

Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

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¶The Minutes of the Tennessee Baptist Convention have just been received. There was an unusual delay in their publication. They are neatly printed on good paper. Secretary W. J. Stewart has done his work remarkably well. Write to him for a copy of the Minutes.

¶The *Watchman* takes the following extract from the wine list of the Pullman cars used in the west: "No wines or liquors sold between Redlands Junction and Yuma, or between Dunsinuir, Cal., and Barlow, Or., or in Texas, or Louisiana, or on Sunday in New Mexico, Oregon or Washington. No cigars or cigarettes sold in Louisiana on Sunday. No cigarettes sold in Nevada, Nebraska or Washington." We second the motion of the *Watchman* to make the area still larger.

¶The Texas Baptist Convention met at Waco, Nov. 23. There were 1,700 listed messengers present. The State Board reported a debt of \$5,000. This was raised in a short while. At one sitting the Convention raised \$165,000 for Baylor University. Dr. A. J. Vining asked for \$10,000 for the Baptist Seminary to be established in Europe and received \$20,000. They do things on a big scale in Texas.

¶The recent meeting of the General Association of Virginia at Norfolk was quite a successful one. Nearly \$190,000 had been raised for all benevolent causes during the year. What the *Religious Herald* calls a "ripple on the waters" was occasioned by the introduction of a motion to change the name, The Baptist General Association of Virginia, to The Virginia Baptist Convention. The question of time and place of meeting and change of name are always privileged questions among Baptists, at least privileged to the extent that every Baptist is privileged to speak on them whether he speaks on any other subject or not.

¶"Supposin' success don't come at first,
What are you goin' to do?
Throw up the sponge and kick yourself,
And growl, and fret, and stew?
You bet you ain't; you're goin' to bait.
And bait, and bait ag'in,
Until success holds on your hook,
For grit is sure to win.

¶"Supposin' fish don't bite at first.
What are you goin' to do?
Throw down the pole, chuck out your bait,
And say your fishin's thru?
You bet you ain't; you're goin' to fish.
And fish, and fish, and wait,
Until you caught the basketful,
Or used up all your bait."

¶It seems strange that a dead man should be summoned to court, still stranger that a man who has been dead nearly 200 years should be summoned. And yet that is what happened when Richard and John Penn, sons and heirs of William Penn, were summoned to appear in Common Pleas Court in Philadelphia, on January 2, 1912. The reason for publishing the summons is this: There is a property at 155 to 161 North Front street that belongs to Rudolph W. Birdsell, on which there is said to be a yearly ground rent, but this ground rent is supposed to have been redeemed on Feb. 1, 1759, when all the land still belonged to Proprietor Penn was bought by the State, which purchase in itself wiped out all ground rents on land in Pennsylvania. But the law required that a record of the redemption of each particular ground rent should be made in regular legal form, and it does not appear that any record was made of the redemption of that on Mr. Birdsell's property in North Front street. Hence, his attorney has instituted legal proceedings to have the shadow of that objectionable ground rent removed from his client's real estate, and one of the things necessary for him to do is to summon Messrs. Penn to prove that the ground rent was never paid. If Messrs. Richard and John Penn should appear in court in proper person, it would, we imagine, create something of a sensation.

Personal and Practical

¶We have received a copy of the Minutes of the 75th anniversary of the Central Baptist Association held at Eldad Church, Sept. 12-14. The Minutes, themselves, contain 32 pages. But bound with them is a history of the Association prepared by Dr. H. C. Irby, who has been clerk of the Association for 33 years in succession. This history makes this copy of the Minutes of the Association exceedingly valuable, and it should be preserved by every one who may be so fortunate as to secure a copy.

THE WAY OF THE CROSS.

*For trials daily to be borne,
For chastisement, and pressing thorn,
That urge our need to seek the throne—
We thank thee, Lord.*

*For hopes that withered lie, or dead,
Like flowers beneath a ruthless tread;
For prayers denied our lips have plead—
We thank thee, Lord.*

*For baffled purpose, strivings vain,
For cup of trembling oft to drain;
For scourge of sorrow, lash or pain—
We thank thee, Lord.*

*For scattered grain, and blighting frost,
For fruitage failed, or tempest-tost;
With empty arms, and treasure lost—
We thank thee, Lord.*

*Because thy cross a light doth fling
On sorrow's path illumining
The mystery of suffering—
We thank thee, Lord.*

*That Calvary's cross points clear the way
To guide our souls to greet the day
When earth's long shadows flee away—
We thank thee, Lord.*

*Accept our praise, and grant that we
With faith and patience follow thee,
Then crowned with life eternally—
We'll thank thee, Lord.*

—M. W. R., in *Southern Churchman*.

¶It is announced that the Nobel prize for chemistry has been awarded to Mme. Marie Sklodowska Curie of the University of Paris. Mme. Curie was the co-discoverer with her husband of radium, and recent announcement was made of her success in discovering polonium, a new element possessing a radio activity superior to radium.

¶We had an enjoyable visit last week to Lewisburg, preaching at the Baptist church Friday night to a good audience and canvassing for the BAPTIST AND REFLECTOR the next day. Bro. J. H. Riffe is pastor of the Baptist church, coming only a few months ago from Plant City, Fla. The brethren at Lewisburg speak very highly of him. He is an excellent preacher and a noble man of God. He is a valuable acquisition to our Tennessee Baptist ministry. The church has a membership of about 150, among them some of the best people in town. As we went around, Bro. Riffe and we made a remarkable record of securing every person whom we saw as a subscriber to the BAPTIST AND REFLECTOR, either as a renewal or as a new subscriber. This is not the largest number of subscribers we have secured at any one church, though the number was good. But it was the largest proportion. Much to our regret, an accident prevented us from accepting a cordial invitation from Prof. M. M. Summar to address the Haynes-McLean school, of which he is the efficient principal.

¶Remember that the second Sunday in January has been designated, by recommendation of the Tennessee Baptist Convention, as Denominational Literature Day, when pastors in Tennessee will be expected to preach on Denominational Literature or some kindred subject. We hope that pastors all over the State will observe it and that as a result we may be able to secure a large number of new subscribers.

¶*America*, a Roman Catholic paper of New York, says that the fight of the Roman Catholic church against mixed marriages of Roman Catholics and Protestants is a fight for her life. Statistics in Holland show that out of 3,326 children who had a Protestant mother and a Catholic father, 1,747 became Protestants, 1,312 Catholics, and 376 had no religion; out of 3,455 children who had a Catholic mother and a Protestant father, 1,242 became Protestants, 1,851 Catholics and 362 had no religion; but of 61,047 children whose parents were both Catholics, 61,017 remained in the faith of their parents, and only 30 lapsed.

¶The *Watchman* asks the following pertinent question: "Will the middle class finally go to the wall in America as in the old world and be crushed under the weight of the cost of the necessities of life?" There is much food for thought in this question. It is not the "upper" or the "lower" classes, so called, that suffer in the increase of the necessities of life so much as it is the "middle" classes. The "upper" classes are able to pay the increased cost of living. The "lower" classes do not want the luxuries, and can get along without many of the necessities, while the "middle" classes want them, but are not able to buy them.

¶The cornerstone of the new building of the Immanuel Baptist Church, this city, was laid on the morning of Thanksgiving Day with appropriate exercises. An interesting program was carried out, the principal speech being made by Dr. I. J. Van Ness, Editorial Secretary of the Sunday School Board, and former pastor of the church. Revs. R. L. Motley, J. F. Savell and R. W. Weaver, pastor of the church, also took part in the exercises. Mr. A. B. Hill, one of the members of Immanuel church, had in charge the filling of the box, and Mr. R. H. Howell the laying of the cornerstone. Interesting articles, papers and books were deposited in the box by members of the church. The Immanuel church was organized 23 years ago and has from its organization been self-sustaining. Dr. R. W. Weaver is the beloved pastor, and is doing a great work on this important field.

¶The meeting of the friends of temperance called by Governor Ben W. Hooper was held in the Senate Chamber of the Capitol on Thanksgiving Day. There was a rather surprisingly large attendance. They came from all over the State from Carter to Shelby and from Johnson to Lake. We never saw a more earnest and determined body of men. Governor Hooper was unanimously elected to preside over the body. Prof. Peebles, of Franklin, was elected Secretary. A number of interesting and inspiring addresses were delivered. The key note of all of them was the maintenance and enforcement of our present temperance laws and enactment of whether additional legislation might be enacted to insure their enforcement. The resolutions presented by the Committee on Resolutions declared emphatically that no backward step should be taken in temperance legislation. A permanent committee of eleven was appointed as a kind of campaign committee. This committee was empowered to appoint a committee of seven lawyers and jurists to take into consideration what could be done under our existing laws to insure the enforcement of the present temperance laws and to give advice as to what additional legislation might be needed to insure their enforcement. Altogether it was a very helpful meeting. It is evident that the good people of the State are not yet ready to surrender to a band of outlaws. As a matter of history, we may recall that no temperance laws in Tennessee have ever been repealed, and, as a matter of prophecy, we predict that no temperance laws in Tennessee ever will be repealed.

THE PRIESTHOOD OF CHRIST.

By J. M. Burnett, D.D.

We must approach this, the profoundest, sublimest of all themes, the atonement, in a modest, humble spirit. Bald dogmatism is impossible here. The problem of the atonement involves the infinite. It involves the whole problem of sin. It involves the harmony of holiness and love in the nature of God. It involves, and its solution rests in, the nature of the person of Jesus Christ, the God-man. The ultimate solution of all these problems is beyond us, far beyond us, too deep for thought to fathom, too high for the most regal imagination to reach, too complex for the most penetrating analysis to solve.

A satisfactory theory of the atonement must fulfill these three demands: 1. It must satisfy the broadest and most exacting exegesis of the scriptures. If we do not go to the scriptures for our understanding of the atonement we need not go anywhere. Otherwise we are on a charterless, harborless sea of metaphysics. The scriptures are chart and compass here if anywhere. But even here there has been much narrow or shallow exposition. The scriptures give us many and varied phases, views or points of approach to this great theme which is incomprehensible from any one standpoint. It is not intended that any one of these view-points should be logically comprehensive, but suggestive. Theories of the atonement are apt to come short of the breadth and depth of scripture teaching because the theory is apt to make an all explaining principle out of a partial and suggestive view.

2. An effective theory of the atonement with thoughtful men must also satisfy the laws of right reason. It must be rational though not rationalistic. The mind, the whole mind, must rest satisfied. Men will sooner or later set aside any theory that contradicts, or seems to contradict, the known facts of life and laws of the universe. The atonement must meet and satisfy, must itself express, all the facts and laws, the whole science, of Ethics. Sociology is also a standpoint for the rational testing of your theory of the atonement.

But after all the final demand is that of experience. Atonement is experience if it is anything. Unless there is an actual, spiritual reconciliation between men and God, of which man is conscious, atonement is but a legal fiction. It avails nothing. Being an experience it may be known in experience; how it comes, how it operates; what is its effect.

The atonement is not a question simply for the scholar with text and lexicon, nor for the philosopher with his world theories, but also and even more for the humble Christian with an experience. The atonement calls for the three in one for its comprehension.

Of all the scripture methods of approaching this theme none was, or may now be, more helpful and suggestive than the one suggested by the subject of this paper: "The Priesthood of Christ." We have largely lost consciousness of it, but the scriptures are saturated with the idea. The ancient world, especially the Hebrew world, understood it thoroughly. It requires only a slight effort on our part to understand. About the best preparation for understanding the scriptural expression of the atonement is a careful reading of the book of Leviticus. The basis of priesthood was, in brief, just this: Man's consciousness of sin and recognition of the holiness of God; the consequent impossibility of man's approaching God. But man must have God's help or perish. Some one must be found who could approach God for him, to be his representative before God—a mediator between the two, acceptable to both. Men therefore were qualified, consecrated, with all the symbolism of holiness to this office of priest, to bring man's offering to God, to make intercession for man with God.

The Priesthood of Christ, therefore, brings out these basal facts to the atonement, and emphasizes them as the basal facts to be recognized and dealt with in an understanding of the atonement. 1. The fact of *sin* and that it alienates from God. From this approach we can not make light of sin or make naught of sin. A true atonement must deal with sin in all its darkness and heinousness and do away with it. There must be a purgation of sin, a cleansing of conscience not by shutting the eyes to it, or by alleviating it or by diminishing the consciousness of it, but by a complete and triumphant victory over it. 2. The fact of *holiness*—and it is the fact of God's holiness that makes the fact of sin. If God were not holy man would not be sinful. The holiness of God therefore is a more fundamental fact than the fact of sin—and is the fundamental fact in the

whole question of the atonement. The atonement must give due recognition to the holiness of God, without diminution, without lowering. In the court of human conscience God must be found holy. In his own self-consciousness God must pronounce himself holy. Atonement can not be on any other basis.

3. The fact of *mediatorship*. The whole business of priesthood was a hope, a dream, a groping after an expression of a dim, half-conscious feeling on man's part that there was somewhere, somehow, a possible reconciliation, a way by which man could approach God and receive his blessings. On God's part the establishment of the priesthood was a foreshadowing of a mediator to come, yea rather was the shadow of the coming priest yet behind the veil.

What are the essential qualifications of this mediator who shall bring about reconciliation? 1. He is *representative* in character. Priesthood assumes the solidarity of the race and the oneness of the people with the priest. The author of Hebrews is careful to develop this point at the beginning of his discussion of the Priesthood of Jesus. "For both he that sanctifieth and they who are sanctified (i. e., priest and people) are all of one." (2:11); and "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (2:14.)

The atoning death of Jesus necessitated his incarnation. Logically his death preceded his birth. In order to be the priest of humanity he must himself become human. By an over-emphasis on the individual, especially in this country, we largely lost sight of this fact of the solidarity of the race, until the comparatively recent studies in sociology have brought it back into view again. And it is from the modern sociological view-point that the modern mind will be best enabled to grasp this truth that was once a common-place of thought. We are beginning to see clearly again that the individual is a part, a fraction of a larger whole; a fraction of the family, and the family a fraction of the race; that sin and crime are not only individual, but also social, racial. We are also seeing clearly again that certain individuals may represent or typify the larger social unit. The great names of any nation usually are the men who typify their nation, men whose characteristics are the national characteristics, men who give expression to the thought and feeling and life of their people. They are the people. They are the true representatives of the people. The voice of such a man is usually a better indication of the heart of the people than a popular election. Such was the ideal priest. The writer of Hebrews says that Jesus fulfills that ideal perfectly. He is the priest of humanity. He himself so thought of himself. He called himself "Son of man." "Child of humanity." Jesus was not simply a man; he was *man*. He is the typical man; he is therefore man's representative. When he comes to God with request it is man coming. All that he does is vicarious. When he suffers he suffers for the race. God accepts him as the race; men looking upon him accept him as their own representative. "He that sanctifieth and they who are sanctified are of one."

The apostle pushes the thought a step further and shows that Jesus is not only racially one with man through the incarnation, but experimentally one through common life experiences. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (2:17 and 18) and "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He is sympathetically one with his people; heart and soul one with them. He is their perfect representative, enabled to act for them in all things. This standpoint, the Priesthood of Christ, helps us to see clearly the basis and necessity of a vicarious atonement.

2. He is *acceptable to God*. The mediator or intercessor must be acceptable to God and consequently receives his appointment from God. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron," (5:4) and the application is made to Christ: "So also Christ glorified not himself to be made an high priest; but he that said unto him, thou art my son, today have I begotten thee—and thou art a priest forever after the order of Melchizedek" (5:5 and 6).

And to be acceptable to God he must be holy in character. The Hebrew priest, type of the true priest, was clothed in all the symbolism of holiness, but the

true priest, having a real, not a fictitious, access to God must possess a real, not a fictitious, holiness; for it is by the right of holiness alone that he approaches into the presence of God. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners and made higher than the heavens." The necessary holiness and dignity lead one step further. The divinity of Jesus is involved in his priesthood. "The law maketh men high priests but the word maketh the Son who is consecrated forevermore." (7:28.) Holiness that fits for perfect mediation can not fall short of divine holiness, nor dignity, short of the dignity of sonship. None but the Son could be a perfect priest in things pertaining to God. "We have such an high priest who is set on the right hand of the majesty in the heavens." (8:1.) Reconciliation first of all is a fact in the person of Jesus Christ. In him the two diverging lines converge again. Completely identified with man, completely identified with God, he is completely fitted to mediate between them. In him the fight between sin and holiness is fought out to a finish. Through him God is brought close to man without abating one whit the demands of his holiness. "God is in Christ reconciling the world unto himself." Nothing less than a divine priest satisfies the holiness of God, nothing less gives perfect confidence to man. The divinity of Jesus and a real atonement stand or fall together. Establish the one you establish the other, deny the one, the other falls with it.

3. A third qualification, the *unchangeableness* of the priesthood of Christ, is developed at length by the author of Hebrews. Here the Aaronic priesthood as a type breaks down, but the author finds at his hand in the story of Melchizedek a truer type of the perfect priesthood, particularly in this point of its unchangeableness. "Jesus a high priest forever after the order of Melchizedek." (6:20.) "Having neither beginning of days nor end of life; but made like unto the Son of God: abideth a priest continually." (8:3.) "After the similitude of Melchizedek there ariseth another priest, who is made after the power of an endless life." (7:15 and 16.) The eternity of the priesthood of Jesus is not only forwards, ex-parte post: "He ever liveth to make intercession for us" (7:25), a very important part of the argument of Hebrews, but also backwards, ex-parte ante, "without father or mother, having neither beginning of days." And this side I wish to emphasize here. Jesus is a "lamb slain from the foundation of the world." His priesthood did not begin with his sacrificial death nor with his earthly life. It is an eternal principle working from the beginning. From this point of view we understand such expressions as "When the fullness of the times was come." This is the ripening fruit of a seed sown in eternity. Here has but come to maturity a force that has been developing through the ages. There comes to the surface a rich vein of ore till now, hidden. Here for the first time steps out into full light the figure that until now has been operating behind the scenes, whose shadow has occasionally been seen cast across the stage. May I say it: There had been an age-long evolution of the atoning principle up to Calvary. The principle of the atonement, vicarious sacrifice, is cosmic. The atonement of Jesus is not a fact, separate and apart, unrelated to the cosmos. The scarlet thread is interwoven into the warp and woof of things. Note these facts.

