

# Baptist and Reflector

SPEAKING THE TRUTH IN LOVE

Old Series Vol. LXXV

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¶ Happy New Year!

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¶ It is character that counts.

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¶ Now for a new life in the new year.

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¶ O-p-p-o-r-t-u-n-i-t-y to a Christian spells obligation.

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¶ It is not what a man has, but what he is, that makes the man.

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¶ What a person has is of value only as it helps to make him what he is.

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¶ We hope that you did not spend all of your money for Christmas, and have none left for the "Baptist and Reflector."

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¶ We have been hearing a good deal about a safe and sane Fourth of July. Why not a safe and sane Christmas? It is certainly needed.

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¶ An authority says there are three hundred and three gainful occupations in this country, and that women are engaged in all but two of them.

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¶ Some one has said: "Shout a sermon, and it will not be heard beyond the church door; whisper a scandal, and it will echo around the world." Alas, how true! But is it not better to shout a sermon than whisper a scandal?

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¶ The story is told that a Chinese girl, who was carrying a rather bulky baby, was asked if she did not get very tired carrying that burden. She replied: "That's not a burden; that's my brother." Love lightens burdens.

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¶ While responses to the statements sent out by us about the first of December have been gratifying, there are still a great many to whom the statements were sent who have not yet responded. We hope that they will respond soon.

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¶ The time of a large number of our subscribers expires on January 1. Many of them arranged it so for their convenience. They are in the habit of renewing at that time. We hope they will keep up the habit, and that all whose time expires then may renew promptly.

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¶ The great Confederate Cavalry leader, Gen. N. B. Forrest, once said: "In every battle there is a psychological moment when the enemy and myself are both convinced that we may be beaten. In such moments, I always sound the charge." And so in church work, in missions, etc. Watch for that psychological moment, seize it, and use it.

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¶ Rev. John L. Deering closes a fine article in the "Standard" on "China in Transformation," as follows: "After the storm the calm. When this revolution has cleared away the opportunity will be even more pressing than ever to give Christ to the people now. Every step that shall make that the more rapidly possible means advance. History will make more rapidly than ever in the near future. God grant that we may do our part toward making Christian history."

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¶ Henry Grady used to tell the story of a one-armed soldier, at Appomattox. When a fellow-soldier said there was nothing left to live for, the one-armed hero started to whistle a tune and said, as his empty sleeve waved in the Virginia breeze: "Pshaw, I ain't going to give up. I'm going home and kiss my wife and baby and make a crop, and if the Yankees fool with me, I'll whip 'em again." And Ella Wheeler Wilcox wrote:

"It is easy enough to be pleasant,

When life flows by like a song.

But the man worth while is the man who can smile

When everything goes dead wrong."

## Personal and Practical

¶ President Jacob Schurman, of Cornell University, said: "I have been in every section of the United States in the past few months, and have had opportunity to study the political situation thoroughly. It seems to me that political conditions are undergoing a radical change—that we are returning to the discarded theories and ideas of 2,000 years ago. Socialism is gaining in every section of the Union, save in the South. In the South alone have I found that same spirit of conservative progressiveness which marked the spirit which animated the founders of our country, for from it will spread the right kind of conservation, bringing back the erring sections to a realization of their mistake."

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### THE OLD YEAR.

Last night, when all the village  
Was lying white and still,  
With starlight in the valley,  
With moonlight on the hill,  
I awakened from my dreaming,  
And hushed my heart to hear  
The old clock on the steeple  
Toll out the dying year.

They say that when the angels  
The blessed New Year bring,  
The souls that wake to listen  
Can hear them softly sing  
The same melodious anthem  
Of peace and love on earth  
That told to Judah's shepherds  
The dear Redeemer's birth.

No sound came through the silence;  
But, waiting there, I thought  
Of all the gifts and blessings  
The year to me had brought;  
And something sang with me:  
"O happy heart, today  
Remember all who sorrow,  
And wipe their tears away."

So, in that solemn morning  
When first thy feet shall stand  
Where dawn in light unshadowed  
The years of God's right hand,  
The words of benediction  
Thy welcome home shall be  
"Thy deeds of love and mercy  
Have all been done to me."

—Exchange.

♦ ♦ ♦

¶ As we were riding on a certain road not long ago, the train stopped soon after dark, out in the woods, without any apparent reason. As it stopped a negro waiter on the dining car came running through our coach. After standing still about ten minutes the train started again. The negro waiter then came back through the coach, bringing two rabbits. Now, we are not sure that the train stopped to let the negro catch the rabbits, but the evidence seems to point that way. We saw the rabbits.

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¶ Rev. G. Campbell Morgan says: "My father came into my house soon after I was married, and looked around. We showed him into every room, and then in his rough way he said to me: 'Yes, it is very nice; but nobody will know, walking through here, whether you belong to God or the devil.' I went through and looked at the rooms again, and I thought: 'He is quite right.' So we made up our minds straightway that there should be no room in our house, henceforth, that had not some message, by picture or wall text, for every corner, which should tell that we, at any rate, serve the Lord." How is it in your home? Could a stranger going there tell whether you serve God or the devil?

¶ Rev. J. T. Barker requests us to change his address from Friendship, Tenn., to Alamo, Tenn., R. R. 3. His friends will please note the change.

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¶ Rev. J. E. Morgan has recently moved to Chattanooga, Tenn., and has taken charge of Antioch church, near that city. Other churches near Chattanooga, Tenn., and has taken charge of Antioch his time.

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¶ Will some one please give us the address of I. H. Taylor? We have received a communication from him with reference to his subscription to the paper, but he failed to give his address.

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¶ Dr. J. M. Anderson, Evangelist of the Home Mission Board, is open for a meeting or two during January and February. He is one of our very best men, and any church would be fortunate to secure his services. His address is Morristown, Tenn.

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¶ In an article headed "Wanted, A New Thanksgiving Day," by Asa Z. Hall, in the "Standard," he says very pointedly: "Thanksgiving Day is neither Turkey Day nor Football Day. It is God's Day. As conditions now exist we have lost our Thanksgiving Day because we have robbed God."

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¶ Dr. A. J. Holt requests us to change his address from Oklahoma City, Okla., to Kissimmee, Fla. Dr. Holt does not say, but we presume that he goes there as pastor of the Kissimmee Baptist Church. He went from Florida to Oklahoma. Many friends in Tennessee will join us in wishing him the most abundant success in his new field of labor.

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¶ Rev. Wilson Woodcock has resigned the pastorate of the Calvary Baptist Church, this city, to accept a call to Gallatin. Brother Woodcock has been pastor of the Calvary Church for four years. When he first took charge it was only a small band, with no house of worship. Now the church has grown to a membership of about 150, with a nice concrete house of worship. Brother Woodcock is the son of Col. W. M. Woodcock, who has for so many years been Treasurer of the State Mission Board of Tennessee.

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¶ Dr. W. A. Atchison, one of the oldest and most honored deacons of the First Baptist Church, died suddenly at his office in this city on December 18. He had for many years been a prominent and useful member of the First Baptist Church, and his loss is keenly felt by the members of that church. He was a successful physician and a high-toned Christian gentleman. He was the last member of his family to go. Some years ago he lost a son. Less than one year ago his wife was taken, and only a few months ago his daughter. His funeral was preached by Dr. J. M. Frost, a bosom friend and former pastor. The remains were interred at Bowling Green, Ky.

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¶ The "Christian Advocate" tells the story of a young lawyer who some time ago started for the West. While he was in college, he was a blatant unbeliever. He boasted that he would locate in some place where there were no churches or Bibles. He found a place which met his conditions. Before the year was out, he wrote to a young minister, a former college classmate, begging him to come out and bring plenty of Bibles and begin preaching, for he had become convinced that a place without Christians, churches and Bibles was "too much like hell for any living man to stay in." Exactly. It is Christianity which makes life worth living in any community. Take Christian influences away from a community, and no one who has been accustomed to the privileges Christianity brings would care to live there. Strange that every infidel does not see this, and seeing it, does not accept Christianity as the religion of his own life.



## All-Righteousness and Baptism

AN ADDRESS DELIVERED BY C. G. SAMUEL AT THE OCOEE

BAPTIST ASSOCIATION IN ST. ELMO.

It is difficult to understand and fully comprehend the deep, profound and stupendous significance of the ordinance of baptism in connection with all righteousness as used by Jesus to John the Baptist. Jesus in his reply to John the Baptist when he declined to baptize him, gave John to understand that to fulfill all righteousness he (John) must baptize him. In order that the reader may fully comprehend the deep meaning of the words of Jesus, it will be well to look into the character and personality of these two young men, the two greatest men that ever lived on this sin-cursed earth. The birth of each was prophetic and miraculous. Zacharias, the father of John, was a priest, and Elizabeth, his mother, was of the daughters of Aaron. His father and mother were well stricken in years; besides, his mother was barren. Yet they were righteous before the Lord in keeping the commandments blameless. One day while the father was executing the office of priest in burning incense in the holy place, Zacharias saw an angel of the Lord standing on the right side of the altar of incense. He was troubled and feared. The angel said unto him, "Fear not; thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. Many shall rejoice at his birth. He shall be great; shall drink neither wine nor strong drink, and shall be filled with the Holy Ghost from his mother's womb. He shall turn many unto the Lord, and go before him in the spirit and power of Elijah." Zacharias asked the angel how he might know, as he was an old man, and his wife well stricken in years. The angel replied by saying: "I am Gabriel that stands in the presence of God. Thou shalt be dumb and unable to speak until the day these things shall be performed." At his birth they named him John, as the angel had commanded. Suddenly Zacharias was filled with the Holy Ghost, his dumbness was removed, and he uttered a prophecy, "That John his son should go before the face of the Lord and give knowledge of salvation by the remission of their sins."

The child grew and waxed strong in spirit, and was in the desert until he entered upon his public ministry. His dress was that of the old prophets, a garment woven of camel's hair, attached to the body with a leathern girdle. His food was such as the desert afforded—locusts and wild honey. He was ordained to be a Nazarite from his birth. He was forbidden to shave his beard or cut his hair. His supernatural birth, his life in the desert country, his long hair hanging down on his shoulders and the general expectation among the Jews that a great deliverer was about to appear caused great multitudes from every quarter to press forward to hear this great prophet deliver his message. The theme of this strange-looking man was startling. He commanded the people to repent, repent, for the kingdom of heaven was at hand. This strange and alarming news caused multitudes to repent. The next strange thing he did was to march them down to and into the River Jordan and bury their bodies in water and raise them out again. Where did John get his authority to perform this strange act? He did not baptize all that came, but only those whom he knew had repented. Remember, John was filled with the Holy Ghost when he was in the womb. Jesus said of him, of those born of women, there was none greater than John. His authority to baptize in the Jordan came to him through the Holy Spirit. For nearly four thousand years of the world this strange and peculiar ordinance had not been used in religious worship, except sometimes the Jews, in making converts of Gentiles, washed their bodies in water. John being supernaturally born and filled with the Holy Spirit, was the greatest man that ever lived on this earth save Jesus. John in his birth was nearest to Christ of any man that ever lived in his make-up. The difference between them was, John was the real son of an earthly father, but his earthly body was filled with the Holy Spirit, that guided and directed his every movement. The Holy Spirit that dwelt in John prepared a body for the divinity of the second person of the Godhead to dwell in. The body of flesh and bones that Jesus dwelt in was sinless. The body of John was of the earth, earthly.

While the birth of Jesus was miraculous he lived with his legal parents, was obedient to them as his other brothers and sisters. When he was about 30 years of age, being the age when the Levites were inducted into the priestly office, he suddenly appears before John on

the banks of the Jordan and demands of John baptism. In the case of all others John demanded fruits, meet for repentance, but now this bold rugged man shrinks back and declares he is unworthy and says to Jesus he needs to be baptized by him. Remember these two persons are no ordinary men that stand there talking to each other. Both of them were supernaturally born. Jesus was really the son of God, because the Spirit of God prepared his body of flesh and bones in which his divinity tabernacled. While John had an earthly father he was different from all other men in that he was filled with the Holy Spirit in the womb of his mother. Here we have in these two young men the indwelling of the second and third persons of the Godhead. They have met on the bank of the Jordan. What a wonderful meeting. Doubtless as Jesus, the second person of the trinity, stood there on the bank, he heard John filled with the Holy Spirit, the third person of the trinity, commanding the people to repent. He also doubtless saw John burying and raising their bodies from a watery grave. As John was not personally acquainted with Jesus, the Holy Spirit in John enabled him to recognize Jesus as the Messiah to come. The conversation that took place between these two young men was evidently words that were originated by the second and third persons of the Trinity, now guiding and directing each of them at the very beginning of the gospel. Why should Jesus, the second person in the Trinity, demand baptism of John the lesser? Why should the one claiming to be the son of God, the co-equal of the father, submit to this strange and to many humiliating act? To many, this act is meaningless and declared to be indecent. Permit me to say here the reply of Jesus to John embodies the meaning of this strange and peculiar act. The time had arrived that was arranged and fixed in the great plan of redemption before the foundation of the earth was laid when Jesus was to be anointed, dedicated and clothed with the authority of the Godhead to enter upon his official work as king priest to inaugurate and set up the kingdom of heaven on earth. The setting-up-of-this-kingdom ends of the earth. It was an invisible spiritual of grace in the hearts of the saved, and though this kingdom was invisible, it was to spread to the uttermost ends of the earth. It was an invisible spiritual kingdom. Jesus as son of man must first be anointed before he could be inducted into the great office of priest king. Under the Levitical law, the Levites were inducted into the office of priest when they were about thirty years of age. Why did he tell John he must be baptized now before his anointing by the Holy Spirit? Jesus told John he must baptize him to fulfill all righteousness. What is there in this act that fulfills all righteousness. The expression all righteousness includes the eternal equities and attributes of the Godhead, such as justice, love and mercy. In the plan of redemption which originated in the council of the Godhead before creation, the second person of the Trinity who was then co-equal with the father and Spirit, covenanted to leave heaven, dwell in a body of flesh and bones prepared by the spirit in order to get in touch with fallen humanity and in this body keep the law man had broken and suffer in this body its eternal penalties. This meant crucifixion to the body, and burial in an earthly grave. The Father and Spirit covenanted with the Son not to let this body see corruption, but raise it from the dead on the third day. On the strength of this covenant, Jesus told the Jews, destroy this temple, his body, and in three days it would be raised up. Hence all righteousness is the death, the burial and resurrection of Jesus from the grave. Take the death, burial and resurrection of Jesus out of the plan of redemption and the whole scheme falls to pieces. All righteousness is ingrained into the death, burial and resurrection of Jesus. Jesus as son of man in coming to John and demanding baptism desired to carry out in his flesh body by type and symbol what he had promised the Father and Spirit when He was their co-equal. His divinity is clothed with flesh and bones, and he is called the son of man. This ordinance was instituted to symbolize a death, a burial and a resurrection and arranged to precede his anointing as priest king. In his baptism he manifested his willingness to the father as son of man in the flesh to submit to death and burial as he had covenanted. The raising of his body out of the water included the other part of the covenant of the father and spirit to raise his body from the grave and not let it see corruption. So imme-

