought to the attention of the committee the fact that, according to the constitution, the next meeting of the Convention would be held in 1910. In view of the fact, however, that in 1911 the Baptist World Alliance meets in Philadelphia it was voted by the Executive Committee that the session of the Convention for 1910 be held in Baltimore in connection with the annual session of the Southern Baptist Convention, and it is understood that this session will be largely devoted to business. Dr. H. L. Morehouse, of New York, Mr. E. W. Stevens, of Columbia,

Mo., and J. S. Dickerson, of Chicago were appointed a committee of conference with the Southern Baptist Convention, to make necessary arrangements for the meeting in Baltimore.

## A GRACIOUS MEETING.

We have just closed a week's series of meetings at Denver, one of our mission churches, in which the Lord greatly blessed us, for which we are thankful.

My father, Rev. J. J. W. Mathis, did all the preaching and it was accompanied by the Holy Spirit. It was a great delight to have him with me, and many were the kindly expressions from the good people there. The sermons were full of "salvation by grace," and rang forth with no uncertain sound.

There were several professions of faith in Christ, and it was my happy privilege to bury in baptism two happy souls, who were willing to thus show by this beautiful symbol, their death to sin and their resurrection to newness of life. May our Father bless these richly and make them useful in His service.

Brethren, pray for us.

Yours, in the work,

W. D. MATHIS.

Waverly, Tenn.

## OWENSBORO, KY.

Eighty-two, seventy-nine of them adults, have been received as a result of a two-weeks' meeting, led by Dr. J. W. Porter, of Lexington. This carries our membership above the twelve hundred mark, over six hundred having been received in the past two years. Just before the meeting we raised the debt which has hung over the church for the past fifteen years. We are now erecting a two-story addition to the Sunday-school annex, to be equipped as a model primary room.

Owensboro, Ky.

L. B. WARREN.

To spend Thanksgiving, I went to Good Hope. The school at that place, under the direction of Miss Della Owens, gave an excellent Thanksgiving entertainment in the morning. Then a bountiful dinner was served to a large crowd. In the evening I preached to a very attentive audience.

Last Sunday I supplied for Dr. S. E. Jones at Whitesburg. We had a gracious service. The people at Whitesburg love Christ and appreciate His gospel. It is a little, ideal church, and it loves its pastor so well. Also the pastor returns its love, and they are planning a revival soon. May the Lord bless both pastor and church.

R. E. CORUM.

Nov. 29, 1909.

Bro. J. W. Linkous has just closed a wonderful revival with the Baptist church here. The church has been wonderfully strengthened. This is the first good, old-fashioned revival we have had for several years. Results: 27 conversions and 26 additions. We paid Bro. Linkous \$28.87, and through him sent \$5.75 to the Orphans' Home. Although we had a pastor for once a month, we called Bro. Linkous for another Sunday. We would that God would send into the field more consecrated preachers like him.

GEO. M. PHILLIPS.

Hanging Limb, Tenn.

It has been my privilege to visit Tennessee College a number of times. I know of no more delightful and efficient school for women. I found in a beautiful, modern and thoroughly comfortable building, a faculty and student body living a charming home-life. The physical comforts are ideal and the table service excelled by few homes or hotels. The curriculum is above the majority of schools of the kind, and the religious tone and influence such as should be found in a Baptist school.

L. P. LEAVELL.

Oxford, Miss.

I, too, offer my congratulations on your attainment of your seniority as an editor. You richly deserve all the splendid things the brethren are saying of you. May you live to celebrate the golden anniversary of your editorship of the BAPTIST AND REFLECTOR. When you see where I may be of use to you, command me. Ten thousand blessings be upon you.

Devotedly, your old friend and partner,

A. J. HOLT.

Chickasha, Okla.

Rev. Alex. W. Bealer, our new pastor, preached at both hours. We had splendid congregations, notwithstanding the rain. Four were received by letter. The work starts off encouragingly and we are looking for great results.

A MEMBER.

Murfreesboro, Tenn.



## PASTORS' CONFERENCE.

## NASHVILLE.

First.—Pastor R. M. Inlow preached at both hours to good congregations. One was baptized at the evening service. B. Y. P. U. and Sunday-school meetings were largely attended, considering the rainy day.

Central.—Good congregations. Subjects: "Lord's Supper," and "Almost." Fine S. S. and B. Y. P. U. One received by letter.

Seventh.—Pastor Wright preached at both hours on "Abiding in Christ and His Word Abiding in You Brings What You Ask," and "Why Am I Not Saved?" Two were baptized. Crowded house.

Edgefield.—Fine S. S. and morning congregation. Large congregation at night. About 50 in the B. Y. P. U.

North Edgefield.—Pastor Hudson preached at both hours on "The Christian's Signature," and "The Message of the Soul." Good congregations. 261 in S. S. Splendid B. Y. P. U. Hand of fellowship extended to 42. One conversion; one restoration; three additions; six baptized. Total of 132 conversions and 88 additions.

Immanuel.—Pastor Rufus W. Weaver preached on "The Culture of the Consciousness of Christ," and "The Story of Jonah." Three baptized; two received for baptism and one under watchcare. Interesting meeting of the Sunday-school Union at 3 p. m.; principal address by Rev. C. I. Hudson.

Centennial.—J. N. Booth, pastor, preached at both hours on Acts 2:41-42, and "The Exceeding Sinfulness of Sin." Good congregations; 114 in S. S.; full B. Y. P. U. Two baptized. Overton Street Mission, 47. This was the eighth anniversary of the Mission.

Howell Memorial.—Pastor Cox preached at both hours on "Second Coming of Christ," and "The Blessings of the Faithful Man." Fourteen baptized since last report. Good services.

Belmont.—Pastor B. H. Lovelace preached in the morning on "Individual Witnessing for Christ," and in the evening on "The Significance of a Name." Good congregations at both services. One baptized; one received by letter; and two requests for prayer at the evening service. We had a very pleasant visit from Miss Mary Northington, Field Secretary of the W. M. U., in our Sunday-school.

Calvary.—Pastor Woodcock preached at the morning hour on "The Riches of Grace," and at night on "The Children of Wisdom." 63 in S. S.; 30 in B. Y. P. U.

South Side.—Pastor Stewart preached on "Some Problems of the Local Church Member," and "Profit and Loss." Good S. S. and B. Y. P. U.

## KNOXVILLE.

First.—Pastor Taylor preached on "Ripening Fields," and "Amazing Things." 352 in S. S.; one baptized. Probably the most largely attended Communion service in the history of the church. Dr. Taylor had a delightful trip to Carson and Newman College, and delivered his lectures on Missions.

Deaderick Ave.—Pastor C. B. Waller preached on "Secret Prayer," and "The Noble Son of a Fond Mother." 739 in S. S.; one received by letter; two approved for baptism; one received by enrollment. Great interest; five professions. Services in Market Hall.

Bell Ave.—Pastor J. H. Sharp preached on "Isaac," and "Soft South Winds." 524 in S. S.; two baptized; four received by letter.

Broadway.—Pastor W. A. Atchley preached on "The Receptive Attitude," and "Moral Leprosy." 450 in S. S.; three received by letter. Rev. J. L. Dance will assist the pastor in a series of meetings. 145 in North-side Mission.

Euclid Ave.—Pastor L. A. Hurst preached on "This Do In Remembrance of Me," and Psalms 16:6. 177 in S. S.; one baptized.

Third Creek.—Pastor B. N. Brooks preached on "Three Capital E's," and "Repentance No. 3." Two baptized. Good collection for Home Missions by Sunday-school. Good day.

Grove City.—Pastor G. T. King preached on "Blessing of Righteousness," and "Honor for Service." 159 in S. S.; one received by letter. Fine B. Y. P. U.

Lonsdale.—Pastor J. M. Lewis preached on "Tests of a Christian Life," and "Philip and the Eunuch." 264 in S. S.; one received by letter. One received under watchcare.

Middlebrook.—Pastor A. F. Green preached on "The Witness Within," and "The Crucifixion." 79 in S. S.

Meridian.—Pastor J. N. Bull preached on "Christ Paying the Debt," and "The Speechless Man." 112 in S. S.; two baptized; four received by letter. Many requests for prayer.

Bearden.—Pastor J. C. Shipe preached on "What Must I do to be Saved?" and "False Refuges." 103 in S. S.; one received by letter; six or eight conver-

sions. Meeting continues, the pastor doing the preaching. Good interest.

Island Home.—Pastor J. L. Dance preached on "Children of This World and the Children of Light." Mass meeting at night on "Giving." 226 in S. S.

Immanuel.—Pastor W. A. Catlett preached on "A Mysterious Providence," and "A New Creature." 121 in S. S.

Glenwood.—Pastor F. E. White preached on "The Voice of His Mission."

Beaumont.—Pastor J. F. Williams preached on "A Question and Answer." 145 in S. S.; two received by letter.

South Knoxville.—Pastor J. M. Anderson preached on "Paul the Preacher," and "Strength and Weakness." 217 in S. S.; one received by letter. 45 in B. Y. P. U.

Fountain City.—Pastor M. C. Atchley preached on "The Rock of the Ages," and "Home." 128 in S. S.

Gillespie Ave.—Pastor A. C. Hutson preached on "The Dignity of Labor," and "The Sacredness of Marriage." 180 in S. S. Meeting began Monday night, Rev. J. M. Anderson preaching.

Oakwood.—Pastor Geo. W. Edens preached on "Our Citizenship," and "Whither Bound?" 158 in S. S. Great day. Raised \$780 on building fund, which now brings the amount up to \$2,123. We hope to soon be in our new building, which will be a modern S. S. room, up to date in every particular.

## CHATTANOOGA.

First.—Pastor Massee preached on "Jesus Makes Fishermen," and "Conscious of Nothing Save the Crucified Christ." Eight additions; three by letter; one restored; four for baptism. One baptized. 390 in S. S.

Central.—D. P. Harris, pastor. 128 in S. S., perhaps the largest in the history of the church. Large B. Y. P. U. Rev. F. K. Mathews preached at the morning service on "When the Number of the Disciples was Multiplied." We took the Communion at the close of the morning sermon. The pastor preached at night on "Weighed and Found Wanting." It was a great joy to our hearts to be in our new church, and see the interest shown by all. Large congregations greeted us at both hours, and the services were very greatly blessed of God. Three were received by letter, and one was baptized. This was the pastor's first anniversary. At the business meeting on the previous Wednesday evening the pastor's salary was increased 12 1-2 per cent. Of course he is happy.

St. Elmo.—R. L. Peoples, pastor. Morning subject, "Come and Go." Night subject, "Why Will Ye Die?" 125 in S. S. Good B. Y. P. U. Work is growing in interest.

Chamberlain Ave.—Pastor A. P. Moore spoke at both hours to good congregations. Morning subject, "Life Lost in the Saving." Evening subject, "Eternal Life Gained." Splendid S. S. Contractor expects to be ready to turn over the new building to church next Saturday. The members are happy.

Ridgedale.—Pastor Chunn preached on "The Righteous Shall Flourish Like the Palm Tree," and "Christ Made Like Unto His Brethren." 57 in S. S.; good B. Y. P. U. Three additions by letter. Splendid congregations. A most excellent day.

East Lake.—G. E. Carroll preached at both hours; 75 in S. S.; good B. Y. P. U. A very good day.

Alton Park.—Pastor John Hazelwood preached on "The Ministry of Suffering," and "The Great Day of Wrath." Average S. S. Interest and attendance usual.

Hill City.—Pastor W. E. McGregor preached at both hours on "All Things Are Yours," and "The Great Supper." 126 in S. S. Very interesting B. Y. P. U. meeting, conducted by Miss Mary Reeves.

Mt. Vernon.—Rev. A. T. Hayes preached on "The Power of God's Word," and "The Blessed Home." Great interest in both services. Ten or fifteen requests for prayer. Excellent day. Will be glad to come to any church which is without a pastor. Address Hill City, Tenn.

Highland Park.—Pastor Keese preached at both hours on "Strength for the Daily Grind," and "Salvation—Human and Divine Side." Good attendance. Five received by letter; one for baptism; 140 in S. S.

## MEMPHIS.

First.—Pastor A. U. Boone preached morning and evening to good congregations.

Central.—Pastor Thomas S. Potts preached on "The All-Sufficient Grace," and "The Tragedy of Love." Five additions, four by letter, one for baptism.

