

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL.

—A happy Christmas to you.

—To every reader of the BAPTIST AND REFLECTOR: Christmas gift! All that we will charge you will be one new subscriber.

—The Evangelical Alliance extends an invitation for all Christians to engage in a week of united and universal prayer from January 2d to January 9th.

—Whew! Was not Brother Ogle blue last week? It almost gave one the blues to read his article on "Blue Days." We hope he feels better now, and that he will soon be fully restored to his usual state of cheerfulness.

—The Laymen's Missionary Conference will be held in this city January 28-30, 1910. This is one of some 60 similar conferences which are being held all over the country, beginning at Richmond about two months ago. The conferences are largely attended, and are inspiring and uplifting in their nature.

—The story is told that Kim Chung Sik, a Korean official, was put in prison. While there some one gave him a Pilgrim's Progress to read. He read it and was converted by it. When he was released he sought out the Christians in the city and has been a steadfast follower of his Lord.

—As we have stated before, the time of a number of our subscribers expires January 1st. They arranged it that way on purpose for the sake of convenience, and so that they would easily remember the date. We hope that they will bear in mind the fact that their subscription expires on that date, and will renew promptly.

—We find the following story in the *Baptist Banner*: During a severe electrical storm a flock of ducks flew over the Bruner home, Chillicothe, Mo., when a flash of lightning killed the entire flock, numbering fifty-six. The birds fell in Mr. Bruner's yard. He is now serving ducks to all his neighbors. Being published in a Baptist paper, this must, of course, be true.

—The *Baptist Missionary Magazine*, which for many years has been the organ of the American Baptist Missionary Union at Boston, Mass., has been merged with the *Home Mission Monthly* and *Good Work in Missions*. It will hereafter be issued under the name of *Missions*, thus becoming the organ of the Missionary Union, the Home Mission Society and the American Baptist Publication Society.

—And now it is announced that a Baptist State Hospital is to be established in Jackson, Miss. The Eckles property of that city, costing \$5,000, has been donated to the Baptist State Convention, and has been accepted. This is good. We like to see these Baptist hospitals going up. We hope they will be established in every city in our land, just as the Catholics have hospitals in nearly every city.

—The *Washington Star* is credited with the following story: "I s'pose John is still taking life easy?" said the woman in the spring wagon on the road to Alexandria. "Yes," answered the woman who was carrying an armful of wood. "John has only two regrets in life. One is that he has to wake up to eat, and the other is that he has to quit eating to sleep." John, we believe, is a common name. Evidently there are more Johns than one in the world.

—It is stated that "the much-heralded union between the Baptists and Campbellites in Ontario, has come to grief, and both parties to the union have pronounced it a gigantic failure." The trouble is that Baptists and Campbellites can no more mix than oil and water. Their beliefs as to the doctrines of grace are not only

CHRISTMAS CAROL.

PHILLIPS BROOKS.

* The world has grown old with its burden of care,
* But at Christmas it always is young;
* The heart of the jewel burns lustrous and fair,
* And the soul full of music breaks forth on the
* air
* When the song of the angels is sung.*

* It is coming, old Earth, it is coming tonight!
* On the snowflakes which cover thy sod
* The feet of the Christ-child fall gentle and white,
* And the voice of the Christ-child tells out with
* delight
* That mankind are the children of God.

* On the sad and the lonely, the wretched and poor,
* That voice of the Christ-child shall fall,
* And to every blind wanderer opens the door
* Of a hope that he dared not to dream of before,
* With a sunshine of welcome for all.

* The feet of the humblest may walk in the field
* Where the feet of the Holiest have trod.
* This, this is the marvel to mortals revealed
* When the silvery trumpets of Christmas have
* pealed:
* That mankind are the children of God.

utterly incongruous, but they are diagonally opposite. The Baptist is a Calvinist, which means a Paulinist, while the Campbellite is not even an Arminian; he is a semi-Socinian. As we have previously stated there is only one point of agreement between Baptists and Campbellites, and that is as to the form of baptism.

—In speaking of a meeting held in a certain town in Missouri by a popular and eloquent Baptist preacher, the *Central Baptist* says that he "captured the community," and that "if he could have remained one week longer the meeting would have shaken the town." May we be allowed to ask, respectfully, then why in the world didn't he remain? It seems to us that under such conditions his duty was to remain. Our Campbellite friends along this line come much nearer having the final perseverance of the saints than we Baptists do. When a Campbellite evangelist goes into a community he stays until his work is done, no matter how long it may take him. He will preach a week in order to get one convert. We ought to take a lesson from them in this regard.

—In a private letter enclosing an article, Dr. Victor I. Masters, Editorial Secretary of the Home Mission Board, says: "I would like to call your attention to the fact that while there is an increase in Home Mission interest apparently, the receipts are, up to December 15th, \$3,000 behind the same date last year, notwithstanding the far greater prosperity that our people are having. Up to this date the Board has received from Tennessee \$6,072. The apportionment for the year is \$20,000. While Tennessee is slightly over \$1,000 over the gifts at the same date last year, yet the Home Board is much behind. The work is being prosecuted on a larger scale by the instructions of the Convention, and we are really distressed at the situation." We are glad that Tennessee is coming up so well with her part of contributions, but remember that we are far short yet of the \$20,000, which has been apportioned to us. The Home Board has a great work laid upon it, and the Baptists of the South must stand by it and give it the means which will enable it to accomplish that work.

—The sixth International Convention of the Student Volunteer Movement is to be held at Rochester, N. Y., December 29, 1909, to January 2, 1910. It is stated that already about three thousand students and professors from more than 600 colleges, theological seminaries and other institutions of higher learning have registered their names as delegates. Returned foreign missionaries from all the great mission fields of the world are expected. The great foreign mission boards of the United States and Canada will be officially represented by their officers and there will be a large number of other men and women prominent in missionary activities of the church. The conventions of the Student Volunteer Movement are held once in a student generation. First, 1891, Cleveland, O., 680 delegates; second, 1894, Detroit, Mich., 1,325 delegates; third, 1898, Cleveland, O., 2,221 delegates; fourth, 1902, Toronto, Canada, 2,957 delegates; fifth, 1906, Nashville, Tenn., 4,235 delegates.

—Our readers may remember that three debates were arranged on the liquor question between Mayor D. M. Rose, of Milwaukee, and Dr. Samuel Dickie. Two of these debates were held, one in Milwaukee and the other in Chicago. Mayor Rose refuses to enter into the third debate. The reason for his refusal may be found in the statement of the Living Church, of Milwaukee, that in the debate in that city Dr. Dickie "mopped the floor" with Mayor Rose. He did the same thing in Chicago, according to reports. He was preparing to do it still more effectively in the third debate. We do not blame Mayor Rose for backing out. We suppose that he is as capable as any one of defending such a bad cause. But the truth is that the liquor traffic is utterly indefensible. Politicians and others who are in sympathy with that traffic do not attempt any direct defense of the traffic. They always play around the subject and seize upon some side issue, which may be presented, as they did down in Alabama. When Mayor Rose agreed to enter into these three debates with Dr. Dickie we thought, and said at the time, that he was very foolish to do so; and we are not surprised that the liquor men have called him off.

—The National Anti-Saloon League Convention held in Chicago last week was largely attended, and was quite successful every way. In his address to the Convention Dr. P. A. Baker, General Superintendent of the League, said: "The concrete results of two years may be estimated with reasonable correctness: That during the year 1908, more than 11,000 saloons were voted out of existence, and through restrictive measures and better law enforcement more than 4,000 more were forced to close their doors; that since Jan. 1, 1909, saloons have been closed at the rate of forty per day; that 41,000,000 of the people of the United States are now living in prohibition territory; that 70 per cent. of the area of the United States forbids the licensed liquor traffic, tells only a part of the visible results. New and powerful friends are everywhere gathering to our Anti-Saloon League standard. From a few struggling agitators of sixteen years ago, hammering at the church doors in Ohio, seeking admission and a chance to be heard, it is becoming a well-drilled, compact army, with brains and ballots and conscience to use both for the speedy coming of the Master's kingdom. We are creating a new brand of politics and politicians; we are making it safe for public officials to do right; we are magnifying the oath of office; we are teaching men that public office is a public trust; that there is no political future for the man who abandons conscience when he enters the public service; that the laws represent the combined average public sentiment of the people, which cannot be ignored without peril to the one who does it. Our movement is doing more to usher in the new patriotism than any other one agency aside from the church itself. It is not strange that the brewers are demanding that the preachers be silenced on this issue and be compelled to 'preach the gospel.'"

CHRISTMAS.

By Clinton Dangerfield.

There is no summer now!
 Bare hangs each hapless bough,
 Bare lies the once green earth,
 Stilled is each bright bird's mirth.
 What then shall compensate
 Fir hills made desolate?

The very streams are locked,
 And where the white sheep flocked
 The whiter snow now lies,
 A bitter, chill surprise.
 What gain for this our grief,
 For loss of flower and leaf?

Lo, on our hearths aspire
 The many-jeweled fire;
 And in the evening's leisure,
 In comradeship's pure pleasure,
 All woes men put aside.
 This is the Christmastide!

Love in an Infant's guise
 Smiles at us with warm eyes.
 This is hard winter's crown,
 Shining the old griefs down.
 This then shall compensate—
 Love find His lost estate!

—Ainslee's Magazine.

THE STORY OF FIVE LITTLE STOCKINGS.

By Mrs. Susan M. Griffith.

Five dingy little stockings hanging to the smoked and dingy mantel, each supported and kept in place by a carpet tack. There were holes in the toes and holes in the heels—great cavernous holes past the redemption of needle and thread—and these holes were tied together by white wrapping cord to prevent the other wise inevitable escape of the expected and hoped for gifts.

Within a curtained recess of the bare apartment lay tucked in one miserable bed the five diminutive owners of the five stockings, viz: Sarah May, age eleven years; Dorothy Bell, nine; George Washington, seven; Harriet Louise, five, and Leo Vance, a baby boy of two. They were arranged in line, crosswise of the bed, Sarah May in the center as guardian of the other four. But they were too excited to sleep, for Sarah May had been regaling them with reminiscences of her long-ago childhood, when their home was a whole house instead of just one room, and when she hung up her stocking every Christmas and Santa Claus never forgot her; and it was Sarah May's daring suggestion that they all hang up their stockings and see if they could not tempt Saint Nicholas to come once more. "Ma says he don't pay much attention to poor folks like us," she said sagely to her enraptured group of listeners, "but there ain't no harm in tryin', as I see. An' now the stockings is hung, you kids just get off to sleep as quick as ever you kin." But it was of no use for Sarah May to talk sleep to those youngsters; there was no sleep in them, and first one and then another kept tumbling out of bed to peep between the curtains if, haply, they might catch an enchanting glimpse of this dear old Saint of fairy lore coming down the chimney feet first, with his pack of presents on his back.

"Now, Georgie Wash, you git back into bed an' stay there!" commanded Sarah May, administering a sisterly rap on the tousled head of her brother to give emphasis to her words. "They say Santa Claus don't never come if you go to peekin' out an' tryin' to ketch him comin' down the chimbley. He don't never git around till 'bout midnight, anyway, an' it's o'ny 'bout nine now. I heard the town clock strike jus' a little bit ago. My, ain't it whoppin' cold? I reckon ma'll be 'bout froze 'fore she gits in."

"Ma" worked at washing dishes in a third-rate restaurant down town, and during the holidays got home late. As for "Dad," he didn't often do anything except get drunk on Ma's money. That was why the room was so pitifully bare and cold and the five little stockings hanging to the mantel so ragged, limp and empty. Ma tried hard to deceive Dad in various ways; holding back a portion of her hard earned wages or hiding it in some place of security. But Dad was sharp, and generally lay in wait for her about home-coming time, and bullied the most of it from her. Just now she was entitled to extra pay, and as this wretched father of five helpless little children stumbled up the stairs, he gloated over the prospect of a splendid Christmas drunk. The children had finally all fallen asleep to dream of their stockings, and the fire had died down to a few feeble red coals, as he shuffled in and drew near to warm his benumbed hands and half-frozen

feet. As he leaned forward to get all the heat possible from the dying fire, the five dangling little stockings struck him in the face and twined about his neck. Some way they reminded him of snakes, and he uttered a cry and thrust them from him in a kind of terror, gazing at them swinging under his touch as if he were out of his senses. What were they anyway? The dim light made all the objects in the room so vague and shadowy that he could not make them out, and he fell into a strange fit of trembling as at last he gathered sufficient courage to put forth his hand and feel of them. Stockings—five of them—the children's stockings—why were they hanging there, fastened securely to the mantel? The joyous ring of church bells caught his ear; oh, yes, it was Christmas Eve; and they—the children—poor, miserable, little kiddies—had hung up their stockings in hopes that the good Santa Claus would not pass them by. The partially sobered man caught hold of the mantel and fell into a worse fit of trembling as those five little stockings, wretched, limp and empty, told their eloquent story, and oh, what a voice they had! How they spoke to the aroused heart of that wretched father of the pathetic, hungry longing of their little owners, and carried his mind back to the days of his innocent boyhood when he hung up his stocking—his nice, red woolen stocking with not a hole in toe or heel—and found it overflowing on Christmas morning. He remembered, too, the first time he and his wife had filled a stocking for their first darling, little Sarah May. What fun they had over it, and how happy they were! How they rummaged the stores for the prettiest doll and how daintily the mother dressed it, and with what wonderful interest, he himself had fashioned the tiny cradle. And then—the demon drink had clutched him, and the happy home and the merry Christmas became but a dream. Now, desolation reigned supreme, the mother labored for bread for them all, and—the five little stockings hung from the mantel ragged and empty; and he, he was the wretched cause of it all! Covering his face with his hands, as the waves of remorse and shame swept over his soul, he slunk down the stairs, again and out into the night. The Salvation Army was holding a meeting on the street. He never knew quite how it was, but he found himself in the midst of it, sobbing out his story, the five little stockings and all, and there were helpful hands held out to him, and when, near the hour of midnight he once more mounted the stairs, it was not with shuffling tread. His wife had gone to bed, but the lamp was dimly burning, and the five little stockings had each a tiny little gift from the mother hand. He had some packages in his hands, also, the contents of which he stuffed into each little stocking, then he took his temperance pledge card from his pocket, which he had signed in the Salvation Army rooms that very night, and pinned it to his wife's dress. Then, he kissed the ragged toes of the five little stockings and went to bed. "Dad" had once more become a father.

Chattanooga, Tenn.

IMPRESSIONS OF THE N. C. STATE CONVENTION.

I had the delightful privilege of attending the North Carolina State Convention, which met at Wadesboro last week. Went over the new railroad, "The Clinchfield." It is a miracle of surveying and grading. In climbing the Blue Ridge and going down it, the track bears constantly against the side of the hills, rising up from the valleys by circles. The spurs are tunnelled. At one place on our return, we waited for the east-bound train to take the side track. We saw it up on the hill not far away by air line, but it had to run many miles and pass up again still nearer before it really got to us. The thought comes to me that if men can do so much to make a high-way for coal and passengers to the sea, how much ought we to do like John the Baptist to prepare the way of the Lord by filling up the valleys and making low the hills.

The Convention met in a spacious building. But very few ladies and townspeople were admitted to the main auditorium. The ladies have their meeting at a different time and place. A body of men—400 strong—had come there to do business for the Lord. They sat as a compact body. They were identified by the badges which they wore. The house was well filled morning, afternoon and night, and usually by the time the Moderator's gavel first fell. Nobody seemed to be out sight-seeing. Very few groups stood around talking on the outside and in the ante-chambers after the sessions began.

Another thing that impressed me was that nobody seemed to be contending for honors. No man appeared upon the scene more than once unless it was to explain something. The younger men sat at the feet of the older ones. No one explained the

greatness of what he was doing. The leading men of that great State led. These features have helped to make their Convention colossal. Strong laymen attend it and are inspired by it. It commands their respect.

They had no report on "periodicals," in which the Bible was commended which is not in any sense periodical—an impregnable rock. But they had one on "The Biblical Recorder," their State paper. The "Home Field" had a hearing under Home Missions, and the "Foreign Mission Journal" under Foreign Missions, etc. They gave one of the best morning hours to consideration of their great medium of information and inspiration. It stood singly and alone. It deserved it. But the issues involved in its increase in efficiency and circulation deserved it more. This, too, it was stated is getting to be the order of things in their reports at the district Associations as well.