diately after his baptism, all three heavens are opened and the Holy Spirit descends upon his head assuming a dove-like appearance, and the voice of the Father saying, "This is my beloved Son in whom I am well pleased." He was well pleased because Jesus as son of man had, by submitting to baptism, manifested to the Father his willingness to submit like a lamb to the baptism of suffering that must follow. Here we have at the setting up of the kingdom of heaven on earth, and the anointing of God's Son as king priest by the Holy Spirit. All three persons of the Godhead are present at the same time. Hence we see the ordinance of baptism was instituted not to save anyone, but to enable the Son and those who accept Him as their saviour by submitting to it to fulfill all righteousness in type or symbolically. This new and strange ordinance was ingrained into the plan of redemption by the Godhead to pre-figure his son's death for sin, that is for the sins of the people that were laid on him, which by their weight would bring death and burial to his body of flesh and bones and its resurrection from the grave glorified so as great high priest he could ascend back to heaven with his own precious blood to make atonement for his people. When Jesus was anointed by the Holy Spirit, he then became Jesus Christ and was prepared to begin his official work on earth. To emphasize the meaning of baptism and all righteousness which Jesus linked together in his reply to John the baptizer, let us endeavor to formulate the words John could use when he baptized repentant sinners, and the words he could use when he baptized Jesus. He could say to the saved sinner, "In the name of the Father, Son and Spirit, I baptize thee unto repentance on your faith in a Messiah to come." In the baptism of Jesus, he could say, "By your command in the name of the Father and Spirit I baptize you to fulfill all righteousness." Baptism and all righteousness are joined together by the Son of God to remain as long as this gospel age lasts, and men ought to be careful how this divine ordinance is executed. Every son and daughter of Adam that is spiritually crucified with Christ at the spiritual birth, when the love of sin dies in the soul and by this birth from above the sinner becomes a part of the flesh and bones of Jesus Christ, they must submit to the ordinance of baptism for the same purpose Jesus did to fulfill all righteousness, which is the death, burial and resurrection of Jesus Christ. It should never be administered only to the saved. It is for saved people and saved people only. An unsaved person cannot fulfill all righteousness by being baptized, because he must first experience the spiritual change, die to the love of sin, and be spiritually crucified with Christ and become a part of his flesh and bones. It is because of this mysterious connection, brought about by the divine energy of the Spirit, which was typed in the case of Eve becoming a part of the flesh and bones of Adam, that entitles one to baptism; such a qualified subject can fulfill all righteousness in his baptism. Away with the idea that baptism has any salvation in it. Remember salvation comes alone through the blood of God's Son which was shed for the remission of sins. That blood and that blood alone had eternal life in it, and the sinner must first appropriate it by repentance and faith before he is qualified to be baptized. When the old Adamic man is crucified with Christ, which brings death to the love of sin, then the dead sinner must be buried with Christ by baptism into his death, and as Christ was raised from the dead even so will the saved sinner be raised. Hence the plan of salvation, the scheme of redemption, which is the death, burial and resurrection of Jesus Christ is all righteousness and is symbolically manifested in baptism by immersion. As the kingdom of heaven or the reign of grace in saved souls was now fully established by the Godhead, and God's Son inducted according to the divine arrangement into the priestly office, he, after a fearful ordeal of temptation, face to face with the devil, in which he came out more than conqueror, began to unfold to his followers and disciples the great and underlying principles of his kingdom. The principles of this spiritual and invisible kingdom of heaven are as perfect as the Godhead. They are eternal and will abide forever. They needed to be propagated and preserved and perpetuated after his death and ascension to the Father. Hence the importance of a visible organization representing the kingdom. Before his death he called together his disciples, many of whom were prepared by John the Baptist, and organized them into his Ecclesia, assembly called a church. This visible organization was baptized by the Holy Ghost at Pentecost, enlightened, qualified and empowered to write down all Christ desired to be known, and preach the truths so written by inspired men to all peoples, nations and kindreds on earth. This organization was given the keys of the kingdom, which keys are the gospel. He commanded this organization to baptize all believers, to show forth his death, burial and resurrection and the church to memorialize his crucifixion by



partaking of a supper he instituted before his death. In memory of his love, having nothing of an earthly nature to leave, for he was very poor, he left the Supper, consisting of bread and wine to represent his body, broken for sin and his blood shed for sin. This sacred institution belongs alone to the organized church, a body of baptized believers. This church was by the instruction of the Holy Spirit officered with pastors, or elders, or bishops and deacons—one to look after the spiritual interests of the flock, the other the temporal interests of the church, which is the bride of Christ.

The true churches of Christ are integers of the invisible kingdom of heaven set up on earth by the Godhead after the anointing of Christ as king priest. The two ordinances of the kingdom of heaven being visible ordinances were committed to the visible churches for their safe preservation and execution until he comes again in power and glory. After his resurrection from the dead he commanded this visible body of disciples, his assembly or church, to preach his gospel to all the world and to baptize all believers. Here comes this baptism again that he submitted to in the world-wide commission. It cannot be ignored or dispensed with, all righteousness cannot be fulfilled without it. It was ingrained into the plan of redemption by the Godhead to emphasize the love of the Godhead for fallen humanity manifested through the death of God's Son, his burial and triumphant resurrection. The inspired apostle told the church at Corinth that he delivered unto them how Christ died, and that he was buried and that he rose again the third day. That their salvation depended on a belief of this great truth. When Jesus Christ ordered and commanded his church after his resurrection to execute this ordinance on the bodies of all believers, he was fulfilling all righteousness. Baptism declares by type that the whole body is to be saved. In the great remedial system, the sting of sin is not removed from the flesh at the birth of the spirit, but left in the flesh to produce physical death. The death of Christ was not intended to take the sting of sin out of the flesh body, for it must return to dust. The redemptive scheme takes it out of the spirit and soul only. Under the great redemptive plan, the flesh must die in order that the spirit may remove this sting. At the death of the saved, the debt he owed for disobedience is paid. The spirit that dwelt in this body while living, will at the coming of Christ resurrect and glorify the dead body of the saved. The ordinance of baptism was also intended by the Godhead to typify and symbolize and declare that the whole man will be saved.

To change this ordinance, so that this great doctrine of the resurrection of the body is not symbolized, is an egregious and monstrous blunder. It was changed by the church of Rome at the council held at Ravenna in 1311. This change has brought division and disagreement among the saved, and confusion and disorder among the unsaved. When all religious worshippers return to the execution of this divine ordinance as practiced by Jesus and commanded by him after his resurrection, they will be united and become one in him. The world owes a debt of gratitude to the faithful ones who through fire and banishment and death, executed this ordinance so as to show in symbol the death, the burial and resurrection of Jesus Christ, which is the fulfillment of all righteousness.

Baptists should continue to contend with power and unwavering steadfastness that this ordinance which was embodied in the great scheme of redemption shall be preserved, perpetuated and executed according to the divine pattern until Jesus comes again to execute righteousness over the whole earth. There are crowns of righteousness and crowns of glory ready to be delivered at the judgment seat of Christ to those who contend earnestly for the faith once for all delivered to the saints.

"Truth crushed to the earth will rise again,  
For the eternal years of God are hers,  
While error wounded writhes in pain  
And dies amid her worshippers."

#### DIVORCE AND RE-MARRIAGE.

By J. W. LIPSEY, A.M., D.D.

##### ARTICLE I.

Does the word of God teach that persons who have been divorced after scriptural marriage may marry other parties, while the divorced party or parties live? The answer to this question depends on no other authority than the inspired Scriptures. These Scriptures must be fairly interpreted. The word of the Lord must be the final appeal.

There are some points on which nearly all writers agree which it is unnecessary to argue. 1. We all agree that we, as Christians, are under the law of

Christ, and not under the law of Moses. Therefore we need not dwell on the Mosaic precept. 2. We all agree that one companion may put away the other for fornication. 3. We all agree that God is the author of marriage, and that He has joined husband and wife together, and that man is forbidden of God to put them asunder. 4. We all agree that the original design of marriage was to continue until "death doth thee part." 5. We all agree that in the bonds of matrimony husband and wife become one flesh. 6. We all agree that the matrimonial bond is stronger than the parental. Then there is but very little on which we should differ.

As the word of Christ must prevail, we will listen to him speak:

Matthew 5: 31, 32: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

Matthew 19: 3-9: "The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery."

Luke 16: 17, 18: "And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery."

Mark 10: 2-12: "And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."

Romans 7:2, 3: "For the woman which hath a husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

1 Corinthians 7: 10, 11, 39: "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Language is a vehicle to convey ideas. What ideas are conveyed by the above Scriptures? There are some differences in the historical account of Matthew and Mark. On the subject of "putting away" Matthew gives an exception—"for fornication," not adultery. Mark and Luke do not give it. But our Lord made the exception, or Matthew would not have recorded it as His language.

##### THE EXCEPTION.

This is the only cause for which a man may "put away" his wife. In the Old Testament the law against this sin was: The man should pay the father of the girl fifty shekels of silver, and she should be his wife forever—that is, for the period of the life of the man.

Fornication means "unlawful intercourse of unmarried persons." Adultery is "unlawful intercourse of person who is married with a person who is not his or her lawful companion." The penalty of this sin was death by stoning. From the fact that each sin had a separate penalty, the crimes were not the same. Both are sins against self and against God; but adultery is a sin against self, God and the innocent companion. The sin of fornication called for an espousal and a marriage. Inasmuch as the woman in the case became the wife of the fornicator, she was ineligible to an affiance with any other party. Where an innocent man had married another man's betrothed wife, the marriage was a nullity, and the innocent party had the right, according to our Lord, to put her away. Adultery does not break the marriage vow. If it did, twenty-five per cent or more of the marriages of today would be broken. And if these marriages are broken, the parties who are living together are living in adultery. This proves too much. That the exception was never intended to break a matrimonial bond nor to give a license for remarriage to a third party while both parties are living. In fact, it seems to the writer that the exception was intended to prevent new affiances after divorcement. When the fornicators got into trouble, God in his goodness and mercy saw fit to cause or force them into matrimonial relations. The parties had no right to object, as it was their only way to remedy the wrongs they had committed. But the rebellious parties, who refused God's requirements, to pay the fifty shekels of silver and live together as husband and wife, and went out and married other parties, should be "put away" for their fornication. Their fornication marriage was valid though shameful, and a subsequent marriage was null and void. Valid marriages cannot be made with invalid material. The two Greek words which are here translated "fornication" and "adultery" are never used, so far as is known to the writer, synonymously nor interchangeably. In the Greek "porneia" stands for the sin of unmarried people, and "moicheia" stands for the sin of married people. Our Saviour never used the two words interchangeably. When he spoke of the sin of the married, he used "adultery" to express it, and when he spoke of the same sin among the unmarried he used "fornication." Our Saviour never confused fornication with adultery. When he spoke of "putting away" he used fornication. When he referred to "divorce," he used "adultery." When he denounced the sinful acts, he used a term, "fornication," that might be palliated by matrimony; while adultery was death. The sin of fornication in the case of putting away was antenuptial. The fornicator or fornicatress could marry no other, and it was God's order that he should take her for his wife forever, or for "all his days." This bond was indissoluble; any other by either of the sinful couple was null and void. Christ did make a distinction between fornication and adultery.

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15: 19.)

"Marriage is honorable in all, and the bed undefiled; but whore-mongers and adulterers God will judge." (Heb. 13: 4.)

In Matthew 15: 19 the two crimes are distinct, expressed by different words, while the same crime is committed under different circumstances and by two different classes of persons.

In the second text, Hebrews 13: 4, the word translated "whore-mongers" is the Greek word "pornous," which is rendered in the Revised Version "fornicators." Hence we read: "Fornicators and adulterers God will judge." No good reason could be given why two distinct words could be used to convey the same idea.

##### FORNICATORS MUST MARRY THEIR COMPANIONS IN CRIME.

Exodus 22: 16, 17: "And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins."

Deuteronomy 22: 28, 29: "If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife; because he hath humbled her, he may not put her away all his days."

1 Corinthians 6: 16, 17: "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of a harlot? God forbid. What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh."



Here was God's law to Israel. These fornicators became husband and wife. Their marriages to each other were indissoluble. If either married another, the marriage was illicit. Hence our Master said that the man who had one of these fornicatrices as a wife could put her away. One reason why he should put her away was she was another man's wife; and a second reason was she had practiced a fraud in her so-called marriage to an innocent man. No marriage is binding which is contrary to the law of God; therefore the so-called wife may be "put away." But what God hath joined together let no man put asunder. "He that hath ears, let him hear."

#### THE FIRST FIVE YEARS OF THE LAYMEN'S MISSIONARY MOVEMENT.

##### A Message to the Churches.

On Nov. 15, 1911, the Laymen's Missionary Movement completes five years of life. Its primary purpose has been the development of intelligent missionary interest among laymen. The joy of the Movement and its sufficient reward will be to see all the churches enlarge their missionary policies and resources, until they are adequate to the evangelization of the world.

The past five years have witnessed the most extensive and inspiring increase of missionary interest during modern times. The greatest series of union meetings for Christian men ever held in North America has occurred during this period, for the one purpose of considering an adequate missionary program. Several hundred thousand men have been reached directly, and many more indirectly, by the challenge to participate in world evangelization.

Into thousands of church thorough-going methods of missionary education and finance have been introduced. In a multitude of congregations and in some entire cities the number of systematic contributors to missions has been more than doubled by the methods recommended by the Laymen's Missionary Movement. Alongside of these direct results in the churches which have been awakened on missions, have come concurrently a general and successful effort for the payment of church debts, augmenting of pastors' salaries, increase in regular church attendance, and development of large numbers of inactive laymen into effective Christian workers.

It has been clearly proved that intelligent enthusiasm for world evangelization is not a hindrance, but a distinct help to every other Christian activity. Along with the larger offerings toward missionary work abroad have also come largely increased gifts toward Christian enterprises at home. The message of the Laymen's Missionary Movement promotes interest in every department of church work. Many thousands of men's missionary committees have been appointed as the result of its agitation, and all of these include both home and foreign missions in their plans and activities. The financial canvasses promoted by the Laymen's Missionary Movement always include more adequate provision for the needs at home as well as for the work abroad.

The financial gains to missions during the past five years are the greatest ever made during a similar period by the churches of entire nations. The churches of Canada have increased from \$1,492,000 to \$2,216,000 annually in their combined home and foreign missionary offerings. Taking the United States and Canada together, the increase to foreign mission work alone has been from \$8,980,000 to about \$13,350,000 annually, or a gain of about 50 per cent. In addition to this increase in current revenue, more than \$5,000,000 have been raised during the past two years in special equipment or endowment funds for foreign missionary objects, by different agencies in the United States and Canada. With the accumulated momentum and experience of the past five years, it should be possible to make an even larger proportionate increase during the next five-year period. The Laymen's Missionary Movement hopes to render a much larger service to the churches during the future than it has in the past.

The genius of the Movement is the spirit of co-operation between the churches in behalf of the greatest task confronting Christendom. Co-operation develops sympathy, appreciation and confidence. The spirit of Christian unity has had a phenomenal development in connection with the conventions and work of the Laymen's Movement. Great communions are now co-operating with each other to a degree supposed to be impossible five years ago. All the churches have had an abundant illustration of the fact that each can accomplish its best and largest work in sympathetic co-operation with other Christian bodies. They therefore

require and cordially welcome the Laymen's Missionary Movement to enable them to act together in this great world task.

The missionary program of Christ is the most powerful challenge that can be used to awaken and enlist men both within and outside the church. Many men have been led to Christ and into fellowship with the church by being confronted with the world's spiritual need and challenged to practical co-operation in the universal propagation of Christianity. Thousands of inactive men within the church have been aroused and set at work by the same appeal. The biggest thing in the world is the world. If the world appeal fails to awaken and enlist men, no smaller appeal is likely to be effective. It is Christian strategy of the highest order to use the most powerful lever ever put into human hands with which to quicken and vitalize men's deepest convictions about the spiritual significance of life.

As a natural and inevitable result of the missionary awakening, far higher standards of Christian stewardship are coming to be recognized and adopted. Not only are many men beginning to use their possessions as a sacred trust, to be administered for the good of others and the glory of God, but they are giving their time, thought, energy and life, in increasing proportions, for the highest service of mankind. Prayer, the most expensive of all human effort, is being offered with multiplying frequency by laymen, including intercession for missions and all other worthy ends.

Best of all, the essentially universal in Christ and His message are coming to be more generally recognized. Christ is not a partial Saviour, either of an individual or of the race. No man has a right to a share in Christ's redemption for the world unless he prays and works to share that redemption with every other person in the world. Between evangelism and world evangelization there is no essential difference, except a difference in geography. Every man's appreciation of Christ and Christianity may be measured by his desire to fill the earth with the light of the world.

To meet the opportunities now confronting the Church in the non-Christian world the entire present force of missionaries and resources should at least be doubled within the next five years. The Laymen's Missionary Movement is glad to be among the influences that have had to do with the creation of a new missionary atmosphere, and expects to co-operate to the limit of its power with the missionary agencies of the various churches, until the work of evangelization is actually accomplished. At the present time there are twenty regular paid secretaries of the denominational and inter-denominational Laymen's Missionary Movement, who give their whole time to the work, and this number is steadily increasing. The Movement is not a spasmodic or temporary sentiment, but the expression of a profound and determined purpose to rally and hold the men of the churches to the patient accomplishment of the mightiest task ever committed to human agency.

"The life of a nation's commerce depends upon its export trade." The strength and virility of a nation's faith depends upon the length and power of its reach in the uplift of the depressed and needy nations of the world.

In behalf of mankind, your fellow-worker,  
J. CAMPBELL WHITE,  
General Secretary Laymen's Missionary Movement.

#### DR. B. C. HENING.

Dr. B. C. Hening is no stranger to Baptists in Tennessee, for many know of his successful pastorate in Bristol, and of his work for the Virginia Institute. That work, however, was connected with the Virginia Baptist General Association, and he has now accepted the pastoral care of a church fully identified with the Tennessee Convention. It may not be amiss on this occasion to say a word concerning Virginia's loss and Tennessee's gain.