1. Jesus *felt* it as the law of his inner conscious life. "The Son of Man must suffer." The necessity was not external. It lay in no combination of circumstances. The necessity lies only in the integrity of his conscious being.

2. It is the law of all love, and divine love most of all. "God so loved—that he gave his Son;" "Thou mindest not the things of God," Jesus said to Peter. Vicarious suffering as an expression of love is a primary law of society.

3. It is just as truly a law of the natural world: "except a corn of wheat fall into the ground and die, it abideth alone—but if it die it bringeth forth much fruit." New life is at the expense of the old. The offspring is at the cost of the parent.

4. It is the law of individual spiritual life and progress: "Whosoever shall lose his life for my sake and the gospel's the same shall save it." (Mark 8:35.) The higher life rises from the grave of the lower.

Vicarious suffering is one of the most universal of all laws. The life and death of Jesus mean far more than an inspiring individual example. There is something here of far more consequence than a martyr's death. There is something here that grips the universe; that lays hold on the foundation of things, something both natural and supernatural. Atonement

ment by vicarious suffering is not only reasonable; it is necessary; it is in the nature of things.

4. A fourth qualification of the true priest is that he himself is the sacrifice. The priest and the sacrifice are the same. This completes the circle of identities. Jesus as priest is identical with man for whom intercession is made, identical with the means of propitiation.

The fact of bloody sacrifice expresses three things very clearly and forcefully with all that may be hard to understand. 1. That the wages of sin is death. The blood is the life. 2. That there is something in the holiness of God that demands to be propitiated. More than the intercessory prayer of the priest is required. Holiness can not forgive sin lightly. 3. That the innocent may bear the penalty of, and suffer for, the guilty. It is in this last point that the difficulty rests; and yet two things at least may be said: (1) That this is a necessity if there is to be salvation at all, if God is holy and man is shut up under sin. Man's only hope is here. The only escape is either by lowering the demands of the holiness of God on the one hand or by minimizing the fact of sin on the other; and either process is a shallow intellectualism. (2) It is a fact attested by experience. Bunyan's description of Christian's experience seems to be true to universal Christian experience; that the burden of sin rolls away at the foot of the cross. An experience that in the case of Christian, and in the case of most Christians, remains unexplained and without attempt at explanation, but accepted none the less as an unquestioned fact. One fact of experience is worth more than all systems of philosophy.

I shall sum up the whole matter in a question and answer. What is the perpetual value of the death of Christ? Or are the blood and the cross symbols still useful and necessary to convey to the modern mind the meaning and value of the work of Christ? Let us again recognize frankly that we are in the presence of much that is far beyond us. Yet some things are clear and certain, the chief of which are as follows:

1. The death of Jesus was necessary to his complete humanity. He would by that much have fallen short of complete identity with the race had he not met death. He could not otherwise have borne all our griefs, or sympathized with us in all our temptations. 2. Nothing short of his death could have declared to the conscience the holiness of God and impressed on the heart the love of God. God's condemnation of sin and love for man are both at the same time expressed perfectly. 3. His death was necessary to victory over death. He could not otherwise have banished the fear of death. There could have been no resurrection had there been no death. And without death and resurrection there could have been no assurance, no cry of victory on man's part: "Oh, grave, where is thy victory?" "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." 4. Nothing less would have been a complete and perfect sacrifice—the sacrifice of the will—of the life; the bringing of the life into perfect subjection to the will of God. Nothing less would have expressed a perfect harmony with the Father. "I have come to do thy will," and "by which will we are sanctified." 5. Nothing short of death, the blood and the cross, would have been sufficient to break the heart of man and produce faith and repentance. "And I, if I be lifted up, shall draw all men unto me."

These five facts complete a circuit of truth. The sinner caught by the last is brought around the circuit to repeat in himself the perfect sacrifice. The sinner is drawn to the Cross, realizes his oneness with Christ, suffers with his representative; endures in his own soul crucifixion and death, and being made to realize the love of God offers to God the sacrifice of his own will and life; and reconciliation is a completed and accomplished fact in the conscious experience of the individual, conscious also that this experience has been wrought in his soul by and through the sacrifice of Jesus, conscious of the fact that he owes it all to him. The Lord's table is therefore the perpetual symbol of a perpetual truth; salvation by the broken body and shed blood.

Carson-Newman College.

MEMPHIS UNION.

The Memphis Sunday School Union met last Sunday with the Rowan church. President E. L. Bass presided over the meeting, and despite the cold weather and the distance some of the churches had to go, there was a fair representation.

The meeting was opened with a short song service, led by the Sunday school choir. The singing was a feature of the meeting, and all enjoyed it. Brother

Watson, pastor of Union Avenue church, offered a fervent prayer.

Roll call showed the following schools represented:

Bellevue	19
Blythe Ave.	19
Central	7
First	5
LaBelle	35
Beauchamp Ave.	1
Rowan	39
McLemore	1
Seventh Street	10
Union Ave.	6
Visitors	3

Total 145

Reports of secretaries showed that the attendance for this month has been better than usual, and the attendance at the Union for this month bears up the argument that the interest in our Sunday school work for the winter months is going to surpass all previous records.

The topic for the day's discussion was "The Modern Superintendent," and was well discussed by Albert R. Bond, D.D., of Marietta, Ga. After his able discussion some general questions were asked him, and much good advice was given.

The next meeting of the Union will be at Seventh Street church on the fourth Sunday in December at 3:00 p. m.

Much interest is still in evidence among some of our schools, with reference to the banner given by the president. The banner is still in the possession of Blythe Ave. school, and the indication is that they will hold to it by all attending the Union meetings.

F. G. F.

THE SONG OF THE GRATEFUL HEART.

"We thank Thee, O Father, for all that is bright—
The gleam of the day and the stars of the night,
The flower of our youth and the fruits of our prime,
The blessings that march down the pathway of time.

"We thank Thee, O Father, for all that is drear—
The sob of the tempest, the flow of the tear;
For never in blindness and never in vain,
Thy mercy permitted the sorrow of pain.

"We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

"We thank Thee, O Father, for days yet to be—
For hopes that our future will call us to Thee;
That all our eternity form through Thy love,
One Thanksgiving Day in the mansions above."

—Will Carleton.

The Broadway Baptist Church of Knoxville has experienced another great revival, resulting in the conversion of more than two hundred people. A year ago Dr. Henry Clay Risner, of Tyler, Texas, came to assist our church and pastor, Rev. W. A. Atchley, in a series of meetings, which lasted four weeks, and the results of which were the most gracious in the history of the church. This summer Dr. Atchley resigned to go to Butte, Montana, and Dr. Risner was unanimously called to the pastorate of the church, and at the earnest solicitation of his people he did all the preaching in the series of meetings just closed, which lasted for three weeks and equaled if not exceeded the great results of last year.

Dr. Risner's great power among the people seems to lie in his earnestness, assisted by his learning and powers of eloquent appeal, and in the great simplicity with which he presents the salient truths of the Scriptures. He appeals especially to the men of the church and community.

Rev. and Mrs. W. M. Barcafer, of Kansas City, Mo., the sweet singers who have thrilled so many Baptist audiences with their exquisite rendering of sacred song, assisted Dr. Risner in this series of meetings, and their sermons in song at times melted the hearts of every person in the great congregations which crowded and even packed the large auditorium of the church. Especially impressive were the services which they held each Sunday morning in the Sunday school room, at one of which services not one who had reached the years of accountability was left who had not professed the Christ as his Saviour.

On Monday night, Oct. 16, Rev. R. S. MacArthur, who, for forty years was pastor of the Calvary Baptist Church of New York City, and who is now President and leader of the Baptist World Alliance,

was with us and delivered one of the most magnificent lectures ever heard in the city of Knoxville. He came as the guest of the Baptist churches of our city, was befittingly introduced by Dr. J. Pike Powers, Moderator of the Tennessee Association, and his coming fired the Baptist people of Knoxville with a patriotism for the country and a love for the church that will be a help for many days to come.

A. I. SMITH.

CHARITY.

Bro. F. M. Jackson was with us at Charity church the second Saturday and Sunday in November, and we had two good services. Our Sunday school is small in numbers, but the interest is good. Bro. Jackson preached Saturday on "For the Wages of Sin is Death, but the Gift of God is Eternal Life Through Jesus Christ Our Lord. Sunday's subject was "There Shall Not an Hoof be Left Behind." Great interest was manifested in both services. We think that our pastor, Bro. Jackson, is a great preacher with a great heart and a great message. May the Lord bless him wherever he goes.

LOIS BAGLEY.

Charity, Tenn.

Leesville church and pastor have recently enjoyed the pleasure of entertaining the Louisiana State Baptist Convention in its 63rd annual session. It was said by many to have been the greatest Convention in the history of the State. The spirit was harmonious and spiritual throughout, and the discussions were all of the very highest order. Dr. B. H. DeMent, of the Seminary at Louisville, was with us two days. At the pastors' conference he spoke on the general subject of Evangelism. On the evening of the first day's session of the Convention he preached a great sermon; and of course his speech on "Christian Education," and the work of the Seminary, was appreciated by all. Prof. F. C. Ball, of Ft. Worth, represented the Southwestern Baptist Theological Seminary. The offering taken for Ministerial Education was divided equally between the Seminaries at Louisville and Ft. Worth; Louisiana having students at both of these splendid institutions.

Ex-Tennesseans were prominent on the floor of the Convention and in the auxiliaries. Leon W. Sloan, now the popular and successful pastor at Slidel, is the president of the Pastors' and Deacons' Conference; J. Benjamin Lawrence is prominent in all the work of the Convention; F. C. Flowers was re-elected secretary; J. W. Mount, the successful pastor at Jennings, was heard from at different times.

C. P. RONEY.

Leesville, La.

The protracted meeting began at Dripping Springs, Logan County, Ky., the fourth Sunday night in October and continued ten days. Rev. J. W. Puckett, of Cave City, did the preaching. His preaching was clear, pungent, scriptural. He believes in a sane evangelism, and practices it. He is a fine type of physical, intellectual and Christian manhood. We had a fine meeting. The church was greatly helped. They have appointed a committee to canvass the membership for two Sundays. The pastor baptized four. Six were converted. The meeting at Spring Valley, Logan County, Ky., began the first Sunday night in November and lasted nine days. Brother N. U. Dorris, of Lewisburg, Ky., did the preaching with clearness and power. Both preachers are safe men to preach in any community. They wield a facile pen also, frequently enriching the pages of our denominational papers. At Spring Valley we had a gracious meeting. The pastor baptized four. A prayer meeting was started. The outlook for both churches is bright. To God we give all the glory.

J. H. BURNETT, Pastor.

Adairville, Ky.

Our special meetings in the South Knoxville Baptist Church terminated Wednesday night, November 15, at flood tide. Dr. Raleigh Wright, of the Home Board, is a great "meeting-holder." He is thoroughly sane, and yet is enthusiastically "on fire" for souls. Our preparation had been thorough. In the beginning of the meetings the evangelist got hold of the folks, and continued to hold them through eighteen days of glorious service. There were eighty additions to the church, seventy-one of whom were by baptism. Our large chorus choir, led by Prof. M. J. Babbitt, rendered splendid music, and a large band of "personal workers" labored untiringly. It was a great meeting of the right sort. We are profoundly grateful to God for His blessings.

W. J. BROWN.

Knoxville, Tenn.

ASSOCIATION MINUTES WANTED.

Any brother who sees this notice will be heartily thanked if he will send me two copies of any one of the Minutes asked for below. It is in every way important that these Minutes are in my hands as soon as possible:

Campbell County Association.
Clinton Association.
Cumberland Association.
Cumberland Gap Association.
Ebenezer Association.
Enon Association.
Friendship Association.
Harmony Association.
Hiwassee Association.
Holston Valley Association.
Indian Creek Association.
Judson Association.
Liberty-Ducktown Association.
Little Hatchie Association.
Midland Association.
Mulberry Gap Association.
Nashville Association.
New River Association.
Northern Association.
Providence Association.
Riverside Association.
Southwestern District.
Stewart County Association.
Stockton Valley Association.
Tennessee Association.
Union Association.
Unity Association.
Walnut Grove Association.
Watauga Association.
Weakley County Association.
Western Association.
West Union Association.
William Carey Association.
Wiseman Association.

Sincerely,

J. W. GILLON.

710 Church St., Nashville, Tenn.

CLINTON.

Great day. 23 approved for baptism and 5 were received by letter. In a recent meeting held by Bro. R. L. Motley, 5 were baptized. Reported last week, 10. Total, 43. These gracious results are due to Bro. Motley's meeting and a meeting now in progress at the Southern Methodist church. The people love Bro. Motley and think he is a great preacher. They were delighted to have him preach for them. Bro. Gillon, Bro. W. J. Stewart and Miss Northington and Bro. Hudgins will conduct a missionary campaign in the Association during the next few days. Gracious results are expected.

The pastor and wife are ensconced in the parsonage and are rejoiced to again locate in Tennessee. The outlook is bright. A new baptistry is being installed in the church, and it will no longer be necessary to baptize in the river. Pray that the Lord may give us strength and wisdom to do the work.—I. G. MURRAY.

ANNOUNCEMENT.

The Tennessee Annual is out at last. All those who want copies of it can secure them by sending four cents in postage for each copy wanted.

J. W. GILLON,

Corresponding Secretary.

710 Church Street, Nashville, Tenn.

HARRIMAN.

Trenton St.—Pastor Brooks preached on "The Unspeakable Gift," and "A Special Invitation." 198 in S. S. Very large B. Y. P. U.

Walnut Hill—Pastor preached in the afternoon on "A Lesson from Nehemiah."

We had fine services at Bluff City last Sunday. Good collection for Orphans' Home. I came on this work one year ago. The treasurer of the church made his report, which showed the church to be in a very good condition financially. The clerk also made his report, showing something like twenty additions to the church, thirteen by baptism. You will please change my address from Johnson City, Tenn., to Bristol, Va. My friends will please take notice.

R. F. SWIFT.

800 Russell Street.

I am holding a meeting here, where I lived 23 years ago. The meeting has been going on two weeks. This is only a small city, but God has given us 39 souls, and enabled me to establish twelve family altars. Pray for me that God may use me for His glory. Will start for our Seminary Dec. 2.

W. H. MOUNTCASTLE.

Martel, Tenn.

We have just sent in our Orphans' Home offering, which amounted to \$165.05.—Sunday our Sunday school numbered 246, and the monthly offering from the same for missions was \$4.53. The Lord is calling from our young people preachers and teachers, and larger contributions from all for benevolences.

We are looking eagerly for the visit of the editor.

J. W. O'HARA.

Newport, Tenn.

The meeting at Kagley's Chapel closed about two weeks ago. Our pastor, Rev. Wm. Curtis, was assisted by Rev. J. N. Bull, of Trundles Cross Roads. God greatly blessed both preacher and church in their tireless efforts to win souls and rewarded them with the salvation of many. The meeting resulted in several additions to the church. Brother Bull has marked gifts as an evangelist, and the people earnestly and gladly heard his able, eloquent, spiritual sermons and were stirred to action by them. May this man of God continue the marvelous work that he is doing under the Holy Spirit with fresh courage. Kagley's Chapel Church will attempt greater things for God than ever before.

J. C. TAYLOR.

The First Baptist Church of Chattanooga commends to the brotherhood at large for evangelistic and special services Brother E. E. George, of 503 Douglas St., Chattanooga. Bro. George was until recently a pastor in Mobile and is widely known and loved. He does not need this endorsement of our church. But we wish to give it and have a share in the rewards of his labors.

His winsome personality, his sane pastoral sense, his strong, clear gospel message and his passion for souls will at once commend him to the brotherhood as they know him. Six months of the climate of the mountains of Tennessee has completely relieved him and his family of the malaria which necessitated his leaving Mobile. He is now at work and is ready for more work.

J. C. MASSEE.

The LaMar Mission was organized Sunday afternoon into a church with 53 members, 43 by letter and ten for baptism. Most all of those with letters came from out of the city. I began work with the mission as city missionary July 1. The members are all strong, clean people, who can do good service. We have a lot on which to build a church-house that we as a mission had paid \$600 for. Yesterday we secured \$550 more, leaving a balance due of only \$300, which we will raise at once, and then begin a building. Dr. Boone, Revs. Hurt, Strother, Bearden and Ellis assisted in the organization. It was a grand, glorious day. This is the 13th church for Memphis. It has the largest charter membership of any previous organization.

WM. H. MOORE.

The writer will give his entire time another year to the Trimble and Obion churches. They are just four miles apart, and therefore are almost like one field. These churches are composed of some of the best people any man ever preached to. There has never been the least friction between any member of these churches and the pastor. They both always seem to be willing to do all they promise and more too.

I resigned my work at Mt. Moriah the second Sunday. This, too, is a good church. Any man who may be called to serve them another year may consider himself lucky. There is surely some of the salt of the earth in this church. I shall ever remember with pleasure my connection with the Mt. Moriah saints. May God give them the right man for their pastor.

W. A. GAUGH.

Rejoice with us and pray for us. Right on the heels of our heroic efforts to pay off all debts against Hall-Moody Institute, amounting to \$13,000 and also to pay \$1,800 for our four new Sunday school rooms, a part of our membership promised over \$700 to Dr. Willingham for Foreign Missions last Friday night at the close of his great address in our church. For years and years our church has been loaded down with trying to build room for our church and school, and to equip our paper office, but now that we are getting almost in sight of all debts paid off against

our work we hope to help more and more the cause of missions at large. We greatly need help to carry forward our school work and to give some badly needed help to some noble men whom the Lord has called to preach. Pray for us and rejoice with us, brethren.