They are doing large things in the "Old North State." State Missions was 2,100 baptisms and \$41,000. They have more young ministers in Wake Forest College than ever before. The Orphanage at Thomasville had an income last year of \$52,524. They had an average every day in the year of 385 orphans.

Will make mention of only one address. It was by Dr. J. W. Lynch, of the First Church of Durham on "An Orphan's Tears." He referred to the first orphanage as on the banks of the Nile, when Moses was found by Pharaoh's daughter. Her heart was touched by the tears starting from the little eyes. The infant was taken and cared for. Again he said: "No place is a true home till a baby has crawled through the house." He said he had heard all the great singers of the world, but none of them had stirred his heart like a song by the orphans at Thomasville. He closed by referring to the taking of these little ones as picking up dropped stitches. The picture of a father and mother in the skies looking down upon a Christian orphanage taking their babe to rear it for God and heaven was so vivid that the entire audience wept.

Perhaps the climax of the Convention was reached in the address of Dr. S. J. Porter on Missions to the heathen. The laymen had their hour with good addresses by Secretary Henderson and Mr. Tucker of Asheville.

Met some ex-Tennesseans. Rev. J. D. Hart, of Hickory, and Rev. D. J. Hunt, of Union Mills, are filling important places. So is Rev. R. L. Motley, of Salisbury, for many years pastor in our State. Mr. and Mrs. R. C. Hunter, of my church here, were there as visitors. At their earnest solicitation, I went along with them as their guest. That was how I came to go.

North Carolina is not equal to Tennessee in resources, nor superior in men and women. I mention these things that our neighbor on the east, older, and with more experience, might provoke us to good works. "We can do it if we will."

J. R. CHILES.

Johnson City, Tenn.

THE COLLEGE PRESIDENT.

Editor BAPTIST AND REFLECTOR:

The following extracts from the *Literary Digest* of November 27, in which President Taft and Prof. William North Rice give expression of their ideas of the qualities that a college president should possess, are so timely and tersely expressed that I think they are worthy of being reproduced in your paper.

THE PRESIDENTS IDEA OF A COLLEGE LEADER.

President Taft gave utterance to his ideal of the college president when he assisted the other day at the induction of Wesleyan's new executive. He was frank in going counter to a wide-spread notion that a college president should primarily be a good business man. This was not to be taken in disparagement of business men, he explained, but as pointing to some inherent incompatibility in the order of mind of the man of affairs and the scholar. It was business enough for the college president to see that his college should fulfill its function as a teaching institution. President Taft, who already had a personal acquaintance with this educator who comes to the East from a similar Western post, was present at the inaugural exercises in Middletown, Conn., on November 12, and said this:

"I am one of those 'who have advice and nothing else to offer.' I congratulate Wesleyan upon its new president. I have known of colleges thinking that they need a business man for a head, a man who knew the value of a dollar and who knew how to get it. I am glad this is not the ideal for a college president.

This is not an attack on business men, but it must be admitted that one who is a business man has limitations and these ought to exclude him from being a

CHRISTMASTIDE.

We may not view the matchless heights
From which the Savior came;
Yet every grateful heart delights
In His most wondrous name.
We may not know the gems inwrought
That formed His diadem:
But we this day may live in thought
With Him in Bethlehem.

We may not with the wise men see
What brought them from afar:
Yet shining in our hearts may be
The Bright and Morning Star.
We may not with the shepherds keep
The flock upon the plain:
But melodies sublime and deep
We each may hear again.

We may not, like the wise men, bring
The fragrant spice and gold:
But as the one exalted King
We may the Christ behold.
May we proclaim Him Lord of all
And make His cause our choice:
May all mankind obey His call
And in His gifts rejoice.

Rejoice, O Earth; that Christ was born
And came from realms above;
And gladly keep this Christmas Morn
And say that "God is love."
Let gladness reach each distant shore,
Let all contentions cease;
Let every race and tribe adore
And praise the Prince of Peace.

—T. WATSON.

college president. The first requisite for a college president is that he must be a teacher. That is primarily his profession, and combined with that he must have executive ability, to possess the power of properly selecting men for the work of the institution. If he does not possess these qualities, he is not fitted to build up an institution, and a faculty for its work."

A similar line of thought was taken by Prof William North Rice, the professor of geology, who during the interregnum since ex-President Raymond ceased active leadership, has guided the university's career. He is reported by the daily press as saying:

"Whatever other influences may be felt in the life of college students, the primary and essential character of a college is that it is a teaching institution. The relation of teacher and pupil is the foundation upon which the whole fabric of the college is built. When the old universities of Europe kindled anew the light of learning in the Dark Ages, it was the fame of great thinkers and great teachers that caused the ardent youth to throng by thousands to those centers of learning. Vast endowments and stately halls were a secondary development. And today the title of a college to the love of students and alumni and to the support of the public rests upon the intellectual activity, the high scholarship, the aptness to teach, the loyalty to truth and to all high ideals, of the members of the faculty. Secondary to these are stately buildings, rich museums, and even well-furnished libraries and laboratories; and without these the college is dead—a body without the inspiring soul."

The points in these extracts that should be emphasized are that instead of a college president being primarily a business man; the first requisite is that he be a teacher. As said by President Taft, "That is primarily his profession, and combined with that he must have executive ability, to possess the power of properly selecting men for the work of the institution. If he does not possess these qualities he is not fitted to build up an institution and a faculty for its work."

These ideals as further emphasized by Prof. Rice are so essential to the proper manning of a college or university that it seems folly to me that trustees should be looking for a primarily business man to preside over our great institutions. It is the duty of our trustees to manage the business affairs, look after the investments of its finances and protect its endowment, and not the president and faculty, and they should not try to shirk or throw off the responsibility.

Jackson, Tenn. J. A. CROOK.

CLINTON COLLEGE.

There has been a marvelous change in Clinton College. The Willis White Memorial Hall for young men has just been completed, and is a model of beauty and comfort. The new additions to the main building, and the renovating and rearrangement of the rooms in the old portion make it an ideal college hall. No school in

this section has a prettier or more desirable audience hall.

The Athenian and Philomathian Literary Societies have just taken charge of their commodious rooms, and on account of their new environment are manifesting unusual interest, and are planning things which will be of no small profit to the student body.

The ministerial students have just organized the T. T. Eaton Society. The name shows our high regard for the inimitable former editor of the *Western Recorder*, and also the kind of teaching the society intends to foster. The ministerial students are increasing in number, several more being expected after Christmas. It is possible for us to help a few more worthy young preachers.

Bro. Hill is no small man when he appears before a Bible class, and the preacher-students can feel safe in his hands.

On account of the large increase in the Department of Music, three new pianos have been purchased.

The Departments of Bookkeeping, Expression and Art are well patronized.

We have not been disappointed in our faculty. Clinton College has never before had as large a force of well-trained teachers as at present. All are wide-awake, energetic, enthusiastic, and full of love for their work.

The student body is decidedly stronger than last session. Students are here from seven States. A prospective student said to us a few days ago: "Some schools advertise more than they have, but Clinton College has all that it advertises."

We are endeavoring to do a high class of work. We can assure people that there is nothing stale or lifeless about Clinton College.

Everything is full of snap, energy, and life. Students are congenial and happy. Teachers are thorough-going and aggressive.

Our church is progressing nicely under the leadership of our beloved pastor, Bro. W. R. Hill.

J. A. LOWRY.

REV. J. K. BONE.

Rev. J. K. Bone died at his home in Florence, Ala., Dec. 11, 1909. He had been confined to his bed since September, but had not been strong for nearly a year. Bro. Bone was a Tennessean, and had spent most of his ministerial life preaching to churches in the Duck River, William Carey and Ebenezer Associations in Tennessee. His last year's work was in Alabama as Associational Missionary of the Lauderdale Association, where he rendered faithful and acceptable service.

He professed faith in Christ in the year 1875, and was ordained to the ministry in 1886. He lived a consistent, spotless Christian life, and was an able and a successful preacher of the gospel. He was held in high esteem by the churches he served, and was greatly beloved by his brethren in the ministry.

He was always on the right side of every question that came up and could be depended upon to stand firm and true. He was a staunch Baptist, but loved the children of God everywhere.

When the end came he was ready. As he went out he testified that there was not a doubt or fear, and after he became too weak to talk he would point heavenward and indicate that he would soon be there.

He left a message to his brethren in the ministry. Said he: "Tell them to preach the gospel of Christ—salvation by blood." The one thing for which he desired to live longer was that he might preach. His death was victorious, even glorious. His funeral was conducted by his pastor, the writer, in Florence, where Bro. Bone had made many friends. His body was carried back to Tennessee for burial. He leaves a wife, three sons and one daughter, and a host of friends who loved him and will miss him.

SPENCER TUNNELL.

MOBILE, ALA.

I suppose the good people of other States think we have been overcome by the saloon people, but, under the misrepresentations they made, the prejudice against Gov. Comer, the destruction of "liberty" and the fear that police power would invade private homes, etc., we made a good fight. We polled 50,000 and fully 10,000 prohibitionists voted with the antis. Thirty thousand Republicans voted with them, so in electing a Democratic Legislature we can easily elect men who will continue the laws we now have. There were 125,000 votes polled.

The Prichard Church, of which I am pastor, has just closed a revival. Twenty-eight members were received. In July we organized in a private home with twenty-one members. We have three times that number now, and we have built a splendid church house.

We have a large Sunday-school, of which Judge Maupin is the Superintendent.

Three years ago Mobile had only three Baptist churches, now there are eight, and during the last year over \$125,000 has been put into church houses in the city.

I extend Christmas greetings to my Tennessee friends. J. D. ANDERSON.

TWO GOOD MEETINGS.

We recently closed a glorious meeting of three weeks' duration with the First Baptist Church of Fort Scott, Kansas. From the very beginning the power of God was manifested. More than 100 of the converts had applied for membership in the Baptist Church at the close of the meeting. The pastor said that about 100 had expressed their intentions of going to other churches.

Rev. Harley H. Marriott, the pastor, is one of the noblest men I ever met—an able preacher and a tireless worker. We found the members of the church a band of faithful, loving Christians. I have never labored with a people who were more zealous for the glory of God. Upon Mrs. Palmer and myself they showered every kindness. The faithful pastor, his wife and congregation will always have our love and prayers.

We began special meetings with the First Baptist Church of Terre Haute, Ind., on the first Sunday in December; Rev. C. E. Hemans, Ph.D., pastor. A tornado doing considerable damage, struck the city the first day of the meetings. Since then the weather has been very cold, interfering with our meetings, but we are all expecting a great outpouring of God's Spirit.

RAY PALMER.

Terre Haute, Ind.

For two weeks following the second Sunday in November, it was my great pleasure to be with Rev. G. B. Smalley and his good people at the Second Baptist Church, Paducah, Ky. Bro. Smalley has a good hold on his new field, and his good people are already beginning to realize his great worth to them, and they are singing his praises with no uncertain sound. It goes without saying that Bro. Smalley is a good leader and pastor, and a preacher of power. I have never labored with a more consecrated spirit than G. B. Smalley. In our meeting of 14 days there were 37 additions to the church and most of them by profession of faith and baptism. Our Baptist cause in Paducah is doing well under the leadership of M. E. Dood, G. B. Smalley, John Clark and Bro. Riley, all of whom are heroes in the Master's cause. A word about our West Jackson church would perhaps interest some. In the two years of the writer's pastorate here there have been an average of two additions to each Lord's day services.

J. T. EARLY.

Jackson, Tenn., Dec. 10, 1909.

It has been my pleasure to spend some time in the Tennessee College for Women. I had opportunity to observe the religious life and in some degree to learn of the quality of teaching. I was favorably impressed in both respects. The teaching is of a very high order, such as stimulates students to the best development. Careful attention is given to the religious life of the individual students and to the body as a whole. The effort is made to train efficient Christian workers who will return to the churches and contribute of their strength and culture to the progress of the Kingdom of God. I heartily commend the Tennessee College for Women in all respects.

Fraternally yours,

W. J. MCGLOTHLIN.

Louisville, Ky.

May Heaven's richest blessings rest upon you in your great temperance and church work. I am reading five Baptist papers, but none of them is more eagerly looked for, nor more carefully read, than the old reliable BAPTIST AND REFLECTOR. My father read the *Tennessee Baptist* almost from its incipency down to the birth of the BAPTIST AND REFLECTOR, and I have read it all the time. Heaven's blessings upon it.

J. B. FLETCHER.

Hamilton, Texas.

I was at Hillsdale Saturday and Sunday. Good congregations. Received a unanimous call for another year. Took free-will offering for the Baptist Orphans' Home of \$18 cash, to be followed by box later on. In the afternoon I performed the ceremony for Brother William Selser and Sister Bettie Thompson. Hartsville Church sends a box and cash this week to the orphans.

J. T. OAKLEY.

Hartsville, Tenn.

THE STAR OF BETHLEHEM.

BY REV. W. B. RUTLEDGE.

We hail with happy hearts the day
Which brings to us the sounds of joy.
Not sorrow's tears, but the victor's lay
Our souls with sweet content employ.

We look beyond Judea's plains
And see the Star with luster rise
On the wanderer's path it sheds its flame,
A beacon light from out the skies.

It stood at last above the town,
Where slept the Babe in swathing bands.
Tonight shines the world around,
Bringing heart and hope to many lands.

We greet thy smile, O star of light,
Which ushered in the day so blest;
May every coming year be bright
With the fadeless halo of eternal rest.

JEFFERSON CITY MINISTERS' CONFERENCE.

On account of examinations we did not have a very long session today. We are looking forward to the Spring term.

The following brethren reported work done the preceding week.

Prof. J. M. Burnett preached morning and evening at the First Baptist church on "God's Way of Guiding People," and "Be Not Weary in Well Doing." The church pulpit committee reported the name of Rev. W. H. Fitzgerald, of Cheyenne, Wyoming, for pastor. After much prayer he was unanimously called and elected. Music was furnished by a male chorus.

Bro. R. M. DeVault preached for Pastor Lockhart at Rutledge Sunday morning and night on "Likeness of Christ," and "God and the Devil." Good S. S.

Bro. C. T. Beall preached for Pastor J. M. Burnett at Rankin Saturday and Sunday. Good S. S. The church gave \$5 to Ministerial Education. Saturday afternoon theme, "Peter Delivered from Prison." Sunday morning theme, "Our Indebtedness to God;" night "Christ in Metaphor."

Bro. R. E. Corum preached at Concord church Saturday and Sunday. Saturday subject, "The Trinity, Godhead;" Sunday, "The Pleasure of Heaven." Good S. S. Offering Saturday to help build a house of worship at Beach Grove, \$7.67. Offering Sunday for Orphans' Home, \$7.87.

Bro. L. C. Chiles preached at Moshem Saturday and Sunday. Saturday, "The Feeding of the Five Thousand;" Sunday, "What Shall I Do With Jesus?" Baptized five Sunday afternoon. Being called for sometime he accepted the work of pastor. A good church and a good pastor.

Dr. S. E. Jones preached at New Market Sunday morning on "Dangers of External Religion."

Most of the ministerial boys are going to spend Christmas at home. So here is wishing them a merry Christmas and a happy New Year.

P. W. BROOKS,
Secretary.

FROM DR. POWELL.

I have wanted to congratulate you on your twenty-one years' service as editor of the BAPTIST AND REFLECTOR. I have read and relished it through all these years, and my wife said the other day: "The BAPTIST AND REFLECTOR gets better every day." You have always given us a clean, informing, Baptist paper. You have stood courageously for truth and righteousness, and the Lord has signally blessed your labors. We could not do without the BAPTIST AND REFLECTOR in our home.

Our pastors and leaders must be impressed with the value of the denominational paper to every phase of our denominational life. I receive very little mission money from people who do not read our Kentucky Baptist papers. A wise pastor will diligently seek to place a copy of a good Baptist paper in the home of every member of his church. There must be enlightenment before the Baptist hosts can be enlisted in our denominational enterprises.

The prospects of our Baptist work in Kentucky are radiant. We have reason to hope that in a short while, we will have magnificent headquarters in this city for our Baptist work in the State, owned by our General Association. We are fully confident that we will raise our full quota for Home and Foreign Missions.

I was taken very sick in the mountains of Kentucky, two days travel from the railroad, and eight miles from the Tennessee line two weeks ago. Malarial poison had been accumulating in my system for some time,

and asserted itself by a general family row among my internal organs. It reminded me somewhat of the revolution now on in Nicaragua. I am rapidly convalescing and hope to be in my office in a few days.

W. D. POWELL.

Louisville, Ky.

A REAL CHRISTMAS GIFT.