The Deaderick Ave. church of Knoxville is not only great in numbers, but in other ways, for when they finally persuaded Dr. Hening to pay them a visit he caught a vision of large opportunities that led him to lay down the important offices he held in Virginia. For a number of years Dr. Hening has been Secretary of the Virginia Baptist Education Commission, and the past five years he has been the general agent for our educational campaign. His zeal, his tact, and his wisdom have compelled success, and have commanded the admiration of distant States. At least three other State Conventions, including the empire State of Texas, hearing of his ability before the people, have in recent years sent him, through their authorized Boards, most cordial invitations to lead their campaigns. At-

tractive calls to general work and to churches have alike found him unwilling to leave Virginia, and many of his friends are still wondering what holy magic Knoxville used to allure him from his native State. On every hand Baptists are expressing regret that he has laid aside his special educational work. No one can feel his loss more keenly than the writer, with whom he has been most intimately associated during the entire campaign.

The leaders of Baptist work in Tennessee may well feel that their hands are strengthened by the coming of Dr. Hening. He is notably unselfish, seeking every where to advance the cause of the Kingdom. Abundant and indefatigable in his own labors, he will be a true yokefellow with those who are carrying heavy burdens, whether for missions, for education or in special undertakings of the Convention. He will be a friend of the BAPTIST AND REFLECTOR, and will keep his church well informed about all the interests of the Kingdom. With Drs. Taylor and Hening in Knoxville, Tennessee will seem more than ever like Virginia, and this scribe will be tempted oftener than ever to cross the line.

Richmond, Va.

F. W. BOATWRIGHT.

#### OUR AGED MINISTERS.

The members of the Board of Ministerial Relief feel that they are not asking too much of the Baptists of Tennessee when they urge the giving of \$3,000 this Convention year to relieve the distress of worthy ministers. Appeals are coming from these noble, worn-out Christian soldiers, and it does not look right to fail to respond or to respond with only a pittance, barely sufficient to pay for a few necessities. Let us adequately provide for our own. Can we raise this money? Easily, if we will, and injure no other cause of our Convention. Less than two cents a month from each Baptist in this great State is all we call for. If only 12,000 Baptists among the host of this State would give an average of 25 cents a year, about two cents a month, our money is raised. Surely at least that number of Baptists in Tennessee are interested in helping the Christian minister when he is old, penniless, and worn out in the service of our Maker.

You have already had presented to you the splendid appeals of our excellent Secretary, Brother Stewart, and of Drs. Inlow and Lofton. Brethren and sisters, do not put this matter off; act now. During this holiday season when the whole world is rejoicing over the birth of our king, follow His guidance and make glad the hearts of these consecrated worn-out soldiers of the Cross.

Send your contributions to Bro. Geo. L. Stewart, Secretary, 1000 Broadway, Nashville.

CAREY A. FOLK, Chairman.

#### OUR EVANGELISTS.

I have just been examining the records of our three State Evangelists: Brethren S. W. Kendrick, E. H. Yankee and R. L. Motley.

They are making a fine record for this new Convention year. During the quarter, ending with December 31, they have had 611 professions of faith; 393 baptisms, and have had a total addition to the churches they have helped of 449 members. They have collected on the field for the work \$934.17. They have been busy almost every day of the ninety-two days in this quarter.

Surely the Baptists of the State have occasion to thank God for the faithfulness of these brethren, and for the blessings with which He blesses their labors.

Brethren Kendrick and Yankee have engagements for weeks ahead now. Bro. Motley has some engagements later in the new year, but for January he has no engagement. The winter is a fine time for meetings in the town and city churches. Indeed, this is the best season of the year for their meetings. Bro. Motley would render acceptable service in any church in the State. If any brother wants his services in January, let him write him at once to 710 Church Street, Nashville, Tenn.

Let the brethren everywhere pray for these splendid men while they labor in the places of need in Tennessee.

J. W. GILLON,

Corresponding Secretary.

Please send the BAPTIST AND REFLECTOR to me at 2208 Morgan Street, Tampa, Fla. I can not do without it. I love the paper, and all its readers, and the editor, of course.

J. E. SKINNER.



## Pastors' Conference

## NASHVILLE.

Grace—Pastor Orcasman preached in the morning on "The Significance of Christmas." At the evening hour Rev. Joe P. Jacobs, Superintendent of the Chapel cars of the A. B. P. S., delivered a fine address on the chapel car work. Good congregations. Splendid day's work done on new house of worship by volunteer laborers Christmas day.

## CLEVELAND.

Little Hopewell—Pastor A. T. Hayes preached Saturday night and Sunday night on "I am the Vine" and "Christmas Lesson." S. S. very interesting. Crowds were small on account of rain. Mr. Willey Mowrey and Miss Lucy Johnston and Mr. Oscar Slinor and Miss Gertrude Wrinkle were married Sunday afternoon. Very good day.

## CHATTANOOGA.

East Chattanooga—Pastor I. J. Baldwin preached on "Fear not, for behold I bring you good tidings of great joy, which shall be to all people," and "The enemies of the Christian." S. S. small; fine B. Y. P. U. Congregations were fine for the day. \$13.50 raised for the Briceville sufferers.

Tabernacle—Pastor Ford preached on "The Gift That Transformed the World" and "Faith." 315 in S. S. 1 addition, 105 at Avenue Mission. Rain interfered with S. S. and morning service.

The Founders' Day exercises of the Southern Baptist Theological Seminary will take place on Jan. 11, beginning at 10 o'clock a.m. in the chapel of Norton Hall. The speakers for the occasion are Rev. Carter Helm Jones, D.D., of Oklahoma City, Okla., and Rev. Henry W. Battle, D.D., of Charlottesville, Va. Dr. Jones will speak on "The Seminary and Culture," and Dr. Battle on "The Seminary and Leadership."

E. Y. MULLINS, President.

## KNOXVILLE.

First—Pastor Taylor preached on "God Manifest in the Flesh," and "Seraph's Wings." One baptized.

Bell Ave.—Pastor Sharp preached on "The First Advent," and "The Second Advent." 400 in S. S.

Ferry Street—Pastor Wells preached on "Jesus' First Advent," and "Jesus' Second Advent." 134 in S. S.

Deaderick Ave.—Pastor Hening preached on "Rose of Sharon," and "Like Seed, Like Harvest." 500 in S. S. Raining.

Lonsdale—Pastor Lewis preached on "The Subjects of God's Kingdom," and "World-wide Salvation Offered to Men." 227 in S. S. Eight baptized. One received by letter.

Grove City—Pastor King preached on "The Sky Anthem" and "The Downfall of Athaliah." Good S. S. and B. Y. P. U.

Island Home—Pastor Dance preached on "The Lost Prophet," and "Palestine." 100 in S. S. Rain.

Euclid Ave.—Pastor Green preached on "Life and Death of the Redeemer," and "When a Man Sees God." 93 in S. S.

Lincoln Park—Pastor Pedigo preached on "Stewardship," and "God and Man." 35 in S. S.

Powell Station—Pastor Jones preached in the morning. Good entertainment Saturday night. 78 in S. S.

Third Creek—Pastor Mahan preached on "Birth of Christ," and "The Second Coming of Christ." 56 in S. S.

Beaumont Ave.—Pastor Williams preached on "The Star of Bethlehem," and "The Fatal Dance." Fine S. S. Two baptized; two received by letter. Good interest at all services.

Southside Mission—C. C. DeArmond, Supt. 163 in S. S.

Oakwood—Pastor Edens preached on "The People's Unfaithfulness and God's Forbearance," and "Blessings of Faithfulness." 114 in S. S.

## THREE DEACONS ORDAINED AT SWEET-WATER. THE EDITOR PREACHES THE SERMON.

On Wednesday night, Dec. 13, with weather that no one but a genuine Baptist could face, there were three brethren of the First Baptist Church of Sweet-water set apart and ordained as deacons.

It was a rainy night; it had been a rainy day; the roads and streets were wet and sloppy; but, "Baptists don't mind water," and the service went ahead just the same.

The Scripture lesson was read by the pastor, Rev. Hugh S. Wallace; then the editor, our own Dr. Folk, was given the floor, and he put the three candidates under his Scriptural X-ray—in other words, the editor "examined" the brethren—and we may pause just long enough to say that when our editor "passes a fellow up" and puts his "O. K." on him, he is a mighty good Baptist.

Well, as we were going on to say, the editor was given full sway; and, after he said that the brethren were "all-wool-and-a-yard-wide," the church voted to proceed with the ordination, and the editor was asked to take the pulpit and preach the ordination sermon. We have heard other "folks" preach ordination sermons, but this was the first time we ever heard "Edgar E. Folk" do that self-same thing. But we were not disappointed. He did it well. He is in the habit of doing things that way. (Please let everybody say "Amen").

After the sermon was preached, the ordination prayer was led by Bro. Grant Grubb.

Then Rev. H. Clay Pardue, one of the veteran soldiers of the Cross in this section, delivered the "charge."

At the close of the service, the benediction was pronounced by one of the new deacons.

The brethren ordained were: John P. Moon, James Love and Bob Thompson.

## BY THE PASTOR.

By the way, we have two more to ordain. Then we will have eleven deacons looking after four hundred and fifty-five members.

## MISLEADING.

Under the caption, "Among the Brethren," by Fleetwood Ball, in your issue of Dec. 14, is the following statement:

"It is stated in the 'Word and Way' that the 'Baptist Oklahoman' of Oklahoma City, has collapsed. Dr. A. J. Holt and Rev. B. F. Whitten had the enterprise in charge. It is stated that several of the best men in that State have been badly hurt financially. The State Board declined to attempt a settlement of the paper proposition."

I have not as yet seen the copy of the "Word and Way" from which the above was taken, hence I only reply to what is stated by Bro. Ball. It is a fact that I was, for about six weeks, tentatively and contingently related in the publication of the "Baptist Oklahoman." I did not, however, have one dollar invested, either in the printing plant or the paper, and during that short period, leading up to the last issue of that paper, no one could have been hurt, as spot cash was paid for all favors extended.

The paper did fail and loss was probably sustained by creditors. But it does not devolve upon me to give further information. My esteemed and honored brother, Dr. A. J. Holt, is amply able to care for himself in any statement he may see fit to make, and I only desire to disclaim any and all responsibility, whatever, for the failure in question.

You will please publish this in common justice to me, and I will take up the notice in the "Word and Way" on its own merit.

Fraternally,

B. F. WHITTEN.

Memphis, Tenn.

## BOLIVAR BAPTIST CHURCH FOR THE ORPHANS.

We observed the fourth Sunday in November for the Orphans' Home. Our contribution amounted to \$53.65. Of this amount our Sunday school gave \$18. We thank God and take courage. We have made a great advance in our contributions for this great cause in the last two years. In 1909 our church and Sunday school only gave \$5.65, as the minutes show. This, however, is to our shame, and many churches in our Association gave nothing. We hope they will follow the example of the Bolivar church this year, and redeem themselves. It pays to give to the Lord's cause.

Our church is now having preaching for full time and the current expenses are much greater than ever before; yet the members are much more willing to give than ever before. To God be all the glory. Let us work and pray for our Brother Stewart in his great work. If he succeeds we must stand by him.

A. S. WELLS, Pastor.

Bolivar, Tenn. Dec. 1, 1911.

## MEETING AT ELORA.

Just closed a two weeks' meeting at Elora, Tenn., with splendid results. The meeting stirred the entire town. Many earnest penitents and bright professions among the middle-aged. There were fourteen additions to the church and they were among the best people of the town. Every service was attended with the power of the Holy Spirit and His fervency increased to the close of the meeting.

The attendance was large and listened with the most profound attention. The church and congregation contributed liberally to the expenses of the meeting. Almost enough was contributed to pay the time of the evangelists, and they expect to do more.

The baptizing took place Sunday evening at 2:30, and was witnessed by a large audience. My next meetings will be at New Hope, Flintville and Kelso. I will begin with the fifth Sunday meeting in New Hope.

Pray that the Lord will bless these meetings.

J. V. KIRKLAND.

## CONTRIBUTIONS FOR FOREIGN MISSIONS.

We give below the receipts of our Board from May 1, 1911, to December 15, 1911, and also indicate the amount which was asked from the various States. Our receipts up to date are a little behind what they were at this time last year, and our indebtedness has gone up to \$297,100.

States	Receipts	Asked
Alabama .....	\$ 9,834 81	\$36,000
Arkansas .....	606 63	16,500
District of Columbia .....	937 93	5,000
Florida .....	2,583 24	8,000
Georgia .....	18,687 28	86,000
Illinois .....	.....	500
Kentucky .....	9,902 83	45,000
Louisiana .....	1,672 93	10,000
Maryland .....	6,983 67	17,000
Mississippi .....	5,490 41	38,000
Missouri .....	4,702 59	27,500
New Mexico .....	63 24	250
North Carolina .....	14,777 31	50,000
Oklahoma .....	838 13	5,000
South Carolina .....	16,503 61	52,000
Tennessee .....	7,824 51	20,000
Texas .....	12,501 29	85,500
Virginia .....	18,781 10	82,000
Miscellaneous .....	5,682 55	5,750
Total .....	\$138,383 06	\$600,000

Dr. Henry C. Mable will deliver a series of lectures in the Southern Baptist Theological Seminary on the following dates: January 2, 3 and 4, from 10 to 11 a.m. in the chapel of Norton Hall. Dr. Mable's subjects will be as follows: (1) "Ambassadorship in Roads," (2) "The Energy Nascent in the New China," (3) "The Racial Mission of the Baptists." All students entering January 1 will be in time for these lectures, and friends generally are invited to hear them.

The Sunday school and evangelistic lectures are to come early in February, and will be announced a little later. They will fall at the beginning of the third quarter, which begins January 29.

Sincerely yours,

E. Y. MULLINS, President.

I am away down here in Alabama, but I am still vitally interested in all that concerns Tennessee Baptists. I recognize that certainly one of the most important factors in Tennessee is the "Baptist and Reflector," and to show my love and loyalty I am enclosing a check, for which you will please renew my mother's subscription, and also send me the "Baptist and Reflector" to Florence, Ala. If I think enough of the paper to take two copies, it certainly seems that every loyal Tennessee Baptist ought to take at least one, and if he is loyal, he will.

The outlook here is bright, and I am looking forward to a great work.

Yours for dear old Tennessee,

B. H. LOVELACE.

Florence, Ala.

Clinton—Pastor Murray preached at both hours. Nine baptized since last report. The pastor and wife have been generously pounded and all goes well.—I. G. MURRAY.



## 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.

year for Home Missions 17 per cent, and the results are given below:

	H. M.	F. M.	S. M.
1. Beech River Association .....	93 91	110 18	314 31
2. Beulah Association .....	266 53	224 33	392 87
3. Big Emory Association .....	225 69	213 48	286 22
4. Big Hatchie Association .....	991 71	1,061 93	1,483 63
5. Campbell County Association .....	29 13	36 86	220 52
6. Central Association .....	1,705 89	2,299 22	2,543 73
7. Chilhowie Association .....	404 84	364 15	629 85
8. Clinton Association .....	141 11	159 57	254 95
9. Concord Association .....	659 68	839 46	993 62
10. Cumberland Association .....	1,390 94	2,631 38	2,182 96
11. Cumberland Gap Association .....	20 82	30 85	7 00
12. Duck River Association .....	658 25	533 27	1,193 12
13. Eastanallee Association .....	45 45	32 80	382 09
14. East Tennessee Association .....	342 31	157 55	349 72
15. Ebenezer Association .....	317 69	444 65	1,036 80
16. Enon Association .....	112 92	18 37	18 63
17. Friendship Association .....	236 62	255 61	252 33
18. Harmony Association .....	36 00	61 05	63 00
19. Hiwassee Association .....	3 51	2 77	4 37
20. Holston Association .....	423 29	452 34	457 66
21. Holston Valley Association .....	82 60	81 09	225 92
22. Indian Creek Association .....	25 01	29 40	100 60
23. Judson Association .....	25 76	24 30	28 31
24. Liberty-Ducktown Association .....	20 00	30 00	35 00
25. Little Hatchie Association .....	303 91	399 61	1,006 58
26. Midland Association .....	27 75	48 68	36 75
27. Mulberry Gap Association .....	20 00	30 00	35 00
28. Nashville Association .....	3,355 11	4,236 27	5,259 81
29. New River Association .....	16 42	17 91	33 02
30. New Salem Association .....	382 05	370 02	729 38
31. Nolachucky Association .....	740 77	607 38	786 26
32. Northern Association .....	45 63	55 50	50 75
33. Ocoee Association .....	1,607 56	3,039 52	2,202 40
34. Providence Association .....	46 15	160 30	283 54
35. Riverside Association .....	30 57	30 72	208 48
36. Salem Association .....	154 96	175 33	327 38
37. Sequatchie Valley Association .....	57 78	91 41	112 01
38. Sevier Association .....	86 60	88 66	117 13
39. Shelby County Association .....	2,016 93	3,529 71	2,206 31
40. Southwestern District Association .....	11 34	78 13	119 91
41. Stockton Valley Association .....	32 00	48 00	56 05
42. Stewart County Association .....	8 00	12 00	20 48
43. Sweetwater Association .....	316 85	268 15	449 66
44. Tennessee Association .....	2,153 85	3,701 76	3,394 92
45. Tennessee Valley Association .....	55 06	92 72	205 52
46. Union Association .....	42 38	11 10	77 00
47. Unity Association .....	143 64	291 15	226 40
48. Watauga Association .....	255 07	320 04	291 84
49. Walnut Grove Association .....	4 00	6 00	7 00
50. Weakley County Association .....	87 59	116 09	59 06
51. Western District Association .....	447 75	1,523 00	2,645 53
52. West Union Association .....	20 00	30 00	35 00
53. Wm. Carey Association .....	118 84	153 45	313 18
54. Wiseman Association .....	102 15	75 31	152 12
	\$20,844 37	\$29,707 05	\$34,905 68

These figures do not quite total the amounts we are expected to raise for Foreign and State Missions, while they go a little over our expectations for Home Missions.