I. N. PENICK.

PETROS.

Pastor J. N. Bull preached on "The Burial of Moses," and "John's Vision of Jesus." 141 in S. S. Two requests for prayer. Good interest. Large crowds.

HALLS.

We are now located in Halls in our new field of labor. We are well pleased. Had two good services yesterday. Four additions. Raised \$54 for Associational Missions. 102 in S. S. The work in general is moving off nicely.

R. J. WILLIAMS.

I am now pastor at Pleasant Grove, a country church near Maryville. They have a parsonage and have just completed a church building which is modern. It will seat about 600, has four Sunday school rooms, pool, pastor's study, furnace heat, etc. This is a very strong church. The building is the finest in the State outside of a city.

M. C. ATCHLEY.

We have called Rev. H. F. Burns, of Coldwater, Miss., and he will be with us the first of the year. Rev. Walter W. Worley, a Southern Methodist minister, living at Maymead, Johnson County, Tenn., united with the Pleasant Grove church last Saturday to the surprise of all. He was in charge of a circuit in Virginia at \$1,000. He married Miss Tulalah Brown, of Johnson County, one of the finest young ladies in all the land. She is of a Baptist family on her father's side, but her mother being a Southern Methodist she was of that faith, but will join the Baptists. She is a graduate of Virginia Institute, and a very fine woman. Brother Worley lacked one year of graduating at Emory & Henry College, near Abingdon, Va. He will be ordained in our church. I understand he is a strong man. He will preach for us soon.

JAMES D. JENKINS.

Elizabethton, Tenn.

We closed last night at the First Baptist church, this city, a glorious meeting, running through two weeks. It did not result as we had hoped it might, in a large ingathering of souls. But for all that, it was a great revival. Never have I seen the members of this church and the Christian people of this community so stirred and stimulated in their spiritual life as now. To those of us who live here and know the condition of things it is something beautiful and inspiring. Dr. R. M. Inlow, of the First Church, Nashville, did the preaching; and how shall I speak of it? I think I know good preaching when I hear it, and I am sure I never heard better. Safe, sane, sound, tender and persuasive, a man of God, mighty in the Scriptures; no claptrap, no sensational methods employed, his one object was to exalt Christ and to glorify Him. His modesty is equalled only by his merit, his wisdom by his winsomeness. He captured our hearts and left us this morning with the love and prayers of all God's people following him. Blessed are the people who sit stately under the ministry of this good man, who loves his Lord and his Lord's work. Several professed faith during the meeting, and in due time will be baptized. We praise God and give him all the glory.

W. H. RYALS,

Paris, Tenn., Dec. 2, 1911.

ANOTHER WORD ABOUT OUR ORPHANS' HOME COLLECTION.

Dear Brethren: It becomes necessary for me to again urge you with tears in my words to take your collection for our Orphanage. Many of our strongest churches and most ardent supporters up to this date, have not been heard from. I am willing for you to stop your ears to my cries, but can you afford to stop your ears to the cries of the homeless children of Tennessee? Let me urge you to take your collection for the Home in the Sunday school and at your regular service at your next meeting, and send it in immediately. If the money does not come in greater quantities in the next thirty days, it will be necessary for us to suspend work on the buildings, which we cannot afford to do. Do help us, and help us now.

Yours for the orphans,

W. J. STEWART, Secretary.

2141 Blakemore Ave., Nashville, Tenn.

Pastors' Conference

First—Pastor Inlow preached at both hours. Three additions by letter. Pastor had a delightful and profitable meeting at Paris, Tenn.

Central—Dr. Lofton preached on "The Fellowship of Sufferings," and at night on "The Deadly Doings." 206 in S. S. Good B. Y. P. U.

Third—Pastor Lemons preached at both hours. In the morning on "Building Walls Worth While;" in the evening on "Many Invitations." Good day. Revival meetings closed with the evening service. Fine spirit prevails.

Edgefield—Pastor Lunsford preached at both services. Subjects, "Baptists and Close Communion," and "Religion in Your Wife's Name." 320 in S. S. Baptized two at night.

Immanuel—Pastor Weaver preached upon "The Things of God," and "Jesus, the Carpenter." Two baptized. Good congregations. 200 in S. S. Thanksgiving Day the corner stone of the new church was laid with appropriate ceremonies. Dr. I. J. Van Ness delivered the principal address. The pastor preached the Thanksgiving sermon at the union service which followed.

North Edgefield—Pastor Kuykendall preached in the morning on "Joseph a Type of Christ;" at night on John 3:19. Congregations good. 200 in S. S. Four new scholars. Good B. Y. P. U. Six new members received.

Seventh—Pastor Wright preached on "Instructions to the Young Converts," and "Come Thou with Us into the Ark." Fine congregations. Fine interest.

Howell Memorial—Evangelist S. W. Kendrick preached at both hours on "Heaven," and "The Battle of the Ages." Seven professions. The meetings continue with great interest.

Centennial—At the morning hour a program was rendered in behalf of the Orphans' Home. A contribution of \$23 was made to the Orphans' Home. Pastor J. N. Poe preached at night on "The Open Door." 131 in S. S. Good B. Y. P. U.

North Nashville—Dr. I. J. Van Ness preached in the morning and Rev. Alex Ribertson preached at night. Pastor R. T. Marsh was absent, preaching at Broadway church, Knoxville.

Calvary—N. B. Clibourne supplied at the evening hour, preaching on "Members of Christ's Spiritual Body, Oneness with Christ."

South Side Church—Pastor Savell preached on "Work and Wages," and "Naaman Healed." One received by letter and one received for baptism. Two good congregations. Large S. S.

Grace—W. H. Runions, State Church Builder, spoke at the morning hour on "Christian Development." Pastor C. D. Creasman spoke at night on "The Vigilant God." One addition by experience. 135 in S. S. Fine congregations. Work on church building being pushed rapidly. The walls are up and the roof will be put on this week.

Rust Memorial—J. N. Booth supplied at both hours. Six accessions by letter. 73 in S. S. Good time, and people hopeful.

Judson Memorial—J. W. Gillon preached in the morning, and at 3:00 in the afternoon and again at 7:45 p. m. One profession. Good day.

Eastland—Had a fine day yesterday. It was the new pastor's first day. The congregations were larger than at any time previous. Our S. S. was well attended. Our new church is completed, and we are hanging the partition doors and staining the wood work. We have no more hopeful field in the city.—M. C. Dickson, Pastor.

Antioch—Pastor Reid preached on "Stilling the People," and "The Divinity of Christ." Good S. S. and B. Y. P. U.

KNOXVILLE.

First—Pastor Taylor preached on "A Lord's Day Vision," and "Barnabas." 334 in S. S.; two received by letter.

Broadway—H. C. Risner, Pastor. R. T. Marsh of Nashville, preached on "God's Power, Limited and Unlimited," and "The Spiritual Office of Memory." 428 in S. S. Splendid congregations.

Bell Ave.—Pastor Sharp preached on "Security of the Believer" in the morning. 492 in S. S.; two baptized; one received by letter.

Lonsdale—Pastor, J. M. Lewis. Rev. E. H. Yankee preached on "Coming Power," and "Wages of Sin and the Gift of God." 207 in S. S.; two baptized. Began revival, Brother Yankee doing the preaching. Three conversions.

Euclid Ave.—Pastor Green preached on "The Real End of Life," and "The Overcomer's Heritage." 165

in S. S. Good day. Revival closed.

Ferry Street—Pastor Wells preached on "Heaven," and "Security of the Saints." 128 in S. S.

Third Creek—Pastor Mahan preached on "Grounds for Thanksgiving," and "Expectation of Jesus." 121 in S. S. Fine service. Whooping cough cut our S. S. down.

River View—Pastor Hurst preached on "The New Dispensation." J. L. Houk preached at night on "Evils of Neglect." 59 in S. S.

Bearden—Pastor Shipe preached on "Not for Sale," and "The Lord will Provide." 93 in S. S.

Meridian—W. A. Masterson preached on "Great Things the Lord Hath Done for Us." No preaching service at night. 75 in S. S.

Oakwood—T. R. Smith preached in the morning. Pastor Edens preached at night on "Practical Thanksgiving." 183 in S. S.

Island Home—Pastor Dance preached at both services. 325 in S. S. Six additions. Good day.

South Knoxville—Pastor Bölin preached on "Adorning the Doctrine," and "Waiting—for What?" 279 in S. S. One received by letter.

Fountain City—Pastor Davis preached at both services on "Prayer," and "Regeneration." Good S. S.

Beaumont Ave.—Edmund Hill preached in the morning and Pastor Williams at night on "Soldiership." 170 in S. S. One received by letter. Seven approved for baptism. Meeting continues with increased interest.

Calvary—Pastor Cate preached on "The Lord Delivers from Temptation," and "A Righteous Life." 95 in S. S.

Lincoln Park—Pastor Pedigo preached on "I Thought On My Way," and "Tokens of Perdition." 80 in S. S. The Boiler House Glee Club gave us some very fine music on Sunday evening.

Grove City—Pastor King preached on "Straightway," and "The Bread of Life." 104 in S. S. Good B. Y. P. U.

Mt. Olive—G. W. Edens preached on "The Transforming Power of the Vision of Christ." Revival closed. Result, 12 professions. 92 in S. S. Ten approved for baptism.

Immanuel—Pastor McGregor preached at night on "Watch Ye." No morning services.

South Side Mission—C. C. DeArmond, Supt. 158 in S. S. Twenty-eight have recently professed faith and have united with Southside and Island Home churches.

CHATTANOOGA.

First—Pastor Massee preached on "Team Work Between the Church and the Home," and "The Tragedy of Troubles." One addition. \$60 collected for the Orphanage in S. S.

Tabernacle—Pastor Fort preached on "What the World Owes the Baptists," and "The All-Sufficient Christ." 390 in Bible school. Two additions. 163 in Avenue Mission school. Meeting now in progress at mission, Missionary King leading. Fine prospects.

Highland Park—Pastor Keese preached in the morning. Dr. Edgar E. Folk, of Nashville, preached at the evening service. Very good congregations. Observed the Lord's Supper at close of the morning service. 163 in S. S. Special offering for Orphans' Home in S. S. next Sunday.

Alton Park—Pastor Rose had a good day. Dr. E. E. Folk preached in the morning on "The Lord Hath Done Great Things for Us," and Rev. K. H. Bosmorian preached at night on "Holding Fast the Profession of Our Faith." Good congregation at the morning hour. House full at night. Dr. Folk received several subscribers. 94 in S. S. One received under watchcare.

St. Elmo—Pastor Vesey preached expository sermon on Matt. 6. Union temperance meeting in the evening. Large congregations. Good S. S.

East Chattanooga—Pastor Baldwin preached in the morning on "Holy Bible." The revival closed at night. Rev. Burton A. Hall preached to a crowded house on "Dignity of the Church." This was the greatest revival ever held in Chattanooga. 175 conversions and renewals. Large S. S. Much interest manifested along all lines of church work. Two were saved at the morning service.

Ridgedale—Pastor Richardson preached on "The New Birth and Development of the Christian Life," and "The Great Invitation." 75 in S. S. Five added by letter.

East Lake—Pastor O'Bryant preached in the morning on "Sowing and Reaping," and Bro. Harding preached at the evening hour.

Hill City—Pastor O'Bryant preached at the evening hour on "Burden Bearing." 62 in S. S.

Avondale—Preaching in the morning by Pastor C.

E. Sprague. 135 in S. S. One received by letter; one by baptism.

Chamberlain Ave.—Preaching in the morning by the assistant pastor, C. E. Sprague. 66 in S. S. No night service. Our congregation went to Brother Hall's meeting.

Glass Street Mission—This is a mission S. S., started by the Baptist churches of East Chattanooga. Interest is fine with 51 in attendance.

Rossville—Pastor Gray preached the fifth of a series of sermons on the book of Malachi: "A Cure for that Tired Feeling." Evening subject (fifth series), "Salvation by Grace."

Willow Street—Good day. Preaching by City Missionary King. 57 in Bible school.

MEMPHIS

First—Pastor Boone preached at both hours to fine audiences. One received by letter. Three baptized and five others approved for baptism. A great day.

Central—Pastor White preached to two good congregations on "The Homesick Soul," and "Man and Wife One."

Bellevue—Pastor Hurt preached at both hours. Large morning congregation. One received by letter.

LaBelle Place—232 in S. S. Pastor Ellis preached at both hours. One baptized. Good interest.

Seventh Street—Pastor Strother preached on "The Blessings of Pentecost," and "How Love Fulfills the Law." One received by relation. 244 in S. S.

Union Ave.—Pastor Watson preached at both services to large audiences. Fine interest.

McLemore Ave.—Pastor Thompson preached on "The Christian's Heritage," and "The First Gospel Service." Fine audiences.

Boulevard—Pastor Couch preached in the morning. Albert R. Bond preached at night. Two additions by letter. Three baptized. Good day.

Blythe St.—Pastor Bearden preached in the morning on "The Talents." Rev. B. F. Whitton preached a fine sermon at night. Two received by letter. One conversion and one for baptism. 170 in S. S.

Rowan—Pastor Utley preached on "Opportunity is the Measure of Responsibility," and Prov. 11:24. 80 in S. S. Good day.

Binghamton—Pastor Bell preached on "Our Duty to Our Church," and "The Man in the Sea." Good interest at each service.

LaMar Boulevard—Pastor Moore preached on "The Successful Church," and "The One Baptism."

Center Hill, Miss.—Pastor DeLoach preached Sunday at both hours and Saturday night before good congregations. Pastor resigned the church and it is now pastorless. Pastor is open for work. His address is Route 1, Box 190, Memphis, Tenn.

JACKSON.

First—Pastor Virgin preached at both hours. 427 in S. S. Meeting closed with 5 additions by baptism.

Second—Dr. R. L. Kimbrough preached at both hours. Raised \$80 for Ministerial Education. Good S. S.

Royal Street—Pastor Bates preached. Good services. Began a revival meeting, pastor doing the preaching.

West Jackson—Pastor Early had good services. Three additions. Fine S. S.

Walnut St.—W. H. Edwards preached at both services. Good congregations and S. S.

Medina—Pastor Huckaba preached. Good S. S. and good day.

Plant Sight—J. N. Vance preached Saturday and Sunday to a good crowd. Great day.

CLEVELAND.

Hopewell—Thanksgiving service, Thursday, Nov. 3. Pastor Hayes preached in the morning on "Thanksgiving." In the afternoon we had an old-time meeting. Rev. Z. A. Wall preached in the evening on "The Children of Israel Crossing the Red Sea." Good day. Several forward for prayer.

Philippi—Pastor Hayes preached Saturday and Sunday on "Jesus as the Vine," "Going Forward," and "Sowing and Reaping." Good services. Excellent interest. Pastor's home and books, with most of the contents, were burned Saturday night.

Rockwood—Pastor, G. A. Chunn. Dr. W. C. Golden preached in the morning on "Lights and Shadows of Human Life." Pastor Chunn preached at night on "The Opening of God's Banks." Good S. S. and B. Y. P. U. The revival closed Sunday night. Dr. Golden did the preaching to the satisfaction of all who heard him. He is a fine preacher, and a safe evangelist. There were six additions as a result of the meeting. Dr. Golden goes to Oakdale this week to assist Pastor Chunn in a meeting.

Mission Directory

STATE MISSION BOARD.

J. W. Gillon, D.D., Corresponding Secretary, Nashville, Tenn.
W. M. Woodcock, Treasurer, Nashville, Tenn.

HOME MISSION BOARD.

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

FOREIGN MISSION BOARD.

Rev. R. J. Willingham, D.D., Corresponding Secretary, Richmond, Va.
Rev. C. D. Graves, Clarksville, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL BOARD.

J. M. Frost, D.D., Corresponding Secretary, Nashville, Tenn.; A. U. Boone, D.D., Memphis, Tenn., Vice-President for Tennessee.

SUNDAY SCHOOL AND COLPORTAGE.

Rev. J. W. Gillon, 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. W. J. Stewart, 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, address Dr. H. E. Watters, Martin, Tenn.

MINISTERIAL RELIEF.

Carey A. Folk, Chairman, Nashville, Tenn.

Geo. L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville, Tenn.

MINISTERIAL RELIEF.

BY J. W. GILLON,
Corresponding Secretary.

During the Association campaign I became impressed that some of our churches do not understand what is meant by "Ministerial Relief." In some reports made, it was evident that money had been credited to "Ministerial Relief" that had been paid to some brother for some service rendered the local church. It is important that the man who renders a service should be properly paid.

If he renders service as a supply for one or more Sundays, the money ought to be credited to Pulpit Supply.

If he holds a meeting, the money ought to be credited to Revival Work. But in neither of these cases should it be credited to Ministerial Relief.

A GREATLY NEGLECTED DUTY.

By reference to the reports from the field last year, it can easily be seen that more than fourteen hundred of our churches have given nothing whatever to this cause.

This is pure neglect. The question might be raised, who is most to blame for this neglect? There can be but one answer, and that is, the pastors.

Some one in every church in the state will give something if the cause is presented by the pastor, the man the church expects to take the lead in all denominational work. It is strange

Hood's Sarsaparilla

Acts directly and peculiarly on the blood; purifies, enriches and revitalizes it, and in this way builds up the whole system. Take it. Get it today.

In usual liquid form or in chocolate coated tablets called Sarsatabs.

that pastors will neglect their old, disabled and worthy brethren of the ministry. Of all the men among us, we would naturally expect the pastor to be the most interested in caring for the worn-out preachers and their families.

