

Baptist and Reflector.

Speaking the Truth in Love

Old Series Vol. LXXIII.

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PERSONAL AND PRACTICAL.

—Ring out the old, ring in the new.

—Now for a new life in the New Year.

—May the blessings of God rest abundantly upon each one of our readers during the year 1910. May it be the best year of their lives so far.

—It is stated that the cost of living has advanced thirty-seven per cent. in eleven years. The chief reason for the increased cost of living is the high protective tariff. The *New York Evening Post* says: "With the advanced tariff on wool, even the wolf will be obliged to give up wearing sheep's clothing."

—It is proposed to erect a monument to the valor of Southern women in each State in the South. Competitive bids were opened for a suitable design for the monument. The committee unanimously selected the design offered by Miss Belle Kinney, a Nashville artist, which is quite a compliment both to her and to Nashville.

—It is stated that since Bristol, Va., voted saloons in, it has become necessary for Bristol, Tenn., to build a new jail, so great is the increase in drunkenness and in crime as a result of the saloons. And yet some people say, and perhaps some in Bristol were made to believe, that it pays to have saloons. The people of Bristol now know better.

—The *Western Recorder* is authority for the statement that "according to the report of their statistical secretary our Campbellite friends have suffered a net loss of three thousand members during the past year." The *Recorder* adds: "This is not a very roseate showing for a people who seem to be hopeful that they will trap the world with their proselyting scheme of union."

—The *Baptist Record* announces that it will this year have no agents in the field soliciting subscriptions for the paper, except the pastor and local committees in each church. But the question comes, will they attend to the matter? Some of them will, but we fear some of them won't. If all would do so, this, of course, would be an ideal arrangement. We wish we could do this way in Tennessee. In fact, we are trying more and more to do it.

—The chief of the division of music in the Library of Congress, who has compiled a book on American songs, declares "Dixie" to be first in "patriotic popularity." The *New York World* says that "the statement will not be disputed as regards New York and its suburban and seashore environs." This is certainly quite a compliment to a song, which, while written by a Northern man, was regarded as peculiarly a Southern song, and was the inspiration of the Southern armies during the war between the States.

—The receipts of the Home Mission Board to Dec. 15, 1909, were \$73,971.23 as against \$77,241.68 up to the same period last year. The contributions from Tennessee were \$6,072.42 as against \$4,731.21. These figures speak well for Tennessee, but not so well for the balance of the South. The total amount asked for during the year is \$343,500, of which Tennessee is asked to give \$20,000. So you see we have a long, hard hill to climb yet. Remember, too, that there are only four months more in which to climb it.

—Wu Ting Fang, who has been the Chinese minister to America for some years, left last week for his home in China. Before leaving he announced that he expected to come back to America on a visit in 1959. At that time he will be considerably over 100 years of age. He says, though, that he proposes to live that long. He thinks that the secret of long life is expressed in three

things, pure food, pure air and pure thought. He says the Americans do not live a long life because they eat too much and too fast and that they are too grasping after the almighty dollar. There is certainly much truth in these things, if they did come from a "heathen Chinese." Minister Wu says, by the way, that when he returns to America in 1959 he expects to come in an airship.

—The *Biblical Recorder* states that at the meeting of the Board of Trustees of Wake Forest College, held in connection with the North Carolina Baptist Convention, it was decided to ascertain from the national athletic authorities whether or not the barbarous rules of football are to be changed; and if not, the game will be forbidden at Wake Forest. The *Recorder* adds: "Baptist parents throughout the State will be gratified at this action." We believe that such action ought to be taken by the trustees of every school in the country, and certainly by the trustees of every school claiming to be a Christian school.

—"Men and Missions," by William T. Ellis. This book was prepared especially for the Laymen's Missionary Movement. It discusses the subject of missions from the standpoint of a laymen in a practical, business-like, pointed way. It receives additional value from the fact that Mr. Ellis recently made a tour around the world studying the subject of missions. He says in the preface, "My own faith in missions, and in the men of the home churches, has grown stouter with every day of fuller thought and knowledge." It is the kind of book for the pastor to put in the hands of a layman who may have doubts as to the value of the missionary enterprise.

—Henry W. Grady said as he looked for the first time upon the White House in Washington, "That, sir, is the home of my nation." But a few days later as he traveled through the Southland, he stopped over night at a plantation where the planter and his wife were Christians, and in the evening they gathered the children about them and together they read the Bible and prayed. Mr. Grady said, "I was mistaken when I said that glistening pile of marble at Washington was the home of my nation; the home of my nation is the homes where the Bible is read, where Jesus Christ is respected, where God is honored and the children are taught to pray." Is that your home? Is your home a home of the nation?

—Dr. F. C. McConnell suggests in the *Baptist Standard* that a specific day be set apart in all the churches in Texas, when the pastors will pass through the congregation and receive subscriptions from the entire membership for the *Standard*. He says: "If this movement is at all hearty we will easily give the *Standard* 50,000 new subscribers within the next three months and through every one paying his subscription we will be in the best sense endowing a great religious newspaper. Instead of having a perpetual endowment we will have by this means an annual endowment." Dr. McConnell is right about it. This is the finest possible endowment of a religious paper, and it is the cheapest, costing each person only \$2.

—Dr. W. B. Palmore, editor of the *St. Louis Christian Advocate*, said recently that during his pastorate before he became editor of the *Christian Advocate*, he paid for as many as one hundred copies of the *Advocate*, and that it was a good investment. Some of the results were: the attendance at prayer meeting, Sunday-school and public services was doubled. He said it was a great investment; for when the people had read the *Advocate* awhile they became interested, and thousands of dollars came into the church treasury as the result. In closing he says: "The biggest and most far-reaching investment we have ever made was in placing the church paper in the homes of the people." Is not this equally true of Baptist papers, and should not Baptist pastors then put their denominational papers in the homes of their members?

—We publish on another page an article by Dr. B. D. Gray, Corresponding Secretary of the Home Mission Board, on "Undenominational Laymen's Missionary Meetings." As stated by Dr. Gray, the time for the Tennessee meetings will be at Nashville, January 28-30, and at Memphis, February, 8-10. These meetings will furnish a fine opportunity to arouse Baptists of Tennessee to a greater realization of the importance of missions and the magnificent opportunities which the mission work now presents. We hope that there will be a large attendance of Baptists, both laymen and preachers, upon these meetings. The information and enthusiasm to be gained will, we are sure, be very valuable to the cause of missions in our State.

—The statistics of all the Protestant missions in Korea for the year ending June 30, 1909 are as follows: There are 2,043 groups of believers, with 42,244 baptized members, 50,516 catechumens, and 76,280 adherents. These Christians of all denominations contributed \$132,741.89 in United States currency, an average of \$3.14 for each baptized Christian. When the poverty of these people is considered, this is a most remarkable tribute to their love for Christ and His Church. There are 283 Protestant missionaries at present laboring in Korea. This is a remarkable showing. It is said that Christianity is making greater progress in Korea now than in any other foreign country. And yet it was only a few years ago that Korea was known as the hermit nation.

—With the coming of January 1, 1910, the law prohibiting the manufacture of intoxicating liquors in Tennessee went into effect, thus closing five breweries and 41 distilleries. At the same time the amendment to the Penal Code bill of the United States went into effect. This amendment was passed at the session of Congress last spring. It forbids C. O. D. shipments of liquor altogether, forbids the use of fictitious names on packages and requires that all packages containing spiritous, vinous, or malt liquors shall be plainly marked on the outside, so as to show truly and exactly what a package contains. This amendment, with these features, will have a great influence upon interstate liquor traffic, and will necessarily curtail it very considerably. Fortunately also, if any one shall undertake to violate this law he runs up against the United States Government. The officials of this Government are not, as a rule, so lax in the administration of law as the officials of the State Government sometimes are. And then it is not believed that the violators of the law may expect a pardon from the President of the United States. It is the uncertainty of conviction and the probability of pardon, if convicted, that makes violators of the law bold in this State.

—Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Tex., recently said: "In general, I want to say that one of the weakest places in our denominational life is the neglect of the denominational paper. Surely most of us, if not all of us, need the sharpest kind of rebuke for dereliction with reference to the denominational paper. It will pay, immeasurably pay, in all directions, pay, perhaps, beyond any other denominational investment for pastors, teachers, deacons, and all the rest to magnify the denominational paper. It ought to be counted a disgrace for any Baptist family not to receive the denominational paper. The right kind of talk about this important matter would bring on a complete change with respect to it, in every church in the land. By all means let us begin such talk and begin right away, and keep it up, until all our people receive the denominational paper and know what it contains. Pastors, above all others, must take the initiative in this matter, and do their whole duty by it." These are true and timely words, and we hope will be heeded by all of the pastors in our Southern Baptist Zion. It is greatly to the credit of Dr. Truett that he realizes so thoroughly the importance of a denominational paper. We wish that other pastors would wake up to a realization of its importance.

CHRISTIAN COURAGE.

Samuel L. Essick.

I.

Do well that thing you find to do—
For to do well, we must;
And as this world you travel through,
In God, the Father, trust.

II.

Though hard the path may seem; though strewn
With briars—clear the way!
Press on! For many a path was heven,
By those who spurned dismay.

III.

Do good, not asking for rewards;
Nor any burden shun;
And in your soul the silver cords
Of beauty shall be spun.

IV.

No store of useless wealth, nor glow
Of vain ambition cheat;
And Love will surely sift, I know,
The rude chaff from the wheat.
Rochester, Ind.

SOME CHURCH LETTERS.

J. J. Taylor, D.D.

In twenty-five years of public life some interesting documents have come into the writer's hands as church letters. Here is an example, written with great care in the old-style copy-plate hand:

"We, the Baptist Church of Christ at Mount Pleasant, Dallas County, Alabama, holding to the doctrines, election, final perseverance of the saints through grace, and baptism by immersion, do hereby certify that our beloved sister, Mrs. Martha M. Ladd, formerly Miss Martha M. Lewis, is a member in full fellowship with us, and will be dismissed from us when joined to any other church of the same faith and order.

"Done in Conference, and signed by order of the same, on the 15th of August, 1840.

"WILLIS NUNNELEE, Church Clerk."

As a matter of history, this letter was presented more than fifty years after it was ordered by the church, and signed by the clerk; and according to its terms the beloved sister was a member at Mount Pleasant all the while, though as a further matter of history the church disbanded about the time the letter was granted.

Then, there are some interesting doctrinal points, both in what is said and in what is omitted. The doctrine of election is surely scriptural and very precious to the elect; but with infinite authority God does the electing, and it is quite as effective with an Arminian as with a Calvinist. So, of the doctrine of final perseverance through grace; failure to accept it in no wise limits the grace; and if the doctrine be true, the elect Arminian is just as safe as the Calvinist. As for baptism by immersion, did the old Mount Pleasant Church mean to imply that there is any other kind? Is the phrase a concession or a limitation? No doubt it was intended as a limitation.

If a church letter is to state a creed at all, why put the emphasis on what God does rather than on what he commands us to do? According to this simple creed, it is only needful to believe in what God has done, and then, as the old darkey said, "dip and be done with it." The question of being the light of the world, the salt of the earth, the city set on a hill, guide of the blind, instructor of the foolish, teacher of babes, witness unto Judea and Samaria and the ends of the earth, is not raised. Why should a church letter undertake to be a theological document any way?

Here is another adorned with a handsome cut of the meeting-house, a tastefully printed form, which has some points of interest:

"First Baptist Church, — N. C.

"To Any Other Church of the Same Faith and Order, Sendeth Christian Greeting:

"This certifies that Mr. and Mrs. W. F. — are members in full fellowship with us, and at their request they are dismissed from us to unite with you.

"When received by you, of which please give us notice, their connection with us will cease. We

pray the blessing of God may rest on you and them.

"Done by order of the Church in Conference, etc."

This document says the brother and his wife, who have enjoyed full fellowship in the North Carolina church, and have moved hundreds of miles away, have requested letters of dismission, a very proper thing to do; it further states that "they are dismissed from us," but in the next sentence it intimates that contrary to their expressed wishes they are still connected, and will be, till some other church of like faith and order reports that they have been received. It seems that they are dismissed, but not disconnected. They are grown people, believers in Christ and responsible to their own Master; they asked and received fellowship in the church; on removing to a distant place they asked and received letters of dismission. What is the sense of the clause which implies that they are not disconnected till some other church of like faith and order reports the fact? What is the connection, after they have removed from the city and the State, and have been dismissed? And if no other church ever reports, what will happen?

Then there is a touch of creed also. This brother and sister are dismissed at their own request. They probably knew their own minds, both in severing the voluntary relation to which they were admitted in North Carolina and in their future conduct; and yet the church granting the letter undertakes to limit their use of it to another church of like faith and order. Suppose they put it in with it in a Methodist church, how can that possibly affect the fact that they enjoyed full fellowship in the North Carolina church, and were dismissed at their request? As a matter of history the letter was not presented to a Methodist church; but suppose it had been, and such cases have happened, would it not look like a piece of petty spite for the dignified North Carolina church to meet in conference and reconsider the act granting the letter of dismission, which had been requested, and then "exclude" the brother and sister beloved for joining the Methodists? Certainly, it would; and such an exclusion has probably never been recorded.

Still another point. As a matter of history, this good North Carolina church receives the so-called "alien" immersion. This excellent and consecrated couple are intelligent and useful Christians; both have been buried in the waters of baptism on profession of personal faith in Jesus as the Christ, but in the one case the administrator was a Baptist preacher, and in the other a Disciple. What is the value of this letter to a church that supposes the kind of a preacher that administers the ordinance has something to do with its effectiveness? Or suppose the brother and sister have been received, and are happy and useful in their relations, what good would come of bringing the matter up in church and turning him out, if he declined to have the Baptist preacher rebaptize him? Or how much would be added to his efficiency, if he were rebaptized?

Here is another. It is new and refreshing. It does not make a fetch of old forms:

"The First Baptist Church, Macon, Ga., at the request of our sister, Miss Stacey McWhorter, hereby grants to her this letter of dismission, certifying that at this date she is a member of this church in full fellowship.

"Membership with us ceases at the issuance of this certificate; but if it is presented to any regular Baptist church within three months from date, it may be accepted as a letter of commendation; if returned to our clerk within that time, it will be regarded as restoring the holder to membership with us; if held beyond that time, it remains a certificate of former good standing, and may be offered to any church for action at discretion.

"Done by order of the church, etc."

Will the brethren interested in such matters tell us what is the matter with this, if anything?

Finally, look at this one, which records the fact of previous fellowship, and severs it with thorough good will to all. How did it ever come to pass that a church of Christ is a jail from which no one can ever escape except by death or opprobrium, die out or be kicked out? If church membership is a voluntary thing, designed to be a help and a blessing to men in their struggles and conflicts, and if a man honestly tries it and finds it distasteful or irksome, why shall the church not allow him to return to his own without a stigma? To his own Master he stands or falls, and if he desires to repudiate his church connection, why shall he not have the liberty of doing so without reproach? What is the matter with this as a church letter?

"The Lord added to the church such as should be saved." Acts 2:47.

"First Baptist Church, Concord, Paradise.

"To the Church receiving this letter, sendeth Christian greeting:

"This certifies that John Saint has been in regular membership with us, and is now hereby dismissed with our best wishes and fraternal commendation, to unite with you.

"If this letter is promptly presented to some other church, or returned to us, it indicates that he appreciates membership in the church of Christ, and fellowship with the people of God; but if not so used, it becomes a certificate of voluntary withdrawal from all church connection, for which the holder assumes responsibility before the Lord, 'who loved the church, and gave himself for it.' Eph. 5:25.

"By order of the church in conference, etc."

Knoxville, Tenn.

FRAGMENTS OF DOCTRINE.

By S. W. Tindell, D.D.

Repentance.

Repentance, Greek "metanoia," is a very important word. As recorded in the Gospels, the first thing that John preached was repentance. "In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye, for the kingdom of heaven is at hand." When Christ began preaching he repeated the identical words of John. When he sent his disciples out, he commanded them to preach repentance. On the day of Pentecost Peter's first word to those who asked what they should do was repent. Christ said, "Except ye repent ye shall all in like manner perish." There is no salvation without repentance, "metanoia."

"Metanoia" is composed of the two words, meta, after, and nous, mind; an after mind, or changed mind; "ek pantos nou," with all his heart. By mind is meant the three faculties of knowing, feeling and willing; or the head, the heart and the will. In the New Testament metanoia means especially what, in common parlance, is meant by a change of heart. It means a radical and permanent change of the affections and will, such a change as puts the soul in a new spiritual attitude towards God.

Metanoia is not sorrow for sin. On the other hand, sorrow for sin is the result of metanoia. It is the new, or renewed heart that turns away with loathing from sin, as such. The man who loves sin is not sorry that he is a sinner, except for the results of sin.

Repentance as commonly understood, or used, does not properly and correctly translate metanoia. Repentance carries with it the idea of penance. Wycliffe's definition of penance is repentance. That was, and is, the Catholic idea. It is also a heathen idea. "Do penance, or repentance, in order to propitiate the favor of deity." One may do physical, financial or spiritual penance, lacerate the flesh, pay for indulgences, or lacerate the feelings, the heart. Repentance as commonly used carries with it one of these ideas, owing to religious belief.

Metanoia is deeper and broader than such repentance. The money may be replaced, the tears may dry, sorrow may be followed by joy, the lacerated flesh may heal, but the changed spiritual attitude, Metanoia, is a fixed and permanent gift from God that will work itself out in all the life.