"And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh."

With many people, the Christmas season is no longer one in which God's great gift to the world is recognized and worshipped and honored with gifts. Many feel that they have rightly celebrated the day when they have bestowed presents upon their friends and loved ones. This is all very beautiful, if on this occasion they have also remembered Him, whose birth they are commemorating.

How can we give to Him? "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." November and December are the months set aside for gifts to the Orphans' Home, and to Ministerial Relief—the youngest and the oldest of those dependent upon our care and bounty. If it should be that during the Christmas season through which we have just passed, that any have overlooked the matter of making a real Christmas gift to the Lord, let them forward at once to our State Convention Treasurer, W. M. Woodcock, 710 Church Street, Nashville, Tenn., an offering either for the Orphans' Home or for Ministerial Relief, or for both.

W. C. GOLDEN.

CARSON AND NEWMAN COLLEGE.

The fall term closes Wednesday afternoon, Dec. 22. The first three days of the week are occupied with examinations. It seems to me I have never seen so many students staying to the very last. As scholarship advances the students in school and the parents at home realize more and more the importance of staying for examinations.

We have the pleasure of announcing a very remarkable record on the part of our young ladies boarding in the two homes. Not a single case of discipline, great or small, for all the fall term, among our young ladies. All honor to the girls and to the matrons, Miss Waters and Mrs. Pence.

Spring term opens January 4, 1910; the prospects are bright.

Dr. J. M. Burnett preached two excellent sermons for the First church yesterday, to full houses.

At the conclusion of the service the church extended a hearty and unanimous call to Rev. W. H. Fitzgerald, Cheyenne, Wyoming. It is understood he will accept.

Dr. J. M. Burnett gives up the Del Rio church and will preach once a month for the Second Church, Jefferson City.

M. D. JEFFRIES.

We have just closed the best meeting that the Trenton Baptist Church has had for a number of years. Rev. W. M. Wood, of Humboldt, did the preaching during the meeting, which continued ten days and nights. Bro. Wood is one of the soundest, and one of the best gospel preachers in the State, and so well did he please the people that many were turned away at the night services, and the day services were more largely attended than at any meeting that has been held in Trenton for two years.

He makes no compromise with sin and handles the present-day evils of modern society without gloves. Our church has been greatly built up spiritually, and encouraged to go on in the work of God, striving to please Him, and not men.

The Spirit of God was with us throughout the meeting, and the work of grace was revived and shouts of praise were heard in the camps of Israel once more. For this we have labored and prayed for two years, and the Lord has heard our prayers.

The meeting resulted in a good revival in the church, four conversions and seventeen additions to the church, seven by baptism and ten by letter. Among the number baptized were one Methodist and two Cumberland Presbyterians.

One of the greatest joys of the pastor's life came to him in this meeting when he was permitted to bury his own little daughter, Ruth, with Christ in baptism. She was gloriously saved in the meeting.

Surely the Lord is smiling on us graciously. All glory to His name!

ED G. BUTLER.

Trenton, Tenn.

So much is lost when Baptists neglect duty. Wolf Island, the mammoth island on the Mississippi River, containing above 200 white people, has been neglected until some weeks ago the "Free Wills" went over and held a two weeks' meeting, resulting in twenty-six conversions. This was a great work indeed, and I am delighted in the salvation of these precious souls. No church did this man undertake to organize, but at the close of the meeting he carried eleven of these people to the river and immersed them, and then advised that no church restraints were upon them. They had that "zeal for God, but not according to knowledge." Our Columbus church has been aroused over the situation, and will do all in their power now to press the work. Our own Dr. Savage was called on to go over for a series of sermons on the great truths as held by Baptists, and what a feast of great things did he give to all who attended! Columbus church unanimously voted to make the island a Mission, and on yesterday twenty of our members went over, held all of our Sunday services there, and then received nine of the people there as members of the church—4 by baptism and five by letter. On next Sunday some will go over and aid in the organization of their Sunday-school, and the prospects are very flattering for a fine school. Great things are expected from God. I will hold regular services there for a while, at least. Pray, brethren, for us and for this new field, and for those who have not obeyed the Gospel, that they may see and act in the light of the cross of Jesus.

Columbus, Ky.

EDGAR T. THORN.

My work here at Alton Park is moving onward and upward. The Lord has blessed us with a great outpouring of power on the church recently. A continued prayer meeting was begun some six weeks ago and the interest grew from the beginning, and grew until the entire church was in the midst of a great revival. The secret of this great blessing was the earnest prayers of a few. Just a mere handful of brethren began to go to the church every night and spend sometime in prayer to God for a blessing, and it was not long until the blessing of power came. A deepening of life among the membership was a result of the meeting. A number of unsaved were brought to Christ, but the best part of this meeting was the deepening of interest among Christians. Prospects for Alton Park Church are much brighter today than they were one year ago today—the day I came here. I can look back over one year of hard labor here, but a year which God has blessed as the best year of my life. The Lord has added to the church here nearly three score souls since I came. Some very valuable material has been received into the church. That is very good, considering the unsettled population of this part of Chattanooga. Pray for us, brethren.

Chattanooga, Tenn.

JOHN HAZELWOOD.

On the 18th of November, my wife and I started on a trip to Texas to visit a brother and other relatives and were gone twenty-five days. We had a delightful trip and enjoyed it very much. On our return we found our house had been invaded and a number of things had been left. There were preserves, canned fruits and vegetables, flour, sausage, bones, meat, lard, pickle, butter, evaporated fruit, flavoring extracts, sugar, coffee, soda, potatoes, etc. It was a complete, yet pleasant, surprise, and yet another fruit of the big-heartedness of the Santa Fe church. Everything was just what was needed in the home. It is indeed pleasant to receive these tokens of esteem and love. None but a dyspeptic indeed could fail to get pleasure as well as nutrition out of such gifts. The very richest seasoning for table supplies is the assurance that they were the gift of those in whose hearts we hold a warm place. Our hearts go out in gratitude to each donor. This is not the first time the Santa Fe church has gladdened the pastor's home by tokens of esteem and love. May God's richest blessings rest upon them.

J. W. PATTON, Pastor.

According to my impressions during a brief visit to Tennessee College, the educational advantages are of a decidedly superior quality. There seems to pervade the college an atmosphere of studiousness. The vast army of splendid young women there are evidently not there for fun. There every facility, too, is afforded them to make the very best advancement intellectually. The religious side of the college work I was not in a position to determine so certainly, as my visit was necessarily brief, and did not include a Sabbath Day. But what I saw, and what I heard impressed me that the religious side of a young lady's education will and does receive due attention at Tennessee College.

If I had daughters to educate, I should not hesitate to commit them to the care of the teachers of this splendid college.

Chickasha, Okla.

A. HOLT.

PASTORS' CONFERENCE.

NASHVILLE.

Third.—Pastor Yankee preached at both hours. Morning subject, "Digging for Water." Evening subject, "Praying for Rain." Fine interest. Splendid B. Y. P. U.

First.—Pastor R. M. Inlow preached at both hours. S. S. attendance 309. Fine morning congregation. Good B. Y. P. U. service. One received by letter at the evening meeting.

Edgefield.—Large Sunday School and morning congregation. The Sunday School made its annual Christmas offering of provisions to the poor—of flour, hams, coffee, fruit, all amounting to \$153.

Immanuel.—Pastor Rufus W. Weaver preached upon "The Call of the Cross," and "The Triple Alliance." Eight received since last report.

North Edgefield.—Pastor Hudson preached at both hours. Subjects, "Building the Sanctuary of the Lord," and "The Way of No Return." \$1,000 raised for a new S. S. room. Fair congregations.

Seventh.—Pastor Wright preached on "Faith," and "What Faith Does." Good congregation and fine interest.

Centennial.—J. N. Booth, pastor. Morning subject, "Satan at Church." Evening subject, "Everybody Ready But You." Good service; good S. S. and B. Y. P. U. for such weather.

Howell Memorial.—Pastor Cox preached at both services. Morning theme, "A Man's Job." Evening theme, "A Retrospect of a Great Life." Good services. Held services in afternoon at Orphans' Home.

North Nashville.—I. J. VanNess preached in the morning on "Work Out Your Own Salvation." W. C. Cleveland preached at night.

Belmont.—Pastor B. H. Lovelace preached in the morning on "Paul Facing the Present, Past and Future"—II Tim. 4:6-8. In the evening on "The Stupidity of Ingratitude"—Isaiah 1:3. Congregation good considering the weather, also good attendance at the S. S. and B. Y. P. U.

Lockeland.—Pastor Skinner preached on "Why God's Children Never Perish," and "The Vanity of Human Thoughts." Good services. Good S. S.

Calvary.—Pastor Woodcock preached at the morning service on "Before Christmas," and at the evening hour on "My Best Friend and His Friends." 73 in S. S. Good B. Y. P. U.

South Side.—Pastor Stewart preached on "The Christian's Perspective," and "What Shall the Harvest Be." Good S. S. and services.

Whitsitt's Chapel.—Pastor Fitzpatrick preached at both hours, and at Smith Springs in the afternoon.

Franklin.—S. P. White, pastor, preached at both hours on "Being Wise as Serpents and Harmless as Doves," and "Proper Selections." Two baptized. Small S. S.

KNOXVILLE.

The conference was well attended. Bro. J. C. Shipe read a paper on "The Proper Observance of Christmas." The following officers were elected for the ensuing year: Rev. J. L. Dance, President; Rev. Geo. W. Edens, Vice-President; Rev. A. C. Hutson, Secretary; Rev. G. T. King, Assistant Secretary. Program Committee: Revs. J. J. Taylor, J. H. Sharp, C. B. Waller.

First.—Pastor Taylor preached on "Fellowship and Cleansing," and "A Great Man's Doubt." 328 in S. S.

Deaderick Ave.—Pastor C. B. Waller preached on "An Armorer," and "The Helping Hand." About 500 in S. S. Two received by letter. Great interest and good congregations. One profession. Interest in new building increasing. Meetings now being held in Market Hall.

Broadway.—Pastor W. A. Atchley. Rev. J. L. Dance preached on "Are There Few Saved?" and "Life or Death, Which?" 459 in S. S. One received by letter. Three approved for baptism.

Bell Ave.—Pastor J. H. Sharp preached on "Joseph," in the morning. 456 in S. S. Would be glad for Memphis and Nashville to report S. S.

South Knoxville.—Pastor John M. Anderson preached on "Knowing the Master," and "Chips and Whetstones." 144 in S. S.; 30 in B. Y. P. U. Splendid day.

Euclid Ave.—Pastor L. A. Hurst preached on "God's Care for His Children," and "Neglecting Salvation." 161 in S. S.

Gillespie Ave.—Pastor A. C. Hutson preached on "His Unspeakable Gift," and "The Sacredness of Reputation." 165 in S. S.

Immanuel.—Pastor W. A. Catlett preached on "Temptation," and "A Pressing Question." 104 in S. S. Some indications of a revival.

Fountain City.—Pastor M. C. Atchley preached on "The Message of Christmas," and "Christ in the Clouds

of Life." 126 in S. S.

Third Creek.—Pastor B. N. Brooks preached on "A Great Cloud of Witnesses," and "Repentance." 95 in S. S. Collection for Orphans' Home by S. S. of \$14.39. Pastor resigned to accept the pastorate of Trenton St. Church, Harriman. The church by unanimous vote chose Rev. A. F. Mahan, of Trion, Ga., as pastor.

Island Home.—Pastor J. L. Dance. W. A. Atchley preached on "Lordship of Jesus." Pastor preached in the evening on "Will There be Many Saved?" 167 in S. S. Snow and cold.

Glenwood.—Pastor F. E. White preached on "The Christian's Possession" and "The Serving Hand."

Bearden.—Pastor J. C. Shipe preached on "The Five Names of Deity," and "Influence." 74 in S. S. Good congregations.

Grassy Valley.—Pastor A. R. Pedigo preached in the morning on "Crossing Jordan." 23 in S. S.

Grove City.—Pastor G. T. King preached on "Anchor of the Soul," and "Cleansing Blood." 126 in S. S. Good B. Y. P. U.

Lonsdale.—Rev. J. M. Lewis, pastor, preached on "Jonah's Gourd," and "Hindrances to Coming to Christ." 188 in S. S.

Oakwood.—Pastor Geo. W. Edens preached on "Money in Religion," and "How to Live in an Evil World." 135 in S. S.; 2 received by letter.

Middlebrook.—Pastor, A. F. Green. D. P. Brannum preached on "Office of Deacons," and Bro Charles Jones preached on "Rendering Service." 40 in S. S. Ordained three deacons. Good day.

Meridian.—Pastor J. N. Bull preached on "The Flourishing of the Righteous," and "The Evil that is Not Easily Broken." 78 in S. S.

Morristown.—Rev. O. C. Peyton, of Jefferson City, preached on "Walking Like Christ," and "Christian Service." All are hopeful that there will be a forward movement in all the departments of the work of the church when the pastor-elect takes charge.

MEMPHIS.

First.—Pastor A. U. Boone preached morning and evening. Two received by letter. Pastor observed his eleventh anniversary as pastor.

Central.—Pastor Thomas S. Potts preached at both hours on "For Your Sakes," and "Why Men Do Not Go to Church."

Bellevue.—Pastor H. P. Hurt preached on "See that Ye Abound in This Grace Also," and "On Life's Sunset Sea." Small congregation in morning, but large one at night.

Seventh Street.—Pastor I. N. Strother preached on "Crowns of Life," and "Glory, Righteousness and Incorruptible." One addition by letter.

LaBelle Place.—W. Y. Quisenberry spoke in the morning and took an offering of \$1,050 for Seminary Endowment. Pastor Gillon spoke in the evening on "The Saloon and Poverty." Fair audience in morning and full house at night. Fine day.

Union Ave.—Pastor E. L. Watson preached at the morning hour, and Rev. W. Y. Quisenberry at night. Good B. Y. P. U.

McLemore Ave.—Pastor W. J. Bearden preached on "God is Good to be Remembered." Rev. Dudley D. Chapman preached at night. One received by letter.

Blythe Ave.—Pastor O. T. Finch preached on "First Faith," and the second of a series of sermons on the history of Israel.

Boulevard.—Pastor Owen preached on "Knowledge of Christ is Knowledge of God," and "Coming of the Kingdom."

Binghamton.—Pastor R. J. Williams preached on "The World's Christmas Gift," and "What Shall I Do with My Christmas Gift?"

CHATTANOOGA.

First.—Pastor Massee preached on "Helps for the Soul-winner," and "The Spirit of the World and the Cross of Christ." Five additions; three baptized. 235 in S. S.

Central.—Our S. S. and congregations were both good, considering the cold weather. Pastor preached on "Master, Carest Thou Not that We Perish?" and "When He Had Found the Pearl of Great Price." The young people's meeting was well attended, and great interest was shown in the work. Mr. Clark Bradford, our chorister, contributed greatly to the meeting by singing a very choice solo.

Highland Park.—Dr. Golden preached in the morning on "Sad Sowing and Glad Reaping." The pastor preached in the evening on "Human Building His own Gallows." One received for baptism; two baptized. 74 in S. S.

Chamberlain Ave.—Pastor A. P. Moore preached on "The Labor of Sowing and the Joy of Reaping," and "Rejoicing in Hope." Splendid S. S. and good day, considering the snow. Pastor pounded since last report.

New church about finished. Hope to move in the first of January.

Tabernacle.—Preaching by Pastor Fort on "The Epistle to Philemon," and at night on "The Battle with Rum of the Drunkard's End." 156 in S. S. Congregation off on account of inclement weather.

Alton Park.—Pastor John Hazlewood preached on "Offering a Gift for a testimony," and "Cut It Down." Attendance considerably off because of bad day.

Rossville.—Preaching by Pastor Gray on "Prayer," and "Praying and Working." A good S. S. 100 present.

East Lake.—Pastor Chunn preached on "An Ideal Church," and Psalm 16. 45 in S. S. Good congregation in the morning, off some at night.

Hill City.—Pastor W. E. McGregor preached on "If Ye Love Me Keep My Commandments," and "Paul Before Felix." Two additions by letter. 75 in S. S. Good B. Y. P. U.

Fosterville, pastorless. Preaching by Pastor-Evangelist R. D. Cecil. Subjects: "One Master—Jesus," and "Things Which are Jesus Christ's." 15 in S. S.

I go to St. Petersburg, Fla. for the winter. Be pleased to come to H. C. Irby, St. Petersburg, Fla., instead of Jackson, Tenn., until further notice. Even Florida would be dreary winter without the weekly visit of the BAPTIST AND REFLECTOR.