No one knows quite so well as a pastor, or the man who has been one, how little the preacher must live upon while he is active and how utterly impossible it is for him to save anything for old age. It seems that this knowledge of real conditions would stir up the pastors.

But we must not lay all the blame at the door of the pastors, for many of the people who once enjoyed the worthy services of our disabled brethren are still living. It seems that simple gratitude would compel them to do something. They ought not to wait for the pastor to call upon them for a gift. Such brethren ought to lead their churches in making a worthy offering.

A WORTHY UNDERTAKING.

Surely the men who have been the pioneers in the Lord's work deserve and are worthy of tender and adequate care at the hands of their brethren.

Most of the men that Tennessee Baptists are asked to help, have done pioneer work in our State. They worked when salaries were much smaller than they are now. They were untiring, self-sacrificing and devoted. Often they exposed themselves to the greatest hardships for the sake of their brethren. Now that they are disabled, it is only right, that we should make bearable at least their old age.

No money we can give will please God more, I am sure.

This year the Board has determined to ask the Baptists of the State to give at least \$3,000 to this cause. This would be all too small to give the help we ought to extend, but it will be far ahead of anything we have done in other years.

A PLEA.

Let every pastor be sure to take at least one offering in December and forward it at once to the treasurer of the Convention, Bro. W. M. Woodcock.

Let every layman who reads this article determine at once to make a worthy offering to the cause. Let him also see that an offering is taken in his church.

DOING IT—SOME PRACTICAL SUGGESTIONS.

I read with deep interest Dr. C. D. Graves' "Doing It" in a recent issue of the BAPTIST AND REFLECTOR. I wish to add my testimony to the very great value of that campaign in the Cumberland Association. I very keenly enjoyed the fellowship of labor with the pastors and churches. I believe the good results already reported are only a shadow of the greater things yet to follow in the growth of systematic and constant gifts from the churches, and the deeper joy that will be theirs, provided only that they keep on pushing

and working God's plan.

But I wished to say a few things by way of suggestion to other Associations as to how to get at and work such a helpful campaign:

1. First of all, I would say that it will require some hard, wise, persistent work on the part of a few, and generally some one man—pastor or layman, has to take the lead in constantly pressing it. The executive committee must feel its responsibility. I urge that all who contemplate such work will study carefully Dr. Graves' article referred to above. He does not there tell of the very hard and persistent work he did to get the matter well before the committee.

2. Let the matter be worked up locally by local pastors and laymen, if possible. This makes such a campaign a hundred per cent more valuable than if planned and pushed by somebody outside. Then the missionary invited by, associated with and recommended by the home pastors, is received far more heartily and his work is far more helpful than if he simply announces his appointments himself, or is announced by the Boards.

3. The program should be made well in advance of the time, approved by the several churches and time given for fully advertising the meetings. Just at this point I fear many attempts are going to fail. The work will be attempted with too much hurry and without being approved and invited by the churches, and so it will fail. Several have already written to me to take part in such campaigns, but always so far, not before I have made other engagements for the time suggested, or else without naming any definite time, so that I could not take the work. Note that I was spoken to last spring—in March—for the Cumberland campaign in August.

4. By all means have before you the definite idea to present the New Testament plan of financing God's cause to each church, with envelopes on hand to supply all the demand. With such definite plan faithfully and humbly recommended to churches, good results are sure to follow.

Let me say in conclusion, that as I am now located at Jefferson City, and as I can only do a certain amount of such work, it seems to me wise that I should give what time I can to Associations in this part of the State. All parts of the State are about equally needy, I think in this respect.

I do pray that God will very greatly awake all His people and lead them on to greater and better things worthy of the good profession we have all made before the world.

G. P. BOSTICK.

Jefferson City, Tenn.

TEXAS LAND EXPOSITION

And Northern Settlers' Convention, Houston, Tex., Jan. 15-28, 1912. Low interstate railroad rates. Eighteen lines into Houston. Home seekers and investors should not miss this opportunity to visit Texas and see the South's great Land Show. More than 1,000 exhibits of farm products and machinery. Any information about Texas on request—TEXAS LAND EXPOSITION, Houston, Tex.

Evangelist T. C. Carleton becomes evangelist of Central Association of Oklahoma, Dec. 1, with Oklahoma City as headquarters.

Rev. Caleb A. Ridley of the First church, Beaumont, Texas, is said to be seriously thinking of entering the evangelistic field with Robert Jolly as singer.

A New Method Of Curing Whooping Cough

here is nothing that will give such instant and permanent relief to the Whooping Cough patient, as—

VICK'S Croup and SALVE

Applied externally, the heat of the body releases powerful vapors which are inhaled, going direct to the affected parts—the lungs and bronchial tubes, perfecting a positive cure at once. No drugs to take to derange the stomach—all done by outward application.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS OF MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

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2401 Twelfth Ave., S.

Sunbeam Leader.....Miss Sallie Fox
Clarksville, Tenn.

Address all communications for this page to the editor, Mrs. W. C. Golden, 2401 Twelfth Ave., S., Nashville, Tenn.

A HEATHEN BABY.

A heathen baby—that is all—
And woman's lips that widely plead;
Poor lips that never learned to call
On Christ, in woman's time of need.

Poor lips that never did repeat,
Through quiet tears, "Thy will be done."

That never knew the story sweet
Of Mary and the infant Son.

An emptied cradle and a grave—
A little grave cut through the sod;
O Jesus, pitiful to save,
Make known to her the mother's God!

—Selected.

The Missionary Review tells of a church right over the equator in Africa, dug out of heathenism during the last ten years, and every one of the two hundred members is a tither. And not only do the members give one-tenth of their income, but one member in ten to the Christianizing of the heathen tribes around them.—Ex.

We are glad to welcome the new Woman's Missionary Society at Williams' Chapel. This Society is in Cumberland Association, and was organized by Miss Josephine Winn. We hear excellent reports of its work. In addition to the regular mission topic, they are studying "Southern Baptist Foreign Missions," and are enjoying it extremely. We wish that more of the older Societies would emulate the example of this new one in the formation of a Mission Study Class.

The literature for the Week of Prayer for world-wide missions, and the envelope for our Christmas offering will reach the societies this week. The program is excellent as usual, and we trust that the offering will exceed all previous efforts. Plan early for the observance of the Week of Prayer, and do not fail to lay aside the Christmas offering now, before the money is all spent in remembrance for friends and loved ones. Give God your best offering this Christmas tide.

"I gave my life for thee;

What hast thou given for me?"

Order additional Christmas offering literature from our Secretary, Mrs. Harry Allen. She has a good supply and is anxious that it be in the hands

of those who will use it. A postal addressed to her will bring quick response and sample supplies. Secure enough envelopes to provide every woman in your church with one.

Sunbeam literature and supplies can also be furnished by Mrs. Allen. In fact, all W. M. U. literature is deposited with her and is sent out promptly and gladly on request. Orders sent to other officers are referred to Mrs. Allen, so that delay is sometimes saved by sending requests direct to her.

THE MEXICANS IN THE SOUTH-WEST.

There are in Texas at least 400,000 Mexicans, mainly on the border along the Rio Grande from El Paso to Brownsville, a vast frontier stretch of about 1,000 miles. This Rio Grande valley is said to be as fertile as the Nile. Land near the large cities is even now fabulously high. I heard a man say this morning that he had just sold his irrigated farm six miles from El Paso at \$500 per acre. When properly irrigated the valley from Brownsville to its source is capable of producing almost every variety of vegetation known to man. At every convenient point from its mouth to its source irrigation plants, some of them on a gigantic scale, are being installed. Sixty miles above El Paso one of the largest irrigation dams in the world, the Elephant Butte Dam, is being constructed by our federal government. These things, together with the fact that it has no superior as a health resort, mean that in the future the Rio Grande valley is to become one of the most densely populated portions of our country. Hence its importance as a mission field cannot be over-estimated. From the very nature of the case the cultivation of the gardens, vineyards, orchards, farms and other classes of toil will be performed mainly by Mexican labor, which indicates a rapid and constant increase of the Spanish speaking population.

If Southern Baptists could be induced to take hold of this southwestern situation with a strong hand, evangelize and educate the incoming multitudes of foreigners into Texas, they would through all the future hold the key to the situation in Mexico as well as in Texas so far as evangelical Christianity is concerned.

Texas Mexican Baptists are now organized and are doing aggressive, successful work through the instrumentality of the Home Mission Board in co-operation with the Baptist State Mission Board. But we are not doing anything in comparison with what we should and must do if we are to meet our obligations. We now have an annual Texas Mexican Baptist State Convention and Bible Institute, twenty ordained preachers, seven hundred members, twenty-six churches, ten mission stations, twenty-six Sunday schools, six ladies' aid societies, five B. Y. P. U. organizations and one literary school.

Laredo, El Paso and Brownsville are situated on the banks of the Rio Grande with thriving sister cities just across the river on the Mexican side. They are very important ports of entrance through which many thousands of Mexicans and others come and go in a never-ceasing ebb and flow between the two Republics. Because of these facts they are strategic points of great importance in the evangelization of the Mexican race in Texas, Mexico and elsewhere.

In El Paso we have a magnificent mission plant. This building was erected in 1908 by the Home Mission Board. In it Miss Mina S. Everett, missionary

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of the Texas State Board, assisted by Senorita Maria Paredes, missionary of the Home Mission Board, is conducting a mission school, which promises to become a very potent factor in Mexican evangelization. The school now has eighty pupils, four of whom are from Old Mexico, four from New Mexico and two from Arizona. The El Paso Mexican Baptist Church also has its meetings in the auditorium of this building.

At the earliest possible date another such building should be erected in Laredo, Texas. The Home Mission Board owns the lots and as soon as it is ready to begin building the citizens of Laredo will co-operate financially and otherwise.

I am rejoicing that Southern Baptist women have decided to furnish the money with which to erect the Laredo Mexican Mission House. It will be a worthy monument out here on the Texas frontier pointing immortal souls to our Redeemer when the donors shall have gone to their reward.—C. D. Daniel, Supt. Mexican Work.

EARLY CHRISTMAS SHOPPING.

It is all very well to talk about early Christmas shopping, but nine out of ten of us have not the early Christmas shopping wherewithal. What with shoes for Johnnie, and a coat for Susan, and gentle reminders from the coalman and other trusting ones, most of us come bump up against the meek before Christmas before we can spare a cent for Christmas doings. Then the question is, What? The stores are jammed, there are heaps of foolish notions to catch the belated shopper.

And yet how easy it is to get just the right thing at a modest cost, namely, a year's subscription to The Youth's Companion?

It costs \$1.75, and how can you invest \$1.75 to better advantage if you wish to make a gift that will benefit as well as gratify the friend or family to whom you send it? And if you can subscribe early, you get just so much more for the money—all the issues for the remaining weeks of 1911 free.

Then, too, your present will be as fresh and pleasing a year from now as on Christmas morning, and of how many presents can that be said?

The one to whom you give the subscription will receive free The Companion's Calendar for 1912, lithographed in ten colors and gold, and you, too, as giver of the subscription, will receive a copy of the Calendar.

Only \$1.75 now for the 52 weekly issues, but, on January 1, 1912, the subscription price will be advanced to \$2.00.

—THE YOUTH'S COMPANION, 144 Berkeley St., Boston, Mass.

New subscriptions received at this office.

During the recent revival with the First church, Winston-Salem, N. C., in which Rev. H. A. Brown was assisted by Rev. Herman H. Hulton of Charlotte, N. C., there were 50 professions and 26 additions.

The old First church, Paris, Tenn., is being edified by the preaching of Dr. R. M. Inlow of the First church, Nashville. Reports say there have been stirring times within those walls. Dr. W. H. Ryals is jubilant.

The East Florence church, Florence, Ala., has called Rev. T. M. Byrom of Alva, Fla., and he has accepted to begin work Dec. 10.

Hundreds of hearts throughout the Southland have gone out to Dr. F. C. McConnell of the First church, Waco, Tex., in deepest possible sympathy because of his bereavement over the death of his mother.

Baptist and Reflector

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ATLANTA'S POPULATION.

The Dallas News says that in 1900 Atlanta's population was 89,872. In 1910 its population was 155,000. In 1900 its assessed value was \$54,500,000. In 1910 its assessed value was \$120,479,698. In 1900 it had 140 miles of electric railway. In 1910 it had 200 miles. In 1900 it had 4,000 telephones. In 1910 it had 21,000 telephones. In 1900 its postoffice receipts were \$339,000. In 1910 its postoffice receipts were \$1,052,868. In 1900 the bank clearings were \$96,000,000. In 1910 the bank clearings were \$574,164,916. In 1900 it had 140 churches. It now has 185 churches. In 1900 its public school enrollment was 12,000. It is now 21,500. In 1900 it had invested in factories \$15,391,178. It now has invested in factories \$32,000,000. In 1900 the value of its manufactured products was \$15,603,000. The value of these products is now \$42,000,000. Wages paid in 1900 were \$2,769,404. In 1910 the wages paid were \$6,500,000.

It should be added that in 1900 Atlanta had open saloons. In 1910 it had prohibition, which, while not perfectly enforced, at the same time exerted quite a deterrent influence upon the sale of liquor. This will account not entirely, but to a very large extent, for the advance in the above figures.

BAPTIST CONGRESS.

The meeting of the Baptist Congress of Atlantic City, Nov. 14-16, seems to have been about as quixotic as usual. The principal topics discussed were "In What Sense Is Christ Divine?" "What are the Assured Results of Biblical Criticism?" "What Hinders the Union of the Baptists and the Disciples of Christ?" "Immersionists and Church Union," "Pauperism, Its Cause and Cure," and "The Mystical Element in Christianity—What It Is, and What Is Its Value?"

Most of the speakers on these subjects seemed to

consider it their duty to get as far away from the established orthodox beliefs as possible, judging from reports of the meeting in some of our exchanges. The idea of the speakers seemed to be that they must say something smart and striking, whether it was true or not. We are glad to see that, as was expected, Dr. W. J. McGlothlin, of the Southern Baptist Theological Seminary, stood squarely for the Baptist doctrine with reference to the union of Baptists and Campbellites and considered the union utterly impracticable on account of the fundamental differences in belief. A number of the speakers, however, did not seem to know that there was any difference between Baptists and Campbellites, in which regard they showed such profound ignorance as not to entitle their opinions to any weight, or even respect.

We wish that something could be done to call a halt upon this Congress, which, while sailing under the name of Baptist, is anything but Baptist, and in fact, whose chief business seems to be to attack and tear down everything which is sacred to Baptists. If they would leave off the word "Baptist," they would be simply like a cage of monkeys, and would be more amusing than otherwise. But using the name "Baptist" and having their utterances go abroad as the utterances of Baptists, they become like bulls in a china shop. And yet despite all of their efforts, we are glad to report that the Word of God standeth sure, and that the Old Baptist Ship still sails proudly on, regardless of the members of the crew who have tried their best to scuttle her.

GIPSY SMITH ON EVANGELISM.

While on his way to the Pacific Coast for a series of evangelistic meetings, Gipsy Smith, the distinguished evangelist, was entertained by the Presbyterian Ministers' Alliance. Being asked to speak on the work of Evangelization, he said, among other things:

I am not willing to say that all modern evangelism is a success. In fact, mine is not modern. I don't know any evangelism but that which began in Gethsemane and on Calvary. Evangelism that does not hang on the nails is no evangelism for me. God revealed the evangelism of the Cross, and I am going to keep on preaching it until He revokes it. It is not my business to defend it, explain it or apologize for it, but simply to drive it in. The church seems to have got away a good deal from the thing that God put it in the world for. The opening of blind eyes and the unstopping of deaf ears does not seem to be the main object any more. The leaders of the church are talking about entertainment and education and social experiments. But those things are not our business. Our business is to save men; to make new creatures. The church must bear before it can rear. It must discipline before it can discipline. It must bring in before it can bring up. You ministers talk too much to your men in the pews too much as if they were all saints. It would be more in point to talk to them as if they were all sinners. The most hindering trouble that the average preacher has is not with the man in the street; it is with the man in his own pew who doesn't live like a Christian ought to. And the only man who will ever get at such people to renew their lives is their own pastor. When an evangelist comes they make some excuse about not going to hear him; but they do go to the regular services of the church, and you pastors do get at them. They are in your hands, and you will have to be responsible for their being brought round to a clean-cut Christian life.

These words are finely and truly spoken. They account for the wonderful success of Gipsy Smith as an evangelist. And as a matter of fact, they will count for the success of any evangelist, or any preacher.

GOVERNOR BREWER ON PROHIBITION.

Hon. Earl Brewer, Governor-elect of Mississippi, wrote to the *Union Signal*, the organ of the W. C. T. U., while he was a candidate for Governor, as follows:

I have always stated, both on the stump and over my own signature, that I am now, have been all my life, and expect to die a red-hot, uncompromising prohibitionist, in favor of statutory prohibition, State-wide prohibition, and every species and form of State prohibition and national prohibition. If the W. C. T. U. can make it any stronger than that, write it out and pass it up to me, and I will sign it.

This is certainly very strong, and we are delighted to know that Gov. Brewer is so thorough a prohibitionist. Holding such sentiments as he does, we shall expect him, when he takes his seat as Governor of Mississippi, to enforce the prohibition laws of that State very vigorously.

THE BAPTIST AND REFLECTOR.

