

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXIV.

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The Christmas Fellows.

I.

Gettin' close to Christmas, an' you hear 'em every day:

"How long is it away—
How long is it away?"

They're thinkin' of the runnin' of the reindeer, with the sleigh:

"How long is it away
Till Christmas?"

II.

Bless 'em—little fellows—with the rosy cheeks of day!

"How long is it away—
How long is it away?"

There is no sweeter language than the shiny angels say:

"How long is it away
Till Christmas?"

III.

An' the old folks get to thinkin'—with furrowed brows an' gray:

"How long it seems away—"

An' they are as little children, as for those they love they pray:

"God keep the little fellows
To their Christmas!"

—Atlanta Constitution.

PERSONAL AND PRACTICAL

Christmas Gift!

No paper next week.

We wish you a happy Christmas and a joyous New Year.

Every Christian is either a reflection of Christ or a reflection on Christ. He ought to be the former. But too often he is the latter. Which are you?

While giving gifts to your children this Christmas time, do not forget the saying of our Savior, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly father give the Holy Spirit to them that ask him."

A great many of our subscribers have the habit of renewing their subscriptions about January 1st. They have arranged it to have their subscription expire on that date for the sake of convenience. We have hope that they will keep up their custom of renewing at that time, and will renew promptly.

Says the Western Recorder: "We have a great variety of people in our denomination. Some are BAPTISTS, some BAPTISTS, some 'Baptists,' some Baptists, some 'baptists,' some baptists (?), and some —." Some baptis'! We are surprised that the Western Recorder should have left them out.

Mrs. Carrie Nation, of hatchet fame, was in Chattanooga last week lecturing. While there, she went to various saloons and lectured the proprietors and patrons. On attempting to enter one saloon she was prevented by the proprietor on the plea that it was "no place for ladies." He was right. But any place which is no place for ladies is also no place for gentlemen.

Have you decided upon that Christmas present for your friend yet? If not, why not send him a copy of the Baptist and Reflector for next year? It will come to him once a week and be a constant reminder to him of you, as well as a benediction in his home. Or, why not give him one of our premium Bibles? Or, if he has a Bible, why not give him one of our Post Fountain pens? What nicer Christmas present could you make than one of these, and, we may add, what cheaper one?

Father, are you accustomed sometime during the day, whether in the morning or at night, to call your wife and children around you, read a chapter out of God's word, and then on bended knees ask God's blessings upon them and on your home? If not, you are missing one of the sweetest and holiest experiences of life, to say nothing of the duty you owe to yourself, to them and to your God. Among your New Year's resolutions, will you not resolve chief and foremost that every day during the new year, as far as possible, you will have family prayers? If so, you will never regret it. You will find that it will brighten the home, sweeten your family relationships, smooth your cares, prevent misunderstandings, ease your troubles and lead to a greater spirit of affection and of helpfulness between all members of the family. In short, it will make your home happier and sweeter. Try it.

READ THIS RECORD.

During the last State Convention year, the 1,580 churches of our State gave the following amounts:
Sunday School and Colportage \$ 734.25
Ministerial Education 823.11
Ministerial Relief 1,117.50
Since October 1 they have given the following:
Sunday School and Colportage 128.29
Ministerial Education 103.90
Ministerial Relief 56.80
Will you not help to make these figures grow from now until Christmas? The first issue in January, 1907, we will give the results.
W. C. GOLDEN.

The Sunday School Institute held at the First Baptist Church, this city, last week was a success in every way. Addresses were delivered each afternoon and evening by Prof. L. P. Leavell, and Rev. B. W. Spillman, Field Secretaries of the Sunday School Board. Beginning last Thursday evening Dr. J. R. Sampey, Professor of Old Testament History in the Southern Baptist Theological Seminary, delivered an address each evening on the subject "A Book of Origins." All of these lectures were very interesting and helpful, and were greatly enjoyed by the large audiences which attended upon them. Brother Spillman said to us that this was the finest Institute of the kind he had ever attended. It will be repeated next year.

The House of Representatives has refused to adopt the simplified style of spelling, which by recent order of President Roosevelt, the Government printer was required to use. The President has agreed to rescind his order. And so we shall all go back to Webster's Dictionary and the old blue back spelling book. You remember the story of the man who spelled socks "sox." When somebody objected to that way of spelling the word he replied, "If 's-o-x' don't spell socks, what do it spell?" He was right about it. Somehow, though, we think the word looks better when spelled "s-o-c-k-s." President Roosevelt probably felt the same way about the words "tho," "thru," etc. But the people still preferred to spell them "t-h-o-u-g-h," "t-h-r-o-u-g-h," etc.

Brother M. L. Blankenship gives us the following cheering information: "Whitley County, Ky., went dry on December 8 by more than 2,500 majority. Shake, and rejoice with us." Whitley County is just across the line from Tennessee, and includes Jellico, Ky. Jellico, Tenn., voted saloons out about four years ago, but they only went across the line into Jellico, Ky., making it a veritable hell on earth, and constituting a standing menace to Jellico, Tenn. This made it all the more important that saloons should be driven out of Whitley County. The result is exceedingly gratifying, and especially the large majority. The saloon is doomed everywhere. Let the good work go on until not a saloon shall be left in all this broad land of ours, and until it shall be true in fact that this is a Christian nation.

The funeral of Mr. W. F. March, Assistant General Passenger Agent of the N. C. & St. L. Ry., of whose death in Miami, Fla., on December 9th, we made mention last week, was held at the Immanuel Baptist Church, this city, on December 12. There was a large attendance, including many official representatives of the N. C. & St. L. Ry., his Confederate Veteran comrades, the members of the Immanuel Church, of which he was so prominent and honored a member, and numerous sympathizing friends. Services were conducted by his old pastor, Dr. I. J. Van Ness, assisted by Dr. Lansing Burrows, pastor of the First Baptist Church. The sermon of Dr. Van Ness on the text "It is required of a steward that he be found faithful" was a very appropriate and fitting tribute to one who, as was pointed out, had been faithful in every relation of life.

In his recent able message to Congress, President Roosevelt, in speaking of marriage and divorce, said: "At present the wide differences in the laws of the different States on this subject result in scandals and abuses; and surely there is nothing so vitally essential to the welfare of the nation, nothing around which the nation should so bend itself to throw every safeguard, as the home life of the average citizen. The change would be good from every standpoint. In particular it would be good because it would confer on the congress the power at once to deal radically and efficiently with polygamy; and this should be done whether or not marriage and divorce are dealt with. It is neither safe nor proper to leave the question of polygamy to be dealt with by the several States." This is as pointed as it is true. We hope that Congress will act upon the suggestion.

We call special attention to the second paragraph in our "Please Notice" column on page eight, as follows: "If you wish a change of post office address, always give the post office from which, as well as the post office to which, you wish the change made. Always give in full and plainly written every name and post office you write about." The same request will hold true whenever any one wishes his paper discontinued. Several brethren have written to us recently asking to have their paper discontinued, but without giving their post office. This has caused our mailing clerk a great deal of trouble to try to find the office so as to comply with the request, and the office of one brother she was unable to find at all. He will, of course, continue to receive the paper and may perhaps wonder that it still comes to him after his request. He will probably put the blame upon us, when the simple truth is that the fault rests with him. Notice this request, please.

The receipts of the paper last week were the best of any week during the eighteen years we have been editor of it. This is not only gratifying to us, but we are sure that it will be also to our friends. And yet not one-tenth of those to whom we recently sent statements have responded to them. Nor have we yet been enabled to meet all of the obligations upon the paper. If all who received statements would respond to them we could meet all obligations and have a good balance with which to make some improvements, which we are contemplating. Brethren, we can make no better paper than you enable us to make. A paper is a reflection not only of its editor, but also of its readers. Do you want a better paper? Help us to make it so. How can you? First, by renewing your own subscription, and second, by getting others to subscribe to it. The more subscribers a paper has the better paper it can be made, other things being equal. Brethren, it is "up to you" to say what kind of a paper you want.

A Christmas Carol.

"What means this glory round our feet?"
The magi mused, "more bright than morn?"
And voices chanted, clear and sweet,
"To-day the Prince of Peace is born."

"What means that star," the shepherds said.
"That brightens thro' the rocky glen?"
And angels, answering overhead,
Sang, "Peace on earth, good will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him like those of yore;
Alas! He seems so slow to come.

But it was said in words of gold
No time nor sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the wise men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly, hand in hand,
Sing, "Peace on earth, good will to men!"

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angels' song,
To-day the Prince of Peace is born."

—James Russell Lowell.

VALID BAPTISM.

By J. B. Moody, D.D.

A valid argument is in accordance with reason and logic. Nothing else can make it valid.

A valid document, such as covenant, deed, contract, etc., is in accordance with the laws regulating these things.

A valid baptism is in accordance with the scriptures.

What is valid cannot be invalidated, and what is invalid cannot be made valid.

A contract between two parties may be so defective as to be invalid. The parties themselves may correct it, or make it anew, as they are the only ones interested, as they are the source of authority. But, if the contract has gone to record, then the remedy must be sought in the court having jurisdiction. A deed is always a legal document, and to be valid it must conform to the legal requirements. If it fail in this so as to be invalid, it is a dead document. The piety and honesty of the parties involved cannot make it valid. Personal character has nothing to do in validating or invalidating. A deed belonging to the most pious or impious stands on the same footing. A man does not invalidate his deed by committing murder, nor can he make it valid by professing religion. Personal character has nothing to do with it. So of marriage. If the parties deceived each other, or were deceived about the legal requirements, if the marriage is invalid, because illegal, no amount of piety or good intention can affect the legal aspect of the case. I have known people to be unscripturally married, who tried to compensate for it by being very devoted and pious and religious; but it was all in vain. Marriage has its source of authority in the scriptures, and if invalid according to that authority it cannot be made valid. "That which is crooked cannot be made straight." On the other hand, the vilest characters on the earth may be validly, that is legally, and scripturally married, and if so their bad characters will not invalidate their marriage.

Excursion tickets are often made valid at the place of meeting. The tickets are void or invalid, not on account of the character of the holders, but on account of their compliance with the law that issues them. A valid ticket cannot be invalidated, nor an invalid one made valid, but by the authority issuing them.

Take citizenship. One coming to our country and desiring citizenship, must get his naturalization papers according to law. If one having no authority should administer the oath and sign up the papers, the paper would be invalid, and no amount of good intention and piety in the party applying could in the least affect the invalidity of the matter. It must be counted for nothing, and the party must proceed according to law. I hear that many of the credulous negroes in the South, after the war, paid their taxes to free-booters, and got their receipt, but when the sheriff came around, they realized that their receipt was invalid, and no amount of tears and indignation could affect the case in the least. If one administers the nuptial rites who has no authority according to law, the marriage is invalid forever.

The only possible way is to throw it away, and get married according to law. The old darkey said he sought a change of heart, but the Lord told him he could do nothing but take away the old rotten heart, and give him a new one.

Invalid things cannot be made valid, nor the valid made invalid except by the power governing such things. And as marriage and baptism are from heaven, we know that the law governing these things will not be changed till these things come to an end. Hence, we can safely conclude, that heaven itself cannot and will not change the validity or invalidity of these two ordinances. A valid baptism is valid forever, and vice versa. No amount of personal worthiness or unworthiness can affect the case in the least. Peter's baptism was not made invalid by his cursing and swearing and denying his Lord. On the other hand, no amount of piety and learning and personal worthiness can make sprinkling valid baptism. Ninety-nine hundredths of the Christian world, with all possible piety and honesty, could not in the least make valid what is invalid. God himself cannot do it, because the book has been closed and sealed till the time of the end. The law has already gone forth from Jerusalem, and is to last till the end of the age, without addition or subtraction.

With this much premised, let us notice some things that have been written. We will eliminate the personals and the personalities.

A brother not long since wrote in one of our papers that a goodly number of Separate Baptists had been received into some of our churches, and he emphasized their worthiness and general reception into our churches as affecting the validity or invalidity of their baptism. If he had magnified their worthiness a thousandfold more, and multiplied the numbers by the million, it would have had nothing in the world to do with the validity of their baptism. The same kind of argument would make even infant sprinkling valid baptism. How can a man, or a church, or a denomination, or a council, or a State or a nation, or all denominations and nations combined, make valid an invalid baptism? Do these constitute the source of authority? Was baptism from heaven or men? If from heaven what can a man or men do but obey it? And woe to the man or men who try to change one jot or tittle of it? I received a letter from one of our wisest and best men. He suggests several things that are important, and which I wish to notice. I will quote and comment. He says:

"I note what you say in your book about the baptism of schism being invalid. I have never been able to see that the baptism of the Hardshell Baptist is invalid. Should be glad to have your views on the subject more fully. Let me give you two or three illustrations.

"There is the Hopewell Church in New Jersey, one of our earliest, and one of our most effective churches in the olden times. They did nothing for missions originally, and they have kept on doing nothing for missions, so they are now a Hardshell Church. When did their baptism cease to be valid?"

This is an exceptional or abnormal case and is not a precedent for us. It is a sort of ugly knot on the log. I don't see how it could be one of our most effective churches, and yet originally did nothing for missions, and kept on doing nothing. As this is now a Hardshell Church, I will answer the question of the validity of its baptism when I come to that question. I want to get out of the way a great lot of rubbish, and let the scales fall off our eyes before we decide what invalidates a church and its ordinances. I think I will make it plain. Our esteemed correspondent puts another case as follows:

"In Kentucky over and over again the Hardshells have been encouraged to send messengers to our District Associations, and have been uniformly received when they did so. One or two Hardshell Associations have been practically broken by that. I have never heard any objection raised to it. Of course that does not prove anything except denominational sentiment, but that is a point of importance."

On this I remark that thousands of objections may have been raised, and our correspondents may not have heard them. I also doubt if the case proves denominational sentiment, as I understand that the custom is confined to the mountainous districts of Kentucky, where there are several sects of Baptists that are quite numerous, and much nearer to us on some questions than our regular Hardshell brethren. I don't know if I would not encourage that very thing myself on the following grounds: Everybody should be encouraged to give to the Lord's cause, and especially for missions. We receive mission money from women's societies, young people's socie-

ties, individuals, firms, corporations, etc. Yea, would accept mission money from Jews and infidels asking no questions for conscience's sake. Then why not from the Hardshells? If they want to send their money through our agencies by all means encourage them. The question of baptism need not be involved. But we cannot receive them into the membership of our churches without regard to the baptism. That Presbyterian who gave \$5,000 to our foreign board did not have his baptism validated thereby. Nor was his gift refused. I make a distinction between co-operation in mission work and church membership, unless Associations and Conventions are strictly limited to messengers from Baptist churches.

Our correspondent submits another case:

"Again take the Elk Creek Church which divided over a preacher. Each party turned the other out and claimed to be the church. They sued each other for the property, and they maintained separate organizations for ten years. Each party regarded the other as schismatic. How could either party deny the validity of the baptism of the other party during the period of the separation? But the validity of all these baptisms was deemed valid by both sides, and the two factions came together. Dr. Gardner was associated in the matter, and no question has ever been raised about it."

I was pastor of one of these churches for the first three years and understand the case better than our correspondent. They did not disagree and divide over the pastor. One side had a few majority, and on that ground they sought to eject the minority, of which I was afterwards pastor. They went to Taylorsville to file suit, but their lawyers told them they had no case, as the other party had not departed from the faith. They were then compelled to negotiate for a division of time, which was easily adjusted. There was no suit, nor excluding of each other. I know my side did not seek to exclude the other. Both churches sent messengers to the Association. I think both were rejected the first time, but the second or third effort my church was received as the orderly church, when the Association met in Broadway Church, Louisville. Their baptisms, I am sure, were never called in question. I am glad this case is referred to, as it helps to decide the character of schism that invalidates a church and its ordinances. Another case is presented:

"Again, it seems to me that the logic which would invalidate the baptism of the Hardshell would call invalid the baptism of the Gospel Mission churches. There are schisms and schisms. Some invalidate baptism, and some do not. But then a schism must be an invalid church, which cannot be in the denomination. Withdrawing from the denominational organization does not destroy the existence of the Baptist Church or her ordinances."

This is another helpful case. The logic that invalidates one does not invalidate the other. The Gospel Missionaries do not differ from us on doctrine, not even on missions, as their name implies, but only on methods. This has been uniformly conceded by both sides. I will attempt to show that the Hardshells differ from us on vital doctrine; that is, doctrine vital to a church, and we can't recognize their baptism without recognizing their churches as valid gospel churches. I hope to make that plain when I get to it. I want to emphasize the following wise words: "There are schisms and schisms. Some invalidate baptism and some do not." Mark those words. We will have use for them. Read again: "A schism must be an invalid church, which cannot be in the denomination." That settles the whole question, for Hardshell churches are not in the denomination, and don't want to be. They went out from us and have stayed out.

I thank our correspondent for the next sentence: "Withdrawing from the denominational organization does not destroy the existence of the Baptist church, or her ordinances." This is what the Gospel Mission brethren did, but it does not destroy their churches or ordinances, as it was not that kind of a schism. These are very helpful cases, as they show the kind of schism we are at last to consider. Our correspondent closes by saying:

"I have not entered into a lengthy argument on the subject, but have just intimated some practical points."

