

BAPTIST AND REFLECTOR

SPEAKING THE TRUTH IN LOVE

DEVOTED TO THE SPREAD OF BAPTIST PRINCIPLES AND THE ADVANCEMENT OF THE REDEEMER'S KINGDOM

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—Chinaman: "You tellee me where railroad depot?" Citizen: "What's the matter, John, lost?" Chinaman: "No. Me here. Depot lost."

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—It is one thing to draw the sword. It is another to sheath it. It is drawn in a moment. It will be months, it may be years, before it can be sheathed. Be not hasty, therefore, in drawing it. If that lesson shall be learned from the present European war, some good at least will come from it.

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—Says the Word and Way, "Church attendance in this country is divided about as follows: Women, 67 per cent; men, 33 per cent." Penitentiary attendance is divided about as follows: Men, 90 per cent; women, 10 per cent. The question is sometimes asked, which are better, men or women? What do the above figures say?

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—"Might makes right." That is the idea of war. It is a resort to force. The strongest wins and dictates terms to the weaker. But might does not necessarily make right. Often might makes wrong. On the other hand, though, right makes might. "Thrice armed is he who hath his quarrel just." There is a moral force in right which gives power to the one who has right on his side.

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—A teacher sent a boy to the blackboard to write the word weather. The boy wrote it whether. "That," said the teacher, "is the worst spell of weather I ever saw." That is about the way with the spell of weather we have been having recently. It has rained nearly every day for several weeks. But it is all right. The rain was needed. It had been a good while coming. It brought refreshment to man and beast and crops and grass and all nature.

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—It was with very deep regret that we learned of the death recently of Brother W. A. Bowers, of Sevierville. Brother Bowers was a prosperous business man of Sevierville, a prominent member of the Baptist church there, and a useful layman. He was a stockholder in the Baptist Publishing Co. and was ready for every good work. He had not been in good health for some time. He was in a hospital in Nashville last spring for some little while, but did not improve. We tender to his widow our deep sympathy in the great sorrow which has come to her.

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—We had the pleasure of preaching at the Central Baptist Church, this city, on last Sunday morning. We enjoyed being in the Sunday School, which under the superintendency of Bro. Geo. L. Stewart is quite an excellent one. Dr. G. A. Lofton has been pastor of the Central Church for over 25 years. He is one of the ablest theologians and one of the most eloquent preachers in the Southern Baptist pulpit. He is greatly beloved by all the members of the Central Church. He has done a great work there, despite the loss of many of his best members by death and removals and letter. We trust that his very valuable life may be spared other years.

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—Rev. and Mrs. P. P. Medling and children arrived in Nashville last week. They sailed from Nagasaki, Japan, on July 22nd, and landed at San Francisco Aug. — They stopped at Dyer to visit his father, went to Martin to see his sister, spent several days in Nashville with her sister, Mrs. Charles Rushing, and have gone to Lebanon and Watertown to visit her father, Mr. W. A. Rushing, and sister, Mrs. T. A. Young. They are back in this country on a furlough after seven years of labor in Japan, and will be here about a year. They are looking quite well. We trust they will enjoy the rest which they have so well earned. Mrs. Medling, as our readers know, is the missionary of the Young South. She promises to write something for the Young South page soon.

—According to a news dispatch, Russia has outlawed vodka, the famous Russian drink, in her army. Officers are forbidden to drink it in camp, on maneuvers or while on duty with their men. All cases of drunkenness are to be dealt with in the severest possible manner. Commanding officers are ordered to discourage as much as possible the drinking of any kind of intoxicants by their subordinates and are recommended to set the example themselves. Vodka is forbidden to the enlisted men at all times, and the most stringent measures will be taken to prevent them from buying it. No soldier will be allowed to receive money from home if he is known to be inclined to drink. Russia has learned from a sad experience. In the Russo-Japanese War what militated against the success of Russia more than any other one thing was the drunkenness of the Russian officers—drunk on this vodka. It is also stated that Emperor William has forbidden his soldiers to drink beer. This war is entirely too serious a business to risk anything on the drunkenness of officers and men.