The excellent report on Denominational Literature read before the recent Tennessee Baptist Convention by Dr. J. L. White, chairman of the committee, and which report was unanimously adopted by the Convention, contained the following with reference to the BAPTIST AND REFLECTOR:

But the most important paper to Tennessee Baptists is our own BAPTIST AND REFLECTOR. This paper is our best means of communication with one another. The news items are of great interest, and enable us to keep in brotherly touch. This paper is the medium through which our boards must reach the thousands of Baptists in our State, informing them about the progress and needs of the world's work as represented by Southern Baptists. It is the great pulpit of the Corresponding Secretary of our State Mission Board. It is the voice of our Orphans' Home, telling the needs of the fatherless children. It is also the door through which our schools and colleges must approach many of the sons and daughters of our Baptist families, and draw them into our own denominational educational life. Not least of all is the value of the setting and resetting of our Baptist principles, in kindness and love, yet in positiveness, which carries conviction and establishment. The BAPTIST AND REFLECTOR has stood four-square for missions—State, Home and Foreign; for Christian education; for Baptist principles, and not of least importance, it has stood as the Baptist "Gibraltar" for Prohibition, and has been chiefly instrumental in securing a State-wide Prohibition law, which is bringing peace and prosperity to a large majority of our citizens.

The one great need of the paper is subscribers. It has brains, and can get more brains, if it had the money. It has variety, but could have greater variety if it had money. It has spice, but could be spicier if it had money. It takes a big subscription list to make a big paper. It is really a marvel how our editor has succeeded in giving us the excellent paper with a subscription list of a little over six thousand. Of the fifty thousand Baptist families in our State, certainly twenty thousand ought to take their denominational paper. The fact that they do not is, perhaps the weakest point in our denominational life, and the immediate task before us is the placing of our paper into all the homes of our Baptist people. Therefore we recommend:

(1) That the campaign inaugurated last year to secure 5,000 additional subscribers to the BAPTIST AND REFLECTOR be continued and pushed to completion.

(2) That our pastors lend all possible aid to this movement by presenting the importance and value of the paper from the pulpit, and by appointing committees to make a thorough canvass of the membership, and opening a way for a visit from the editor.

(3) That the second Sunday in January, 1912, be designated as "Denominational Literature Day," when our pastors shall be expected to preach on "Denominational Literature," or some kindred subject.

Let us say that we appreciate very much these kind words with regard to the paper. We want especially to call attention to the three recommendations. The editor is doing all he can to carry out the first. We hope that pastors will do what they can to carry out the second. Notice particularly the third recommendation. We trust that pastors all over

the State will observe the day suggested, the second Sunday in January, as Denominational Literature Day, that they will preach on denominational literature or some kindred subject, and that they will present the claims of the BAPTIST AND REFLECTOR to their congregations on that day. As a result we ought to be able to secure in the one day at least 1,000 new subscribers.

CONFESSION OF THE McNAMARAS.

A tremendous sensation was created last week by the confession of guilt by the McNamara brothers, accused of dynamiting the Times Building at Los Angeles, and the Llewellyn Iron Works, because they did not employ union labor.

They had been on trial about two months. They stoutly protested their innocence. A sum amounting, it is now stated, to \$190,000, had been raised for their defense. A full jury had not been secured. Every inch of the ground was being hotly contested, when all of a sudden, like a clap of thunder out of a clear sky, came their confession of guilt. It is said that other sensations are to follow. The public awaits with eager interest to know what they are to be. We take the occasion to make several remarks.

A man has a right to work if he can get employment. He ought to quit work if he does not like the kind of work he is doing, or is not satisfied with the wages paid. But he has no right to prevent others from working if they want to. Certainly he has no right to prevent them by force.

2. He can unite with others to get better wages. But he cannot unite with them to force the raising of wages. Strikes are not always the best way for working men to accomplish desired results. It is frequently the case that the striker of today is the applicant for the position of another striker tomorrow. Certainly strikes accompanied by violence defeat their object. Dynamite has no place in our modern economic life. Let its place be taken by the Golden Rule. Let the law of Christ to bear one another's burdens dominate both employer and employee, and then the friction between labor and capital will be settled—settled satisfactorily to both sides and settled forever.

MURDERS IN THE UNITED STATES.

At the American Prison Congress held at Omaha, Neb., Judge Charles A. DeCourcey, of the Supreme Court of Massachusetts, gave the following figures:

In 1910 there were 8,975 homicides in the United States, or about one hundred for each million of population. The latest comparative statistics given, for the year 1896, show that for each million of population there were in the United States one hundred and eighteen homicides; in Italy, less than fifteen; in Canada, less than thirteen; in Great Britain, less than nine; in Germany, less than five. Last year, in London, with 7,000,000 inhabitants, there were nineteen cases of murder; in New York City, one hundred and nineteen; in Chicago, two hundred and two. The discouraging feature is the small percentage of convictions in the courts of our country as compared with the records of other countries.

This will account in a large part for the large proportion of murders in this country. When people feel that they can commit crimes and go unpunished, they are disposed to take the law in their own hands. But if they know that conviction will be sure and speedy they will hesitate long before taking the life of their fellowman. One of the chief causes, however, of the large proportion of murders in this country is the saloon with its sale of poisonous liquors. While there are saloons, or public houses, in other countries, the liquors sold are usually of a milder character than those sold here, such as beer or light wines.

REDUCTION PRICE.

The *Journal and Messenger* quotes the following paragraph from the *Religious Herald*:

Years ago, before the present editor came on the staff of the *Religious Herald*, the subscription price was \$2.50. Scores of pastors and others wrote urging that the extra 5 cents be taken off, and predicting that the circulation would grow by thousands as soon as this step was taken. The owners and editors conferred about it, and at length yielded. An annual income of \$3,000, or a capital of \$50,000, was thus annihilated by a single paragraph in the paper. The records show that fewer than one hundred new names were added as a result of this reduction. Moreover, when a reduction is once made, the mischief can never be undone.

On this the *Journal and Messenger* comments as follows:

What is true of *The Religious Herald* is still more strikingly true of *The Journal and Messenger*. Instead of increasing its subscription list to cover the loss, it saw no perceptible increase of subscriptions, and the loss was much more than \$3,000 a year. It would be the same if the price were now made \$1.50 or \$1.00. The gain would be next to nothing; the loss great.

And yet in the light of these experiences and of others like them there are some people who think the price of the BAPTIST AND REFLECTOR should be reduced. Is there any reason why a paper commit business suicide any more than a bank should?

THE LIQUOR BUSINESS IN AFRICA.

The following dispatch comes from Johannesburg, under date of September 30:

In spite of drastic legislation the illicit selling of liquor to natives is on the increase, particularly on the Rand and in other mining areas. To those interested in the welfare of the native races the traffic is causing much anxiety. If a sound liquor was supplied it would be bad enough, but the fact that a vile compound, of which "dope" brandy is the principal constituent, is sold, makes the illicit trading ten times worse. It is usually faked with Cape sherry and often fortified with rectified or even methylated spirit. It is also often flavored with bluestone, tobacco and other deleterious substances. The effect of drinking such a liquor is disastrous morally and physically and is responsible for much of the crime on the Rand and elsewhere. The profits are so enormous that the traffic is never likely to be suppressed under present conditions.

After having exploited America the liquor men now turn their attention to Africa and Asia. What they are doing in Africa they have done all along in America—that is, they have sold adulterated liquors of the worst kind. The truth is, the liquor men are in the business simply to make out of it all the money they can, and they do it in any way they can. And yet some people wonder that the American people have risen up against them. And yet, despite all of the injurious effects upon the people of this nation and of other nations, our government and many of our States are in active partnership with the liquor men in this business! Shame on them!

Recent Events

Rev. G. S. Daugherty has been called to the pastorate of the Blake Memorial church, Lake Helen, Fla.

Rev. J. H. Dew recently assisted Pastor S. W. Partie in a meeting at Vandalia, Mo., resulting in 83 additions to the church.

Dr. B. L. Whitman, pastor of the First Baptist Church, Seattle, Wash., died suddenly on Nov. 27 in a hospital. He was at one time president of Columbia University, Washington, D. C. He was a great preacher and a splendid Christian gentleman. He will be greatly missed.

The church at Elizabethton, Tenn., has called to its pastorate Rev. H. F. Burns, of Coldwater, Miss. Bro. Burns is an East Tennessean, and nearly all of his ministry has been spent in Tennessee. We are glad to have him come back home. He is a strong preacher and an uncompromising Baptist.

We were glad to have a visit last week from Brethren John M. Stout and James A. Lowe, of Johnson County. They had come to the city to attend the Temperance Conference called by the Governor. Bro. Stout was a member of the last Legislature, and was one of the strongest and truest friends of the temperance cause in that body.

Elder C. H. Cayce, Primitive Baptist, and Elder H. B. Taylor, Missionary Baptist, will hold a four days' debate beginning December 12. The first two days will be devoted to the question, "Missions as Taught and Practiced by the Missionary Baptists Are Authorized by the Word of God." This part of the discussion will be published in pamphlet form. It is estimated that it will make about 200 pages. The price will be 50 cents.

The *Waco Morning News* gives a full report of the meeting of the Baptist Pastors' and Laymen's Conference held in Waco the day before the meeting of the Texas Baptist Convention. Among the addresses delivered was one by Bro. T. G. Davis, of Bonham, on "The Credibility of Our Lord's Miracles." The *News* spoke of it as an "able address," and published it in full. We shall hope to give it to our readers soon.

We want to express our pleasure at the return of Bro. T. Riley Davis to Tennessee, and to the Indian Creek Association, in which he is to be missionary. Bro. Davis was born and reared in that Association, and has a wide influence there. He was a student at Union University, and at the Southern Baptist Theological Seminary. For several years he has been pastor at Upton, Ky., where he has done a fine work. We co gratulate the brethren of Indian Creek Association upon being able to get him back among them. We had the privilege, by the way, of preaching the ordination sermon of Bro. Davis some years ago, and feel towards him something as Paul did towards Timothy.

The members of Grace Baptist Church, this city, together with a number of other friends, met at the church on Thanksgiving Day to spend the day at work on the new church which they are building. The work was superintended by Rev. W. H. Runions, the church-builder, and Mr. H. P. Jacobs. The men worked energetically on the building until noon, when a sumptuous dinner was served by the ladies of the church, after which the workers entered upon their duties with as much enthusiasm as they had felt in the morning. When the day's work was over the building was ready for the roof. Grace church is growing in interest and in numbers, and they will soon be in their new building. Much credit is due the enthusiastic pastor, Rev. C. D. Creasman, as well as to the members of the church, who are standing by their pastor so loyally in the work which he is accomplishing.

The *Baptist World* quotes the following definition of democracy from ex-Governor Joseph W. Folk, of Missouri: "Democracy is a religion; the religion of brotherhood among men and of equal rights for all. It is a religion that would demand more of the Golden Rule and less of the rule of gold in government and in our daily lives. It would not array class against class, but would protect the rights of all by having each respect the rights of the other. It would not attack wealth honestly acquired, but would wage unending war against the privileges that produce tainted riches on one side, and undeserved poverty on the other side. It would protect property rights, but would recognize the fact that property rights are best protected by preserving inviolate the public rights. It would not combat men, but the evil that men do. It would seek as a remedy for existing evils, not less government for the people, but more government by the people. It would place conscience above cunning, and the public good above private greed. It would not offer a man an advantage in the shape of a subsidy, or bounty, or protective tariff, enabling him to make money at the expense of his fellowmen, but it would assure him that it would give no one else such a special privilege over him. It would guarantee to all an equal opportunity to live and labor and enjoy the gains of honest toil. This is democracy as I understand it."

The Home Page

IF WE KNEW.

If we knew at break of morning as we rose with Heaven's light,
What would come across our pathway e'er the day had changed to night;
If we knew the friends most trusted, on that day would prove untrue,
Would our hearts go forth with singing in the morning, if we knew?

If we knew in the day before us there were victories to be won,
Bloody fights with sin and Satan e'er the battle would be done,
If we knew hell with its forces all would fight against us, too,
Would our courage be undaunted in the morning, if we knew?

If we knew, as in the morning, looking up to God in prayer,
Making vows that we'd be faithful, we would win o'er sin and care;
If we knew before the midnight, to our Lord we'd prove untrue,
Would we dare look up to Heaven in the morning, if we knew?

Or, if in walking down the pathway leading from dawn till close of day,
Leaving the road that's straight and narrow, we would sadly lose our way;
If we knew dark would surround us e'er we found our Saviour's home,
Would we start with step unflinching in the morning, if we knew?

If we knew in the early morning, that the shadows of the night,
Closing in o'er earth and Heaven, would hide a loved one from our sight;
Would we rise with songs of gladness, singing 'cause the skies were blue,
Or would our eyes be wet with weeping in the morning, if we knew?

Or if we knew the shadows 'round us, at eventide would slowly rise,
And we would pass out in the silence to the world in yonder skies;
Could we do the work before us, could we wait the long hours through,
Or would we wish the dawn was evening, in the morning, if we knew?

Oh, God, we thank Thee for the veil that hides from us the way,
Where we must tread e'er it shall lift, and bring Eternal Day.
And trusting Thee to lead the way, we'll walk by faith, not sight,
Knowing for each, some day will come, "at eveningtide, the light."

—Annie Huff.

THE OLD WOMAN'S BOARDERS.

Once there were three little sisters, named Mattie, Patty and Prue. They loved each other dearly, and played together happily.

But one winter Mattie and Patty had scarlet fever, and so Prue had to go from home. She went to Great-aunt Ann's.

Great-aunt Ann had thin straight red hair—but what frosted cookies she always kept on hand! Her nose was rather unshapely—but how good-naturedly she looked at naughty children! Her gowns were scant and plain—but she knew dozens and dozens of stories!

So when Nursey told Prue that she was to sit still, and not fidget while her hair was brushed, because she was going on the next train to Great-aunt Ann's, she clapped her hands. "Goody!" cried she.

And that very night at bed-time Great-aunt Ann cuddled Prue in her arms, and told her the story of "The Old Woman who lived in a Shoe, and How she took Boarders."

"You won't leave out any, darling Great-aunt Ann, will you?" asked Prue, patting Great-aunt Ann's thin cheek.

"Not a word. Once upon a time there was an old woman who lived

in the oddest house you ever saw. At first it had been built with rounded ends. Then, as more dear little boys and girls were born into the family, a large back room was built on. And, finally, when a small front porch was added, the old woman's house looked, for all the world, exactly like a shoe.

"By this time she really didn't know what to do, because she had so many children, and children have to be fed. And where was the money to come from? You can't expect children to live on bread and potatoes. Grown-ups might, but you see, children need a number of things—plum puddings (Jack Horner could tell you that), tarts of a Sunday, and now and then barley candy.

"So the old woman sat herself down to think. And the upshot of her thinking was that she decided to take boarders. She at once put out a sign, fastening it to the blue pump-handle in her front yard, where it might easily be seen by all wayfarers stopping for a drink. The notice read:

"Do Board Here.
I am used to Children.
Gum-drops served at 4:10 every Afternoon."

"Why, the boarders came by sixes and sevens! But the old woman was very careful about what sort of folks should live in the Shoe, as it was called.

"Now, it happened that one day the old woman's niece, Daffy-Down-Dilly, came up to town in a fine petticoat and a green gown. She wanted to visit the theaters, but there wasn't a thing going on. She went to all the shops, and bought, among other things, an Easter bonnet and three-eighths of a yard of yellow silk, with which to mend her fine petticoat. But time hung heavily.

"Such dullness!" sighed Daffy-Down-Dilly. "I believe I'll run out to aunt's, and see how she gets on with her boarders. Bobby Shaftoe wrote me a letter all praise of her muffins."

"So Daffy-Down-Dilly started off. Her way, after she had left town, led up Primrose Hill, and Primrose Hill was dirty. There she met a pretty miss, who dropped her a courtesy.

"Can you tell me the road to the Old Woman who lives in a Shoe?" asked Daffy-Down-Dilly.

"Why," replied the pretty miss, "there was an old woman lived under the hill, and if she's not gone, she lives there still. Baked apples she sold, and cranberry pies, and she's the old woman that never lies."

"Of course, she didn't!" said Daffy-Down-Dilly, quite angrily. She hurried on and soon came to her aunt's house.

"There sat the old woman in the front porch, with all her children about her; but not a boarder was to be seen.

"How do you like taking boarders, aunt?" asked Daffy-Down-Dilly, taking off her yellow bonnet, and kissing the five youngest children.

"Very much," said the old woman. "Such a useful experience!"

"But where are the boarders?" asked her niece, peering in at the open door.


"They've all left," said the old woman, quite cheerfully.

"But—but—began the niece.

"I'll explain," said the old woman. "Wait a bit, and I'll name 'em off. There was 'Old King Cole; yes, even royalty came to me? and she drew herself up proudly. 'He was a merry old soul, if there ever was one! But, my dear, he was always calling for something, so that I had to be forever on the trot. He called for his

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pipe, and he called for his bowl, and he called for his fiddles three."

"It must have got on your nerves, aunt," said Daffy-Down-Dilly.

"Oh, dreadfully. I had at last to say, "Your Majesty, you must go." Then there was the Crooked man."

"What was the matter with him?"

"The Crooked Man was well enough in his way, but he never paid his board. Finally, one day, he found a crooked sixpence against a crooked stile. Thinks I to myself, he'll pay me now. But, no! if you'll believe it, he bought a crooked cat."

"Shameful!" cried Daffy-Down-Dilly.

"It caught a crooked mouse. I'll say that much for the cat." The old woman then went on:

"Peter boarded here a week, but then my pumpkins gave out. He wouldn't so much as taste of anything else. I felt so pleased when Little Tommy Tittlemouse came. He was an easy boarder. Every day he would start off after his breakfast with his fishing-rod, and I'd not see a sign of him till sundown. But—how can I tell it?—I found out that he caught fishes in other men's ditches! So, of course, I had to let him go."

"Daffy-Down-Dilly had felt a little shy about asking for one of the boarders, but finally her curiosity got the better of her.

"What," asked she, "has become of Bobby Shaftoe?"

"Then all the older children shouted in a chorus, 'Didn't you know? Bobby Shaftoe's gone to sea!'"

"With silver buckles on his knee," said one of the little girls.

"Daffy-Down-Dilly murmured to herself, 'He'll come back, and marry me—pretty Bobby Shaftoe!'"

"And how about Mr. and Mrs. Jack Spratt?" she said aloud.