"I should be glad for you to write me as fully as you can conveniently."

"I think it is a mistake in principle and policy for us to object to the baptism of the Hardshell, as it was an 'alien.'"

On the last sentence I take issue, but will notice some other public utterances first. We clip the following from a paper:

"Of all that is being said now about 'Hardshell'

baptism, we have noticed only one writer who takes the position that it is invalid."

This was doubtless true when the paragraph was written, but ere long the writer will find the woods full of ready writers. They are eager to be heard from. How differently we look at things. As I see it, both Baptists and Hardshells are a unit on the question, and have been for seventy-five years. We have believed and preached and practiced alike on this subject. We were getting on harmoniously until two or three pastors and churches brought this strange fire for God's altar. The minority in this country is infinitesimal. The majority says the fire must be put out at once, and it will be. Said fire cannot burn in this country.

Here is another paragraph in the same paper:

"If failure to do mission work invalidates one's baptism, how many thousands of Baptists are there who should be baptized again and a little deeper the next time? How much must a man do for missions, anyway, before his baptism is valid? Is baptism on a money basis?"

On this I wish to say a few things. If one had all of Rockefeller's money, and should give it all for missions, it would not validate his baptism. Or if he should withhold it all, it would not invalidate his baptism. The first duty of a believer is to be baptized, and afterwards do mission work. If all the missionaries should be baptized fifty times, and fifty fathoms deep, it would have nothing to do in making his baptism valid. Our writer asks: "How much must a man do for missions, anyway, before his baptism is valid?" I answer again, that baptism comes before mission work, and its validity is decided altogether from other considerations. Then the writer asks: "Is baptism on a money basis?" Some brethren think they have said something for the Lord when they have spoke against a money basis. How often our writer has talked about baptizing the pocket-books, I know not. I believe one should be baptized all over, and the pocket-book is a very important part of the man. Its contents, called "filthy lucre," can be used greatly to the glory of God. Baptism may not be strictly on a money basis, but it is unto a money basis. I would not baptize any one who told me he would never use his money for the glory of God. I know church membership is on a money basis. (1 Cor. 16: 2.) Nor is it an indefinite one, for the rate is fixed—"as the Lord has prospered." I know the ministry is on a money basis. (1 Cor. 9: 14). I know that labor, raiment, daily bread, citizenship, education, all offices, from the President down, are on a money basis. I know that medicines, nurses, doctors, shrouds, coffins and graves are on a money basis. I am glad that old Abraham and I bought our parcels of ground for the burying of our dead. I have a deed to my lot, and I would like to see who can take my wife out of it, or keep me from going in. I am glad it is so. Graves in the potter's field may not be on a money basis, but who wants to be buried there? Yes, that is bought by others for those who can't buy for themselves. I know that all sacrifices and all worship, the temple and its priests and High Priest and Levites were on a money basis. Our coming into the world, staying in it, and going out of it, are all on a money basis.

God provided for the gold, frankincense and myrrh when his Son was born. Also those costly anointings while he was alive and after his death cost money. Certainly his sepulcher was on a money basis, though he had to borrow it. I know that missions are on a money basis, for how can they preach except they be sent, and how can they be sent without the money? Our rewards will be on a money basis, as the money we give will be counted, as well as our works. I know the New Jerusalem, which is in heaven, and which will at last come down and out of heaven, will have a money basis, as its streets will be paved with gold. And think you anything that defileth can enter there? The finest substances God ever made are gold, silver, pearls, diamonds, and precious stones, which are mediums for the exchange of values. Is it wrong to recognize gifts and to reward them? Is it any reflection on the passover law and the goat of the law, and the scapegoat, the red heifer, the morning and evening sacrifices, because they cost money? Did not those who could not buy these have to furnish the dove and things they could buy? Did not David say that he would offer nothing to God that cost him nothing; and did not God say, "Let no man come before me to worship without a gift, and bring ye the tithes into my house"? Does this not put worship on a money basis? So I say again, if baptism is not on a money basis, let it be on to a money basis, or let the candidate slip out of the world through a sink-hole, and get where there is no medium for the exchange of values, if, indeed, God has made such a place.

Another brother has written as follows:

"Where do you stand, did you say, on receiving Hardshell brethren back on their Hardshell baptism?" Well, we have no religious secrets, and plainly we say we believe it best that they be baptized.

The word "back" should not have been used, as perhaps none are now living who went out in the split.

The next sentence begins with a but that butts this sound position over. And that is the way error gets into the world. They say a certain way is right—but—and then comes the apology for the error. Read the next sentence:

"But it is a fact that some among us are probably as much in error as they are, and still we fellowship them, and they give little or no promise to come fully to the truth, while the Hardshell brother who seeks to come in is in that very act trying to get right; hence it is a question as to just what is always best."

Does error on the other doctrines invalidate one's baptism? Does orthodoxy on other doctrines make one's baptism valid? Then the baptism of Presbyterians is more valid than that of the Methodists. If a man wants to get right on baptism, let him get his baptism right. Right in all other things would not affect his baptism in the least. Read again:

"It is a patent fact that many of our wisest men and best churchers do receive them, and we hardly feel that it is wise or best to refuse to fellowship such preachers and such churches."

The same argument holds good in Old England, where our churches receive even baby sprinkling, and in New England, where they receive all kinds of immersions, yea, and some are beginning to follow old Mother England. We can fellowship such churches and preachers, but never in this thing. That must have our thundering protest. One more sentence:

"We should give kind and faithful consideration to all such questions, and of course every church has the right to do what is thought to be best."

But every church has not the right to do what is thought to be best, for then those Old and New England churches have a right to do as they have done. It is the duty of every church to know the law of the Lord, and to do according to that, without any buts. Any church can know what the Lord requires about baptism if they will study it in the scriptures, instead of modern developments and cowering customs.

Having gotten this much rubbish out of the way we will go next to the Scriptures and see if there we can find any validity for Hardshell baptisms. If anyone walk not according to that rule, there is no light in him.

(To be continued.)

SPURGEON'S PRAYERS.

I am not a book agent, and the only motive that prompts these words is to put everyone I can in contact with Mr. Spurgeon's Prayers, taken down, as I suppose, by a stenographer just as they were uttered by him in his Tabernacle.

Great multitudes have read Spurgeon's sermons. And everyone who has read them knows of their great simplicity and yet great power. It is my deliberate judgment, that everything considered, Mr. Spurgeon is the greatest preacher since the apostolic times, I say, is, because he still preaches perhaps more widely and effectively than any living preacher. The fact is, many pulpits are more indebted to C. H. Spurgeon consciously or unconsciously than to any other preacher God ever commissioned—I mean, of course, men who preach the gospel.

Now Mr. Spurgeon's prayers are really as powerful, and even more so, if possible, than his sermons. If his sermons show profound insight into divine truth and his own personal experience and testimony in regard to it, much more do his prayers manifest the truth in its transforming power on his soul. One is taken into the very Holy of Holies in these prayers; one is in the very presence of God and hears a man talk to God as friend with friend. As one reads these prayers doubt vanishes, faith's lax muscles begin to tighten their grip on Christ, clouds lift away, and the serenity and sweetness of Heaven floods the soul. There are twenty-six of these prayers. I would to God every one whose eyes fall on these lines would send to Fleming H. Revell Company, Chicago, and get a copy for seventy-five cents. My brethren in the ministry particularly ought to have this small volume in the study.

S. E. JONES.

Jefferson City, Tenn.

Train the mind to dwell on great themes, and it will soon make its home among them.

MINISTERIAL EDUCATION.

It may be more satisfactory to the contributors of the Ministerial Education Fund to be advised of particular instances of need. From time to time I will give such information.

Let me speak of the needs of one of our young brethren who is not in the list of those receiving help from the Ministerial Board, yet some one must help him. He is a young man of marked piety and agreeable address, sound in the faith, of strong character, enduring hardships. He is a married man, but was married three years before his call to the ministry. Some very useful ministers experience conversion, and their call to the ministry after they are married. I cannot complain, for it is the Lord's doing. This young brother has been in the ministry seven years, has been pastor four years, and comes recommended from one of the best communities of Northeast Mississippi. He has no pastorate at present, is simply a hard student and works on Saturdays selling books and marble monuments. Some Saturdays he makes nothing, while other Saturdays he makes from two to three dollars. Fifty dollars contributed to him by one man enabled him to get through this fall term. His wife is heroically enduring privations. She does her own work, manages economically, and in this way he is enabled to get his little family through on what seems to us a marvelously small amount. All the resources left him is \$60.00. With \$50.00 aid for the spring term, he will be able to go until June. His faith is strong; his courage is great; his powers of endurance are remarkable; he is a very promising ministerial student. It would be nothing short of a calamity for him to have to stop his education. Is there not some man, woman or church that will give \$50.00 to keep him in school until June?

G. M. SAVAGE.

Jackson, Tenn.

NOTES FROM HUNTINGDON.

All the churches have held revivals during the past eight weeks and great good has been accomplished.

The Baptist Church is again on the lookout for a pastor, Rev. Fleetwood Ball having resigned to devote his entire time to the church at Lexington.

Brother Ball has wrought nobly and well during his brief pastorate here and has greatly endeared himself to all the people of Huntingdon. Can any one tell us where we can secure his equal?

Huntingdon is making great strides of progress now. New parks, new factories, new pavements, new shade trees are being put in and many other improvements are being made.

Several families from the North have recently located here.

The recent municipal election resulted in the election of the reform, progressive municipal ticket. These changes have been inspired by the new life and energy of the Southern Normal University since Prof. J. A. Baber, the founder of it, resumed charge, a little over a year ago. This great institution is doing a much needed and remarkable work for education in this section of the South. It is this year doing some of its finest work. Its opening this year was far better than last year and the total enrollment of boarding students last year was about 350. President Baber, whose health was bad in the early fall, is again strong and vigorous and he is pushing the work of the institution with great energy. A great many teachers of the country are expected to enter after the holidays.

BAPTIST.

Huntingdon, Tenn.

A CHURCH ORGANIZED.

I went to Singleton on the fourth Sunday in November and preached on "The Personality and Office of the Holy Spirit" at the morning service and Gal. 6: 7 at the evening service. Brother Jamerson, of Beach Grove, joined me on Monday and preached Monday night, Tuesday and Tuesday night. Had one profession on Tuesday night. On Wednesday morning, Nov. 28th, Brother J. A. Taylor, of Shelbyville, came out to our meeting at Singleton and preached for us one of his soul-stirring and most appropriate sermons. All that heard him were delighted.

After this service we called a council of the brotherhood, to which Brethren G. L. Boles of Wartrace, and J. A. Taylor of Shelbyville responded. Bro. G. L. Boles was elected chairman of the council and L. N. Marshall, clerk. Jamerson presented those who proposed to go into this organization to the council. Bro. G. L. Boles then read the declaration of our faith, which was heartily indorsed by those present and adopted. After this the covenant was read and adopted unanimously. By motion the council recognized this body as a Baptist Church of Christ. Bro.

G. L. Boles was elected Moderator of the church, Miss Eula Corruker, Church Clerk, and Bro. L. G. Bush, Treasurer. A collection of \$1.85 was taken for Foreign Missions. The church was named Singleton Baptist Church of Christ. The meeting was continued for a night service. One received as a candidate for baptism.

The meeting closed as we trust with bright prospects in the near future.

L. N. MARSHALL, Clerk.

CHRISTIAN GREETINGS.

Baptist Banner, Martin, Tenn.—From the many blessings and victories of the past we feel full of hope as we enter the new year. The good Lord will never fail his faithful servants, nor will He ever fail to bless his precious word. Loving greetings to all the workers.

Granville S. Williams, Jackson, Tenn.—A joyous Christmas to all readers of the Baptist and Reflector! May your joy be shared with others, and may the new year be one of great spiritual blessings for all. May there be an abundance of "peace on earth, good will toward men!"

S. E. Jones, Jefferson City, Tenn.—Long live the Baptist and Reflector, one of the brightest and best religious weeklies published anywhere. It is a household and denominational necessity. May the editor and every reader have a delightful Christmas, and a most happy New Year.

W. W. Payne, Gallatin, Tenn.—My Christmas greeting to my brethren and sisters is with the fond anticipation that they will observe Christmas with true reverence for Christ and not in revelry with the world. This will give us great spiritual strength for our next duties.

G. L. Boles, Wartrace, Tenn.—I desire to express through the Baptist and Reflector my heartiest Christmas greetings to each of the readers of the paper. May this be a happy time for you all, my brothers and sisters. May you have great joy both in giving and receiving, and in remembering God's great gift to us of his Son.

G. W. Brewer, Dayton, Tenn.—The Lord has been good to me for sixty-four years, and I want to say to the many readers of the Baptist and Reflector a happy Christmas and a joyous New Year, full of good things for all people, and may the editor of the Reflector be spared to see the consummation of the good begun work; the banishing of every saloon from this grand old commonwealth.

Lansing Burrows, Nashville, Tenn.—The year has been one of refreshing for my own soul, and the blessing of God has been upon my work. The influences of the Student's Volunteer Convention, the Torrey meetings and the Sunday School Institute are making 1906 epochal. The brethren are glad, encouraged, effort-making. Their faces are Zionward and the dawn of the coming day tinges them.

Geo. A. Lofton, Nashville, Tenn.—If Christ was born on Christmas, he was God's greatest Christmas gift to the world. Is it any wonder, then, that everybody is on the giving hand at Christmas? Open wide your joyful hearts and give as God has given to you, and amid your general benevolence, forget not the poor, the widow, and the orphan. The merrier the Christmas you make to others, the happier it will be to you. The gift of Christ to us is the source and inspiration of all beneficence, and I only wish that the Baptist and Reflector, while not an object of Christmas charity, might have the impulse of a larger Christmas subscription.

A. C. Davidson, Murfreesboro, Tenn.—The Murfreesboro saints send a glad Christmas greeting to all who love the Lord Jesus. We can not say the winter is gone but we can say the singing of the bird is in the land. The Lord's good hand has been with us and his smiling face is toward us. The new building for Tennessee College is rising and will in due time be ready with glad arms to receive all who will crowd her halls for instruction and guidance. It is a thing of beauty and situated in one of the most beautiful spots in all the land. We send our "all hall" to the Baptist hosts of Tennessee and bid them Godspeed in seizing the opportunities that are ours for the year so soon to be.

J. T. Oakley, Watertown, Tenn.—To all the readers of the Baptist and Reflector, Christmas greetings: "I bring you good tidings of great joy, for unto you is born this day in the City of David a Savior which is Christ the Lord." Let this Savior be your Savior. By his righteousness we stand justified by faith. Whatever may have been your joys and sorrows in the year now passing into the eternity of the past, remember it has brought you and me a milestone nearer our Father's house. So many have gone home this year and many who read these lines will enter sweet rest during the coming new year. The Lord be sweetly near to us all, and may the coming year be as great with us all as we live at His feet, is the prayerful desire.

Howard L. Jones, Chattanooga, Tenn.—God bless the Baptist and Reflector! A happy, prosperous and useful year to you. Most affectionate and cordial greetings to the great Baptist brotherhood of Tennessee! May the best Christmas joys be theirs, and may the work of the churches for the new year be distinguished by a Christ-like service which will mean a splendid contribution to the redemption of

life in our State, Nation and the world! As the days now begin to lengthen and the hours of darkness and shadow shorten, so may the brightness of a better day of usefulness for Tennessee Baptists flash and shine in every church. May the schools which we love and support desire and find more light. May every missionary enterprise feel the quickening of a new enthusiasm. May the pastors witness thousands of Bethlehem beginnings, which shall set the angelic choirs to singing again. And may the cradle song of Christ be sung in every Baptist's heart.

C. A. Ladd, Lewisburg, Tenn.—Christmast Greetings to the editor of the Baptist and Reflector. If there is any one who has a great calling it is the editor of a religious newspaper. Your work is that which is opposed by flesh and blood. It is that which has for its object the leading of men from the material to the immaterial, to the eternal. The officer in charge of an army does not accomplish much beyond the low aims of men, but he is better rewarded in the world's currency. Your reward in this manner, like the humble preacher, is much smaller for the same amount of expenditure of blood and energy in other lines. Men do not pay nearly so much for the instruction how to be unselfish and gain life eternal, as they do to be amused, to enjoy the passing moment and gain the gold that perishes.

No man should enjoy Christmastide more than the editor of the Baptist and Reflector. In view of your past year's labor, you have given its readers a good bill-of-fare; you have wrought much in the cause of righteousness. If you have uncovered the wickedness of politics it was that truth might shine upon it and heal it. If the ghastly work of the saloon has been exposed, it was that it might be destroyed, that it might cease to destroy the bodies and souls of men. In denominational affairs you have served us faithfully. To the humble pastor you have made more keenly his intellectual blade, and developed his resources of power in many ways with which he has been better equipped to serve the people over whom the Holy Ghost has placed him leader. The Baptist cause all over the State has received a stimulus which it could not otherwise have had without your noble paper. For these and other reasons I wish you a real happy and joyous Christmas. May you continue to be a true ambassador of Christ, whose advent this time is supposed to celebrate. The angels came and sang to us of his mission and went away. You, no doubt, have spent many weary hours in repeating the song of their text. While you are perpetuating their song during the coming year, it is not too much to expect that they will lift you over many a hard and difficult place. Again let me say, with best wishes for you, a real happy Christmas.