Seventh Street.—Pastor I. N. Strother preached on "A Pastor's Word to Young Christians," and "Indecision."

Germantown.—M. W. DeLoach preached Sunday at 11 a. m. and 7 p. m. on "The Teachings of Grace," and "The Devil and Christ in Conflict." Good crowds con-

sidering the rain and cold. The writer has been called and has accepted the church at Olive Branch, Miss.

LaBelle Place.—Pastor J. W. Gillon preached on "Temperance," and "Can God be Just and Save Any One?" Rain. Good audiences.

Bellevue.—Pastor H. P. Hurt preached on "Hands Beautiful," and "Home—Love Congenial Atmosphere." One received by letter.

Union Avenue.—Pastor E. L. Watson preached on "Christ at the Door," and "Saved to the Uttermost." Forty-four in B. Y. P. U. Good S. S.

Boulevard.—Pastor C. L. Owen preached morning and evening on "The Great Gift," and "The Jailer's Conversion."

Blythe Ave.—Pastor O. T. Finch preached on "The Day of Small Things Not to Be Despised," and "Life and Religion."

McLemore Ave.—W. J. Bearden, pastor, preached on "Diligent Service," and Brother Downing preached at night.

Binghamton.—Rev. W. C. Downing preached at 11 a. m., and Rev. W. J. Bearden preached at night.

Maryville.—Preaching by the pastor, W. B. Rutledge, on "A Better Day Coming," and "Is Religion Worth While?" Attendance good. Four additions. \$200 subscribed to the Louisville Seminary Endowment Fund. S. S. and B. Y. P. U. making substantial progress.

McMinnville.—Pastorless. Preaching by Pastor-Evangelist R. D. Cecil at 11 a. m., 2:30 and 7 p. m. They also met at 5:30 p. m. and organized a B. Y. P. U. with twenty-four enrolled. Twelve added to the church. Preaching during the week. We are certainly thankful to have Bro. Cecil with us.—Virtree Hitchcox.

## JOHNSON CITY.

Roan Street.—Pastor preached at both hours. Subjects, "Going Forward," and "Gates of Hell." Meetings will continue through the week, the pastor doing the preaching. 221 in S. S.; 84 in W. Market Mission; 60 in Piney Grove Mission. New Mission organized at Tyner's Hill, with 32 pupils.

It affords me pleasure to bear testimony to the superior excellence of the educational advantage and religious influence of the Tennessee College for Young Ladies. Each time I have visited the school has only tended to increase the great appreciation of the great work you and your brother are doing.

W. P. HARVEY.

Louisville, Ky.

Your proclivities for the pastorate are all commendable, but when we consider your adaptability, fidelity and efficiency, and so forth, as editor, we ignore the idea of any change. We don't propose to discuss the matter at all (for your space is valuable), but hope there will be an avalanche of protests from the brotherhood against it.

W. T. USSERY.

Columbia, Tenn.

Rev. J. Clarence Davis, "The Imaginator," conducted a successful revival with the Macedonia Baptist Church, near Morristown, Tenn. The heart of the church was stirred by the power of the "Old Time Religion," there being twenty-four additions to her membership, eight of whom were heads of families. Brother Davis is from Knoxville, and preaches the gospel with simplicity and effectiveness. Great prospects are before him as an evangelist.

J. G. CARMICHAEL.

I am a Tennessean busy in Kentucky. November has been the banner month of the year for us. So many good things have come our way we must tell about it. In this month of Thanksgiving we have much to give thanks for.

Our little church, with its pastor, has had a special feast. Brother A. H. Huff, of Portland, Tenn., came and broke the Bread of Life for twelve days. There were seven conversions and seven additions to the church. Our people heard him gladly while he told the old story in much power. We believe the Lord sent him to us and was pleased to send through him a blessing to us all.

While Brother Huff was here the pastor and wife were pounded nearly every day, but Thanksgiving brought several pounds. Our people here are of the right kind.

Some of our best are leaving us. Four weddings in November, but they leave the fees with Mrs. Davis. It could be worse. Blessings on the dear BAPTIST AND REFLECTOR, the editor and every reader.

T. RILEY DAVIS.

Upton, Ky., Dec. 3, 1909.



## = MISSIONS =

**State Board**—W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn.; W. M. Woodcock, Treasurer, Nashville, Tenn.

**Home Missions**—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga.; Rev. W. H. Major, Covington, Tenn., Vice-President for Tennessee.

**Foreign Missions**—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; Rev. C. B. Waller, Chattanooga, Tenn., Vice-President for Tennessee.

**Sunday School and Colportage**—Rev. W. C. Golden, D.D., Corresponding Secretary, Nashville, Tenn., to whom all funds and communications should be sent; W. D. Hudgins, Sunday School Secretary, Estill Springs, 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. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

**Ministerial Education**—For Union University, address J. C. Edenton, Jackson, Tenn.; for Carson and Newman College, address Dr. M. D. Jeffries, Jefferson City, Tenn.; for Hall-Moody Institute, H. E. Watters, Martin, Tenn.

**Ministerial Relief**—Rev. H. W. Virgin, D.D., Chairman, Jackson, Tenn.; T. E. Glass, Secretary and Treasurer, Jackson, Tenn.

**Woman's Missionary Union**—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 306 Russell Street, East Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Avenue, S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Harriet Woodcock, Eighteenth and Morrow Streets, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

### MISSIONARY AND SUNDAY SCHOOL INSTITUTE.

The Missionary and Sunday-school Institute of Salem Association met with Dowlstown Baptist Church, Saturday, November 27. It was organized by electing T. M. Givan, President; L. D. Jennings, Secretary. The meeting was exceedingly interesting and helpful. The attendance was large, there being fifteen churches represented and an equal number of Sunday-schools. The program was observed as printed in the BAPTIST AND REFLECTOR. Saturday was devoted to Mission work and Sunday to Sunday-school work.

Brother W. D. Hudgins was with us and delivered a very interesting address on "How to Fill the Sunday-school." Too much cannot be said in praise of W. D. Hudgins for the work he is doing over the State for the Sunday-school.

The next meeting will be held with New Salem Association, which meets with the Alexandria Baptist Church in January, 1910. L. D. JENNINGS.

### "WHAT'S IN A NAME?"

But to return once more to the name "Christian Church" or "Church of Christ." It has been the habit of the Church of Christ to wear several Bible names. Without entering into all the

reasons why this is done, we may say that we have found it very expedient, for wherever we have united with any other body of Christian people we have found that they invariably demanded of us that we drop some name in order to compensate them for dropping their name. Thus, when we united with the New Lights in 1832, we dropped a name, and since then we have united with many Baptist churches, and each time the union has been effected by our sacrificing one of our names on the altar of fellowship. It is plain, therefore, that if we did not have a large stock of names, we would soon be nameless. Let us apply this to the case in hand. When we unite with Dr. Lofton we will have to drop the name "Church of Christ" as too literal, and when we are assimilated by Mr. Oakley the name "Christian Church" must go as too liberal. Such lavish squandering of names would bankrupt most people, but we would have the name, Disciples of Christ, still left, and would be able to do business at the old stand until the descendants of Lofton and Oakley revived for us the very names which their fathers buried.

From all this it must be apparent to the thinking public that the great church founded by the apostles is not, and never was, bigoted in the matter of names.

We thank Mr. Oakley for his open criticism, for those who criticize us openly come to understand us better.

PHILIP Y. PENDLETON.

The above appeared in the *Nashville American* of November 24 in reply to an article of mine in Sunday morning's *American* previous. That paper closed further correspondence in its columns. I send only the portion of Mr. Pendleton's article which touches on the point at issue. Mr. Brooks came to Nashville and announced that he would preach on "What's in a Name?" in which he affirmed that the New Testament authorizes all God's people to wear the name "The Christian Church." He then denounced all who were not wearing that name as wearing sectarian names. I raised the point that the use of the name "The Christian Church" by Mr. Brooks was a sectarian name and stood for a denomination of recent origin, of which Mr. Brooks was a member. My article brought forth a reply from Mr. Pendleton, pastor of Vine Street Christian Church, where Mr. Brooks is holding his sectarian meeting. Mr. Pendleton gives the whole thing away and comes out in direct opposition to Mr. Brooks and tells the readers of the *American* that "the Christian Church" has the habit of changing its name whenever expedient. Reader, listen to what he says.

1. "It has been the habit of the Church of Christ to wear several Bible names." Well, "The Church of Christ" is not a Bible name, and "The Christian Church" is not a Bible name, so it seems Pendleton's sect is also "in the habit of wearing several names" not found in the Bible, and is wearing one now. Is it not about time Brooks and Pendleton were holding up their wrath on God's people who are wearing names not found in the Bible until they drop their own human name? But listen.

2. Mr. Pendleton says: "We have found it very expedient, for when we have united with any other body of Christian people we have found that they invariably demanded of us that we drop some name in order to compensate them for dropping theirs." Isn't that rich! Who are the "We" and "Us" agreeing to unite with a human sect by swapping names? What's in a name if you can deal that way with them? Mr. Pendleton says his denomination, which he calls the Church of Christ,



finds it "expedient" to change its name in order to catch other sects. But, reader, hold your breath and listen again to what this great stickler for a name says: "When WE" ["We" who?] "united with the New Lights in 1832, WE dropped a name." Now, isn't that too much! Just think of it—"When we united with the New Lights we gave up our name." I guess you thought more of the "New Lights" than you did of your name. But hold on and listen to this man who says all Christians are sinning who are not called by the name CHRISTIAN. Listen: "WE" ["We" who?] "have united with many Baptist churches, and each time by our sacrificing one of our names." Isn't that rich? What's in a name, anyhow? Nothing with Pendleton's denomination, as these statements show. But just listen to him. He says: "If we" ["We" who?] "did not have a good stock of names we would soon be nameless." That's real funny for a man who contends there is but one name for Christians to wear. Why, he says, after they have changed their name a dozen times, they still have "a good stock of names on hand." Let everybody hold their sides and laugh.

But listen. Pendleton again says: "When we unite with Dr. Lofton we will have to drop the name 'Church of Christ.'" And thus he confesses he is now wearing a name not in the Bible, for the name "Church of Christ" is not within the lids of the Bible, and here are Brooks and Pendleton raising sand about other folks wearing names not in the Bible, and they are the chief sinners themselves. But listen once more: "When we are assimilated by Mr. Oakley the name 'Christian Church' must go." But why are you holding to it now? Its name isn't in the Bible. Wonder if these sectarian gentlemen ever read the New Testament? And, after giving up all the above names, he says we would still have the name "Disciples of Christ." But what of that? The first "New Light sect" that comes in sight your "expediency" would sacrifice your last name in order to hug to your bosom a sectarian body. And Mr. Pendleton thinks, after surrendering all these names, they would be able to "do business at the old stand." I guess the old stand is at Pittsburg, Pa., where he and Brooks and a hundred of his sectarian congregation in Nashville went in October and celebrated a movement that hatched their denomination, which had in 1809 "twenty-seven members and one solitary church," and which baptized its first converts "on July 4, 1811."

Mr. Pendleton closes by saying: "The great church founded by the apostles is not, and never was, bigoted in the matter of names." Here Mr. Pendleton shows his sectarianism again, for the apostles founded no "great church," and if the Bible anywhere says for God's people to wear a certain church name, I have never seen it, neither has either Pendleton or Brooks. And there is no sect on the face of the earth "more bigoted in the matter of names" than Brooks' and Pendleton's denomination, the birth of which they both recently hastened to celebrate—which was born September 8, 1809, Pittsburg, Pa. "What's in a name?" Pshaw!

J. T. OAKLEY.

Hartsville, Tenn.

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## EFFECT OF THE SPOKEN WORD.

Many persons who were once addicted to the use of opium and liquor are today leading useful lives. A large proportion of these were cured by Dr. B. M. Woolley, the Atlanta (Ga.) specialist, of whose skill they heard through some kind friend. Dr. Woolley has never found it necessary to advertise much because he is sufficiently well advertised by those whom he has cured. Dr. Woolley has been practicing his specialty for over thirty years.