Metamelomai may properly be translated repent or regret. Matthew 27:3: "Then Judas, which betrayed Him, when he saw that he was condemned, repented" (metamelethete, having regretted it). But metamelomai is not used for a change of the affections as metanoia is, the verb form being metaneo.

Metanoia precedes faith, logically, for the carnal, or unchanged mind, with the love of sin in it, will not, cannot, love God and trust and love His Son as a Saviour. John and Jesus and Peter were logical in preaching Metanoia as the first thing in salvation. Harriman, Tenn.

DOES GOD REVEAL HIMSELF TO MEN?

By Robert Stuart MacArthur.

May we expect help, light, and life from God? Has God given us this deep longing after Himself, and will He fail to reveal Himself? Will He mock us by continued disappointment? Are our nobler natures false to themselves and to Himself? Are not our aspirations God's inspirations? May we expect God to draw aside the veil and reveal Himself as a loving Father to His confessedly wandering and His rebellious, sorrowful, and helpless children? From what we know of God by nature, may we not expect that He will meet the deep needs of our

intellectual and moral natures by their appropriate supply? We rejoice in the fact that God has made Himself partially known in nature. Of this truth, as we have already seen, the Psalmist of Israel sings in the nineteenth psalm. He recognized the fact that the heavens declare the glory of God; he virtually affirmed that "an undevout astronomer is mad." The heavens are far more eloquent to us today, with all our discoveries regarding astronomical bodies, than they could possibly have been to the Psalmist. Surely God who has spoken and who thus speaks in nature will speak in some higher form. By a marvelous system of ingenious contrivances, He has arranged for the supply of our physical needs; and many of these arrangements long anticipate their actual use by them. If God has thus met the wants of our lower natures, surely He will supply the deep necessities of our higher, sublimer, and diviner natures. The whole realm of nature abounds in illustrations which aid us in cherishing this hope. There are in the vegetable world wonderful remedial agents for the ills of life. There is in plant and flower a recuperative, restorative, curative element. The bruised plant seeks its normal condition; the broken bone puts forth remarkable energy to recover its former strength, and the lacerated flesh evokes forces and adopts processes which elicit our admiration, in the effort to recover from its wounded experience. By analogy we reason from the needs and helps of the body to the higher needs of our souls, and to the source of this providential supply. There is reason thus to hope for a restorative element, a reparative process, a spiritual medicament somewhere in the pharmacy of nature, somewhere in the laboratory of God. The thought of forbearance, of mercy, of pardon on the part of God, is anticipated in the creeds even of enlightened heathen philosophers. Hope strives to inspire life even in the saddest hearts. Without such hope, it is doubtful whether heathen faiths could escape from utter collapse. Reason and hope thus suggest deliverance to come from God. Hope thus struggles against doubt, love against fear, and light against darkness. Blessed be God that in due time He came with the voice of mercy, singing the song of redemption, and filling earthly life with heavenly hope and joy!

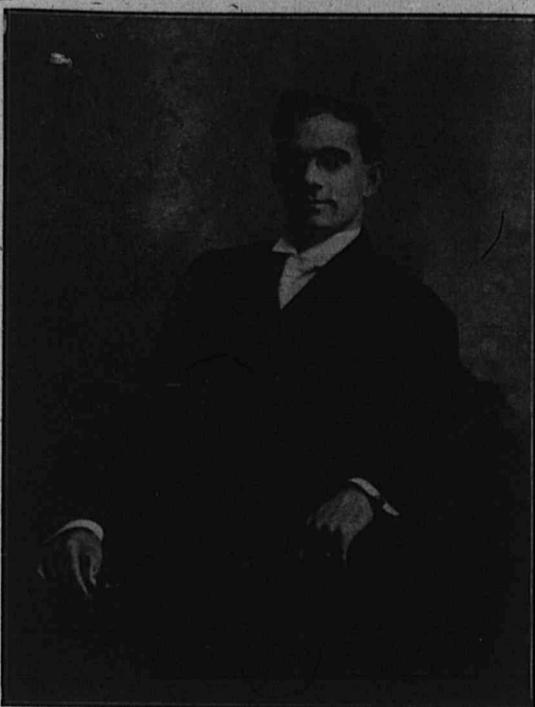
Calvary Study, New York City.

SOME BOOKS WORTH WHILE.

The Sunday School Union of Philadelphia has published almost simultaneously four books of great merit. Each of these books upon its own subject was written in a contest and holds the rank of being a prize book. Where so much is written the reader will no doubt find here and there something which will not meet his approval. But taken throughout they will command earnest reading, and be inspiring and helpful in many ways. There is hardly room in one article to do more than barely mention them. They are all bound in cloth, 12mo. in size, excellent type and easy reading page.

The first to be mentioned brings to its author, Mr. Charles Roads, a prize of one thousand dollars. This indicates something of its merit. It has the striking title as follows, *Rural Christendo or the Problem of Christianizing Country Communities*. (322 pages, price, 90 cents.) This title is very enticing, and the reader finds no disappointment throughout its pages. The field is new, almost entirely new, and the book opens a veritable gold mine for richness in practical and helpful suggestions, and in inspiration and directive energy. It is refreshing to see the emphasis placed so strongly upon the local church in country and village, and to see them magnified as mighty factors easily made possible in the kingdom of God. Many of these churches will be revolutionized by the influence of this book in the hands of a sterling man or woman who will give it careful reading. The table of contents even when taken by itself appeals to everyone who looks into its pages, and awakens glad expectations which are realized as he reads.

The second book (260 pages, price, 75 cents), though entirely different in its field, is not without its relation to the first. Its author is Rev. Floyd W. Tomkins, who treats of the essentials of Christianity as held in common among Christians, and offers much help for the culture of individual Christian life. He writes with a strong, bold faith, born of his own experience of grace, and of his experience also in active service with the indifferent fields for the Master. This gives an authority which comes not otherwise. The author is speaking for God, speaking out of his own heart, and has no question marks for the vitals of faith and life. He emphasizes the "church life," and here comes upon the very heart



REV. BAILEY LOVELACE,
Pastor Belmont Baptist Church,
Nashville, Tenn.

of Christian living and activity and loyalty. The Christian life in the apostolic day was the church life as its first and most powerful expression. The book will come close to many hearts and be at once their joy and song.

The third of these four books, *The Magnetism of the Bible* (240 pages, price, 75 cents), is written by Malcolm L. MacPhail, and is published as the reward of a six hundred dollar prize. Here the reader will find some of the things finely set out which give the Bible its kingly place among men, and which makes this oldest book yet and always the youngest and most powerful in the kingdom of letters. The argument is strong, clear, progressive and cumulative, with a style flowing and vigorous, clear and scholarly throughout. The Bible satisfies the demands alike of the human mind and heart, and their response to its call and their yielding to its mighty sway prove a kinship between them and God.

The fourth book by no means the least and in some respects the first (313 pages, price, 90 cents), is a four hundred dollar prize-book written by Prof. George Huntingdon. It is somewhat of kin to the book just mentioned and yet altogether unlike it both in matter and method. Its title appeals to us but hardly indicates the rich field awaiting us—*Charms of the Old Book, a Study of the Attractions of the Bible*. The style is all one can wish, clear, brilliant, vigorous and attractive, as it tells the story of the Bible from first to last. It gives a wonderful view of the Scriptures as a whole, and within one field of vision the reader can see this mighty work of God from the opening to the closing. It is a remarkable book in many ways, and will make for faith in the Old Book as the Book of God.

I commend these books as being helpful to the young, and full of inspiration to the more mature. The Baptist and Reflector will no doubt send any of them postpaid on receipt of price. The going of a good book into a home often means the coming of a new day in the family life. Money put into good books is often changed into heart and mind and life for the glory of God and the betterment of the world.

J. M. FROST.

Nashville, Tenn.

ON EXTRAORDINARY OCCASIONS.

Under ordinary circumstances the intelligent Christian performs the tasks of life at home and in church, and feels that he is doing his full duty; he puts in the usual hours per day in toil, he invests his means in his business, "he gives as the Lord has prospered him," and all is well; who can ask of him more?

But extraordinary occasions arise; somebody is sick; it is harvest time, flood or fire endanger property, the crop will waste if it is not gathered, and our friend works fifteen or eighteen hours out of the twenty-four. Here is an unusual opportunity for profitable investment and our friend puts in his last dollar and goes into bank and borrows capital; his friends tell him he is wise.

When extraordinary occasions arise in the Lord's Kingdom, what should his servants do? Should they be as wise for Him as for self? This is a question for the thrifty young business Christian who is proud that he knows how to recognize opportunities and seize them. When Deaderick Avenue church, Knoxville, burned, Pastor Waller says he never saw such giving; Christians who on ordinary occasions would give \$100, that day subscribed \$1,000, and those who would give \$5 gave \$50. It was an extraordinary occasion. Parents who ordinarily pay \$50 a year doctor's bill and think that quite a tax, on occasion will pay out a thousand to save the life of a child. Two years ago, says the Religious Herald, when effort was started to increase the endowment of Richmond College, a good woman of Hampton, Va., in view of the extraordinary need and opportunity, offered to give \$5,000 and so helped to push the effort to success. Men and women are just now doing extraordinary giving for the Seminary endowment; it is an extraordinary occasion.

The conditions are unusual for Carson and Newman College. There is pressing need of increased endowment. Mr. A. R. Swann, seeing this, offers to give \$25,000 if other friends will give \$25,000. He sees the extraordinary need and gives; will others see the extraordinary need and opportunity and give in an extraordinary way? I wrote of the Swann offer to a prosperous young business man; then I saw him and suggested that I hoped he would be one of several to give a thousand dollars. He replied that he began to think of it as soon as he received my letter. The unusual occasion suggested extraordinary giving. There ought to be a dozen young, prosperous Baptists in Tennessee who, in view of Mr. Swann's extraordinary offer, will write or have the representative of the college call, and make arrangement for an extraordinary gift to this branch of the Lord's work. Then there are people of means who have been thinking about giving to the college and do give; this is an extraordinary opportunity when liberal giving will tell. Different occasions demand different action; this is an occasion demanding extraordinary action. Our post office address is still Jefferson City, Tenn., and we are willing to visit any of our friends who are interested in the now existing extraordinary occasion.

M. D. JEFFRIES.

Jefferson City, Tenn.

SIN, IT'S REMEDY, IT'S RENUNCIATION.

The idea of sane evangelism is not a stranger to our leading preachers. That men must see their sins, must repent of them, and must trust Christ as a personal Saviour, has not been forgotten by all evangelists. The sinner who does not find out the fact of sin in his life will see nothing at all to be cleansed of. He will remain dead in his trespasses. But being shown how offensive his iniquities are to the Heavenly Father, it follows that he is led to look for a Saviour. The error of looking elsewhere besides to Jesus for salvation is one of the most common committed by penitents. That clear-cut invitation of our Lord's "Look unto me and be ye saved," emphasized by the preacher, leaves no other way to look for salvation. This brings the issue squarely before the enquirer. A Saviour, Christ the Lord, and there is "none other name" upon which to hope. Preaching that fails here is as faulty in the evangelist who commands the attention of the multitudes as in the one unknown to wider reputation. Then to hear of sins which damn and a Saviour who willingly saves avails only to those who repent and believe. Surely the old book is clear here. The life of self-denial, the dethroned self and the enthroned Christ, brings power from the Christian angle. The preaching that is so direct in character, Christ-honoring in purpose, and soul-saving in scope, commands the respect of the best Bible interpretation. It stands the test. And such has been the case with our Br. W. L. Walker, of the evangelistic department of the Home Board. For sixteen days he labored with us, closing the meeting on Dec. 13. He commanded the attention and respect of the entire town. There was a wholesome Christian fellowship manifested. The community was stirred. Several conversions followed. There were three valuable additions to our church by baptism. And the messages concerning the Holy Spirit's place in the Christian life, the second coming of Christ, Christian growth, etc., were greatly helpful. Our church has been placed on "higher ground," and we hope that a few more years will find it in the front ranks for the Master.

SAM P. WHITE,
Missionary Pastor.

Franklin, Tenn.

A NEW YEAR'S MESSAGE.

As a New Year's message to the Baptists of Tennessee, we have thought that nothing could be better than some facts from our quarterly report. The first quarter of last year, our workers reported 544 conversions, this year it is 873; last year baptisms 195, this year 348; total received into the churches last year 492; this year 608. This leaves out what may be reported by ten or twelve workers who are late in making their report. It will be seen from this, however, that our report thus far is much ahead of last year.

The receipts for the seven objects of the Convention as indicated by the Treasurer's report make a still finer showing. To our regret, however, there is a small loss on Ministerial Relief and Foreign Missions. The general report is as follows:

Ministerial Relief	\$ 170 23
Ministerial Education	507 35
S. S. and Colportage	91 53
Orphans' Home	3,499 24
Home Missions	1,886 17
Foreign Missions	1,406 24
State Missions	3,126 76
Total	\$10,687 53

The gains and losses as compared with the same period of last year are as follows:

Ministerial Relief (Lost)	\$ 7 92
Ministerial Education (Gained) ..	372 89
S. S. and Colportage (Gained) ..	30 64
Orphans' Home (Gained)	540 55
Home Missions (Gained)	729 18
Foreign Missions (Lost)	6 38
State Missions (Gained)	1,484 84
Total net gain	\$3,143 80

This is a fine record, and we congratulate our Baptist people on doing things better than ever before. Let us begin to push Foreign and Home Missions now without delay. Let us gladden the hearts of the missionaries on the field by doing greater things than has ever been done for these great interests. Wishing for all of our people a good year, I am

Yours, in best of bonds,
W. C. GOLDEN.

THE UNDENOMINATIONAL LAYMEN'S MISSIONARY MEETINGS.

R. D. GRAY, D.D., CORRESPONDING SECRETARY.

The Undenominational Laymen's Missionary Committee, with headquarters at New York, have projected a series of meetings for seventy-five cities in the country, North and South. The New York Committee are running the program almost entirely in the interest of foreign missions. Indeed, the Undenominational Committee of the Laymen's Missionary Movement of New York, put their whole strength out for foreign missions, but many of the different denominations have refused to confine their effort among the laymen to one department of missions.

The Southern Baptist Convention very wisely projected its Laymen's Movement for both home and foreign missions. We do not include State missions, because at the Southern Baptist Convention we only consider home and foreign missions.

The New York leaders of the Undenominational Movement do not include home mission topics nor home mission speakers, so far as I know, on their program, and the strength of these meetings will be expended on foreign missions.

They suggest that denominational rallies be held at some convenient hour during their Convention. Brethren Tyler and Henderson of our Southern Baptist Laymen's Committee are anxious to carry out the purpose of the Southern Baptist Convention in getting as much as possible from these meetings for both home and foreign missions. They, therefore, propose that at the Baptist denominational rally, which will have no official connection with the other meetings, our Baptist forces will stress home and foreign missions, on the lines of our Southern Baptist Convention work. We beg our Vice-Presidents in the different States and the State Secretaries and as many other brethren as practicable to be on hand and help to reap large results from these general meetings at the denominational rallies.

A number of topics at the general meetings will be of a general character such as "Stewardship," "Religion and Money," but the addresses on missions specifically

will be on foreign missions by the best speakers in America and from foreign lands. With three days of such powerful stressing of foreign missions, it will be necessary in the denominational rallies to lay very great stress likewise on home missions in order that these two great interests may move forward on the lines laid out by our Southern Baptist Convention.

Let us hope that we may reap from these meetings great good for our Baptist mission work at home and abroad.

As these meetings have been projected by the undenominational committee from New York without respect to times, seasons and organizations of Southern Baptists, it will be difficult for us to give all the time we would wish to this work, but Drs. J. F. Love, V. I. Masters, and myself, and the State Secretaries and Vice-Presidents will give as much time as our previous engagements will allow. These meetings come right in the midst of the great period for home and foreign mission effort by Southern Baptists. Let us hope, therefore, that all the reflex influence of foreign mission enthusiasm will be at once felt on the home mission department of our work.

The time for Tennessee meetings is at Nashville, January 28-30, and at Memphis, February 8-10.

May the Lord be with us in great power and may our people come to the relief of our Boards in this period preceding the leading up to the Southern Baptist Convention.

Home Mission Rooms, Atlanta, Ga., January 1, 1910.

THE "HOME FIELD."

The January number of *The Home Field* is before me. It is a remarkable document, the work of experts. Every pastor and layman in the State who takes an intelligent interest in general denominational affairs will need to read Dr. Love's article on "The Washington Agreement." We are up against, not only a big proposition from the business standpoint, but a fundamental principle of Baptist theology; and the rank and file of our people must in the end make the decision. "The Man Behind the Mountains" is a classic by our religious philosopher and statesman, Dr. John E. White. It is of an epoch in Baptist history and God's kingdom that came not with observation, but in the quiet of a prayer-meeting of our. The result was A. E. Brown, "The Man Behind the Mountains." Time fails me to speak of other interesting and instructive things in this, to me, the most instructive number of the *Home Field*. Our Associational Vice-Presidents can do nothing better for the cause than to see that subscriptions for the *Home Field* are taken in all the churches. Brother Victor I. Masters is a matchless editor and is going to make this publication a power for missions more and more.

Two-thirds of the Southern Baptist Conventional year is past and Tennessee has given \$6,072.42 to the Home Mission cause. This is an advance over last year at this time, but it is less than one-third of the \$20,000 that we are determined to give this year. Let us hear Dr. Gray's words, when he says: "We have only four months until the Southern Baptist Convention. Let us not say there are four months and then comes the harvest, but lift our eyes up now upon the fields that are already ripe unto the harvest. This is the great season for offerings to Home Mission work. Surely the brethren will come to our help. Every phase of our work is being marvelously blessed of the Lord and the outlook is glorious for our cause."