A CARD FROM ORPHANS' HOME.

To all who have made contributions to the Orphans' Home during Thanksgiving, please accept our most hearty thanks. Many have written the Secretary personal letters assuring him of sympathy and a purpose to send contributions to the Home later on. If you have not as yet sent a contribution to help us in caring for the orphans committed to our care, do so at once. Let every Baptist Church in Tennessee have an interest in the great work of our Tennessee Orphans' Home. Send on your names and supplies, brethren. Send money to W. M. Woodcock and supplies to C. T. Cheek, Nashville, Tenn.

W. J. STEWART, Sec'y.

Nashville, Tenn.

BROTHER BARNES' APPEAL.

It is known by many of our people that Bro. C. A. Barnes, one of the most earnest and devoted preachers of our State, has been laid aside for some time, because of affliction. His longings for the work of the Lord will not let him be quiet. So he has been trying to help the building at Dotsonville by letter. His affliction has returned so severely that his physicians desire that he shall not even write. He craves very much to see the Dotsonville Church completed during his lifetime. Many have responded, but there is still need for help. Will not one hundred friends send one dollar or more to this office, designated for this church, and we will give them credit on the State Mission Building Fund? Brother Barnes' last letter of appeal is so full of anxiety that we hope that every reader will remember this call.

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

THE WHIPPING POST.

In connection with what you say as to the use of the whipping post in place of enforced idleness in jail, and thereby cutting off supplies from the families of those accused or convicted of crime, I wish to put in a suggestion. I am sure it is all wrong to hold a man or boy accused or convicted, in idleness in a jail. He is compelled to live without work, the people are compelled to support this idler and evildoer. If he is any account at home, those dependent on him are robbed. He is forced to keep bad and idle company, and his surroundings are such as to send him forth a worse criminal than before. The state, through its jails, is a creator of criminals. Why should not the state undertake the task of making its jails to be work-shops, wherein all there may have the opportunity of earning a living for themselves and those dependent on them while awaiting trial or serving a sentence? Either that or let state farms be established in the three sections of the state on which the accused may work and be paid for his labor. Let all, except the cost of his living, on the most economical terms, be turned over to his family. It is not just to keep a man accused of crime in idle confinement while his family suffers lack and the people pay the bill.

M. D. JEFFRIES.

VIRGINIA INSTITUTE.

Dr. Weston Bruner, pastor of the Fifth Baptist Church of Washington, D. C., closed a successful meeting of nine days with our church on last Thursday night. His preaching was simple, sound, convincing and attracted large audiences. Some seventy souls professed either to have been converted or reclaimed. He conducted the chapel at the Institute for eight mornings; at the last service when he remained sitting.

The interest concentrated on this one girl and became intense—many girls led in sentence-prayers for her salvation. Soon she was able to make the good confession and the proposition for Christians to stand had unanimous response. This was an eventful hour and its memory will abide. Seldom has a preacher so promptly and thoroughly won his way into the affections of a community as did Dr. Bruner.

Prof. Staley, of Boston, one of the greatest readers in America, will appear in Rip Van Winkle in our auditorium Monday night, 17th inst. He will be the guest of Miss Spigener, our teacher of expression, while in the city. She is one of his pupils.

Virginia Institute closes for the holidays on the 20th instant with a concert given by Prof. Schroeter, Director of Music; Miss Wall, Teacher of Voice, and Miss Spigener, of the School of Expression. Every student will remain until after adjournment and there is good prospect that all will be back in their places on Jan. 3rd, the opening day.

J. T. HENDERSON.

MISSISSIPPI NOTES.

I closed my work at Mt. Olive, Miss., December 1, with a great day for the Sunday-school and church. Our Sunday-school kept growing until we had to have more room; so we did what many other churches ought to do—we added four Sunday-school rooms to our building, and they were dedicated December 2, after a programme of songs, recitations, a paper and addresses by our State Sunday-school missionary and the pastor. At night I preached my last sermon to a packed house. The church passed resolutions concerning the pastor, and observed the Lord's Supper.

The Lord has greatly blessed my work in Mississippi. In each church there has been a good increase in numbers by baptism and letter, and more than a doubling in contributions to missions and other objects.

I began my work here as pastor of the Fifteenth Avenue Baptist Church yesterday, with the largest attendance ever in Sunday-school, and a packed house. Our church is located in a rapidly growing residence section of the city, and the outlook is promising for a large, flourishing church.

The church owns a pastor's home, which has just been painted, wired and otherwise put in first-class condition, and when I opened the pantry door I found it filled with all kinds of eatables and nice things necessary for beginning housekeeping, with wood in the woodhouse.

The Ladies' Aid are to give a reception this afternoon and welcome the new pastor and his wife. Pray for us and come to see us sometime.

A prosperous new year to the Baptist and Reflector and to my Tennessee friends. I. A. HAILEY.

Meridian, Miss.

EAST TENNESSEE.

Rev. Sam P. White is preaching every Sunday at Lonsdale, a suburb of Knoxville. It is a manufacturing village and is growing rapidly. The work there is promising.

Brother White recently held a meeting of three weeks at Baileyton, Greene County. The results were most encouraging. There were good congregations for the day services and a crowded house every night. The Oakland Seminary nearby, turned out for every day service. Every student of accountable age was saved. A total in the meeting of from 80 to 100 professions and renewals. The Baileyton Baptist church will receive valuable additions. The key to the success of the meeting seemed to be the surrender of personal-workers. The people had a mind to work and they did it with a will. All that community has been revived and the cause much strengthened.

Brother White is attending Carson and Newman College part of the time. I trust he will stick to it and take a thorough course there, and then, head straight for our great Seminary for at least three years of steady, persistent work. Every young preacher is under sacred obligation to make the best possible use of his God-given talent. Our Seminary affords facilities for preparation for the work of the ministry that are invaluable. Such are found nowhere else. I want to see every God-called young preacher prosper by their use.

Here, the pastor preached on "Purpose in Worship" and "Unto the Uttermost." Fine congregations—especially, in morning.

Did you notice in reading the minutes of the Childs' Baptist Association that only two of the 30 churches are reported as having made a contribution to every one of the objects fostered by our State Convention? These are the Deaderick Avenue Church of Knoxville and the other—well, I am a modest fellow and I forbear. Just look at the financial table on page 28 and see which are the two showing a full line of figures—not a break. Our total contributions to all benevolent objects were the largest the church ever made.

We hope for a blessing through the "Workers' Institute," which meets here Dec. 28th. It opens with a sermon by Rev. G. W. Perryman, D.D., of Knoxville.

O. C. PEYTON.

Maryville, Tenn.

PASTOR'S CONFERENCE.

Nashville.

First Church.—Dr. Sampey preached at 11 a. m. on "Loving, Light, God." Pastor Burrows preached at night on "Thirsty and Penniless." Seven baptized, two received by letter, one received by relation.

Central.—Pastor preached on "The Sunday-school Institute" and "Let Your Light Shine." One received by letter. 270 in S. S.

North Edgefield.—Pastor Snow preached on "Difficulties Removed" and at night the Student Volunteers of the city had charge of the service. A number of young men spoke of their calls to missionary work.

Centennial.—Pastor Stewart preached in the morning on "Unbelief" and Brother Spillman preached at night on "The Book We Teach." One approved for baptism.

North Nashville.—Pastor preached on "The Abiding Word" and "Saul." One received by letter, one baptized.

Seventh.—Pastor Wright preached. Brother Leavell made a fine talk on the Sunday-school. Pastor preached at night on "The Cry of the Sinner."

Third.—Pastor Yankee preached on "Church Membership" and "Preparation for Emergency." One profession, two baptisms, two approved, one restored.

Belmont.—Preaching by Rev. A. E. Booth on "Examples of God's Power in Paul's Life" and "Religious Personality."

Howell Memorial.—Pastor Cox preached on "Every Man in His Place." Prof. L. P. Leavell spoke at night on "The Modern Sunday-school."

Lockeland.—Pastor Horner preached on "A Life Approved of God" and "A Savior Who Saves." 90 in S. S.

Antioch.—Pastor Reid preached on "The Second Coming of Christ." Good congregation and service for the gloomy day.

Knoxville.

Deaderick Ave. Church.—Pastor Perryman preached on "Kindling Fires, Gathering Sticks and Waking Up Snakes." Two by letter, one for baptism, 412 in S. S.

Broadway.—Pastor Atchley on "Right Motives and Right Methods" and "Christ's Laws More Exacting Than the Law of Moses." One for baptism. 378 in S. S.

First.—Preaching by Rev. J. H. Deere on "The Riddle of Life" and "Healing Blind Bartimaeus." 240 in S. S.

Ball Camp.—Pastor F. E. White on "The Shepherd and the Sheep" and "Go Work in My Vineyard." 50 in S. S. seven baptized.

Meridian.—Pastor Dykes preached on Acts 20:22. Pastor closed his work with this church. Good S. S.

Island Home.—Pastor Dance on "The Habits of Jesus" and "Man's Place in Creation."

Euclid Ave.—Pastor Hurst on "Christ the Door" and "The Two Ways." 125 in S. S.

Lonsdale.—Pastor S. P. White on "God's Revelation" and "The Nazareth of Common Life." 84 in S. S.

Sixth Ave.—Pastor Kirby on "God's Answer to Prayer." 98 in S. S.

Grove City.—Pastor Cate both hours. Fair S. S.

Immanuel.—Good S. S. Pastor E. A. Cate still not able to preach.

Bell Ave.—Pastor Sharp on "Overcoming Life" and "God is Love." 262 in S. S.

Oakwood.—Pastor Crow on "The Unfolding of Love" and "God Searching the Heart." 96 in S. S.

Third.—Pastor Holt on Rom. 12:5 and "Turning the World Upside Down." Two additions. 125 in S. S. 50 in B. Y. P. U.

The rain almost all day made the Sunday in Knoxville gloomy. Congregations and Sunday-schools were all made smaller on this account.

Chattanooga.

First Church—Dr. Jones preached on "Partakers of Other Men's Sins" and on "Unwarrantable Interest in Others." Seven additions by baptism. 288 in S. S. On December 23 the pastor will preach an appropriate Christmas sermon and a cantata, Parker's "Holy Child" will be given in the evening.

Second.—Pastor Waller preached on "Why Folks Should Join the Church" and "A Spoiled Child." 207 in S. S. Two by letter, two by baptism, eight professions, deep interest.

Alton Park—Pastor Morgan preached on "The Final Preservation of the Saints" and "But Satan Hindered."

St. Elmo—Rev. W. W. Brock, colporter of Bible Society, preached in the morning on "The Word." Pastor Brown preached at night on "God's Call to Sinners."

East Chattanooga—Pastor Gorbet preached on "The Liberty of the Gospel" and "No Condemnation." One received by letter. 84 in S. S.

Highland Park—Pastor R. D. Cecil preached on "Paul's Conception of Life" and "Paul's Conception of Death." One addition by letter. 90 in S. S. 34 in Junior B. Y. P. U. Excellent B. Y. P. U., with sixteen present. Results of Mt. Harmony meeting, near Nioia, which closed last Friday. Additions by letter, 6; by baptism, 6, and 6 approved for baptism; 23 made public profession of saving faith. This closes my work with this church. Rev. J. C. Davis, formerly pastor of Bell Avenue Church, Knoxville, assisted me in the meeting and he did earnest and faithful work. My resignation having been filed to take effect Jan. 1, 1907, Rev. Davis was called as pastor and will take charge Jan. 1, 1907.

Ackland L. Boylē, superintendent of Missions

BAPTIST AND REFLECTOR, Dec. 20, 1906

preached at the Second Baptist Church of Soddy on "Conditional Immortality" and "The Gospel View of Tainted Money." Eight forward for prayer.

The Pastors' Conference has been reorganized, with C. B. Waller President; R. J. Gorbet, Vice-President; R. D. Cecil, Secretary and Treasurer.

Memphis.

Central Church.—Pastor Potts preached at morning hour. Received three by letter, three for baptism and five baptized.

First.—Pastor Boone celebrated his eighth anniversary as pastor, preaching in the morning on "Doctrine and Duty." One received by letter, two for baptism.

McLemore.—Bro. T. F. Hendon preached on "Waiting at the Cross." Pastor preached in the evening.

Lenox.—Bro. J. C. Midyett preached in the morning.

LaBelle.—Pastor Sherman preached in the morning and Bro. J. C. Midyett at night.

Seventh St.—Pastor Strother preached at both hours. One received by letter, six for baptism.

Bellevue.—Pastor Hurt preached at both hours. Church raised pastor's salary \$300.

Boulevard.—Pastor Wiggs preached in the morning on "The Spiritual Kingdom."

H. F. Burns, Laneview, Tenn.—Salem church sent \$20 as a Thanksgiving offering for the Baptist Orphanage.

J. H. Hull.—This has been one of the most successful years of my ministry. The work at Cross Roads Church is in a prosperous condition. I am starting on my sixth year at this place. I have been called at Summertown for one Sunday in each month, and will begin there next Sunday. You will please change my paper from Centerville to Hohenwald, Tenn. I will then be in reach of a section of country that needs Baptist preaching very badly.

W. N. Rose, Louisville, Ky.—I am here and enjoying my work fine. Am studying Old and New Testament, Bib., Int., and Ecclesiastical Hist. and am doing good work and coming right up with my classes. I came here with more or less prejudice against the Seminary, but now I love my teachers and the great school, and am enjoying my religion. Not a bit of danger of "drying up" here. Hope to see you here soon. Tennessee boys always remember you. God bless you and the great work you are doing. I can appreciate you more now than ever. Pray for me.

N. B. Williams, Eagleville, Tenn.—Sunday was a good day with us; three additions by letter. This makes 101 additions I have had to my work in this corner of the earth. But I must say that it is one of the most pleasant corners the earth has. Notwithstanding the inclement weather at the morning services we had a "packed house"—packed with hot air and a few listeners. In the afternoon we drove out to the country and married a couple. The bride is the beautiful daughter of Bro. Noah Looney, and is the organist of the church at Rover. The groom is Mr. Sam Waldon. May happiness attend their pathway through life. At the evening services the house was packed with darkness and empty pews and I went home.

J. W. Pangle, Three Springs, Tenn.—On Saturday before the first Sunday in November, we began a protracted meeting. Our pastor, William McGregor, was assisted in the preaching by Revs. C. T. King and J. R. Hazelwood. The meeting lasted three weeks and resulted in 40 professions with 30 approved for baptism, 19 of whom have been baptized. Others are expected to join yet. One was restored and three joined by letter. Among those who united with the church and were baptized was a lady of a Methodist family, and one of the brightest girls of our place. We think her course will cause others to follow her example. Brethren McGregor, Hazelwood and King are three live wires for the cause.

W. B. Rutledge, Pikeville, Tenn.—We have recently closed a very delightful meeting here. It was a spiritual evolution, having begun in a prayer meeting. The feature of the meeting was the quickening of the spiritual fires that were burning rather low. The people remained at church one whole day talking, praying and singing. There were several conversions. No one on earth knows just how many. The number of families who have family worship has been increased. Our slogan now is, "Twelve families in this town where God is first, and where religion has the right of way." That means real revival. Will not the readers of the Baptist and Reflector breathe one prayer to the Lord, that our hopes may be realized.

W. J. Stewart, Pastor, Nashville, Tenn.—State Evangelist T. T. Thompson was with me in a meeting of two weeks at the Centennial Church during the month of November, and notwithstanding the almost constant rain and snow during the time, we had fine interest and a glorious meeting. The visible results were: 22 professions of faith, 14 additions to the church, 9 by baptism and 5 by letter. Others will join later on. A word about Brother Thompson's work. His preaching is plain, pungent and full of gospel truth. He is a great lover of the Book and sticks to it. Furthermore, after the message has been delivered he wholly relies on the Holy Spirit for results. I do most heartily recommend him to the Brotherhood of the State as an evangelist that preaches a whole gospel safe in his methods and full of the Holy Spirit.

J. R. Thompson.—I am proud of my paper. I have been reading the Baptist and Reflector for nearly three months. This paper suits me. I think it is one of the best papers in the world. The more I read it, the better I like it. I thank the good Lord for your paper. I hope it will reach millions of homes. This good paper ought to be in every Baptist home, for it is a religious paper, and if we would only read it it would do us good. I like to read all the good news. Brethren and sisters, we have a good pastor at Grove Church. Brother M. E. Ward is our pastor. I think he is a great soul-winner. He did a great work among us this year. There were about fifty-four souls saved in our church. We have preaching twice a month. We have re-elected Brother Ward as the pastor for the coming year. Brethren and sisters, pray for us, that we may do all we can for the Master's cause in the coming year. May God bless us all!