H. C. IRBY,

Jackson, Tenn.

I believe that the Baptists of this State have in Tennessee College one of the best schools in all our Southland, considered from the viewpoint of religious influences and educational advantages. I have no fears in comparing it with any other school in any and all the things that go to make up a first-class school for young women.

W. C. GOLDEN.

Nashville, Tenn.

Rev. J. L. Dance assisted the pastor of the Broadway Church in one of the most successful meetings ever conducted in the church. There were 137 professions. Bro. Dance's sermons were all of a very high order. His preaching is teaching, and his teachings fundamental and essential. He is one of the strongest preachers in the State. He is one of the wisest and safest evangelistic preachers.

Knoxville, Tenn.

W. A. ATCHLEY, Pastor.

I appreciate the kind words which I have just read in the BAPTIST AND REFLECTOR about myself and the Brownsville people. I am glad I am coming home, and hope I shall be able to spend the remainder of my life in my native State. I want to put the very best that is in me in the work, not only in Brownsville, but wherever I may be of service in the State. A merry Christmas and a bright and prosperous New Year to the BAPTIST AND REFLECTOR and its editor.

Baton Rouge, La.

W. B. HALL.

Quite an interesting meeting has just closed at our church, being held by Bro. R. D. Cecil. Much interest was shown and quite a number were added to the church. About thirteen in all. While here Bro. Cecil organized a B. Y. P. U., and Sunbeam Band. \$38.75 was raised for State Missions; \$18.40 for song books and papers, making a total of \$57.15. The church is without a pastor now, and we are very anxious for one. The field is wide and in fine condition for a pastor to take up the work. We feel that Bro. Cecil has helped our cause very much and we earnestly trust that before very long we will have a pastor.

McMinnville, Tenn.

A. H. FAULKNER.

N. B.—Bro. Cecil also visited Shellsford Church while here, and has now gone to Viola.

I have just returned with my family from a delightful visit to relatives and friends in Texas and Oklahoma. We visited in Fort Worth, near Austin and Abilene, and in Weatherford, Texas. We visited in Temple, Eldorado, and Oklahoma City, Okla. While in Fort Worth I had the pleasure of hearing my former schoolmate, Bro. F. M. Masters, preach to his congregation at Rosen Heights church in the morning. I spoke to them at night. He has just begun work as pastor with flattering prospects. I also met with the Fort Worth Pastors' Conference. At Eldorado, Okla., Bro. C. M. Powell is leading his church in a fine work. I enjoyed hearing him in the morning and was glad of the opportunity to preach to them at night. I also enjoyed a visit to the home of my friend, Rev. A. S. Hall at Arlington, Texas.

Our beautiful new church at Collierville is nearing completion.

H. F. BURNS.

Collierville, Tenn.

MISSIONS

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

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

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

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

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

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

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

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 1001 Gilmore Avenue, Nashville, Tenn.; Treasurer, Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; Chairman of Literature Committee, Mrs. J. C. Johnson, 1325 Fifth Avenue, N., Nashville, Tenn.; Recording Secretary, Mrs. W. L. Wene, 1025 Eighteenth Avenue, S., Nashville, Tenn.; Secretary of Young Woman's Work, Miss Eleanor Gardner, Benton and White Avenue, Nashville, Tenn.; Band Superintendent, Mrs. Ed C. Wright, 809 Fifth Avenue, S., Nashville, Tenn.; Editor, Mrs. W. C. Golden, 710 Church Street, Nashville, Tenn.

CHRISTMAS CAROL.

The earth has grown old with its burden of care,
But at Christmas it always is young;
The heart of the jewel burns lustrous and fair,
And its soul, full of music, breaks forth on the air
When the song of the angels is sung.

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

On the snowflakes which cover thy sod,
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and lonely, the wretched and poor,
That voice of the Christ-child shall fall,

And to every blind wanderer opens the door

Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field

Where the feet of the holiest have trod;

This, this is the marvel to mortals revealed

When the silvery trumpets of Christ-mas have pealed,

That mankind are the children of God.

—Phillips Brooks.

THE CHRISTMAS STORY.

"And there were in the same country shepherds abiding in the field keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8-14.

OUR MISSIONARY CALENDAR.

1910.

Here it is for the new year. Have you not seen it? What? Why, our new Woman's Missionary Union Calendar, of course. It grows better with each year. It makes a beautiful and appropriate Christmas gift and an excellent New Year remembrance. This calendar, started two years ago, has supplied a long-felt want. Those who have used it do not feel as though they could do without it. We are anxious to place one in every Baptist home in the State. The topic for each month follows the regular W. M. U. mission subjects, and a special object for prayer is suggested for each day. The beautiful illustrations scattered through its pages are all taken from the mission fields. The apt quotations and the Bible verses lend additional charm and value. Not only is this a blessing in the home where it is daily used, but its value to our work and workers is incalculable. Send your orders to Mrs. B. H. Allen, 1001 Gilmore Ave., Nashville, Tenn. Price, 15 cents, postpaid.

A BULLETIN FROM HEADQUARTERS.

Those who follow with interest the progress of the Woman's Missionary Union usually look at the Treasurer's reports as a sort of thermometer. And that is a pretty good index of how the zeal and earnestness of the members stand. We have now the reports of the 1st and second quarters, and we can stand at the close of the first half of our year, looking first back to the record and then forward to the goal. How far have we come on our course?

In Home Missions we have given so far this year \$26,869.98. Please note this carefully as an error in regard to the Woman's Missionary Union's Home Mission offerings appears in the Home Field for December, where it is stated that up to November 1 the women had given only \$11,000 for this object. \$26,869.98, then, is the amount so far that we have given for Home Missions. This is an increase of more than \$9,000 over the offerings for the first half of last year. But friends, \$85,000 is our goal, and we must set our wills to make a great advance in our Self Denial offering, that we may reach that. Let me remind you, too, that

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we must take care to designate for Mountain School Work some of our Home Mission gifts, that we may not fall short in this special object. \$35,000 of the \$85,000 should be called by the title "Mountain Schools."

What are we doing for Foreign Missions? The mark for the first two quarters stands at \$35,534.42 for Foreign Missions—about \$10,500 ahead of what we did in the first two quarters of the previous year. If your Christmas offering is not in, hasten to send it, and bring up the figures nearer and nearer to the aim, \$115,000.

Counting all our objects together, the W. M. U. offerings from May to November have reached almost \$71,000—or about one-third of our aim for the year. That is over \$21,000 more than for the same period last year. But wait a little—don't let the doxology drown the ringing cry that very much yet remains to be done. The best part of our working year is on, the Boards are in debt, and we are receiving rich blessings which increase our ability to give. Let these facts unite to bring to all our societies the stimulus and the hopefulness that will nerve us to reach Christ's high thought of our possibilities. Read again Paul's little reminder to his friend, found in Col. 4:27. "Take heed to the ministry that thou hast received in the Lord, that thou fulfill it." Much of our task lies ahead; let us spare no effort until we fulfill it.

EDITH CAMPBELL CRANE,
Corresponding Secretary,
Baltimore, Md.

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Whether from colds, heat, stomach or nervous troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it 10c., 25c. and 50c. at drug stores.

TRENTON BAPTISTS.

The delightful privilege has been accorded me of visiting Trenton, Tennessee, to aid Pastor Ed. G. Butler and his people in a ten-days' meeting. The Baptist church at Trenton is doing a splendid work for the cause. Bro. Butler preaches a full, strong gospel and insists upon his people maintaining the New Testament idea of a separated church from all forms of worldliness and sinful pleasures. He bases his contention upon such passages as 2 Cor. 6:17, 18, and 2 Thes. 3:6. This, they are, doing to the eternal enmity of the devil and his cohorts. The devil saw that something must be done to cripple his enemy, so he made an onslaught on the character of the noble young pastor. The pastor made demand that his character be fully investigated by the church, which was assiduously done. The deacons reported that there was no foundation for the charge, and the church gladly and fully exonerated the pastor of even the semblance of impropriety on his part. The devil always attacks God's saints at the strongest point of character. After the church had exonerated the pastor, he offered his resignation, which it promptly and unanimously refused to accept. The whole community of loyal Christians respect and honor as never before this pastor and his church. This is certainly proved

by the increasing congregations that attend the weekly services. Brethren, if you have thought at any time that possibly due discretion was not used, on the part of the pastor, be assured that those who live nearest and know most of the situation, love, honor and cherish the life, labor and character of the pastor most. He is a man of God, and lives close to the Lord. The consecration of his home to the Lord is most beautiful.

"Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The contrary winds bring the Master. The church is purging itself of all those who are unwilling to take the New Testament standard of Christianity for their standard. Our Lord approves the church of Ephesus because "it tried them which say they are apostles and are not." Rev. 2:2. On the other hand judgment is threatened against those churches who retain unworthy persons in their fellowship. Rev. 2:5, 6. And again He threatens the church at Pergamos with judgment because it retained those who held to the "doctrine of Baalam and the doctrine of the Nicolaitans. Rev. 2:14, 15. He likewise reproves the church at Thyatira because it suffered that woman Jezebel who called herself a prophetess to teach and seduce his servants. Rev. 2:20. If, therefore, the church is to expect the approval of its divine Head, it must keep itself free from false teachers and evil persons. God be praised when our churches are courageous enough to obey God rather than man.

W. M. WOOD.

Humboldt, Tenn.

A DELIGHTFUL OCCASION.

December 3, 1909, was a day long to be remembered. It was on that day that the Baptist Pastors' Conference of Lebanon, Tenn., met in the home of Elder A. E. Johnson at Barton's Creek Church and reorganized for the season by the election of J. M. Phillips Moderator, and J. H. Grime Secretary. Many interesting features of the work in this section were discussed.

But the thing which made the occasion of so much interest, it was Bro. Johnson's 60th birthday anniversary, and such a dinner as he did have spread. It beggars language to tell of the good things, from possum and pumpkin on down through the list that would tempt the dullest appetite. The pastors present were: S. G. Shepard, aged 80; J. M. Phillips, aged 70; S. M. Gupton, aged 64; A. E. Johnson, aged 60; J. H. Grime, aged 58. S. N. Fitzpatrick, aged 50. (We greatly regretted that Bro. J. J. Carr was not able to attend.) Those present certainly did justice to that most excellent dinner. Bro. Johnson is one of our best men, and is comfortably situated on a neat little farm for his old days. He spoke of this occasion as his happiest birthday. He is growing old beautifully. He has a most excellent wife and family. It was certainly good to be there.

J. H. GRIME.

Lebanon, Tenn.

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REV. C. S. DILLON.

On the 27th of November, Union Church accepted the resignation of her beloved pastor, Rev. C. S. Dillon.

I, as a member of said church, would like to express through the columns of the Baptist and Reflector my regard for Bro. Dillon.

He has served as pastor of Union Church several years, and has ever tried to discharge his duty as a faithful soldier of God. He ever preached pure Baptist doctrine and yet made it so plain that all who would could understand.

No one with prayerful heart could listen to him without being greatly benefitted.

He is a good shepherd, and the good shepherd always tends his flock.

His heart is large and tender. He is one of the most sympathetic men I ever met. I shall always thank God for giving me such an humble, honest, consecrated and faithful friend and pastor.

No home is too humble for him to enter. No sinner so poor but what he would gladly make rich by pointing him to that best and richest of homes. In times of trouble he always comes with words of comfort and cheer.

We shall miss Bro. Dillon in the pulpit, in our homes and in the choir. In whatever field he is called they may expect to hear plain gospel sermons. May God's richest blessing rest upon him wherever he may go is my prayer. The church has called Bro. J. H. Grime to succeed him.

Pray for us that we may do more for God in the future than we have been doing in the past.

Yours, in Christ,

J. B. C.

Henderson X Roads, Tenn.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

REV. M. F. HAM AND UNION MEETINGS.

I noticed two weeks ago that your corresponding editor made the assertion that Rev. M. F. Ham does not take stock in union meetings. When I read it, I felt sure some one would inform the brother differently in this week's issue. And sure enough some one did, but he refuses to be corrected.

Now, I wonder if Brother Ball does not remember the great meeting held by Dr. Ham at Jackson, Tenn., some three or four years ago. It is true the meeting there was begun as a Baptist meeting, but it was soon turned into a union meeting. Even the ushers were selected from all the churches in town. The financial committee was composed of members from all churches as well. The converts were given cards to sign, stating the church of their preference and the pastor's name of that church. These cards were then given to these pastors, just as all union evangelists do.

Just a few weeks ago at Helena, Okla., Brother Ham held another union meeting, so I am informed by a Baptist deacon, who attended. The

deacon was bitterly opposed to his methods because of Ham's union ideas. So much for dear Brother Ham.

But why so much said in opposition to union meetings? I believe that the reason our Savior suffered, bled and died upon Calvary was for the salvation of poor lost men and women. I think some are inclined to lay too little stress upon this supreme mission of Christ and entirely too much upon the things of less importance. I am sure Bro. Ball would go into a Methodist church and help lead a soul to Christ, or would welcome a Methodist minister into a Baptist church who would assist in leading souls to Christ. Now, where is the difference between this and both going together and holding a meeting and all working and praying together for the salvation of lost souls? We surely must admit that there are true Christians among other denominations, and I believe that a better impression is left upon the minds of sinners to see that God's children are peaceable than to see that bitterness to such an extent exists among us. We do not have to sacrifice any doctrine, that we hold sacred, to enter a union meeting. It is generally understood that we are not there to teach these distinctive doctrines, but to save souls.

I believe truly that instead of magnifying such little things and debating such little questions as "mission methods," they should be laid in the background, and all together be praying more for the coming of the kingdom and for the lost to be saved. Work anywhere and any way possible that the lost may see the glorious light of Christ.

R. B. BUTLER.

Ponca City, Okla.

JOIN THE SEWING MACHINE CLUB.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15 to \$20 on a high grade machine, thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is much better than I expected."

The club pays the freight and refunds all money on the return of the machine if it is not entirely satisfactory. In writing please mention this paper. Address the Religious Press Co-operative Club, Louisville, Ky.

NASHVILLE ASSOCIATION, WOMAN'S MISSIONARY UNION MEETING.

At the First Baptist Church, Tuesday afternoon and Wednesday, Dec. 7 and 8, the Woman's Missionary Union of Nashville Association, held a Missionary Institute, Mrs. A. C. S. Jackson, Vice-President of the Association, presiding. Tuesday afternoon was given to the Y. W. A. work. Rev. B. H. Lovelace made an address on "Why Have the Young Women Organized?" Miss Mary Northington led the discussion of plans and aims of the young women this year.

Miss Bowman, a former student at the Training School, made a beautiful and instructive talk on the Training School.

Miss Eleanor Gardner, in costume, made a strong plea for the Japan work.

Wednesday morning, the Institute re-opened with a discussion of the W. M. U. work, program as follows. Mrs. Marjorie Williams led the devotional

exercises, after which Mrs. D. W. Gordon discussed Denominational Periodicals; quite an interesting paper was read by Mrs. Wm. Lunsford on "Foreign Missions;" "Mission Study Class," Mrs. B. H. Allen; "Methods of W. M. U. Work," presented by Miss Northington; "Question Box," was conducted by Mrs. McMurray.

The afternoon session was given to the discussion of Sunbeam and Royal Ambassador work, which was discussed by Mrs. Ed. Wright, Misses Leatherwood and Northington.

This was the first of the quarterly institutes which will be held by the Associational societies; the next to be held in March with the Central Church, at which time the leading subject will be Home Missions. At noon the ladies enjoyed a social hour and box lunch. MRS. B. H. A.

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HEALTH HINTS.

Coughing and the Coffin.

By G. T. Howerton, East Central Normal School, Ada, Okla.

About 40 per cent of all deaths in the United States are caused from consumption—tuberculosis. Add the more than 10 per cent contributed by pneumonia and you see how we die by our lungs.

Now, it is a well known fact that both pneumonia and tuberculosis have their specific "germs," but it is also a well known fact that we do not have to "catch" them. Diseases are not often "caught" unless there be a trap set for them. The bad cold and the cough open the door for lung diseases. My appeal to you is to shun the cold, may I say shunt the cold. For often you can; and quit the cough. Now I see you begin to say "Can't." "I can't keep from coughing," is too often the opinion of the cougher. So it is with the drinker and the tobacco-user. He says "can't." But if you will put a strong suggestive "I can and I will" down your spinal cord from cortex to sacrum, and brace up, up, you can quit coughing.