"At this question, the old woman's cheek grew very red. "Talk of cranky people! Jack Spratt could eat no fat—his wife could eat no lean. There was never any sulking them. Children are the only satisfactory boarders. Little Boy Blue was the most obliging little fellow—always ready to blow the dinner-horn for me. And little Miss Muffet—the best child! While the Spratts were fussing over their platter, she'd sit on a tuffet, eating her curds and whey. Even when there came a big spider, and sat down beside her, she never cried a tear, though sadly frightened. But how I am running on! Here it is five o'clock. Jack and Jill, run up the hill, and fetch a pail of water. Jack! be nimble. Jill, be quick. And you, Polly, put the kettle on, and we'll all take tea."

"If you've no boarders, how do you live?" asked Daffy-Down-Dilly.

"At first it was pretty hard," said the old woman, but, luckily, I hap-

pened to remember a cousin of mine, and what do you think? She lived upon nothing but victuals and drink—nothing! So I made up my mind we'd do the same. Of course, that made everything simple enough. Clothes alone had been such a bother. Daddy had to go a-hunting rabbit-skins, day in and day out. Now, he has a new master, because he can't work and faster), and his wages are but a penny a day, yet I manage beautifully. When my dear children are very hungry, there's pease porridge hot, pease porridge, cold, pease porridge in the pot, nine days' old."

"But," objected Daffy-Down-Dilly, "will the gum-drops hold out?"

"However the gum-drops did hold out, as well as the pease porridge, and—of a Sunday—the tarts. And ever afterwards all went well with the Old Woman who lived in a Shoe."

Prue liked this story so well, that when Mattie got over the scarlet fever, and came to Great-aunt Ann's, it had to be told to both little girls. When Patty got well, she, too, came to Great-aunt Ann's. And then Great-aunt Ann, with an arm around one little girl, an arm around another little girl, and a third little girl in her lap, told the story to Matty and Patty and Prue.—Caroline S. Allen, in Little Folks.



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The Young South

MRS. LAURA DAYTON EAKIN,
EDITOR.

Missionary's Address: Mrs. P. P.
Medling, Kagoshima, Japan.

Address all communications for this
department to Mrs. L. D. Eakin, 309
West Seventh St., Chattanooga, Tenn.

Mission topic for December: "China
and Japan."

I give you a story of Christmas in
China. Contrast it with what you expect
on December 25th, and pray that
the birthday of the China child may be
a happy one on both sides of the world.
Let yours be a "giving Christmas."
Give to God first this year.—L. D. E.

CHRISTMAS IN THE CHINESE KINDERGARTEN.

For three months the children had
been asking when Christmas would
come, and as the day drew nearer the
interest increased; so we arranged a
school calendar on the blackboard, and
began counting the days. All wanted
a part in the program, and all expected
to be remembered with a present. The
girls wished for dolls, the boys for
drums. Therefore the attendance was
almost perfect the last month. A week
before Christmas their gifts for the
teachers began to appear. Chinese nuts,
both dried and canned, choice tea, and
sometimes a dainty piece of embroidery.
These, notwithstanding the oft-repeated
desire of the teachers that they
bring no presents, but please us rather
by regular attendance during the week
and at Sunday school all through the
year. Perhaps it is well that the parents
and children have this outlet for
their appreciation, for the feeling that
finds no utterance dies.

Only two more days before our entertainment! We will omit some of the recitations and rehearse what has been learned for the program. There is to be nothing novel in it, but God's Word is ever new, and if you have never heard a portion of scripture repeated verbatim by a Chinese child, visit our school. The clear enunciation as well as remarkable gift for memorizing will surprise you. Ah Gum, fourteen years old, has just finished memorizing the whole book of Mark. Where is the American girl who has done that? Ah Lai, a five-year-old boy, learned the first five verses of John's gospel.

Just one more day in which to prepare! The whole school must practice in the church auditorium. The children march in and all goes well. The program seems a little too long, and we ask Ah Yuen, who has learned a solo of seven verses, if he will omit three. "Oh, I know all," replies our boy, and knowing all he must sing all. One or two girls giggle when reciting to remind us that they are not machines. The kindergarten tots, thirty of them, have their opportunity to stand on the platform. Some are so dazed by their new position that they forget to sing. Others forget the motions; but Ah Ton, twenty-six months old, who stands in the front row, forgets neither. He is the new pet of the kindergarten. With his green velvet trousers, purple sham (coat), red bib, and embroidered cap, from beneath which beam two beautiful black eyes, he would be a pet anywhere.

The day came at last. Our children are gorgeous in their many-hued coats and beaded head-dresses. But, see our



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when you will want a monument, when some loved one will be called to that great beyond—then remember this.

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Chinese pastor's three youngest children attired in French frocks! As they all sing we catch a glimpse of that glorious time when China shall know her King.

At the close they have a treat, namely, stereopticon pictures—scenes from the life of Christ. These never fail to interest a Chinese audience, big and little.

When last of all come the bags of candy, Chinese dolls, toys, and playthings. A tired, happy crowd of little people go to their homes with hands full of presents.

The children and their parents have had a pleasant evening; it pays to make them happy because they will always remember it, and perhaps will remember the Christ whose birthday we love to keep.—W. M. U. for December.

CORRESPONDENCE.

Of course, you have looked at the picture of the new Orphans' Home in the BAPTIST AND REFLECTOR last week, and mamma has told you all about it. Already the thankful schools and Bands, and dear children are sending it their gifts, as you will see when you read the letters today. We have a fine record to begin December, and I am hoping that to the end of 1911, you will keep it up. God has been so good to you. Show your gratitude by remembering our missionary and her little ones. What kind of a Christmas will they have in their Japanese home? I wish we may get a letter from her telling us of it.

And Mr. Stewart must not be disappointed in the work he has laid upon the Young South in building the Baby Cottage. Make up your minds to give an offering to that good cause, either by writing to me yourself, or by writing with your Band or class. I want to send a big check early in January, 1912, to the Baby Cottage. Don't forget to collect at the Christmas dinner, the birthday pennies if no more. I think, though, the older members of the family will be pleased to put in dimes instead of cents, and all the "grown-ups" to make a silver offering. Let's send all promptly and bring smiles to those who receive our gifts.

Listen now to this week's offerings. No. 1 says:

"The Sutherland Sunday school sends you

SEVEN DOLLARS,

their Thanksgiving offering to the Baby Cottage. May God's blessing be upon the little gift and upon the Young South in its noble work."—T. A. Stanton.

Many thanks. Pass them on to the

school, Mr. Superintendent.

The same kind friend in East Nashville, who for years has always remembered our work, is here in No. 2. Death has been a guest in her home this year, and it is kind in her indeed, not to forget us in her sorrow. She says:

"Enclosed find

FIVE DOLLARS,

with love and best wishes."—A Friend.

We are so grateful to her. Shall I divide between our missionary and the Baby Cottage? May God comfort and bless her in her loneliness this year.

No. 3 is from Estill Springs:

"Please find enclosed four dollars. Give \$2 to the Baby Cottage and \$2 to Ministerial Relief, with my love and prayers."—Mary E. Byrom.

Thank you so much. I always wish for more at Christmas for the old ministers especially.

Caney Ford Society never forgets us. No. 4 says:

"You will find enclosed

NINE DOLLARS AND SIX CENTS

for the orphans."—Mrs. J. H. Bowman.

We are so thankful for this gift as for the former ones. If all the societies would do as well!

And what do you think of this? That dear nameless friend of ours at Mt. Juliet sends No. 5:

"Enclosed find

TEN DOLLARS.

Give \$5 to our missionary, \$1 to the Baby Cottage, \$1 to the Margaret Home, \$1 to Ministerial Relief, \$1 to Ministerial Education, and \$1 to the Jewish girl."—No Name.

Isn't that grand? And this is not the first or second time, but many times she has scattered sunshine in all directions. God knows her, and we pray His blessings upon her. The "Jewish Girl" shall have a Christmas gift. The "Thankful month," November, was full of blessings, the "banner" month I think of our eighteen years. Let's make the "Giving month" this December, a worthy successor.

It is snowing, and I hope a snowing Thanksgiving will make you think of the poor little ones with ragged shoes and mittenless hands, and remember to hunt up the poor about you. Don't crave a "Taking" Christmas, but make yours a "Giving" time, and be sure to "shop early." That is the slogan in this city at the foot of the mountain. Spare the girls in the stores by your consideration beforehand.

Fondly and gratefully yours,

LAURA DAYTON EAKIN.
Chattanooga.

RECEIPTS.

Received since May 1, 1911....\$646 76
For first week in December, 1911:

For Foreign Board—
A Friend, East Nashville (J.)... 2 50
No Name, Mt. Juliet 5 00

For Baby Cottage—
Sutherland S. S., by T. S. S.,
Supt. 7 00
A Friend, East Nashville..... 2 51
Mary E. Byrom, Estill Springs 2 00
Caney Ford Society, by Mrs. J.
N. B. 9 06
No Name, Mt. Juliet 1 00

For Margaret Home—
No Name, Mt. Juliet 1 00

For Jewish Girl—
No Name, Mt. Juliet 1 00

For Ministerial Relief—
No Name, Mt. Juliet 1 00

For Ministerial Relief—
No Name, Mt. Juliet 1 00
Mary E. Byrom, Estill Springs 2 00
Postage 06

Total\$681 88

Received since May 1, 1911:

For Foreign Board\$213 63
" Home Board 82 62
" State Board 67 00
" S. S. Board 3 55
" Baby Cottage 207 41
" Margaret Home 6 00
" Foreign Journal 29 00
" Home Field 4 50
" W. M. U. Lit. 5 80
" Mountain schools 5 74
" Jewish Girl 2 00
" Jewish Mission 12 00
" Chinese Famine 10 60
" Ministerial Education ... 11 01
" Ministerial Relief 14 00
" Baptist Hospital 5 00
" Postage 1 02

Total\$681 88

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FOR SIX MONTHS. It is worth \$10 a copy to any man intending to invest any money, however small, who has invested money unprofitably, or who can save \$5 or more per month, but who hasn't learned the art of investing for profit. It demonstrates the real earning power of money, the knowledge financiers and bankers hide from the masses. It reveals the enormous profits bankers make and shows how to make the same profits. It explains how stupendous fortunes are made and why made; how \$1,000 grows to \$25,000. To introduce my magazine write me now. I'll send it six months, absolutely FREE. H. L. Barber, Pub. R. 439, 22 W. Jackson Bldg., Chicago, Ill.



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is the home of the Bermuda Onion. Alfalfa and all kinds of winter truck. Farmers on this property realize as high as \$600 per acre from Bermuda onions. The most fertile and best watered land in the Southwest, land that will actually pay for itself many times over from the net returns of the first crop, land with every modern convenience, such as excellent train service, telegraph, telephone, schools, churches, banking facilities, mercantile institutions, etc., the land for either home-seeker or investor.

For illustrated booklet and full information, address **HOWELL BROTHERS COMPANY**, owners, San Antonio, or Big Wells, Tex.

A WOMAN'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers free. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 24, South Bend, Ind.

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MEETINGS AND A DEBATE.

On the fourth Sunday in Oct., 1911, I began a meeting at old Mt. Tabor church, in Smith County. Brother C. C. Ramsey assisted me, and he is indeed a good servant of the Master. Also Brother A. J. Sloan gave us his help, and did some fine preaching. We had a wonderful meeting of the old-fashioned type at times. There were as many as thirty or forty seekers. It was hard to tell how many professions we did have, but we knew of as many as nineteen. The meeting went on for twelve days and nights. I baptized 8 at the close of the meeting, and others will follow soon. Then on Monday, Nov. 6 I began a seven days' debate with Elder W. T. Beasley, Campbellite, at Pleasant Shade, Tenn. This is in the same neighborhood. The debate was a very enjoyable affair. Many concessions were made by him that will appear in another report. The debate closed on Sunday, and Monday I went to Mt. Vernon to engage in an effort meeting. Elder W. J. Summer assisted me in this meeting. It was a good meeting. Brother Summer did some fine preaching. He is a good worker. The results were fifteen additions to the church thirteen baptized and others to follow. We had twelve professions. To the Lord be all the glory
C. B. MASSEY.

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

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

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

The First church, Neosho, Mo., has called Rev. M. E. Broadbush, and he has accepted to begin Jan. 1. Rev. W. F. Grigg will supply until that time.

Dr. J. B. Gambrell of the *Baptist Standard*, preacher, editor, philosopher, statesman, by special request recently addressed a joint session of the House and Senate of the Mississippi Legislature on "The New Statesmanship." We are confident they heard things which will be of eternal profit to them.

Rev. J. G. Cooper of Hollow Rock, Tenn., has been called to succeed Rev. H. E. Watters of Martin, Tenn., as pastor at Erin, Tenn., for half-time. It would mean much for the church to get him.

The Union Thanksgiving service of the Baptist churches of Louisville, was held at Fourth Avenue church, and Rev. A. Paul Bagby of Highland Ave. church, preached the sermon.

Ask Your Doctor

Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this. Trust him fully, and always do as he says.

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INCLUDING GOLD and SILVER EMBOSSED CARDS. The finest lot of Xmas Cards we ever offered. All different, every one richly colored, every card with a Christmas Greeting on it. All styles of Xmas Scenes, Holly, Santa Claus, Reindeer, Winter Scenes, etc. Send your orders to us; we are specialists in Season Cards. Biggest and best Christmas Card catalog sent free. **ELLIS ART CO.**, Dept. 506, 538 Lawndale Ave., Chicago.

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To any Baptists, or other people who think of visiting or locating in Florida, we invite you to investigate the opportunities and advantages of the town of

QUAY, FLORIDA.

located on the beautiful Indian River and the Florida East Coast Railroad. In St. Lucie County, 222 miles south of Jacksonville. Quay ships about 20,000 baskets and crates of beans, oranges, tomatoes, etc., besides about 1,000 barrels of fish, annually. Rich lands, extra good health; good society, schools and churches. Game, fish, and fowl in abundance.

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Large and medium lots (dwelling and business), with bearing orange trees, grape fruit, tangerines, Kumquats, Japan Persimmons, Bananas, etc., and rich trucking land, in the heart of this growing town, around the depot, for sale at reasonable prices. Title perfect. Come and see for yourself. For particulars and descriptive papers, write

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Their use in connection with the Uniform Lesson leaves no need for any other "Graded Series." Finely adapted to Baptist schools.

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Baptist Sunday School Board,

J. M. FROST, Secretary.

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A GOOD MEETING.

On Nov. 5 Evangelist W. L. Walker, of the Home Mission Board, came to the First Baptist Church of Memphis to be with us in a series of meetings. He was only known to us by reputation, which was, however, most favorable. He was with us seventeen days. Mr. E. L. Wolslagel, his singer, was with us also, greatly to the profit and delight of all our people. Brother Walker has the combined qualities of a very acceptable evangelist. His happy spirit, clear thought, simple language, sound doctrine, rich experience and devout life—these are some of the things that give him power with the people. Then there are evidences of power with God. He is a most helpful man in stimulating the faith and consecration of the church people. He is also used of God in bringing men, women and children to the Lord Jesus Christ. Walker is a true yokefellow, suggesting some of the things said in the thirteenth chapter of First Corinthians.

Since the beginning of the meeting we have received about forty into the church, the majority by baptism. Others stand approved and others still will come.

Indeed, the autumn has been a time of ingathering, some seventy having joined since Sept. first. The Lord is very gracious. The meeting closed Nov. 21.

A. U. BOONE.

Memphis, Tenn., Nov. 28, 1911.

We had a good day at Crab Orchard last Sunday. One received by letter; \$5.61 were given to Orphans' Home. I never preached to a nobler people than the Crab Orchard church. They are ready to every good work. They never have to say a word in public about the pastor's salary; it is always ready.

They will soon finish up our new house of worship and move into it. Brethren, pray for us. God bless the BAPTIST AND REFLECTOR and its noble editor.

J. W. LINKOUS,

Creston, Tenn. Missionary Pastor.

FIVE FINE POST CARDS FREE.

Send only 2c stamp and receive five very choicest gold embossed cards free to introduce post card offer.

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TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the old standard, Grove's Tasteless Chilli 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 effectual form. For grown people and children, 50c.

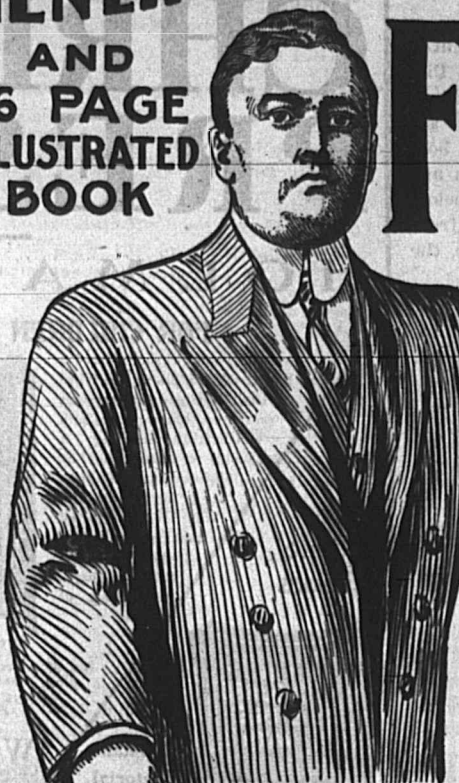
THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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,

THIS GENEROUS TREATMENT AND 36 PAGE ILLUSTRATED BOOK FREE



Dr. F. W. Jiroch, of Chicago, who is regarded by many as perhaps the best specialist of modern times in his chosen field, makes you this liberal offer.

If You Are Sick Let Me Help You

Just mark with a cross X in the coupon below any of the different symptoms you have and send it to me, and I will send you the Treatment Free so you may make a personal test of just what my special medicine will do.