## RELIGIOUS EDUCATION ASSOCIATION.

The seventh annual Convention of the Religious Education Association meets in Nashville March 8 to 10, 1910. The general topic will be "Church and Education." In all from twenty-five to thirty meetings will be held, bringing about seventy speakers of national and international reputation to the city. A large number of the speakers have already been secured and a still larger number are being engaged. It is too early to give a complete list, but some names may be mentioned. President W. H. P. Faunce, LL. D., of Brown University; Rt. Rev. Wm. Lawrence, Bishop of Massachusetts; President Wm. Douglas MacKenzie, Hartford Theological Seminary; Prof. Reuben Post Halleck, Louisville, Ky.; Dean Shailer Mathews, Chicago; Prof. George A. Coe, LL. D., of Union Theological Seminary; Bishop William F. Mc-

Dowell, of Chicago; Rev. Wm. C. Bitting, St. Louis; Bishop E. R. Hendrix, Kansas City; President Joseph Swain, of Swarthmore College; President George B. Stewart, of Auburn, N. Y.; President James D. Moffatt, of Washington and Jefferson; Chancellor Kirkland, Vanderbilt University; Prof. Bruce Payne, University of Virginia; Prof. Nathaniel Butler, Chicago; President Frank K. Sanders, Washburn College; Prof. W. C. Bagley, Illinois State University; Prof. Clyde W. Votaw, Chicago; Professor Edwin D. Starbuck, State University of Iowa; Professor Herbert L. Willett, of the University of Chicago, with many others whose names are well known all through the country.

The general sessions of the Convention will be held in the Ryman Auditorium, and these meetings will take place in the evenings, while the various departmental meetings, many of them held simultaneously will be in other places, churches principally. The meetings will, except for those for the council and for committees, be quite open to the public.

There can be no doubt that such a gathering as this, meeting to discuss, under the general theme of "Church and Education," the whole round of our educational and religious life, and the question of how to make both efficient for character development, for such training as will make worthy citizens, God-fearing men and women, able to meet the strain of modern living and to bring about the better day, will attract the attention of people from all parts of the country.

## REV. O. C. PEYTON.

On Nov. 21, Rev. O. C. Peyton resigned his work as pastor of the First Baptist Church Jefferson City, Tenn. As a student-member of this church I desire to express through the columns of the BAPTIST AND REFLECTOR some things I have in my heart in regard to Bro. Peyton and his work as pastor here.

The church has many reasons for being thankful for the excellent service he has rendered it during his stay with us. He has been an energetic, unimpaired servant, and a faithful minister of the gospel. I feel perfectly free to say that he is one of the greatest sermonizers it has ever been my privilege to hear. His sermons are purely gospel. They are very simple and portable, because they are really great gospel sermons. He earnestly endeavors, in my judgment, to bring to his hearers a simple, practical gospel message, a message which men and women greatly need for their every-day lives. Certainly no person can, with prayerful heart, listen to his discourses without feeling he has been greatly blessed, having received spiritual food from the old-time gospel.

Furthermore, he is one of the most sympathetic and helpful men I have ever known. His heart is large and tender, and his hands are always ready to help. I know of no man to whom I would so quickly go in trouble than to him. He is always ready to relieve the sorrowful and to lift the burden from a troubled heart. I shall always thank God that Bro. Peyton has been my pastor and warm friend. I have been drawn nearer to God by being associated with him.

Dr. Peyton is a very humble, consecrated, spiritual servant of God. And wherever he may go his people may expect to hear the gospel in its purity. He studies to show himself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

ROY B. BOWERS.

Jefferson City, Tenn.

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## NOT A BAPTIST PREACHER.

There is a man in this section giving his name as W. H. White and claiming to be a Baptist minister. He went to Shiloh and the brethren, upon his statement that he was a Baptist and belonged to Dr. Weaver's church in Louisville, Ky., gave him leave to preach in their house. It soon developed that he was a Holiness preacher, and after one of his sermons one of the deacons told the congregation that that was not what they wanted, but a man to preach Christ and Him crucified to the sinners. He went from Shiloh to the Holiness church, and was there holding a meeting the last I heard of him. He is also denouncing the Masons and other secret societies.

I wrote to Dr. J. G. Bow at Louisville

## HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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about the man, and he says he is a member of Dr. Weaver's church, but is not endorsed by the church. He said, further, that they had had several inquiries like mine from different parts of the country.

Please warn the churches against the man. He has no right to represent himself as a Baptist and then preach the Holiness doctrine. The Masons denounce him, claiming he misrepresents them and does not tell the truth. Respectfully,

C. A. BARNES.

Palmyra, Tenn.

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A happy Thanksgiving at Grove City Baptist Church at 8 a. m. The crowds began to gather at the church, bringing everything almost that grows on the farm with them, and we began to decorate the church with these. By 10 o'clock our church was well decorated with everything good to eat. At 11 a. m. the pastor spoke to a large crowd on "A Thanksgiving Giving That Means Something." The service was greatly enjoyed by all present. After the sermon a committee of five was appointed to distribute offerings among the poor, and many hearts were made to rejoice and feel that, though their lot in life seemed hard, they, too, had something to be thankful for Thanksgiving Day. The Ladies' Missionary Society had prepared a nice Thanksgiving dinner, which was greatly enjoyed by all who partook of it, realizing for their trouble \$22.50 for Missions. When we began to count our blessings one by one, our hearts overflowed with gladness for what God had done for us.

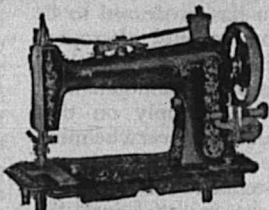
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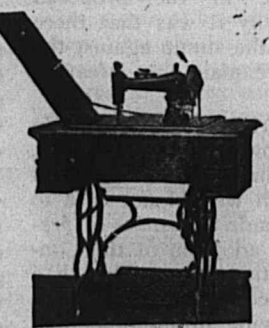
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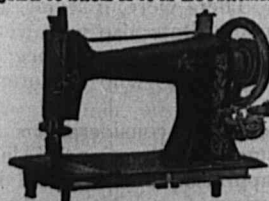
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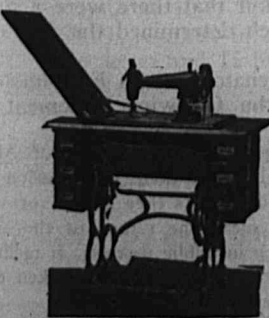
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Louisville, Ky.



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## TENNESSEE BAPTISTS.

We find the following two paragraphs in the *Baptist Advance* of last week:

"In 1894 Tennessee Baptists gave to Foreign, Home and State Missions, Orphans' Home, S. S. and Colportage, Ministerial Education and Ministerial Relief, \$24,557.98, and in 1909, fifteen years later, they gave \$67,172.69 to the same objects. On State, Home and Foreign Missions they led the Convention Baptists in Arkansas by less than \$5,000, while we led them on orphanage gifts. On the item of State Missions we led them by nearly \$11,000. Let Tennessee's 164,000 Baptists move up."

And again:

"To a fellow on this side of the river it looks like the Baptists east of the river are simply playing at missions, especially State Missions. Arkansas Baptists gave last year at least \$40,000 for work in this State. Over \$39,000 of this was to State Missions and that only lacks about \$5,000 of being double Tennessee's gifts to the same cause. We had six churches that gave more than half as much to State Missions as did all of Tennessee's 164,000 Baptists; and these six churches have fewer than 4,500 members. Bro. Folk, can't you wake Tennessee up?"

Thanks, Bro. McKinney, for stirring up our pure minds by way of remembrance. The Baptists of Arkansas have certainly done remarkably well, especially in their contributions to State Missions. But the Baptists of Tennessee are coming, too. We do not know that we can wake them up, but they are waking up pretty rapidly. As we showed recently, their contributions to all benevolent objects have increased in the last 21 years, since we have been editor in the State, over 700 per cent. This is "going some"—don't you think so? But it is nothing compared to what they will do in the next 21 years. Just watch them and see.

Meanwhile, we have only the best wishes for the Baptists of Arkansas. We rejoice in all of the glorious things which are being done by them. We hope that they may do still greater things in the future.

## THE ALABAMA ELECTION.

The election in Alabama on November 29th on the question of adopting an amendment to the Constitution of the State, forever prohibiting the sale of intoxicating liquors in that State, resulted in the defeat of the amendment by a majority of something like 25,000. The result was probably surprising to the general public, but was not so surprising to those who understood something of the situation. What was the matter?

1. The question before the people of Alabama was really not simply one of putting prohibition in the Constitution. If this had been all, we think there is no doubt that the amendment would have been adopted by an overwhelming majority. But the amendment contained a second clause, giving to the Legislature the power of *search and seizure*—that is to say, the privilege of searching for intoxicating liquors and seizing them, if found. It was this clause around which the battle raged. The liquor men at once seized upon it and claimed that it was a violation of the "sanctity of the home." They then proceeded to descant very earnestly upon the "sanctity of the home." They claimed to be "home defenders." Of course it was the height of absurdity that the friends of the traffic which does more than anything else to destroy the home should pose as defenders of the home. But such was the irony of the situation.

In this way the very strongest argument of the temperance people was turned against them. Some of those who had formerly been among the most prominent temperance leaders in the State were against the amendment on account of this clause. Some of them were probably sincere. Others simply seized upon this clause as an excuse to vote against the amendment, which they would have been glad to do anyhow.

We wondered at first why it was that there were a number of speakers on the stump against the amendment. Here in Tennessee, in all the fights which we have had in the various cities and towns for the abolition of saloons and in the election of members of the Legislature, we have never known a single man to take the stump in advocacy of the saloon or of the liquor traffic. Every last one of them has professed to be a friend of temperance, and has not attempted any defense of the liquor traffic. The truth is that the liquor traffic itself is utterly indefensible; and had the fight been made simply on that ground, it would have resulted in overwhelming victory for the temperance forces. It was exceedingly unfortunate, it seems to us, that any other issue should have been injected into the campaign. But this clause in the proposed amendment will explain why it was that there were so many speakers on the stump against the amendment, and will also explain the defeat of the amendment.

2. We do not wish to criticize our friends in Alabama. We may be allowed to say, however, that we thought at the time, and so expressed ourselves, privately, though we did not care to do so publicly, that they made a *mistake in precipitating the fight* for the adoption of the Constitutional amendment at this time. They had won everything they wanted in the Legislature. They had secured State-wide prohibition and also the adoption of stringent laws to insure the enforcement of these State-wide prohibition laws. It seemed to us then, and is perfectly evident to every one now, that it would have been better if they had contented themselves with these laws and had devoted their energies to the enforcement of the prohibition laws. Of course, their idea was that having driven the nail into the coffin of the liquor traffic in that State, they wanted to clinch it, so as to prevent it from ever coming out. But it is rather dangerous business driving nails in coffins, unless you are sure the occupant of the coffin is thoroughly dead. Otherwise he may be aroused from his dormant state, kick the coffin lid off and walk away. This was what happened in Alabama. If you get to crowding the monkey too close, the monkey is apt to fight viciously. The friends of the liquor traffic were at bay. They were being driven into the last ditch. They fought with the utmost desperation. They seized upon any and everything with which to fight, and finding a weak spot in the armor of the prohibitionists, they succeeded in penetrating that armor.

3. It was stated by the brewers of St. Louis themselves that they had sent \$300,000 to Ala-

bama to help defeat the amendment. With this money they could employ speakers, as they did, who could make ingenious arguments against the amendment, could print and circulate tons of literature, could buy votes, could hire brass bands to drown out the voices of the women and children singing and praying at the polls, could hire carriages to bring voters to the polls, etc.

Money in elections is still a power in this country. And unfortunately for the temperance cause the friends of the liquor traffic always have a large amount of funds to expend in defense of that traffic. The distillers and brewers and saloon-keepers are called upon to contribute to this fund. They do so freely, realizing that their very life is at stake. It is a matter of business with them. \$1,000 contributed to a fund of this kind may, and they hope will, bring in several thousand dollars in the way of sales for their goods later on. On the contrary, temperance people have no direct financial interest in the question of prohibition, but mainly a moral interest, with only an indirect financial interest. For this reason they cannot raise the large sums of money raised by the liquor traffic. It becomes quite a serious matter, though. Are the people of this country going to allow the liquor traffic with its enormous corruption funds to control elections, dominate politicians and direct legislation? What are they going to do about it?

4. The *railroads* in Alabama were lined up on the side of the liquor traffic. The reason for this was their opposition to the present Governor of that State, Governor B. B. Comer, who has been rather intense in his opposition to the railroads. Here in Tennessee, we are glad to say, the railroads for the last several years have been generally on the side of temperance. As organizations, they have not taken any part in the temperance fight, but, as individuals, most of the prominent railroad men have been on the temperance side.