Coughing cultivates indigestion and makes of the lungs a culture tube for bacteria. True, you must raise phlegm, but this may be done nine times in ten without a hard cough. Besides nine-tenths of the coughs in young and well people are not productive of expectoration, but only to allay the tickle, and from habit. Did you never notice in an audience or in school, that coughing spreads from one to another until half the audience is barking? Suggestion. Now, you suggest to yourself that you are not going to cough any more. Then stiffen up the cord and carry out the suggestion, and thus stay out of your coffin several years longer, besides being more pleasure to yourself and others while you remain here.

Coughing leads to the coffin!

SOUR STOMACH

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Every sufferer from stomach trouble, gas, belching, sour stomach, nervousness, dizziness and biliousness, should get a fifty-cent box of Mi-o-na stomach tablets today and start a treatment.

In three days' time the stomach and bowels will be thoroughly purified, cleaned and renovated, the sourness will go, and pure, sweet breath will take the place of foul breath.

Continue the treatment for two weeks and the stomach will become so strong that it will be able to digest the heartiest meal without distress. A few Mi-o-na tablets will do this. Sold by druggists everywhere. Booklet, "Booth's Famous People," and test samples of Mi-o-na free from Booth's Mi-o-na, Dept. 27, Buffalo, N. Y., who also fill mail orders.

CHRISTMAS FOR THE CRIPPLED.

It is a strange phenomenon of nature that from infants to old age those who are deformed or bed-ridden are universally cheerful, and even where there is no apparent hope, they are hopeful. . . . More than anything else this buoyant spirit, which burst from every corner, impressed the writer during a recent visit to the New York hospital for the relief of crippled and ruptured children, on Lexington Avenue and Forty-third Street, New York, the institution where the famous Dr. Lorenz conducted his demonstrations of massaging crooked little bodies into straight ones. It was a few days after Christmas, and each little patient had found joy in the gifts which philanthropic sympathizers had sent in for the big tree.

Mechanical toys which wind were the favorites, and up in the play-room on the top floor every known and unknown kind of animal in bright red, green and blue took turns in amusing the children and of giving special joy to the little one whose right of ownership privileged winding it up again. A little boy, lying flat on a roll-chair with a heavy weight attached to one foot for the purpose of gradually pulling out the little leg to the length of the well one, found continual amusement in a tiny music-box which played three different tunes, no one of which was loud enough to be heard a dozen feet away. The noisy toys are allowed only in the play-room, although books, dolls, etc., are seen in the wards. Two little Southern girls, whose merry faces indicated the best of health, although each suffers from an incurable hip disease, were busy with knitting machines which had come in their Christmas box from home. In the institution there is a school-room where about 150 children are regularly instructed. This school room, with its crutches and roll-chairs, is pathetic to the visitor, although in itself it is anything but sad, and the teachers say that from the standpoint of noise and of mischief the school in the hospital varies very little from any other school. —HARRIET QUIMBY, in Leslie's Weekly.

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CHRISTMAS.

By George Williams Peck, Jr.

When the earth is encrusted,
And frost's in the air;
And the fields are all whited,
And the trees are all bare;
What warmth the heart,
And stills thought of death,
And drives out the chill,
And quickens the breath?
Why, the song sung agone
Yet the song ever dear:
"The world may be cold,
But the Christ-child is here."

All regnant in glory,
All pregnant with cheer,
Comes back that old anthem
To crown out the year.
And hearts that are freighted
With sorrow and care,
And souls that are deadened
By hate and despair,
Give ear to its cadence
Attend to that song:
For "peace and good will"
Doth quell doubt and wrong.

For the Babe in the manger
Born in Bethlehem of old
Hath wrought for mankind
More than years can unfold.
'Twas love's sweetest story,
'Twas hope's strongest ray,
'Twas God's fondest message,
'Twas time's brightest day.
For above this old world
With its discord and din,
It rings in man's soul—
The death knell of sin.

Camden, N. J.

—Baptist Commonwealth.

CHRISTMAS THOUGHTS.

That was a glad Christmas morning in the long ago when the world woke up to find the Christ-child in its stocking. No wonder the angels were so happy they could not stay at home. No wonder they came down to earth and sang the original Glory Song, "Glory to God in the highest, peace on earth, good will toward men." The babe born in Bethlehem was the Prince of Peace. Just before leaving the earth He said to His disciples, whom He had gathered while here: "Peace I leave with you. My peace I give unto you." The peace which He gives is such as the world can neither give, nor can it take away. Paul says: "Therefore being justified by faith (in Christ) we have peace with God"—not always peace with men. In fact, He who was the Prince of Peace said: "I came not to send peace on earth, but a sword." He is the Prince of Peace, but He has peace only for those who do right; a sword for those who do wrong. He did not quietly sit down and complacently contemplate evil. On the contrary, He let loose the lightnings of His righteous indignation against the doers of evil of every kind, and He expects his followers to do the same.

He makes no compromise with evil. He wants peace, but not at the expense of principle. Peace at any price is abhorrent to him. He prefers war to peace without honor, or to a surrender of right. Sometimes it becomes necessary to conquer peace in order to have a permanent and satisfactory peace.

As we look over the past year it is gratifying to note that the world has been advancing in righteousness. This is especially true with regard to missions, Sunday-schools, education, civic righteousness, and notably so with regard to temperance.

So far as the people of Tennessee are concerned, they feel a deep gratitude to God that after a long, hard fight the legalized liquor traffic has been banished from the borders of the State, never to return again. And while there are some violations of the law, as might have been expected, as there are violations of all laws, yet the fact that since prohibition went into effect, drunkenness has decreased and vice and crime have been reduced very materially, serves to show what might be, and would be, if the laws were thoroughly enforced by the officers of the law, whose sworn duty it is to enforce them.

But despite the fact that the laws are not enforced as they ought to be, as they are intended to be, as they will be when we get officers of the law who have respect for their oath of office—as we will after awhile—many and many a home in Tennessee will be happier this Christmas time because of the abolition of saloons from the State than ever before. Many a stocking formerly empty will now be filled. Christmas will have a more real meaning to many a child this year, and many a mother's heart will be gladder and many a father happier.

So the people of Tennessee generally are in a good humor this first Christmas since the abolition of saloons from the State. They hope that the Christmas season will be observed, not as a time of drunkenness and revelry and fun and frolic—what could be more incongruous than celebrating the birth of the Christ-child in such a way—but by giving and receiving of presents, emblematic of the era of good feeling; by contributing to those in need, by a grateful acceptance in our hearts of Him who was the first and greatest Christmas gift, the gift of all gifts, and by a reverent devotion of our lives to Him who gave His life for us, and who, "though He was rich, yet for our sakes, became poor, that we through His poverty might be made rich."

LEBANON.

We had a very enjoyable visit last Sunday to Lebanon. Lebanon is said to be the oldest school town in the South. It is a cultured little city. It now has a population of about 5,000. It is growing rapidly, in fact, it is on a "boom." New houses are going up in every direction. The stores in several lines of business have doubled in the last few years. This result is attributed largely to the abolition of saloons, just as the same beneficent results have followed their abolition in other places. Lebanon is the county-seat of Wilson county, which is one of the strongest Baptist counties in the State, or in the South, in proportion to population. For some reason,

though, the Baptist church at Lebanon has never been very strong. It now has about 150 members. Dr. J. M. Phillips is the beloved pastor and is doing a fine work. There have been some 25 or 30 additions to the church this past year by baptism. There are a good many Baptists living in the town who still retain their membership in some country churches around there. The congregations were good Sunday, considering the weather, and were very attentive.

While in Lebanon we had the pleasure of visiting Cedarcroft Sanitarium, an institution opened only a few months ago in Lebanon, and which is devoted exclusively to the treatment of drug, alcoholic and tobacco addictions. Dr. Power Gribble is the medical director. He is the son of our old friend, Judge J. S. Gribble, for a number of years Chancellor of that district, and for 20 years Superintendent of the Baptist Sunday-School at Lebanon, and is himself a gentleman of the highest character. In response to inquiries which we have received with reference to the Sanitarium, and to others which may be received, we may state that the Sanitarium has the endorsement of the leading citizens of Lebanon. Dr. Gribble guarantees a cure to the satisfaction of any patient. But while we approve of the work being done by Dr. Gribble in curing inebriates, we cannot help thinking, and could not help remarking, that "an ounce of prevention is worth a pound of cure." It is all right to help the boy after he becomes a drunkard, but it is better to do everything possible to keep him from becoming a drunkard—both by moral suasion and by legal suasion. Moral suasion, as we have had occasion to say before, means keeping the boy out of the way of temptation. Legal suasion means keeping temptation out of the way of the boy, which is better.

While in Lebanon we shared the hospitality of the Westside Hotel, the main hotel in Lebanon, kept by Bro. J. J. Askew, a prominent Baptist. It is well kept. Try it. It was a pleasure also to take a meal with our friend, Mrs. Bryan, the widow of Rev. E. S. Bryan. She keeps a boarding-house near Cumberland University, and has a number of students of the University and others as boarders. The friends both of Brother and Sister Bryan will be glad to know that she is getting along quite well. She is not only supporting, but educating the four bright children left in her care.

Not the least enjoyable part of our trip was the fact that with the cordial aid of Pastor Phillips we received quite a good list of subscribers to the BAPTIST AND REFLECTOR.

CATHOLICS AND RELIGIOUS TOLERATION.

Referring to the fact that Judge W. J. Gaynor, Mayor-elect of New York City, was once a Catholic, but has broken with that organization, a Catholic paper, published in St. Louis, *The Western Watchman*, utters the following sentiments, which, as the *Baptist World* says, "run counter to all that Americans and Baptists hold sacred, and which go to show that at heart the Catholicism of today in our country is the same as the murderous Catholicism of the Dark Ages."

The *Western Watchman* says:

"Protestants think that it is possible for an honest man to change his religion. Catholics believe so also, provided the change is from one Protestant sect to another, or from a Protestant sect to the Catholic Church. But Catholics not only believe but know, with a knowledge as firm as the rock of Gibraltar, that the man who apostatizes from the Catholic Church is an unmitigated scoundrel, a renegade to every honest and honorable principle.

"People may call that bigotry. It matters not what it is called; there is not a Catholic in the world who would not prefer to see his mother or sister dead than turned Protestant. Speaking for ourselves we would rather see a relation of ours hanged than a renegade from his religion. Many a decent man has been hanged. Many a culprit has died a holy death on the scaffold. But a Catholic apostate, if he dies in his apostasy, is damned as sure as Dives or Judas was damned.

"Say that it is mixing religion and politics for a Catholic to vote against a man purely for an offense against the Catholic Church. As between a Catholic apostate and Beelzebub, give us Beelzebub every time for any office or employment. It is not fair to expect Catholics to vote for men who in the full possession of their reason and full knowledge of their act betray Christ for anti-Christ."

Judged by these sentiments, if the editor of

the *Western Watchman* had the power he would revive the Spanish inquisition and would become a second Torquemada. And being the editor of a paper, it is presumed that he does not speak simply for himself. Catholics do not claim to believe in religious liberty. They do claim to believe in religious toleration. But do they?

MISREPRESENTATION OF MISSIONARIES.

In a very interesting article on "Facts and Queries," in which the *Christian Index* answers various objections made to missions, the *Index* says:

"We knew of missionaries being charged by some globe-trotters with being very extravagant in that they wore silk dresses. When the criticisms were published many good people were amazed. It seemed very extravagant. As soon as they saw the statements, the missionaries replied, that where they lived in India, silk was cheaper than cotton or linen, and hence they bought silk."

This reminds us of a famous story. Many years ago an American visitor in Burma was staying in the home of Dr. and Mrs. Adoniram Judson. Upon his return home he told how extravagantly the Judsons were living. He gave as an illustration of it that they had butter on the table, and that he had inquired in the market and found that butter was \$1 a pound. When the story came to Mrs. Judson she replied that that was true, but that if the visitor had been a little more observant, he would have noticed, perhaps, that at the first meal he took with the Judsons there was no butter on the table, and that he remarked that he was very fond of butter. At the next meal there was some butter on the table, but, if the visitor had observed very closely, he would have noticed that he was the only one who partook of it.

We read recently of another similar story. A visitor to a missionary told afterwards about the extravagance of the missionary, because he had turkey for dinner. The fact was that the turkey was a present to the missionary.

ENGINEER GARCIA.

The *Christian Advocate* tells the following beautiful story:

"On November 7, 1907, a Mexican engine driver by the name of J. Garcia was at the throttle of a freight engine attached to a loaded train at Nacozari, a small mining town in the State of Sonora. Among the cars were several loaded with dynamite, and while the train was standing in the station fire somehow broke out in a box car. It rapidly approached the cars of dynamite. There was no way of checking the flames and the explosion of those cars would wipe the village off the map and probably destroy every man, woman, and child in it. Other employes forsook the scene, calling upon everybody to escape.

"Not so, Garcia. Coolly remaining in his cab, he opened the throttle, set the train in motion, and slowly drew it out on the line away from the village. Presently there was a frightful detonation. The train was blown to atoms, the engine reduced to scrap iron. No trace of the brave engineer was afterwards found. The people of Nacozari honor his memory as one who gave his life for theirs. A fund has been raised to build a monument to him. The Mexican Federal Government contributed liberally to it. A society called the American Cross of Honor Society, at Washington, has enrolled his name among its heroes. Let it be known and honored of all."

And it should be. On his monument there ought to be inscribed: "He died for us."

During the yellow fever epidemic in Memphis, in 1873, a fine young woman from the North volunteered her services to go to Memphis to nurse the sick in the fever-stricken city. After being there only a short while, she, herself, was stricken with the disease and died. The citizens of Memphis erected a monument to her in their beautiful Forest Hill Cemetery, and inscribed upon it those words, "She died for us." Beautiful illustrations these are of the sacrificial death of the Lord Jesus Christ for us.

It was with regret that we learned of the recent death of Mr. and Mrs. W. W. Baker, of Umatilla, Fla. Many of our readers will remember Mrs. Baker as an occasional correspondent to the *BAPTIST AND REFLECTOR*. Last year she honored us by sending us a box of oranges and other fruit, which was greatly appreciated. They had lived together for many years and they passed away together. "They were lovely and pleasant in their lives and in their death they were not divided."

RECENT EVENTS.

Will some one please give us the addresses of Brethren S. J. Callaway and James W. Harris? In writing to us neither of these brethren gave their address.

Rev. H. C. McGill has been chosen as the successor of Dr. J. G. Bow as Business Manager of the Baptist Book Concern, Louisville, Ky.

This comes from the *Washington Herald*: "That horrid cat!" "What's the matter, girl?" "Oh, the cat went to sleep on my new hat, and I wore her down town and back."

There have been 132 additions to the First Baptist Church, Lynchburg, Va., since Dr. W. W. Hamilton took charge of the church as pastor, June 1 of this year. This is certainly quite a remarkable record.

The meeting at the Second Baptist Church, Little Rock, Ark., in which Dr. J. T. Christian was assisted by Dr. W. D. Nowlin, resulted in 59 additions to the church. The *Baptist Advance* says: "Dr. Nowlin won the hearts of our people by his forceful preaching and social qualities."

The report of Secretary T. M. Bailey to the South Carolina Baptist Convention showed that during the year there were 2,494 conversions and 2,259 baptisms through the labors of the missionaries under employment of the State Mission Board. The total contributions to the Board were \$38,330.

Rev. D. B. Jackson has moved from Estancia, N. M., to Watauga, Okla., and took charge of the church at the latter place on Dec. 5. He thinks the outlook is encouraging. We trust that he may have a happy and prosperous pastorate. We hope, however, that we may be able to get him back in Tennessee some time.

We call attention to the fact, stated in his letter last week, that Brother G. L. Ellis, of Martin, Tenn., now has three Sundays vacant. Brother Ellis is a fine gospel preacher, and one of the best men in the State. He always stands four-square for what is right. Such a man and such a preacher ought not to have any vacant time.

It was with much regret that we learned, through the letter of Brother Spencer Tunnell, published on another page, of the death of Rev. J. K. Bone. Brother Bone was a faithful and useful minister of the gospel. He was pastor in Tennessee for many years before going to Alabama, and has many friends in this State who will join us in sorrow at his death, and in sympathy for his bereaved family.