Each year, however, we have gifts from individuals, and if this year we receive as much from individuals as we received last year for Foreign and State Missions and the Associations raise the amounts indicated, we will easily meet our expectations.

It is earnestly hoped that the Executive Boards of each of the Associations will take up these suggestions at their next meeting and begin at once to work to secure the amounts indicated. It might be well for the Chairman of the

### THE MISSIONARY CAMPAIGN IN THE STEWART COUNTY AND JUDSON ASSOCIATIONS.

The messengers of the churches assembled in these two Associational meetings unanimously requested the writer to take part in a mission campaign in all their churches.

I began this work in company with Bro. B. F. Stamps and Miss Josie Winn at Hickory Grove church, sixteen miles west of Clarksville, Nov. 22, and continued daily meetings (two for most days), through December 7th. We were rained in on Thursday, Nov. 23, and so

Executive Committee of each of the Associations to call a special meeting of the Board to consider laying plans to raise this money for the three great Mission causes. If the brethren will give themselves heartily to the task, we will easily secure the amounts we have planned to raise.

In view of our ability, it would be shameful to the point of disgrace, if Tennessee Baptists did not get the amounts we are expected to raise for Home and Foreign Missions by the first of May, 1912. Every dollar that we fall under \$35,000 for State Missions will be just that much debt. We have already laid out the work on a basis that requires the expenditure of \$35,000.

missed two appointments. We had long drives over rough roads on cold days, but were generally greeted by larger congregations than the same points would usually furnish at their regular Sunday appointments.

I spoke at twenty-two points, some of which were nearly thirty miles from the railroad. There were present in all these congregations something near 2,400 people, less than one hundred and fifty of whom had, so far as they could recall, never seen or heard a returned foreign missionary. The congregations generally listened with eagerness to the talks on China and Missions.

## Hood's Sarsaparilla

Cures all humors, catarrh and rheumatism, relieves that tired feeling, restores the appetite, cures paleness, nervousness, builds up the whole system. Get it today in usual liquid form or chocolate tablets called *Sarsatabs*.

Three definite things were attempted in all these meetings, to present God's plan of doing the financial work of the churches, to present China in particular and the world in general, as a mission field by a returned missionary in as realistic a way as possible, and the effort to reach and stir the women definitely and specially by that very earnest and efficient worker, Miss Josephine Winn.

The very fact that the people turned out so well in bad weather over bad roads, showed more interest than they are supposed to have. In all the meetings the voluntary principle was urged, and especially the crying need of more persistent hopeful prayer in all our work.

The practical results in these meetings were first, the unanimous adoption by all the churches, except probably three, of the regular monthly system through envelopes of contributing to pastor, church expenses and missions; second, the organization of bands of women workers in most of the churches, and third, a generally awakened and quickened interest in the cause at large both on the part of pastors and churches, so far as the pastors were touched. It was a matter of deep regret that only one pastor in Stewart County Association got to the meetings, some by reason of living at a distance and some perhaps for lack of real interest. It is to be hoped, however, if the churches can not be reached on these great vital questions through their pastors, that the pastors may be reached through awakened and awakening churches.

I feel that these meetings are bound to have good results, but the extent of the good accomplished will depend largely on the earnestness with which churches and pastors push into practice the measures they adopted in these meetings. May the Holy Spirit stir and help all to do their best.

I must say that the success of the meetings, especially in Stewart County Association, was due very largely to efficient, hard work done by Brother B. F. Stamps, who knows all the hollows, creeks, branches and knobs through there, and who led us from place to place, or rather hauled us in his buggy. He seems to be doing in general a good work in that region. I also greatly enjoyed my fellowship with the Judson pastors—Martin, Choate, Adams, Lott and Hester. They all entered enthusiastically into the meetings.

I again urge that I honestly believe that such campaigns as this and the one last summer in the Cumberland, efficiently and wisely planned and carried out and followed up with constant, persistent effort to lay upon the hearts and consciences of the people above everything else, the need of more faith and prayer, followed by more system in our work, are to solve some of our most serious difficulties among our great sleeping hosts of Baptists in the South. God grant us faith and wisdom to do most and best for His cause.

Fraternally,

G. P. BOSTICK.

Jefferson City, Tenn.

### OUR MISSION TASKS FOR THE CONVENTION YEAR 1911-1912 BY ASSOCIATIONS.

By J. W. GILLON,  
Corresponding Secretary.

The recent Convention suggested for our task for this Convention Year that we raise \$35,000 for State; \$30,000 for Foreign and \$20,000 for Home Missions. This is an advance of 75 and a fraction per cent for State Missions; 11 and a fraction per cent for Foreign Missions and a fraction less than 17 per cent for Home Missions.

It occurred to me that if the Executive Boards of our several Associations knew just what part of this total would reasonably fall to their Association, it would greatly aid them in getting the churches to give a sufficient amount to enable us to come to the Southern Baptist Convention without failure, and to the State Convention without debt.

For this reason I have gone through the records raising the amounts for the several Associations for the Mission causes in keeping with the advance suggested by our Convention.

I have raised the amount for State Missions 75 per cent above what was given by each Association last year. I have raised the amount given by each Association for Foreign Missions last year 11 per cent, and I have raised the amount given by each Association last



## Woman's Missionary Union

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to you, do it."

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Clarksville, Tenn.

Editor..... Mrs. W. O. Golden  
2401 Twelfth Ave., S.

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

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

### AN APPEAL TO THE Y. W. A.

What shall we do about it? \$13,500 from 1,300 Young Woman's Auxiliaries in the Southland. That's not much! Ten dollars plus a little more for each Y. W. A. Society. What for? Don't you know our special object in the foreign field is medical missions? We are asked to have a share in supporting the work of 20 Southern Baptist Convention Medical Missionaries, 14 being physicians and 6 being trained nurses, 7 hospitals, 12 dispensaries, treating 40,719 patients last year, in Mexico, Africa and China.

"Lift up your eyes unto the fields which are white unto the harvest." One physician for every 2,500,000 people in the non-Christian world in comparison with the proportion in this country, a fight against dirt and superstition, an entering wedge into the non-Christian home, a life and death necessity for the women of the Orient, a mighty agency for evangelization describes something of this open door of opportunity for Christian service.

"Lay down your lives." "Except a grain of wheat fall into the ground and die, it abides alone." "He gave His life for me, what have I given for His little ones?" As the Great Physician went about doing good, so He sent His followers to the front for service, expecting us to stand behind them, "holding the ropes." Shall we not this Christmas-tide really sacrifice that men, women and little children may have this chance to be born again? This is not only the appeal that we bring in our tithe into the treasury, but that we make a Christmas offering unto our Christ.

Young women of the South, shall we not rally to this cause, believing that when "ye bring the whole tithe into the storehouse, saith Jehovah of hosts, I will open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive?"

NANCY LEE SWANN,  
Assistant Secretary W. M. U.

### RULES FOR KILLING A Y. W. A. SOCIETY.

1. Do not come.—Ps. 42:4.
2. If you do come, come late.—Ps. 84:10.
3. If too wet, or too dry, too hot or

too cold, do not think of coming.—Ps. 122:1.

4. Do not imagine that the front seats are intended for you—people might think you were conceited.

5. Come bound to find fault.—Ps. 100:4.

6. Do not, for the world, ever think of praying for your pastor or the church.—II. Thes. 3:1.

7. Do not encourage the president, but tell her faults to others.—Gal. 6:1. If her program helps you, do not let her know it; it might make her vain.

8. If you see a stranger in the audience, do not offer to shake hands or ask her to come again. People might think you bold.—Heb. 13:2.

9. Let the president do all the work.—Isa. 41:6-7.

10. If she does not visit as often as you think she should, treat her coldly. She has nothing particularly to do and she could come oftener.—II. Tim. 2:15; Acts 6:4. Be sure to look up the reference before practicing the rules.—*Southwest Baptist*.

### THE FIRST QUARTERLY W. M. S. INSTITUTE.

Held at Johnson City, Tenn., No-  
vember 23, 1911.

Over this meeting Miss Mary Northington, Field Secretary for the Woman's Missionary Union of the State, presided, and Mrs. Cora Adams Peoples, Associational Secretary, acted as Secretary. Thirteen churches and sixteen different organizations were represented. Many who were appointed on the program were not present, but their places were so supplied that there was not a break in the exercises, and none who did not have in hand a program, knew that any one had failed. There were fully 75 members of the different societies present.

Miss Tipton discussed the purpose of the meeting; Mrs. Fuqua gave the history of the W. M. U.; Mrs. Crouch and Mrs. Moulton discussed Why the Woman's Organization? Then came the reports of the societies, which were inspiring and gratifying, and a rising vote of thanks was expressed to the Secretary-Evangelist for his work in organizing societies and helping the Field Secretary and Associational Superintendent in reaching their appointments.

At the noon hour most bountiful and excellent refreshments were served by the Johnson City Society.

In the afternoon Miss Northington discussed the efficient missionary society. A dozen or more women discussed the ideal president. Some helpful committees was discussed by different ones. Our School Girls, by Mrs. Gregory, deserves special mention. Mrs. Range discussed Our Boys, and Miss Cox made a very sweet talk on The Sunbeams. Mission Giving was discussed by different ones.

The next meeting will be held at Erwin Feb. 29, 1912.

MRS. CORA ADAMS PEOPLES,  
Secretary.

The year 1911 will soon be numbered with the others that have come and gone, and a new year will soon dawn upon us. Are we ready for the new year with all its duties and responsibilities? If not, we had better get ready right away. We have the brightest and best before us yet! Next year we begin a new study of the Bible in the Sunday school and no one can afford to miss one single lesson during the next six years of study. During the entire year of 1912 we study the life of Jesus. The most splendid study that we have ever had in all our Sunday school work. Never did we have lessons so well outlined

for us as we have now, and we never had so many helps. Next year we have the pleasure and privilege of studying the life of our Lord from the birth to the transfiguration in a clean-cut, definite way. No one should go through next year's work without knowing that part of Jesus' life so every event may be told as it happened. The Sunday School Board is getting out the best literature in all the world, besides that, they are preparing to furnish all kinds of suggestions and helps for all the officers and teachers. Write them for catalogue and suggested helps. Equip your school with tools to work with and you will see greater results next year. This is the finest time in all the world to take up the Normal Course, especially the New Testament History, as it will carry you through a most interesting study of the same times when Jesus lived and will supplement your work in lesson preparation. Let every school organize a class for special study. Will not every Sunday school worker in all the State give him or herself, as never before, to the task of teaching the life of Jesus next year so that every unsaved person in all the schools may learn to appreciate him so much that they will give him their hearts, and that every saved man or woman may reconsecrate their lives to Him in real active service? We hope to have the greatest year in 1912 that Tennessee has ever known in Sunday school work. Let all the Associational superintendents see to it that their Conventions and rally meetings are held, and let every local superintendent see to it that his school is made larger and more efficient in its effort to teach the Word. We have had some splendid work this year, but nothing like what it should have been. We are not after numbers, alone, nor do we desire to make a show simply, but we do pray for a deeper conviction of duty and a broader vision of what the Sunday school is and what it ought to be. Let us push our organizations, grading, teachers' meetings, teacher-training and all the rest, but above all let us not forget the real purpose of the school. Let us be loyal to all our denominational interests and labor for their success. Let us give as well as pray for our Lord's work, and co-operate with all our faithful secretaries in their efforts to spread His Kingdom in the world. Don't forget that the final test of our work is the number of disciples that we make and the number that we teach to observe all things whatsoever the Lord has commanded and, quoting Dr. Gillon, "Teach them till they do observe all things."

With many good wishes for a merry Christmas and a happy New Year, for all our fellow-workers, I am

Very truly,  
W. D. HUDGINS, S. S. S.

### BOOKS WORTH BUYING.

*Sunday School Essentials*—This cloth-bound volume of 253 pages is by Amos R. Wells, who never writes a dull page. The first twelve chapters treat of what the author believes to be the essentials in Sunday school work. These are followed by many brief and suggestive chapters that are very practical and needful to every pastor and Sunday school worker's success. Almost every phase of work is treated in a helpful way. It is just the book to follow Sunday school success, one of the best books ever written by the same author. Either may be had from W. A. Wilde Company, Boston, Mass., or Chicago, Ill., for \$1.00.

*When Neighbors were Neighbors*—By Galusha Anderson, D.D. Dr. Anderson, who was for eight years president of the old University of Chicago, and twelve

years professor of the new, is at his best in this book. He tells in the most interesting way, and with masterly description, the outer and inner life of an "old-time country neighborhood." Two lovers are the central figures in a vivid picture of what people thought, felt and acted in the olden times. Politics, religion, industries, recreation and life in general are portrayed. It is both history and romance. It is published by Lothrop, Lee & Shephard Co., Boston, Mass. \$1.35.

*The Pastor His Own Evangelist*—F. M. Barton Co., Cleveland, Ohio. Cloth, large, 477 pp., price, \$2.50. This is one of the most voluminous, suggestive and really helpful books to be found. The ideal evangelist is the pastor-evangelist. Here are methods tried and tested, texts, seed thoughts, suggestions and illustrations in abundance. If used for suggestion, inspiration and helper, it is a most valuable book. Dr. J. Wilbur Chapman writes the introduction and Dr. Charles L. Goodell writes a preliminary chapter on "Preparing for the Revival." As a helper to a pastor there is nothing better. He should read it carefully, and then make his own plans.

*The Sunday Evening Evangel*—By Rev. Louis A. Banks, D.D. This is a series of popular sermons preached at Independence Ave. M. E. church, Kansas City, Mo. The volume covers 250 pages with such subjects as "The Soul's Hearthstone," "The Wheels of Providence," "The Rainbow About the Throne," "A Man Alone with God," "The Weak Spot in a Man's Armour," "The Man Who was Left," "The Man with Four Faces," and many others from this great American preacher. Published by Funk & Wagnalls Co., New York. Price, \$1.30, net.

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## CHRISTMAS CAROL.

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

*When the song of the angels is sung.*

*It is coming, Old Earth, it is coming tonight!  
On the snowflakes which cover thy sod,  
The feet of the Christ-child fall gently and white,  
And the voice of the Christ-child tells out with delight*

*That mankind are the children of God.*

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

*The feet of the humblest may walk in the field  
Where the feet of the holiest have trod;  
This, this is the marvel to mortals revealed  
When the silvery trumpets of Christians have pealed,*

*That mankind are the children of God.*

—Phillips Brooks.

♦ ♦ ♦

## TRIP THROUGH EAST TENNESSEE.

Leaving Chattanooga, Wednesday afternoon, Dec. 13, we ran up to

### SWEETWATER

to assist in the ordination of some deacons. The night was rainy, but despite that fact a good congregation had gathered. Five deacons were to be ordained, but only three were present, Brethren John P. Moon, James Love and Bob Thompson. Pastor Hugh S. Wallace

and Brethren H. E. Pardue and Grant Grubb, with the editor, constituted the presbytery. The sermon was to have been preached by Bro. J. P. Janeway. In his absence, due to the inclemency of the weather, the editor was pressed into service.

The Sweetwater church has a membership of about 450. Brother Hugh S. Wallace has been pastor for something over a year. He has been preaching there only half time, giving the other time to Niota and Christianburg. The three churches make a field of nearly 800 members. During the year there were 180 additions to the three churches, certainly quite a remarkable showing; but not so surprising in view of the energy and zeal of the beloved pastor.