J. T. Oakley—I was at Greenbrier Sunday. House full of people. Having accepted a unanimous call two months ago to resume my old charge at Smithville, this was my last service at Greenbrier. I have had a happy but short pastorate of only one year, during which time we had eight or ten additions and made more than 600 per cent. advance in our mission and denominational givings. Last year the church gave for all purposes \$153. This year it gave \$450, which shows a healthy and vigorous state of religion. The church, I am glad to say, more than paid my salary, is out of debt, and just as I was leaving Dr. T. L. Johnson, a life-long friend, handed me a purse with instructions not to look in it till I boarded the train. You can imagine my agreeable surprise when I found a Christmas present of between \$15 and \$20 cash. I took a big cry and thanked God for friends, both in and out of the church. God bless the good people at Greenbrier. More later on. Brother Rather at a called meeting was called for next year. It is to be hoped the church will continue to advance in giving and maintaining its splendid congregations.

W. H. Runions, Missionary, Pittsburg Landing, Tenn.—I rejoice to learn that we have a strong church at Estill Springs. God bless Brother Sims in his noble work. We want him here as soon as we get our house done. The work here has been very much delayed on account of means. I am doing what I can alone, as we have no money to hire help. As you are thinking of making gifts to your friends during the Christmas holidays, will you not give something to help this noble self-sacrificing woman who is giving all of her time to this work without any compensation from any one that she may carry out her father's wish, who has gone home to his reward before this work was done. There is not a missionary in Tennessee that is doing more hard work and sacrificing more than she is. Going all the time, often on foot in the rain and mud without a murmur that she may help to push the work. Won't you come to her relief that we may soon have a place to gather those precious children and young people that we may save them and make them useful men and women. God Almighty, touch the hearts of the people of Tennessee that they may, during the Christmas week, supply the much needed funds that the work may go on to an early completion, and thus cheer this noble Christian woman's heart that has done so much to redeem the cause at Shiloh.

P. Paul Medling, Petersburg, Tenn.—Since I last wrote, several things have transpired that I am glad to report. In my estimation we are moving on right bravely. These people know how to treat a pastor and his wife and I sincerely believe they love us and I know we love them. On Thanksgiving we had a surprise in the way of a house-warming, and it did make us feel happy. They warmed us good and hard. In fact, they are noble-hearted Christian men and women, who know how to render service unto their Lord. We took a free-will offering for the Orphans' Home, which will amount to about \$6.00 or perhaps more. While we were enjoying our Thanksgiving repast we held in memory the needs of the little ones who are looking to us for help. God bless them and make them useful men and women. Wish we could have done more for them. We are going to do more yet. Last Saturday afternoon I received and accepted a call to Flintville to preach one Sunday in each month. The first is their day. They have a live and progressive church and with God's blessing may accomplish great things for their Lord. The blessings of the Savior be upon them and upon us here. God bless the cause everywhere. We have been blessed here and I hope we may yet be a blessing not only to our own, but to others who are not now in the way of faith. With God's help we will do yet larger things for our loving Savior.

MINUTES WANTED.

Through the kindness of friends, we have received nearly two-thirds of the Association Minutes. We need the following: Beech River, Big Emory, Clinton, Enon, Harmony, Liberty, Ducktown, Little Hatchie, Mulberry Gap, New River, Northern, Providence, Riverside, Sequatchie Valley, Stewart County, Stockton's Valley, Walnut Grove, Weakley County, Western District, West Union, and Wiseman.

We are depending on someone for each of these.

W. C. GOLDEN, Secretary.

QUARTERLYS AND APPLICATIONS.

The Quarterlys are ready for mailing to any brother who will use them in his church or at the fifth Sunday meetings. We would be glad to have some brother to distribute them at each fifth Sunday meeting in the State.

Churches and Executive Boards desiring to present application for missionaries or colporters should send blanks at once.

W. C. GOLDEN, Secretary.

MISSIONS

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

Ministerial Relief—Rev. Gilbert Dobbs, Chairman; T. E. Glass, Secretary and Treasurer, Brownsville, Tenn.

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

Home Missions—Rev. B. D. Gray, D.D., Corresponding Secretary, Atlanta, Ga. Rev. T. S. Potts, D.D., Memphis, Tenn., Vice-President for Tennessee.

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

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 1416 Sigler Street, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 904 Fifth Avenue, South, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 801 Fifth Ave. S., Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 610 Monroe Street, Nashville, Tenn.; Recording Secretary, Mrs. W. W. Kannon, Nashville, Tenn.; Secretary of Young Woman's Work, Miss Gertrude Hill, 627 Shelby Ave., Nashville, Tenn.; Band Superintendent, Mrs. L. D. Eakin, Chattanooga, Tenn.; Editress, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

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

Foreign Missions—Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.; J. B. Lawrence, of Humboldt, Tenn., Vice-President for Tennessee.

WOMAN'S MISSIONARY UNION.

Christmas Gifts.

Christmas gifts for thee,
Grand and free!
Christmas gifts from the King of love,
Brought from His royal home above,
Brought to thee in the far-off land,
Brought to thee by His own dear
hand.

Promises held by Christ for thee,
Peace as a river flowing free,
Joy that in His own joy must live,
And love that Infinite Love can give,
Surely thy heart of hearts uplifts
Carols of praise for such Christmas
gifts.

—F. B. Havergal.



A Christmas Appeal

For the beginning of the twentieth century was left the breaking down of the wall of isolating prejudice which has kept a third of the human race forever treading in the grooves worn by long dead centuries.

"Do our papers over-state the wonderful changes taking place in China?" I asked Mr. E. F. Tatum of Shanghai a few weeks ago. "They could not," he replied. Then, after a pause, he added, "I do not see what more God could do than He is doing to prepare China for the Gospel."

The question asks itself, If God is so wonderfully doing His part, how are we, His servants, doing ours?"

The motto of the Woman's Missionary Union is "Workers together with God." We pant as if our keeping step with Him required impossible and self-denying labor. Think of the infinite patience God must exercise to halt His purposes to our lagging steps.

He calls His church to immediate triumphant conquest in China. This

is the quick step He has set for His host. "Steady progress" must give way to the "phenomenal advance," "a one-fourth increase" to "double the amount." Clearly this is His purpose concerning us.

The Christmas Offering for work in China has become a loved part of the Union's effort. Steadily the gifts to it have risen year by year. Last year they were a little more than \$14,000. This year we have taken as our aim for this gift \$20,000.

In view of the almost unbelievable changes now opening China's most remote corner to the missionary; in view of the crowded churches, the overflowing schools, the cry for medical missionaries, the eager demand for Christian literature, for this one year can we not put Christ first on our list of Christmas giving? There is little "change" even after all others are remembered.

Oh! shame that we should even name it. "We love Him because He first loved us." How can we do less than give Him first because He first gave Himself?

Special programs, called Our Own Missionaries, have been prepared for the Woman's and Young People's Societies. Many thousand offering envelopes, bearing the Chinese flag in colors, have been printed. Coupled with this offering in indissoluble bonds is the Week of Prayer for World-Wide Missions, the first week of the New Year. Programs for this week are also ready and will be, as the others, sent to all wishing them, either by the different State Central Committees, or on application to the Mission Rooms, 301 N. Charles St., Baltimore, Md.

"Ask and ye shall receive;" "Give and it shall be given unto you." Such is the Christian law of giving and getting; of giving out and receiving again. Debtors as we are to God, He yet overwhelms us with gifts. For the Christmas of 1906 put Him first.

Fannie E. S. Heck,
President W. M. U.
Raleigh, N. C.



Christmas Offering.

Our sisters are trying this year to raise \$20,000 for the Christmas Offering. From year to year these special gifts for the Lord's work have increased, and we want a grand, united effort this year. Surely the 1,000,000 sisters in our Convention can raise this amount. In what way could they more beautifully celebrate the Lord's coming to earth and also make a thank-offering for His manifold blessings as we close the old year? The Christmas Offering will go for the work in China, which has so rapidly developed. It is marvelous what changes are going on in that country with its 400,000,000 inhabitants. Temples are being turned into schools; the idols burned; in some provinces the Bible is being taught to the children in the schools as a text-book; newspapers are being established in cities and towns; telegraphic news from all over the world is being distributed all over the Empire; China, long sleeping, is waking to find out that other nations are far ahead of her; railroads and telegraph lines are being built; mines are being opened; an edict has been proclaimed making the seventh day a

holiday, and this day corresponds with our Sunday; the movement against foot binding has materialized into government action against this iniquitous custom; women so long bound not simply in their feet, but in mind and heart, are being liberated; the lifting up of woman means the lifting up of the whole Empire; new ideas of freedom and of government are being introduced. The fact is that the changes are taking place so rapidly that what is written to-day will become ancient history in a short time. A new China is developing from the chrysalis of the past. It is the opportunity of the ages for Christians with this great nation. Surely our sisters are giving wisely when they invest in trying to win this people at this opportune time for God.

The Woman's Missionary Union has prepared excellent literature for special services to be held in connection with the offering in the Woman's Missionary Societies. This literature can be secured either from the State Central Committees or from the headquarters of the Union at 301 N. Charles St., Baltimore, Md.

We are glad that the sisters are trying to enlist the young people to join with them in this Christmas Offering. To make a great success of the movement this year let each sister see that her Society makes a generous gift, and we ask the pastors and leading brethren to co-operate with the sisters in seeing that from every woman of every church shall come a generous gift for this great work. If any sister who reads this has no Society in her church, we ask that she shall act as an agent for the Lord's work and secure a contribution and send it forward from her church. Let us do this work for the glory of our God.

R. J. Willingham,
Cor. Sec'y. F. M. Board.
Richmond, Va.

Ministerial Relief.

Dear Brethren and Sisters:—After the cordial compliments of the season, kindly let me say a few words: Referring to Brother Golden's standing list of calls for your contribution, permit me to emphasize one item especially, as this seems just now a very appropriate season for that subject. Our most worthy T. E. Glass, Secretary and Treasurer of the Ministerial Relief Board, will soon want to make another quarterly distribution to the beneficiaries of that fund and he wants to make a good showing. If he can do this and send to each one a liberal offering oh! how your hearts would thrill with love and gratitude to God if you could realize the feelings of these old soldiers of the cross as they are enjoying a few extra comforts at their homes.

There is no more ennobling emotion of the human heart than gratitude, and while I know you recognize your obligations to our worthy, sacrificing fathers in the ministry, somehow this matter has been neglected, obscured by the presence of other objects, all of them worthy, to be sure, but certainly not more so than the one under consideration.

Now will you not think about these things—just a few hints—and won't you make a liberal advance movement all along our lines in behalf of

our old pioneers? Then I am sure you will feel better on account of it and God will surely approve of it.

Swell Brother Golden's figures in the matter of this item until they reach the maximum in the list.

Can't you do this, and won't you do it? May God abundantly bless you.

An Old Timer.

Resolutions.

The following resolutions were adopted by the Belmont Baptist Church, Dec. 9, 1906:

Whereas, Our pastor, Rev. O. E. Baker, has seen fit to sever his official connection with us, therefore be it

Resolved, That our church has lost a faithful, earnest, efficient preacher of the Word.

Resolved, That we commend in highest terms his Christian life and character, and his exemplary walk among us.

Resolved, That we are grieved to sever the tender relationship of pastor and people that has existed with such love and unity for the past two years.

Resolved, That we hereby express the affection with which our hearts are knit to his, and the esteem in which he is held by us.

Resolved, That we shall remember with gratitude and rejoicing his labors among us.

Resolved, That wherever he shall go, and whatever work he may undertake, our interest will be with him, and our prayers for him.

Resolved, That a copy of these resolutions be furnished Brother Baker, spread on the church record and printed in the Baptist and Reflector.

O. H. Davidson,
L. B. Burnett,
Frank Winford,
Mrs. W. C. Golden.

Indian Creek Association.

Program of fifth Sunday meeting to be held with Memorial Church on Indian Creek, December 29-30:

Saturday, 9:30 a. m.—Devotional service. J. L. Lynn, John Haynes.

10 a. m.—The benefits derived from denominational co-operation. J. W. Stanfield, W. R. Puckett, S. Sims, Dinner.

1 p. m.—Devotional service. John Haynes, Z. J. Horton.

1:30 p. m.—Is unity essential to the church? W. J. Barnett, J. L. Morrison, R. W. Deford.

2:30 p. m.—Is baptism essential to salvation? C. W. Shutt, S. M. Huckabee, Z. J. Overton.

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Baking Powder
Absolutely
Pure

DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER

Royal does not contain an atom of phosphatic acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.

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WILL PUT IN YOUR POSSESSION SOME VALUABLE INFORMATION AND HELP YOU TO SAVE MANY A HARD EARNED DOLLAR.

Plain Print Toilets, SIX PIECE SET \$1.92

731—One of our new and very attractive sets of American China. The shape is one of the latest approved patterns. The pieces are large and well proportioned, and a set of unusual merit. It is a fair sample of the remarkable values offered you in our Crockery, China and Glassware Department. The decoration is a very large poppy design with foliage. It comes in Pearl, Brown, Pink and Purple. In ordering this set, mention color desired. Packaged in six, ten and twelve piece sets, and priced very low.

6 piece Set, \$1.92 | 10 piece Set, \$2.43 | 12 piece Set, \$3.78

A six piece Toilet Set consists of wash bowl and pitcher, chamber, soap dish and mug. A ten piece Set consists of wash bowl, pitcher, chamber and cover, water jug, mug, soap dish and tooth brush holder. A twelve piece Set same as the ten, with slop jar and cover added.

HOW DOES THE PRICE SUIT YOU? \$7.90

We will send this fine SOLO Bb. HARCOURT CORNET to you on understanding that if after five days' trial you do not find it to be an unequalled instrument for the money, you can return it at our expense, and we will refund the price you paid us.

SOLO Bb. HARCOURT CORNET

want you and your friends to know that the Harcourt instruments are the best low priced Cornets on the market. The tone is rich, clear and bell-like; the action is light, and the instrument blows easily. Try it yourself at our risk. This instrument is especially designed for solo, band or orchestra work. Send \$7.90 today, and we will ship you promptly this Solo Harcourt Bb. Cornet, equipped with mouth piece, water key, patent music rack and both Bb. and A Shanks. IF YOU MENTION THIS ADVERTISEMENT we will include without extra charge a copy of WINNER'S CORNET INSTRUCTOR.

SPECIAL OFFER If you prefer, you can send us \$3.50 and we will include, in addition to the above named offer, a fine leather bound canvas case, fully lined with flannel and fitted with leather handle.

We have another cheaper Bb. Harcourt Cornet at \$5.85.

Look for the new Tapering arm Horn, then look at the price, \$15.60

Our No. 41—if you will look at the illustrations of Talking Machines being offered by other houses at low prices

This is the lowest price ever named on a strictly up-to-date Talking Machine with Tapering Arm.

You will find that every one of them has the old style, out-of-date straight horn. You will also find that we are the only house offering a genuine late model, up-to-date tapering arm machine for less than \$20. When you buy this machine, don't run away. Get the best; get the latest, but buy at the right price. We will guarantee that this machine will reach you in good order, that it will reproduce perfectly, and that it will prove the equal of any machine on the market selling for less than \$30. However, to make you feel perfectly safe in ordering, we will allow you to try the machine 5 days, and if you are not satisfied before the 5 days are over, send only \$15.60. We take the risk of your being satisfied. This machine is made especially for us, and is not a "Trust." That explains the low price—\$15.60

Save 24 PER CENT IN THE COST OF YOUR Disc Records

From Factory direct to you at these unheard of prices. 7-in. Peerless records, each 25c. or \$1.50 per doz. 10-in. Peerless records, each 35c. or \$3.50 per doz. Our list of records includes all the latest and best. SEND FOR CATALOGUE.

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To introduce the above Machine and records, we will make a special price when both machine and records are shipped at one time to one address.

Offer No. 1—Tapering Arm Machine No. 41 as described above and 1 doz. Peerless 7-in. records and 200 needles. Price of outfit complete \$20.65.

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Albaugh Bros., Dover & Co., 901-907 Marshall Blvd., CHICAGO, ILL.

idence of regeneration? W. H. Hicks, J. W. Kesterson, L. L. Maples.

8 p.m.—How can we develop our churches in this Association to be more liberal? Jas. D. Jenkins, M. L. Shoun, Miss Cora Dougherty, Mrs. E. C. Carpenter.

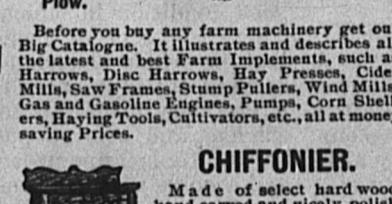
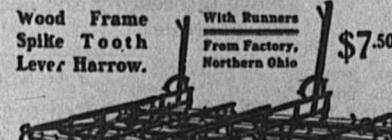
7 p.m.—The power and influence of denominational education. D. M. Shoun, J. T. Pope, T. F. Hendon.

Sunday, 9:30 a.m.—Sunday-school by the superintendent.

2 p.m.—What is the strongest ev-



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Made of select hard wood, hand carved and nicely polished. Top, 18 x 34 in. The drawers are all large and roomy, and are fitted with locks and keys. Good value and sure to please. Fitted with casters and the cabinet work is extra \$4.95 good. Price.....