W. H. MAJOR,
Vice-President for Tennessee.

WOLF ISLAND.

One of the good things, and there are several, in Brother Thorn's report of the meetings on Wolf Island, is the indication it gives that he will remain at Columbus. Oklahoma wants him, and some Middle Tennessee churches want him; and my vote is for the latter, if he leaves Columbus, Ky. My stay in Columbus and on the island was long enough to acquaint me somewhat with those places and people. It is a fine field for church operations. The island contains about 20,000 acres, and a white population of over 200. As an indication of its fertility, Mr. Boyd, a renter on the island, with three plows and the labor of his family, made this year, in spite of the July overflow, 5,000 bushels of corn—one thousand barrels! We ate breakfast as day was breaking; and looking through a window, I saw the roofs of the woodshed and hen house covered with turkeys, waiting for a little more light to fly down. In the grey dawn they looked as big almost as two turkeys. Although I enjoy the largest salary paid a Professor in this time-honored Baptist school, I shall have, for the first time, perhaps, in thirty-five

years, to forego the Christmas turkey; the prices are so high. How independent the farmers are; and how rapidly they are getting rich; and how important for the Baptists to keep their hold on the country! I haven't made a mistake, have I, Brother Editor, in sticking to the country, and in talking for the country? Let us not allow Brother Thorn to go to Oklahoma. He does not have to leave Columbus; for the Columbus people want him.

G. M. S.

1910.

The good people of Portland and Gallatin churches remembered their pastor and his family most graciously during the Christmas. Their splendid gifts amounted to more than \$50. We received a great variety of things from gold coin on down, and for these tokens we are grateful. I count myself fortunate to be pastor of such a generous and thoughtful people. May heaven's blessings be upon each of them.

We are saying farewell to the old year, and with it some friends and loved ones have gone. Many a familiar footfall is missed and many well-known voices hushed. The receding year has touched us somewhere. We are a year older, and a year nearer the grave. This year may land us in heaven, or sink us in hell. Every succeeding year marks its number and name upon some tombstone in our cemetery.

Our burial grounds keep up the record of the ages. This year will be the date of the death of some of us. 1910 will be chiseled in the marble which will mark some of our graves. May the Lord give us grace sufficient for the work enjoined.

A. H. HUFF.

Portland, Tenn.

This, January 2, was the beginning of the pastorate of Trenton Street church and Walnut Hill Mission, Harriman. Have resigned at Third Creek, after only four months' pastorate. The short period, however, was blessed of the Lord, in a fruitful revival in which the pastor was assisted by former pastor, A. F. Mahan; 21 were baptized, three received by letter, and two restored during the short pastorate. During this time \$75.05 was given to State Missions, \$5 for S. S. and Colportage, \$50.62 for Orphans' Home, \$54.03 for Home Missions, \$2 for church building at Decherd, Tenn., \$70 in subscriptions for Deaderick Ave., Knoxville, part paid, has been raised, a total of \$256.70. What country church in Tennessee has made a better record? It was a great struggle to tear loose the ties that bound pastor and people, yet I felt that greater opportunities for doing effective work, and broader usefulness for myself opened up to me in this call to Harriman. The initial service was one of power and full of interest. I ask that the many friends of the church and pastor may be blessed of the Lord.

Harriman, Tenn. B. N. BROOKS.

Our church being without a pastor, Rev. R. D. Cecil, who is working for the State Board, with headquarters in Nashville, supplied for us on last Sunday, to the delight of the church, using in the morning for his text, "Laying Up Treasures in Heaven," and in the evening "Christ Came Into the World to Give Life, and to Give It More Abundantly." Bro. Cecil was pastor of our church at one time, and is liked very much by the membership. So his visit and preaching were greatly enjoyed. He has improved considerably in his preaching and in every way since he was pastor here. The church gave him a small donation for State Missions.

Riceville, Tenn. GEO. A. GIBBINS.

I notice in your issue of last week that your editor of "Among the Brethren," reported me as having resigned Laneview Church. This is a mistake. I have resigned Gibson church. They want a man on the field, one to live among them. They are a fine people, but need a school offering better advantages. They will have it ere long. My time expires February 1. I have no plans for this one-half time. Will be glad to give it wherever it is wanted, within 100 miles of Trenton.

Happy new year to all the readers of our State paper.

Laneview, Tenn. C. H. BELL.

On account of the continued illness of my little girl, Margaret, I tendered my resignation today as pastor of this church. I shall seek a higher and more congenial climate than the Delta affords in the hope that it may prove beneficial to her. This is the finest field I have yet labored in, and I hope this church will secure a good pastor, just such as they deserve. My plans are indefinite as yet, and I resigned that I might be free to open up negotiations with some other field.

Yazoo City, Miss. W. A. JORDAN.

PASTORS' CONFERENCE.

NASHVILLE.

Belmont.—We began the day with the largest Sunday School in the history of the church; 110 present, and voted unanimously to begin the New Year with a determination to make ours the first A One Sunday School in the State. We also had a fine attendance at our B. Y. P. U. Pastor B. H. Lovelace preached in the morning on "A Wise Use of Retrospection," and in the evening on "Striving After Ideals." Good congregation at both services, and a fine day altogether.

Third.—Pastor Yankee preached on "The Old and the New Year," and "Future and Eternal Punishment." One baptism. One profession. Three young men approved for baptism. 212 in S. S.; good B. Y. P. U.

South Side.—Pastor Stewart preached on "Making and Paying Vows," and "A Call to Service." One received by letter. 110 in S. S.; 37 in Mission S. S. Large congregations. The church presented the pastor with a handsome suit of clothes.

Centennial.—J. N. Booth, pastor, preached at both hours on "Helps for the New Year," and "Boldness of Peter and John." Roll call in morning, and good services. One received by letter. S. S. looking up, 116 present.

Edgefield.—Large congregations at both hours. Pastor Lunsford preached in the morning on "The Past and the Future." At night he preached on "What Disposition Shall I Make of My Life." The average attendance in the S. S. for the year was 326.

Lockland.—Dr. J. H. Booth preached in the morning on "Some Characteristics of the Eunuch." Very fine sermon. Pastor Skinner preached in the evening on "Glorifying Only in the Cross." Fine congregations. 150 in S. S. Pastor received as a Christmas gift \$53.50 in cash from the church.

Howell Memorial.—At the morning service the church had a roll call service. The roll of the entire membership was called. The church covenant was read by the pastor, after which the church celebrated the Lord's Supper. Pastor Cox preached in the evening on "The Middle Men in Religious Work." Good services.

Immanuel.—Annual roll call service. Large attendance. Pastor Rufus W. Weaver read his annual message. One hundred and fifty-seven members received since the pastor took charge fifteen months ago; one hundred and twenty members received during the year 1909. The right hand of fellowship was given to sixty-three new members at the morning service. The B. Y. P. U. decided to become an A One Union. Large attendance at the evening service; pastor preached on "The Environment of Jesus." Seven baptized; two received for baptism.

First.—Pastor R. M. Inlow preached at both hours. Two were received for baptism and one by relation. Good S. S. and B. Y. P. U. Joyous Communion service at the morning hour.

Franklin.—Pastor S. P. White preached on "Some Views of the Cross," and "Excuses." \$5 for Orphanage. One baptized.

Calvary.—Pastor Woodcock preached on "Tithes and Offerings," and "Serpents and Stones." 77 in S. S.; 50 in B. Y. P. U.

Seventh.—Pastor Wright preached. Installation of officers of the church and S. S. Observed the Lord's Supper. Subject, "How God Views the Unregenerated Heart." Two received by letter; one forward for prayer; fine congregations and good interest.

CHATTANOOGA.

Pastor Masee preached on "God and the Individual in Soul-Saving Work," and "Jesus in Solomon's Porch." Three additions; 318 in S. S.; Mid-winter Bible Conference begins Wednesday.

Tabernacle.—Good S. S. Observed the Lord's Supper at the morning service. Subject, "Starting Right." At night two were received.

Central.—Pastor D. P. Harris preached on "A Motto for the Year," and "Growing Until Harvest." Observed Lord's Supper. Good congregations. 30 in B. Y. P. U. Brother J. H. Reed re-elected President. Baptized two at night service. Our S. S. held its Christmas entertainment last Monday night. The exercises were greatly enjoyed by all present. Special delight came to the heart of the pastor, when at the close of the exercises he was ordered down to one of our leading tailors to get a Prince Albert suit from the best material on the market, which had already been paid for by the church.

Highland Park.—Pastor Keese preached on "The People that Do Know Their God," and "The Call to Get Out of Egypt." Excellent congregations. Two received for baptism. S. S. offering for Orphans' Home amounted to \$28. A most delightful watch service on Friday evening. A fine start for the new year.

St. Elmo.—Pastor R. L. Peoples preached on "Christ Cleansing the Temple," and "Enoch Walked with God."

140 in S. S.; good B. Y. P. U. Large congregations. Four additions by letter. Excellent start for the new year.

Chamberlain Ave.—Great day. Opening service was held in new building. Great crowd; much enthusiasm. Pastor A. P. Moore preached in the morning on "No Cessation of the Great Work," and at night on "Nothing Trifling." One addition by letter. B. Y. P. U. organized. 75 in S. S.

East Lake.—Pastor G. A. Chunn preached in the morning, and S. E. Carroll in the evening. Good S. S. Splendid B. Y. P. U. Good congregations. We are looking forward to next Sunday as a great day. We are praying for a mighty down-pour of the Holy Spirit upon the opening service of our new church.

East Chattanooga.—No service in the morning, as we worshipped with the Chamberlain Avenue brethren. Pastor preached at night and also at 2:30. Afternoon congregation small; night congregation large. Afternoon subject, "The Spirit Necessary to Permanent Success." Night subject, "Looking to the Hills for Help." Good S. S. Work becoming systematically organized and prospect brightening continually.

Alton Park.—Pastor John R. Hazelwood preached on "Perfect Vision—Seeing Things As They Are," and "The Dangers of Sin." Large attendance and good interest. S. S. average. One received by letter.

Ridgedale.—Pastor Chunn preached on "The Inward Conflict of the Soul," and "The Memory of Other Days." 65 in S. S. Good B. Y. P. U. One profession. Good congregations. A grand day.

Hill City.—Pastor W. E. McGregor preached on "Dwelling Together in Unity," and "Sin." One received by letter. 91 in S. S. Interest in B. Y. P. U. fine.

Charleston.—Preaching both morning and evening by Rev. A. T. Hayes. Subjects, "The Blessing of Righteousness," and "Back to the Work with Joy." 27 in S. S. Good day.

Harriman.—Pastor B. N. Brooks preached on "Taking Stock," and "Turning Over a New Leaf." Preaching at Walnut Hill Mission at 3 p. m. on "Consecration." A fine day and large crowds for bad day.

Etowah.—Pastor W. L. Singleton preached on "And He Said Tomorrow," and "Lot's Mistake." Crowded houses. Four additions and six forward for prayer. 157 at S. S. Special collection at S. S. for Orphans' Home of \$7.19.

KNOXVILLE.

First.—Pastor Taylor preached on "Secret of Success," and "Resolutions." 380 in S. S. One received by letter.

Deaderick Ave.—Pastor C. B. Waller preached on "On the Mountain Top" in the morning. Hon. B. W. Hooper, of Newport, Tenn., was also present and spoke on the Orphanage plan, to which he gave \$10,000. In the evening the pastor spoke on "Casting Shadows." 561 in S. S.; eight received by letter. One approved for baptism. Great interest. Four saved.

Broadway.—Pastor W. A. Atchley preached on "Life a Sacred Trust," and "Reward According to Capacity." 470 in S. S.; three received by letter. Two approved for baptism.

Bell Ave.—Pastor J. H. Sharp preached on "In Remembrance of Me," and "Buoys and Undergirding." 500 in S. S. One received for baptism; one by relation.

South Knoxville.—Pastor John M. Anderson preached on "The God of All Grace," and "The Poorest People in the World." 208 in S. S. Four received by letter.

Euclid Ave.—Pastor L. A. Hurst preached on "My Heart is Fixed," and "The Prodigal Son." 230 in S. S. Good services at both hours. Several requests for prayer.

Gillespie Ave.—Pastor A. C. Hutson preached on "The Blessing of Opposition," and "Christ's Relation to the Law." 187 in S. S. One received by letter.

Island Home.—Pastor J. L. Dance preached on "Some Habits of Jesus," and "God and Men Working Together." 250 in S. S.

Meridian.—Pastor J. N. Bull preached on "Old Year Gone, New Year Coming In," and "Halt No Man and Allow No Man to Halt you." 87 in S. S. One request for prayer.

Beaumont.—Pastor J. F. Williams preached on "Christian's Vocation." A prayer service was held in the evening. 135 in S. S.

Third Creek.—A. R. Pedigo preached on "The King's Highway," and "The Price of Sin." 123 in S. S.

Grove City.—Pastor G. T. King preached on "Back to the Work With Joy," and "Consecration." 140 in S. S. Fine B. Y. P. U. Observed the Lord's Supper.

Immanuel.—Pastor W. A. Catlett preached on "Some Things to Forget," and "An Example of Warning." 123 in S. S. Made payment on church debt. Good interest.

Oakwood.—Pastor Geo. W. Edens preached a funeral sermon in the morning. In the evening he preached on "Profit and Loss." 148 in S. S.

Lincoln Park.—Pastor, J. C. Davis. M. C. Lunsford preached in the morning on "The True Worshipers." 67 in S. S. Pastor away in a revival.

Lonsdale.—Pastor J. M. Lewis preached on "The Lord's Supper," and "The Cause of and Remedy for Backsliding." 196 in S. S. One received by letter. Commemorated Lord's Supper.

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

Bearden.—Pastor J. C. Shipe preached on "Advancement," and "Safety of Young People." 92 in S. S. Fine congregations.

Riverview.—Pastor H. R. Bailey preached in the morning on Ps. 92:12. Good S. S. Two received for baptism.

MEMPHIS.

Central Ave.—Pastor Roswell Davis preached at both hours to splendid audiences. Morning theme, "A Review of the Past Year;" evening theme, "The Necessity of High Standards." Church called the present pastor for the coming year. Outlook for the work very fine.

First.—Pastor A. U. Boone preached on "The Unspeakable Gift," and "The Salt of the Earth." Great blessings last year, and a most auspicious beginning for 1910.

Central.—Pastor Thomas S. Potts preached on "Are You Satisfied?" and "The Call of Memory." One addition by letter.

Bellevue.—Pastor H. P. Hurt preached on "A Good Motto for a New Year." Two received by letter; two for baptism. A great year's work and a bright outlook for the future.

Seventh Street.—Pastor Strother preached on "Making and Keeping Vows," and "Opening the Book." Observed the Lord's Supper. Unusually large number at Supper.

LaBelle Place.—Pastor J. W. Gillon preached on "Justice," and "The Saloon and the Church." Five additions by letter. Fine audiences. Great day.

Boulevard.—Pastor Owen preached in the morning on "Go Forward." Bro. Sam Poag preached at night on "Personal and Family Religion."

Union Ave.—Pastor Watson preached on "Life of Sacrifice," and "The Appearance of the Ungodly." 37 in B. Y. P. U.

Rowan Memorial.—Preaching by Dudley D. Chapman on John 1:29, and II. Tim. 2:4. Good congregations.

McLemore Ave.—Pastor W. J. Bearden preached on "The Barren Fig Tree, or the Fruitless Church Member," and "A Faithful Saying, a Christ that Saves." Three received by letter.

Blythe Ave.—Pastor O. T. Finch preached on "Paying Your Vows," and "The Institution of the Passover." Good day.

I desire, through the BAPTIST AND REFLECTOR, to express my thanks to the brethren and sisters of Spring Creek, for the money they have contributed to assist me in having an operation performed. I shall ever feel very grateful to them. Next Wednesday, Dr. Webb, our family physician, and Dr. Brandon, from Clarksville, a very fine surgeon, and a Christian gentleman, will operate on me at my home. I trust I shall have the prayers of all the good people in Tennessee. Wishing you a successful new year,

W. M. KUYKENDALL.

Clarksville, Tenn.

"Out of the abundance of the heart the mouth speaketh," are the words of Him "that spake as never man spake," and I am sure that no hearts have been fuller than ours have been for the last few days. It began over at Battle Creek, as they began to fill the vacant places in my buggy on Wednesday and Thursday. Then they met me almost by the time I arrived home from Cheap Hill with another buggy load. At night they came in on us from our own "city," singing the coronation with their arms full, and by this time our hearts were full to overflowing. It is needless for me to itemize the many packages and articles, but it is enough to say, there was every thing that is needed for the pantry and kitchen. Let me say whether in place or out of place, that those who took part in this work of filling our pantry and hearts were not all Baptists. There were Methodists, one or two Presbyterians, and one sister who is a member of the Disciples.

Words cannot express our gratitude, but we hope to show it by better and more faithful service. May the Lord fill all their hearts as full with His love and grace as ours are; is the prayer of the pastor and his family.

F. P. DOBSON.

Ashland City, 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. Cheek, Nashville, Tenn., President, to whom all supplies should be sent; W. M. Woodcock, Nashville, Tenn., Treasurer, to whom all money should be sent; Rev. E. K. Cox, Nashville, Tenn., Secretary, to whom all communications should be addressed.