Says the *Baptist Standard*: "Once upon a time there was a woman with the invalid habit. There was nothing the matter with her except she was ailing. It was in her mind that she could not walk. At last the doctor said to the lady's two kind daughters: 'All your mother needs is a change of mind.' A treatment was laid out. They were to keep out of her room, but set the table where she could hear the dishes rattle and smell the victuals. Time went by. The meals were served. She called, and no one heard. One day, two days it went thus. She was very hungry. She got angry. Then she rolled out of bed to see what was the matter. She was cured. This woman was an invalid church and it is in Texas. There are several of them." We are afraid there are a few of them in Tennessee.

That is an interesting account which Brother J. R. Chiles gives us on another page of the recent meeting of the North Carolina Baptist Convention. The *Biblical Recorder* brings us a full account of the meeting. Prof. J. B. Carlisle, having declined re-election as President, Mr. William Carey Dowd, of Charlotte, was elected on the third ballot, after a spirited contest between six of the leading laymen of the Convention for the honor. The contributions for State, Home and Foreign Missions amounted to \$94,626.32, an increase of \$8,074.57. The total receipts for all objects were \$105,255.75. This, however, did not include contributions to the Orphans' Home, amounting to \$28,063.15, and to educational institutes, amounting to \$28,145.75, making a grand total of contributions during the year of \$161,464.65. This is certainly a remarkable showing. We congratulate our North Carolina friends upon it.

Last year, after the Baptist Young People's Union of America had arranged its annual Convention to be held at Saratoga Springs, N. Y., the Northern Baptist Convention fixed the date of its meeting for the latter

part of June, making a conflict of dates, which would have interfered with one or the other of these important meetings. The Baptist Young People's Union of America graciously and properly cancelled its meeting in the interest of the denominational gathering. This year arrangements have been made to carry out the plans of last year, and the Convention of the Baptist Young People's Union of America will be held at Saratoga Springs, N. Y., July 7-10, providing suitable arrangements can be made with the railroads. A very strong Convention is looked for, and the Baptist Young People should at once mark these dates, and set them apart for this important meeting.

I am happy to report to you that we have on the records of this office, the names of 4,525 persons who have either received our Convention Normal Diploma, or who are now at work on some portion of the Normal Course. In a short time I hope to be able to issue a detailed statement of our Teacher-Training work, showing the number of classes in each State, Tennessee included, and the number of graduates, number of students, etc. In order that this statement may be full and complete, I will thank you to request all the readers of the *BAPTIST AND REFLECTOR* who have not already done so, and who are taking any portion of our Teacher-Training work, to send me their enrollments as soon as possible, in order that they may be included in the proposed statement. There are a number of classes, and a number of individuals in Tennessee who should be enrolled.

With best wishes for the coming Christmas,

C. E. CROSSLAND.

Nashville, Tenn.

Fouke, Ark.—I gave my lecture, "Jerusalem Under the Turks," to a good crowd of men here last night, though it rained all evening. We had 11 men for prayer at the close of the lecture, and nine of them accepted Christ, three of the number being Universalists. I love to see Universalists and infidels converted. I bless God that I am being used to reach so many non-church-going men. One is a practicing physician of the town. I believe every doctor should be a Christian. Time is fast flying away. Let every church-member do his best for Christ, and the church. We can all keep happy if we keep busy.

EVANGELIST FRANK M. WELLS.

Jackson, Tenn.

We, the Waverly Baptist Church, being a weak body numerically and financially, and being unable to pay our pastor a sufficient salary to enable him to rent a suitable house in which to live, we have determined to build a pastor's home, doing all we are able within ourselves first, and afterwards we appeal to our brethren away from Waverly.

We have been fortunate in securing the services of our brother, Elder J. J. W. Mathis, to raise the necessary funds for the erection of said pastor's home, whom we commend to the fraternal consideration of all the brethren.

JOHN A. BOX.

Waverly, Tenn.

We had a good time at our church last week. Bro. I. N. Penick was with us from Monday night to Friday night, preaching morning and evening along doctrinal lines. He gave us some sound Bible teaching and did all of us good. The weather was bad, and many who hoped to be with us were kept away. I feel that the church has been strengthened in "The Faith," and I know that I am more determined than ever to try to preach the Word. In spite of the storm yesterday, we had good congregations at both services.

Dyersburg, Tenn.

C. D. WOOD, JR.

It gives me much pleasure to say that my visit to Tennessee College impressed me most favorably in every way. The beautiful grounds, the new, commodious and splendid building, the life and spirit manifested everywhere, and the high ideals, which I know are cherished by you in your work, have led me to feel that in Tennessee College the Baptists of Tennessee and the South will have one of their greatest colleges for girls. Its development since my visit has fulfilled this expectation.

E. Y. MULLINS.

Louisville, Ky.

My work at Denham Springs demands all of my time. I have decided to move there and give up Covington. It has been hard to decide the matter, but it seems that the Lord wants all of my time at Denham Springs, and I dare not refuse. Change my paper from Covington, La., to Denham Springs, La.

J. W. MOUNT.

Covington, La.

THE HOME

CHRISTMAS NIGHT.

Sometimes I think that Christmas night's the best.
Before the nursery fire, when we're undressed
And all the toys are put away, except
Perhaps my engine and the baby's bear,
Then mother comes away from all the rest
Down stairs to tell our Christmas story there.

She takes the baby on her lap and we
Sit round her on the hearth-rug so, we see
The pictures in the fire, and then she tells
About how shepherds watched their flocks by night
And what the angel said, and how the three
Wise kings came riding—and the big star's light.

And then she tells us how it showed the way
To just a stable where the oxen stay.
And there they found him in his mother's arms,
A little Baby Christ-child—and he smiled;
And that (she says) is what made Christmas day
For you and me and every little child.

Before the nursery fire when we're undressed
Sometimes I think that Christmas night's the best.
—Theodosia Garrison, in *Everybody's Magazine*.

THE CHRISTMAS COOKIES.

There is just one year's difference in their ages. As Philip, the younger, explained eagerly, that was only three hundred and sixty-five days. But, when David told the story, he said, "Why, a year's three hundred and sixty-five whole days."

Furthermore, when they stood in barefooted anxiety against the door to be measured, there was now the difference of just one inch in their heights. Of this one inch Philip was justly proud. Not so very long ago it had been two inches.

Except for the inch more of David than of Philip, the two little Cooks were as exactly alike as two peas in a pod. They were both brown-haired, brown-eyed, and brown-skinned. Both wore brown suits, brown ties, brown stockings and brown shoes. Add to these facts that they both came in the 23 of December, that they were the only little folk in two big families, and that they were just about as sweet as two such small boys possibly could be, then you will understand at once why, to all the relatives on both sides and to everybody else who knew them at all, they were "the Christmas Cookies."

To everybody? No. Away up in the hills of Northern New York lived two queer old great-aunts. Years ago they had helped bring up a certain brown-haired, brown-eyed youngster who was now a big, jolly, brown-bearded man—the father of the Christmas Cookies. To these old aunts their nephew David's boys were David and Philip. They had never heard of the Christmas Cookies.

In fact; they had never even seen their great-nephews. But for several years at Christmas time Aunt Lois and Aunt Eunice had written to their nephew, "Do bring your boys to see us this year."

"Just get the Christmas Cookies ready Emily, will you? I'm going to send them up to visit their great-aunts. I'll put them on the train, and old John can meet them at Saybrooke. I want them to have a real country Christmas for once. You write Aunt Lois."

A few days later a letter from mother found its way up, up, up, the winding hill road to the great-aunt's farm house.

Aunt Lois put on her spectacles and read aloud:

"Instead of any other gift, we're going to send you the Christmas Cookies this year. I will pack them up, and we'll

The Christmas that made David nine and Philip eight, father said to mother, get them off on the 10 train Wednesday morning, the 24th. They'll reach Saybrooke sometime that afternoon—in time for your supper anyway. Of course you'll have old John to meet them. I hope they'll be good, and that you'll enjoy them as much as we do."

"Christmas Cookies," exclaimed Aunt Eunice peering over Aunt Lois' shoulder. "Well, that's kind of nephew David's wife."

"I don't want to say a word I should not," said Aunt Lois, still studying the letter, "but it does seem as if I must have read it wrong somehow. Don't it seem sort o' strange to you, Eunice, that David's wife should send cookies to us away off here?"

"Maybe she's got an extra good recipe," said Aunt Eunice. "It reads plain enough—Christmas Cookies."

"I sh' think she'd send cookies by mail," said Aunt Lois. "And it does seem queer to think o' John's meeting them. However, he can go over to Saybrooke horseback just as well as not."

Supper in the old farm house was ready. In the center of the well-spread table a big, quaint, blue plate waited for the coming of the Christmas Cookies.

In her window Aunt Eunice knitted briskly on a small red mitten, and kept an eye meanwhile on the road. In her window Aunt Lois knitted just as briskly on a small blue mitten and kept both eyes on the road.

Suddenly she dropped her work. "I hear Sampson," she said.

Aunt Eunice nodded. Both stood up to watch. Then into view came the old horse, and on his back—the boy in front clinging to the gray mane, and the boy behind clinging to the boy in front—rode two small, brown-coated, brown-capped, brown-mittened, brown-shod youngsters. Behind Sampson came old John tugging a dress-suit case.

"Sakes alive!" cried both great-aunts in a flutter of surprised excitement. And they reached the door just as Sampson came up with his load.

"Why, it's little David," cried Aunt Eunice, helping them down.

"Philip," cried Aunt Lois.

"Yes, ma'am," said both boys, briskly. And David added, "I say, but Sampson's a fine horse. Can I ride him alone sometime, auntie?"

"Can I ride him alone, auntie?" said Philip.

"Dear heart alive," cried both aunts, "of course you can."

"But you're not so very big, auntie," said David on the way into the house. "Father said you were two great aunts."

"I'm most as tall as you are now," said Philip, reaching up.

"Dear heart alive," cried Aunt Lois. And Aunt Eunice explained that great-aunts need not to be so very big after all.

"But where did you come from, David?" she added.

"From home," said David, reaching for the cat. "Mother wrote—"

"Yes, yes," said Aunt Eunice, "but she said she'd send cookies—"

"Christmas Cookies," added Aunt Lois. "Did you bring them?"

David dropped the cat. "Why, didn't you know, Aunt Lois," he said. "We are the Christmas Cookies"

"We're both Christmas Cookies," cried Philip.—*Baptist World*.

CHRISTMAS REVERIES.

BY WILL T. HALE.

The Keeper of the House of Memories: Santa Claus, K. H. M.: that is one title I would give him. Not that he is the only one; but the others are assistants, and he is their Chief.

Perhaps the title seems more appropriate when one has hints of gray about the temples, and begins to feel as much interest almost in the Things that Were as in the Things that Are. Come Christmas, and, lo! old Santa Claus—with one hand giving gifts to the children, and with the other unlocking Memory—throwing wide the doors—that the adult may for a little while see once more a Jacob's ladder (pitched from Then to Now), with what the poet calls its "shining traffic."

* * *

So, when the children are asleep Christmas Eve, K. H. M. comes to the parents and the grandparents, and they are oblivious to all else, though the winds blow high or blow low and the night has its mysterious noises and silences.

Forty years back I was one of the wee beneficiaries of Santa Claus. Measured by the changes, that is a long time; but, despite the distance between childhood and the prime of life (with all that lies between), thought passes safely to the past.

Somehow among the remembered of those years were the aged neighbors. Some were humorous; I recall today many of their witty sayings and the Christmas cackles that followed some dry observations, retort or anecdote. Some were grave, and their quaint philosophy was not bad, though clad in brown jeans or cottonade language. The wits and philosophers—how strange is living—went their ways as bravely as though they were sure all the future was before them. And this feeling of confidence—or rather capacity to put aside the knowledge every person has (that he is born to die)—settles in my mind the fact that human beings are the bravest of all earth's creatures. Each knows that he may die tomorrow—yet with a smile he plans and builds and enjoys himself.

They have long been dust. I like to believe (for God is good), that above them could be truthfully written the legend on so many tombstones of the Dutch—who gave us the children's patron saint: "Sleeping in the Lord." (*In den Heere Outslapen*). I also wonder if any other than one man who was then "a kid" ever recalls at Christmas time their halting steps, cracked laughter and grimly gray aspect?

* * *

Boyhood's playmates now appear—perhaps a score of lads and lasses. Noting the glow of the children of 1908, the sweet thoughts of Christmas have not become less buoyant and contagious than in 1868. Neither are they more intense. That speaks well for Santa Claus' potency; may it become no less until the world, old and wrinkled, ends from sheer inanition like those aged acquaintances of youth just mentioned!

I have seen something of this world. Now and then my soul has swelled with some triumph which, though it might seem insignificant to many, sufficed me. But I do not think anything has surpassed the simple scenes about the Christmas hearth of childhood, the impossible dreams that came in the glow of the candle as my

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playmates gathered to make guesses as to what Santa Claus would leave in the suspended stockings. The millionaire's son may receive a miniature automobile as a gift; my present of a Barlow knife or dumb watch or chalk puppy was as potent to warm the cockles of the heart. A uniform edition of Riley's poems may be presented to your boy; but for all the music and humor and tenderness of that poet's lines, I will match with his my pleasure on receiving a copy of Fox's "Book of Martyrs." The Christmas tree has given much pleasure; but I and my little friends had the solemn nights when (the first patters of the rain dimpling the dust of the country lane, or the snow festooning the hopvine trellis over the door) we dreamed our dreams around the cheerful woodfire.

Have they forgotten? The hands which played the dulcimer and touched the guitar may be folded on pulseless breasts; the voices which sang "Maggie" or "Happy Day" may be hushed; but it is sweeter to remember than to forget, to me.

The last scene, which was really the first to spread before me, consists of the unbroken family. Years after, when I had children, I voiced a longing of my own and possible of others in the lines:

MAN AND BOY.

I, strolling along at forty,
He, holding me by the hand,
As he prattled his childish questions
Of the things he would understand.
I was thinking of years behind me,
And he of the years ahead:
"I wish I was grown up, father—
An' what do you wish?" he said.

A dear, strong face was before me,
As it was in the time gone by;
I thought of our strolls together
Underneath the old blue sky.
"I think I should like"—I answered
In reply to his little talk—
"To again be a boy for an hour,
With my father out for a walk."

Changes crowd as we grow older, and after a few years, the old homelights faded away wholly. Not so the influences and memory-pictures; for it was in the old-fashioned Christian home that that faith was developed which is not only as comforting as the shadow of a great rock in a weary land, but which sophistry has not been able to move.

A personal note in all this? So—but it has been the experience of thousands about Christmas, no matter how circumstanced, as the House of Memory was unlocked and the doors opened wide. And as the years go by may more and more men and women recalling those "gone before," be able to sing with Whittier:

"We turn the pages that they read
Their written words we linger o'er.
But in the sun they cast no shade.
No voice is heard, no sign is made,
No step is on the conscious floor;
Yet Love will dream, and Hope will trust,
(Since He who knows our need is just.)
That somehow, somewhere, meet we must."

Young South

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Mission topic for December: "The Middle Kingdom."

For the Royal Ambassadors—

A MISSIONARY BIRTHDAY.

Long years ago, when the hearts of men were heavy, and many were asking God to send them someone who would show them how to be happier, a wonderful missionary baby was born. Some shepherds were watching that night, to see that no wild animals came among the sleeping sheep and carry one away. A beautiful light in the heavens caused them to look up, and they saw angels, who sang a song to them about the happy times the new baby had brought with Him. Then the shepherds were told where they could find the little baby. How happy they were when they saw Him. How very happy His mother was. Everybody who knows about this boy baby loves him and becomes happy. He was doing missionary work when he, as a little baby, lay in the arms of an aged man who thanked God that he had lived to see this wonderful missionary baby, one who would make the world a better place in which to live. When He grew up and was a man He went to different places and told many persons how to live a good life, and wherever He went, if people learned to know Him, they began to live a new and happy life. In January, men and women often say they are going to live a better life. If they live like this great missionary wants everybody to live, they will have great joy this year. Any boy or girl may start a new life this month if the wish to live, like this missionary boy, is in the heart. A missionary tries to help everybody he can help, every day he lives. Can you not begin today to help father and mother and everybody in your home?

For the Sunbeams—

NOBODY WANTS ME.