Let us say, for our part, we do not share in the prejudice against railroads. We believe in them. They have become absolute necessities in our modern commercial life as carriers, both of passengers and freight. The more railroads a State has the more prosperous the State is apt to be, because the more easily it can get its products to market. As a rule, too, the more prosperous the railroads the more prosperous the State. We do not, of course, believe in the railroads oppressing the people. But, on the other hand, we do not believe in the people oppressing the railroads. There should be a friendly sympathy between the two. Each should help the other. We thought we would take occasion to say this in passing.

5. *Politics* seems to have played quite a part in the defeat of the amendment. It is said that the Republicans and Populists voted almost solidly against the amendment—not so much that they were against the amendment as that they were against the Democratic administration and wanted to do all they could to embarrass the Democratic party, with the hope of future advantage to their own party. This, it seems to us, was cheap politics. It was also very short-sighted. In helping the liquor men this time they forgot that liquor men are thoroughly selfish. They never help any one else. They demand that everyone else shall help them. They help only those whom they can use, and only so long as they can use them. There were, it seems, a good many Democrats in the State also who were opposed to the amendment, because they were against Governor Comer, who favored the amendment.

We mention the above considerations to let our readers understand the situation in Alabama, so that they may appreciate the fact that it was not simply the question of prohibition which was under discussion, but that there were a number of side issues which determined the fate of the amendment.

United States Senator Joseph F. Johnston, of Alabama, issued the following statement after the election:

"The election determined that the men of Alabama did not wish to write into their Constitution police measures, nor surrender rights they have expressly reserved. It does not mean the return of the saloons, nor any backward step in public morals. It means that Alabama is conservative and not to be shaken off her feet by mere sentimental appeals."

United States Senator J. H. Bankhead also said in a statement:

"The defeat of the amendment does not mean a sur-



render to any interest that will prove inimical to the moral status of the people."

Both Senators Johnston and Bankhead opposed the amendment. From their present statements it will be seen that they were not in favor of the liquor traffic, and would not favor the return of saloons to Alabama. It would seem, therefore, that the liquor men have won what is a hollow victory at last, and that the situation is likely to remain practically as it was before the campaign for the amendment, except that there may be something of a loss in public sentiment in favor of the enforcement of the laws.

We have attempted to explain "how it happened." After all, though, there are many people in Alabama, a number of them Christian people, some Baptists, who will have to explain *why* it happened, so far as their votes were concerned. It will probably take them until judgment day to explain, and we doubt if the explanation will be very satisfactory then to the Judge of all the earth.

Just one thing more we want to say. We want to commend very cordially the course of the *Alabama Baptist* and its brave editor, Dr. Frank Willis Barnett. Week after week, for several months, while the campaign was pending, its columns were devoted largely to the interests of the temperance cause and in favor of the amendment. In editorials and contributed articles the *Alabama Baptist* urged the adoption of the amendment. While the amendment failed, Bro. Barnett may, at least, have the satisfaction of knowing that he did his duty, did it nobly, did it fully, and no part of the blame for the failure of the amendment can be laid at his door. He deserves a chaplet of honor for the work which he did, and we take pleasure in pinning this little bouquet upon his bosom.

#### BOONE'S CREEK CHURCH.

We had a most enjoyable visit last Sunday to Boone's Creek Church. The church takes its name from the fact that it is located near Boone's Creek, a short distance from where it enters into the Watauga River. It is claimed that this is the oldest white settlement in Tennessee. On the eastern side of the Watauga river, at the mouth of Boone's Creek, the earliest settlers established a fort. A little later they crossed the river. There is some dispute as to the exact location of the house of William Bean, the first white settler on the western side of the Watauga river, and the father of the first white child born in Tennessee. But all accounts agree that it was situated somewhere near the mouth of Boone's Creek. The creek itself takes its name from Daniel Boone, the mighty nimrod, who lived and hunted along its banks. A short distance up the creek is the famous Boone tree. It is a large beech tree on a hillside, now leaning considerably. Some 25 or 30 feet above the ground, there is carved upon it the famous inscription, "D. Boone. Cilled bar in this tree, 1760."

In company with Hon. W. F. Carter, we had the pleasure of visiting the tree. The inscription, however, is now illegible, due partly to the ravages of time, it having been 149 years since it was made, and due also to the fact that some mean boy has carved his name over that of Daniel Boone. You can see, however, where the inscription was made.

Boone's Creek Church is only about 21 or 22 years old. It was organized out of some other Baptist churches around. It now has a membership of about 150. It is composed of a fine class of people. In fact, we do not know a better community anywhere than the Boone Creek neighborhood. Dr. S. W. Tindell is the efficient pastor of the church. Recently he held a meeting, in which he did most of the preaching, assisted part of the time by Rev. T. G. Davis, of Johnson City, which resulted in 28 additions to the church, 13 by letter and 15 by baptism. Among those received were some of the strongest and best people in the community. The meeting greatly strengthened the church. It now has preaching two Sundays in the month, and there is some talk of its having preaching every Sunday.

We enjoyed very much being in the hospitable homes of Brethren B. F. Birdwell, Gentry Hale and W. F. Carter. Bro. Carter is one of the recent accessions to the church. He is quite an influential citizen in the county. Efforts are being made to induce him to run for the State Sen-

ate. He is thinking seriously of doing so, as we trust he will. It is said that if he becomes a candidate there will be no doubt of his election, and, if elected, he may be depended upon to stand firmly for the right, both with regard to the maintenance and enforcement of our present prohibition laws and also on all moral questions.

We hope to have the pleasure sometime of accepting the numerous kind invitations from the members of the Boone's Creek church to "come again."

#### JOHNSON CITY.

Returning from Boone's Creek we stopped over in Johnson City for a few hours waiting for our train. While there, through the kindness of Brethren J. R. Chiles, pastor of the First Baptist Church, and T. G. Davis, pastor of the Roan Street Baptist Church, we had the pleasure of securing both a number of renewals and new subscribers to the BAPTIST AND REFLECTOR. Bro. Davis is now engaged in a meeting at the Roan Street Church, in which he is doing the preaching. The interest is good and there were seven conversions up to last Sunday.

Bro. Chiles on last Sunday tendered his resignation as pastor of the First Baptist Church, to take effect in January. He does not know yet just where he will go. He is a most excellent man, studious, thoughtful, earnest, consecrated, a thorough missionary, and in sympathy with all of our denominational work. We hope very much that he may remain in Tennessee. His wife is the daughter of the lamented Rev. S. S. Hale, of Jefferson City, one of the saintliest men we ever knew. We enjoyed being in the home of Bro. Chiles.

As we recently stated, the First Baptist Church has bought an eligible lot in a central location. It expects to sell its old lot, which is situated in the business part of the city, for a large sum, and will erect a handsome house of worship on the new lot. Both the First and the Roan Street churches have a membership of nearly 300 each.

Johnson City is growing very rapidly. We do not know any town in the State which is growing faster. The location there some years ago of the Old Soldiers' Home has greatly increased both the population and the prosperity of the city. It is expected also that the location of the Normal School for East Tennessee in Johnson City will prove of much benefit to the city.

#### LONG LIFE.

"According to a remarkable study by Prof Irving Fisher, of Yale, which has just been published by the National Conservation Commission of Washington, the normal span of human life is 150 years. The professor shows that the length of man's existence is steadily growing, both in this country and in Europe; with the progress of science, sanitation and social betterment, he declares that the span of 150 years will not be impossible of attainment. The investigations by Metchnikoff are quoted by Professor Fisher to show that the average normal span should be 150 years. Mammals, he points out, live about five times their growing period. Man's growing period is thirty years, and the duration of his life should therefore be 150. The present average duration of life is stated to be about thirty-eight years."

Dr. Newell Dwight Hillis, of Brooklyn, recently contended that a person ought to live 120 years. If, however, he should live as much as 120, or even 150 years, he would still be far short of Methuselah. Why is it people do not live as long now as they did in the olden days? Is it because they have been living too fast? In David's time, though, they lived only 70 or 80 years. David said, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

#### GIFTS OF SUNDAY-SCHOOL BOARD.

It will be of interest to the Baptists of the South to know that at its last meeting the Sunday-school Board of the Southern Baptist Convention voted unanimously, after full consideration, to give \$5,000 to the Foreign Mission Board for the purpose of aiding the Baptist Publication Society of Canton, China, in the publication of Bibles, books, etc. Those who were present at the recent meeting of the Tennessee Baptist Convention remember the admirable speech by Rev.

R. E. Chambers on the subject, and the urgent appeal made by him for contributions to this fund. The amount he wished to secure in this country was \$30,000, and we understand that, with this contribution of \$5,000 by the Sunday-school Board, the full amount will be practically assured. This will put the Baptist cause in China pretty thoroughly on its feet, and will enable the missionaries of that country to enter upon a career of far wider usefulness than ever before. The printed page appeals to Chinese far more than speech.

The Sunday-school Board also at the same session gave \$5,000 to the Home Mission Board to be used as a church building fund. This fund will be loaned to Baptist churches to be used by them for building purposes at a low rate of interest, to be returned to the Home Board at the end of a certain time. Dr. B. D. Gray, Sec'y of the Home Mission Board, stated in his address at the Fellowship Meeting in this city at the close of the evangelistic campaign that \$100 would assure a Baptist church. According to this estimate, the \$5,000 contributed by the Sunday-school Board would start fifty Baptist churches not only once, but every few years. It is hoped also that others will contribute largely to the church building fund.

#### RECENT EVENTS.

Rev. J. W. Bell requests us to change his paper from Newbern, Tenn., to Dyersburg, Tenn., R. F. D. No. 2. His correspondents will please take note of the change in his address.

Evangelist Paul Price, of Urbana, Ohio, has recently conducted successful meetings in Anderson, Ind., and West Point, Ga. He will be at liberty for other engagements beginning Jan. 9.

Dr. J. W. Loving, of Texas, has been called to the pastorate of the church at Bardstown, Ky. He was for a long time pastor of the church at Glasgow, Ky. It is presumed that he will accept.

It is announced that Dr. J. Q. A. Henry has resigned the pastorate of the First Church, Los Angeles, Cal., to make an evangelistic tour of the world, which will cover a period of two years.

Dr. J. S. Sowers, of Norwood, Ohio, has accepted a call to the Coliseum Place Church, New Orleans, La. Dr. Sowers is a Southern man and a graduate, we think, of the Southern Baptist Theological Seminary. We are glad to have him back in the South.

J. N. McMillin has been pastor of Columbia Street Baptist Church, Hattiesburg, Miss., two years and nine months. During this time 267 members have been received, 119 of whom were by baptism. The total contribution for all purposes has averaged more than \$5,000 per year.

The Bethel Baptist Church at Middleburg was founded June 19, 1836, by the following parties: Nathaniel G. Smith, William D. Moore, W. H. Coleman, Robert Scott, C. B. Mathis, Bethemia Smith, Ann Coleman, Nancy Scott, Elizabeth Mathis, David Coleman, Robert Webb, James C. Barbee. The first pastor of this church was Bro. O. Dodson. The first deacons were Bro. W. H. Coleman and Bro. William D. Moore, the Clerk, C. B. Mathis.

Rev. W. L. Richards, after nine years of faithful service, has resigned the pastorate of the Albany Baptist Church. The church regrets exceedingly much to give him up, and its members, as well as the citizens generally, hope that he will make his residence in the city. Brother Richards has had as his assistant for the past year Rev. O. T. Moncrief.—*Christian Index*.

The work moves along nicely here. Our church made an offering of \$63 for our Orphans' Home on Thanksgiving, which is the largest ever given to our orphanage by our church. I am publishing a little church paper, monthly, and am now issuing from the press a 32-page edition of it, for general circulation. This edition is devoted to Baptist doctrine exclusively. Each article is complete. The object in issuing this special edition is to make permanent, if possible, the publication of a monthly magazine of doctrine. I shall be glad to hear from any one interested in such a publication. A copy of the special edition will be sent to any address for ten cents. Send all orders to R. C. McElroy, McKenzie, Tenn.



## THE HOME

"For the world goes up  
And the world goes down,  
And sunshine, aye, follows the rain;  
But yesterday's heat and yesterday's  
cold,  
Like all other things now past and  
grown old,  
Will never come back again."

That man is great, and he alone,  
Who serves a greatness not his own,  
For service and delight,  
Content to know, and be unknown,  
Whole in himself.  
Strong is that man, he only strong,  
To those well-ordered will belong,  
For service and delight,  
All powers that in the face of wrong  
Establish right.