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

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

Woman's Missionary Union—President, Mrs. A. J. Wheeler, 3 East Belmont Circle, Nashville, Tenn.; Corresponding Secretary, Mrs. B. H. Allen, 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.

"A bright New Year and a sunny track
Along an upward way;
And a song of praise on looking back
When the year has passed away;
And golden sheaves, nor small nor few,
This is my New Year's wish for you!"

FOR Y. W. A.'S TO CONSIDER.

MISSIONARY OR OMISSIONARY.

Which Will You Adopt for the New Year?

A MISSIONARY SOCIETY.

- Meets regularly at least once a month.
- Interests each member by subdividing the work.
- Sends regular reports to the Y. W. A. Superintendent.
- Studies best methods of other societies.
- Interests outsiders so that they join.
- Opens its meetings promptly, and with prayer.
- Never allows the meetings to get into a rut.
- Always makes all possible use of maps, pictures, etc.
- Raises missionary money through systematic giving.

Yes, this and much more does this society do.

President, Miss Faithful.

AN OMISSIONARY SOCIETY.

- Often omits the regular society meeting.
- Makes no plans for the year's work.
- Is always late in beginning its meetings.
- Sends no reports to the Y. W. A. Superintendent.
- Seeks for no new members.
- Introduces no new features into its program.
- Omits the devotional service.
- Never sends to headquarters for new literature.
- Arouses no interest in missions.
- Refuses to give systematically to missions.
- Yes, this and much more this society does.

President, Miss Do Little.

To which society do you belong?
—Selected and adapted.

MUCH LAND YET TO BE POSSESSED.

According to the last religious census, sixty-one per cent. of our American population is outside the pale of the church. When it is remembered that of the other thirty-nine per cent. there is a large proportion which has ceased to have any real interest in the church, it can easily be seen that there is a great unchurched multitude which must be reached before we dare say that we have done our full duty to those who are our neighbors. A map has been published showing that if the professing Christians were separated from those who had no church affiliation they would equal the population of New England, the Middle States, Maryland, Ohio, West Virginia, Virginia, and the Carolinas. The remainder of the population of the country would simply equal the non-Christian element of the home land. It can be seen by this comparison that there are pagans at our own doors, and our young people, while sending their offerings to the pagans of far-off lands where they cannot go themselves, have splendid opportunity for missionary service at home. In city and country, north and south, east and west, a great advance work awaits the earnest, willing Christian young man and woman. In many instances there is opportunity for heroic service at our own doors. The call is loud and urgent, who will respond to it?

—Service.

SOME THINGS MISSIONARIES HAVE DONE.

A Baptist missionary invented the Jirikisha.

Missionaries have translated the Bible into about seven-tenths of the world's speech.

Missionaries have done more than any one class to bring peace among savage tribes.

One missionary alone, Robt. Hume, in India, distributed through a great Indian famine, \$1,000,000 of relief funds.

Perhaps the most useful drug in medicine is quinine, and the world owes it to missionaries of South America.

All the museums of the world have been enriched by the examples of the plants, animals, and products of distant countries collected by missionaries.

It is to missionary efforts that all

Sister Woman!

READ MY FREE OFFER

My Mission is to make sick women well, and I want to send you, your daughter, your sister, your mother, or any ailing friend a full fifty-cent box of Balm of Figs absolutely free. It is a remedy that cures women's ailments, and I want to tell you all about it—just how to use it yourself right at home without the aid of a doctor—and the best of it is that it will not in the least interfere with your work or occupation. Balm of Figs is a remedy that has made many sick women well and weak women strong, and I can prove it—let me prove it to you. I will gladly do it, for I have never heard of anything that has so quickly and surely cured women's ailments. No internal dosing necessary—it is a local treatment, yet it has its credit some of the most extraordinary cures on record. Therefore, I want to place it in the hands of every woman suffering with any form of Leucorrhoea, Painful Periods, Ulceration, Inflammation, Uterine Displacements, Ovarian or Uterine Tumors or Growths, or any of the weaknesses so common to women.

This fifty-cent box of Balm of Figs will not cost you one cent

I will send it to you absolutely free, to prove to you its splendid qualities, and then if you wish to continue further, it will cost you only a few cents a week. I do not believe there is another remedy equal to Balm of Figs and I am willing to prove my faith by sending out these fifty-cent boxes free. So, my reader, irrespective of your past experience, write to me at once—today—and I will send you the treatment entirely free by return mail, and if you so desire, undoubtedly I can refer you to some one near you who can personally testify to the great and lasting cures that have resulted from the use of Balm of Figs. But after all, the very best test of anything is a personal trial of it, and I know a fifty-cent box of Balm of Figs will convince you of its merit. Nothing is so convincing as the actual test of the article itself. Will you give Balm of Figs this test? Write to me today, and remember I will gladly send you a fifty-cent box of Balm of Figs for the asking. Address

MRS. HARRIET M. RICHARDS, Box A20 Joliet, Illinois.



south Sea literature is due; there is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker.

It was missionaries who discovered the Moabite stone, thus unlocking the records of a forgotten empire; also the Nestorian tablet by which a new chapter in early Christian history was recovered.

African rubber was first discovered by Wilson of the Gaboon mission; Khaki. The dye used for soldiers' uniforms, was discovered by a missionary of the Basel mission on the west coast of Africa.

Missionaries were the first to give any information about the far interior of Africa. They have given the world more accurate geographical knowledge of that land than all other classes combined.

NORTH CAROLINA LETTER.

As an adopted "Tar Heel," I thank Bro. Chiles, of Johnson City, for his "impressions" of our great Convention. I second his impression in saying that "no body seemed to be contending for honors." Ample opportunity was given to every one who cared to express himself on any question. The sessions were free from stiffness, and the very best possible spirit prevailed throughout the entire Convention. Being a new man in the State, I was an interested listener, and not a speaker. I was greatly pleased with the Convention as a whole. However, I have never attended any denominational gathering that pleased me more than the dear old Tennessee Convention, and I promise myself at least the pleasure of visiting her sessions some day. It was a great joy to have Brother Chiles and dear Bro. and Sister R. C. Hunter, of Johnson City, with us. As our Convention meets at Hendersonville, near Tennessee, next year, we hope to see a number of our Tennessee brethren present.

I waft tenderest greetings to all my Tennessee friends for the good year upon which we are about to enter. May they stand faithfully by the BAPTIST AND REFLECTOR and all the organized work, and make next year memorable in advancement along all lines of Christian activity!

R. L. MOTLEY.

Salisbury, N. C., Dec. 25, 1909.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL-TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children 50c.

DR FROST'S NEW BOOK.

Have you read Dr. J. M. Frost's new book, "Our Church Life?" If not, you ought to get it at once and read it. I have been more deeply in love with my church since reading the book, than ever before. It is one of the best Baptist books now on the market, and should be in every Baptist library in the land. I hardly see how any body could read it without being a stronger Baptist. The same is true also of Dr. Folk's new book, "Baptist Principles."

J. E. SKINNER.

Nashville, Tenn.

A NEW NAME.

In discussing diseases of the digestive organs a physician recently referred to them collectively as "hog disease." When requested to explain what he meant by that term he replied that, in his opinion, a vast majority of the cases of Dyspepsia and Indigestion were due to the constant use of hog lard as the shortening agent in food. He pointed out the fact that in those countries where pure vegetable oils are used for shortening there are relatively few cases of digestive ailments.

Those who suffer with faulty digestion will find relief in the substitution of refined cotton oil for hog lard. This pure vegetable oil is more palatable and vastly more sanitary than the packing house product.

BONHAM, TEX.

Your weekly visits are greatly appreciated by a former Tennessean. I am a subscriber to a number of other Baptist papers, but none of them bring to me the amount of denominational news that the BAPTIST AND REFLECTOR does in Bro. Ball's "Among the Brethren." This department alone is more than worth the price of the paper, and is not duplicated in any other denominational paper. He is a brilliant news writer.

The other departments are up to the standard, and are eagerly read by one who is always helped and strengthened by them.

The First Church here is making encouraging progress. Our State Mission offering doubled that of last year, and satisfactory advances were made in other benevolences.

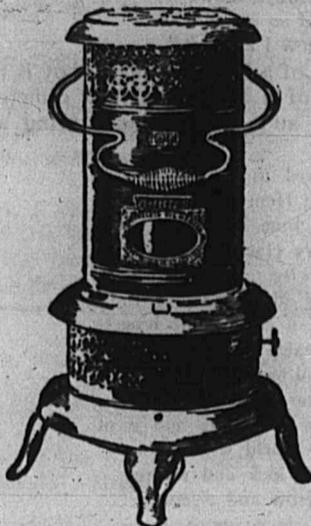
We have here a truly great church. Our Sunday-school surpasses any in the State in proportion to church membership, etc.

Some of my brethren in Tennessee, so they have informed me, have recommended me to some pastorless churches there, without my knowledge or consent. I love the brethren that do this and I love Tennessee, but I expect to

Smokeless

Until science discovered a way to construct the Automatic Smokeless Device, and make it completely dependable, all oil heaters had one common great fault—smoke.

With the advent of the Automatic Smokeless Device, and its practical application to the



PERFECTION Oil Heater

(Equipped with Smokeless Device)

the smoke problem was successfully solved.

The Perfection Oil Heater is the only heater equipped with this

Automatic Smokeless Device

which insures a steady, full-glowing heat, with the wick turned up as high as it will go, without a shred of smoke. Reverse the motion, turn the wick down—there's no odor.

The smokeless device automatically locks and prevents the upward movement of the wick beyond the proper exposure. That is the secret. This splendid result gives leadership to the Perfection.

You may now have all the heat you want—when you want it—and where you want it—without the annoyance of smoke or odor.

Brass font holds 4 quarts of oil, which permits a glowing heat for 9 hours. Brass wick tube—damper top—cool handle. Cleaned in a minute.

The Perfection is beautifully finished in Nickel or Japan.

Every Dealer Everywhere. If Not At Yours, Write for Descriptive Circulars to the Nearest Agency of the

STANDARD OIL COMPANY

(Incorporated)

remain with these good people so long as they treat me as royally as at the present time, and for the past seventeen months. I have never received heartier co-operation.

Our Christmas entertainment was a great success. Five hundred Sunday-school pupils received gifts. The pastor received a purse of gold and other gifts.

We have had an average of one addition to our membership for each Sunday since my pastorate began. Our church is thoroughly organized in all departments. Our teachers' training class of twenty-four members, recently organized, is studying the S. B. C. training course.

J. E. HUGHES.

Bonham, Tex.

COUGHS AND COLDS.

Catarrh, Croup, Sore Throat Cured by Hyomei.

The germs of catarrh cannot exist in the same atmosphere with antiseptic Hyomei (pronounced High-o-me).

Breathe Hyomei and relief from catarrh, coughs, sore throat or cold will come in two minutes.

Breathe Hyomei and that stomach straining, hawking in the morning will quickly disappear.

Breathe Hyomei and kill the catarrh germs; heal the inflamed membranes; stop the discharge of mucous and prevent crusts from forming in the nose.

Breathe Hyomei for a few minutes each day and forever rid yourself of contemptible catarrh.

Breathe Hyomei—give it a faithful trial and then, if you are not satisfied, you can have your money back.

Hyomei is sold by druggists everywhere and a complete outfit, including inhaler, costs but \$1. Mail orders filled by Booth's Hyomei Co., Buffalo, N. Y. Send for free sample bottle and Booklet "Booth's Famous People."

Mi-o-na CURES Indigestion or *any* back
LARGE BOX 50 CENTS AT DRUGGISTS

UNITY ASSOCIATION.

Program of the fifth Sunday meeting, to be held with the Baptist church at Middleton, Tenn., on the fifth Sunday in January, 1910.

Opening on Friday night with devotional services, conducted by the pastor at 8 o'clock. Introductory sermon by Brother U. A. West at 8:30 p. m., after which the body will adjourn to meet on the following day at 10 o'clock a. m.

Devotional exercises. "Is the Baptist church Scriptural in Doctrine and Practice?" Led by Brethren G. M. Savage and C. P. Malone. "Is Baptism in Order to or Because of the Remission of Sins?" Led by E. Z. Newsom and U. A. West. "Is it Right to Pray for Sinners?" Led by W. H. Jordan and T. R. Hammons. "What is the Scriptural Order of Faith and Repentance?" Led by B. S. Wolverton and John Campbell. "What is the Unpardonable Sin?" Led by J. D. Harris and Josiah Jordan. "What is the Duty of the Pastor to the Church, and What is the Duty of the Church to the Pastor?" Led by Bob Smith and S. D. Jacobs. "Is it Right to Preach Experimental Religion?" Led by J. H. Curry and U. A. West.

Sunday-school rally at 9 o'clock Sunday morning. Missionary sermon will be preached at 11 o'clock on Sunday morning. We invite one and all to be present at the meeting. There will be room for all.

Middle Tennessee is famous for the number of private schools for boys in which the work is thorough and the moral tone high. The work which you are doing in Tennessee College deserves to be considered in the class with theirs in the two points of thoroughness and moral tone. You carry your girls about two years beyond the point at which they stop. In the subjects with which I am familiar as a college man: in mathematics, English, classical languages, modern languages, history and science, you are not undertaking any-

thing that you are not equipped to do well, and I know from the teachers you have and the results I have seen, that you are doing well. If a girl is ambitious to go further she will find that your work has given her the preparation needed. In any event, while she is with you she will be thoroughly and well taught in a curriculum thoroughly approved for cultural and disciplinary value.

FREDERICK W. MOORE.

Dean Vanderbilt University, Nashville, Tenn.

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A small trial bottle of Vernal Palmettona will be sent free and prepaid to any reader of the publication who needs it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing stomach trouble, to stay cured. Its influence upon the liver, kidneys and bladder is gentle and wonderful and restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful curative tonic.

Any reader of the Baptist and Reflector may prove this remarkable remedy without expense by writing to Vernal Remedy Company, Buffalo, N. Y. They will send a small trial bottle free to all who need it and will write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles, caused by inflammation, congestion or catarrh of the stomach. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

For sale by all leading druggists.

It has been my privilege to visit a number of schools, but I think that the Tennessee College stands the equal if not ahead of any I have seen, a magnificent building, beautifully and historically located. Educationally it is first-class, well equipped and efficient teachers, under the management of two of the finest young men north or south, with a wise board of managers. The religious atmosphere is of high order. It is the only Baptist school we have in Tennessee for young ladies. All these make it a very desirable place to send our daughters. This school belongs to Tennessee Baptists, and they should see that it is sustained with their means and by them sending their daughters.

J. H. WRIGHT.

Nashville, Tenn.

A TRUE WHISKY ADVERTISEMENT.

BY GRACE M. SISSONS.

How to impress the temperance lesson upon my class of boys, was the problem that confronted me recently, as I sat at my desk, the Sunday-school lesson spread out before me.

Suddenly my eye was caught by an advertisement in the morning paper that happened to be lying on my desk. It was a big, half-page advertisement. In the center stood a fat whiskey bottle. And across the top of the page in huge letters was the question, "Do you know what a bottle of good old rye will do for you?" Below the query were enumerated many pleasant things which, according to the distiller, it accomplishes. The advertisement brazenly declared that there was nothing like a bottle of

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolle Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, but grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardul.

"I have taken 4 bottles of Cardul and am well and hearty. Weigh 145 pounds. I believe Cardul saved my life and I hope all women who suffer as I did will try it."

Cardul is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardul at once. Thousands of letters come to us, from grateful women who have found relief in Cardul. If it has done so much for them, it surely will help you—just one more. Try it.

All reliable druggists sell Cardul, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

good old rye for driving dull care away, and making a man fit for the struggle of life. I could not help thinking how differently a true advertisement would read. And it occurred to me that I might impress the evils of intemperance upon my boys by having them write some true advertisements. So I got a number of papers and cut out enough whiskey bottles to supply each of my scholars with one. These bottles I pasted in the center of big, white sheets of paper with the distiller's query across the top, "Do you know what a bottle of good old rye will do for you?" I took my pictures to Sunday-school with me the day of the temperance lesson, but I did not display them at the beginning of the class. Instead I waited until we had gone over the lesson and considered carefully the awful results of intemperance. Then I produced my bottles, and told each lad to write out a true advertisement of "good old rye," which should be an honest answer to the question at the top of the page.

The boys went at the work with surprising vim. And so graphic were their answers that I felt that the advertisements deserved more than a passing notice. So I showed them to the Superintendent, and he suggested that we pin them up on the wall so that all the scholars could look at them as they filed out. He said he would explain the matter during his closing remarks. He did so most aptly, using "A true whiskey advertisement" as a sort of text for his lesson review. The school was so interested that we left the advertisements on the walls several Sundays thereafter in order that every one should have a chance to see them. I feel that the object lesson has benefitted the whole school as well as my own boys.

Laclede, Mo.

Think Right about an organ

They fling them together of poor material and varnish them nicely and call them as good as Estey Reed Organs at less price

ESTEY ORGAN COMPANY

Makers of Pipe and Reed Organs
BRATTLEBORO, VT.

Send for catalogue

Baptist and Reflector

Published weekly by the
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C. A. FOLK Secretary

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

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

Advertising rates liberal, and will be furnished on application. Make all checks, money orders, etc., payable to the Baptist Publishing Company.

ADVERTISING REPRESENTATIVES.

Jacobs & Co., J. F. Jacobs, J. D. Jacobs, Home Office,
Clinton, S. C.