This Treatment Will Be Delivered By MAIL, POSTAGE PAID, Right to Your Own Door Without One Cent of Expense to You

This offer is made to any person who sincerely wants to be cured of Kidney and Bladder Ailments, Rheumatism, Stomach, Liver and Bowel Disorders, Heart Trouble, Nervous Weakness, Catarrh and all other diseases arising from impure blood, Uric Acid conditions, Etc.

SEND NO MONEY Simply put a cross X mark before the symptoms that you have, cut out the coupon, sign your name in full and complete address, and I will do the rest.

The Object of

This Advertisement

is to reach the sick, weak and suffering; those who have failed with other treatments, those who have given up in despair, those in remote places who are not supplied with modern, up-to-date and successful methods of curing diseases.

I Want to Prove to Those People at My Own Expense That I Have the Real Remedies

I have perhaps the most successful method yet devised for the permanent cure of diseases of which I have made a specialty. I do not ask you to accept my word for this. I am a Specialist and I do not have one remedy that cures everything; no patent medicines; no "dope." My special treatments are made up of my own private prescriptions perfected after years of successful practice. My great success is due to knowing what remedies cure and treating my patients honestly. I count my cures by the hundred where a doctor in ordinary practice counts but one.

Accept My Liberal Offer!

It Places You Under No Obligation Whatever To Me

I repeat—you are under no obligation to accept this free offer. No contracts; no express charges. I will pay the postage myself and deliver the treatment right to your own door without one cent of expense to you. Do not delay; do not argue. Just say to yourself "If Dr. Jiroch has so much confidence in his ability and his treatment to go to all this expense I am going to let him try." Put a cross X mark before the symptoms you have; sign your name and address to the attached coupon, cut it out and mail it to me to-day. It will obligate you to nothing. Just let me try to help you. Address,

Dr. F. W. Jiroch, 533-535 So. Wabash Ave., Chicago, Ill.

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Cut Out and Mail This Coupon Today
I wish to avail myself of your offer to get a proof treatment free so I can test it in my own case. I have placed a cross X mark before the ailments for which I desire treatment and XX before my worst troubles.

Name State plainly Mr., Mrs. or Miss.
If you are losing flesh. State
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If you have rheumatism. Street or R. F. D. or Box
If you have sick headache. Did you ever write me?
If you have a pain in the back. What is your age?
If you are subject to malaria. What is your disease?
If you spit up mucus or slime. It is distinctly understood that I will never ask you to pay for the proof treatment letter of advice, diagnosis, or for answering your special questions. I will send you my Medical Book containing valuable suggestions, simple home cures, etc. all free—Absolutely Free—Write at once. Address Dr. F. W. Jiroch, Dept. 1038, 533-535 So. Wabash Ave., Chicago, Ill.
If you are subject to biliousness.
If you are troubled with catarrh.
If your sleep does not refresh you.
If you feel weak and all run down.
If you have palpitation of the heart.
If you have heartburn and indigestion.
If you have weak lungs or cough much.
If you have any rectal trouble or piles.
If you belch up wind from the stomach.
If your hands and feet get cold easily.
If you spit up sour or undigested food.
If you have foul breath and coated tongue.
If your bowels are irregular or constipated.
If you have specks floating before the eyes.
If you have dizziness or swimming of the head.
If you have itching or burning of the skin.
If you have hot and cold flashes over the body.
If you have boils & pimples on the face & on neck.
If you feel bloated, distressed or sleepy after eating.
If you are depressed in spirits & easily discouraged.
If you have pains in back, through loins, hips & joints.
If you get weak, nervous & trembling after slight exertion.
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If you have too frequent desire to pass water, or if there is dribbling or painful urination.

FILL OUT this Application and Send it TO-DAY

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 size) 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.

HARD COLDS.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure; and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

To Whom It May Concern:

This is to certify that we have recently purchased a new Underwood Typewriter, Model No. 4, and find it to

be highly satisfactory for office use. We have used other typewriters of the same make, but find this to be an improvement over any which we have had. It runs easily and prints clearly. We consider the Underwood Typewriter the best on the market and recommend it to any one desiring to purchase a typewriter.

BAPTIST AND REFLECTOR.

Rev. W. H. Williams of Springfield, Ky., has accepted the care of the church at Glasgow, Ky., to take effect Jan. 1. He has done a good work at Springfield.

Pillows Free

Mail us \$10 for a 36-pound Feather Bed with 6 pound pair of pillows free.



If You Are Sick Let Me Help You

Just mark with a cross X in the coupon below any of the different symptoms you have and send it to me, and I will send you the Treatment Free so you may make a personal test of just what my special medicine will do.

This Treatment Will Be Delivered By MAIL, POSTAGE PAID, Right to Your Own Door Without One Cent of Expense to You

This offer is made to any person who sincerely wants to be cured of Kidney and Bladder Ailments, Rheumatism, Stomach, Liver and Bowel Disorders, Heart Trouble, Nervous Weakness, Catarrh and all other diseases arising from impure blood, Uric Acid conditions, Etc.

SEND NO MONEY Simply put a cross X mark before the symptoms that you have, cut out the coupon, sign your name in full and complete address, and I will do the rest.

To Prove My Claims I'll Send a Treatment Free to Test

I want you to try at my expense, not yours. All I want to know is what you want to be cured of. I have made it convenient for you to tell me this by simply putting a cross X mark before the symptoms you have on the attached coupon or write me a letter in your own words about anything of a private nature (man or woman) that you want me to know. I realize that I must help you and get your good will if I expect you to recommend me to others. And you must believe that my remedies are genuine, and that I do cure, otherwise I could not afford this expense of advertising.

The Vast Majority of Patients I Treat Are Those who Have Failed With Other Treatments

You may feel discouraged on account of past failures; patent medicines may have proven worthless; your home doctor may have exhausted himself—even pronounced your case incurable—but this does not prove that I cannot help you and that I may cure you. The worst cases come to me. My treatment may be a surprise to you. Set aside your doubts; try once more. Try at my expense. You have nothing to lose.

Accept My Liberal Offer!

It Places You Under No Obligation Whatever To Me

I repeat—you are under no obligation to accept this free offer. No contracts; no express charges. I will pay the postage myself and deliver the treatment right to your own door without one cent of expense to you. Do not delay; do not argue. Just say to yourself "If Dr. Jiroch has so much confidence in his ability and his treatment to go to all this expense I am going to let him try." Put a cross X mark before the symptoms you have; sign your name and address to the attached coupon, cut it out and mail it to me to-day. It will obligate you to nothing. Just let me try to help you. Address,

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Our recipe book, "Dainty Desserts for Dainty People," illustrated in colors, showing just how the dishes look, and giving over 100 recipes for Desserts, Salads, Puddings, Ices, Ice Cream, Candies, etc., will be sent you, FREE, for your grocer's name. If he doesn't keep Knox Gelatine, send 2c stamp for pint sample, or 15c for 2-quart package.

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381 Knox Ave. Johnstown, N. Y.



Obituaries

We will publish 200 words of obituaries free. For all over 200 words a charge of one cent a word will be made. Before sending in an obituary notice, count the words in it, and you will know exactly the amount of money to send with it, if any.

LANDRUM.—On Sept. 24, 1911, the angel of death visited the home of J. S. Landrum and bore away his loving companion after an illness of several months.

She was born on July 10, 1862, and was married to J. S. Landrum, who, with eight children, survive her.

In 1882 she joined the Baptist church, where she remained an earnest, devoted, faithful Christian. Bro. Reld conducted funeral services, after which she was laid to rest in the Dilton Cemetery in the presence of friends and relatives.

A kind and loving mother has been called away, but we say to the sorrowing loved ones, weep not as those who have no hope, but imitate the example of your mother so as to be prepared to meet her in the home where changes never come.

We, the members of the Mt. Hermon Baptist Church offer the following resolutions of remembrance:

Whereas, God in His infinite wisdom has seen fit to remove her from our midst, we submit to His will.

Whereas, We recognize her services in the Lord's cause, and our hearts go out in sympathy to her family; therefore, be it

Resolved, first, That we express to them our sympathy in their sorrow, and commend them in their grief unto Him who is able to soothe all troubled hearts.

Second, That a copy of these resolutions be sent the *Home Journal* and *BAPTIST AND REFLECTOR* for publication, and copies be sent the bereaved family, and a copy be spread on our church record.

Done by order of the church.

MRS. B. M. RING,

MRS. R. L. GUM,

MISS ELLA TOLBERT,

Committee.

TURNEY.—Henry Grady Turney, little son of Mr. and Mrs. H. B. Turney, was born May 28, 1907, and died Sept. 25, 1911, aged four years, three months and 27 days.

Little Grady was a sweet child and dearly loved by father and mother, and all who knew him. It was so sad for them to have to give him up, but God took him, a rosebud, to transplant on the other shore, where he will unfold his sweet little life to enrich heaven by his presence, and will beckon his father, mother and little sister to come to live with him, where sorrow nor death can ever come.

It was a sad parting when we carried the little body away from home to the cemetery, where it is to sleep until Jesus shall come again to claim His own.

But the father and mother will feel that their heavenly ties are strengthened, and they must look forward to that happy day when they will meet little Grady on the other shore where they will never say good bye.

A FRIEND.

REDD.—It was on Oct. 28, 1911, that our beloved friend and relative, Bro. J. C. Redd, passed into the great beyond. Evidently death to him was only a dream. He was not alarmed, but calmly talked to the family of his departure, and said he was ready to go.

QUICKLY CURED AT HOME.

Instant Relief, Permanent Cure—Trial Package Mailed Free to All in Plain Wrapper.

Many cases of Piles have been cured by a trial package of Pyramid Pile Remedy without further treatment. When it proves its value to you, get more from your druggist at 50c a box, and be sure you get the kind you ask for. Simply fill out free coupon below and mail today. Save yourself from the surgeon's knife and its torture, the doctor and his bills.

FREE PACKAGE COUPON.

Pyramid Drug Company, 400 Pyramid Bldg., Marshall, Mich. Kindly send me a sample of Pyramid Pile Remedy, at once by mail, FREE, in plain wrapper.

Name
Street
City State

He professed faith in Christ and joined the Baptist church when quite young, was true to the cause and exerted a noble Christ-like influence in the church. For a number of years he served as Sunday school superintendent, and was decidedly a leader in many ways. His age was only about 35 years. He leaves a faithful wife, three precious children, an aged mother, three brothers, three sisters and many friends to mourn his death. Tears are flowing, hearts are bleeding, our longing can not be satisfied and it seems we would gladly go the way our loved one, has gone thus ending this sad bereavement, but let us behold Christ our Lord, who said, "My grace is sufficient for thee," and bow in humble submission until the heavenly voice announces, "It is finished, enter into that rest that remains for the people of God."

M. G. MARSH.

LAWSON.—This beloved brother, J. B. Lawson, was born April 6, 1844, and died Aug. 11, 1911, at the age of 67 years, 4 months and 5 days. His funeral was conducted by his pastor, Rev. J. M. Lewis, and others.

Whereas, God, in His wisdom has seen fit to call from this world to his home above our friend and brother, J. B. Lawson, we the members of Lonsdale Baptist Church and Sunday school beg leave to submit the following resolutions:

Resolved, That we realize our Heavenly Father doeth all things well, and that in taking our dear brother it may be the means of causing his friends and loved ones to look up to Jesus, who will comfort them through life, and at last call them home to their reward.

Resolved, That we extend our deepest sympathy to his grief-stricken family, praying that in this, their hour of trial, they may lean on Him who has said, "My grace is sufficient for thee."

Resolved, That these resolutions be spread upon our church record, and a copy be sent the *BAPTIST AND REFLECTOR* for publication.

E. A. WEAVER,

P. J. PARKER,

REV. C. G. LARAW,

Committee.

JOIN THE SEWING MACHINE CLUB.

If you are going to need a sewing machine any time soon, it will pay you to write for a free copy of the machine catalogue of the Religious Press Co-operative Club. You can save from \$15

Ex-President Roosevelt says: "The immense moral influence of the Bible, though, of course, infinitely the most important, is not the only power it has for good. In addition, there is the unceasing influence it exerts on the side of good taste, of good literature, of proper sense of proportion, of simple and straightforward writing and thinking."

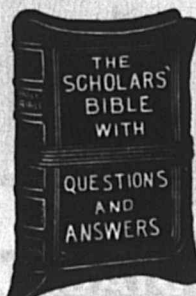
CHRISTMAS PRESENTS

HOLMAN BIBLES

FOR CHILDREN AND YOUNG SCHOLARS

Every boy and girl should have a Bible. The Bible is the Word of God. Its early impressions on the youthful mind are both beneficial and enduring. It builds character and its influence is toward Christianity and Right Living. It stands for all that is Good and Noble and symbolizes the highest ideals of life.

For Intermediate Scholars



Size 7 x 5 inches.

SPECIMEN OF TYPE
22 And the prophet came to the Is'ra-el, and said unto him, Go, str thyself, and mark, and see what the for at the return of the year the

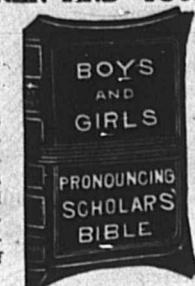
Beautifully printed on fine white paper from new, clear type. Containing, in addition to the Old and New Testaments, as Beautiful Photo Views of Scenes in Bible Lands. These views are printed on enameled paper and are made from recent photographs, which show places as they actually are today. In addition, this Bible also contains Helps to the Study of the Bible. Four Thousand Questions and Answers, Presentation Plate and Maps in colors.

No. 21. French Morocco, overlapping covers, headbands and marker, round corners, red under gold edges. \$1.20
Postage, 14 cents.

RED LETTER EDITION
Same Bible with Helps, etc., as above and with the Sayings of Christ in the New Testament printed in RED.
No. 21 RL. Binding same as 21. \$1.45
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Printed from large, clear Pica type, with Marginal References, Family Record, and Maps. This Home Bible is new and very desirable for everyday use in the Home, containing all the advantages of a Family Bible in a compact size that can be easily handled, with Record for births, marriages and deaths. This is the best Bible obtainable for Old Folks who need extra large clear print and a lightweight book.



Size 5 1/2 x 3 1/2 inches.

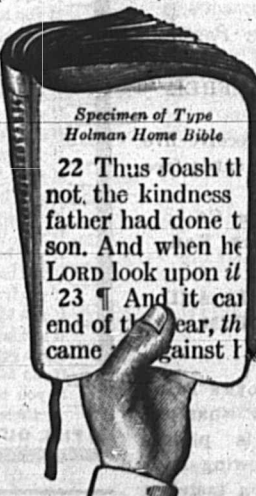
No. 91. French Seal Leather, overlapping covers, round corners, gold edges, gold titles. Special Postage, 10 cents. \$1.00

Holman Pictorial Scholars' Bible Pronouncing Text

SPECIMEN OF TYPE
WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him

Four Best Editions of the World's Best Book

FOR OLD FOLKS



PICTORIAL BIBLE

With beautiful photo views of scenes in Bible lands distributed throughout the text. Also six maps of Bible lands in colors. Also with new Practical Helps to Bible Study, especially designed for instructing children in scriptural information. The text is self-pronouncing, by the aid of which children can learn to pronounce the difficult Scripture proper names.

For Teachers and Preachers



Size 8 x 5 1/2 inches.

SPECIMEN OF TYPE
the priests, the Le'vites, the the singers, the Neth'i-nims, they that had separated then

Containing New Copyrighted Helps: A Practical Comparative Concordance Illustrated Bible Dictionary, Four Thousand Questions and Answers, Fifteen Colored Maps.

No. 47. Egyptian Morocco, overlapping covers, round corners, red under gold edges. Special price, \$2.00 Postage, 25 cents.

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Same large type and Helps as described above. The words of Christ in the New Testament, Prophecies relating to Christ in the Old Testament, etc., are all printed in RED.

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INDIA PAPER EDITION

The finest Bible made; will last a lifetime.

No. 75X. Genuine Morocco, overlapping covers, leather lined, silk sewed, red under gold. \$4.50

The exact size of Bible when closed is 6 1/2 x 9 inches.

No. 201. Bound in Flexible French Morocco, grained lining and fly leaves, silk headbands, and purple silk marker, round corners, red under gold edges.

Publishers' price . . . \$3.00

Our special price . . . \$2.10

Postage, 24 cents.

Each of the above Bibles is specially priced for this offer at about one-fourth less than the publisher's retail list. SEND ALL ORDERS TO

BAPTIST AND REFLECTOR, Nashville, Tenn., or we will send any Bible in the above list as a premium with the Baptist and Reflector for 50c less than the regular price.

to \$20 on a high grade machine. thoroughly guaranteed. One lady writes: "I am delighted with my machine." Another writes: "My friends are surprised when I tell them what it cost me." Another writes: "Your plan is a splendid one. The machine is a beauty."

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

Rev. Andrew Potter of the Seminary at Louisville preached on a recent Sunday for Rev. R. F. Jaudon at Campbellsville, Ky. He says it was a genuine revival which Rev. M. E. Dodd lately held there, resulting in 100 professions and 60 additions.

Evangelist A. N. Hall of Muskogee, Okla., and his singer, Robert Jolly, lately aided Rev. R. T. Hanks in a revival at Calvary church, El Paso, Texas, which resulted in 19 additions.

Beginning Jan. 1, Rev. R. L. Davidson enters upon his duties as pastor of the First church, Sedalia, Mo.

CHRISTIAN FAITH AND THE NEW
PSYCHOLOGY.

By DAVID A. MURRAY, D.D.

Mr. Murray is a pronounced Evolutionist. He also thoroughly believes in all modern psychology classics. In this book of nearly 400 pages he undertakes to interpret Christianity and its doctrines in the light of his two theories. While one may not be disposed to swallow evolution as does this author, he is compelled to admit that the author has made a fine show at turning evolution and psychology to the service of Christianity.