—Owen Meredith.

### MAM' LIZA AND THE SNAKE DOCTOR.

BY AUGUSTUS W. DOUGHERTY.

"Yas, honey; dem snake doctors is mighty plentiful 'bout here terday, an' dat's a sho' 'nuff fo'runner ob de vill'ous reptiles. I'll inshore right now dar is er whole passel o' dem slicky, slimy snakes no mo' 'n ten steps erway frum dis berry spot! I'se gwine git erway frum dis place, I is; an' effen yo' wants ter fite dem snakes by yo'se'f, why, jist stay erbout hyar er few minutes longer an' you'll git what yo's lookin' fer. Folks generally does, whedder hit's trouble, or blessings, or varmint, or pains."

With this last remark Mam' Liza lifted her skirts cautiously and hobbled toward her cabin. Johnnie and Annie were almost constantly at the old woman's heels. She usually liked to have them with her, but this afternoon she had something else on her mind and the children bothered her. A close observer might have seen many ruses she adopted to get them away, but all had failed. When she hit upon the plan of discussing the mysterious snake doctors, however, she was victorious, for she had proceeded only a few steps when both children scampered after her toward the big house on the hill.

Mam' Liza was very fond of the two children. In fact, she had nursed them from their babyhood and had loved them as dearly as if they had been her own. But today Mam' Liza was interested in a lovely bunch of mint down on the bank of the spring branch and several other herbs which grew in profusion close by.

Mam' Liza "sot great store" on her "yearbs," and invented various concoctions from material gathered about the spring branch. She had used her medicine to such an extent that rheumatism and sundry other ailments had taken unto themselves wings and flown—not far, however, for she hadn't seen a day in twenty years that she hadn't doctored for some one of these maladies.

The old negro had petted and patted that mint bed and her other "yearbs" for many moons, and was very suspicious when anyone was seen in that vicinity, fearing he might disturb her pets in some way. So she did her best to get the children away when she saw them lingering near her treasured medicine patch.

That night the children were in her cabin, as usual (Annie went to sleep there nearly every night, and had to be carried home to bed), when the small girl was tired of ghost stories and demanded to hear more about the mysterious snake doctors. "Tell us

some more about the snake doctors, Mam' Liza," she said, crawling into the old woman's lap. "What are they, sure enough, honest Injun, cross your heart?"

"Thar's some folks as calls 'em dragon flies," said Mam' Liza, "but I knows 'em as snake doctors, an' snake doctors dey is ter me."

"Do they doctor the snakes?" demanded Johnnie from his low stool in the corner.

"Deed dey do, honey," announced the old woman, who had all the plantation stories at her tongue's end. "Dey doctors snakes, an' dey feed snakes, an' dey wurruks all de time fer de snakes. An' effen yo' eber sees er snake doctor flyin' erbout er spring branch, yo' may be sho' dat snakes is nigh erbout summers, fer dey knows who's dey friend—'deed dey does."

"Where do they live, Mam' Liza, and where do they sleep?" asked Annie, whose eyes were almost unable to be longer propped open.

"Dey jist flies an' flies all de time, 'ceptin' whin dey stops ter feed de snakes or doctor 'em. Dey lives on de wing all de time. Dey flies an' flies all day an' ergin all night, an' jist keeps er flyin' all dey lifes. Dey ain't got no feet, so course dey can't walk er step. So dey jist keeps on flyin' an' flyin'. Wid dey big eyes dey kin see fer miles an' miles, an' dey is so dragon-like dat when dey's hongry dey jist ez lief eat dey own selfs ez anything else. Effen yo' puts de end o' dey body in dey mouf, why, honey, he'll bite hit off an' eat hit."

Johnnie listened with wide-eyed interest as Mam' Liza related the marvelous tales about what the snake doctor could do. Wonderful, indeed, were the stories that Johnnie heard down at the quarters—queer myths that were truly remarkable and mighty of fact and fable, and which are familiar as the alphabet to the Southern child who was lucky enough to possess a black mammy.

"And what else do they do, Mam' Liza?" he demanded.

"Whin dey ketches er bad boy dey is so sharp an' so much like er needle dey jist sews up his years tight an' fas', an' den he can't hear no mo'. An' dey stings hosses ter deaf. An' dey gits so hongry sometimes dey 'vours dey fambly; dey has sich big, strong jaws an' teef dey jist scrunches de life outen any odder fly; an' effen hit happens ter be one of dey own chillun, dey jist go erhead same ez if hit war a enemy."

Johnnie had become rather nervous by this time, especially when he heard that these pretty flies would sew up the ears of bad boys. Various misdeeds bobbed up suddenly in his mind as he moved up closer to the old woman.

"Yas, honey; dey kin cure snakes, an' kin mos' raise 'em frum de daid—'deed dey kin. An' effen yo' sees er daid snake yo' may be shore hit am not so daid dat de snake doctor can't bring hit ter life ergin. Den dey kin live in de watter, too. Why, honey, one o' dem snake doctors kin go down ter de bottom o' de crick an' live dar all summer long effen he wants ter. One o' dem green flies kin eat fifty house flies in er hour, an' he kin eat er wasp, an' he kin eat any odder fly fifty times ez big ez he is hisse'f, an' he kin fly jist like er flyin' machine."

Annie was sound asleep when Mam' Liza deposited her in bed at the big house on the hill. But Johnnie was wide awake. To tell the truth, he was awake an hour later, as he could not sleep for seeing visions about snake doctors.

It is needless to add that Mam' Liza had hit upon a happy expedient, and when she wanted Johnnie to be good and not bother a certain treasure she

might be interested in, she had only to recall the many agilities of the snake doctor, and the small boy would heed every time.

Old Mam' Liza has long since gone to her reward, and the children are on the shady side of life. But Johnnie and Annie still recall the many kindly acts of this old black ministering angel, as well as the marvelous stories she used to tell to them down in her lowly cabin.—*Christian Advocate*.

### MAKING MERRY

At Meal Time Means Good Appetite.  
Good Digestion, Good Cheer, Good  
Heart and Stuart's Dyspepsia  
Tablets.

Do You Use Them? If Not, Why?

DYSPEPSIA is the skeleton at the feast; the death's head at the festive board. It turns cheer into cheerlessness, gaiety into gloom, and festivity into farce. It is the ghost in the home, haunting every room and hitting at every fireplace, making otherwise merry people shudder and fear. If there is one disease more than another that should be promptly attacked and worsted, it is DYSPEPSIA. It is the very genius of unhappiness, unrest and ill-nature. In time it will turn the best man almost into a demon of temper and make a good woman something to be dreaded and avoided.

It is estimated that half of one's troubles in this world comes of a stomach gone wrong—of Dyspepsia, in short. Foods taken into the stomach and not properly cared for; converted into substances that the system has no use for and hasn't any notion what to do with. It is irritated and vexed, pained and annoyed, and in a little while this state of things becomes general, and directly there is "something bad to pay." The whole system is in a state of rebellion and yearns to do something rash and disagreeable, and a fine case of Dyspepsia is established and opens up for business.

If you were bitten by a maddog you would not lose a day in going to a cure; do you know you should be just as prompt with Dyspepsia? Rabies is a quick death; dyspepsia is a slow one; this is about all the difference. There is a cure for rabies, and so there is for Dyspepsia, and one cure was about as difficult to discover as the other. Pasteur found out one and the F. A. STUART COMPANY the other, and it is no longer a secret, as it is made public in the wonderful Tablet which so many are using and praising today. One writer says of it:

"Stuart's Dyspepsia Tablets are little storehouses of digestion which mix with the stomach juices, digest food, retingle the mucous membrane and its nerve centers, give to the blood a great wealth of digestive fluids, promote digestion and stays by the stomach until all its duties are complete."

Some cures are worse than the disease; they demand This, That and the Other, and the patient despairs at the requirements; but not so with the Stuart Dyspepsia Tablet; they are easy and pleasant to take, and no nausea or ill-feeling follows. There is none of this "getting all-over-the-mouth" like a liquid and making the remedy a dread. Another writer says:

"It matters not what the condition of the stomach, Stuart's Dyspepsia Tablets only improve the juices and bring quiet to the whole digestive canal, of which the stomach is the center."

Forty thousand physicians use these tablets in their practice, and every druggist sells them. Price, 50c. Send us your name and address and we will send you a trial package by mail free. Address F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.



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## Young South

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Mission Topic: "THE MIDDLE KINGDOM."

Here's a pretty recitation for your Christmas celebration:

### CHRISTMAS CAROL.

The earth has grown old with its burden of care,

But at Christmas it always is young;  
The heart of the jewel burns lustrous and fair,

And its soul, full of music, breaks forth on the air

When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!

On the snowflakes which cover thy sod

The feet of the Christ-child fall gentle and white,

And the voice of the Christ-child tells out with delight

That mankind are the children of God.

On the sad and lonely, the wretched and poor,

That voice of the Christ-child shall fall,

And to every blind wanderer opens the door

Of a hope that he dared not to dream of before,

With a sunshine of welcome for all.

The feet of the humblest may walk in the field

Where the feet of the holiest have trod;

This—this is the marvel to mortals revealed

When the silvery trumpets of Christmas have pealed,

That mankind are the children of God.

—Phillips Brooks.

### THE MIDDLE KINGDOM.

Where is it, this Middle Kingdom of which we are to study, and for whose salvation we are to pray and give this month? It is only CHINA—great, big China, with its millions of people that know not God. See how much you can learn about China these last weeks of 1909.

The Southern Baptist Convention has some women missionaries in little spots here and there, and the Foreign Board asks the women and children of the South to give their salaries in the Christmas offering. The little white envelopes have been given out to your mothers and big sisters and aunts who belong to the missionary societies. But you need not wait for them. If your heart turns to the Chinese, put in your offering in a letter to me and say, "This is my Christmas offering to China," and it will go to Dr. Willingham at once and be reported to the W. M. U. of Tennessee as the "Young South Christmas Offering." L. D. E.

### CORRESPONDENCE.

Oh, but it seems quite like old times today! The postman has been so good

to us this week. Last Wednesday there were eight letters, and today there are eleven. Is not that encouraging? Shall we read them together? No. 1 is from Jackson:

"We are three little sisters, and we want to help the orphans. On Thanksgiving Day we took up a collection at our table and received \$3.50. We wish it was more, but we hope this will be some help."—Marianna, Ruby and Ruth Lanier.

Isn't that sweet? May you never know an orphan's woe! Thank you so much!

Vildo sends No. 2:

"Enclosed you will find \$4 for the orphans and 5 cents for postage. This is one thank-offering and is given by the following: S. B. Moore, 50 cents; Mrs. S. B. Moore, 50 cents; Frank Moore, 50 cents; Allen Moore, 25 cents; Ellis Moore, 25 cents; Jesse Moore, 25 cents; Lizzie Moore, 50 cents; Sam Moore, 15 cents; Voris Moore, 10 cents; J. T. Stuart, 50 cents; Rosa Stuart, 50 cents. We wish you a pleasant Thanksgiving."—(Miss) Lizzie Moore.

Isn't that fine? Such a lot of grateful people! May God bless them every one! We are most thankful for their kind thoughts of the orphans.

No. 3 is from Bidwell:

"Enclosed please find \$1 as a Thanksgiving offering to the Orphans' Home. It was given to us by our mother."—Sarah and Carrie M. Smythe.

We are very grateful. It was sweet and unselfish not to spend it on yourselves. May yours be a happy Christmas!

No. 4 brings tidings from our Arkansas friends, whom we have been missing since last summer:

"First, let me offer you and your daughter my sympathy in your recent loss of husband and son. It is so lonely for us when we are old, and feel we must soon follow, but the young must look forward to many lonely years. My father taught me there was nothing but cheerful submission to God's will. That will help us to lead more useful lives.

"I visited my friend and co-laborer in the Young South, Mrs. Johns, during the summer. She and her husband, a godly man, are both in feeble health.

"I enclose \$1 from the 'Barksdale Boys' and me. Give it to the old ministers, the Orphans' Home, the Margaret Home and Cuba."—Mrs. W. H. Barksdale.

I was in hopes our ways would cross each other while we were running round in Middle Tennessee this summer, Mrs. Barksdale. So glad, though, you could be with Mrs. Johns. She is our fast friend.

Thank the little lads. I am sure Santa Claus will be good to them! We appreciate your sympathy, my "little girl" and I. Our friends have been so kind.