D. J. Carter, 163 Randolph St., Chicago, Ill.

J. M. Riddle, Jr., Box 46, Nashville, Tenn.

J. B. Gentry, Columbia, S. C.

E. L. Gould, 150 Nassau Street, New York.

C. H. Tutt, Cleveland, Ohio.

S. S. Hammond, 633 Frisco Bldg., St. Louis, Mo.

J. B. Keough, 229 Candler Bldg., Atlanta, Ga.

L. S. Franklin.

W. C. Trueman, Philadelphia, Pa.

1909-1910.

A few days ago we wrote it 1909. Now we must write it 1910. How the years fly! Nearly a decade of the 20th century gone already!

1909 will be set down in history as a notable year. Perhaps the most remarkable event in it was the discovery of the North Pole by Commander Peary, as the culmination of 400 years of struggle upon the part of Arctic explorers of various nations, and thirty years of effort upon his own part. This was about the last spot of earth remaining to be discovered, except the South Pole; and during 1909 Lieutenant Shackleton, of England, approached nearer the South Pole than any one had ever done before—sufficiently near, in fact, to gain a good idea of its character. The earth having been thoroughly explored, the seas and the oceans having been converted into lakes by means of swift-flying, steel-ribbed, steam vessels, the next thing for man to accomplish was to conquer the air. And this he did practically in the year 1909.

The people of Tennessee have special occasion to rejoice that during 1909 the law prohibiting the sale of intoxicating liquors in Tennessee went into effect. And though the law is violated in some places, still it has already been a great blessing to the people of the State. So far as the Baptists of Tennessee are concerned, they had a very good year. Their contributions to all benevolent objects increased during the year about 10 per cent. over the previous year, and their numbers greatly increased.

And now we turn to 1910, young, fresh, but not exactly fair at the present writing. What it holds in store for all of us we cannot say.

"The future's great veil our breath fitfully flaps,
And behind it broods ever the mighty Perhaps."

From a scientific standpoint it will probably be marked by an effort to bring the art of aerial navigation to a practical point, so as to make it useful in a commercial way. It may be marked also by the completion of what is called the

Gyroscopic Monorailroad, meaning a railroad with one rail for the track, and the cars of which are kept on the track by two huge gyroscopes, running on the principle of the gyroscopic tops, with which all are familiar. This railroad was invented by Mr. Brennan, of England, but has not been put into practical application. Then the principle of wireless telegraphy and wireless telephony will probably be developed very largely. And it may be that by the close of 1910 we shall see the much-talked of, but hitherto unknown, "flash around the globe."

From a Baptist standpoint, we believe the year is going to be a great one, both in the increase of contributions to missions of all kinds and in the advancement of our Baptist principles. This is the Baptist opportunity in the courts of the world, and this next year, we believe, will be the greatest Baptist year the world has ever known, so far, but not the greatest it will ever know.

Individually, let us try to make it the best year of our lives. Let us live nearer to God than ever before, and consecrate ourselves more thoroughly to His service.

And now let us all sing together:

Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear.
His adorable will let us gladly fulfill,
And our talents improve,
By the patience of hope and the labor of love.

Our life is a dream; our time, as a stream,
Glides swiftly away,
And the fugitive moment refuses to stay.
The arrow is flown, the moment is gone;
The millennial year
Rushes on to our view, and eternity's here.

O that each in the day of his coming may say,
"I have fought my way through;
I have finished the work thou didst give me to do!"
O that each from his Lord may receive the glad word,
"Well and faithfully done!
Enter into my joy, and sit down on my throne!"
—Charles Wesley.

CHURCH COVENANT.

The following is the Church Covenant adopted by the First Baptist Church of Nashville:

"Having been led, as we trust, to receive the Lord Jesus Christ, we do now solemnly covenant with each other to walk together in Him with brotherly love to His glory. We do, therefore, in His strength engage that—

First, We will strive as members one of another, to promote the growth of the whole body in Christian knowledge and holiness, and to admonish and exhort one another as occasion may require.

Second, We will not neglect the public worship of God and the ordinances of His house, but will regularly uphold and attend them as we have opportunity.

Third, We will give unto the Lord as the scripture enjoins, with regular and cheerful liberality; to aid His poor, whom we have with us always; to support His ministry, whom He designs to live of the gospel; and to the spread of His kingdom, which is committed to us as a sacred trust.

Fourth, Recognizing our obligation to God in the family, we will endeavor to train up our children and those under our care, in the nurture and admonition of the Lord.

Fifth, Realizing that we are designed to be 'living epistles, known and read of all men,' we will strive to walk circumspectly and to keep ourselves unspotted from the world.

And may the God of Peace who brought from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will, working in us that which is well pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen."

This or a similar covenant is adopted by nearly every Baptist church. It is possible, however, that some members of churches may not know that their church has a covenant at all. Let us suggest that it might be well for pastors to read the church covenant to their churches some Sunday during January. This is a good time to renew our vows unto the Lord.

CURIOUS EPITAPHS.

In an old cemetery near Philadelphia are some very curious old epitaphs, among which are the following:

"Reader, behold as you pass by,
As you are now so once was I;
As I am now so you must be,
Prepare for death and follow me."

And again:

"Life is a cheat,
And always shows it;
I thought so once,
And now I know it."

A crude picture of a horse kicking a boy is the principal feature of a tombstone in a cemetery near Doylestown, and beneath the carving are these words:

"Sacred to the memory
of Henry Harris.
Born June 27th, 1831, of
Henry Harris and Jane
his wife. Died on the
4th of May, 1837, by the
kick of a colt in his bowels
peaceable and quiet. A
Friend to his Father and
Mother and respected by
all who knew him and went
to the world where horses
can't kick and where
sorrow and weeping
is no more.

Taylor & Shuck."

In the burial ground at the old Hilltown church, Bucks county, are five tombstones in a row, and the successive inscriptions begin thus:

"Anna, wife of Tobias Brown,
Mary, wife of Tobias Brown,
Jane, wife of Tobias Brown,
Sarah, wife of Tobias Brown,
Tobias Brown—At Rest."

KING LEOPOLD.

Under the head of "A Selfish Life," we spoke last week of King Leopold, of Belgium. The *Watchman* says of him:

"He was so absolutely selfish that no act of kindness or helpfulness toward others at his own expense appears in the record of his life. He is the only monarch of recent times who openly used his royal position and power to amass a great fortune for himself. With this in view he exploited the Congo country, and has made more money out of the sacrifice of human lives than any one in the history of mankind. He refused to surrender the fortune of his sister, the unhappy Empress Carlotta of Mexico, to her proper guardian, the Emperor of Austria, and has kept her shut up in an insane asylum, when, as is commonly believed, she might have recovered her reason. He was unfaithful to his wife, and quarreled with his two eldest daughters, and refused to let them see their mother when she was dying, and they have been obliged to sue him to get the fortune which was properly coming to them from their mother. He has selfishly refused his consent to the marriage of his youngest daughter, as is believed, in order that he might keep her fortune in his own hands; and in his will he has cut off all his children with only a small part of his vast fortune, and on his death bed he refused to see his oldest daughter, who had hastened to Brussels in the hope of reconciliation. He was cruel past description, mercenary without limit, licentious without shame. In private life he would have become a perpetual prisoner, and as a King he was the scorn and scandal of Europe and of the world."

These are certainly terrific words. How would you like to have such things said about you after you are gone. You will, just in proportion as you live a selfish life like King Leopold lived.

The Baptists of Baltimore are actively at work making arrangements for the Southern Baptist Convention. They are looking forward to an attendance of delegates and visitors of at least 5,000, and are making preparations accordingly. They have secured the best hall in the city, the Lyric, which is regarded as an ideal place for the Convention. The committee having the matter in charge has also arranged with the Belvidere, one of the finest hotels in the United States, as headquarters. The Belvidere has made special terms and will be able to accommodate, outside of its usual guests, 400 or 500 delegates. Rev. W. H. Baylor, pastor of Grace Baptist church, Baltimore, is the Chairman of the local general committee, and Mr. Wm. E. Byrd, 213 Courtland Street, Baltimore, is Chairman of the entertainment committee.

RECENT EVENTS.

Rev. J. A. Brown, of Greenville, S. C., has accepted a call to the church at McColl, in the same State, which the *Baptist Courier* says is a "very important field and in every way a delightful pastorate."

Rev. J. B. Fletcher requests us to change the address of his paper from Hamilton, Texas, to Clifton, Texas, where he expects to go by the first of the year. His correspondents will please take notice of the change in his address.

The Baptist Sunday School Board has recently issued a 26-page tract, by Dr. A. U. Boone, of Memphis, entitled "Church Finances." The price is 10 cents, 50 cents per dozen, \$2.50 per hundred. It is safe and sane, practical and helpful.

Rev. J. H. Booth has returned to Tennessee to remain. He has accepted the care of the Concord church for half time, and will probably be engaged for full time. He is an excellent preacher and a good man every way. We are glad to have him in Tennessee.

The Nashville Sunday School Union held at the North Nashville Church Sunday afternoon was largely attended and was quite interesting. The principal address was delivered by Rev. B. H. Lovelace, the new pastor of the Belmont church. It was an informing and helpful address.

It was a pleasure to have a visit last week from Bro. H. E. Pettus, of Marshall, Ill. Bro. Pettus was formerly a Primitive Baptist minister. For several years he has been connected with the Missionary Baptists. He is now pastor of a Missionary Baptist church, near Marshall. He is a young minister of fine ability.

In noticing the 72-page paper recently issued by the *Baptist World*, we said, "This, we believe, is the largest issue of a Baptist paper ever published in the South." The *Baptist World* reminds us that at the meeting of the Southern Baptist Convention in Louisville, last May, it issued a 100-page edition. We remember that fine edition of the *World*, but had forgotten it was so large.

Rev. Raleigh Wright, the efficient evangelist of the Home Mission Board, requests us to announce that he has changed his headquarters from Cleveland, Tennessee, to Tullahoma. His friends and correspondents will please take notice. Brother Wright was formerly pastor at Tullahoma, and recently held a meeting there, which was perhaps the greatest meeting ever held in the history of the town.

We had quite a pleasant visit last week from our friend, Brother A. J. Carver, of Murfreesboro. As our readers know, Brother Carver was for many years a member of the New Hope church, near the Hermitage. It seems strange to think of him as being anywhere else. He moved to Murfreesboro, however, so as to be convenient to Tennessee College, in order to educate his six daughters. He reports Dr. Bealer as taking a strong hold of the church at Murfreesboro.

Mrs. John Edward Palmer died at her home in Marianna, Ark., on December 23. She was formerly Miss Daisy Young, daughter of our friends, Dr. and Mrs. A. H. Young, of Ripley, Tenn. Besides a father and a brother, both of whom she buried in the past three months, three children preceded her to the glory land. To her husband and mother, daughter and brother who remain, we extend our deep sympathy upon the loss of one so greatly beloved. May they find the grace of the Lord sufficient for them.

The annual report of the First Baptist Church of Moultrie, Ga., Dr. Arch C. Cree, pastor, shows this church to be one of the strongest missionary churches in Georgia. They spent nearly \$9,000 for the kingdom last year. The ladies of the church are now working to buy five acres of land, erect buildings and establish an orphanage and school on the field of one of their missionaries in China. As a Christmas present, they gave Dr. Cree a thoroughbred Kentucky mare and rubber-tired outfit, complete. He is a happy pastor.

Rev. Luther Little, who for several years has been evangelist of the Home Mission Board, in which position he did "splendid service," as Dr. B. D. Gray says, has accepted a call to the Worth Baptist church, at Ft. Worth, Texas. During the recent evangelistic campaign in this city, Dr. Little preached at the Central Baptist church and, after Dr. Hamilton left, had

charge of the campaign. He made a fine impression upon the people of Nashville, both as a preacher and as a man, and their best wishes will follow him in his new pastorate.

In the Journals of Ralph Waldo Emerson, recently published by the Houghton Mifflin Co., he makes the point as to the influence of the theatre, that the exciting of emotions by the drama tends to destroy the power in a person to respond to real causes for feeling. A person who weeps over the unreal woes as depicted in a play may go out and harshly repel the entreaties of a person perishing of cold and hunger. This is one evil of the theatre, but by no means the greatest and worst. It not only dulls the sympathy of people, but it destroys their moral sense.

"The Baptist structure rests upon certain fundamental truths. From these foundations and fixed principles are derived all of the doctrines and practices of Baptists, that is, all of the doctrines and practices that are essentially and legitimately Baptist. These principles are plain and necessary deductions from the Scriptures. Their content is revealed and inspired truth."—*Word and Way*. Allow us to suggest that you will find a discussion of these principles in the book, "Baptist Principles," by the editor of the BAPTIST AND REFLECTOR. The price is \$1. Address BAPTIST AND REFLECTOR.

Mr. J. W. Axtell, for a number of years business manager of the Cumberland Presbyterian Publishing House, this city, died at the home of his daughter in Lincoln, Nebraska. Mr. Axtell was a prominent Sunday School worker, and was the author of several books, entitled "The Organized Sunday School," "The Teaching Problem," and "Grading the Sunday School," all of which were quite popular and had a wide sale. We have known Mr. Axtell in a business way ever since his location in Nashville. While a fine business man he was a genial and high-toned Christian gentleman. We tender to our Cumberland Presbyterian friends our deep sympathy in the great loss which has come to them.

A Mid-winter Bible Conference will be held at the First Baptist church, Chattanooga, January 5-16. An attractive program has been arranged, with eminent speakers from all parts of the country. The following speakers are announced: Mrs. Whittemore, Dr. Franklin McElfresh, Dr. W. B. Riley, Dr. S. J. Porter and Dr. L. G. Broughton. The leaflet announcing the Conference, says: "It is freely open to members of all churches. Board in good homes may be obtained at a very reasonable cost. A card or letter to the Church Clerk, Mr. W. H. Sears, 424 Cherry Street, or to the Pastor's Assistant, Miss Bird Stapp, 303 Vine Street, Chattanooga, will receive prompt attention. They will take great pleasure in making arrangements for your coming."

Rev. G. A. Ogle, of Mt. Juliet, Tenn., has accepted a call to the church at Rutherford, Tenn., for half time. His other half-time will be open for other work. Rutherford is a good town. It has an \$8,000 brick house of worship and pays a good salary. Brother Ogle has been pastor in Middle Tennessee all of his ministerial life, and is one of the most popular country pastors in this part of the State, as indicated by the fact that he was pastor of one church, Bradley's Creek, for over 21 years, and of several other churches for 12 or 15 years each. For the past two years he has been pastor at Mt. Juliet, New Hope, Leeville and Alexandria churches. New Hope had called him for half time. We commend him very cordially to the Baptists of West Tennessee, among whom he is to labor.

The General Association of Landmark Baptists of the United States of America met recently in Magnolia, Ark. There were less than 100 messengers in attendance. The amount contributed last year through the Association was less than \$7,000, while there was a debt upon the Association of \$3,500. They were belabored with one foreign missionary something like a year. Dr. J. B. Gambrell says in the *Missionary Worker*: "Either these men have the sorriest plan or they are the sorriest set of Baptists living, judging by what they do not do." They have what they call a Missionary Committee, which is the same as a Mission Board. Rev. J. A. Scarboro was elected Treasurer of this committee, which makes him practically the Corresponding Secretary of the Association. Our Gospel Mission brethren are divided, however, as to whether it is better to send money direct to the missionaries or through the Committee and Treasurer. The *Arkansas Baptist* thinks that money ought to be sent direct. Brother Scarboro thinks it ought to be sent through the Treasurer.

NEW YEAR'S GREETINGS.

DEAR DR. FOLK:

With the coming in of 1910, marking a new decade in the world's calendar, I ask the privilege of sending a New Year's greeting to you as editor of the BAPTIST AND REFLECTOR, and to all of its readers as your great constituency. I often think of the great work which you are doing and the immense service which you are rendering the cause of Christ at large, the Baptist cause in particular, and even more especially the great interests of the Baptists of Tennessee. I do not know any one single factor among us that is more constant in its service and more wide reaching in its influence than the denominational paper in all the States. I think the Baptists of Tennessee are especially to be congratulated on having a paper like the BAPTIST AND REFLECTOR under your wise and able management.

I wish for you a happy New Year, with great fullness and richness of blessing from a Father's hand and that the incoming year may be the greatest that you have yet had in the calendar of your editorial life.

J. M. FROST.

Nashville, Tenn.

As we stand on the hilltops in the East and look over Tennessee, we rejoice in the progress of 1909, and are filled with hope for 1910. The more we see of East Tennessee the more we are impressed with the numbers and resources of the Baptists there. The need of the hour is devotion and activity, and these are found in leadership. That leadership is found in the consecrated, intelligent pastor, and the devoted, well-informed church members. To help equip and inspire leaders for the Master's work is the exalted privilege of Carson and Newman College and the BAPTIST AND REFLECTOR. Bearing heavy burdens and solving the perplexing problems, brought about by prosperity, the college never looked out toward a brighter year. 1910 is to be a great year. May it be so for the BAPTIST AND REFLECTOR.

M. D. JEFFRIES.

Jefferson City, Tenn.

I send my best wishes to the good men and women of our churches. I have a feeling that this *must* be the best of all years. I express my ideals and make my prayer. Would it not be glorious, and almost possible, to have the BAPTIST AND REFLECTOR in every Baptist home in the State? Would it not be a happy day if we could say, "All the members of our churches are connected with the Sunday School work, and all the Sunday School people are under the influence of our churches?" Would it startle us if every member of every church should become a contributor? Can Tennessee Baptists double their strength and efficiency in twelve months? I believe it can be done. All together, let us try.