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The latest up-to-date Washing Machine on the market. The machines similar to this have been sold for from \$10.00 to \$12.00. To keep abreast of the times we offer the Uncle Dan Machine at

\$5.18 Our Uncle Dan is without a doubt the easiest working machine ever put upon the market. The manner in which it is constructed makes it so simple that a child can operate it. The machine is finished in mahogany stain with two coats of varnish. All outside iron parts heavily bronzed; is beautiful in appearance, and its mechanical construction undoubtedly the best on the market. We guarantee this machine to give perfect satisfaction.

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A plain but elegant garment. Box plait down the center, with six one inch tucks on either side; new sleeve with 7-inch cuff tapering to wrist with ten tufts running around the cuff; bustle to match; waist buttons in front. Made in black and white. Price to trade.....

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Every Piece Guaranteed Full Size. The Set Contains The Following Articles:

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The greatest value ever offered in a high grade Platform Scale. This is not a cheaply built scale offered at a low price, but a scale built to give satisfaction. Guaranteed accurate. This scale is covered by our 10-year guarantee and should any part or parts prove defective we will replace them free of charge.



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BAPTIST AND REFLECTOR

(Published weekly.)

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The label on the paper will tell you when your subscription expires. Notice that, and when your time is out, send your renewal without waiting to hear from us.

If you wish a change of post office address, always give the post office from which as well as the post office to which you wish the change made. Always give in full and plainly written every name and post office you write about.

Address all letters on business and all correspondence, together with all moneys intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.

We can send receipts if desired. The label on our paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card about it.

Advertising rates liberal and will be furnished on application.

Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

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REMOVAL.

As we announced several months ago, we have bought an interest in the B. L. Foster Printing Co., of this city. We shall move our office this week to their establishment, which is on the corner of Union and Market Streets, so as to be convenient to our printers and to be in touch with the business of the company. We regret very much to leave the Baptist Sunday-school Board Building. Our relations with every one in the building have been of the most cordial kind. Our new office, however, will be much more convenient for us in every way. We shall be glad to have our friends call to see us there when they come to the city. It is located just back of the new skyscraper building, known as the Stahlman Building, on the corner of Union and College Streets.

CHRISTMAS OFFERING TO CHINA.

The beautiful custom of the Woman's Missionary Union of the Southern Baptist Convention of making a Christmas offering to China had its origin in 1888. The first call was for \$2,000 to send out two women missionaries, and to support them for a year. The gift in response to this call was \$3,300, and three missionaries were sent out to help Miss Lottie Moon in her great work. This year, the needs of the enlarged work call for \$20,000. This is not too much to expect from the loyal women of the South, and we would not be surprised if the gift exceeds the call in the same proportion as did the first gift at the first call. Our Tennessee Woman's Missionary Union gave \$743.30 last year to this work. This should be increased this year to at least \$1,000, and will be if the Union takes hold of it with its characteristic vigor. Attractive programs, leaflets, and envelopes for this offering can be obtained from Mrs. J. C. Johnson, 610 Monroe Street, Nashville, Tenn. Send for a good supply, and let all join in this hearty Christmas gift to China and her perishing millions. How can the birthday of our Savior be more appropriately celebrated than by bringing a gift to further the cause for which He came?

NO PAPER NEXT WEEK.

On account of the removal, both of our editorial and printing offices, we shall publish no paper next week. A great many of our exchanges, and especially among the Southern Baptist papers, are in the habit of taking Christmas week for a holiday, and many of them the Fourth of July week. Since we became editor of the Baptist and Reflector, however, the paper has never missed an issue, and we did not think that it ever would. But we have decided to suspend next week so as to give us time to get straightened out in our new office. Besides, it is probable that many of our readers will be so engrossed with Christmas joys that they will not miss the paper very much next week. Beginning with the first week in January, it will come to you again as interesting and as helpful as ever. And, in fact, we shall try to make it even more interesting and helpful than ever, as far as possible.

JACKSON.

We had a very enjoyable visit last Sunday to Jackson, preaching at the First Baptist Church. The church was never in better condition, financially, spiritually, or otherwise. Despite the bad weather last Sunday, there were 258 in Sunday-school. The school has grown so that additional rooms are needed to accommodate it. The attendance at prayer-meeting on Wednesday night also taxes the capacity of the Sunday-school room. The audience in the morning filled the large auditorium. This, we understand, is the rule every Sunday. There are additions to the church at almost every service. Last Sunday there were five received by letter. The indebtedness which has been hanging over it for many years has been paid off. Brother I. B. Tigrett, Treasurer of the church, stated on Sunday morning that not only had the members of the church responded to his appeals for contributions, but they had done so with the utmost cherefulness, and that many of them had taken occasion to speak of the good condition in which the church is now. There is a tone of deep spirituality pervading the whole church. Nor is there a discordant note anywhere to be found. All this is due very largely unto God to the present efficient and beloved pastor, Dr. G. S. Williams. He is a fine preacher, a helpful pastor and a noble Christian man. He says that he has the best field of his life. He is also evidently doing the best work of his life. He is ably assisted by his excellent wife.

We had an engagement to preach at the Second Church at night, but, on account of the rain, the pastor, Rev. D. A. Ellis, thought it best to postpone it. Brother Ellis has done a splendid work at the Second Church. It has now a membership of 350. A new and beautiful house of worship has recently been erected. The church is in fine spiritual condition.

Brother Terry Martin is pastor of the West End Church, formerly the Highland Avenue Church. They are contemplating building soon. Brethren Ellis and Martin have been in the book business in Jackson, but they are expecting to give that up soon so as to devote all of their time to their churches.

Royal Street Church is at present without a pastor. It has a good house.

We had the pleasure of attending the chapel exercises at the Southwestern Baptist University. The school was never more prosperous. It has a large student body and a fine class of young people. Since the retirement of Dr. P. T. Hale as President, Dr. G. M. Savage is chairman of the faculty. It seemed natural to see him in his old place in the chapel. As our readers know, he belongs to the salt of the earth. After next January the interest on \$40,000 which for the past six years has been used for the payment of the indebtedness on Powell Chapel will be released and will come again into the treasury of the University for current expenses. Baptists have a right to feel proud of their school.

The Jackson School of Business, conducted by Brethren H. C. Jamison and C. A. Derryberry, is quite prosperous. With its 18,000 or 20,000 people, its beautiful homes, its substantial business houses, its well-paved

streets, its numerous shade trees, its bountiful and health giving water, and its splendid citizenship, Jackson is one of the finest cities in the State. There is only one draw-back to it—the saloon. Madison and Shelby Counties are the only counties in West Tennessee from which saloons have not been abolished. As a result, they are quite numerous in Jackson, and they are proving a curse not only to the city and to the county, but to all the surrounding country. A strong effort will be made at the next session of the Legislature to abolish saloons from Jackson. This effort, we believe, will be successful. It will be necessary first, however, to secure the extension of the Adams law to every place in the State, or at least, so as to embrace Jackson, which will almost certainly be done. When the matter then is left to a vote of the white citizens of Jackson, they will rise up in their might, and the saloons which so long have been a curse to the city will be driven out forever, and Jackson, redeemed from the saloon, will grow then as she has never grown before. We enjoyed the kind hospitality of Dr. and Mrs. Williams while in Jackson.

THE SITUATION IN FRANCE.

They have been having rather a lively time in France over the action of the government, of which we spoke last week, in declaring that Roman Catholicism should be put on an equality with other religions in that country, and requiring that in order that the Catholics should maintain public worship they must make application to the authorities of the State for permission to do so, and also requiring that the priests should be supported by their parishioners and not by the State as heretofore. The Catholics seem to be a good deal stirred up on the subject. The Pope is reported by Bishop McCaul, of Thenton, N. J., to have said to him on a recent visit to the Vatican:

"How I wish that the church enjoyed the same liberty in the rest of the world as it does in the United States. There the State attends to its own concerns and allows the church freedom to carry out her divine mission."

The Pope seems to forget that the very reason why the church enjoys liberty in the United States is because this is not a Catholic country. He perhaps does not know that the first amendment to the United States Constitution was one granting religious liberty and that it was adopted, not at the instance of the Catholics, but of the Baptists, who are the very antipodes of the Catholics in every respect. He seems to forget that in every Catholic country where Roman Catholicism holds sway they have always denied this religious liberty to others. One of them said very boldly: "In every Protestant country we claim religious liberty because that is their principle. In Catholic countries we deny it because that is ours."

The Pope seems to forget also that it is this very principle which he says obtains here in this country—the separation of church and State—for which the French Government is now contending. The trouble in France has been that the church in France did not attend to its own concerns, but insisted upon taking part in all political affairs, and did not allow the State freedom to carry out its mission. Now, what the French Government is demanding is simply that the Catholic church shall attend to its own affairs and leave the State free to attend to its own affairs—in other words the complete separation of the church and State; that the church shall not interfere with the affairs of the State, and that the State must not be required to support the church. The remarks of the Pope, which we quote above, sounds all the more strange and inconsistent in view of the report which it is said Monsignor Montagnini, the expelled secretary of the Papal Nunciature at Paris, made to the Pope upon his return to Rome to the effect that it will be difficult for the church to find efficient allies in its campaign against the French Government which, in view of the fact that it is supported by an overwhelming majority, cannot be moved from carrying out its program for the secularization of the State, which program denies to Catholicism privileges not enjoyed by other religions, denies the sovereignty of the Pope, severs relations with the Vatican and

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considers that questions of religion should be decided by the individual conscience without the State entering into the matter in any way.

This program, as stated by Monsignor Montagnini, is in direct contravention of all the claims of Catholicism in all ages, but is in accordance with the principles of Protestantism, and especially the Baptist principles of religious liberty and of the separation of church and State.

It is in accordance also with the spirit of the times. The trouble with the Pope is, he is trying to live in the fifteenth century and not in the twentieth century of enlightenment and liberty. The picture of Jno. Bunyan again comes to our mind, when he represented the Pope as an old man, sitting by the roadside feeble and helpless, but grinning and gnashing his teeth at passers by. This exactly pictures the present situation.

Cardinal Gibbons, of Baltimore, is out in a long interview, in which he attempts to forestall public sentiment in this country and arouse sympathy for the French Catholics. He says among other things:

"I am weighing my words, and I say with deliberate conviction that the leaders of the present French Government are actuated by nothing less than hatred of religion. We have no spirit akin to theirs in this country. We have here much indifference to religion, but we have no body of men, no great party that makes it a chief aim to weaken the power of religion, and if possible utterly to destroy it out of the land."

In the first place, this statement of Cardinal Gibbons is directly contrary to the statement of the Papal Nunciature at Paris to the Pope himself, as we have above quoted. That statement shows that the French Government is not actuated merely by "hatred of religion," but by a determination to place the Catholic religion on the same footing with other religions. In the second place, if the leaders of the present French Government are actuated by nothing but hatred of religion, it is the hatred of the Roman Catholic religion. At least it is Roman Catholicism which has led to their hatred of religion. They have been accustomed to regard Catholicism as religion, but they have seen in it so much of farce and fraud and corruption that they have come to think if that is religion they do not want religion. This movement, so prominent in France now, is going on to a greater or less extent in all Catholic countries, such as Italy, Austria, Brazil, Mexico, Cuba and even Spain. People are turning away from Catholicism by thousands. Many of them are going into indifference to all religion. Sooner or later there will come a reaction and they will learn the truth—that Catholicism is not the true religion; that it does not represent the Christian religion, but that there is a reality in the religion of the Lord Jesus Christ; that true religion does not consist in rites and ceremonies and hollow mockeries, but in the pure, simple, spiritual worship of God as illustrated especially, we believe, by the Baptists. The truth is that it is the Spirit of Jesus Christ back of all of this restlessness, and that Spirit is leading the world back to the primitive Christianity of the New Testament, and onward and upward toward God.

RECENT EVENTS.

Will some one please give us the address of the following parties: Mrs. James Sneed, E. N. Thetford and H. W. Hammer.

The Midland Methodist had nearly a page in reply to our recent editorial on Apostacy. We have neither the time nor the space to reply this week, but will do so soon.

It is believed that there were about 3,000 conversions in the Gypsy Smith meeting recently held in Boston. Gypsy Smith has promised to return to Boston again in the spring.

"The angel did not roll the stone away in order that Jesus might get out, but in order that the women might get in." This was only one of the many striking remarks of Rev. B. W. Spillman at the Sunday School Institute held in this city last week.

The Golden Age states that the town of Longview, Texas, with seven thousand inhabitants, is advertising for sale a strong, good-as-new calaboose. It is a steel structure, and is in good working order in every way. Reason for sale: the city doesn't need it since prohibition was secured.

Rev. W. M. Burr, of Greenwood, Miss., has accepted a call to the pastorate of the church at Helena, Ark. He was formerly pastor of the Murfreesboro and Fayetteville churches in Tennessee and has many friends in this State who will join us in wishing him a happy and prosperous pastorate.

We have received an invitation from our friends, Mr. and Mrs. George Whitfield Young, to be present at the marriage of their daughter, Miss Nora, to Mr. James Benjamin Chapman, December 27, at the Baptist Church in Ripley, Tenn. We extend our cordial congratulations to the happy couple, with our very best wishes for their happiness and prosperity.

Prof. H. C. Irby, for many years the beloved professor of mathematics in the Southwestern Baptist University at Jackson, leaves this week for Florida to spend about three months, together with Mrs. Irby, who has not been well of late. We trust that she may be fully restored to health and that both may return refreshed and reinvigorated from their sojourn in the land of flowers.

"Mr. Bryan when in India," says The Congregationalist, "told a company of Anglo-Indian officials that the United States was the most altruistic nation in the world. 'Prove it,' they said. 'The proof,' he replied, 'lies in the fact that America through its missions puts as much money into India as England does, and draws out nothing, whereas England draws out one hundred million a year.'"

The court of claims at Washington has passed favorably upon the claim of the old Union University at Murfreesboro on account of damages done to the property during the war. The amount recommended was \$13,000. It will be necessary for Congress to pass an act granting the claim. We hope, however, that there will be no trouble about this. The amount will go to the new Tennessee College for women.

One of our exchanges says that the — church "has already a membership of 125, and are completing a \$6,000 house." In speaking of a church, it is proper to use either the singular or plural verb, according as you conceive of the church as a whole or as composed of the individual members. But it is hardly proper to use both the singular and the plural verb with reference to it in the same sentence. This is a common error.

The following amounts were contributed by the Baptists of Georgia last year, as shown by the report of Secretary Bennett to the recent meeting of the Georgia Baptist Convention: For State Missions, \$42,059.80; for Home Missions, \$20,688; for Foreign Missions, \$59,537; for Orphans' Home, \$15,749; for Ministerial Education, \$1,770; for Mercer University, \$1,790.80; for Sunday-school and Bible work, \$120; for Monroe College, \$559.31; and for Margaret Home, \$168, a grand total of \$145,518.82.

In a debate between representatives of Wake Forest College, N. C., and Mercer University, Ga., held at Macon on November 29, Wake Forest was again victorious. The question discussed was "Resolved, That the United States should enforce the Monroe doctrine in South America." This is the second time Wake Forest has triumphed over Mercer, and she is the only school which has been able to do so, which facts speak highly both for Mercer and Wake Forest. Such contests, we believe, are much more in keeping with the college character and spirit than are football and baseball contests.

The Knoxville Sentinel recently said: "The Knoxville Railway & Light Co. has complied with a request which was made by Rev. G. W. Perryman, of the Deaderick Avenue church, which the pastor of the church thinks will be a great convenience to those who attend the church on Sunday night. The crowds at the church every Sunday night number about 1,000 people, and hereafter a large number of street cars will be waiting in front of the church when services are concluded to carry those to the city who desire to ride. This is the first time such a thing has ever been ordered done in this city." This speaks very highly for Dr. Perryman.

The Norwegian Parliament has conferred the Nobel prize upon President Roosevelt, in recognition of his service in ending the Russo-Japanese war. The Nobel peace prize is part of a bequest left by Dr. Alfred Bernhard Nobel, the Swedish scientist, who died in 1896. By his will a large portion of his fortune was devoted to five annual prizes, each valued at \$40,000. They were awarded for the most important discoveries in physics, chemistry, physiology or medicine, for most distinguished work of an idealistic tendency in the field of literature, and for the best effort toward fraternity of nations and the promotion of peace. The last named is awarded by the Norwegian Parliament. The others are awarded by institutions at Stockholm.

The Christian Index says: "It is announced that Pastor W. H. Sledge, of Tattnall Square Church, Macon, will tender his resignation next Sunday to accept an appointment by the Home Mission Board to engage in evangelistic work west of the Mississippi. Brother Sledge has done a good work at Tattnall Square, and it will be with sincere regrets that his church yields her claims upon him as pastor. He has decided evangelistic gifts, and has been very successful in holding meetings in various places in the State. Brother Sledge was formerly pastor of the churches at Milan and Trezevant, in Tennessee, where he labored very faithfully and efficiently, and has many friends in this State whose prayers will go with him in the important work which he undertakes.