No. 5 comes from Selmer:

"I send you 50 cents to be used as you think best. We send you our best wishes for the success of the Young South."—Mrs. J. G. Smith.

Suppose we send it to put some planks in the Kokura Chapel and help the Christmas offering for China? Will that do? Thank you so much!

Mt. Juliet comes next in No. 6:

"Enclosed find \$3. Give \$1 to our missionary, \$1 to the chapel in Japan, 50 cents to the Orphans' Home and 50 cents to the Margaret Home."—Mrs. R. A. Martin.

That is well divided, and we are so much obliged to our faithful friend, who never forgets the Young South.

Now listen to "Roundlick," who comes with No. 7:

"Enclosed you will find \$4.25, a Thanksgiving offering for the orphans

in West Nashville from Class No. 2 in our Sunday-school."—Miss Mattie Gavan Neal, Teacher.

That's splendid! I like so much to teach benevolence to the Sunday-school classes. Thanks for this generous gift!

No. 8 comes from Hermitage:

"I am a little girl 'most 5 years old. I want to join your band of helpers. I enclose \$1 for the Home in Nashville."—Elizabeth Fuller.

Welcome, most welcome, dear little girl! We give you glad hands, and we hope to hear often from you as you grow older. Thank you so much!

No. 9 brings good news from a good friend at Mohawk:

"Enclosed please find \$1.25 for the Orphans' Home. It was the sum collected on Thanksgiving Day at our table. We wish the Young South much success."—Crosby Murray.

How nice in you to respond so kindly to the Young South request to help the orphans! God will bless you all in your giving.

And No. 10 comes from Bluff City:

"Enclosed you will find \$3. I send \$2 for my subscription to the BAPTIST AND REFLECTOR, which extends my time to June 4, 1910. Then give 50 cents to Foreign Missions and 50 cents to Home Missions.

"May God's blessing rest on your work!"—Mrs. E. A. Hobbs.

I shall send on the subscription at once to Dr. Folk, and will be glad to have many others to add to it. Thanks for the Mission money!

And No. 11 closes the list for the second week in December with one from Cog Hill:

"You will find

FIVE DOLLARS AND TWENTY-FIVE CENTS

from our Sunday-school for the orphans in West Nashville, and we wish it was more.

"We have no pastor now, but we hope the Lord will send us one soon. It is hard to do much with a church without a pastor. I send also 25 cents for the 'Journal.' I have been without it the last few months, and I feel I have lost a great deal."—Mrs. T. P. Duggan.

I hope you will thank the school the very first opportunity. The Young South delights to acknowledge such a gift as this.

I will order the "Journal" at once, so you may not miss more. You would find the "Home Field" a great help, too. The December number is fine. It costs the same and keeps us in touch with the work of the Home Board as the "Journal" does with the Foreign. It is necessary for a workman to have good tools. Will not some pastor go to Etowah Church? It is not far from Chattanooga.

That's all, but I say it with great pride and joy this time.

Now, just keep this up, and begin at once with the Christmas offerings. Will you?

Let's pass a dozen next week, and don't forget the "Calendars" at 15 cents each. They make such charming Christmas gifts.

Fondly yours,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

First half year	\$256 28
October offerings	38 84
November offerings	70 18
First week in Dec., 1909	21 32
Second week in December:	
For Foreign Board—	
Mrs. R. A. Martin, Mt. Juliet (J.)	1 00
Mrs. E. A. Hobbs, Bluff City	50
For Home Board—	
Mrs. Barksdale and Grandsons, Ark. (Cuba)	25

## How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

Mrs. E. A. Hobbs, Bluff City	50
For Orphans' Home—	
Lanier Sisters, Jackson	3 50
Vildo Band, by Miss L. M.	4 00
S. and C. M. Smythe, Bidwell	1 00
Mrs. Barksdale and Grandsons, Ark.	25
Mrs. R. A. Martin, Mt. Juliet	50
Roundlick S. S. Class No. 2, by Miss M. G. N.	4 25
Elizabeth Fuller, Hermitage	1 00
Crosby Murray, Mohawk	1 25
Cog Hill S. S., by Mrs. T. B. D.	5 00
For Kokura Chapel—	
Mrs. J. G. Smith, Selmer	25
Mrs. R. A. Martin, Mt. Juliet	1 00
For Ministerial Relief—	
Mrs. Barksdale and Grandsons, Ark.	25
For Margaret Home—	
Mrs. Barksdale and Grandsons, Ark.	25
Mrs. R. A. Martin, Mt. Juliet	50
For Foreign Journal—	
Mrs. T. F. Duggan, Etowah	25
For BAPTIST AND REFLECTOR—	
Mrs. E. A. Hobbs, Bluff City	2 00
For Xmas Offering (China)—	
Mrs. J. G. Smith, Selmer	25
For postage	05
Total	\$434 42

Received since May 1, 1909:

For Foreign Board	\$107 84
" Home Board	39 44
" State Board	82 68
" Orphans' Home	112 06
" Kokura Chapel	33 85
" Ministerial Relief	4 34
" Ministerial Education	1 00
" Margaret Home	8 45
" Mt. Pisgah Church	2 00
" Foreign Journal	3 50
" Home Field	1 00
" BAPTIST AND REFLECTOR	2 00
" Literature (W. M. U.)	70
" Church in Japan	15 00
" Chinese Scholarship	20 00
" Christmas Offering (China)	25
" Postage	31
Total	\$434 42

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three bottles.



## AMONG THE BRETHREN.

BY FLEETWOOD BALL.

Rev. W. M. Wood, of Humboldt, Tenn., is assisting Rev. E. G. Butler in a gracious revival at Trenton, Tenn., which is attracting such large crowds that standing room is at a premium on many nights. Many have been saved, among them the pastor's daughter, Ruth. A great ingathering is confidently expected.

The First Church, Mayfield, Ky., has called Rev. W. M. Wood, of Humboldt, Tenn., to succeed Dr. W. D. Nowlin, who has entered the evangelistic work. The secular press announces that Bro. Wood accepts, taking charge Jan. 1. The salary is \$2,500.

The Second Church, Paducah, Ky., of which Rev. G. B. Smalley is pastor, lately experienced a gracious revival, in which Rev. J. T. Early, of Jackson, Tenn., did the preaching, which resulted in 35 additions. Paducah Baptists are growing at a rapid rate.

An unknown correspondent from Owensboro, Ky., apparently calls in question the statement that Evangelist M. F. Ham doesn't take stock in Union meetings. He draws the deadly parallel on us by quoting a recent article by Bro. Ham in which a recital is given of Baptist, Methodist and Presbyterian pastors at the close of a meeting, all immersing at once. No doubt such a thing has occurred at the close of many a great Baptist meeting. In the same article Bro. Ham declares that the "meeting was under the auspices of the Baptist Church." Can that be truthfully said of the meetings held by all Baptist evangelists? Come again, brother!

The church at Cottage Grove, Tenn., made an offering in November of \$40 in cash and boxes to the Orphans' Home. Plans are on foot to liquidate an indebtedness of \$200 on the beautiful new church by Jan. 1, when twice a month, instead of once a month, preaching will be inaugurated. With such excellent families as the Dumases, Crutchfields, Brizendines, Janes, Coleys, etc., to push it, the work is bound to go forward.

A great meeting is in progress in the Second Church, Little Rock, Ark., of which Dr. J. T. Christian is pastor. Evangelist W. D. Nowlin, of Mayfield, Ky., is doing the preaching. There had been 27 additions at the end of the first week.

The church at Parkdale, Ark., is on rising ground. A call was extended recently to Rev. J. E. Thigpen, of Magnolia, Miss., and it is believed he will accept.

Rev. O. E. Bryan, of Little Rock, Ark., has accepted the care of the church at Coolidge, Tex., and took charge Dec. 5. He will study in the Southwestern Baptist Theological Seminary.

Deacon R. H. Coleman has resigned as assistant pastor of the First Church, Dallas, Tex., of which Dr. George W. Truett is pastor, to accept the position of business manager of the *Baptist Standard*. He says he experienced the feelings of the Check of Devotion, the Caution of Distrust, and the Call of Duty. An editor for the paper will be selected later.

Rev. C. D. Owen, of the Second Church, Marshall, Tex., has been called to the care of Mount Calm Church, Waco, Tex., and he will likely accept. He is a Tennessee product.

Mr. I. B. Tigrett, of Jackson, Tenn., acting President of Union University, cashier of the largest bank in that city and a leading spirit in possibly a score of other business enterprises, was compelled lately to resign as President of the Y. M. C. A. in his city, owing to the pressure of business on him.

Rev. L. McHan lately accepted the care of the Second Church, Marshall,

Tex. He was until recently a Gospel Missioner, but severed connection with them, seeing that they have begun co-operation with the Baptist General Convention and are organizing State Associations, while all the time fighting what they are pleased to term "Conventionalism." He couldn't stand the inconsistency.

On Thursday afternoon, Dec. 9, at 2:30 o'clock, the corner stone of the new First Baptist Church, of Jackson, Tenn., will be laid with imposing ceremonies under the auspices of the lodge of Free and Accepted Masons. Dr. W. G. Inman will officiate as chaplain.

Dr. W. T. Lowrey, President of Mississippi College, Clinton, Miss., preached on "Foreign Missions" last Sunday morning for the First Church, Jackson, Tenn., and lectured to the students of Union University Monday morning along the same line. Dr. Lowrey is making a round of visits to the Baptist schools of the South.

Rev. George W. Sherman, of Palacios, Tex., is being assisted in a meeting by his brother, Rev. S. F. Sherman, of Eurich, Mo. The first two days of the meeting resulted in conversions.

Dr. W. F. Fry, of the chair of Bible in Simmons College, Abilene, Tex., has been called for half time at Caps, Tex. A treat is in store for that church.

Dr. J. H. Gambrell, of the First Church, Marlin, Tex., formerly editor of the *Baptist Standard*, now edits an Associational paper called the *Christian Patriot*. He can't resist the smell of printers' ink.

Rev. O. M. Lucas, of Jackson, Miss., retires as field editor of the *Baptist Record* Dec. 31, after faithful service covering eight and a half years.

The church at Mt. Olive, Miss., has called Rev. N. R. Stone as pastor, and he has entered upon his work with very flattering prospects.

Evangelist Terry Martin, of Wickliffe, Ky., is assisting Rev. E. H. Cunningham, of Mounds City, Ill., the services beginning last Sunday.

Rev. G. B. Smalley, of the Second Church, Paducah, Ky., was recently called to the care of the church at Cadiz, Ky., but declined.

East Church, Paducah, Ky., is in a most gracious revival in which Rev. J. P. Riley is being assisted by Rev. N. S. Castleberry, of Benton, Ky., who is a gifted pastor-evangelist.

Rev. H. A. Todd has accepted the care of the First Church, Du Quoin, Ill., to begin work Jan. 1.

Dr. J. P. Greene, President of William Jewell College, wants \$100,000 from Missouri Baptists at once for that institution. That he will get it goes without saying.

Evangelist Ray Palmer, of Jefferson City, Mo., witnessed over 100 conversions in a recent revival at Ft. Scott, Kan. He is now assisting Rev. C. E. Hemans, of the First Church, Terre Haute, Ind.

Dr. Carter Helm Jones, of the White Temple, Oklahoma City, Okla., is assisting Rev. H. A. Bagby in a revival at Liberty, Mo., which is moving the people mightily.

Evangelist D. P. Montgomery and singer, E. H. Robinson, lately assisted Rev. R. T. Mansfield in a revival at Lexington, Mo., which resulted in 60 professions and 30 additions. Others will join.

Rev. Albert Maddox has resigned as pastor at Guymon, Okla., and accepted the call to Anadarko, Okla., where he began work Dec. 1.

Rev. D. B. Jackson, son-in-law of Col. J. W. Rosamon, of Bells, Tenn., has moved from Estancia, New Mexico, to Watonga, Okla. He was formerly pastor in Tennessee and Oklahoma.

Dr. A. P. Stone, of Aurora, Mo., has been called to the care of the church at Claremore, Okla., a health resort, and there is but little question concern-

ing his giving a favorable answer. He was also called to Weatherford, Okla.

At a recent meeting of the Baptist State Board of Oklahoma, the work was laid out on a basis of \$40,000. The salary of Deacon J. C. Stalcup, the Corresponding Secretary, was increased and he was commanded to take a vacation. Mrs. L. L. Smith was chosen assistant secretary at a salary of \$1,000.