Yours for better things,

A. U. BOONE.

Memphis, Tenn.

Life never seemed a more responsible gift than at this moment; never before has there been so much work to do; never has there been so much joy in working, and never has the end of the tasks promised more satisfying rewards.

A better understanding of each other, a less selfish viewpoint of our own efforts, and a keener appreciation of what others are doing ought to put the Baptists of Tennessee into such a compact organization that their efforts in making men better and lives happier and sweeter could not be without wonderful avail.

I. B. TIGRETT.

Jackson, Tenn.

May the Baptists of Tennessee thank God for the great year closed and greatly move forward in 1910. May there be a great forward movement in denominational loyalty and support—loyalty to the denominational papers, the BAPTIST AND REFLECTOR especially, the denominational schools, Boards, and other agencies that serve our denominational interests. Why should we not this year double the circulation of our Baptist papers, increase the attendance in our Baptist schools by three hundred, and contribute \$10,000 more for missions than ever before?

H. E. WATTERS.

Martin, Tenn.

You are only one,
But still you are one.
You can't do everything,
Still you can do something;
And because you can't do everything,
You should not refuse to do something
That you can do.

With best wishes and New Year's greetings,

W. D. HUDGINS, S. S. S.

THE HOME

THE OLD YEAR'S BLESSING.

I am fading from you, but one draweth near,
Called the Angel-guardian of the coming year.

If my gifts and graces coldly you forget,
Let the New Year's Angel bless and crown them yet.

For we work together; he and I are one;

Let him end and perfect all I leave undone.

I brought Good Desires, though as yet but seeds.

Let the New Year make them blossom into Deeds.

I brought joy to brighten many happy days,

Let the New Year's Angel turn it into Praise.

If I gave you sickness, if I brought you care,

Let him make one Patience and the other Prayer.

When I brought you Sorrow, through his care at length,

It may rise triumphant into future Strength.

If I brought you Plenty, all wealth's bounteous charms.

Shall not the new Angel turn them into Alms?

I gave Health and Leisure, Skill to dream and plan;

Let him make them nobler—work for God and man.

If I broke your Idols, showed you they were dust,

Let him turn the Knowledge into heavenly Trust.

If I brought Temptation, let Sin die away

Into boundless Pity for all hearts that stray.

If your list of Errors dark and long appears,

Let this new-born Monarch melt them into Tears.

May you hold this Angel dearer than the last—

So I bless his Future, while he crowns my Past.

—ADELAIDE A. PROCTOR.

CORNELIA AND THE GOAT.

"It's a real watch, and it goes," said Cornelia.

"He's a real goat and he goes," cried Janet.

Cornelia glanced at the goat. Then she looked again at the little watch in her hand. Out of her blue sunbonnet Janet watched eagerly.

"It has a mamma-gram on one side," said Cornelia.

"My goat has a harness on both sides. You can have the harness—and the wagon, too—just for the watch and chain."

As she spoke, Janet came close to Cornelia. Her hands ached to hold the watch.

"Just think," she coaxed, "of the goat and the wagon and the harness and the whip—I'll throw in the whip. That's four things—for a watch and chain. That's only two—and such little weeny things."

"The watch keeps splendid time," said Cornelia faintly.

"So does the goat," cried Janet, triumphantly. "And my father says he never knew any goat who could be driven so far."

Nebuchadnezzar surely was a beautiful goat. There was but one reason why Cornelia didn't finish the trade then and there. The watch and chain were mother's. That is, they would be again at the end of a week. Mother had given them to Cornelia for her very own until her visit to Cousin Laura was over. But it did seem that mother would much rather have a goat that you could drive, than a watch.

"Well, I guess I'll harness up now," said Janet, "and go riding; that is, unless you make up your mind right off to take him."

"I'll let you know when you come back."

"Maybe I won't come back," said Janet, "not till after Monday. Then you'll be gone home. Sometimes I drive the goat to grannie's house and stay a long time. You can have such fun if you only have a goat of your very own."

"I'll take him," said Cornelia, suddenly. She slipped the slender chain over her head and dropped it—watch and all into Janet's hand.

Between them they harnessed Nebuchadnezzar to the little wagon. Cornelia climbed in. She took the lines in one hand. She flourished the whip.

"I'm going to drive straight home," she cried. "You can tell Cousin Laura."

Away through town dashed the goat and Cornelia. Nebuchadnezzar was in fine trim. He kicked up his heels and capered along.

Cornelia forgot the watch. Mother would be so glad to have a goat for her very own. If she wanted to, she could go riding now.

When Cornelia reached the river, the goat began to grow weary. He wanted to lie down. When Cornelia wouldn't let him, he tried to turn around.

"Indeed you shall not go back," cried Cornelia, firmly, "until mother sees you."

Cornelia used the whip gently. Nebuchadnezzar thought it was a fly. But he went slowly on. And all the time the big sun kept getting nearer and nearer the far-off hills.

"Oh, do go on, please," cried Cornelia. She shook the lines and coaxed a little with the whip. Nebuchadnezzar turned and looked at her. He set his jaws firmly. He stood still. Just as it seemed that he would never take another step, he wheeled suddenly to the right, bumped over several stones, and dashed up a driveway which led to a neat farm-house.

On the porch of the house sat an old lady piecing a quilt out of triangles of bright calico. Beside her stood a young man. Grazing quietly near by was a pretty brown horse.

"It's a good bit further to town," the old lady was saying. "Better stop to supper."

Just at that moment Cornelia and the goat arrived.

The old lady stopped as quickly as they did. She sprang to her feet and peered through her glasses.

"Sakes alive," she cried, "if it isn't Nebuchadnezzar. Come to make grannie a little visit, Janet?"

"It isn't Janet," said Cornelia. "But I would like to stop just a minute, please. Are you Janet's grandma?"

"Who else should I be?" said the old lady sharply. "But who's this run off with Janet's goat?"

"I didn't," cried Cornelia, ready to cry. "I traded my real gold watch and chain for him. He's mine now."

"Who are you?" cried the old lady.

"What's your name, little girl?" said the young man. He came to the side of the cart and lifted Cornelia out.

"Cornelia Hill," said Cornelia.

"I believe she's Jet Hill's little girl," said Janet's grandma. "She's got the Ross look to her eyes. But this is Janet's goat—I'd know him anywhere."

"If she's Jet Hill's daughter, she's my

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mece," said the young man. "I haven't seen any of them for six years. But I'm on my way to make them a visit. I'm Mrs. Jet Hill's brother."

"Oh, I know," cried Cornelia; "you're my Uncle Tom."

"It looks that way," said the young man. "But where did you come from, Cornelia?"

"I've been visiting Cousin Laura," said Cornelia, "and I traded my watch and chain for Janet's goat. Janet lives just across the street, you know. And now I'm on my way home to show mother."

"Sakes alive," cried Janet's grandma. "Jet Hill's little girl! Her mother was Cornelia Ross. What on earth does she want of a goat?"

"Don't you think she'll like him?" said Cornelia. "I'm 'most sure she will. Won't she, Uncle Tom?"

"We'll soon find out," laughed Uncle Tom.

Janet's grandma made them stay to supper. Nebuchadnezzar was fed and watered. So was the brown horse. Then Cornelia and Uncle Tom set out for home. Uncle Tom went ahead on the brown horse. Behind him rattled Cornelia and the goat as fast as the goat thought best.

When mother saw them all coming into the yard together, she was so surprised and glad over Uncle Tom and Cornelia that she hadn't time to see the goat. But, when she heard about the trade, she looked sober.

"Then, when the week is up, you will give me a goat instead of my watch?" she said.

"He's a beautiful goat, mother," said Cornelia.

"But he isn't my watch."

"I thought maybe you would like him better."

"I think," said mother, gravely, "that you thought you'd like him better."

The next day was Sabbath. And, in spite of Uncle Tom and his stories, it was about the longest Sabbath Cornelia had ever spent. She didn't even like to look at the goat, cropping grass in the back yard.

Long before any one else was up, on Monday, Cornelia harnessed Nebuchadnezzar to his wagon. She climbed in and turned him toward his own home.

Nebuchadnezzar seemed pleased. He trotted nimbly along.

"But just supposin'," said Cornelia to herself, "Janet wouldn't trade back."

When Cornelia and the goat reached the pretty farm house where Janet's grandma lived, the goat turned in. And, when they came to the porch, there sat a small girl in a big sunbonnet. In her hands was a round something which shone in the sun.

"Hello, Janet," cried Cornelia.

"Hello," said Janet out of her sunbonnet.

"Here's your goat," said Cornelia. "I don't want him any longer."

"Here's your watch," said Janet, "it won't go—not one single minute."

Janet dropped the watch into Cornelia's hand. She threw both arms around the goat.

"I'm visiting grannie," she said, "but I'm going home. And you shall go,

too, Nebby. You shall never be traded again—not for anything."

Cornelia stood with the little watch close to her ear. It was silent. She shook it gently. Still it did not answer.

Just then into the yard galloped the brown horse, Uncle Tom on his back.

"O, Uncle Tom," cried Cornelia, "I brought the goat back, and I've got the watch. But it won't go—not one single tick."

Uncle Tom reached down from the back of the brown horse. He picked up Cornelia, watch, dangling chain, and all, and set her in front of him. He guided the brown horse slowly out of the yard and headed him toward home. Cornelia looked back. There in the grass by the porch were Janet and Nebuchadnezzar.

"Good-bye," she cried.

"Good-bye," said Janet.

Uncle Tom took the watch from Cornelia's hand. He worked at it a minute, listened, nodded, moved its hands. Then he put it down close to Cornelia's ear.

"Why, Uncle Tom," cried Cornelia, "it wasn't wound!"

"Tick, tock!" said the watch happily.

—ALICE E. ALLEN, in *Christian Register*

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We want every man and woman, suffering from the excruciating torture of piles to just send their name and address to us and get by return mail a free trial package of the most effective and positive cure ever known for this disease, Pyramid Pile Cure.

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Young South

Mrs. Laura Dayton Eakin, Editor

Address
615 POPLAR STREET
Chattanooga, Tenn.

Missionary's Address: Mrs. Bessie Harlowe Maynard, Buena Vista, Va.

All communications for this department should be addressed to Mrs. L. D. Eakin, 615 Poplar Street, Chattanooga, Tenn.

A Happy New Year to the Young South!

SUNBEAM BAND PRAYER.

A New Year's Prayer.

I know a little temple,
Its walls are dim and low,
Yet up and down its darkened aisles
The blessed angels go,
And He who keeps the temple
Should pray to God tonight,
That Faith may light the altar flame
And Hope may keep it bright.

That Love may bring the sacrifice
Which Love delights to give,
And all the angels innocent,
May tarry there to live,
And may no evil spirit
Have in it place or part.
What is this temple beautiful?
The temple of the heart.
—Ola Moore, in Youth's Companion.

CORRESPONDENCE.

There are sixteen waiting to greet you this morning. Isn't that a good beginning for 1910?

There are just four months of our 16th year left, January, February, March and April. Then we will send in our report to the Southern Baptist Convention at Baltimore, if in God's good providence, we are allowed to work on together. Let us do our very best from the beginning.

First, we'll hear from Dr. Gray, the Secretary of the Home Board, in Atlanta, from whom we get the Home Field. He writes:

"Thank you very much for your subscriptions to the Home Field. We are enrolling the names and sending the magazine forward. Don't you think the Home Field is fine? We are receiving congratulations constantly over its improvement and excellence.

"May the richest blessings of heaven rest upon you, as you lead our young folks in Tennessee in the great work of missions at home and abroad."
—B. D. Gray.

Indeed, I do think the Home Field is most excellent. I think no Sunday School teacher, no Band leader can afford to do without it. I hope sincerely to send Dr. Gray many more subscriptions this year. It costs only 25 cents for all 1910, and it will be worth dollars to all who read it.

For No. 2, we have a sweet letter from our own dear Mrs. Maynard:

"I am so delighted to have your \$79.57 actually in hand for that much-needed chapel in Kokura. I do not want to be selfish and hereafter you need not send anything more for that you for it from my heart. I realize that there are many pressing demands

upon the Young South. I have placed it in the bank most thankfully, and now I have almost \$500 collected for the Kokura chapel, and soon I shall send it to Dr. Willingham to be forwarded to Japan, unless I should be so blessed as to carry it myself next spring.

"I have just returned from Salem, where we spent Christmas Day with our father and sister. The 'grand old man' was wonderfully well and he enjoyed the exchanges of gifts and greetings as much as any of us. We were abundantly remembered both here in object, but I do need this and I thank Buena Vista and there. What a blessing these ties are!

"I salute the Young South! A happy New Year to them all, a great big joyous year of work for our Lord! I thank all who have helped me by this gift to Kokura Chapel specially, and have thus enabled me to help forward our cause in Japan. My love to them every one!"—Bessie Maynard.

Let us pray God every day that Mr. and Mrs. Maynard may use the chapel in the spring, and continue to give as abundantly as we can to her salary.

No. 3 comes from Dr. Folk, Nashville. Listen!

"Enclosed find \$3, the Christmas offering for the Orphans' Home, from the Folk family, as follows:

"Edgar E. Folk, \$1; Mrs. Edgar E. Folk, \$1; Annie White Folk, 25 cents; Edgar Folk, Jr., 25 cents; Cornelia Folk, 25 cents; Joseph Henry Folk, 25 cents."—Edgar E. Folk.

What a grand example our editor sets for the Baptists in Tennessee! Just suppose every family did that once a year!

We thank you, Dr. Folk, for allowing the Young South to be your medium once more.

We had the great pleasure of sending Mr. Woodcock \$102.85 for the Young South Christmas offering to the Orphans' Home last week, making \$156.68 since last April. I am sure it is all needed and appreciated.

No. 4 is from Knoxville:

"I am asking for more Sunbeam literature. We found the other leaflets very helpful indeed. The children enjoyed the stories so much, and our little Band is getting along very nicely."
—Miss Martha Hutson.

Thanks for postage. I am always glad to send both home and foreign leaflets, and I have now new "Our Mission Fields," which I can give one to each Band for a 2-cent stamp.

No. 5 begins the orders for the calendars, which are still in good season. This is from LaGrange:

"Enclosed you will find 45 cents, for which please send me three of the mission calendars."—J. A. Davenport.

They are ordered, but be patient. The "rush" is on now in Baltimore. I am sure the ladies will be as quick as possible in mailing them to you.

And in No. 6, Mrs. L. M. Lee, Grand Junction, orders a calendar sent Mrs. George W. Mitchell at that place. We are glad to hear again from Mrs. Lee. We have been missing her.

No. 7 is from Mountain City: "You will find enclosed 25 cents, for which send me the 'Foreign Mission Journal.'"

"My time expired in November, and I can't do without it any longer.

"For stamps enclosed, send me 'Our Mission Fields.'"—Mrs. E. A. Shoun.

Mrs. Shoun is most welcome, too, to our page again. We order with pleasure. Have you sent for a calendar?

In No. 8 Mrs. Preston of Woodbury corrects the little error noted last week, and I am much obliged, and trust the magazines ordered will all reach their destination promptly.

No. 9 is from Rogersville, and brings \$2 to be divided equally between the Home and Foreign Boards, the gift of Mrs. R. D. Price. Many thanks.

No. 10 is from Memphis, where we used to have so many friends. What has become of them? This one says:

"I send \$1 for the little orphans at Nashville."—George Frank Harrell.

We thank you so much. May you never know an orphan's woe!

No. 11 comes from Bolivar:

"Please find 85 cents, a Christmas gift to the Orphans' Home from my Sunday-school class of eight little children."—(Miss) Dora May Prewitt.

Are not many old friends coming back today? So glad to hear again from this one. Thank you so much. Tell the class how greatly we appreciate it.

And No. 12 gives us no time to forget Ripley. It says:

"I have \$1.35 for the Christmas offering to China, and 15 cents for the Missionary Calendar. We have done home work, too, and besides sent a box to the Orphans' Home.

"We wish the Young South a glad New Year."—Fidelia W. Porter.

I hope to be quite proud of our "Christmas offering to China" this year. It goes, you know, to pay the salaries of the women missionaries at work in that big country.

Thank your Band for helping our fund on.

No. 13 is from Boyd's Creek:

"I enclose

FIVE DOLLARS

for our missionary, Mrs. Maynard, and 25 cents for the 'Foreign Journal.'

"This is my Christmas offering to the Lord, for the great sacrifice made for us 19.0 years ago.

"Our church has been without a pastor since April. I beg your prayers that the Lord will help us to unite on some one and soon make a choice.

"The Lord bless you in your faithful work for sending the gospel through the world.

"My husband fell asleep in Jesus one year ago, and I am alone, without brother or sister, father or mother, but the Lord is with me.

"I always read the Young South page in the Baptist and Reflector. May you all have a happy New Year,"
—Mary E. Payne.

No. 14 is from Williston, and has this to say:

"Enclosed find

FIVE DOLLARS

for the Orphans' Home."—Old Friends at Williston.

That's kind, indeed! Dear old friends, we are most grateful. The orphans need all we can give.

And then No. 15 brings this line from East Nashville:

FIVE DOLLARS

is enclosed for the Young South, to be used as you think best."—A Friend.

As each year ends, this has come for several past. I know who sends it, but the gentle lady going down life's hill doesn't want me to tell. Shall I divide it thus? Let us send \$1 each to the three Boards, and \$1 to the

two Homes. That will scatter it broadcast. We thank you from our hearts and beg you may see the ending of other happy years.