The Examiner states that the suits brought by Dr. John Franklin Forbes, formerly president of Stetson University, Fla., because of damaging statements concerning his character and that of others, have been settled out of court by the absolute withdrawal of all charges and implications, and the payment of a considerable sum in lieu of damages. The Examiner adds: "The vindication of Dr. Forbes is complete, and the confidence of those who have steadily believed in his integrity of character and life is fully justified." The pity about it is that charges should have ever been brought against such a man as Dr. Forbes, and that he should have resigned the presidency of the University on account

of them. We believe, and we so advised at the time, in a council called by the friends of the University, that the trustees should stand by him if they believed him innocent, as they said he was.

The Examiner states that Rev. Charles Spurgeon, pastor of the Baptist Church at Nottingham, Eng., has been compelled by continued ill health to resign, a fact which we regret very much to learn. He is a son of Rev. Charles H. Spurgeon, and a twin brother of Rev. Thomas Spurgeon, the successor of his father as pastor of the Metropolitan Tabernacle, London. We hope that his health may be soon fully restored. It will be remembered that Rev. Thomas Spurgeon had an engagement to preach at the Tremont Temple, Boston, last summer, but was compelled to cancel it on account of ill health.

AMONG THE BRETHREN.

Rev. H. E. Gabby, of Walnut Street Church, Owensboro Ky., has been called to the care of the church at Cadiz, Ky., and accepts.

Rev. C. H. Bailey, of Keatchie, La., has accepted a call to Lebanon Junction, Ky. He will begin work in his new field Jan. 1, 1907.

Rev. A. J. Wharton, of Kemp, Texas, has accepted the care of the church at Jonesboro, La., and is on the field grandly bringing things to pass.

Rev. B. J. Mathews, of DeQueen, Ark., was recently elected to the care of the church at Magnolia, Ark. DeQueen Church has also recalled him.

Rev. M. S. Stevens has resigned at Perry, Fla., and moved to Thomasville, Ga., from which point he will operate as evangelist for Mercer Association.

Rev. B. T. Milam has resigned the care of the church at Cabot, Ark., to become pastor at Junction City, Ark., a church he has already served four years.

Jackson Hill Church, Atlanta, Ga., of which Rev. John D. Jordan has lately become pastor, liquidated an indebtedness of \$2,000 preparatory to his coming.

Rev. Giles C. Taylor, of Corsicana, Texas, assisted Rev. E. G. Townsend in a revival at Belton, Texas, which resulted in 40 professions and 25 additions by baptism.

Rev. M. E. Hudson of Ballinger, Texas, was elected B. Y. P. U. and Sunday School Evangelist by the State Mission Board of Arkansas, and will begin work Jan. 1st.

Rev. W. D. Nowlin, of the Third Church, Owensboro, Ky., lately held a meeting with Rev. T. J. Ratcliff at Whitesville, Ky., resulting in 12 additions to the church.

The Conway Chimes, with Rev. J. J. Hurt of Conway, Ark., as editor, is the latest spicy church paper that has come to our desk. There is not a dull sentence in it.

Dr. A. J. Barton, of Beech Street Church, Texarkana, Ark., is assisting Rev. H. H. Street in a revival at Lake Village, Ark., which portends the accomplishment of great good.

Dr. J. W. Perry, of Homeapath, S. C., returns to Florida after an absence of 30 years and takes up the work of the pastorate at Sanford. He is being accorded a royal welcome.

Rev. L. W. Parrott, who has been the efficient field editor of the Christian Index, has been called to the pastorate of the churches at Jeffersonville and Middleville in Georgia, and quits the Index Jan. 1st.

Dr. Geo. T. Webb has been transferred from the position of Field Secretary of the Baptist Young People's Union of America to General Secretary, succeeding Rev. Homer C. Lyman. The headquarters remain in Chicago.

Rev. W. C. James, of Russellville, Ky., has been called to the care of the First Church, Owensboro, Ky., and will no doubt accomplish great good if he accepts although the church at Russellville will give him up very reluctantly.

The Baptist preachers of Atlanta Ga., have planned an evangelistic campaign in that city for the month of April, 1907, with Evangelists W. W. Hamilton and W. D. Wakefield of the Home Board in charge. They mean to stir the city for God.

The Georgia Baptists at their late Convention created the office of Auditor of the Board of Missions, and Secretary for the Committee on Co-operation. Dr. H. R. Bernard, of Atlanta, was elected to this office. He is put under bond.

In the revival at Calvary Church, Louisville, Ky., in which Rev. J. W. Gillon, of Mineral Wells, Tex., assisted his kinsman, Rev. R. L. Gillon, there were 45 professions and 32 additions. The church is in the best condition it has been for years.

Evangelist W. E. Neill of Mineral Wells, Texas, has lately held a splendid meeting at Bastrop, La., resulting in about 100 additions, 72 by baptism. A prohibition campaign was inaugurated and whiskey voted out of Bastrop and Morehead parish.

Rev. J. R. Jester declines to be re-elected Evangelist of the State Board and will be associated with Dr. S. Y. Jameson, president of Mercer University, in raising the endowment fund of that institution. He is no jester when it comes to doing hard work.

A handsome memorial window is to be placed in the beautiful new church at Greenville, Miss., to the memory of Stacy Lord, who was such an active factor in the life of Mississippi Baptists and who filled a large sphere among Tennessee Baptists for many years.

Rev. W. H. Sledge has resigned the care of Tattnall Square Church, Macon, Ga., to accept an appointment as evangelist under the Home Mission Board, his territory being west of the Mississippi River. Tennesseans are well aware of Brother Sledge's decided evangelistic gifts.

THE HOME

Night Before Christmas.

"Tis the night before Christmas"—
I whisper the rhyme
And wander in fancy
To "once on a time."
I see the big fireplace,
The girls and the boys,
The long, heaped-up stockings,
The drums and the toys.

"Tis the night before Christmas"—
So old and so new!
With all of its dreamings
So good and so true.
I see all the faces
Forgotten so long,
And out of the twilight
There murmurs a song.

"Tis the night before Christmas"—
And here, by my grate,
The past rises, glowing;
The years lose their weight;
The boy days come trooping
At memory's call,
And gleam in the embers
That flicker and fall.

"Tis the night before Christmas"—
Ah, could I but clutch
The gold of my fancies!
'Twould go at my touch!
The shouts and the laughter
Now sweet to my ear
Would shrink to a silence
Too deep and too drear.

"Tis the night before Christmas"—
Remembrances stir
As sweet as the cherished
Frankincense, and myrrh,
And, hark! As the visions
Grow dim to the sight,
There comes: "Merry Christmas!
And, boy days, good night!"

—Chicago Tribune.

Her Christmas Gift.

"Like as a plank of driftwood
Tossed on the watery main
Another plank encounters,
Meets, touches, parts again;
So tossed and drifting ever
On life's eternal sea,
We meet and greet and sever,
Parting eternally."

It was a beautiful day in December, warm for that time of the year, with the sun shining on the snow, making it almost too bright for one's eyes.

A young lady about nineteen was coming merrily up the walk, her arms full of queer-shaped bundles. Her eyes were almost black, and dancing with mischief. Her hair, a dark auburn, was being blown across her rosy cheeks by the wind.

"You look as if you needed a dray wagon, Miss Lee," said a young man, glancing at her bundles with twinkling eyes, as he raised his hat.

"O! you must remember Christmas is coming," she answered gayly.

As she turned into a side street she met a handsome young student; her face flushed, and nodding gayly, she said: "Good morning, Earl. You are Christmas shopping, too?"

"Hello, Virginia! Yes, I suppose that's what you girls call it," he answered. "Mayn't I go with you and help with some of the bundles?"

"O! if you wish. Some one has just informed me that I needed a dray wagon," she said roguishly.

He laughed as he took the bundles and stepped into a book store with her.

"Here we are," said Virginia, as she stepped up to a counter. "Good morning, Mr. Armore. Have you this month's Ladies' Home Journal? I'm so late I was afraid I wouldn't get it. Thank you," she said, as he handed it to her. "Now, Earl, I guess I'm ready to go."

As they passed out, Earl said in a low tone: "Say, Jeane, will you go with me this evening to see Grandma Riley?"

"I had intended to do some drawing this evening, but that doesn't matter. Yes, I'll go, if you won't stay long. How is she, any better?" she asked anxiously.

"No, I'm afraid not," he said gravely. "She was worse this morning, the doctor said. That's one reason I wanted you to go."

"O! I'm so sorry," she said softly; and her merry eyes were full of tears. "I don't know what I shall do if she goes, for she is the only one I have to tell my troubles to. She is always so kind and good to me! I can't be good without her."

Earl did so wish that this beautiful, kind-hearted girl was a Christian; but so far as being good, he had always known her to be kind and gentle.

As they came to the end of the block, Virginia Lee turned and, taking the bundles from him, said: "I guess we part here. I'll see you, then, about two o'clock this evening. Good-bye," and hurrying around the corner, she was lost to his sight.

Earl Riley was the only son of a wealthy merchant. He was studying law in a university town about two hundred miles from home. Although Hinton was a picturesque little town, he would often have been lonesome had it not been for his grandmother, who lived there. She had been for years too feeble to go from her home. She was a devout Christian, and Earl loved to hear her tell of her youth and about her work among the poor. "Recalling in her fitting phrase, So rich and picturesque and free (The common unrhymed poetry Of simple life and country ways), The story of her early days."

It was at his grandmother's that Earl had first met Virginia Lee, over a year ago. She had always worked among the poor and sick, and in this way she had heard of Grandma Riley, as most every one called her. She had called on grandma several times, and gradually her liking had kindled into love for this grand old lady, who suffered so much, but who was always helping others. Jeane's own parents had died when she was quite young, and she was living with her older brother, going to school. Her parents had been wealthy, and she had a liberal allowance each month. She and Earl had been friends from the first, and their friendship had grown more beautiful each month. Many who noticed them for the first time looked on them as a big, protecting brother and his younger sister.

That evening as Earl and Jeane arrived at Mrs. Riley's they met the doctor coming out. His face was grave as he answered their eager questions about Mrs. Riley.

"No, I am afraid she will not live through to-morrow with us. She has been asking for you both, so hurry in," he said, and, taking his hat and cane from the servant, he left them.

As they stepped into the dimly lighted room, Mrs. Riley turned a pale but beautiful face toward them. Taking each by the hand, she said softly: "I am going home, my children; God has called me at last, and I am ready to go." She closed her eyes slowly; then, turning over, she fell asleep. When she wakened Jeane was bending over her.

"Do you want anything, grandma dear?"

"No—yes, you may read to me from the eighteenth Psalm."

And Jeane got the old, worn Bible from the table, and, turning up the light, she read: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust. . . ."

And so she read on and on in those beautiful Psalms, until suddenly Mrs. Riley, turning toward her, said: "Virginia, won't you promise me one thing before I die?"

"Of course, dear granny," answered Jeane with tears in her dark eyes.

"The day after to-morrow is Christmas. Let God be your Christmas gift, won't you? For his sake!"

"O granny, what shall I do without you?" sobbed Jeane.

"My dear child," said granny gently, "you must learn to trust in Christ. He will always help and comfort you. Please try to trust Him."

"I will, O I will! I have longed to be a Christian ever since I met you. You were always so happy and peaceful, no matter how much you suffered."

"Thank you, my darling. I am happy now." As Mrs. Riley said this, Jeane knew she was praying for her.

About five o'clock the next evening Mrs. Riley lay breathing her last. Earl, Jeane, the doctor and several friends were in the room. She had been quietly resting, but she now raised her hand and, taking Jeane's in hers, called Earl. "Earl," she whispered, as he bent over her, "you must take good care of my Jeane for me. I know you love her, and she loves you, do you not, Jeane?"

A smothered sob and a flushed face was all the answer she received, but, smiling feebly, she clasped Earl's hand over Jeane's and sealed them with a kiss.

"My children, may God protect and bless you through your lives, and may you learn to love Him truly, Virginia."

And as the Christmas Eve darkened granny's life ebbed out, and she "went home." She had given both Earl and Virginia a Christmas gift never to be forgotten or taken away.—Marie Lawrence, in *The Epworth Era*.

Christmas Eve.

Soft creep the shadows to the walls and floor,
The lights are low, the stars their vigil keep.
Sweet is the stillness; the long day is o'er;
The children sleep.

Safe is the fold; sure here no ill can find,
Nor danger haunt thy pillow, O mine own!
And yet, dear God, from nests as tender lined
The birds have flown.

My heart is brooding with an anxious fear,
They are so young and tender and alone;
O Thou, to whom of old the lambs were dear,
Make mine Thine own.
—Annie E. Swan.

TERRIBLE ECZEMA ON LITTLE BOY

Mouth and Eyes Covered With Crusts—Face Itched Most Fearfully—Hands Pinned Down to Prevent Scratching

MIRACULOUS CURE BY CUTICURA REMEDIES

"When my little boy was six months old, he had eczema. The sores extended so quickly over the whole body that we at once called in the doctor. We then went to another doctor, but he could not help him, and in our despair we went to a third one. Matters became so bad that he had regular holes in his cheeks, large enough to put a finger into. The food had to be given with a spoon, for his mouth was covered with crusts as thick as a finger, and whenever he opened the mouth they began to bleed and suppurate, as did also his eyes. Hands, arms, chest, and back, in short the whole body, was covered over and over. We had no rest by day or night. Whenever he was laid in his bed, we had to pin his hands down: otherwise he would scratch his face, and make an open sore. I think his face must have itched most fearfully."

"We finally thought nothing could help, and I had made up my mind to send my wife with the child to Europe, hoping that the sea air might cure him, otherwise he was to be put under good medical care there. But, Lord be blessed, matters came differently, and we soon saw a miracle. A friend of ours spoke about Cuticura. We made trial with Cuticura Soap, Ointment, and Resolvent, and within ten days or two weeks we noticed a decided improvement. Just as quickly as the sickness had appeared it also began to disappear, and within ten weeks the child was absolutely well, and his skin was smooth and white as never before." F. Hohrath, President of the C. L. Hohrath Company, Manufacturers of Silk Ribbons, 4 to 20 Rink Alley, June 5, 1905, South Bethlehem, Pa.

Cuticura Soap, Ointment, and Pills are sold throughout the world. Potter Drug & Chem. Corp., Sole Proprietors, Boston.

—Mailed Free, "How to Care for the Skin."

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YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor

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Young South Motto: *Qui non proficit, defert.*

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

Mission Topic for December.—
China.

YOUNG SOUTH CORRESPONDENCE

Our Missionary's Letter.

Here it is! It bears date Kokura, Nov. 11, 1906. So it was just a month on the way.

What splendid reading it will be for your meetings this month and next. Be sure every band hears it:

My Dear "Young South."—I love our name, and I am going to use it this time because it means so much to me. I have always loved our Sunny South and its happy, buoyant young people, but since I have been in Japan they have meant more to me, as I have tried to represent them here in Japan, and have felt that they were working with me. The touch of your loyal hearts has been a great inspiration to me, and often, especially of late years, when I have felt my strength giving way, the thought of your interest and prayers has upheld me. When I go out on the streets to invite the little children to Sunday-school, I feel that I am doing what you would love to do if you were here, and it adds new joy to the work.

I am so thankful to be able to begin a letter to you again, feeling that I shall really enjoy writing. For a long time my head has been too tired to do even pleasant duties well, but this lovely fall weather with so much of the dampness taken out of it, gives new energy even to the sick. I am not well yet, but I do feel as if I shall be able to write you a letter and really enjoy it.

Lately I was so much impressed with the lives of two Christian workers who have just passed away to take up a new work in the life beyond, that I felt that it might prove an inspiration to you as it has to me. The first is Bishop Schereschewsky (Sheares-chew-sky), a Pole. (You knew he was not an American, did you not?) And yet he left Poland early in life and was educated in America, and was sent out to China, the first bishop of the American Episcopal Church there. About twenty years ago he had a stroke of paralysis which forced him to give up his office, but not his work. He came to Tokyo, Japan, and there he has lived and worked as few strong, well people do, until now over 70 years of age he has passed away. Do you wonder what this man, unable to move out of his chair, unable to use his hands, could do. Well, I will tell you. God in His mercy spared his mind and his tongue, and with a skillful Chinese assistant to translate the Bible into Wen-Li, the language of the mass of China's millions. This completed, he trans-

lated the whole of it into Mandarin, the court language and that of the educated classes. Still not satisfied, he in his old age, although suffering greatly, was at work on a reference Bible in several dialects of China and had completed the Old Testament. He was beginning the Gospel of Matthew when the summons came. What a spirit he must have had and what a "Well done!" will be his. And how such a life should shame those who sit with idle hands, not at the Lord's command, but from pure selfish laziness.