It was Christmas Eve in the missionary's home, and she was glad to rest in the twilight, for she had been hard at work preparing a Christmas entertainment for the little Chinese girls in her school. But as she sat quietly resting for a moment, she heard a disturbance in the court-yard, and soon the woman in charge came, saying: "Another poor woman has brought a little girl." "I cannot take her; there isn't room for another child," said the missionary. Nevertheless she followed the servant, and soon came to a poor half-starved Chinese woman, who held by the hand a dirty, hungry little girl. The woman said, "There is but one of me and I am sick. Take my child, or she must die." But the missionary shook her head. "I have no room for her," she said. Then the little girl gave a quick sob and wailed out, "Nobody wants me." The missionary's eyes filled with tears and she felt that she must not turn any child away on this Blessed Christmas eve. So little La-He found a home, and in due time became one of the best scholars in the mission

school. But many of these little girls whom nobody wants are deserted and left to die. They have no value, and the fathers and mothers, who should protect them, are quite willing to sell them as slaves, or leave them by the roadway.—Adapted.

CORRESPONDENCE.

Now, wasn't last week grand? And this? There isn't so much money. We couldn't expect that many times in a year. There are not so many messages, but the quality is fine. I'm sure you will rejoice to read again a sweet letter from Mrs. Maynard. Instead of being ill as I feared, she has only been "busy," visiting churches and writing letters where the missionary spirit needed to be strengthened, and she writes me privately that her health is unusually good.

She sends this to you, her co-workers, for the beloved Japan:

Buena Vista, Dec. 9, 1909.

My Dear Friends of the Young South:

I want to send my Christmas greetings a little ahead of time, so that you will be sure to get them. Sometimes mail is delayed at this season, you know, and I want you to have your Christmas letter even if it does not come from Japan. How I recall as I write, the delight with which I used to write you our annual Christmas letter not to reach you at that time, but to tell of how we had spent ours, of what we did for the children and of how much joy your cards gave them! Those were happy days, full of work and full of joy. God grant they may come to me again if it is His will. But in the meantime what are you going to do for Him? Surely your gifts, if they come from right motives, must go on just the same. Surely there will not be less reason for giving because one poor little woman is no longer on the field. Don't you see that it would look as if you were giving to her and not to Jesus, and do you think that she could feel very happy about it? I am hoping to see much fine Christmas giving this year, that such a thought as that could not possibly arise. I am rejoiced to notice some improvement in our gifts recently, the \$50 I asked for our little church in Kokura will soon be finished now, and you can turn your thoughts, or rather your gifts, to some other good cause. There are so many needing our help, are there not? And I am so glad that the Young South is reaching out a helping hand to so many needy places in God's great world of work. It should make you children very happy to have your pennies all around the world, brightening homes and lightening hearts as they carry into them the precious news of God's love to a lost world. There is a beautiful revelation awaiting you in the bright "home beyond" of the good you have done, and oh, you will be so glad that you did without that candy or had a less expensive ribbon for your hair, or gave your nickel instead of going to the moving picture show. Do you know that I am afraid these last entertainments take a good many of our missionary nickels. I am sure I know of some which have gone to the "girl at the window," rather than to the girl in China or Japan or Africa. "Why, it only costs five cents, and it is such fun!" a little girl said to me. "I will have plenty more for my mite box," and yet five times in one month the five-cent pieces found their way down town into the pocket of the "moving picture man." How many was that in a year? Do you know that five cents will send a nice little Testament to some one who has never even seen one? And in that little book

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Many a father will wish his boy to read these letters as his own message to his child. They are thoroughly good.—Baptist Sunday School Board, Nashville, Tenn. Send orders to the Baptist and Reflector, Nashville, Tenn.

what a treasure she may find; something that money could not buy. And yet it can buy the little book. There are some soldiers in the world today who own these little red edged books, and some of them are the gift of the Young South. But "No," I hear you say, "we did not buy any Testaments, we only sent our missionary to Japan." Well, now follow me closely as we work out this problem. Here are the keys by which you may unravel it. First, you gave your nickels; second, they paid your missionary's way to Japan; third, she gathered the children into a Sunday School; fourth, here they learned many beautiful truths, the teaching of the blessed Jesus, of whom they had never heard before; fourth, one of these truths: "It is more blessed to give than to receive," sank deep into their hearts; fifth, a cruel war came and many of their honored soldiers were dying on the battle field; sixth, during this war a Christmas came to Japan and these dear children who the year before had such a happy Christmas in their Sunday Schools, receiving presents and cards from their teachers, felt that this year they wanted to give rather than receive, and so they asked the missionary to send the money usually spent for them to the soldiers; seventh, comfort bags were made, many of them, by these children's hands, and in each bag was placed a small Testament; eighth, these bags reached the soldiers in far-off Manchuria, and in these little books they found much to comfort them in their long, weary marches. Some found more than mere comfort. They found life eternal. We were privileged to see some of these little books again. They showed that they had been used a great deal. Some had many verses marked. I remember one young fellow bringing his Testament to Mr. Maynard to have some verses explained. It was marked heavily in blue and red. The blue for the doubtful passages, the red for those he understood and believed. We heard of another that carried a bullet embedded in it which would have doubtless cost the young soldier his life but for the little book that lay between that and his heart. Now, will this not encourage you to make your offering to God first this Christmas, and then to your loved ones? It is right that we should remember each other lovingly at this happy season, but so often every cent we have goes to Christmas and not to Christ. Nothing to help carry on the work He came on earth to do: To proclaim the gospel to every creature.

And now praying that these words may sink into every heart and bring forth a hundred fold to His glory, your missionary wishes all the great

Young South family a very happy Christmas and a New Year of noble resolves and noble deeds, of joy in the Master's service and blessed presence, and great usefulness.

"With sincere love and fellowship,
Your co-worker,

"In His name,
"BESSIE MAYNARD."

Now, stop and say a prayer for God's special blessing on her this Christmas-tide, and that she may grow stronger and stronger until Spring-time and then speed away with her husband across the wide Pacific to begin our work anew.

Will you read the Christmas letter to your Bands, to your classes? Spread its glad tidings all around. And if anybody feels like sending a Christmas or New Year's gift to show Mrs. Maynard that she is still on "Young South" hearts, address it to "Mrs. Nathan Maynard, Buena Vista, Va."

But that is not all. Oh, no. There are several orders for those pretty calendars.

Mrs. T. F. Wilson, Madisonville, orders one sent her.

Mrs. J. S. Susong, Newport, Tenn., sends 60 cents for four copies to be sent her.

Mrs. G. W. Durlley, White Haven, Tenn., sends 30 cents for two copies.

I send the order for these today to Mrs. Nimmo, in Baltimore, and I hope to follow this with orders for many more, for I am convinced that you can not find a better Christmas or New Year's present anywhere, and it will last all the year. Be in a hurry, though, for the mails are hindered by the great pressure on them this time of year.

Mrs. Nimmo writes me that two copies have been sent to Miss Ethel Jones at Springfield already, and she says:

"Thank you so much for your kind words in regard to the calendar and your promise to do what you can for the W. M. U., through the Young South page of the 'Baptist and Reflector.'"—Mrs. N. R. Nimmo.

Now, just flood my desk with orders next week, sending 15 cents in stamps or coin for each copy desired, and writing the address very plainly, giving street and number if in a city, or route, and number if you are on a R. F. D.

There must be a sad note, even in the "Christmas carol," and the next letter brings one to our page. It came from Knoxville:

"A few weeks ago, little Otis Eugene Breeding, aged three years, and nine months, was suddenly taken very ill one night and the very next morning God took him home.

"He was a bright, sweet child, and had been to Sunday-school every Sun-

day this whole year. He is greatly missed, but the Heavenly Father knows what is best.

"He left the enclosed 55 cents and his mother wants it sent as a Christmas offering to the Orphans' Home."—Debbie Fielden.

It will be a sad holiday for the poor bereaved mother. Our hearts go out to her with fond loving sympathy. She has taken the best way to heal the wound, to help some other child. God pity and comfort her! We hoped you had not forsaken us, Miss Debbie.

The next brings news from Mt. Juliet:

"My class of boys and girls in Gladeville Baptist Sunday School sends \$1 for the orphans in West Nashville, and my little girl, Evelyn, and I add another. We wish it were more, and perhaps we won't stay away so long again."—Mrs. Settie Pafford.

Many thanks. The orphans need all we can find in our hearts to give them. Thank the class, please.

And Rogersville closes the list for us today with \$2 for the Orphans' Home from Mrs. R. D. Price. We are most grateful for her aid.

Make the most of the last few days in December, won't you? It has been a splendid month, thanks to Mr. Squibbs' fine church offering, and the host of others your hearts have prompted. Next week will end the year for us. Let's have a jolly crowd in at the death of 1909.

Gratefully and fondly yours,

LAURA DAYTON EAKIN.
Chattanooga.

—Receipts.—

First half year	\$256 28
October offerings	58 84
November offerings	70 18
To Dec. 16, 1909	187 23
Fourth week in December, 1909:	
For Orphans' Home—	
In memoriam, Otis Breeding,	
Knoxville, by D. F.	55
Mrs. Pafford's class in Glade-	
ville S. S.	1 00
Evelyn Pafford and Mother,	
Mt. Juliet	1 00
Mrs. R. D. Price, Rogersville..	2 00
For Literature (W. M. U.)—	
7 calendars	1 05
.....	\$578 13
Received since May 1, 1909—	
For Foreign Board	\$155 89
" Home Board	45 78
" State Board	131 83
" Orphans' Home	138 73
" Kokura Chapel	36 20
" Ministerial Relief	5 24
" Ministerial Education	1 00
" Margaret Home	10 80
" Mt. Pisgah Church	3 25
" Foreign Journal	3 50
" Home Field	1 00
" Literature (W. M. U.) ..	1 75
" Church in Japan	16 00
" Chinese Scholarship	20 00
" B. & R.	2 00
" Xmas Offering	4 75
" Postage	31
.....	\$578 13

I have just closed a three weeks' meeting at Poplar Creek Church, resulting in 24 professions and 2 baptisms. Rev. H. C. Wilson did half of the preaching. He is a fine gospel preacher. Large crowds attended the services. The church was greatly revived. This is the second meeting this year. We had 14 professions at the first meeting, out of which 11 were baptized. This is my first year as pastor. We have had 44 additions all told. We have a live church for a country church. I have been giving them full time.

W. L. DOTSON.
Marlow, Tenn.

AMONG THE BRETHREN.

By FLEETWOOD BALL.

Revs. R. E. Guy, M. E. Ward and Miss Bettie Rogers have been named as delegates from Union University, Jackson, Tenn., to the Quadrennial Convention of the Student Volunteer Movement, which will meet in Rochester, N. Y., during Christmas week.

At the recent session of the South Carolina Baptist Convention in Anderson the State Mission Board reported an indebtedness of \$6,162. The total receipts to State Missions were \$38,330. Dr. T. M. Bailey declined to be re-elected Corresponding Secretary after serving twenty-four years.

Rev. J. M. Haymore, of Spurgeon Memorial Church, Norfolk, Va., resigns and will accept the position of evangelist under the Kentucky State Mission Board.

The Evangelist, a semi-monthly publication, edited by Evangelist Terry Martin, of Wickliffe, Ky., becomes a weekly paper after Jan. 1. If it keeps up the gait it has started a great future is before the publication.

Rev. R. L. Brandenburg, of Berea, Ky., has accepted the care of the First Church, Wauchula, Fla., to begin work Jan. 1. He has accomplished much at Berea.

We extend congratulations to our good friends, Rev. J. R. Clark and wife, of Paducah, Ky., over the arrival of their first born son, whom we trust will be combined embodiment of the ennobling virtues resident in each of his parents.

Rev. C. H. Bell, of Laneview, Tenn., has resigned the care of the church to which he has been preaching twice a month. Just what his plans are, we do not know.

Rev. D. E. Gambrell, of Heber, Ark., has accepted the care of the church at Gentry, Ark., and begins work Jan. 1.

Rev. T. T. Thompson, of Little Rock, Ark., has accepted the pastorate at Warren, Ark., and is on the field. How Tennessee would have welcomed him!

Evangelist L. Tomme, of the Arkansas State Mission Board, accepts the care of the First Church, England, Ark., and is on the field.

Evangelist W. D. Nowlin, who has lately moved to Owensboro, Ky., witnessed 59 additions to the Second Church, Little Rock, Ark., where he lately assisted Dr. J. T. Christian.

On a recent Sunday night Rev. H. F. Burns, of Collierville, Tenn., was heard in a strong sermon by the church at Eldorado, Ark., on "The Resurrection."

Evangelist H. F. Vermillion lately assisted Rev. W. S. Young in a revival at Strong, Ark., which resulted in nine additions by baptism and a splendid revival among the church members.

Rev. Will M. Gamlin, of Buchanan, Tenn., is moving his family this week to Jackson, Tenn., that he may re-enter Union University to complete a course of study begun there some years ago.

Rev. J. E. Merrill resigns as pastor at New Decatur, Ala., to accept the care of the East Florence Church, Florence, Ala.

Rev. J. W. Cammack resigns as pastor of the church at Buckhannon, W. Va., to accept a position with the Southern Baptist Theological Seminary, at Louisville. His church refuses to accept his resignation. It is not stated what his duties at the Seminary will be.

Rev. Harry L. Martin, of Hollandale, Miss., lately assisted Rev. Sam R. Gordon in a revival at Gunnison, Miss., which resulted in two additions by baptism and one by letter. Bro. Martin's sermons are highly complimented.

Rev. Alonzo Nunnery, of Granite, Okla., is spending the holidays in Tennessee among old friends. He preached Sunday, Dec. 19, at Maple Springs

Church, the following Thursday night at Lexington, Saturday morning at Wildersville, Sunday morning he preaches at Union Church, Chesterfield, and Sunday night at Darden. Bro. Nunnery is faithful and true.

Rev. L. D. Summers, of Paris, Tenn., is to hold a special Christmas service at Mt. Lebanon Church, near Paris, Dec. 25. Early in January he will go to Enid, Okla., to hold a revival.

Dr. J. L. Johnson, of Clinton, Miss., has accepted the care of the church at Bogue Chitto, Miss., for two Sundays a month.

The church at Utica, Miss., is striving to induce Rev. E. W. McLendon to withdraw his resignation and continue as pastor, but he has not as yet decided.

Rev. W. G. Mahaffey, who was educated at Union University, Jackson, has resigned as pastor at Coffeyville, Miss., after serving the church three years. An effort is being made to keep him in the State.

The church at Wildersville, Tenn., settled every indebtedness against it last Sunday and begins the new year with a clean page. Messrs J. W. Rosser and B. W. Walker are to be ordained deacons on Christmas day.

Evangelist W. L. Walker, of Atlanta, Ga., is to assist Rev. C. A. Ridley in a revival at the First Church, Beaumont, Texas, during the last two weeks in January. Dr. B. H. Carroll presented the claims of the Southwestern Baptist Theological Seminary before that church last Sunday.

The Church at Hobart, Okla., secures as pastor Rev. E. A. Howard, who resigned the care of the First Church, Independence, Mo., to accept the new work. The change takes place Jan. 1.

Evangelist J. H. Dew is at home from the May Wood Hospital at Sedalia, Mo., and is reduced in weight from 196 to 155 pounds. He will be unable to preach for several months yet.

State Evangelist F. C. Carleton, of Oklahoma City, Okla., will become an independent evangelist after Feb. 1. Miss Myrtle Lane, of Enid, will assist him.

Rev. Leslie Lee Sanders, of Broadway Church, Ardmore, Okla., lately underwent an operation for appendicitis at Litchfield, Ill. He will recover.

At the recent North Carolina Baptist Convention, Mr. W. C. Dowd, of Charlotte was elected President of that body succeeding Prof. J. B. Carlisle, of Wake Forest College. It was decided to hold the next session in Hendersonville; the sermon to be preached by Dr. J. J. Hall or his alternate, Rev. Josiah Crudup.

The Board of Trustees of Wake Forest College has decided that if the rules of football games are not modified sufficiently to eliminate the danger to life that school will have no more football teams.

On Wednesday afternoon, Dec. 15, Lee V. Morton, of Memphis, and Miss Bertha Joyner, of Lexington, were married at the home of the bride's sister, Mrs. Luther McDaniel, this scribe officiating. Neither are Baptists, but we earnestly hope they will be. They will reside in Memphis.

The church at Chico, Tex., will be pastorless after Jan. 1, Rev. A. F. Garner having offered his resignation to take effect at that time.

The Bruner Church, Houston, Tex., has secured as a pastor Rev. W. P. Grow, who lately resigned at Atoka, Okla. They love to watch him Grow.

Evangelist F. M. McConnell and assistant, Hubert L. Sparks, lately held a revival with Rev. A. L. Davis, of Caldwell, Tex., which resulted in 40 accessions, 29 by baptism.