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THE RECKONING.

Clinton Scollard.

What do they reck who sit aloof on thrones,
Or in the chambered chancelleries apart,
Playing the game of State with subtle art?

If so be they may win, what wretched groans
Rise from red fields, what unrecorded bones
Bleach within shallow graves, what bitter smart
Pierces the widowed or the orphaned heart—
The unhooded horror for which naught atones!

A word, a pen stroke, and this might not be!
But vengeance, power, lust, festering jealousy,
Triumph, and grim carnage stalks abroad.
Hark! Hear that ominous bugle on the wind!
And they who might have stayed it, shall they find
No reckoning within the courts of God?

—New York Sun.

—"The Religion of the Lord's Prayer." This is the title of a book just published by the Sunday School Board of the Southern Baptist Convention. It is written by Dr. E. M. Poteat, President of Furman University. Like everything from Dr. Poteat, it is thoughtful, scholarly, deeply spiritual and very helpful. The price is 40 cents. We shall be glad to fill orders.

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—Dr. C. T. Alexander the able pastor of the Lebanon Baptist Church is delivering a series of four special Bible addresses on Sunday nights on the subject of "Russellism." The following are the subjects of the addresses: August 23, 8 p. m. "Some Fatal Fads and Follies of Russellism." August 30, 8 p. m. "The Bible Doctrine of God vs Infidelity of Russellism." September 6, 8 p. m. "Restoration of All Things; or The Bible vs Millennial Dawn." September 13, 8 p. m. "The Righteous and the Wicked after Death and the Resurrection." These addresses are very timely and we are sure they will be very helpful. Dr. Alexander has promised to let us have them for publication in the Baptist and Reflector.

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Last Sunday being a fifth Sunday, there were no Associations meeting last week. The Associations are governed in their time of meeting by the first or second or third or fourth Sunday, never by the fifth, because that is variable. We confess that we felt a little lonesome, after going as we had been every week for about six weeks. We took occasion, though, to run down to the fifth Sunday meeting of the Judson Association at Sylvia. Most of the pastors in the Association were engaged in meetings. The day opened gloomily, but the clouds broke away after a while and a fairly good audience came. In the absence of Bro. S. C. Reid, the editor preached the missionary sermon. Brethren Robert Clements and C. N. Hester made excellent talks on "Religion in the Home." We regretted that we could not remain over Sunday. An excellent dinner was served on the grounds. Sylvia is now without a pastor, but the members are hoping to secure one soon.

Helen—"Why, I never could marry that man!"

Hazel—"Mercy! Why not?"

Helen—"Why, he wears a wig!"

And then the dear creature took off a rat, some puffs, a coronet, a braid, a pompadour and a switch and sat down to peruse a novel.

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—On page 10 this week we begin the Sunday School and B. Y. P. U. Department. It will be edited by Mr. W. D. Hudgins, Superintendent of the S. S. work in Tennessee, which is a guarantee that it will be interesting and helpful. Be sure to read it each week. The Home Page will be combined with the Young South.

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—On a recent visit to Williamsburg, Ky., where he was pastor for 13½ years, Dr. H. H. Hibbs was received with the utmost cordiality. As an expression of their love for him the members of the Williamsburg Church contributed \$1,400 to Tennessee College. Of this amount Mr. Norman B. Perkins gave \$1,000.

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—The Czar of Russia, speaking officially not long ago to some of his officials, is quoted as saying: "We cannot make our fiscal prosperity dependent upon the destruction of the economic and spiritual powers of many of my subjects." The Czar, we presume, had special reference to the sale of vodka, which is the Russian whiskey, and which has been destroying the Russian people. We hope this is the beginning of the end of the liquor traffic in Russia.

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—Once the Duchess of Argyle wrote to several of the crowned heads of Europe and asked whom they especially envied. The Czar of Russia answered: "I sincerely envy every man who is not loaded down with the cares of a great empire." Francis Joseph of Austria wrote: "I envy the fate of a man who is not an emperor." Certainly it is very true now that "uneasy lies the head that wears a crown."