Prof. Alexander S. Townes, of Clemson College, one of South Carolina's leading Baptist educators, died last week. For twenty-six years he was President of Greenville Female College at Greenville, S. C. He was an active church member and had a lively interest in all denominational affairs.

The letters of Dr. W. E. Hatcher of Richmond, Va., which appeared in the *Baptist World* and the *Religious Herald* concerning his sojourn in Nashville during the recent Baptist Simultaneous Evangelistic Campaign in which he assisted Dr. R. M. Inlow, of the First Church, were rich reading. Dr. Hatcher, with increasing age grows more virile with pen.

Rev. W. C. Gilbert, of Hinkledale, Tenn., celebrated his 87th birthday last Monday by giving a dinner to his family and neighbors at his home. Though an octogenarian, Bro. Gilbert is remarkably well preserved and in apparent good health. May the Lord spare him yet many years. His children, Deacon J. B. Gilbert and wife, of Huntingdon, were with him on his birthday.

On the third Sunday in December Dr. M. P. Hunt, who is recruiting his depleted health at St. Petersburg, Fla., will resume his duties as pastor of Twenty-second and Walnut Street Church, Louisville, Ky.

Dr. J. W. Loving, of Tuam Avenue Church, Houston, Tex., has been called to the care of the church at Bardstown, Ky., and strong hope is entertained that he will accept. He was pastor at Glasgow, Ky., many years.

Rev. W. J. Mahoney, Sunday School Secretary of Kentucky, has accepted the care of the church at Greenville, Ky., and takes charge Jan. 1. The ground has already been broken for the construction of a new parsonage.

Dr. B. H. Carroll, of Waco, Tex., will preach the dedication sermon of the Third Church, Owensboro, Ky., of which his son, Rev. C. C. Carroll, is pastor, on next Sunday. It will assuredly be a red-letter day in the history of that church.

The publication, *Doctrinal Foundations*, issued from McKenzie, Tenn., with the gifted Rev. L. C. McElroy as editor, gives promise of accomplishing great good. The first issue is a veritable live wire.

The *Baptist Builder*, of Martin, Tenn., is only appearing half-size for awhile on account of the breaking down of the press. We hope it will soon be itself again, for we miss its better half.

The *Baptist World* says, "Rev. R. H. Tolle, recently of Mississippi, is pastor at Pine Bluff, Ark." Quite true, except that Rev. S. E. Tull is the man whose name your Mergenthaler was making a desperate effort to spell. The *World* is not so accurate since it ceased to be an Argus-eyed journal.

## PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality, if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 241, South Bend, Ind.

## Can Cancer be Cured? It Can

We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray, and are endorsed by the Senate and Legislature of Virginia.

We guarantee our cures.

## THE KELLAM HOSPITAL

1917 West Main Richmond, Va.  
Physicians Treated Free.

## MARY BERNICE HENDERSON.

Mary Bernice Henderson, born March 17, 1885, died July 15, 1909; aged 24 years, 3 months and 20 days.

Miss Bernice Henderson was converted and joined the Round Lick Baptist Church at the age of 12 years, and was baptized August 9, 1897.

It was the good fortune of the writer to be her pastor and to visit her often during her illness. She was a great sufferer and fell a victim to that terrible disease—tuberculosis. During all her illness and the hours of waiting for the time when she could take her departure from this earth, she was patient, cheerful and happy, and talked about her departure, from this earth to heaven as if she was planning to make a trip to see loved ones.

To visit her was an inspiration to her pastor and to all those who came in her presence. Her last hours were hours of triumph, and when the last moment came she simply fell asleep in the arms of Jesus, and a few minutes before was praising Him for His goodness and love, and wishing to be taken away to Him.

It was the pastor's privilege to visit her on Sunday afternoon before her death and hold a service, which was one of the sweetest experiences of his life. Immediately after our leaving she wrote a letter to her brother in the West, a sketch of which is hereto appended.

"Watertown, Tenn., June 13, 1909.

"My Dearest Shelton—I will try to write you one more time, but it will be my last. I must say you have been a good brother to me and I always dearly loved you, but we soon must part from this world to meet no more, but in a better.

"Bro. Booth, our pastor, Dr. Bratten, and several others met here this afternoon and held services, which I certainly enjoyed.

"I received the nice package of linen yesterday. Many, many thanks. Glad to find it was something mother could use after I am in heaven. Everybody will bless you all in heaven for your goodness and kindness to me—I can't.

"I must stop, as I am about to give out. Be good and don't forget your Creator.

"Farewell, darling brother, I am ready to die, and only waiting for the summons. Pray that I may die easy and happy. Farewell.

"BERNICE."

Her funeral, conducted by the pastor, was attended by a large concourse of friends. She had already selected her pallbearers, and the songs to be sung at her funeral.

Her influence upon the church and community still lingers. May God bless the parents and other members of the family.

HER PASTOR.

## HOW A BEAR FISHES.

Few people have had the opportunity of seeing a bear feeding—that is, in his native State. And fewer still have seen him fishing. But fish he does; and in it he displays an amount of patience and dexterity that is amazing. He will lie motionless upon an overhanging log or bank with paw poised and little beady eyes attentively scanning the water. Salmon and trout are his chief delight; and should one come near enough to the surface he is snapped out on the bank with a flip and a twist, and vanishes in bruin's capacious maw.—St. Nicholas.





## Cure Catarrh

And Start You Out With a Free Trial Package To Prove My Claims. Send Coupon Below Today. The Trial Package Will Give Instant Relief.

Consider my offer. I willingly send you free of charge a trial treatment of the wonderful Gauss Combined Catarrh Cure. You have everything to gain and nothing to lose. It's up to you. If you wish to be cured of that foul spitting and hawking—that wretched, depressed sensation—that “don't-dare-look-anybody-in-the-face” feeling, then fill out the coupon without further delay. I possess the remedy that will cure you, but, as I have not your address, you must supply it. That's all I ask. Simply fill out the following coupon and mail it to me today. It will be the means of restoring you to a perfectly normal condition, giving you a sweet, pure breath.

### FREE COUPON

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to  
C. E. GAUSS, 6648 Main St.,  
Marshall, Mich.

### TENNESSEE COLLEGE NOTES.

According to our custom, we had one day holiday—that was Thanksgiving day. In the morning the student body and faculty attended union services at the Methodist church. We had only two meals on that day—breakfast being at 8:30 and dinner at 2:30. The dinner, which was served in six courses, was one of the most elaborate ever served in a boarding school. The guests of honor at dinner were Miss Will Allen Dromgoole, of Nashville, Mrs. W. D. Wakefield, of Shelbyville, Ky., and Miss Mary Forgy, of Elkton, Ky.

President Burnett and Miss Dutton went to Nashville Friday to attend a meeting of the Tennessee Philological Association.

On Friday evening a reception was given to the students in the Preparatory Department. It was one of the nicest and most enjoyable occasions that we have had. The young ladies had tastefully decorated the various rooms and the cozy corners made it look homelike. All present report a very enjoyable time. It seemed to be with reluc-

tance that the young men departed for home at 11 o'clock. Eight of the little girls from the Elementary School served the refreshments, which consisted of an ice course and mints. Frappe was served during the evening.

The blue silk waists, which are part of the uniform for the young ladies, were delivered last Saturday, and were worn for the first time on Sunday.

Mr. Patton, of Jackson, who has a sister in school, took dinner with us on Sunday.

Dr. I. J. VanNess and daughter, Lucy, took dinner with us on Sunday. Dr. VanNess filled the Baptist pulpit Sunday morning, and it was a real pleasure to his many friends to hear him once more.

Miss Lucile Turk, who was called home on account of the death of her sister, and Miss Ruth Turk, who went home for the same occasion, returned Sunday night. We are glad to welcome them back again.

Hon. E. S. Candler, Jr., United States Congressman from Mississippi, who has a daughter in school, took dinner with us Monday. He was on his way to Washington for the coming session of Congress. He was on the commission of our Government that recently visited Honolulu. We prevailed on him to give some of his experiences and tell us something about his trip. He gladly did so and made one of the most interesting talks we have had in the school. The young ladies were enthusiastic in their expression of appreciation for his talk. Mr. Candler is a splendid speaker, and while on this trip he was the spokesman for the Democratic members of the commission. It was a real pleasure to have him visit us and we hope to have this pleasure again.

This is examination week, and many of the young ladies enter into it with fear and trembling, but we feel sure that they will go through this ordeal with honor to themselves and credit to the institution. Very few of the young ladies went home for Thanksgiving.

### STOMACH MISERY.

Get Rid of that Sourness, Gas and Indigestion.

When your stomach is out of order or run down, your food doesn't digest; it ferments in your stomach and forms gas, sourness, heartburn, foul breath, pain at pit of stomach and many other miserable symptoms.

Mi-o-na stomach tablets will give joyful relief in five minutes; if taken regularly for two weeks they will turn your flabby, sour, tired out stomach into a sweet, energetic, perfect working one.

You can't be very strong and vigorous if your food only half digests. Your appetite will go and nausea, dizziness, biliousness, nervousness, sick headache and constipation will follow.

Mi-o-na stomach tablets are small and easy to swallow and are guaranteed. Sold by druggists everywhere and will banish indigestion, and any or all of the above symptoms or money back.

Fifty cents a large box. Booklet, “Booth's Famous People,” and test samples of Mi-o-na free from Booth's Mi-o-na, Dept. 27, who also fill mail orders.

The January number of *The Review and Expositor* will be devoted to the recent Jubilee Celebration of the Southern Baptist Theological Seminary. The addresses will be found here and nowhere else. The price of the quarterly is \$2 a year, or 60 cents for a single copy. The January number will be sent, neatly bound, for 50 cents. Address *Review and Expositor*, Norton Hall, Louisville, Ky.

## Thomas A. Edison Victor Herbert



## Merry Christmas

That's the combination that will bring joy into your home if there are any little ones there (and even if there are not), because Mr. Edison has made the Phonograph that will play the Amberol Records, and Victor Herbert has made music for it which you simply can't resist, and besides Victor Herbert there are hundreds of other good music makers, grave and gay, all waiting to introduce the real Christmas feeling into your home.

Whatever you have for Christmas, be sure that somebody gives somebody an Edison Phonograph. Then there will be at least one present which will be wildly and rapturously welcomed.

Edison Phonographs - \$12.50 to \$125.00  
Edison Standard Records - .35  
Edison Amberol Records (play twice as long) .50  
Edison Grand Opera Records 75c. and \$1.00

There are Edison dealers everywhere. Go to the nearest and hear the Edison Phonograph play both Edison Standard and Amberol Records. Get complete catalogs from your dealer or from us.

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Advanced methods of teaching, when deemed practical, have been incorporated into the treatment of the lessons; modern thought and the result of recent research are always found in this commentary, and all that is essential to the Bible student is presented in a condensed form and is arranged so that it can be easily and effectively used. This volume is regarded as indispensable by all who have ever used it.

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### LECTURE ON THE MAKING OF A MAN.

“A beautiful little Christmas booklet has just been published by the McQuiddy Printing Company, of this city, in which is embodied the lecture on ‘Character’—a master-piece of rhetoric and oratory, the work of the late distinguished statesman, Edward Ward Carmack.

“An appropriate and tender tribute to Bishop Hoss forms an introduction to the work, in which the writer says of the lecture: ‘From beginning to end it moves in a high region of thought, and many of the passages it contains are supremely eloquent.’

“The address will be remembered as that which Senator Carmack delivered with distinguished success before some of the leading educational institutions of the country, notable among these being the University of Virginia. Like all that emanated from Senator Carmack's brain, the book strikes straight to root of truth, using eloquence and literary art as a pleasing, embellishment to strong and healthful thought.

“Friends of the distinguished Tennesseean and lovers of the beautiful in

literature generally will be glad to find this elegant booklet and will esteem it a privilege to lay it, as a Christmas memory, upon the table of their own friends, and to put it into the hands of their children as something good to have and to hold.”

“The bookmaker's work is excellent, in every way worthy of commendation, a fit setting for the tender and inspiring thoughts of the writer. The booklet will be sold for the purpose of raising an educational fund for the benefit of the young son of the dead Senator, Edward Ward Carmack, Jr., and will strongly appeal to those who knew and honored the writer and to all those who lament his untimely death.”—*Nashville Banner*.