While at Sweetwater we enjoyed the hospitality of Brethren James May and Hugh S. Wallace.

We went over to

### CHRISTIANBURG

to assist in the ordination of some deacons there on Friday night. Six of the seven members of the presbytery were on hand, but the incessant rain prevented any meeting at all. We enjoyed a night, however, in the hospitable home of Brother and Sister J. P. Jacobs.

The day spent in

### NIOTA

was both pleasant and profitable. The church is prosperous and united. We are under special obligations to Brethren John I. Forrest and H. A. Collins for kindness and hospitality.

### ATHENS.

Friday was spent in Athens. Rev. A. I. Foster is pastor. He is a Canadian by birth, a graduate of the Southern Baptist Theological Seminary, studied for the work of a medical missionary, is an excellent preacher and a popular pastor. It was a special pleasure to be again in the home of our cousins, Mr. and Mrs. T. E. Moody. Mr. Moody was formerly Superintendent of the Sunday school, but being stricken with paralysis, has been compelled to give up the work. Mrs. Moody has recently been elected to that important position, and fills it, as we learn, with great satisfaction.

### NEWPORT.

Sunday and Monday were spent at Newport. Rev. J. W. O'Hara is the beloved pastor, coming from Alabama about two years ago. He is an able preacher and is doing a fine work at Newport. The church has a membership of about 400. The Sunday we were present there were 290 in Sunday school. Under the guidance of Brother O'Hara, we had the pleasure of visiting several of the classes—those taught by Mrs. John Stokeley, Mrs. O'Hara and Brother James Stokeley. These were all largely attended and quite interesting. The B. Y. P. U. has a membership of 100. The Baptists are largely in the ascendancy in Newport and in Cocke County. We preached Sunday morning, and by request lectured Sunday night to fine audiences. It was a pleasure to share the hospitality of Brethren J. A. Susong and J. W. O'Hara.

### MORRISTOWN.

Monday night we ran over to Morristown, where we lectured to an audience not very large, due, it was said, to Christmas times, but very attentive and apparently appreciative. Dr. Spencer Tunnell is doing a great work at Morristown. The church has a membership of about 400. A number of them recently have adopted the tithing system. Since Dr. Tunnell came a new parsonage has been erected, which is one of the handsomest parsonages we have ever seen. We enjoyed his hospitality. In the absence of Bro. Tunnell, who had to leave to fill an engagement to lecture at Rogersville on Tuesday night, Brethren J. M. Anderson and Mack Allen kindly assisted us in securing subscribers. A year ago when we were there we secured the largest number of new subscribers we have ever secured in one day at one church. This year we did not get so many new subscribers, but we got quite a good list, besides many renewals.

We ran up to

### JOHNSON CITY

Tuesday night. We had been announced to lecture, but a train two and a half hours behind time put us there too late. Rev. L. B. Stivers is pastor of the Central Baptist Church, which is now the only Baptist church in Johnson City. It has a membership of something like 400. There are enough Baptists, however, in Johnson City, to make a church of 700 or 800. Bro. Stivers took charge of the church less than a year ago. He is very strongly entrenched in the affections of the people. Both as preacher and pastor he is held in high esteem. On Sunday previous to our visit he offered his resignation, for a special reason, but the church unanimously and earnestly declined to accept it, and it is hoped that he will decide to continue as pastor. A handsome \$40,000 house of worship is in course of erection on a very eligible lot. We are indebted to Bro. Stivers for hospitality and to Bro. R. R. Bayless for efficient assistance. Altogether our trip through East Tennessee was both enjoyable and helpful.

♦ ♦ ♦

## THE JESUITICAL OATH.

This is the oath which every priest of the Jesuit Order is bound to take:

I, ———, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and all the Saints, sacred host of heaven, and to you, my Ghostly Father, the superior general of the society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the III., and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his Holiness, the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal church throughout the earth; and that by virtue of the keys of binding and loosing given to his Holiness by my Saviour, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatsoever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and churches of England and Scotland, and the branches of the same now established in Ireland, and on the continent of America and elsewhere and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

I do now denounce and disown any allegiance as due to any heretical king, prince or State, named Protestant or Liberals, or obedience to any of their laws, magistrates or officers.

I do further declare that the doctrine of the churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestants or Liberals, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will help, assist and advise all or any of his Holiness' agents, in any place where I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest; to keep secret and private all her agents' counsels from time to time, as they entrust me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed, given in charge, or discovered unto me, by you my Ghostly Father, or any of this sacred convent.

I do further promise and declare that I will have no opinion of my own or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.



That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, to the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever is communicated to me.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their race. That when the same can not be done openly I will secretly use the poisonous cup, the strangulation cord, the steel of the poignard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by the agent of the Pope, or superior of the Brotherhood of the Holy Father of the Society of Jesus.

In confirmation of which I hereby dedicate my life, soul, and all corporal powers, and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow-soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear; my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.

All of which I, ———, do swear by the blessed Trinity and blessed Sacrament which I am now to receive, to perform and on my part to keep this my oath.

In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal, in the face of this holy Sacrament.

(He receives the wafer from the Superior and writes his name with the point of his dagger, dipped in his own blood, taken from over the heart.)

And yet our Government sits supinely by and allows these Jesuits, who have been driven from nearly every Catholic country, free rein to do their devilish deeds in this land of liberty. More than that, the President of the United States appoints a man who is said to be a member of the Jesuitical Order as Chief Justice of the United States. Is it not time that the people of this country were becoming aroused to the danger before them?

1011.

Before the next issue of this paper reaches our readers 1911 will be gone and we will write it "1912." Altogether it has been quite an interesting year.

Internationally, it has been marked by rather strange contradictions. There have been wars and rumors of wars—a civil war in Mexico, reaching the proportions of a successful revolution; a civil war in China, which seems likely to reach the same proportions; a war between Italy and Turkey, which still drags its slow length along; an incipient war between Russia and Persia; rumors of war between France and Germany, which was finally settled by tactful diplomacy; rumors of war between England and Germany, which fortunately have not passed beyond the stage of rumors, and which we hope never will.

In the midst of all these wars and rumors of wars the movement for universal peace has been steadily growing. The peace treaties between the United States and England and France and Germany, proposed by President Taft a year ago, are being pressed to a conclusion. The signing of these treaties will go far towards the establishment of peace

the world over.

Nationally, it has been a good year. Being an "off" year, there has been comparatively little political agitation. Materially, the country has been greatly prosperous. Crops have been unusually fine, and prices generally good.

Baptistically, the most noted event of the year was the meeting of the Baptist World Alliance in Philadelphia. This meeting marked a new era in Baptist life, giving to Baptists a greater realization than they had ever had before of their importance, both in numbers and in influence in the world, and stimulating them to much greater endeavors.

In Tennessee we have had a comparatively quiet year. From a Baptist standpoint the year has been a fine one, with the largest amount of contributions to benevolent objects in the history of the Baptists of the State. So far as the "Baptist and Reflector" is concerned, it has had one of the best years in its history, both in point of new subscribers and of total receipts.

Individually, with us, as we presume with probably all of our subscribers, the year has been marked by lights and shadows, sunshine and clouds, roses and thorns, sweet and bitter. But while there have been some shadows, there has been more light than shadows. While there have been some clouds, there has been more sunshine than clouds. While there have been some thorns, there have been more roses than thorns. While there has been some bitter in the cup, there has been more sweet than bitter in it. Let us thank God for the light and the sunshine and the roses and the sweet, and try to forget the shadows and the clouds and the thorns and the bitter.

+

1912.

So it will be before another issue of this paper reaches our readers. What kind of a year shall it be? At present the horoscope indicates great disturbances over the world in the way of wars abroad and in the way of presidential, gubernatorial, legislative and county elections at home. We trust that an all-wise Providence will overrule everything to God's own glory.

As regards the Baptists of Tennessee, they propose to do greater things for the Lord than ever they have done before. Let each one of us adopt the motto of Paul, "Forgetting the things that are behind and stretching forward to the things that are before, let us press forward to the mark of the high calling of God in Christ Jesus our Lord." Turning our backs to the past, let us set our faces to the future and march steadily onward with a stout heart and a confident faith. And may the benedictions of Almighty God rest and abide upon you during the coming year and always.

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#### THE NEW-FASHIONED REVIVAL.

The Word and Way says:

Word comes from Chicago that the "old-fashioned revival," with its religious fervor and emotional element, is to be put aside for a more modern and saner way of spreading the kingdom. Henceforth evangelizers are to be cool, decorous and systematic, not to say scientific. Preachers must not get excited nor demonstratively enthusiastic. Nothing must be done or said to excite the emotions of sinners. They must be quietly shown what an easy, natural thing religion is.

This, you understand, was the style adopted by the Saviour in dealing with Nicodemus. It was the style adopted by Peter in his sermon on the Day of Pentecost. It was the style of conversion of Saul into the Apostle Paul. It was the style adopted by our Baptist fathers through which the Baptist cause has grown so rapidly. It is the style by which Baptists may expect to conquer the world. Is it?

#### DENOMINATIONAL LITERATURE DAY.

Remember that the second Sunday in January has been designated by the Tennessee Baptist Convention as Denominational Literature Day. We hope that every Baptist in Tennessee will on that day preach a sermon upon the subject of Denominational Literature, and urge upon their members the importance of reading religious literature, and especially the importance of reading denominational literature, which means, for one thing, the importance of reading the BAPTIST AND REFLECTOR as their State paper. Write to us for sample copies of the paper. We shall be glad to furnish them.

#### Recent Events

Rev. J. T. Sexton, the blacksmith evangelist, recently held a meeting at Blountville. He says that he kept the iron hot while he was there. And from reports he did.

Rev. A. L. Johnson has resigned the pastorate at Minden, La., to accept a call to the pastorate at Valdosta, Ga. Bro. Johnston is the son of Dr. J. L. Johnston, former President of Brownsville Female College.

Dr. Thomas S. Barbour, Foreign Secretary of the American Baptist Foreign Mission Society, tendered his resignation to take effect not later than May, next. The reason for his resignation is ill health. Dr. Barbour has done a notably fine work as Foreign Secretary.

Eighty-two were taken from the Cross Mountain mine at Briceville, making, with the five who were brought out alive, 87 entombed in the mine. The contributions for the relief of the widows and orphans of the dead miners have been quite liberal. Still larger amounts, however, are needed.

A meeting was held recently in Warrensburg Baptist Church, in which Pastor W. C. Hale had the valuable assistance of Dr. Spencer Tunnell for several days. After that Bro. Hale continued the meeting. There were 15 additions to the church. Bro. Hale has been pastor for 15 years. At the last church meeting he was unanimously re-elected for an indefinite period. He is the efficient Moderator of the Nollchucky Association.

Rev. Calvin B. Waller, pastor of the First Baptist Church, Asheville, N. C., has been preaching a series of sermons to men. The following were his subjects: "The Man Who was Ready," or "Facing Life Squarely;" "The Young Man and His Choice," or "Fixing Life's Destiny;" "The Man with the Blues," or "Taking Life Seriously;" "The Man Who Fell Short," or "Missing Life's Opportunity."

A Baptist house of worship was built in Pine Bluff, Ark., on Thanksgiving Day. The house is 30 by 50 feet, has metal roof, and was celled and one coat of paint put on both the inside and outside. Services were held in the house that night and one person professed conversion. The house and lot together are worth \$1,500. In two days after the completion of the building, every dollar of the indebtedness was paid. This is a fine record.

R. B. Neal, who is leading the anti-Mormon fight, as Secretary of the American Anti-Mormon Association, will move from Pikeville, Ky., back to his old home at Grayson, Carter County, Ky. His printing advantages are better there, and he can better serve the public in this great battle with the Mormon monster. He is arranging to get out 1,000,000 leaflets. Write him at Grayson, Ky., if you need help to combat the evil.

Dr. R. S. MacArthur was to have sailed for St. Petersburg, Russia, via London, on the steamer Mauretania, Dec. 16, but was detained by the illness of Mrs. MacArthur, in Atlanta, where Dr. MacArthur has been supplying the pulpit of Dr. L. G. Broughton. Dr. MacArthur expects to sail so soon as Mrs. MacArthur's health will permit his absence. She will probably spend the winter in Florida or some other Southern State. We hope that she may soon be restored fully to health.



## The Home Page

### EMANCIPATION.

BY MALTIE D. BABCOCK.

Why be afraid of death as though your life were breath?  
Death but anoints your eyes with clay,  
O glad surprise!

Why should you be forlorn? Death only husks the corn.  
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet, sleeping, you are dead  
Till you awake and rise, here or beyond the skies.

Why should it be a wrench to leave your wooden bench?  
Why not with happy shout run home when school is out?

The dear ones left behind! O foolish one and blind,  
A day—and you will meet; a night—and you will greet!

This is the death of Death, to breathe away a breath,  
And know the end of strife, and taste the deathless life.

And joy without a fear, and smile without a tear.  
And work, not care, nor rest, and find the last the best.

### HOW MRS. GREEN-FROG SAVED HER CHILDREN.

Mrs. Green-Frog sat perched upon a grass tussock, on the bank of a pond, blinking her green, goggle eyes, and snatching an occasional gnat. The pussy-willows were out, and the blue birds sang joyously. Often Mrs. Green-Frog would scramble to the edge of the tussock and peer anxiously down into the muddy water at her children; fifty or more she had, little pollywog children, which looked for all the world like large-headed black tacks as they frolicked about in the water.

In spite of Mrs. Green-Frog's indifferent manner, she had real motherly affection for her children, and occasionally she would croak a deep, reassuring "kerchung," and when the pollywogs heard their mother's voice they would wriggle about more frantically than ever.

Suddenly the bulging eyes of the mother frog became fixed upon a certain suspicious spot under the bank of the pond, and she anxiously watched the movements of a long, shadowy form which darted stealthily through the water. It was never one of the clumsy turtle family, taking a swim. The next instant she knew just who it was, for with a swish of its tail and jaws wide open, a sly old Pickerel who lived below in deep waters, made his appearance, swimming leisurely down stream.

Now this sly old Pickerel was cruel and crafty, and always hungry. He would swim through the water, his great mouth armed with sharp teeth clashing together, ready to gobble up any little unwary water dweller that got in his way. Usually the Minnow family and the Lucky Bugs darted on ahead of him, thus giving warning of his approach.

As Mrs. Green-Frog hung anxiously

over the tussock, a great shoal of silvery Minnows flew like arrows past her, then Mrs. Spotted Turtle and her little ones scrambled hastily out of the water, for well they knew that in spite of their shells the old Pickerel would think nothing of nipping off an arm or a leg in passing.

On came the Pickerel, his round, green eyes glaring hungrily, and then, as Mrs. Green-Frog watched, something happened. The old Pickerel changed his course and swam right into the pollywog family; one wide yawn of his great mouth, and he had swallowed just half of them. Uttering a warning "kerchung," Mrs. Green-Frog leaped from the tussock into the water, with little croaks she urged the pollywog children to follow her beneath a certain mud bank out of sight. Again the Pickerel turned his long, gray body, backing water and fanning with his gills, swimming back again over his course, his cruel jaws clashed together once more, and he had swallowed the remainder of the pollywog children. Then with green, indifferent eyes he swam lazily back to his den once more down in the matted water weeds.

Fortunately two of the pollywog children escaped and scuttled safely into a bunch of watercress in the edge of the water. So when Mrs. Green-Frog dared to come forth, she found them there, and very thankful she was that they had been spared.

Mrs. Green-Frog loved her home in the pond, covered with great, cool, green lily pads, over which floated fragrant white lilies; and the sturdy yellow ones, whose golden cups always held such quantities of jeweled bugs and flies. Soon the two little pollywogs had reached the tadpole age, and then they stayed close to their mother or climbed up the stems of the rush, and then Mrs. Green-Frog began to teach them the lessons of the water ways.

They soon learned to keep out of the way of the Pickerel, and when they saw his ugly shadow they vaulted lightly out upon the grass tussocks and croaked in thin, high voices of derision at their enemy as he cocked his impudent goggle eyes in their direction.

Everything might have gone happily forever with the frogs, but one day something very alarming happened.

It had not rained for weeks, the hot summer sun baked down over all the land, and the pond was drying up. The tussocks stood high and dry; there was only a little water left far down in the lily roots.

Soon shoals of minnows and trout lay dead at the bottom of the pond. Mrs. Green-Frog knew it was time to move, or they would all perish.

Out into the dry, wire-like grass they all hopped, for the Frog mother knew that somewhere, over beyond the hills, lay a never-failing pond.