The author thinks that in "his book he has shown that the "New Psychology" has shown the possibility of two or more centers of consciousness—functioning in one individual or soul. He thinks this makes the concept of one God existing in "Three Persons" entirely compatible with what we know the nature and possibilities of the spirit to be.

The author also thinks that he has shown that love as a psychological state includes a community of feelings between the two persons, one feeling all the joy and pain he knows the other to feel. He thinks this might furnish a natural, rational justification of the concept of a vicarious atonement.

The author's chief theory is that the death of Christ was not caused by the physical sufferings of the cross, but by the suffering occasioned by love.

Whether or not the author is to be taken seriously each reader must determine for himself. The book is charmingly written. It will be read

by many with as much relish as they would have in reading a novel.

It is really worth reading more than once. The book can be had from Fleming H. Revell, New York.

J. W. GILLON,

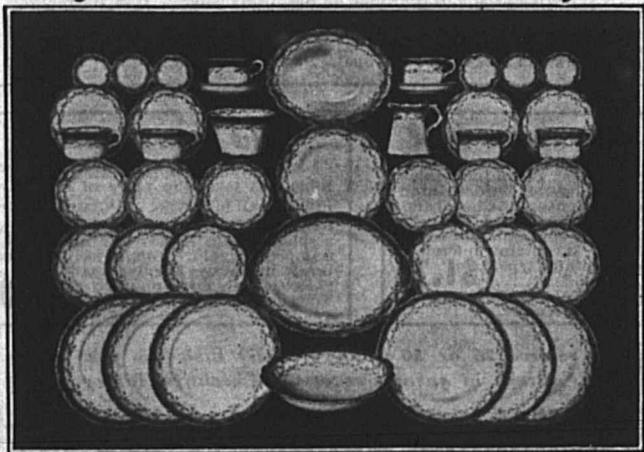
Corresponding Secretary.

LOUISIANA MAN TESTIFIES.

Writing under date of May 3, 1911, Mr. R. H. Marcotte, of Borderville, La., writes:

W. H. Bull Medicine Co., Dear Sirs: I took sick the first Monday after Christmas last, and was down in bed for two weeks. I called in my family doctor; he gave me relief for a few days only. My trouble was pronounced liver trouble, with an attack of dropsy, caused by the liver. After I was up a few days from his treatment, which I only found temporary, I began to feel bad again, followed by an awful aching in the upper part of my stomach, which I could hardly stand. As I had read one of your almanacs, I decided Herbs & Iron was what I needed, and I walked to a druggist near by, the Fritz Hess & Son, and bought one 50 cent bottle of Herbs & Iron, and the second dose gave me relief. I used two bottles and am now in good health. Herbs and Iron did the work.

You must excuse such a lengthy statement, as I don't care to tire you, but it seems that I cannot say too much in regard to such a fine medicine as Herbs and Iron for a stomach that is badly out of order—no way of resting and appetite gone, and in fact feel like you were torn to pieces and life not worth living. I will at all times recommend Herbs and Iron. With best

THIS HANDSOME DINNER SET—42 PIECES,
FOR FIVE NEW SUBSCRIPTIONS.

We have made an agreement with one of the largest manufacturers of pottery to furnish us with a very handsome Dinner Set at a price that permits our offering it on very inducing terms.

This ware is of a fine grade of porcelain, which is light and very durable. The shapes are of the latest Haveland design, and are decorated in a handsome underglaze blue effect with a beautiful gold lace border.

The set consists of six cups, six saucers, six dinner plates, six desserts, six individual butters, six fruits, one meat platter, one gravy bowl, one creamer, one covered sugar bowl, one vegetable dish, and will be given free of cost for only five new yearly cash subscriptions to the BAPTIST AND REFLECTOR at \$2.00 each.

BAPTIST AND REFLECTOR,
Nashville, Tenn.

Glasses

Absolutely Gratis

Now look here, all you weak-eyed, spectacle-wearing readers of this paper, you've just got to quit wearing your dim, scratchy, headache-producing, sight-destroying spectacles at once, for this is what generally causes cataracts and other serious eye troubles.

Just write me your name and address and I will mail you my Perfect Home Eye Tester Free. Then when you return me the Eye Tester with your test I will sell you a handsome 10-karat ~~SOLID~~ frame at a cost of only \$1, and I will insert into this frame a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge.

—These "Perfect Vision" glasses will enable you to read the very finest print in your bible even by the dim firelight—

—These "Perfect Vision" glasses will enable you to thread the smallest-eyed needle you can lay your hands on—

—These "Perfect Vision" glasses will enable you to shoot the smallest bird off the tallest tree top on the cloudiest days—

—These "Perfect Vision" glasses will enable you to distinguish a horse from a cow at the greatest distance, and as far as your eye can reach—

Now please remember these wonderful "Perfect Vision" glasses are free—absolutely free to every reader of this paper—not a cent need you pay for them now and never.

I therefore insist that you sit down right now—this very minute—and write me your name and address at once, and I will immediately mail you my Perfect Home Eye Tester and a four-dollar cash certificate entitling you to a brand new pair of my wonderful "Perfect Vision" glasses absolutely free of charge—just as cheerfully as I have sent them to nearly all the other spectacle-wearers in your county.

Now, friend, please don't be lazy, but get out your writing paper or write me your name and address on the below coupon at once—that's all.

Address:—HAUX SPECTACLE CO.,
ST. LOUIS, MO.

Note:—The above house is perfectly reliable.

—Haux Spectacle Co.—
—St. Louis, Mo.—
Please send your absolutely free offer at once.

Name.....
Postoffice.....
R. R..... State.....

wishes to your success, I remain, yours truly.

W. H. Bull's Herbs and Iron is the quickest and surest remedy for stomach and liver troubles, and is a blood purifier of high merit. Get a bottle at your druggist's. Take two-thirds of it and if you are not fully satisfied that it is improving your health return the remainder and the druggist will refund your money.

AMONG THE BRETHREN.

By FLEETWOOD BALL.

Rev. W. W. Lee has resigned the work at East Lake, Birmingham, Ala., and has moved to San Antonio, Tex., in search of health.

The nomination of Prof. John H. Strong to succeed his illustrious father, Dr. A. H. Strong, as president of Rochester Theological Seminary, is notable. They seem to want nothing but Strong presidents.

Fort Collins, Col., where Dr. M. P. Hunt is pastor, is to be the home of Missionary John W. Lowe and family of China, while they take a long rest in the hope of a full return to health.

Dr. Henry Alford Porter of Walnut Street church, Louisville, Ky., has been granted a leave of absence by that church in order to spend three months next spring in Palestine and Persia. Dr. B. H. DeMent will accompany him.

The debate between H. B. Taylor, Missionary Baptist, and C. H. Cayce, Hardshell, which occurs soon near Murray, Ky., will be published in book form. Cayce may not say much worth preserving, but Taylor's elucidations will be very valuable. He goes to the bottom in his investigations.

Rev. E. P. Minton, of Jonesboro, Ark., has been called to the care of the church at Walnut Ridge, Ark., for half-time. He has been pastor there before and they know his worth.

Rev. C. A. Stewart of the First church, Clinton, Mo., has recently held a meeting at Warrensburg, Mo., resulting in 52 additions, 34 by baptism. Rev. J. O. Staples is pastor. Brother Stewart is now doing the preaching in a revival in his own church.

Dr. J. A. Sutton of the First church, Enid, Okla., is compelled to take a long leave of absence from that pastorate seeking a fountain of health for his stricken wife.

Death Lurks In A Weak Heart

If Yours is fluttering or weak, use "RENOVINE." Made by Van Vleet-Mansfield Drug Co., Memphis, Tenn. Price \$1.00

AMONG THE BRETHREN.

By FLEETWOOD BALL.

It appears that in the recent pastors' conference in connection with the Kentucky General Association at Paducah, Rev. H. Boyce Taylor of Murray, in discussing the theme, "Human Side to the Call to the Ministry," took the position that there is no human side to such a call. He was antagonized by Drs. Henry Alford Porter and E. Y. Mullins, but those profound scholars found before the discussion had ended that they had gotten hold of one of the liveliest wires and most vigorous thinkers among Kentucky Baptists. Taylor always has a well-defined reason for the faith that is in him.

The Union Thanksgiving service of the churches in Caruthersville, Mo., was held in the First Methodist Church. The writer accepted a cordial invitation to preach the sermon.

Rev. G. M. Workman of Martin, pastor at Camden and Westport, is being earnestly sought after by the church at Darden, Tenn., as pastor. He will hold a meeting with that church during Christmas week.

An exchange states that Rev. A. R. Bond of Marietta, Ga., has changed his address to Memphis, Tenn. It is good to think of him as back in Tennessee.

Hazelhurst, Ga., has secured as pastor of the church there for full time, Rev. C. W. Henson of Acworth, Ga., who begins work Jan. 1.

Rev. Chas. H. Turner has resigned at Georgetown, S. C., to take effect Jan. 1. The church has not yet released him.

Evangelist W. L. Walker and singer, E. L. Wolslagel, are assisting Rev. C. M. Brittain in a meeting at Columbia, Ala. They did a gracious work with Dr. A. U. Boone and the First church, Memphis.

Rev. G. H. Stigler, of Dyer, Tenn., has declined the call to the care of Liberty Church, near Fulton, Ky., where his services were greatly desired.

Rev. J. H. Pennock has resigned as pastor at Senath, Mo., to take effect Dec. 31. Brother Pennock will devote his time to evangelistic and other work.

Dr. J. B. Moody, of Martin, Tenn., the peer of any as a theologian, preached last week at Watertown, Tenn.

Rev. T. C. Boswell, of Martin, Tenn., has accepted the call of Bethany Church, near Paris, Tenn., where he finds a plucky band.

Rev. H. E. Watters, of Hall-Moody Institute, Martin, Tenn., has accepted the care of the church at Dresden, Tenn., for half time.

Dr. B. L. Whitman, of Seattle, Wash., who while president of Columbian University, Washington, D. C., was a member of the Southern Baptist Convention, recently died from the bursting of a clot of blood.

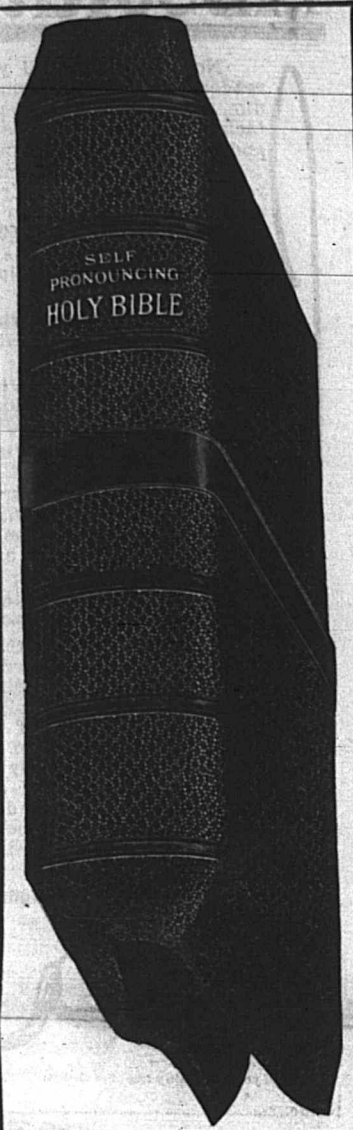
Rev. Will B. Oliver, of Florence, S. C., has resigned that pastorate to take effect Feb. 1. His resignation was not accepted.

A revival has been in progress several days in Furman University, Greenville, S. C., conducted by Dr. T. B. Ray, of Richmond, Va.

Dr. O. C. S. Wallace, of Baltimore, Md., is aiding Dr. W. W. Hamilton in revival services with the First Church, Lynchburg, Va., which are attracting great attention.

T. F. Moore, of the *Baptist Flag*, asks that somebody name one principle in which Gospel Missionaries have left the Book. Why, that's easy! In professing to believe in missions and yet doing

XMAS GIFTS



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Forty thousand References, Splendid Morocco binding, overlapping edges. Red under gold edges, stamped on side and back in gold. Guaranteed never to break in the back. Size 5 1/2 x 8 1/2 inches thick. It is sold by agents regularly at \$5.50. Our price, **\$2.50** Postage 25c. additional. Your name in gold add 25c. Add 35c. for patent thumb index.

Black Face Type Teachers' Bible

Large, clear, black face Minion type, thus making it readable in small compass. Bible paper, splendid quality. Self-pronouncing, references and chapters numbered consecutively, as well as the regular way. Splendid binding, overlapping edges, lined to edge and stamped in gold. Best Bagster Teachers' helps very complete. Illustrated. Neat, convenient size, 5 1/2 x 7 1/2 inches thick. It is a beautiful Bible. Agents sell at \$3.00. Our special price, postpaid, **\$1.50**

Patent thumb index 35c. additional. Name in gold 25c. extra.

Sunday School Scholars' Bible

This Bible has been prepared in the full conviction that it will meet the wants of the Student, the Teacher, and Searchers after Truth everywhere. Here all the words, quotations and allusions of Christ stand out vividly in BOLD FACE type. This Edition also contains a Very Full Concordance of Over 40,000 References, and 32 of the Latest Photographic Scenes in the Holy Land, Eight Superb Colored Maps and the Standard Helps to the Study of the Bible, prepared by the Most Eminent Bible Scholars. Regular Agent's Price \$2.25. Our Price, Postpaid **\$1.00**

Your Name in Gold 25c. Extra.

Ideal India Paper Bible

This is the Bagster Concordance Bible—a beautiful book; will last a lifetime, and to own one is a constant pleasure. You know the weak spot in ordinary book binding so why not get the best while you are at it? Get this Bagster Bible while you can at the reduced price.

IT IS GUARANTEED NOT TO BREAK in the back, will always open and retain its flexibility. Why shouldn't it last—Bound with French Lavant, silk sewed and leather lined to edge. Why shouldn't it please—It is self-pronouncing, printed with large, long primer type on best India paper and contains concordance and maps. It is only 4 1/2 of an inch thick. It is silk-sewed. It is printed on Best India paper. It is the prettiest type page published. It is guaranteed to please you. It sells regularly at \$6.50 net. It will have your name in gold for 25c extra. It is 8 1/2 x 5 1/2 inches, weight 1 1/2 lbs. Our sale price, postpaid, **\$5.00**

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Small Pocket Bible

Size 3 1/2 x 5 1/2 of an inch thick; weight 6 oz., Morocco binding, overlapping edges. Clear, readable Ruby type, gold edges. Stamped in gold on side and back. Patent open flat binding that will never break in the back. **75c** Our special price, postpaid. Your name in gold 25c. extra.

India Paper Pocket Bible

Beautiful quality white Opaque India paper. Size 4 1/2 x 6 1/2 of an inch thick; weight 12 oz. Splendid Morocco binding, overlapping edges, silk headbands and marker, stamped in gold. Just the Bible for young people and ministers to carry in pocket. It contains references and maps only, minion type. **\$1.75** Sale price, postpaid. With index at 35c extra. Your name in gold 25c. extra.

Old Folks' Bible

Largest type used in convenient size Bible. It takes the place of a family Bible, small pica type. Contains family record, beautifully printed. Bound in a splendid quality flexible morocco, stamped in gold. Guaranteed not to break in back. Regular agent's price \$3.50. Our sale price postpaid **\$2.50** Your name in gold 25c. extra.

Wire us at our expense, if you want us to reserve 25 or 50 of any of these Bibles for you. Send in your order now as you can't make a mistake in giving one of these beautiful Bibles.

Bible Dept., Pentecostal Publishing Company, LOUISVILLE, KENTUCKY
LARGEST WHOLESALE AND RETAIL BIBLE DEALERS IN THE SOUTH

nothing for the support of that. The Master said: "Why call ye me Lord, Lord, and do not the things which I say?"

Rev. J. G. Hughes, formerly pastor at Rome, Ga., lately assisted Rev. Hugh S. Wallace in a meeting at Niota, Tenn., resulting in 59 professions and 29 additions.

Dr. Len G. Broughton, pastor of Tabernacle Church, Atlanta, Ga., has returned from his tour abroad in the Orient and has resumed his pastoral duties. Dr. R. S. MacArthur's term as supply is over and he sails soon for Russia.

Rev. T. H. Peacock, who formerly labored with Tabernacle Church, Atlanta, Ga., was recently ordained to the full work of the ministry by the First Church, Atlanta. Dr. John E. White preaching. His first official act was to administer the ordinance of baptism to five candidates.

Rev. O. J. Frier has resigned as pastor at Bamberg, S. C., and his future movements are not known.

Evangelist Cecil began preaching at Andersonville, D. W. Lindsay, pastor, Wednesday, and preached three times and the meeting continues. There are 63 in the Sunday school.

Evangelist Cecil preached four times at Bethel Church, D. W. Lindsay, pastor, the first of last week, and there were four professions of saving faith and one approved for baptism. Pastor Lindsay had already held a two weeks' meeting, and on Sunday before had baptized forty, and six more are approved for baptism.

The Ladies of Rutherford Baptist Church, through the influence and untiring energy of Mrs. M. J. Savage, sent to the Baptist Orphans' Home at Nashville, Tenn., a box containing

quilts, counterpanes, dresses, shoes, underwear, cloaks, coats, suits, shirts, caps, etc., valued at \$50.

Our real collection for the Home comes Thursday at our Thanksgiving service, and we hope for a good collection. Thanks for the ready and willing hands in this nice box, especially Mrs. G. A. Ogle, who did all the cutting and fitting of the seventeen garments.

Choice spirits live in Rutherford Baptist Church, and they are loyal and true to every good work. If I could have my health, and my family could have their health, we would be found many years in the future in Rutherford, for it is a good town in which to live and move and have a continual being; but I must get up into a higher climate where I can see my breath on a cold morning if I get up in time.

G. A. OGLE.

Rutherford, Tenn.