The other is a Japanese, Mr. Kubota, who for many years has ranked high as an artist. Not satisfied, however, with his work, he began anew the study of art, having before him constantly the ambition to produce a masterpiece. When he was just ready to get to work again he was suddenly deprived of his eyesight and his skillful hand was of no avail. His anguish of mind was so great that he sometimes thought of committing suicide. He had been raised up in the Buddhist belief, but the corruption of the priests stood in the way of his full acceptance of it. He had also read the Bible some, but together with his love for art there was natural with him a love for ornament and splendor. The language of the Bible he thought too simple and the Christian church and worship too plain. But it was at last the simple fact of God's love for him that won him. An earnest Christian found him and offered to read the Bible to him. At first he said that if God would restore his sight he would not only believe, but would use all of the reward of his labor for His cause. But by degrees this last lingering bit of self was laid down and he could say, "Take me as I am." From this time his faith was strong and his love for the Bible intense. His influence for Christianity was felt in the circle of friends where before he had been a leader as an artist. Only a few years of this higher service was left to him, however. Disease had settled upon him, and in a short while the same friend who had led him to Christ was called at midnight to see him die. He says his face shined with joy as clasping his hand he said: "Thank you for all of your kindness. I am going now, seeing the bright light clearly." And thus talking with his friends, full of hope and joy to the last, he calmly passed away to the light and life of heaven, where doubtless he will be permitted to do that "masterpiece worthy to offer to God" which here consumed him with longing.

And now one more, and this will come nearer home to you. This time it is a little Japanese girl whom I saw this summer. I was at a friend's house when this girl came bringing some of her work for sale. My friend brought her in to see me and wonderful, wonderful! the hands that crocheted those dainty bags were wooden—fingers and all fastened on to stubs of arms. A friend helps her adjust the needle and thread, as of course she cannot pick up anything with those wooden fingers, but once started she can go on finely and knits and crochets rapidly and smoothly. She lost both hands trying to frighten away a robber, or rather to catch him. She caught hold of his kim-

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ono, and to escape from her he drew his sword and with two strokes severed her poor hands from her arms. This was several years ago. She was found by some kind Christians, who taught her the Bible and sent her to school. Now she is studying to become a Bible woman to her people, and by her work is trying to support herself. She is a sweet looking girl of about 16, a bright, happy Christian.

Now, dear children, shall we ever grow faint-hearted or discouraged? With eyes to study God's word and then learn His will, and hands to work for Him, what a shame for us to say, "I can do nothing!"

Now I shall just let these little sketches do their own work in your hearts. I believe God will help them to do it, and that greater earnestness in us all will result from reading them.

Soon another year will have passed to its record. May it go out with a glorious enthusiasm in every Young South Band that shall bring forth

Stomach Sufferers Squander Millions

In Search of Relief.

The world is full of disordered stomachs, and 90 per cent. of the money spent upon physicians and drugs goes in an attempt to cure the stomach.

People are made to believe that in order to gain health they must doctor their stomachs and use cathartics. So the doctor gets his fee for the stomach treatment and the druggist for the physic, until the savings of a life time are exhausted and yet no cure.

Let's be reasonable.

The sick stomach is in every case the result of over-eating, hurried mastication and improper choice of foods. The mucous lining all the way down the food tract loses its sensitiveness, and when food is forced down the muscles fail to respond. They do not churn the food as they should. The glands no longer give out gastric juice to dissolve the food and render it capable of assimilation. The man has become a dyspeptic.

There is one sure way and only one to bring positive relief. Put into that stomach of yours the very elements that it lacks to get that food into liquid form. It takes pepsin, diastase, golden seal and other ferments to accomplish this. The dyspeptic stomach lacks part or all of them. Stuart's Dyspepsia Tablet is made up of just what the dyspeptic stomach lacks—nature's digestive.

Stuart's Dyspepsia Tablets are not a medicine, not a drug, not a cathartic. They do not cure anybody of anything but dyspepsia and indigestion and such ailments as arise from poorly digested food.

While they digest the food the stomach recuperates. The mucous membrane is coming out of its stupor, the gastric juice is coming to the surface, the muscles are regaining their power. Every organ of the body takes on new life, the skin gains color, and the eyes are no longer tinged with yellow. You live.

Why doctor and why drug yourself? Stuart's Dyspepsia Tablets will take care of your food while nature cures you.

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much fruit for the Master's cause, not only in Japan, but at Lome. God bless and lead each one to the highest service possible. Your own missionary,

Bessie Harlowe Maynard.

Now does it not make "our hearts burn within us" to hear of such servants of God in Japan? If only these three had been saved in all these years since the gospel penetrated its thick darkness, would it not have been worth all the money that has been given? Oh! let us be up and doing. Let us study Japan. Let us pray for Japan, and let us give a big Christmas offering for Japan. Will not every one who reads this sweet letter think "what can I do to help on this great work?" Will not every band set aside a special offering for our part of dear Mrs. Maynard's work? We cannot go to teach these needy ones, but we can "hold the rope." Let me say to Dr. Willingham before the new year begins, "The Young South missionary is fully paid." A small amount from each one will soon lift all our heads with joy.

Oh! yes, there are a number of letters for this week. If the foreman will be generous with space I'll try to condense them, so you may know just who have come up to the help of the Lord this third week in December.

No. 1 brings \$2.50 from Union McMinn Church and \$1.51 from Marshal Hill Church by Rev. J. P. Janeway, pastor, Sweetwater, for the Orphans' Home.

No. 2 brings \$2 for Mrs. Maynard from Mrs. Virginia Ellis, Martin, a much prized Christmas and thank offering.

No. 3 brings from our good "tithing" friends at Blountville \$3 for Japan, and from the Blountville Sunday-school

FIVE DOLLARS AND FIVE CENTS for the Orphans' Home by Supt. N. J. Phillips. In the same envelope is \$7 from the treasurer of the Blountville Church, to be distributed as follows: Foreign Missions, \$2.50; State Missions, \$2.25; Home Missions, \$2.25.

No. 4 comes from Mohawk, where we have the second "grown-up child." (This one is a woman!) She sends \$1 for Japan.

No. 5 brings \$1 from Mrs. E. B. Whitson and family, half for the orphans and half for Miss Rowsey's church at Shiloh.

In No. 6 the new band at Collierville, "The Little Workers," sends \$1.50 for the orphans and Mrs. Maynard. The officers are: President, Josie Farrow; Vice-president, Leo Williford; Secretary, Kate Webb Williford; Treasurer, Mossie Farrow. I hope Mrs. Mattie Norfleet has the literature by this time. We expect to hear often hereafter from these new friends.

No. 7 comes from Mrs. R. A. Martin, Mt. Juliet, and brings \$2 for our missionary and \$1 for the hospital at Yang Chow, in China.

In No. 8 Miss Mattie Elmore orders the Foreign Journal, the Home Field and two Y. S. pins. She did not know the Home Field had advanced its subscription to 25 cents, and only sent 95 cents. I'll order it, however.

No. 9 brings \$2 for the Orphans' Home from the Bell Avenue Sun-

beams at Knoxville, by Miss Debbie Fielden.

No. 10 brings a thank offering from the Bethel Church, by J. M. Stout, church clerk, Doeville.

SIX DOLLARS,

if you please, for the orphans.

No. 11 brings \$7.75 from the Sunbeams at Clarksville, their "thank offering" for the Orphans' Home, and \$1 for Miss Rowsey's church,

EIGHT DOLLARS AND SEVENTY-FIVE CENTS

in all, and they come so often!

And those "Busy Bees" of Memphis (we feared they had gone into winter quarters) ends the dozen messages with

TEN DOLLARS,

to be divided thus: \$5 for Bellevue's missionary, \$3 for B. Y. P. U. Encampment, \$2 for Orphans' Home, and they wish the Young South a happy Christmas.

With sincerest thanks to each and every church, band, Sunday-school and individual who has made this week such a grand success, I am yours most truly,

Laura Dayton Eakin.

Chattanooga, Tenn.

Receipts.

First quarter's offerings.....	\$479 06
October and November.....	193 99
First week in December.....	43 60
Second week in December.....	77 01

FOR JAPAN.

Mrs. Virginia Ellis, Martin.....	2 00
Phillips Band, Blountville.....	3 00
Grown-up Child, Mohawk.....	1 00
Little Workers, Collierville, by	
Mrs. M. N.	75
Mrs. R. A. Martin, Mt. Juliet....	2 00

FOR ORPHANS' HOME.

Union McMinn Church, by pastor 2 50

Marshal Hill Church, by pastor..	1 51
Blountville S. S. by Superintendent	
ént Phillips.....	5 05
Mrs. E. H. Whitson, Covington..	50
Little Workers, Collierville.....	75
Bell Avenue Sunbeams, Knox	
ville, by D. F.	2 00
Bellevue Busy Bees, Memphis,	
by Mrs. M. G. B.....	2 00
Bethel Church, Doeville, by J. M.	
S.....	6 00
Clarksville Sunbeams, by S. T....	7 75
FOR HOME BOARD.	
Blountville Church, by J. H. Cox	2 25
FOR FOREIGN BOARD.	
Bellevue Busy Bees, Memphis...	5 00
Blountville Church, by J. H. C..	2 50
FOR STATE BOARD.	
Blountville Church.....	2 25
FOR YANG CHOW HOSPITAL.	
Mrs. R. A. Martin, Mt. Juliet....	1 00
FOR FOREIGN JOURNAL.	
Miss Mattie Elmore, Jefferson	
City.....	25
FOR HOME FIELD.	
Miss Mattie Elmore.....	25
FOR Y. S. PINS.	
Miss Mattie Elmore, two.....	50
B. Y. P. U. ENCAMPMENT.	
Bellevue Busy Bees, Memphis...	3 00
FOR SHILOH CHURCH.	
Clarksville Sunbeams.....	1 00
Mrs. E. H. Whitson, Covington..	50
Total.....	\$848 97
Received since April 1, 1906:	
For Japan.....	\$315 66
"Orphans' Home.....	144 73
"Home Board.....	108 21
"State Board.....	88 76
"Foreign Board.....	75 01
"Y. S. Board.....	11 16
"Yang Chow Hospital.....	5 00
"Foreign Board debt.....	25 00
"Foreign Journal.....	8 75
"Ministerial Relief.....	2 20
"Home Field.....	1 15
"Literature.....	70
"Y. P. U. Encampment.....	13 00
"Y. S. pins.....	5 75
"Margaret Home.....	9 60
"Shiloh Church.....	29 90
"Tichenor Memorial Fund....	2 00
"Postage.....	2 39
Total.....	\$848 97

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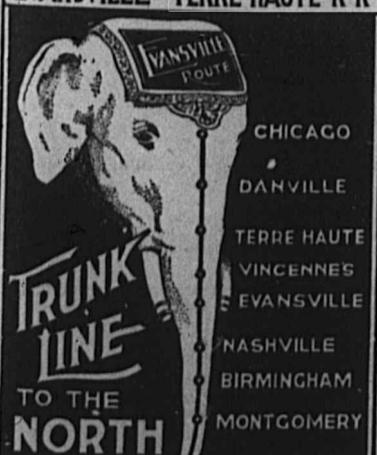
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OBITUARY.

Bowman.—Rev. J. W. Bowman departed this life July 23, 1906. He was born in DeCalbe County, Ala., Sept. 9, 1840. He was an old veteran of the Federal Army, joining the Third Tennessee Infantry of Company H., Feb. 10, 1862, fighting through the civil war with honor and credit until the close of war, being mustered out with an honorable discharge. After coming home from war, he professed faith in Christ and joined the Methodist Church. Realizing the Master's call to a nobler work he entered the ministry of that faith and began preaching and warning sinners to do better, and men and women to be saved. Afterwards becoming dissatisfied with his baptism and the form of church government, he joined the Baptist Church in which he preached and labored up to his death. During his affliction he bore the extreme pain and suffering with a Christian grace and fortitude, never murmuring or complaining, being perfectly resigned to the Lord's will, knowing in whom he believed was able to keep that which he had committed to Him against that day. Brother Bowman was a man of strong conviction, he preached some fine sermons and gave some beautiful talks during his sickness. Now and then angels would visit his room and he would rejoice and praise God in the midst of his suffering and pain. He loved to preach and tell the story of the cross. His last work as pastor of the River View Baptist Church was great work, baptizing into the fellowship of that church in a few months forty persons, and through his efforts building a nice house of worship. In his death the church has lost a good and faithful pastor and one who loved them as they loved him. Brother Bowman was a man that magnified his calling in the ministry, being a man of strong convictions he never swerved from what he believed to be right or yield to temptation; he was strong in the faith, believing God would fulfil every promise He had made to His children; and finishing his work on earth he fell asleep in Jesus, a blessed sleep from which none ever wake to weep. He leaves to mourn his loss a wife and an adopted daughter besides friends and relatives.

Rev. W. B. Gray.

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For home or store, for office or bank, no watchman is more dependable than a single electric lamp left burning after all other lights are extinguished. New York's chief of police used to say that a single arc lamp in the street is better than two good policemen, and it is equally true that an incandescent bulb in the home is more to be relied upon than the fiercest watch dog. Evil doers will not venture where there is light. In a store, a light left burning in front of the safe is a signal that all is well. Habitual passers-by, as well as the policeman on the beat, become used to seeing the light and are quick to note its absence.

In the home, especially if that home be somewhat secluded, or is surrounded by trees or shrubbery which may serve as a mask to night-prowlers, a light upon the porch does double service as a guide to friendly visitors and a warning to others.

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Gentlemen—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. You or anybody else cannot buy it now for \$100.00, altho I am not wearing it, as I am completely cured. I must say you have a wonderful product. I am very satisfied with it. Your truss is exactly what you claim—it is easy and comfortable—it is a God's blessing to every sufferer. Please accept my thanks for the cure. Shall continue to tell every suffering man about my wonderful cure.

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Where Most Piles Sufferers End. Act Before Too Late.

tive elements in this trial package to greatly reduce the swelling of the affected part, to heal much of the soreness and ulceration. After the sample is gone your druggist will supply you with a box of the Pyramidids for 50 cents.

Read Mrs. Bond's letter, which tells how she suffered and was relieved, if not positively cured, after using one 50 cent box.

"I have tried your pile cure and find them all you recommend them. I am very thankful to you for ever putting them within my reach, for I have had one box and I have not used all of them yet, and I feel like a new woman to-day, and I tell everybody about them. When I started them I could not walk across the floor, but now I can do my work all right. My work was a burden to me before I started them, but I can tell you that I can work much better now. You can rely on me. I will tell everybody about Pyramid Pile Cure. Yours sincerely, Mrs. J. Bond, Toronto, Canada, 88 Pears Ave."

There is positively no risk or danger with the Pyramid Pile Cure, for there is nothing but curatives in the preparation. They are suppositories which placed in the affected part, act as a soothing ointment working upon the infected and ulcerous tissues, giving them new life and stimulating a stronger circulation of the blood.

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The 50 cent size packages are for sale at all druggists.

OBITUARY.

Moore.—Oct. 6, 1906, at the quiet hour of midnight, the death angel visited our community and claimed for his victim our dearly beloved sister, Martha J. Moore, daughter of C. H. and M. M. McCorry, wife of W. F. Moore. She was a devoted member of Bethlehem Baptist Church. She leaves a husband and five children. We can say she was a true wife and loving mother and a consistent Christian. She will be greatly missed by the church and Sunday-school. She was loved by all who knew her. Sister Moore was sick for more than a year, her affliction was such that she suffered greatly, but she bore it with remarkable patience, and at last sank peacefully to rest. She died as she had lived, trusting in the Lord, her last words being, "Oh, Lord, how much longer?" A while before she died she called her people to her one by one and kissed them good bye and told them not to grieve after her. 'Tis hard to give her up, one that we love so well, but God loved her best and called her home, so weep not, dear loved ones, for she is asleep in Jesus.

Mrs. L. A. Chapman,
Mrs. F. J. Springer,
Mrs. G. W. Price,
Committee.

38 38 38

Shankline.—On Nov. 21, 1906, the death angel stole silently into the peaceful home of Mr. Linnie Shankline and claimed as a victim his beloved wife, Mrs. Ettie Shankline. She was a noble Christian woman. She had been a member of the church from early girlhood, and had lived a consistent Christian life. Mrs. Shankline was 37 years old, and had been married 18 years; she leaves a husband and two little daughters, two sisters and a host of relatives and other loved ones to mourn her death. Her illness was short, seven days suffering with pneumonia. In every social gathering she will be missed; in the church where she was a faithful member; in the sick room where she was willing to do what she could. Her face will be seen no more, her vacant chair in the home will remind us that she has joined the angel home. 'Tis hard to give her up, when she was so much needed among us all, and especially in her home. But it's one more vacant chair at the fireside and one more link added to the family link in heaven where her mother, father and one sweet little babe await her coming. While we will miss this dear cousin we are so thankful she has lived among us, and her sudden death has cast a gloom over our entire community that will teach us all that we know not the day nor the hour in which we, too, will have to answer His call and pass away as you have to where the wicked cease from troubling and the weary are at rest.

Hattie Williams.

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,
1615 West Main . . . Richmond, Va.

MAXWELL HOUSE BLEND

"TRY A CUP"

THE BEST COFFEE YOU EVER TASTED
AND ONE THAT AGREES WITH
THE STOMACH AS WELL.

This coffee will not upset the nerves or play havoc with the digestion, but owing to the skillful manner of blending certain varieties of high-grade coffees and the improved process used in milling, cleaning, and roasting.