Over sun-baked pastures Mrs. Green-Frog led her children; huge black snakes sometimes lay in the path, and overhead the gray hawks watched them, still on they hopped, resting through the heat of the day beneath broad leaves, and traveling all night. Would they ever reach the pond, would the rain never, never fall again? Soon they were joined by other frogs, and the old Bullfrog leader bade them have courage, for he scented dampness in the air; surely the water was not far away. In spite of this, hundreds of the frog army died by the wayside. Gasping, they dozed weakly and miserably together one day, when "splash," something fell upon a leaf over their heads. It had come; the rain. Instantly all the frogs awoke.

"Kerchung, kerchung," they croaked happily, "the rain, the cool, moist rain has come."

"Zoom, zoom," called the Old Bullfrog Monarch, as the rain pelted his parched green back, opening his great mouth and drinking his fill. Then out into the rain all the frog army hopped together, following their leader, taking great frantic leaps and uttering joyous croaks as they hopped, for they had scented the pond. Only a short distance and they had reached its banks, then such a scurrying and jostling; pell mell, in they plunged, the great green frogs tumbling over the little ones in their eagerness to get into the water first, and then they all dove straight down into soft ooze and mud and water weeds.

That night, when dark rain clouds covered the moon and fresh, moist winds blew among the cat-tails along the banks of the pond, from every grass tussock, from each lily pad, and among the purple skunk cabbages in the swamp there arose such a concert, beginning first with little piping, trilly sounds.

"Tr, r, r, t-r-r-r, r-r-r," ending in "kerchung, kerchung" from the middle-sized frogs; then a big bass note, "zoom, zoom, zoom," from the Old Bullfrog Monarch, and such a wonderful concert was given that night by the frogs that all the village people said:

"Listen; just hear the frogs sing; surely they are singing for rain; the long, cruel drought is broken; see, the clouds are gathering. The frogs know it, and are glad."

Of course the frogs knew all about it, and they were just brimming over with happiness, because they had found the never failing pond, and they knew the rain was coming at last.—*Jean M. Thompson, in The Housekeeper.*

### A HAPPY TIME FOR MOTHER DEAR.

Elizabeth is the youngest granddaughter of a very charming little lady who is never called "grandma," but always "mother dear." Mother dear was raised in an old-fashioned farmhouse, and lived there until her husband died, then she came to town to spend the rest of her life with Elizabeth's mother. She is surrounded by new conditions, and while she is very sweet and brave, there are times when she is homesick.

Just before her last birthday mother dear talked wistfully to Elizabeth of old times.

"You have never seen a quilting-party, such as we had at the old farm," she said. "The women worked all day, and in the evening, when the quilt was finished, the men came and there was a big supper and maybe a sleigh ride to end up with."

Elizabeth had, this conversation in mind when the grandchildren and children of mother dear began to talk of a birthday celebration. Some one suggested that they give a reception and present mother dear with a dozen American Beauty roses and a new set of furs. But Elizabeth had a better plan.

"She is just longing for her old friends," she said, "and I think we ought to give her a grandmother party."

They heard her with interest and adopted her plan with enthusiasm.

The next day Elizabeth telephoned to a half dozen girls. "Come over and bring your thimbles, and some pretty scraps from summer gowns." They came, and she told them radiantly, "We will sew the patches for a quilt, and the grandmothers are to have a quilting party, but they mustn't know it yet."

The invitations to the party were extended to mother dear's old friends, who lived back in the country, and to the grandmother of the girl who sewed the patches. Three big automobiles were sent to bring the guests to the place of meeting. For the day, the living room of the very modern house had been transformed into an old-fashioned parlor, with mother dear's two china dogs on the mantel and jars of sweet peas everywhere.

Mother dear had not dreamed of the surprise in store for her, and when she entered the changed room and saw the circle of sweet old faces gathered about the quilt, she almost broke down.

"Why, it's lovely, lovely," she cried; "Who thought of it?"

Elizabeth laughed. "It's your quilting party," she said, "and you must forget that you aren't right back in the farmhouse."

Tongues and needles were busy all the morning, and at noon the little old ladies sat down to a lunch of hot biscuits and honey, of gingerbread and tea and cottage cheese. It was served on mother dear's own blue china, and her thin teaspoons and pierced silver cake basket gave an air of old-fashioned luxury.

Mother dear made a flushed and happy hostess. She was radiant with the spirit of familiar hospitality. At receptions and at formal dinners she had been merely a deprecating little shadow, unused to modern ways; but here she was on her own ground, and she poured tea and led the conversation with equal grace and spirit.

The afternoon was occupied with finishing the quilt, and at five o'clock the lamps were brought in, for electricity would have spoiled the effect—and with the lamps came the grandfathers.

Only those who can see deep into the hearts of old age can understand the joy of mother dear at the reunion of friends of her own age. There were men whom she had known as a little girl, now white-haired, but still holding on to distinctive boyish traits. The old minister teased her just as he had teased when they went to school together; and when she tucked her hand into the arm of an ancient judge, who was to take her out to supper, he asked, "Do you remember when I buried your doll, and dug it up after dark because you cried?" Mother dear remembered, but as the dining room doors were open, she found little time to answer, for there was a chorus of delighted exclamations as the table was revealed.

The centerpiece was of fruit, at one end was a baked ham, and at the other a roast chicken. These were flanked by preserves and whole cakes—cocoanut and chocolate, and by molds of blanc-mange. But best of all was the steaming oyster stew with which the meal began; mother dear and her venerable friends had lived in the time when to serve stewed oysters was to prove oneself socially knowing.

There were speeches after supper, and old-fashioned songs. The quavering voices made the hackneyed music seem full of melody, and mother dear's high, thin voice led the rest.

At the end they presented mother dear with a memory book, in which the old folks signed their names.

When they were all gone, the little grandmother kissed Elizabeth.

Yet it was a very simple thing that made mother dear happy. Just a meeting with old friends and with old fashions.—*Kansas City Times.*

**PISO'S** is the name to remember when you need a remedy for COUGHS and COLDS



## 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."

"The free gift of God is eternal life in Christ Jesus our Lord. What shall we render unto God for this unspeakable gift?"

There's your

### CHRISTMAS VERSE!

Say it every night before you go to sleep.—L. D. E.

YE DID IT UNTO ME.  
(Matthew 25: 40.)

"What shall I give to thee, O Lord?

The kings that came of old  
Laid safely on thy cradle rude

Their myrrh and gems and gold.

Thy martyrs gave their hearts' warm blood,  
Their ashes strewed Thy way;

They spruned their lives as dreams and dust  
To speed Thy coming day.

Thou knowest of sweet and precious things  
My store is scant and small.

Yet, wert Thou here in want and woe,  
Lord, I would give Thee all."

There came a voice from heavenly heights:  
"Unclose thine eyes and see;

Gifts to the least of those I love  
Thou givest unto Me."

—Rose Terry Cooke.

### CORRESPONDENCE.

I know you are just as busy as you can be. The last stitches must be put in the presents for your loved ones; the last shopping must be done; the letters and cards must be written.

I fear you will scarcely have time to read this page, much less to write me a letter. There are a few, though, who have not failed us, and next week when the great day has gone, I am hoping for a full mail.

I trust you have passed round the basket or waiter, or other receptacle, for the "orphans' portion after the Christmas dinner, or "counted your blessings" and sent me a "thankoffering" for this good year of 1911, so soon to leave us.

I want to end up well. I want to begin 1912 with a happy heart. I wish you all that is good for the New Year, and I want to keep you all in the Young South another "lap in life's journey."

Let's see what our friends have to say this week.

No. 1 is from Mohawk from old friends and true:

"Enclosed find \$1. Use it where you think it most needed.

"A merry Christmas and a happy New Year to the Young South!"—Crosby and Maggie Sue Murray.

Thank you. Let's give it to the Baby Cottage and Mrs. Medling in Japan, May 1912 bring only good to you both.

In No. 2, Ararat church asks what the cost of keeping a girl in school in China or Japan for a year will be. I have written to Dr. Willingham to find out, and

Miss Annie Bell shall know as soon as I hear from him. That will be a grand work for the ladies of Ararat to do. May God speed and bless them in it.

No. 3 comes from Trezevant:

"I enclose \$1.50, an offering from Class No. 7 of our Sunday school for the Baby Cottage. The little girls hope to do more this year for missions than ever before."—Mrs. B. H. Hillsman.

May their best hopes be realized. There's so much in beginning soon and keeping everlastingly at it.

No. 4 pleases me much. Decherd sends it. Only a little while ago I sent the Band there literature:

"Enclosed find \$1.30 for the Baby Cottage from the Sunbeams of the Decherd church. May God bless the Orphans. Our Band was organized three months ago. At present we have 17 members. This is our first offering. We hope to send another for China after Christmas.

"We wish the Young South a happy Christmas and New Year."—Mabel Shelley, Leader.

We thank you very much for using the Young South as the medium of your gifts. May you have great success next year. Mr. Stewart will be so proud of your first offering for the cottage.

No. 5 asks why Our Mission Fields has not reached the subscribers at Lewisburg. I will write to Miss Crane immediately about it, and let Mrs. A. J. Lane know what the matter is. Perhaps by this time they have arrived. I got mine only a few days since.

Dyer comes last and tells us of a "Silver Tea" there:

"On Dec. 5, Mr. and Mrs. L. W. Ginn gave a birthday party to their ten-year-old son, Herman.

"Instead of taking him the customary present, we took money, and he wishes to send it to the Young South. We collected \$1.30, which you may use in any way to bring good."—Katherine Thompson (Herman's teacher).

Thank you very much. Let us divide the money between the cottage and our missionary in Japan.

Who else can celebrate a birthday with a "silver tea?"

If we can keep out the "Coppersmith," who troubled Paul, we can raise a goodly sum for some of our objects.

We wish Herman many more happy birthdays.

This will be your last letter from the Young South in 1911, and I beg to thank you most sincerely for all you have done. You did fair to get your

### THOUSAND DOLLARS

this eighteenth year, or even to go beyond it. Try your very best in January, February, March, and April. Make a fresh start now, the holidays are over.

Gratefully yours,

LAURA DAYTON EAKIN.

Chattanooga.

### RECEIPTS.

For fourth week in December:

Since May 1, 1911 .....\$730 20

For Foreign Board—

C. & M. S. Murray, Mohawk .. 50

"Silver Tea," Dyer ..... 65

For Baby Cottage—

C. & M. S. Murray, Mohawk .. 50

Class No. 7 in Trezevant S. S.,

by Mrs. B. H. H. .... 1 50

Decherd Sunbeams, by M. S. .. 1 30

"Silver Tea," Dyer ..... 65

Total .....\$735 30

Received since May 1, 1911:

For Foreign Board .....\$222 53

" Home Board ..... 83 62

" State Board ..... 67 00

" S. S. Board ..... 3 55

" Baby Cottage ..... 243 66

" Margaret Home ..... 6 00

" Foreign Journal ..... 30 25

" Home Field ..... 5 25

" W. M. U. Literature ..... 8 00

" Mountain Schools ..... 6 24

" Jewish Girl ..... 2 00

" Jewish Missions ..... 12 00

" Chinese ..... 10 60

" Ministerial Education ..... 13 31

" Ministerial Relief ..... 15 00

" Baptist Hospital ..... 5 00

" Postage ..... 1 29

Total .....\$735 30

THE LATE DR. J. G. MEADOWS,  
M.D., MISSIONARY TO WU-  
CHOW, CHINA.

An Appreciation, by W. H. Tipton.

Our hearts have been sad ever since the news of our great loss through the death of our co-worker, Dr. Joseph Guy Meadows. Not only is he missed in his professional capacity, but every phase of our work has suffered what seems to us an almost irreparable loss. His unusually versatile brain, incessant energy, and broad sympathy made him the friend and helper of every good work and worker. It was my privilege to come to China on the same boat with him and his family in the fall of 1904. We began the study of the language to gether, and together met the various problems of our early missionary experiences. I shall ever be thankful to God for having given me such a true yoke-fellow during these years.

He was missed in every phase of the work when he went home on furlough the first of this year, and all were looking forward with joy to his early return to China. That he shall never return to us and the work is one of the saddest disappointments of my life. And this disappointment is shared by hundreds of others, both Chinese and foreigners, non-Christians as well as Christians. The high esteem in which he was held by the people of Wuchow is evidenced by the fact that the gentry here, largely through his influence, had donated a nice large building lot, valued at \$10,000, for a new hospital site. While he was recognized as a good physician, his specialty was surgery. Though a comparatively young man, he had attained great proficiency as a surgeon, and had been spared to the work a few years he would have been the leading surgeon of South China. He recognized this as his calling from God and to this work gave the best of his life and energy in constant and thorough preparation.

While he was a physician, and his work made large claims on his time and energy, he always found time and opportunity to make himself useful in other phases of missionary work. He was never too busy to give sympathy and advice and help in my work, for he knew no line of division between the medical and evangelistic work. If he healed a poor suffering patient of his physical ills it was always with a prayer that he might be led to a knowledge of the great Physician.

As a Christian he was consecrated and loyal, full of hope and faith both in God and man, and withal as humble as a child. I have heard him many times say that one of the greatest surprises that heaven holds for us will be to see the plan which God had mapped out for each one of our lives and compare it with the low plane of life unto which we have attained. He was a man of far-sighted vision, always being at least a decade ahead of his times in all his plans and work. Though he had the reputation of being a great talker, he gave little time to discussing the past

or displaying laurels already won. He was a born pioneer, for his was a vision of the future. He could see beyond the foul, emaciated body of his patient the perfect form of a man restored to normal health and placed in his right relation to God. And he could see in the weak and ignorant Chinese Christian a spotless and perfect servant of his Lord.

As a friend and neighbor he was always big-hearted, sympathetic, helpful, neighborly. We never hesitated to ask a favor of him or to call on him at any time. His good humor and cheerfulness in any and all circumstances was a constant tonic to our souls. In his college days he was known as "Jolly Guy," and he never lost this quality of his character even in the midst of the stress and strain of mission work. Trudging over mountain roads or sleeping in indescribably dirty Chinese inns was to him, and any who had the good fortune of his company under such circumstances, a pleasure trip. Not that he was always light-hearted, for mingled with it he always had a gravity and seriousness that commanded respect. He knew how to "rejoice in the Lord always."

During a recent workers' institute held here in Wuchow, an hour was set apart by the Chinese for a union memorial service in his honor. I have never before seen such demonstrations of emotion by the Chinese as in this service. There was scarcely a dry eye among the five or six hundred who were present, and many wept aloud. This is a scene seldom to be seen among the Cantonese, who usually seem almost devoid of any emotion under ordinary circumstances. The whole service was a most beautiful demonstration of the love and esteem in which they held our brother.

For years he has made appeal after appeal for some one to come to Kwang Si to take up the Mandarin work in this province, seemingly without any response. A tour of this section made a short time before he went home on furlough resulted in a final decision to give the rest of his life to this work. And he and his faithful wife had made all their plans to move to Kwei Lin and begin the study of the Mandarin language there on their return to China this fall. It has pleased our Father to have it otherwise, for on the 15th of July at the close of the day he obeyed His call and entered into the joy of his Lord.

Who will come to take his place in this the most needy of all the fields of China?

ROGERS.—Miss Kate Rogers died Nov. 25, 1911. She was a consistent member of Barton's Creek Baptist Church (Lebanon) almost from childhood. She leaves a sister, four brothers and a widowed mother and many friends. Her home life was exceptionally devoted and she being the youngest girl was the pet of the family. She was a milliner and had held positions at Nashville and Lebanon, and held the respect and confidence of her business associates, some of whom were present at her burial. Elder A. E. Johnson conducted the funeral, assisted by W. P. D. Clark. The writer was called for, but was away from home. Bro. Johnson spoke of her excellent school life, she having been a student of his for many years. He also spoke of her church and home. We extend sympathy to the bereaved.

S. N. FITZPATRICK.

Dr. Archibald Cree, of Louisville, Ky., father of Dr. A. C. Cree, of Moultrie, Ga., has accepted the care of the church at Louisa, Ky.



## 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, hile 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.

## 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.

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## JOIN THE SEWING MACHINE CLUB.

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

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STUART'S PLAS-TR PADS are different from the truss, being medicine applicators made self-adhesive purposely to hold the parts securely in place. No straps, buckles or springs—cannot slip, so cannot chafe or compress against the pubic bone. The most obstinate cases cured. Thousands have successfully treated themselves at home without hindrance from work. Soft as velvet—easy to apply—inexpensive. Awarded Gold Medal. Process of recovery is natural, so no further use for truss. We prove what we say by sending you Trial of Plaspao absolutely FREE. Write TODAY. Address—PLASPAO LABORATORIES, Block 132 St. Louis, Mo.