Dr. Ben M. Bogard, of Little Rock, Ark., and N. B. Hardeman, of Henderson, Tenn., are to debate the differences in doctrine between the Lord's people

HOME REMEDY

Mrs. Temple Clark suffered for years, before she found relief in that popular, successful woman's medicine, Wine of Cardui.

Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years."

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy."

"I am sure Cardui will cure other sick ladies as it has me."

Cardui is for women. It acts specifically and in a natural manner on the womanly system and has been found to relieve pain and to restore woman's health.

If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

and the Campbellites at Refuge Church, near Obion, Tenn., beginning Thursday, Dec. 23. Lively times are expected.

It is announced that Dr. J. G. Bow has resigned as business manager of the Baptist Book Concern, Louisville, Ky., and Rev. H. C. McGill, of Nicholasville, Ky., has been elected to succeed him.

Rev. B. J. Mathews, of Texico, N. Mex., has accepted the care of the church at Panhandle City, Tex., and is on the field. The work starts off most hopefully.

Rev. R. C. McElroy, of McKenzie, Tenn., has decided to issue a 32 page edition of his small local church paper, known as *Doctrinal Foundations*. There will be no lack of interesting reading matter in it.

Rev. W. C. Taylor, of Arlington, Ky., was lately aided in a meeting at his church by Rev. M. E. Staley, of the First Church, Fulton, Ky., which resulted in 19 accessions.

Drs. G. H. Crutcher and W. M. Wood, of Humboldt, Tenn., are said to have thrilled the young ministerial students of Union University, Jackson, in the J. R. Graves Society, last Friday afternoon with strong addresses.

Revs. J. P. Crisp and W. H. Hutton, of Martin, Tenn., were lately ordained to the full work of the ministry by the church at that place, Rev. W. C. McNeeley preaching the sermon.

Rev. W. T. Ward, of Jackson, Tenn., has resigned the care of Jerusalem Church, near Henderson, Tenn., after doing a splendid work there.

Rev. J. H. Oakley, of Royal Street Church, Jackson, Tenn., has been called to the care of the church at Somerville, Tenn., for half time. He has not decided whether to accept Harmony or Somerville in connection with the work at Whiteville, which he has already accepted.

Rev. O. C. Peyton, who lately resigned as pastor of the First Church, Jefferson City, Tenn., is waiting to know the will of the Lord as to future service. He is one of the Lord's most efficient servants.

The church at Newbern, Tenn., though pastorless, is going forward with the construction of the new house of worship, and it will doubtless be completed by Feb. 1. A heroic band, that.

Antioch church, West Little Rock, Ark., has called Rev. J. T. Moore as

pastor. This is a Gospel Mission wedding. The church is likely to need Moore pastors yet.

Rev. H. F. Aulick began work at Britton, Okla., last Sunday, having resigned as pastor at Blanket, Tex., to take up the new work.

Evangelist W. H. Sledge, of Louisville, Ky., lately assisted Rev. H. C. McGill in a revival at Nicholasville, Ky., which resulted in 52 additions, 45 by baptism. Bro. Sledge was strong on Baptist doctrine.

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No knife and its torture.

No doctor and his bills.

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RESOLUTIONS.

The following resolutions were adopted at a Conference meeting of the Portland Baptist Church held Wednesday night, Dec. 8:

Whereas, the unfortunate connection and separation of the Rev. J. S. Thompson and wife has gone abroad, and has occasioned a great deal of comment which is calculated to reflect upon his Christian standing; therefore the Portland Baptist Church in conference assembled, do hereby exonerate the Rev. J. S. Thompson, and so far as we know he has not violated any breach of morals.

A. H. HUFF, Moderator.
H. A. EARHART, Clerk.

The subjects are discussed in the clearest, strongest and most convincing way. The book is of the most practical and helpful character, and will be a very valuable one for pastors to place in the hands of their members to educate them along missionary lines. All possible objections to missionary operations are answered in a straight-forward way.

"The City With Foundations," by John M'Fadyen. Published by A. C. Armstrong & Son, New York City. These articles were originally published in various papers and magazines. They are interesting, suggestive and helpful.

"The Barren Fig Tree, the Fruitless

Christian," by J. B. Moody, D.D. Price 15c, 2 for 25c, 5 for 50c, 12 for \$1. These are lectures delivered at Hall-Moody Institute by Dr. Moody. The subject is discussed in Dr. Moody's usual vigorous style. The lectures are forcible, scholarly and deeply Scriptural.

To the churches of Unity Association: I, your missionary and colporter, thought it might, perhaps, stir you to action to hear from my work. I have been appointed by the Executive Board to labor in this field. I have labored six weeks, have traveled over the greater part of the destitution, visited several churches and preached for them. I am encouraged very much with the situation, having found very few churches without pastors. I find our cause somewhat weak in places, but I find the people anxious to hear the gospel of our Lord and Master. I believe the field is white and ready for a great harvest. I have been very much encouraged in the colportage work, having placed Bibles and other religious books in many homes. Now, dear brethren and sisters of every church in this great Association, I appeal to you with all the diligence of my soul, feeling deeply interested in this great work, to come to the aid of your missionary, not only to my aid, but to the aid of the Executive Board, and help push forward this work, that our Lord and Master may be glorified and the lost brought to Christ. Come with your prayers, come with your alms, come feeling that you have a part in this great work. We claim to be missionaries. Let us be missionaries, not only in name, but in deed and in truth. Let us view this work as being a part of the great commission: Matt. 28:19-20, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." There has been some complaint against the Board because they had to call the missionary from the destitution and send him among our best churches in order to raise his salary. Now, dear brethren, let me say if every church will do its duty this will not be the case. You can not expect the Board to pay your missionary out of their own pockets with out your assistance. I am not hunting for easy places in this work, but am anxious to labor where I am most needed and can accomplish most for the cause of Christ. May the Lord put it into the heart of every member of Unity Association to co-operate with the Board this incoming year. Let us have the cause of our Lord Jesus Christ in view above everything else. Brethren and Sisters, pray for me, that I may do a good work and be instrumental in leading many to Christ. Pray that I may be guided by the Holy Spirit, and much and lasting good be done. May the Lord bless you all in my humble prayer. From your missionary,

A. LAMBERT.

Last Saturday and Sunday I preached to the people of Concord Church. Although the weather was inclement both days we had a good attendance and a very attentive audience. On Saturday \$6 was contributed to aid in the purchasing of windows for a new house of worship at Beach Grove. On Sunday an offering of \$7.67 was made for our Orphans' Home. Both services were very spiritual and the sympathetic attitude of the people helped me much in the presenting of the Word of God. The church was moved with a desire for a revival, and on being requested to conduct a series of soul-winning services, I agreed to return next Sunday to begin them. The church is now

without a pastor, Bro. McGregor having resigned last month to take work at Hill City. Concord is one of the best country churches in his section. Especially is it alive along the line of missions. It is the home of our Bro. D. N. Livingstone, who was invited to be a co-worker with me in the meeting. We will have the hardest time to fight Satan (Christmas week), but we are trusting in God to give us the victory. Brethren, pray for us, that the meeting may be the means of leading many souls to Christ and into His church.

R. E. CORUM.

NEW BOOKS.

"The Why and How of Foreign Missions," by Arthur J. Brown. This book is a part of the Foreign Mission study courses. It is published by the Young People's Missionary Movement of the United States and Canada, New York City. The following is the table of contents:

- I. The Foreign Missionary Motive and Aim.
 - II. Foreign Missionary Administration.
 - III. Qualifications and Appointment.
 - IV. The Financial Support of the Missionary Enterprise.
 - V. The Missionary at Work.
 - VI. The Native Church.
 - VII. The Missionary Enterprise and Its Critics.
 - VIII. The Spirit of the Missionary.
 - IX. The Home Church and the Enterprise.
- Select Bibliography.
Index.

LETTERS OF THANKS.

Dear Baptists of our State: We wish to show our appreciation for what you are doing for us by writing you a little letter. If you could have taken a peep into our home about dinner time Thanksgiving Day you would have seen a merry sight. You would have seen about a half a hundred happy, healthy, rosy-cheeked children seated in our capacious dining room enjoying the good dinner, and giving thanks to God for the blessings of a good home.

The nice boxes that have come from all parts of the State filled with good things of every kind are almost countless. You do not realize when you are packing that box how it will be enjoyed by us. Nothing ever comes to us without being appreciated. I wish you could come and help open the boxes sometime. We certainly would appreciate your presence. During this year we have been greatly blessed in more than one way, but our greatest blessing is the good health of the Home. We have had very little sickness this winter, and we hope it will continue to be so.

We have been having school and Sunday-school at home ever since September, and we have been having preaching in the afternoon when we can get a preacher. We are beginning to think that the Nashville preachers are afraid of us, as Mr. Hudson and Mr. Skinner are the only ones that have been out to see us this fall, with the exception of Brother Cox. Of course he doesn't wait for an invitation. We all love Bro. Cox, and are glad for him to come, but we would like for others to come too. Sometimes he can't come, and then Sunday seems so long and dreary not to have any preaching.

We are always glad to have visitors, and if you are ever in Nashville come to see us.

Thanking you for your past kindness and anything that you may do in the future, I am

Your little orphan,

INA M. SMITH.

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SOME GOOD BOOKS.

Power for Service.—This volume is by Rev. J. Benjamin Lawrence, D.D., editor of *The Baptist Chronicle* and Corresponding Secretary of the Baptist State Convention of Louisiana. The introduction is by Dr. B. H. Carroll, whose writings moved Brother Lawrence to make a study of the subject discussed in the present volume. The study and writing of the book was done while Brother Lawrence was pastor at Humboldt, Tenn. It is made up of seventeen chapters, covering 261 pages. It is in Brother Lawrence's vigorous and inspiring style. It is published by Charles O. Chalmers, Christian Advocate Press, New Orleans, La. Price, \$1.

Syllabus for Old Testament Study.—This exceedingly valuable book is by Dr. J. R. Sampey, Professor of Old Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. This is the second revised and enlarged edition. It was first published for the students in his classes in the Seminary and supplemented by his daily lectures. It gives a guide to the best literature on the various books and periods of Old Testament study. The outline analyses of the books of the Old Testament will be of invaluable service to all students of the Word. The chronological charts at the close of the book are also very fine. It is a book that no preacher can afford to be without. It may be had from the author or from the *Baptist World*, Louisville, Ky., for \$1.50

Sincerely,

W. C. GOLDEN.

I am one of your old, almost worn-out cornfield Baptist preachers. I am living on borrowed time. I cannot read but little, but I will continue to take the BAPTIST AND REFLECTOR. 1. It is worth so much to our principles. 2. It is a wonderful help in carrying the gospel to all parts of the world. 3. It is doing so much to stop the whiskey traffic, the greatest curse in the world. May it continue to grow better.

Pope, Tenn.

J. T. MOORE.

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WHAT IS THE MATTER?

J. B. MOODY, D.D.

The Baptists of Martin are trying to do what they can for the cause of education and religion, and knowing the situation they have not thrust themselves on the denominational papers. But they are not allowed to thus quietly pursue the even tenor of their ways. The *News and Truths* has been warning the Baptists against the Hall-Moody school. Here are its words: "What breakers there are ahead for our churches * * * with our young preachers being taught such hurtful errors." This influences a prominent pastor to write: "The abominable criticism of Chicago was never more destructive. We may well tremble for the future of the churches that are to be manned by young men thus inoculated." Now your corresponding editor sees his time to spring on us thus:

"Rev. H. Boyce Taylor, of Murray, Ky., is bound to be a vigorous scrapper to meet what is coming to him week by week. In his paper, *News and Truths*, he has lately said things which require the use of column after column in their respective papers by the editor of the *Baptist Flag* and the *Baptist Builder* to reply. Taylor has a great habit of speaking out in 'metin' and that's the way John the Baptist and the Saviour did."

This is a hearty endorsement of the scrapping. He thinks John the Baptist and the Lord were scrappers also. This scraps not only us, but John and the Lord as well. We are prepared to show that the scrapping is unjust, and we are going to prove it. Prof. Watters is ready and anxious to be put on trial.

As for the office editor of the *Builder*, he believes in justification by faith. He and his opponent may have used improper terms, but like anyone trying to show the *modus operandi* of regeneration, sanctification, justification or anything else, the Scriptures do not furnish the words to express their conceptions. Let one of these critics try to give the *modus operandi* of some of these things, and see what confusion they will stir in the minds of these who have not before thought along these new lines. The same with the *modus operandi* of generation, digestion, assimilation, etc., along the line of physical truths. I object to language used by both of these brethren, and of many others, as they would object to mine, but we all believe in justification by faith. I can see where both of these brethren were unfortunate in their use of words.

The dean of the theological department is also accused of "advocating women preaching." His lectures were delivered in the open, and went into a book, and a large edition has been sold. The author has gotten more commendations from scholars on that production than on any of his writings. This "scrapping" attack, that has brought out some lying in ambush, and abiding their time, has led the "Dean" to announce to his large class of new students, that on the night of the 4th, in the Baptist church, he will re-discuss the question for three nights, beginning at 7 o'clock, and ending at pleasure, and that he hereby invites these critics to join the class. If they can't come, let them invite a few lectures on the subject in their town, and they shall have all the

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time they want to reply. They shall receive thanks and no spans for any error in the book. Look out for a new and larger edition of the work.

As for the "columns" in the papers to reply to a few scraps any slanderer can make a few scrapping flings at these critics, that will require as many columns in reply, but of course like these "scraps" there need be no truth in the "scraps." I hope your correspondent will feel better after his scrapping at our school. If these brethren must fight, of course they will fight those against whom their feelings are the most enraged. We are sorry that it was our lot to become the victims, but I suppose "thereunto we were appointed." "Offenses must need come," but, etc.

We are too busy to be scrapping at our struggling schools.
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BOOK ON OPIUM AND WHISKEY HABITS.

Dr. B. M. Woolley, of Atlanta, Ga., has published a little booklet entitled "Opium and Whiskey Habits and Their Cure." Such a work will not appeal to the public in general, but if you happen to know of anyone who should have it, you can do him an act of kindness by sending the Doctor his name and address and the book will be sent with the author's compliments.

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OBITUARY

SNOWDEN.—Sacred to the memory of Bro. Samuel Snowden. Bro. Samuel Snowden, who departed this life at his home in Shelby County, Tennessee, on the 31st day of October, 1909, was born on the 7th day of December, 1831, in the State of North Carolina, and at the age of four or five years came with his parents to Shelby county, Tenn., where he lived ever since. He was happily married to Miss Mary Jane Marks, of this county, who died in 1886, and by whom he had four children—three sons and one daughter. Two of his sons survive him, and are honorable and useful citizens of this county.

Bro. Snowden was a prominent member of Bartlett Baptist Church for a number of years. He was zealous in good works and was known among all of his associates as an honest, upright Christian gentleman, a kind, indulgent, loving husband and father, and he passed away full of years and good works.

W. A. FREEMAN,
T. W. YATES,
V. M. BENNETT,
Committee.

BAKER.—Ava Simmons Baker was born June 11, 1840, in Castville, Ga., and died at her home in Umatilla, Fla., Oct. 25, 1909. Being left an orphan at an early age, she was reared to womanhood by her grandparents and aunts. She was converted and united with the Baptist Church at the age of 18, and lived a faithful Christian life, always being identified with all good works and every worthy cause. On December 6, 1870, Miss Simmons was married to W. W. Baker, with whom she shared the joys and trials of life uncomplainingly until the Master took her home.

Of the five children born to them, only one son, Jesse E., survives, to mourn the loss of a loving mother, while the aged husband lies extremely ill, beyond hope of recovery, awaiting the summons to join his wife in the home beyond, where suffering and death are unknown.

Sister Baker was an invalid for over thirty years, but bore uncomplainingly and sweetly the burden of ill health laid upon her.

In her last illness and oftentimes amid extreme suffering, she would quote the passages of scripture most precious to her, and express her desire to be at rest.

She possessed a cultured and well-stored mind, and her cheerful disposition made her beloved by all who knew her. The church and community have lost a faithful friend.

The funeral services were conducted by Rev. Cooper and the remains laid to rest in beautiful Glendale cemetery, where they await the resurrection morn.

A FRIEND.

Since writing the above, death has again entered the Baker home, and claimed the aged husband of Sister Baker, just ten days after her demise.

W. W. Baker was born July 15, 1840. He had for many years been a faithful and consistent member of the Baptist Church, and the church and community are again called upon to mourn the loss of a highly respected citizen.

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