MAXWELL HOUSE BLEND COFFEE
produces in the cup a wholesome, nutritious beverage that aids digestion, renews wasted tissues and stimulates the nerves without harmful after-effects.

Packed and Sold in Sealed Cans Only. Ask Your Grocer for It.

CHEEK-NEAL COFFEE CO.
Nashville, Tenn., and Houston, Texas.

The Battle Cry of Freedom from Intemperance

A Sure Escape from the Slavery of Drink

PERHAPS you want to break the habit that you know is making you poorer both in health and purse. It may be a friend of yours who needs help. You will find Willis' Home Remedy, the Cure that Cures for All Time. Thousands of grateful hearts in homes restored to happiness and prosperity proclaim that Truth is the foundation of every statement I make. Let Me help You to help yourself or your friend. I want to send a



FREE Trial Treatment of Willis' Home Cure

In a plain wrapper—enough to test its wonderful, exclusive merit. A few doses taken at home, at work, or anywhere, will show how easily it acts. Nerves are steadied; the appetite for food is increased; all craving for liquors of any kind is destroyed; refreshing sleep follows. Its magic drives all alcoholic poison from the system.

I KNOW what a blessing this Cure brought into my own life. May I not send you letters breathing in every line joy and gratitude from people cured by my Home Cure? The Worst cases are the ones I am most anxious to treat. Those that have found other remedies and treatments worthless I Guarantee to Cure. Let me treat the case you deem hopeless, and if I don't cure it I don't ant a cent. Just give me a chance to prove it. Write for Free treatment to

PARKER WILLIS,

State Life Bldg., Indianapolis, Ind.

American National Bank

Capital	1,000,000 00
Shareholders' Liability	1,000,000 00
Surplus and Undivided Profits	385,000.00

Security to Depositors	\$2,385,000.00
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In the opening of a Bank Account the first thing to be considered is SAFETY. This we offer in THE AMERICAN NATIONAL BANK, as we give greater SECURITY to depositors than ANY BANK in Tennessee.

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SAM JONES' LIFE AND SAYINGS

BY HIS WIFE

AGENTS WANTED AGENTS ARE COMING MONEY. SEND
60¢ FOR CANVASSING OUTFIT AND
CONTRACT FOR TERRITORY
BIG BOOK, 7x10, PRICE \$2.50 AND \$3.50
CIRCULARS FREE L. J. NICHOLS & CO., ATLANTA, GA



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Taylor's Platinum and Carbon Photos are the latest and best. Copying and enlarging a specialty.

OBITUARY.

Carter.—Mrs. M. C. Carter died Dec. 6, 1906; she was 80 years and 2 months old. Her father, Malachi Morris, settled near Macon when she was about two months old; she has lived in a few miles of there ever since. She was married to Isaac Carter in 1844, they raised three daughters. Her brothers, sisters, children and all of her grand-children except one, died before she did. When her devoted Christian daughter, wife of John Brown, became aware that she must die, she made a will giving her property to him, and requesting him to take care of her mother while she lived. They lived together like mother and son over thirty years, an example of the tender love of a son-in-law and a devoted mother-in-law worthy of all commendation. She was a member of Macon Baptist Church from its organization until her death. J. J. Tharp.

"SOUL SONGS" is the Song and Hymn Book for Revivals, and therefore for all the services. The authors are Baptists. Write at once for prices to the Singing Evangelists Music Co., Chattanooga, Tenn., and Waco, Texas.

The price of a bottle of Johnson's Tonic is 50 cents. If you will agree to pay us \$1 for a bottle of it, then The Johnson's Chill and Fever Tonic Co., Savannah, Ga., will agree to give you \$2 if the bottle does not cure any case of Fever or Grippe.

VERY LOW ROUND TRIP RATES
Have been announced by the Southern Railway to points in the Southeast on account of the Christmas holidays. Tickets will be on sale December 20-31, 1906, and Jan. 1, 1907, with final return limit of Jan. 7, 1907. For tickets and complete information call on any agent of the Southern Railway or write J. E. Shipley, D. P. A. 204 Fourth Ave., North, Nashville.

Tailoring Time.

It is time to have your winter suit made. Let us make it. Geo. R. Anthony Co. 210 Fifth Avenue North, Nashville, Tenn.

WINTER TOURIST TICKETS VIA SOUTHERN RAILWAY

To Florida, Alabama, Georgia, North and South Carolina winter resorts, also to Havana, Cuba, and many other points, on sale daily, with stop over privileges at certain points; final limit May 31, 1907. For tickets and complete information call on any agent of the Southern Railway or write J. E. Shipley, D. P. A., 204 Fourth Avenue North, Nashville.

WAR ON LIQUOR AND TOBACCO.

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request they make is that you do not sell the recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

GRIP-IT

does not make you sick or otherwise inconvenience you; cures the worst cold

QUICK!

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripe. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need

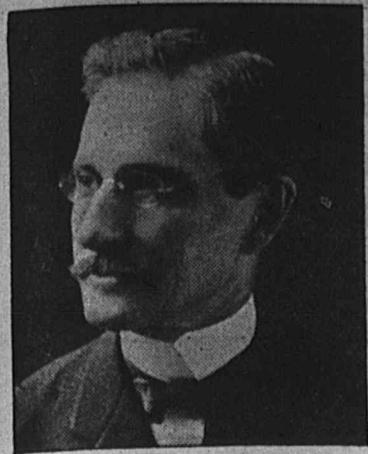
PORTER'S CA-TARRH-O.

The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. These offensive mucous discharges are quickly relieved by

PORTER'S CA-TARRH-O.

A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50cts.; send stamp if not kept by your dealer.

PORTER MEDICINE CO., Paris, Tenn.



REV. J. W. BLOSSER, M. D.
A Noted Minister and Doctor of Atlanta, Ga., is Meeting with Wonderful Success.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., and you will receive the free package and an illustrated book.

CANCER CURE



Before Treatment After Treatment (with false nose)

WITH SOOTHING, BALMY, PENETRATING OILS.
Cancer, Tumor, Catarrh, Plies, Fistula, Eczema, and Skin and Womb Diseases.

Cure of the nose, eye, lip, ear, neck, breast, stomach, etc., in fact all internal or external organs or tissues, cured without knife or burning plasters, but with soothing aromatic oils.

Cut this out and send it for an illustrated book on the above diseases. Home treatment sent when desired. Address

DR. R. E. WOODARD,
504 Main Street,

LITTLE ROCK, Ark.



GRIP-IT

does not make you sick or otherwise inconvenience you; cures the worst cold

QUICK!

GRIP-IT cures ordinary colds in 8 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripe. Contains neither opiates nor narcotics. It simply cures. Sold on

guarantee. Try it.

Don't let the Grip Devil

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at only 25 cts. a box, in

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Fever, and colds in the head. Contains no opiates or

narcotics; it is simply antiseptic and curative.

Price 50cts.; send stamp if not kept by your dealer.

PORTER MEDICINE CO., Paris, Tenn.

Hard Work

has brought many a poor woman to the brink of the grave. Do not work too hard at tasks which strain your delicate womanly constitution, such as lifting, carrying, running a sewing machine, etc. Injury from these causes will weaken your whole system and cause dreadful pain and suffering. Take

WINE OF CARDUI
Woman's Relief

for all functional weakness, pains and other disorders peculiar to women. As Mrs. Malinda Write A. Akers, of Basham, Va., says: "It is a wonderful medicine," and will make you "feel like a new woman." It has helped thousands, when all else had failed. Try it.

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WATKINS CROCKETT, Cashier.—E. R. BURR, Assistant Cashier.

DESIGNATED DEPOSITORY FOR STATE OF TENNESSEE

The Capital and Surplus of the Bank, its strong financial position and its established reputation for conservative banking methods, are among the substantial advantages offered to present and prospective patrons. To maintain and to increase these advantages is the policy of the management. The equipment in every department is thorough, modern and efficient, and its facilities are unsurpassed.

Savings Department.—In our Savings Department we allow interest at 3 per cent. per annum, compounded twice a year.

COMPLETE ONLY
\$15.00

BURNS
WOOD OR
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JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

WM. G. WILLARD
No. 62 WILLARD BLDG.
320 CHESTNUT STREET
ST. LOUIS, MO.

Dr. Brown's Magic Liniment

This bottle for you---FREE

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumpago, sprains, corns, etc., and other pains—Read carefully, back to bottom. We know the marvellous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hand, and instant relief penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and opens up the circulation. We know it does all these things—and we want you to know it.

Send for the sample bottle and try it. Write to

BROWN CHEMICAL CO., Dept.

Nashville, Tenn.

LEARN RAILROADING OVER ONE MILLION MEN EMPLOYED

HOW DO THESE SALARIES
COMPARE WITH YOURS?

AMERICAN MACHINERY WELL DRILLING & PROSPECTING DEEP WELL PUMPING, CENTRIFUGAL PUMPS, IRRIGATING PUMPS, AIR COMPRESSORS.	CONDUCTORS & ENGINEERS 3000 TO 5000
THE AMERICAN WELLWORKS, AURORA, ILL.—CHICAGO, 1st NAT. BK. BLDG.	BRAKEMEN & FIREMEN 3000 TO 5000
CLERICAL MEN FROM 300 TO 3000	

IRON FENCE
LOW PRICE HIGH GRADE—
CATALOGUE FREE,
DOWE WIRE & IRON WORKS, Louisville, Ky.

If you have grit and determination, we can put you in a position paying from \$600 to \$5000 per year. Note: We will teach you at HOME or at our school in Nashville, Tenn., and get you the job. Railroads are scouring the country for men to fill such positions. They need trained men; we can train you. Low rates, high salaries; fascinating work. Positions paying from \$600 to \$5000 per year always vacant. Why not take one? If you take our course you can and will have one. Write us.

Nashville Railway & Commercial School,
5th Ave. and Church St., Nashville, Tenn.



Read Letters From People You Know.

CURES RHEUMATISM ONLY.

This most perfect treatment for Rheumatism was discovered by W. A. ORNDORFF, of Kentucky, a veteran of the Civil War, who contracted the disease in the Southern army from 1861 to 1865. For forty years he suffered at times so severely as to render him unfit for business.

Mr. Orndorff carries a minie bullet in his left arm near the elbow joint since the battle of Shiloh, April 7, 1862, that has given him much trouble for more than forty years. On the 6th day of August, 1904, he had a violent attack of Rheumatism and his sufferings were so great he lost fifteen pounds in eight days. It was then he discovered this wonderful remedy.

He has not had a pain since taking the treatment and his general health has been perfect.

Realizing the tremendous importance of his discovery, the medicine was at once prepared for general sale and is being shipped far and near. Hundreds of letters are being received from grateful people all over the country, testifying to its curative power and ordering bottles to be sent to their friends and relatives who suffer from the disease.

Frankfort, Ky., Feb. 11, 1905.
Dear Sirs—I suffered with Rheumatism this winter and finally used

a bottle of your Old Veteran Rheumatic Cure. I improved while taking it and have had no trouble since.

Very truly yours,
J. P. HOBSON,
Chief Justice of State.

Department of Justice, Office of U. S. Marshal for the Western District of Kentucky.

Louisville, Ky., Sept. 1, 1905.
Gentlemen—I received the bottle of Old Veteran Rheumatic-Cure sent me, containing a nine days' treatment, and after using same am entirely cured of a very severe case of Rheumatism. I feel it my duty and a pleasure, in the interest of others suffering from that dreadful malady, Rheumatism, to recommend it as a wonderful medicine, and worth a trial from every

Rheumatic sufferer in the land, and I will assure you I will recommend it to all I meet. Very resp't,

A. D. JAMES, U. S. Marshal.
Anthony, Kans., Feb. 14, 1906.

W. A. Orndorff.—Kind Friend and Comrade: I received your kind and highly appreciated letter, and also the bottle of OLD VET. Will you accept my highest regards and many, many thanks for what you have done for me? I am well—that is, I suffer no pain, but my legs are a little stiff and heavy yet. But I don't suppose they will ever feel like they did forty years ago. I have tried the old Gospel Advocate for forty years and Old Vet for thirty days—weighed them both in the balance and found them not wanting. I pin my faith to both. Now, again,

many thanks. Let me hear from you. Your ever friend, true and faithfully.

A. C. RUTHERFORD.
Schochob, Ky., Jan. 20, 1905.

Old Veteran Rheumatic Cure Co., Adairville, Ky.—Gentlemen: I desire to express my gratitude to you for having placed upon the market a medicine that brings relief to rheumatic sufferers. I had suffered intensely for years from rheumatism in my shoulders, arms and hands. My arms and hands being badly swollen, and by the use of one nine days' treatment of your Old Veteran Rheumatic Cure, I have been entirely relieved. It will be my great pleasure to say to all whom I meet who are suffering from this dreadful malady, that they can obtain relief by the use of your Old Veteran Rheumatic Cure. Very respectfully,

MRS. R. E. CROCKER.

Old Veteran Rheumatic Cure Co.,

Gentlemen—I feel like I cannot say too much for Old Veteran Rheumatic Cure. I have suffered a great deal with rheumatism. At times could scarcely get home from my work. At other times down and could not get up without great pain. Tried different remedies, but old "Vet" did the work. I get around like a boy. I feel that I am cured. I believe in the nine days' treatment like I believe in the Scriptures. I believe it to be the greatest remedy on earth for rheumatism. T. R. MASON, Hopkinsville, Ky.

A GOOD OFFER.

If you suffer with Rheumatism, write us, inclosing one dollar—money order, registered letter, or check—and we will send you, postage paid, our Nine-days' Treatment, on our guarantee that it will cure you. We return your money if you are not satisfied. We will carry out this promise faithfully, and for our reliability refer you to the People's Bank of Adairville, Ky. We know "Old Veteran" will cure you. Write us today. Mention the Baptist and Reflector.

OLD VETERAN RHEUMATIC CURE CO., Inc.
BOX 6. ADAIRVILLE, KY. ASK YOUR DRUGGIST

Friendship Association.

Program of fifth Sunday meeting to be held with the church at Halls, Dec., 28-30, 1906:

Introductory sermon—E. G. Butler; L. E. Crutchfield, alternate.

Saturday, 10 a. m.—A wide-awake church. J. T. Sanders, G. H. Crutcher.

Reciprocal duties of pastor and members. J. W. Bell, J. H. Martin, Leggett.

11 a. m.—Sermon. W. H. Bruton. 1:30 p. m.—Church discipline. E. G. Butler, H. D. Clift, J. T. Barker.

Hardshell baptism—shall we accept it or reject it? G. H. Crutcher, W. H. Bruton.

7 p. m.—Sermon. G. H. Crutcher.

Sunday, 9:30 a. m.—Sunday-school mass-meeting. F. C. Flowers, Prof. Lowry.

9 a. m.—Sermon. I. N. Penick. Committee.

(Flag please publish).

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 241, Notre Dame, Ind.

Book Notices.

The Church Covenant Idea. This is a volume of 250 pages by Champlin Burrage. It deals carefully and thoroughly with the church covenant, beginning with its origin and following it through its historical development. The author shows that it has its conception in the New Testament Scriptures. It is published by the American Baptist Publication Society, Philadelphia, Pa., price \$1.

Aliens and Americans. This is an exceedingly interesting and valuable book, cloth, 12mo., volume of 340 pages by Dr. Howard B. Gross. It is splendidly illustrated, closing with a map of the immigrant races for 1905. This is the ninth volume in the Forward Mission Study Course, and is edited under the auspices of the Young People's Missionary Movement. It is a text book of authority on this subject. It may be had from the American Baptist Home Mission Society of New York, paper 35 cents, cloth 50 cents, postage extra.

A New Appraisal of Christian Science. This neat little volume is from Dr. James D. Burrell, whose former writings have been read with such relish. The last thing has not been said on Christian Science presumption yet, but this fair, candid, kind, spirited book is a worthy ad-

Mild Home Treatment for Cancer—Time Tried and Successful is the Record of Cancer.

Any one who really wants to know if he can be cured can readily determine this by a little investigation. A valuable book, full of interesting information and containing records of unmistakable cures of cancer in most every situation on the body, sent free to those interested. Address Dr. L. T. Leach Co., Box 462 A, Dallas, Tex.

dition to the literature on this curious cult. The volume may be had

from Funk & Wagnalls, New York, for 50 cents. W. C. Golden.

The American Boy

A Profusely Illustrated Monthly for BOYS.

Without Question the Most Entertaining and Practical Magazine in the World for Young Americans.

COVERS IN COLORS.
36 Pages, size of Ladies' Home Journal.

Serial and Short Stories by Stratemeyer, Tomlinson, Trowbridge, Monroe, Shute and others, the best writers for boys in the world.

Departments relating to all Boy Hobbies, edited by experts.

It preaches the religion of "DO," and not that of "DON'T."

Is doing more for the Uplift and Encouragement of Boys than any other agency.

Approved by parents and educators. Boys (250,000 of them) everywhere enthusiastic for it.

The subscription price of The American Boy is \$1.00 per year.

The American Boy (1 year).....\$1.00
Baptist and Reflector (1 year)....2.00

Total\$3.00
Both for2.50

Or we will send the American Boy one year to any one sending us one new subscriber to B. and R. and \$2.00