## A GREAT THANKSGIVING.

Brother A. F. Mahan came to Rocky Hill just before Thanksgiving and assisted the pastor in a meeting. It was one of the greatest meetings that we have had in years. There were twenty-five or more saved and a number renewed their covenant with the Lord. There were ten additions to the church by baptism. This happy pastor baptized his own little girl.

It was a great privilege to have Brother Mahan in our home. He is a noble man and a great preacher. The church built a lovely four-room parsonage near the church, and they brought so many good things into the home.

We had a good service on Thanksgiving morning, and took an offering for the home at Nashville.

I then went to Stock Creek for an evening service. When we came into the church there was piled around the pulpit everything that you could think of that was good to eat. There was a full two-horse wagon load of good things to eat, and it was brought to our home on Monday morning.

These are noble people, and it shows how they love their unworthy pastor. We also took an offering for the home in Nashville.

F. E. WHITE.

Bearden, Tenn.

## YANKEE AND LONSDALE REVIVAL.

On Dec. 17 Rev. E. H. Yankee closed the greatest revival meeting at the Lonsdale Baptist Church of Knoxville that we have ever had. The meeting lasted two weeks and there were 139 conversions and 101 additions to the church. If anybody can show a greater mixture than this I would love for them to speak out. Here are the ingredients of what I baptized: Southern Methodists, Northern Methodists, Campbellites, Presbyterians, Lutherans, Episcopalians, Seventh Day Adventists, Russellites, Mormons and Catholics. This only shows what folks will do when they get religion. One lady baptized was sprinkled by the late Dr. Talmage. Our church is but five and one-half years old, and now has almost 500 members, and still they come and keep on coming. When I took charge of the work three and one-half years ago, our membership was 70 and this church was getting help from the State Board, which it did for one year after I came, and then we released the Board from further help.

Brother Yankee did fine gospel preaching in every sermon, and made his sermons so plain that even the Methodists practically all left their preacher, who crawled in a hole and pulled it in after him, or at least he was not seen out during the meeting, but got a special choir and his presiding elder to come in order to hold his folks. But the big mogul only preached to 27 and he was one of the number, while Brother Yankee preached to 1,000. Brother Yankee has made an impression on the folks of Lonsdale as no other has ever done, and all denominations joined in saying to get him to hold the next meeting here, but I do not understand why, for he did not fail to tell the whole truth in such a way that it seemed to cut pedos to the heart. But still they came and begged for him to come back.

Will you allow me to throw a bouquet to our beloved Dr. Gillon? Many have been happening in the

State Board work under his leadership and it meets the needs, and not only the needs but the approval of the people all over the State, and they do not hesitate to say so. I feel when a man puts himself in the work and then gives the people an evangelist like E. H. Yankee, who can grace any pulpit, I join with the State Baptists in saying both are men of convictions and the right men in the right place. God bless the State Board and its Secretary and his noble helpers; and let us rally to the support of such a noble cause.

J. M. LEWIS, Pastor.

## NOTES FROM HOHENWALD.

On Saturday afternoon I received a letter from that prince of good fellows, E. L. Loving, of Centerville Church, stating that Centerville Church had shipped by express a box containing Christmas gifts for us. I went at once to the depot and found a good-sized box of many useful things, as well as some good things to eat. Words are inadequate to express our gratitude for being so generously remembered by that good people. When I got to the front gate with the box my wife asked, "What is that?" I told her it was a box from Centerville. "Well," she said, "Santa has been to see me while you were gone." Brother J. W. Parris, of Hohenwald Church had called to see us with a buggy-load of canned goods and potatoes.

I at once thought of Brother Folk's expression, "Thank God for friends." How could we get along without friends?

This is a hard field, and sometimes I have thought that after spending more than eleven years here my work was about finished. But not so. I am just beginning. God helping me I am going to make this year the best of my life. We are going to have a fifth Sunday meeting at Centerville beginning Friday night. Come and be with us, Brother Folk. The Christmas turkeys will not all be gone.

J. H. HULL,

Missionary State Board.

Hohenwald, Tenn.

Newton Centre, Mass., Nov. 29, 1911.

There are some very fine people at Russellville. I trust they may be able to secure a good pastor such as they are worthy of. My heart is with them.

It has been reported that this is not a "strong" Baptist school. If such reporters could have heard the splendid portrayal of Baptist truths and the arguments in their defense set forth by the seminary men and by some of Boston's leading Baptist ministers at a banquet recently held here, I am quite sure they would have had things down differently. So far as I am able to learn, the institution is Baptist to the core. God bless you and the "Reflector."

ROY B. BOWERS.

January, 1912, will close my second year at Brooksville, Miss., and I am glad to say that we have advanced along all lines. We have gone from \$365 to \$1,033.46 a year in my work for Foreign, Home and State Missions, and in addition to the work this year we have built eight Sunday school rooms and repaired our church at a cost of a little more than \$3,500, besides contributing to the Orphanage, ministerial education, hospitals, colleges, seminary and other objects.

W. G. MAHAFFEY.

## Pillows Free

Mail us \$10 for 36-pound Feather Bed with 6-pound pair of Pillows free. Freight prepaid. New feathers, best ticking, satisfaction guaranteed. Agents wanted.

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## PILES CURED AT HOME BY NEW ABSORPTION METHOD.

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

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

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## HOW TO GET RID OF CATARRH.

Simple, Safe, Reliable Way, and It Costs Nothing to Try.

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

## THANKSGIVING SERVICES IN MEMPHIS.

The spirit of Thanksgiving was fittingly observed by the Baptists of Memphis in a union service held at the First Baptist Church. The first floor of the large auditorium of the church was well filled, while occupying the rostrum were the several pastors of the city. The choir was made up of members of Baptist choirs of the city, and a feature of the meeting was a mixed quartet rendered by members of the Central Church choir. Mr. Ruby was in charge of the music.

After singing the doxology, Pastor Hurt of Bellevue Church made the invocation. Rev. Thos. S. Potts of the Baptist Memorial Hospital read the Scriptures, the portion he read being the 103 division of the Psalms. Pastor Thompson of McLemore offered prayer, after which Pastor Strother explained the object of the offering of the day, the object being for the State Orphans' Home fostered by the Baptists.

The sermon was delivered by Dr. J. L. White, pastor of the Central Church, who spoke to a portion of the 6th chapter of 1 Kings. The sermon was impressive and was eloquently delivered.

At the close of the discourse the audience joined heartily in the singing of "Nearer My God to Thee," after which Pastor Utley of Rowan pronounced the benediction. All the churches were represented, and the occasion was one of the Baptist hosts of the city in a general, uniform manner expressing thanks to the Lord for his goodness and his mercy during the last year. F. G. F.

## SIX PREACHERS (INCLUDING OUR EDITOR) GO THROUGH RAIN AND MUD TO SERVE ON ORDINATION PRESBYTERY; BUT THE PEOPLE ARE NOT THERE.

Did you ever hear anybody say that "preachers are not scrupulous about keeping their engagements?" I have,

but I didn't pay any attention to it. For I knew—and I know now—that ministers of the gospel are the grandest, noblest, truest, most honorable set of men on the face of this old earth. God bless every one of them!

Now let me say a word about this: Two deacons were scheduled to be ordained at the Christianburg Baptist Church on last Friday night, Dec. 15. The pastor told the folks that the service would be held, "rain or shine," and that the people could come, counting on the service being held.

The day came. It was raining. The roads were wet and muddy. One minister had to come fourteen miles on the train, and then ride five miles through the rain and mud to get there. Another had to drive nine miles through the rain to get there.

Seven ministers, including the pastor, promised to serve in the presbytery.

Another, a veteran of the army of God, an old gentleman sixty-five years of age, rode horseback through the rain eight miles. Another rode horseback seven miles, and two came in buggies five miles each. One hour before the clock struck seven the following ministers were at Christianburg: Dr. E. E. Folk of Nashville, Rev. W. W. Mullendore of Madisonville, Rev. H. C. Pardue and Rev. J. P. Janeway, who live out from Sweetwater, and Rev. Grant Grubb and Rev. Hugh S. Wallace, who live in Sweetwater.

The seventh minister did not show up. One of his friends may be able to explain why.

But the rain poured down steadily. The janitor went up the quiet road through the field and lighted the church lamps. No one came. The rain fell heavily upon the roof; the night was very dark; peculiar sounds possibly disturbed the feelings of the janitor (a boy of seventeen). The tombstones in the church graveyard presented a lonely appearance—and the boy janitor doubtless felt that he was badly needed at home, so he blew out the lights passed by the corner of the graveyard, and promptly passed on. Soon he reported to the waiting ministers that nobody had come to the church, and he felt it his duty to come home. It continued to rain, the service was called off—but, not "because the preachers didn't show up."

H. S. W.

## AN APPEAL TO TENNESSEE BAPTISTS.

Please allow me to speak a few words through the columns of the Baptist and Reflector to the 170,000 Baptists of Tennessee.

Every well informed Baptist in the State knows of the great destitution existing in this part of Tennessee. Here in a section about thirty by forty miles in extent we have two little weak Baptist churches. Think of it, brethren, only two little churches to defend and to propagate those God-given principles which every true Baptist ought to love above everything else. Think of it, I say, and let your hearts send up to the Master's throne an earnest prayer for the success of the work in this field.

But it is of Ashland City Baptist church that I want to speak particularly. We have a little church house here which the State Mission Board helped us build in 1906. The Board has stood by us nobly until now. But failing to locate a pastor in time to get our application for aid before the Board

### Ask Your Doctor

A Strong Tonic - Without Alcohol    A Great Alternative - Without Alcohol  
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Ask your doctor if a family medicine, like Ayer's Sarsaparilla, is not vastly better without alcohol than with it.

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at its first meeting we were left out. I am aware that we have not accomplished the results here which we hoped for; but we have had a hard struggle against great odds, and shall we give up now and surrender what has cost us so much, and let our enemies exult over our downfall? I for one vote no, a thousand times no! Baptists of the State, come to our aid and help us hold this territory. I verily believe that Ashland City is a strategic point which we should never give up. It is the county seat of Cheatham County. It has six or eight hundred population, splendid educational facilities, has a railroad, a good waterway, good land, adapted to the growth of a variety of crops and is growing—not rapidly but steadily. I believe with a strong church at this point from which to work as a base, that ere long we could work a transformation in the religious conditions of this great section. But if we surrender now, we cannot hope to regain a foothold here for years to come. Let's hold on, brethren, and I believe that as God blessed Jacob of old, he will surely bless us. Baptists of the Old Volunteer State, come to the help of this little struggling church and enable them to pay their \$200 church debt and to have a pastor! If we cannot get help we can't survive. Please help us, and rest assured we will do what we can ourselves. Send money to A. C. Clifton, Ashland City, or to the writer.

Yours in Christ,  
G. W. MITCHELL,  
Cheap Hill, Tenn.

## A RECENT BOOK OF GREAT INTEREST.

By E. Y. Mullins.

"The History of American Literature," by Prof. R. P. Halleck, issued by the American Book Company, of Cincinnati, is a book of very unique interest not only to educators and stu-



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dents of literature generally, but to pastors and Sunday school workers as well. Readers of Prof. Halleck's previous volume on the "History of English Literature," which has had a great circulation, were prepared to welcome the present volume.

There are many excellences in this work. I wish to name four: First, its conciseness and pointedness and brevity of statement. Three hundred and ninety-eight pages of text condense admirably the account of American literature. Second, the evident fullness of information possessed by the author, and his mastery of the subject. Third, the ethical point of view adapted and maintained throughout the interpretation of American writers. In a very special sense American writers have been dominated by the moral ideal, and this book finely interprets the fact. In the fourth place, Prof. Halleck's style is a delight on every page. It is much like the best French style in its lightness of touch and vividness and pictorialness combined with strength. Young people will read this book with eagerness, and teachers will rejoice over it. Every Sunday school library should possess a copy, because of its morally uplifting power.

Rev. Sam Frank Taylor has resigned the care of Calvary Church, Joplin, Mo., but has not announced his plans for the future.



## Thousands Now Use This Low-Cost Cough Syrup

A Family Supply for 50c, Saving You \$2.  
The Quickest, Best Thing You Ever  
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The prompt and positive results given by this inexpensive cough medicine have caused it to be used in more homes in the U. S. and Canada than any other cough remedy. It gives instant relief and will usually wipe out the most obstinate, deep-seated cough inside of 24 hours. It quickly succeeds, even in whooping cough and croup.

A 50 cent bottle of Pinex, when mixed with home-made sugar syrup, makes a full pint—a family supply—of the most pleasant and effective cough remedy that money could buy, at a saving of \$2. Easily prepared in five minutes—full directions in package.

Children take Pinex Cough Syrup willingly, because it tastes good. It stimulates the appetite and is slightly laxative—both excellent features. Splendid for hoarseness, throat tickle, bronchitis, etc., and a prompt, successful remedy for incipient lung trouble.

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Pinex has often been imitated, but never successfully, for nothing else will produce the same results. The genuine is guaranteed to give absolute satisfaction or money refunded. Certificate of guarantee is wrapped in each package. Your druggist has Pinex or will gladly get it for you. If not, send to The Pinex Co., Ft. Wayne, Indiana.

## You will want the 1912 Coca-Cola Girl Calendar

We will send you this beautiful Calendar, lithographed in sixteen colors, on receipt of 2¢ to cover postage.

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## Mrs. Winslow's Soothing Syrup

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 DIARRHŒA. 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.

## INDIA.

Though Christianity is sufficiently rooted in India to count three millions of communicants in our various Christian church, according to Sherwood Eddy, it must be borne in mind that this is only about one in a hundred of the population. Out of one hundred natives, seventy-one are Hindus, twenty-one are Mohammedans, three are Buddhists, and one is a Christian. A great and gratifying start has been made, but a mighty multiplying of Christ's followers is necessary before India can be enrolled as a Christian land. This is to be at some time, but how far it is in the future only God knows. It is stated that in the last fifty years there have been twenty-two great famines that have swept away twenty-eight million of the people. At the best, the average income of the individual in India is less than ten dollars a year. Lord Cromer put it at nine dollars. The wonder is that they live at all in good years. When the famine comes, they perish by the million. Good and wise living should bring about better results. The general acceptance of Christianity must mean better life for all.—Herald and Presbyterian.

## A LETTER FROM MISSISSIPPI.

Mr. H. H. Jackson of Friar's Point, Miss., writes: "Find enclosed 50c, for which send me two boxes of Gray's Ointment. I am glad to report that Gray's Ointment has made a permanent cure of a sore of sixteen years' standing."

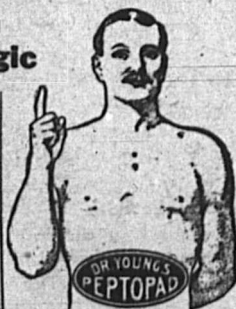
For ninety-one years (almost a century) Gray's Ointment has held first place with physicians and people alike, in the cure of boils, carbuncles, old sores and other inflammations, and in the prevention of blood poisoning. To demonstrate its wonderful curative power to those who have never used it, a free sample will be sent by mail. 25c per box at drug stores. Dr. W. F. Gray & Co., 824 Gray Bldg., Nashville; Tennessee.

Rev. J. H. Cowart, of Rochelle, Ga., has under consideration a unanimous call to the church at Senoia, Ga.

## Stomach Troubles

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Then send us ten cents in silver to cover cost of packing and we will send you absolutely FREE a five-day course of Peptopad Treatment. Peptopad treatment is a combination internal and external treatment and its great success lies in its two-fold power. We strengthen and invigorate the stomach nerves and muscles from the exterior and correct the gastric disturbances from the interior and accomplish both at one time. Peptopad Treatment removes soreness and pain from stomach and bowels and repairs the digestion insuring proper assimilation of the food you eat which means disappearance of constipation as well as stomach trouble. Send 10c in silver for postage and packing today and receive this 5-day course FREE. Dr. G. C. Young Company, 764 Patriot Building, Jackson, Michigan.

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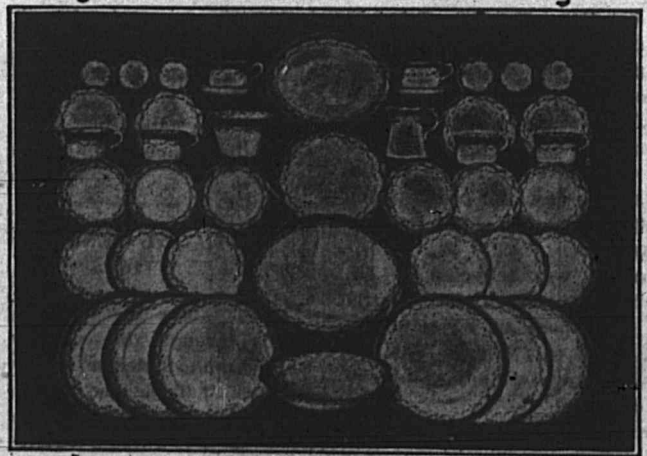
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## THIS HANDSOME DINNER SET—42 PIECES, FOR FIVE NEW SUBSCRIPTIONS.