And No. 16 from Whiteville grandly closes our first week in 1910:

"Enclosed find
FIVE DOLLARS AND SEVENTY-SEVEN CENTS.

The Sunday School at Parren's Chapel gives the 77 cents to the Orphans' Home and our baby, Elizabeth Campbell, fifteen months old, gives the \$5.

"We are very much interested in the Young South. May God bless the orphans and our offering."—D. J. Campbell and wife.

We are deeply grateful. May your little one always know parents' love and care! We hope she will grow up with the Young South.

That's all. Make our second week as good as this one, won't you? God give us all a grand year of work for Him!

Fondly yours,
LAURA DAYTON EAKIN.
Chattanooga, Tenn.

RECEIPTS.

First half-year	\$256 28
Oct., Nov., Dec. offerings, 1909	363 93
First week in January, 1910	
For Foreign Board—	
Mrs. R. D. Price, Rogersville	1 00
Mrs. M. E. Payne, Boyd's Crk.	5 00
"Friend," East Nashville	1 00
For Home Board—	
Mrs. R. D. Price, Rogersville	1 00
"Friend," East Nashville	1 00
For State Board—	
"Friend," East Nashville	1 00
For Orphans' Home—	
Big and Little Folks, Nashville,	
First church	3 00
G. F. Harrell, Memphis	1 00
Miss Prewitt's S. S. Class, Bolivar	85
"Old Friends in Williston"	5 00
"Friend," East Nashville	1 00
Sunday School, Parren's Chapel	77
Elizabeth Campbell, Whiteville	5 00
For Margaret Home—	
"Friend," East Nashville	1 00
For Foreign Journal—	
Mrs. E. A. Shoun, Mountain City	25
Mrs. M. E. Payne, Boyd's Creek	25
For Literature—	
Four calendars	60
For Christmas Offering—China—	
Ripley Sunbeams, by Mrs. P.	1 35
For postage	04
Total	\$650 36

Received since May 1, 1909:

For Foreign Board	\$163 89
" Home Board	48 78
" State Board	133 83
" Orphans' Home	173 30
" Kokura Chapel, Japan	39 45
" Ministerial Relief	8 09
" Ministerial Education	2 00
" Margaret Home	12 80
" Mt. Pisgah Church	5 00
" Foreign Journal	4 75
" Home Field	1 75
" Literature (W. M. U.)	4 75
" Church in Japan	16 00
" Chinese Scholarship	20 00
" Baptist and Reflector	2 00
" Christmas offering, China	13 58
" Postage	35
Total	\$650 32

You Look Prematurely Old

Secure of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price \$1.00, retail.

Can Cancer be Cured? It Can

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

We guarantee our cures.

THE KELLAM HOSPITAL
1917 West Main Richmond, Va.
Physicians Treated Free.

AMONG THE BRETHREN.

Miss Ethelyn Douglass Potts guided the keen knife of the plow which broke the ground for the new Baptist Tri-State Memorial Hospital in Memphis, Thursday, Dec. 23. Dr. T. S. Potts, Financial Secretary of the hospital, was the master of ceremonies. The work will be rushed to completion.

Evangelist C. A. Stewart, of Fort Scott, Kans., one of the Home Mission Board Evangelists, will begin a revival at Chunky, Miss., Jan. 9. He is a splendid evangelist.

Evangelist W. A. McComb, of Clinton, Miss., will assist his pastor, Rev. P. L. Lipsey, in a revival at Clinton, beginning Sunday, Jan. 23. Plans are being laid for a large ingathering.

Evangelist Otto Bamber, and his singer, J. E. Reynolds, have gone to the Panama Canal Zone to spend two months holding revival services among the English-speaking people. They are under the direction of the Home Mission Board.

Leon L. Harwell, of Bassett, Ark., and Miss Leatha E. Butler, of Westport, Tenn., were quietly married at the home of the bride's parents, Elbert T. Butler and wife, Thursday morning, Dec. 29, this scribe officiating. The accomplished bride is a loyal Baptist. We have no better young people than these anywhere.

Rev. W. E. Springer, of Covington, Tenn., has accepted the care of the church at Cottonwood Point, Mo., and is on the field. He will Springer lot of good sermons on those folks.

Sacred to the memory of the Tennessee and Kentucky General Associations of Gospel Mission Baptists, which died during the Milburn-Dunn debate near Halls, Tenn., about Dec. 17. These twins almost died a-borning, and have had an uncertain, wobbly and weak existence since birth. Peace to their ashes! "Hark from the tomb the doleful sound!" Who Dunn it?

Rev. J. M. Blaylock, of Kennett, Mo., is just entering upon the duties of his pastorate at Marmaduke, Ark., under very encouraging auspices.

Rev. C. A. Jenkins, of Memorial Church, Hampton, Va., has been called to the care of Spurgeon Memorial Church, Norfolk, Va., and is also invited to accept the care of Central Church, Greenville, S. C. It is not known which he will accept.

Rev. W. D. Turnley, who lately resigned at Dade City, Fla., is to be succeeded in that pastorate by Rev. J. A. Burns, of Oneida, Ky. He is already on the field.

Rev. J. G. Cooper, of Buena Vista Tenn., is already located at Martin, Tenn., having bought property there that he might attend Hall-Moody Institute. He is a most aggressive preacher and pastor.

During the six months that Rev. Earle D. Sims has been pastor at Key West, Fla., the membership of the church has doubled, many repairs on the property have been made and \$200 contributed to missions.

Rev. B. F. Hagan has resigned at Allensville, Ky., to accept a call for full time to the pastorate at Trenton, Ky. He brings things to pass heroically.

A revival was conducted during Christmas week by the church at Darden, Tenn., in the elegant new concrete church. Rev. Alonzo Nunnery, of Granite, Okla., introduced the services with three sermons, and the remainder

of the preaching was done by the popular pastor, Rev. W. F. Boren. A contract has been let for the seating of the church.

Rev. J. Riley Hall, of Jackson, Tenn., accepts the care of the Mt. Comfort church, near Westport, Tenn. This is one of the oldest churches in that section of the State and has been instrumental in the salvation of many souls.

The churches of Beech River Association will hold a fifth Sunday meeting with Rock Hill church, near Warren's Bluff, Tenn., beginning Friday night, Jan. 28. The introductory sermon will be preached by Rev. S. K. Hurst, of Decaturville; alternate, Rev. R. L. Rogers, of Huron.

Dr. Geo. W. Truett, of the First Church, Dallas, Tex., who abounds in good works, will hold services in the chapel of the Texas Baptist Memorial Sanitarium every Sunday afternoon. That will result in improving spiritual health.

On the 78th birthday of Dr. R. C. Buckner, Superintendent of the Texas Baptist Orphans' Home, dirt was broken for the \$10,000 dining room to be built for the orphans. For years Dr. Buckner's birthdays have been celebrated by the launching of great enterprises.

Rev. B. W. Simms resigned as pastor of the church at Comanche, Tex., last Sunday, and is now ready for work elsewhere.

Dr. W. H. Ryals, of the First Church, Paris, Tenn., had the annual roll call and covenant meeting with his church last Sunday, and it developed that the work is moving along with gratifying smoothness and dispatch. Bro. Ryals issues no bulletins, but keeps everlastingly and successfully at work.

Rev. G. S. Tumlin, of Rockdale, Tex., has accepted the pastorate at Burkbernett, Tex., and began work last Sunday with flattering prospects.

The First Church, Jefferson City, Mo., has called Rev. J. F. Williams of the First Church, Clinton, Mo., and he accepts, much to the regret of the Clinton saints.

Under the caption, "Anno—1909, 1910—Domini," Rev. N. R. Pittman, associate editor of the *Word and Way*, furnishes that paper with the brightest, spiciest article we have read in many days. The thought and style of the production rivet one's attention and command admiration. Long live Pittman!

Evangelist D. P. Montgomery is assisting Rev. I. P. Langley in a revival at Marshfield, Mo., which began last Sunday.

James T. Littleton, one of the leading members of the church at Puryear, Tenn., fell a victim to pneumonia last week and passed to his rich reward in heaven. His pastor, Rev. L. D. Summers, of Paris, Tenn., conducted the funeral services Friday.

Evangelist D. P. Montgomery and his singer, Rev. E. H. Robinson, were blessed with remarkable success in their recent labors with Rev. F. P. Davidson, at Chillicothe, Mo. There were 260 conversions and 171 accessions, nearly all by baptism.

Rev. W. C. Floraine, of Charleston, W. Va., has been invited to the field of Immanuel Church, Oklahoma City, Okla., and it is thought he will give the call favorable consideration.

Rev. J. L. Taylor, of Enid, Okla., has been called to the pastorate at Fairview, Okla., for full time, and is expected to move on the field at once.

Rev. W. H. Williams, of Clinton, Ky., lately assisted Rev. T. B. Rouse in a revival at Sedalia, Ky., which resulted in 14 additions, 9 by baptism. The church moves up to half time preaching.

Rev. Edgar T. Thorn, formerly at Whiteville, Tenn., has resigned the care

of the church at Columbus, Ky. It is not known where he will locate.

Rev. W. H. Williams, of Clinton, Ky., pastor of Broadway Church, Mayfield, Ky., will soon move on the field of his new pastorate. Bro. Williams has our deepest sympathy in his affliction of the loss of sight in one eye and threatened blindness in the other.

Dr. T. M. Bailey, who has so long led the Baptist hosts of South Carolina as Corresponding Secretary of State Missions, celebrated his 80th birthday Dec. 27. How valiantly he has wrought for God!

Rev. Geo. E. Spruill, of Hampton, S. C., has resigned that pastorate to take effect Feb. 1. South Carolinians want him to remain in the State.

Evangelist C. A. Stewart, of Fort Scott, Kan., lately assisted Rev. J. R. Owen in a revival at Breward, S. C., which resulted in 50 professions and 34 additions. The church was greatly revived.

Evangelist Raleigh Wright, of Cleveland, Tenn., assisted in the singing by Mrs. H. A. Hunt, lately closed an engagement of revival services at Slidell, La., with Rev. A. Finch, in which there were 10 additions, 6 by baptism.

Rev. Hugh F. Oliver, lately pastor at Buena Vista, Ga., has accepted the care of the church at Byromville, Ga.

A number of members of the church at Lexington, Tenn., invaded the home of this scribe, their pastor, on a recent night and fairly pounded us until we said, "Enough!" The pounds were groceries, money, etc. They owe us nothing, but how can we ever get out of debt to them?

Again let it be understood that no one at this end of the line has anything against Dr. J. B. Moody, the *Baptist Builder*, or Hall-Moody Institute at Martin. We said this once before, but Dr. Moody stubbornly refuses to believe us. But we are willing to add line upon line. The conception of our being of a band seeking to tear down the interests of the Master's kingdom in Martin is so palpably untrue and unwarranted as to be unworthy of such a well balanced man as Dr. Moody. Even if we had criticised, will criticism kill the above-mentioned man and interests?

ENDORSED BY THE "CONSTITUTION."

Every Southerner knows the high standing of the Atlanta Constitution, the leading paper in the South. And the late editor of it, Henry W. Grady, was one of the South's noblest sons. Mr. Grady was renowned for his frankness in stating facts and he was just as severe in condemning that which was wrong as he was in praising what was right. As a resident of Atlanta he naturally heard of the work being done in that city by Dr. Woolley for the cure of persons addicted to the use of whiskey and opium. Mr. Grady investigated and when he had satisfied himself that Dr. Woolley's cure was a genuine one, he came out in an article in the Constitution and said so. He described the treatment as harmless, cited the fact that it caused no shock to the nervous system, no loss of appetite, no severe purging nor any tendency to collapse and reported that no case was on record where any patient had suffered after effects. He detailed the circumstances in two cases treated, in both of which the patients were using from 40 to 60 grains of morphine and from 20 to 25 grains of cocaine every day, and he declared that in 30 days both cases were discharged—completely cured. Any one who cares to read the whole article can secure a copy of it by addressing Dr. Woolley's Victor Sanitarium, 200 Lowndes Building, Atlanta, Ga.

THE ANNOYANCE OF FLATULENCE.

Many People Are Annoyed with Gas in the Stomach and Intestines.

Flatulence is due to the presence of gas in the stomach and intestines, which often rolls about, producing borborygmi, or rumbling noises in the intestinal system, and causes the victim of this trouble considerable embarrassment, when such noises occur while in company.

An analysis of gas from the stomach shows that it consists to a great extent of nitrogen and carbonic acid. It is therefore probable that some of the gas in the stomach consists simply of air which has been swallowed—although for the most part the source of flatulence is the gas given off from the food in the abnormal processes of decomposition.

In cases of chronic gastric catarrh, the secretion of gastric juice in the stomach is deficient, the food is digested slowly, and fermentation occurs with the evolution of gas.

Swallowed air, however, plays a more important part in causing flatulence, or gas in the stomach and intestines than is generally supposed, and while food may be swallowed without carrying air into the stomach with it, fluids, especially those of a tenacious character, such as pea-soup, appear to carry down a great deal.

Flatulent distension of the intestines occurs when a large amount of gas or air, either swallowed or evolved from the decomposition of food, escapes from the stomach into the intestines through the pylorus. The enormous distension of the intestines and dilation of the stomach with gases, and the rapidity with which such flatulence occurs, has long been a puzzle to medical men; and has led some to think that the only possible explanation thereof, is a rapid evolution of gas from the blood.

In the treatment of gas in the stomach and intestines, charcoal is considered by most physicians as the leading and most effective remedy. Carminatives, or medicines, such as peppermint, cardamom, sodium bicarb., etc., which expel the gas from the stomach in large volumes through the mouth, are resorted to by some people, but their use is disagreeable, and the frequent expulsion of gas through the mouth, most annoying, and after taking a remedy of this kind, one is compelled to remain out of company the rest of the day, on account of the continued belching of air.

Stuart's Charcoal Lozenges do away with the necessity of undergoing the disagreeable experience of belching, or expelling stomach gases through the mouth, by completely absorbing every particle of gas or swallowed air in the stomach, and also in the intestinal system, which prevents colic, and over-distension with accumulated air.

These wonderful lozenges should be used for all cases of flatulence and decomposition of food in the stomach, as well as for bad breath resulting from catarrh, decayed teeth, or stomach trouble.

Purchase a box at once from your druggist for 25 cents, and send us your name and address for free sample. Address F. A. Stuart Company, 200 Stuart Building, Marshall, Mich.

BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, Va.

FOR MEN ONLY.

Here's your chance to get the famous "Sun Brand" Socks at less than one-half the regular price. Panic forced Mill to shut down. Large stock on hand to be sold direct to consumer. Spring and summer, medium weight, in black, lisle finish, fast color guaranteed. Double toe and heel, very durable. Sizes, 9 1-2, 10, 10 1-2 and 11. Retail at all stores at 20c and 25c per pair. Special offer to readers of the Baptist and Reflector; 1 doz pairs (any sizes) for only \$1.40 postage prepaid to any address. Send money order, check or registered letter to Clinton Cotton Mills, Station A, Clinton, S. C.

POPLAR CREEK CHURCH.

It was my pleasant duty on the second Sunday of December to dedicate the Poplar Creek meeting house, one of the neatest country churches in the county.

There was no collection to finish paying for it. Those brethren, under the wise direction of their beloved pastor, W. L. Dodson, "paid up as they went up." Yet Dodson took a collection anyhow, and how hearty the response, which is explained when I tell you this country church has had full time of the pastor during the past year, and now, as they are out of debt, we will expect an increase in contributions this year.

Our work at Coal Creek starts off well. We are planning for some hard, earnest work, and have already noticed encouraging indications of interest. I herewith enclose check to bring my subscription up to 1911. It seems to me a fine idea of yours to have our renewals occur at the close of the year. It would look fine on your cash balance, would it not?

I have not learned yet how many of our people take our State paper, but intend to have more of them do so. You are entitled to the support of Tennessee, regardless of denominational lines, and certainly of every Baptist. It would be wonderful how we would grow if every Baptist would take and support our denominational papers. May this be the best year in our work everywhere, especially in dear old Tennessee.

S. H. JOHNSTON.

Coal Creek, Tenn.

THE FEEBLE-MINDED.

The condition commonly known as feeble-mindedness is one which demands special treatment under a medical specialist and special training at the hands of teachers who have devoted their lives to this particular field of pedagogy. It is impossible to obtain at home the care and training demanded by such cases. It is a sad commentary on our civilization that the majority of feeble-minded children are being allowed to grow up without the scientific care which would develop them into useful citizens.

The Stewart Home and School, Farmdale, Ky., Dr. John P. Stewart, Superintendent, is doing a noble work for this unfortunate class. It is a pity that every feeble-minded child in the South can not enjoy the blessing of the training and care afforded by this home and school. Interested parties would do well to write Dr. Stewart.

These are the resolutions adopted by the Humboldt Baptist Church, concerning the resignation of Rev. W. M. Wood, D.D., as pastor.

Whereas, Our beloved brother and pastor, Dr. W. M. Wood has seen fit to sever his connection with Humboldt Baptist Church as her pastor, to accept the pastorate of the First Baptist Church, Mayfield, Ky., therefore be it Resolved, That we accept this action

on his part with great reluctance and only because our brother feels he has been called to enter a broader field, where he can be of greater service to the Master.

Resolved that the relations of pastor and people have been exceedingly pleasant; that all our members have striven to be unswerving in loyalty to Brother Wood, and that the breaking of the sacred ties falls heavily on every member.