The price of the book is \$1. It may be ordered from the McQuiddy Printing Company or from any bookstore or newsdealer.

THIS Hand-Painted Belt Pin, 50c. Eight times size of cut; Collar Pin, 30c. four times size of cut, and three shirt waist pins 50c. twice size of cut; complete set \$1.25. Silver finish. Send coin or Post Office Order. Monogram engraved if preferred. Send stamp for list of attractive novelties for Toilet and home. Special bargains in 50c. shirtwaists this month.

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Send us only one dollar as a guarantee of good faith and we will ship this **SIX HOLE STEEL RANGE** to you on approval. On its arrival at your freight station examine it carefully, and if you are entirely satisfied that it is the best value you ever saw, pay your agent the balance, \$22.00. Then try it for 60 days in your home and return it at our expense any time within that period if not entirely satisfactory, and your money and freight charges will be promptly refunded. Is not this the fairest offer you ever heard?

## \$45 Range For Only \$23

This range is extra strong and is as good as any range being sold in your country today for \$45.00. It has a ample porcelain lined reservoir, large warming closet, two tea brackets, is asbestos lined and will burn either coal or wood. It is beautifully nicked and an ornament in the kitchen. Size 8-16, oven 16 x 20 x 13 inches, top 45 x 28 ins. Height 29 ins., weight 85 lbs. Larger sizes cost: 8-18, \$25; 8-20, \$27. Customers in the West will be shipped from our factory in Illinois to save time and freight. Write to the advertising manager of this paper or to the Bank of Richmond, Richmond, Va., one of the largest institutions in the South, and they will tell you that we always keep our promises.

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## OBITUARY

**McBROOM.**—Mrs. McBroom, the daughter of Bro. S. C. and Josie Odom, was born Sept. 30, 1881, and died Nov. 15, 1909, aged 28 years, 1 month and 16 days. She professed faith in Christ and united with the Auburn Baptist Church when about 15 years of age, thus giving the best of her life to her dear Lord. She was modest and quiet in her manner, not very demonstrative, but her life was an exemplification of the religion which she professed. She bore her affliction with Christian fortitude, always expressing an earnest desire to live to raise her two dear children, and to minister to the comfort of husband, mother and father, whom she loved so devotedly. Yet a few hours before she went into the beyond her vision of her Lord calling her away, gave her that sweet spirit of resignation to her Lord's will to leave those she loved to go and be with Him who loved her and gave Himself for her. The writer, her pastor, conducted the funeral services in the presence of a large congregation of loved ones and friends, who mourn her departure. But they sorrow not as others having no hope. May God sanctify this affliction to the good of all who may mourn her loss.

S. M. GUPTON.

**WILHOITE.**—Tennie Garrett Stewart was born Sept. 17, 1841, died Nov. 2, 1909. She married Richard B. Wilhoite in 1859, who died several years ago. Sister Wilhoite professed faith in Christ early in life, and joined the Baptist Church, and lived a true, faithful member until death. She was a member of the Elbethel Church at the time of death. She had gone to Texas to visit her son, and died there. She died as she had lived, a strong believer in the doctrine taught by the Baptist Church. She leaves one daughter and a son to mourn her death. One daughter died several years ago. Her remains were brought to Shelbyville and carried to Elbethel Church, where the funeral was conducted by the writer in the presence of a large congregation of loved ones and friends, who met to pay the last respects to one who had lived among them a true Christian life. Sister Wilhoite will be missed in the church and in the home. May the Lord comfort the broken-hearted children. May they all meet mother in that home where sorrow and death are not known, and where the weary are at rest; where Jesus has gone to prepare for us a home, where changes never come, where goodbye is never said and loved ones never part. What a happy meeting that



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Why not let an IHC gasoline engine be your hired man? There are a dozen ways you can use it. You will have it going at some kind of work pretty nearly every day. Attach it to a power-house and, whenever you do start it going, you know you will get at least as much work out of it as you would get out of two or three men.

The IHC gasoline engine is the latest and one of the greatest real aids to the farmer. You ought to have one for your steady hired man. Thousands are going out on the farms. There are many styles and sizes, from 1 to 25-horse power—an engine for every section and every problem, for all farm uses—vertical and horizontal (both stationary and portable); engines on skids; sawing, pumping and spraying outfits. It also includes gasoline tractors—first-prize-gold-medal winners—the best all-round farm tractors.

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will be. Who would not be willing to depart from this world of trouble to that place where trouble is not known? May we all be gathered home one day.

L. D. AGEE.

Fosterville.

We closed a good meeting at Mt. Zion Church, near Trenton, Ky., last Monday night. The meeting continued only one week. On account of the rain, the congregations were small for the first two or three days. I want to say that Mt. Zion has some choice members. Brother William Wilkes, of Bethpage, Tenn., did the preaching. He is an earnest, faithful preacher. It has been twenty years since I heard Brother Wilkes preach. I do not know a preacher in Tennessee that has improved more in preaching than Brother Wilkes. I feel that I can recommend him to the brethren all over the State as a sound Gospel preacher. The brethren and friends at Mt. Zion certainly appreciated his plain way of presenting the truth. They proved their faith by their works by giving him a nice sum of money when he left. There were four added by experience and baptism. I baptized them Saturday afternoon. Quite a good crowd was present to witness the baptism.

W. M. KUYKENDALL.

Clarksville, Tenn.

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## BELLS.

Good Alloy Church and School Bells. See our catalogue. The C. S. BELL CO., HUN.







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### THE PASSION PLAY.

BY STERLING R. BREWER.

High up among the Bavarian Alps is a little town noted not for its wealth or handsome residences, but for its being the scene of the "Passion Play," that peculiarly realistic portrayal of the passion of Christ. It is the little village of Oberammergau, built on both sides of the river Ammer, which flows through the main street of the town; hence the name Ober-ammer-gau, "built over the river."

It seems that about three hundred years ago the country was devastated by a terrible plague, and the survivors in order to express gratitude for the sparing of their lives originated the idea of the "Passion Play." The play is in reality a religious festival, and is given only once in every ten years. In all the parts of the play there are seven hundred performers, and they are trained from infancy up for the characters they are to represent when grown. Thus the man who is expected to take the part of Christ has his training commenced from his earliest babyhood, and the others receive equally careful training; so that when the time arrives for them to take part in the play their characters are formed and they are pure, noble men and sweet, womanly women.

It is a wonderful thing when you think of it, this training of children from birth up to manhood and womanhood in order that they may grow up spotless from the contamination of the world and evil companions, making their lives as clean and white as the snow on their highest mountain peaks. They make a success of their play because as actors and actresses they throw their hearts into the work and endeavor to present to the spectators what they really feel. With these Oberammergau citizens the spiritual nature is developed more strongly than the carnal, and they are a pure, sweet-minded people.

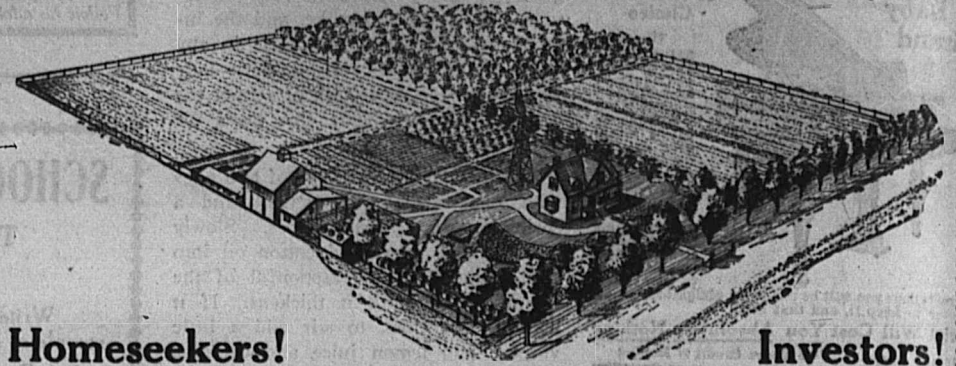
Living on the main street of the village just across the river on opposite sides are the impersonators of the characters of Christ and the beloved disciple, John. The humble homes of the two show that they receive no great remuneration for their services, but that they give their time and talents through a spirit of love and duty—love for the Master and gratitude for the

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One hundred thousand acres located at Yellow Pine, in Washington County, Alabama, along the Washington & Choctaw Railroad, only sixty miles from the Gulf Coast, in Alabama's most productive area.

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You are now offered an exceedingly inviting opportunity to procure, at a very low price and on easy terms, a home for yourself in the most productive country in the world, where ten acres will yield an income of \$3,000 to \$5,000 a year—where not one crop, but two, three and even four crops may be grown each year on the same ground—where climate, natural rainfall and soil unite in creating bountiful harvests.

### WHAT A NORTHERN MAN SAYS:

Mr. Herman H. Wefel, Jr., who went South and located near the Washington & Choctaw lands, in a letter to this company, says, in part: This section must become one of the nation's most productive and valuable properties. I am personally familiar with the tract of land you have just purchased at Yellow Pine, Ala., and consider it one of the best agricultural propositions in the whole Southeast Gulf Coast. Resources are practically boundless and opportunities to make money in farming and investment unsurpassed.

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Any size tract from 10 acres up. Terms as low as \$1 per month

**AN INVESTMENT THAT IS BOUND TO YIELD BIG PROFITS** These lands offer a safe place to put your money. Watch the man you see investing in lands. If his investments be in cheap, good lands, he'll be rich in a few years. Whether your capital is \$5.00 or as many thousands, we urge you to investigate our offer. In a generation Illinois farm lands have increased from \$1.25 to \$260 per acre—and that is only one-crop-a-year land. Our lands will best them many ways in less years because the climate is better; the seasons are longer; the land is more controllable; markets are better now; shipping conditions are improved, and population is increasing several times more rapidly. Many intelligent, thinking people will buy this land. Some will move upon it and grow rich tilling the soil; others will buy as an investment and soon treble their money. Only a few who act quickly can be accommodated, because there is but comparatively little land. **WILL YOU BE ONE OF THEM?**

### WHAT A SOUTHERN MAN SAYS:

Hon. L. C. Irvine, of Mobile, says in a letter to us, in part: My study and experience with this country extend over nineteen years. In that time I have beheld successive demonstrations of the production and controllable character of our soils. Their value is proven for fruits, nuts, vegetables, and especially cotton, grain and grasses of the highest value. I know absolutely that modern machinery (very seldom seen here) will make any man independently rich on ten acres in ten years.

## This District has National Fame as a Health Resort

With an altitude of three hundred feet above sea level and only sixty miles from the Gulf Coast. The United States Marine Hospital Commission reports this section as the only part of the country absolutely free from local diseases.

### PEACHES.

The largest peach orchard of the South is near this tract of land, which furnished a wonderful crop this season, selling at wonderful profit.

### VINEYARDS.

This is an ideal country for vineyards, much money being made near this section in producing excellent grapes.

### PECANS.

Even pecan nuts and wild peanuts furnish a considerable source of income.

There is no limit here to the possibilities of fruit, nuts and vegetables.

### POTATOES.

A farmer near this district raised a big crop of potatoes this season—over 100 bushels to the acre—then a fine crop of corn on same ground—two profitable crops in nine months.

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The Washington & Choctaw reservation has just been thrown open, after being relinquished by a lumber company that had cleared out all of the best timber. They left the soil, however, and you will look a good way to find soil that is more productive.

The W. & C. Railroad needs settlers along its lines, and the land is offered at almost give-away prices NOW to encourage settlers and investors. You do not have to move upon the land you buy or cultivate it unless you want to do so.

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sparing of their ancestors from the scourge of the terrible plague.

The play when first given was acted in the old monastery of Ettal, which is near the town; but it soon outgrew that ancient building, and has been given of late years in an immense auditorium seating 6,000 people. The stage is separated from the main building by a large space open to the skies, and in this space the chorus sings, while through it you get a glimpse of pastures green, where shepherds tend their flocks as of old, and frequently birds fly through the building, giving a touch of nature to the play.

Many of the most important episodes in the life of the Saviour are given, the entrance of Christ into Jerusalem being one of the most beautiful and the trial

before Pilate the most exciting. In that act the Sanhedrin is shown in all its gorgeousness of Roman elegance and finery.

Every cent taken from the vast audiences goes toward the improvement and beautifying of the village. Those who take part in the play receive no financial help. The play is divided into two parts, one part in the morning, the other in the afternoon.—*Epworth Era*.

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