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.



## 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.

**ROBINSON.**—On Saturday evening, Oct. 14, 1911, our hearts were saddened when the angel of death entered the home of John L. Robinson and bore away his loving companion.

Sister Robinson died at the age of 48 years, 11 months and 14 days. She professed faith in Christ and joined the Baptist church when young, and at the time of her death was a devoted member of the First Baptist Church, Columbia, Tenn.

For a number of years she had been in delicate health, though we hoped to keep her much longer. She bore her afflictions patiently, and was often heard to say that if she left us it would be better for her. She loved her church and always wanted to attend when her health would permit. She was a Christian in every-day life. She was a kind and affectionate wife, and always willing to make any sacrifice for those she loved. She was loved by all her neighbors, and will be sadly missed by them. Her friends were many and through them long will she live after her mortal remains have mouldered back to mother earth.

When we viewed the remains in the casket she seemed to throw back a smile to us to welcome us to that happy home.

Our dear friend is gone,  
Her spirit has taken its flight,  
She soared to mansions unknown,  
To dwell with saints in light.

Her faithful labors are done,  
Her sufferings and trials are o'er,  
A victor's crown she has won,  
She is with the God she adored.

**LONG.**—Bro. J. W. Long, who was born in 1857, was converted early in life. He was married in 1877 to Miss Ellen Lisbet, and to them were born two sons and three daughters, who survive him.

Bro. Long's peaceful rest came on November 17, 1911. He was a great sufferer the last year of his life, but it was with cheerfulness, and many times he expressed his readiness to go to his Saviour, whom he loved so. By his beautiful life he taught a good example of Christianity. Such is the death of the Christian. Let me die the death of the righteous, and let my last days be like his.

B. W. COLE.

**SMITH.**—In memory of D. L. Smith, former Sunday School superintendent, Clerk and Deacon of Sweetwater First Baptist Church:

A prince in Israel has fallen. A good man has left this world and has gone to Heaven. David Lee Smith has passed from earth to glory. This world is brighter and better because he lived in it; Heaven is richer because he has gone there.

In the month of November, in the year 1884, "Brother Lee" (as his friends affectionately called him), gave his

heart to God and followed his Master through the watery grave of baptism. It was then that he united with the First Baptist Church of Sweetwater. For these twenty-seven years he was active and faithful in the work of his church. He labored in season and out of season, he worked when he was well and strong, he worked when he was sick and weak. He fought a good fight, he ran a noble course and he died in a triumphant faith.

About twenty years ago, "Brother Lee" was elected Clerk of his church. No church clerk ever left behind him a better record for faithfulness and efficiency than did Lee Smith. Although his hands were filled to overflowing with all kinds of work, yet he was vigilant and zealous as an officer of the church. Even when he was sick, unable to undertake any kind of a task, he insisted that he should do his part in getting up the letter of his church for the meeting of the Association, and he took right hold of the matter and saw to it that the church letter was gotten up in the proper shape and at the proper time.

When anybody wanted information about the church, they were referred to "Lee" Smith. When any member wanted to put on foot a plan for the advancement of the work of the church, "Lee" Smith was consulted, and his co-operation asked. When the church got without a pastor, the members looked to "Lee" Smith in a large measure to help find the right man; and, when the right man was found, of course it was understood that "Lee" Smith would communicate with the prospective pastor, and see that the church secured him.

For many years he alternated with his bosom friend, James May, as Superintendent of the Sunday school. And, almost since the time that he united with the church, he was a familiar figure on the left-hand entrance to the church, acting as usher with his friend, James May. Brother May ushered at the right entrance.

Eight years ago, with his same friend, James May, kneeling by his side, the hands of an ordination presbytery were laid upon his head, then and there setting apart James May and Lee Smith to the office of deacon of the church. As a deacon of the First Baptist Church, the counsel of "Lee" Smith has been valuable beyond reckoning. He was wise and thoughtful, and he was prayerful in his work as a deacon of his church. He was a safe leader, and many relied upon his opinion and judgment.

And he served side by side with James May on the building committee—the body of men that stood behind the work of erecting the house of worship now occupied by the church—and his labors had a telling effect in that channel of the Lord's work.

But—and we bow our heads as we speak it—David has lost his Jonathan. Two bosom friends have been separated for awhile. The earthly friendship of James May and Lee Smith has been broken, but, thank God, it will be resumed in Heaven.

A wife has lost a good husband; two precious little boys have lost a kind father; two sisters have lost a noble brother; the church has lost a faithful clerk, deacon, Sunday school

# 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~~ gold 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 tall 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.—  
"I have sent your absolutely free offer at once."

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

worker, usher, and friend; Sweetwater has lost a Christian citizen; Tennessee has lost an honored son—but, Heaven has gained David Lee Smith.

HIS PASTOR.

**PHILLIPS.**—Sister Maggie Phillips was born Aug. 9, 1870. She professed faith in Christ and united with Round Lick Baptist Church in July, 1883.

She was married to L. J. Phillips March 23, 1893. She was a constituent member of the Watertown church, and lived a consistent and devoted member until her death Dec. 5, 1911, at the age of 41 years, 3 months and 22 days.

A sweet-spirited Christian woman she was, being loved and honored by all who knew her. She was a faithful, loving and devoted wife. Although no children blessed the home she cheerfully devoted herself to making one of the nicest and most pleasant homes—a real helpmeet to doting husband, who will sadly miss her.

She was an active worker in the church, and constantly sought her prosperity. Sadly she will be missed by the

brotherhood. A teacher in the Sunday school, efficient and winning, dearly beloved by the pupils, especially her class, who in sorrow followed her to the grave.

She will be missed by the young people who always found a friend and helper in Maggie. She did all in her power to make them happy. We are bereaved, yet we sorrow not as those who have no hope. She was triumphant in death, buoyed by a strong faith she cheerfully looked forward to the change, selecting the scriptures to be read and the songs to be sung at the funeral services.

She rests from her labors and her works do follow her. She leaves a husband, father and mother, and two brothers and a large number of relatives to mourn her departure, but it would be wrong to grieve. She had suffered enough. Let us look forward to the time of reunion and the glory that shall be revealed in us. The Lord cometh and will bring all His saints with Him. I feel sure she will be in the number.

T. J. EASTES.

# You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, retail.



## Among the Brethren

By Rev. Fleetwood Ball

De Soto Park Church, Rome, Ga., has been fortunate in securing as pastor Rev. C. W. Rowe, of Atlanta, Ga. He enters upon his duties at once.

Dr. Junius W. Millard, of Atlanta, Ga., has become supply of the Jackson Hill Church, Atlanta, Ga., until a permanent pastor can be secured. He has been supplying the First Congregational Church, Atlanta. It is a good thing to give these folks a full gospel.

The Second Church, Jackson, Tenn., is making overtures to induce Evangelist Geo. H. Crutcher, of the Home Mission Board, to become pastor of that church. He could do a great work under God in that growing section of the city, and Crutcher is a man four-square.

Rev. N. B. Williams, until recently an evangelist of the Arkansas State Mission Board, has accepted the pastorate of the Dudley Avenue Church, Texarkana, Ark.

The Texas State Mission Board at its recent meeting laid out the work on a basis of \$110,000. Besides this the Board decided to raise \$85,000 for foreign missions, \$71,500 for home missions and \$10,000 for old ministers' relief.

State Sunday School Secretary H. L. Strickland, of Birmingham, Ala., has been elected to a similar position under the State Mission Board of Texas and will accept. It will be remembered he went from Memphis, Tenn.

The recent sudden death of Dr. H. A. Sumrell of the First Church, Shreveport, La., removed from the Southern Baptist ministry one of its leaders. He died the day he submitted his resignation as pastor of the church.

Miss Mary Elizabeth Crook, only daughter of Elliott H. Crook and wife, died suddenly Friday morning of heart failure at their home in Lexington. She was a Baptist and a devout, exemplary Christian young woman. No doubt her enraptured spirit is with the Lord. Our deepest possible sympathy is offered the heart-broken parents.

The Tuam Avenue Church, Houston, Texas, is elated over the intelligence that Rev. A. D. Sparkman accepts that pastorate. He is literally a Sparkman.

Rev. C. S. Harrison, of Rotan, Texas, has accepted the pastorate at Stratford, Texas, and expects to be on the field January 1.

Rev. J. J. Mayfield of Ruleville, Miss., becomes pastor of the church at Durant, Miss. It is thought, after January 1.

Rev. W. H. Williams, of Clinton, Ky., succeeds Rev. T. F. Moore as pastor of Little Obion Church, near Fulton, Ky., and begins work the second Sunday in January.

Doubtless in recognition of the true spirit of Christmas, namely, "Peace on earth, good will to men," the "Baptist Flag," Fulton, Ky., a belligerent gospel mission organ, does not appear. Oh, the blessings Christmas brings!

YOU NEEDN'T keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

Thank God for the "Word and Way," of Kansas City, Mo. The way with the word that good paper is scattering consternation in Catholic ranks is refreshing to every soul that loves the truth. Keep it up, beloved. Rome is a menace to America and Americanism.

Work has begun on the new First Church, Hot Springs, Ark., where Rev. C. F. J. Tate is pastor. The building will be in the very heart of the city and will cost \$75,000. The lot alone cost \$21,000. We hope the heart of the city will be in the church.

Rev. J. E. Bell, formerly of Tennessee, has resigned the care of the church at Yukon, Okla., after having done a splendid work there.

W. W. Keys, Jr., made his appearance in Greenville, S. C., Dec. 15 in the home of J. O. Keys and wife. It is good to know that there is another W. W. Keys, grandson of the splendid former editor of the "Baptist Courier," the late W. W. Keys.

Rev. W. T. Hundley has resigned the care of the church at Batesburg, S. C., to take effect January 15. The brethren do not want him to leave the State.

Rev. J. A. Anderson, of the Second Church, Union, S. C., has resigned to accept a call to Mon-Aetna, S. C., where he begins work January 1.

Dr. W. W. Oliver, of Florence, S. C., did not accept a call to Petersburg, Va., as was published, but to Mt. Olive, N. C., where thirty-seven years ago he was baptized and twenty-seven years ago ordained.

Rev. J. L. Bristow and the happy saints of the First Church, Abbeville, S. C., worshiped for the first time in their new home Dec. 3. The building will be dedicated next Sunday.

Rev. E. P. Esterling has resigned the position of Financial Representative of Furman University and Greenville Female College, Greenville, S. C. His resignation was received with sincere regret.

John Joyner and Miss Myrtle Derryberry, popular young people of Lexington, Tenn., were united in marriage Sunday afternoon at 3 o'clock at the home of the bride's parents, Henderson Derryberry and wife, the writer officiating. They have our hearty wishes for abundant happiness.

Rev. E. B. Farrar has resigned the care of the church at Pineapple, Ala., and begins on a new field January 1, but does not say where.

### AS OFT AS YE DO IT.

Of writing many books on the Lord's Supper there is no end, and the worst trouble about the no end of books is that the books themselves have no end. But this is not a book, and proposes to deal only with one phase of the subject. A phase hitherto untouched so far as the writer's knowledge goes.

The writer was led to look into the subject by observing the indifference of good people with reference to its observance.

It must be patent to all that there is a growing disposition on the part of many to shun the house of God on the day that his people observe the Lord's Supper. Indeed, if you announce it a week before, there will be present only "the faithful few."

Why is this? Are they afraid to enter into this solemn rite? Possi-

bly this is so with some. Most people are at least timid about sacred places and things.

Possibly some one will say it is for want of instruction; but if men are not instructed on this simple ordinance, or with reference to this simple ordinance, after all that has been said and written, we may well despair of ever coming to a good understanding of anything at all.

Neither do I think that it is a want of reverence on the part of most, for I find that most men respect the ordinance.

It seems to the writer that the trouble is just here. The average man and woman is not accustomed to being shut up in the holy of holies often, and he finds the place more sacred than he feels just pleasant in. He would not mind going in "once a year," but every week is too much for him.

Again, to throw open the most holy place to the vulgar gaze too often is soon to have no holy place. To carry the sacred out to the secular too often is to secularize it.

But all this goes for naught if the Lord said to do it otherwise. How often did he say to do it? If he said to do it once a week, or once a month, or once a year, or once in a lifetime, that is the way to do it; but the fact is that he did not say a single word as to how often we should do it. The writer fails to find a single utterance in the whole New Testament as to the number of times that it should be observed.

But according to all synoptists, it was observed in connection with the Passover feast. Matt. 26: 17-27.

While seated at the table, he took bread, blessed and brake it, and gave it to his disciples, and likewise the cup, saying, This is my blood in the New Testament, which was shed for many.

Observe this is a New Testament ordinance, the one whose remains were still on the table was an Old Testament ordinance. It had commemorated an event in Israel's history, and pointed to an event in Christian history, to the Lamb that should be slain for us as our passover. And since this later event is at hand, it has fulfilled its day and is obsolete; is to be brushed aside and into a corner with those things that are past.

But this new event to which it has led us, which has meant so much to all the past, and which is to mean much more to all the people, must not be left to perish or unpointed out. And since as yet there is no book in which to preserve its memory, he leaves it in a symbol, the symbol of the bread and wine.

But he says no word about the frequency of its observance. And yet he does, or rather the other ordinance whose place it takes does. On the fifteenth day of the first month, "shall ye observe it." And since he said not a word about its being observed oftener, surely he meant it to be observed in like manner and time.

Mark's account is about identical with Matthew. No hint of its being taken oftener than the former Passover is found here. Mark 14: 22, Luke 22: 19, 22, we find the same words but no change of dates or number of times of observing. In John 13 we have an account of the eating of the Passover, the leaving of Judas Iscariot and the foot-washing and its lesson, but nothing of the supper.

In Acts 2: 42 Luke says "they continued steadfastly in the Apostles' doctrine and in breaking bread and in prayer," but this surely and certainly does not refer to the Lord's

Supper; for we remember this was during the period of communism which reigned for a while, and each man's home was the home of all the others, and they ate among themselves.

In first Cor. 11: 24, 25 we find Paul giving instructions to the Corinthians as to the observance of this ordinance. He seems to be striving to impress them with the purpose of it. He tells them it is to be observed as a memorial of him. In this 25th verse we find this clause: "This do ye, as oft as ye do it, in remembrance of me" that is—when ye observe this Supper, do it in remembrance of me. Surely there is no word here as to the number of times this ordinance is to be observed.

Since Jesus said no word about its being observed oftener than the Passover that preceded it, are we not left to infer that it was to be observed on the fifteenth of the first month?

But perhaps some one will say it did not take the place of the Passover. The answer to this objection is that it did. For Christ our Passover was sacrificed for us, and, moreover, having eaten this Passover, he immediately instituted the Lord's Supper out of the very fragments. Again, if it did not come in the room of the Passover, you are even in still worse darkness. For if it did not, there is no word or hint or suggestion or inference as to how often it should be observed.

It is still true that much handling of sacred things is not well. Not well for the things or those who handle them. It is also true that "familiarity breeds contempt."

But some one will think that the apostles observed it oftener than once a year. Maybe they did, but they did several things that they had to quit doing. Their communism was one. And again to that objection we might add that the objector does not know assuredly that they did it oftener, for the reason that nothing was said about it.

The great companion ordinance of baptism stands for as much as the ordinance of the Lord's Supper, and nobody submits to it each month. It stands for the burial and resurrection of Jesus, and this for the death and shed blood of Jesus. His death and shed blood would mean nothing without the resurrection. Jesus only submitted to baptism once, and so far we know he only took the communion as we know he only took the communion or Lord's Supper once. He had ample opportunity to have done it oftener had he so desired.

Neither do I think he left it optional with us as to the number of times we should observe it. He took it at a certain time, and that time was deliberately chosen. Why did he not wait till after his death to observe it? Because this Lamb's blood ordinance, this blood ordinance, was instituted in Egypt on this very date. On this date its prophesy is fulfilled, and the new ordinance must embody and carry on the same idea in the same way.

After examining all the facts in the New Testament with reference to this subject, it seems clear to the writer at least that Jesus only intended that this ordinance be observed once a year, on or about the 15th of Nisan, which is April.

Should we not follow his teaching and example and observe it thus? If all Christendom should observe this Lord's Supper at the same time each year, and thereby call the world's attention to this vital fact of his teaching, surely it would mean much.

J. L. DANCE.