Resolved, That we commend him to the Mayfield church for soundness of doctrine, clearness and forcefulness in preaching the word, fearlessness in combatting evil in high and low places, for his sweetness and gentleness of Christian character, and for his pleasing and captivating daily life.

Resolved, That we commend to the Mayfield church Sister Wood for her Christian character, her zeal and devotion to the cause of Christ, her willingness and marked ability in the work of the church, and that we part with her with the deepest sorrow.

Resolved, That Dr. and Sister Wood may feel assured that the prayers and good wishes of this church will follow them wherever they may labor in the Master's vineyard.

Resolved, That these resolutions be spread upon the minutes, a copy furnished Dr. Wood and a copy be sent to the First Baptist Church, Mayfield, Ky.

C. T. JARRELL,
G. W. JAMES,
H. N. THARP,

Committee.

Dec. 29, 1909.

DOES IT REALLY GROW HAIR?

Bald Heads Everywhere Proclaim the Success of Specialist's Discovery.

If the word of thousands of people, who have had a free supply of the wonderful hair treatment which is being distributed by William Charles Keene, President of the Lorrimer Institute, is any evidence, there is ample promise that bald heads may eventually become a rare sight. The results from the use of this remedy are truly wonderful. Mr. Keene says that all applications for free trial outfits will be filled by prepaid mail from Branch 439 Lorrimer Institute, Baltimore, Md.

I was at Friendship Saturday and Sunday and had good services both days. Sunday afternoon I conducted the funeral of Mrs. Maggie Payne, the unknown woman who died suddenly in Nashville Monday. In many respects it was the saddest funeral I ever attended. Mrs. Payne was an honored member of Friendship church, of which I am pastor. The surroundings of her untimely death are shrouded in mystery. All who knew her have the utmost confidence in her high Christian character, and believe the sudden realization of her surroundings led to her sudden death. One of the largest concourses of people I ever saw at a funeral was present, and all were mourners. Her aged mother, sisters and brothers were present, and the woman's four little boys had been brought from Kentucky, and with broken hearts bade their mother good bye. Words are inadequate to express the sympathy of the people for Mrs. Payne's people. Let us hope that death relieved her from the clutches of a foul hand ere her beautiful life was stained. She was 38 years of age, and in death looked calm and peaceful. It's an hour of sorrow with us all. Sometime, Somehow, somewhere, we hope to understand it all better than now. The ship driven hither and thither has sailed into port, and the stormy voyage is over.

J. T. OAKLEY.

Hartsville, Tenn.

On the third Sunday in July this year I began a little missionary work in the name of the Master, and through the aid of the Holy Spirit was used as an instrument to accomplish some good. I began at High Point, Ga., Lookout Church, where I was ordained several years ago to the ministry. I stayed with them nine days, but satan hindered the work at that place. There were two saved and the church greatly revived. From there I went near Pisgah, Ala., and held a five days' meeting. One was saved and several reclaimed. I went thence to Jasper, Tenn., and held a meeting lasting for two weeks. At this place there were thirteen conversions and several reclaimed. From there I came to Shell Mound, Tenn., where I have been pastor of that noble little body for three years. Here the Lord met with us, greatly blessing the church, fifteen being saved and thirteen received and baptized. From thence I went to New Hope, four miles west of Shell Mound, Tenn. There I remained two weeks. Results, 23 conversions and about 25 additions to the church by baptisms. Nov. 26 to Dec. 7 I was at Jasper again, five conversions being the result of this trip. The dear Lord was with us in the battle. I have accepted the care of Shell Mound church for the fourth year. Pray for us, brethren, that this may be the greatest year in the history of the church and her humble pastor. May God bless your work in spreading the truth through the grand old organ, the BAPTIST AND REFLECTOR.

JAMES D. MCBRIDE.

Chattanooga, Tenn.

HOPE FOR DRUG ADDICTS?

Free Distribution of a Successful Remedy Has Done Untold Good.

It is estimated that within a comparatively short time nearly three thousand persons, addicted to the use of opium or morphine in some form, have taken advantage of the generous offer of the Waterman Institute, 124 East 25th street, Branch 3, New York, to send a free supply of a truly remarkable home remedy for these insidious and dangerous habits. The expressions of satisfaction derived from the continued use of the remedy are practically unanimous. It is said that the free distribution will be continued for a time.

HALLEY'S COMET.

It will be the most superb sight that our generation has seen in the heavens.

First seen by Dr. Max Wolf at Heidelberg on September 11, it will become visible to the unaided eye, and by January or February will be a splendid object.

The comet is named from the English astronomer Halley, who died in 1742, after a long life of acute scientific observations. He was the first to foretell the return of a comet, and this comet is the one whose return, in 1759, he confidently predicted; and it did return. It comes every seventy-five years.

Halley's comet, therefore, taught the world that comets are subject to the law of gravitation, and are not the wild wanderers they had been imagined.

This comet has a recorded history of about 2,000 years.

It was the fiery sword hanging over Rome that portended the death of Agrippa, 11 B.C.

It flamed a terrible omen, above Jerusalem in A. D. 65, just before Titus destroyed the Holy City.

In 1006 it was William the Conqueror's oriflamme.

In 1456, it filled Europe with terror of the Turk, who had just seized Con-

stantinople; and the Pope ordered prayers for safety from "the Turk and the comet."

It was last seen in 1835, when it was visible for nine and a half months, and attained a length of one-third the space from horizon to zenith.

Since then it has been out in space 3,400,000,000 miles from the sun. It is now about 500,000,000 miles away, and will come within 4,500,000 miles of us. Just now it is in the constellation Orion, near Gemini; only, you need a fine telescope to see it.

But wait awhile.—C. E. World.

THE LIVING METHOD FOR TEACHING AND LEARNING

How to Think in French.
How to Think in German.
How to Think in Spanish.

By Charles F. Kroeh, M.A.,
Professor of Languages in the Stevens
Institute of Technology,
Hoboken, N. J.

Published by the Author, London and Hoboken.

Is based on the following facts:

1. You cannot speak fluently in a foreign language while thinking in your own, because it takes too long to find the foreign equivalents of your words and phrases, and to arrange them idiomatically.

2. You can learn to think directly in the foreign language by associating your actions with ready-made foreign sentences which describe them; in other words, by saying what you do.

3. The Living Method furnishes you with the expressions a German, a Frenchman, a Spaniard, etc., would use to describe his daily actions from the time he rises until he goes to bed.

4. While thus learning to live in French, or German, or Spanish, etc., you are also taught how to vary your sentences and how to connect them in all the ways peculiar to the language. You do not learn to "parrot" a few sentences, but acquire a command of all the modes of expression.

5. All the mental processes involved in the exercises are instantaneous.

6. Adequate practice is given in every grammatical difficulty.

These books are now in use not only in all parts of the United States and Canada, but also in Cuba, Mexico, Central and South America, the Philippines, England, Egypt, Turkey, Hawaii, China, Japan, and Australia.

Price List.

The Living Method for Learning How to Think in French. Cloth, 147 pp., 8vo., \$1.

The Pronunciation of French. Paper, 59 pp., 8vo., 35 cents.

The French Verb Paper, 119 pp., 8vo., 50 cents.

A treatise intended to facilitate reading and conversation; it contains also a new and very easy method of classifying and remembering the irregular verbs.

The Living Method for Learning How to Think in German (including the Pronunciation of German). Cloth, 271 pp., 8vo., \$1.50.

The Pronunciation of German (separately). Paper, 30 pp., 8vo., 25 cents.

The Living Method for Learning How to Think in Spanish (including the Pronunciation of Spanish in Spain and America). Cloth, 275 pp., 8vo., \$1.50.

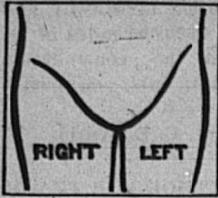
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311 best songs in round or shaped notes, 15, 1 and 25 cents in lots of 50 or more. Send 35 cents for sample and we know you will be pleased.

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Before you pay a cent, we will convince you that Morphine permanently cures any drug habit. Guaranteed not to contain Morphine, Laudanum, Opium or any other habit forming drug. No money required in advance, a full month's treatment sent to those afflicted without one cent of deposit. Morphine has cured thousands; it will cure you. Give it a free trial. You are to be the sole judge. Address

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OBITUARY.

Tabor.—On Dec. 6, 1909, at 2 o'clock Monday morning, after a short but painful illness, the angel of death entered the home of Bro. and Sister Tabor and bore away the sweet and gentle spirit of their only daughter, Miss Eliza Tabor, who was born Jan. 20th, 1892, and died Dec. 6, 1909, aged 17 years, 10 months and 16 days. No better girl ever lived. On Feb. 1, 1907, she professed faith in Christ. Later she united with the Clear Creek Missionary Baptist Church, and on June 20th, 1909, she was buried with Christ in baptism by the writer. The reason she was not baptized sooner was on account of bad health. She bore her sickness with great patience. She lived a consistent Christian from the day she professed faith in Christ to the day of her death. She was very much devoted to her father, mother and two brothers. She never gave them a cross word. She loved the church and all its services, and as long as she was able to go, she filled her place in church and Sunday-school. Just before she died she called her friends around her bedside and prayed the sweetest prayer that ever came from human lips. She told her mother it would be sweet to be with friends gone on before. She said she regretted she had not done all she could have done for her Saviour's kingdom. She was conscious to the last and exhorted them all with an intelligence far beyond her years. Everything was done that could be done to stay the hand of death, but all failed. God said it was enough, come up higher, so we submit to his will. Sister Eliza will be missed in the home, the church and community. Yet our loss is her eternal gain.

Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won.
Enter thy Master's joy.
The voice at midnight came,
She started up to hear;
A mortal arrow pierced her frame,
She fell, but felt no fear.

Sister, thou was mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees;
Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more shall join our number,
Thou no more our songs shall know.
J. W. LINKOUS, Pastor.

RESOLUTIONS OF RESPECT.

Whereas, The Master in His divine providence has called home one of our brightest students, our friend and associate, Roy Goodwin, aged twelve, we desire to express our deep sorrow and regret at the sudden death of one so young.

Resolved, first, That our Sunday-school has lost one of its most faithful scholars, the father and mother an obedient son, and the brothers and sisters an affectionate brother.

Second, That we extend to Bro. W. H. Goodwin and family our heartfelt sympathy in this hour of deep sorrow. But while this affliction is great, we have the consolation of a belief that one more jewel has been added to heaven's crown.

Third, That a copy of these resolutions be sent to the bereaved family, also engrossed upon our record book as a memorial, and a copy sent to the Lenoir City News and the Baptist and Reflector.

S. P. WITT, Superintendent.
MRS. O. L. ALFORD,
LENA LEBOW,
FRED GILES,
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A CHRISTIAN HERO.

The following story is told in connection with the disaster in the mine at Cherry, Ill.:

Out of the fire-locked depths of the St. Paul mine has come a Scotchman who today is a hero, almost saint. To him, in the first moments after realizing their awful plight, twenty men turned instinctively, and to that little band, before the men began to build a wall against the noxious gases, Clelland said:

"We are in God's hands. He only knows whether we will ever see our wives and children again. Let us pray."

Then, while every one knelt, his flaming torch cap in his hand, Clelland's deep, heather-burred voice arose in the petition of David:

"Out of the depths have I cried unto thee, O Lord. O Lord, hear my voice."

"Let not the deep swallow me up, and let not the pit shut her mouth upon me."

As the men stood, Clelland intoned the words of Isaac Watts:

"O God, our help in ages past,
Our hope for years to come,

Our shelter from the stormy blast
And our eternal home.

"Beneath the shadow of thy throne
Still may we dwell secure;
Sufficient is thine arm alone,
And our defense is sure."

Exhausting toil for hours followed, and when the miners paused to eat a portion of the morsels found in their dinner pails Clelland rose again, recited another psalm and sang the song which, repeated over and over during that week of living death, became a star of rescue to his comrades:

"Abide with me, fast falls the evening,
The darkness deepens, Lord, with me abide;
When other helpers fail, and comforts flee,
Helper of the helpless, O abide with me.

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou who changest not, abide with me."

Some of the Italians and Lithuanians could not understand all the words, but they learned to sing them after their leader. Barriers of creed were forgotten, and as the days passed throats became parched and voices weak. Then those who could not sing lay on the floor and listened as Clelland led in hymns and prayers.

"Keep up your courage, men," was Clelland's sermon, only a few hours before deliverance came. "God has not forgotten us, and if it is his will, we will live." And his hearers, who had sustained life by gnawing bark and drinking seep water, followed him through the Lord's prayer in the petition, "Give us this day our daily bread."

Men wept, after the rescue, when they heard the story of the Scotch Covenanter's heroic faith. Women and children blessed him.

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MY CHRISTIAN EXPERIENCE.

In compliance with your request to write my Christian experience for publication in the BAPTIST AND REFLECTOR, I do so. I love to tell what the Lord has done for me when I can find some one who cares to hear it. In the year 1870, that good old man, George Day, was holding a meeting at our church, Mt. Moriah. I was only 11 years old, but felt deeply concerned about my soul. I went to the "mourner's bench," (I wish they had never gone out of style.) Quite a number of my school-mates were converted. One of them came to me and urged me to get up, telling me that I had religion. I did as she told me, made a profession of religion, joined the church and was baptized. In less than three days I *knew* I had made a mistake. Some people to whom I tell my experience think I was merely doubting like many other Christians do. But as Geo. C. Cates would say, "I know that I know that I know" that I had not passed from death unto life. I learned afterward that my mother was asking the Lord all the while to reveal my condition to me if I had made a mistake. I will never be able to tell how unhappy I was when I realized what I had done. I was timid, and it just seemed that I could not bring myself to speak to any one about it. I thought the Lord would never pardon my sins till my name was taken off of the church book. For eleven long years I was under deep conviction. My mother had given me a copy of the New Testament. Often times I would take that and hide myself and read, weep and pray. I think I was nearly grown before it ever occurred to me that God loved me. I always thought of Him as despising me. Sometimes I would go to church and weep all the time our pastor was preaching. I just couldn't help it. As I think of it now I am astonished that he never asked me what was my trouble, but he did not. One day one of our neighbor girls died. Some members of our family went to spend the night there. I was left alone in my room that night. Of course the death of my friend made me think more seriously of my condition. I spent quite a while reading my Bible, weeping and praying. Finally I asked the Lord to show me in my dream why my sins were not forgiven. And this is what I dreamed: My youngest brother and myself were in a buggy going home. The road was a beautiful, level, straight one. On our left, near the road was a very great precipice. On our right was a broad field, with roads leading in various directions. I saw several ladies wearing beautiful dresses, walking in the opposite direction to the way we were going. Those fine dresses attracted my attention so that I forgot to watch how I was driving. My brother exclaimed, "Cassie, look where you are going." When I looked the mule and front wheels of the buggy had passed out over the precipice. I knew that as soon as the hind wheels passed over we would fall to the bottom and be killed. Realizing that I was powerless to do anything I dropped the lines and said, "Lord save us." Immediately the mule backed into the road and we went safely home. I went to work to get rid of my love for fine clothes, and while I had a pretty hard struggle, I think I succeeded fairly well. My mother and sister would sometimes scold me for wanting to wear such plain clothes, but I kept my secret to myself. In 1878 the brother above mentioned died. I loved him more than any member of our family. As we stood around his

bed when his spirit took its flight, the thought occurred to me that every member of the family was prepared to meet him in heaven but me. I left the house and went down in the field. We were living on a farm, and oh, how bitter was my weeping. I have thought since, that Duncan (that was my brother's name), in his death told me to "look where I was going." I kept on struggling until the spring of 1882. One morning I resolved I would pray *all the time*, when it was possible. I did that for two and a half days. The third day as I was preparing our noon meal, I had just called the Lord's name, and I thought what can I say that I have not said hundreds of times. I think I had never felt so helpless in all my life. And then, you who have passed from death unto life know the rest. I don't know how to tell it. I found myself, laughing and crying both, just because I couldn't help it. I think it must have been three minutes before it occurred to me that my sins were forgiven. I didn't know what was the matter. When I did realize the truth, I wanted to tell some one *so bad*. But there was no one near, and I knew my husband would be in soon for his dinner. I was so impatient for him to come so that I could tell him. Well, before he came, satan, old scoundrel, came around and says, "You haven't got religion; you haven't shouted at all, people can't help shouting when they are converted. You would have shouted halleluah at the top of your voice if you had been converted." Yes, he deceived me. I am not the first woman he ever deceived. So when my husband came I said nothing about it. I didn't pray any more till night, when I did I was so happy again, and then I told about it. I slept very little that night, the meditation was so sweet. I thought I never would be unhappy again. If there has ever been a day since that time that I have had any doubts about being a child of God I don't recall it. I am a very unworthy one, but if there is anything that I *do know* I know I am God's child, and I know that I know that I *do know* it. I have had to battle with sin on every hand, and sometimes have grown cold and indifferent. I make many resolutions to be a better Christian only to break them. But thank God there is a day coming when there will be no tempter.

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The members of the Dripping Spring Church are very much overjoyed to know that they are fortunate enough to get a former pastor, Rev. A. H. Rather, of Greenbrier, Tenn., to serve them again. Bro. Rather was our pastor for seven years before this, and he is loved by all who know him. We were sad when he thought it best to leave us to go to other work, but he left a lasting impression, for he did a grand and noble work while here. We pray that the Lord will bless him, and let him live much longer to tell us of that dear Saviour.

Olmstead, Ky. A MEMBER.

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