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—The Philadelphia Public Ledger said recently: "The indebtedness of America to the clergy is written upon every page of our national history. No company of men have contributed as they have—courage in times of timidity, integrity in times of limping politics and aspiration when the feast was spread for the clay eaters. With meager salaries, the stipend of \$500 a year and all the clams they could dig, being sumptuous for the average, theirs has been a majestic service; they have steadied the republic. Real prophets themselves, they have made the profession prophetic."

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—The Baptist Times and Freeman brings the information that the Vicar of Cadoxton, Berkshire, England, refused to read a part of the burial service over a child who had been drowned, because he had not been "baptized." For this reason, he said, he "could not commit his body to the ground in the sure and certain hope of the resurrection to eternal life!" He would, however, have read the identical words over a man of evil life, if he had only been sprinkled. This is ecclesiasticism with a vengeance. What a cold, dry, dead, mechanical, ceremonial theory. And this is the result of the "Historic Episcopate."

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—The Baptist of Arkansas recently said that the failure on the part of many subscribers to pay their subscriptions to religious papers was due to a "lack of honesty on the part of those who read such papers." We took issue and said that it may be attributed to indifference or carelessness. To this the Baptist replies: "We take the position that no man is strictly honest whose 'indifference' or 'carelessness' keeps him from paying his honest debts. Call it what you will and twist as you may, it is simply a lack of honesty." Again we must take issue with the Baptist. We should certainly be very sorry to think that it is correct. It would be quite a reflection upon many Baptists.

SUPPOSE.

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading, no doubt.

And then just suppose,
Ere one's eyes he could close
He must read the day's record through,
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smoothed in life's tangled thread
If one-half that we say
In a single day
Were left forever unsaid.

—Pacific.

THE EFFICIENCY COMMISSION AND A WORD OF ADMONITION.

By J. F. Love.

Together with other officers of the general boards I have refrained from public discussion of the question involved in the prevalent agitation of missionary organization and operation. But after reading the letter which Dr. Dargan, Chairman of the Efficiency Commission, has given to the denominational press, and in the light of conditions confronting the work of the Foreign Mission Board at the beginning of the second quarter of the Convention year, I feel that I ought not to withhold this word of admonition.

I preface this word with the statement that I do not wish to prejudice the work of the Commission, or the views entertained by anyone who thinks that the changes ought to be made, whether such changes shall affect the Foreign Mission Board or any other. Indeed, I want the Commission to score all the information that is possibly available, and in the light of it and to the full scope of its prerogative as stipulated by the Southern Baptist Convention, go into the question of denominational efficiency with complete thoroughness. The work of the Commission ought to be so thorough that we shall not for a long time have to divert the thought of our people from the task of putting our message afield to that of overhauling the machinery with which we do it. Now that the work is in the hands of the Commission, its work ought to be done without timidity on its part and without flinching on the part of the rest of us. We ought to settle the present unrest when the Commission makes its report at Houston. A question mark is a poor standard with which to lead a militant host in holy war. Mission work, like truth must have an affirmative support to make it effective. Should the present state of mind become chronic, Southern Baptist Mission work of all sorts will be doomed. Positive conviction for what we are doing is necessary to success.

Now, my word of admonition is this:

1. Give the Commission such facts as you have and will be of service to the men who compose it in reaching a safe and sober conclusion. There are a thousand varying opinions abroad and each is held with more or less of confidence on its finality, but the personal opinions will not help the Commission. We should give it not our preferences but our facts. The business of the Commission is to recommend to the Convention not what any or many want, but what, in the light of knowledge, the cause needs. Let the man who knows speak, and let the Commission hear him. Let none of us be too sure of his impromptu wisdom concerning the grave matters committed to the Commission. These involve a business of a million dollars a year, the missionary effectiveness of three million Baptists, and the intricacies of world problems in missionary administration. He is a rare man who is capable of grasping on the moment, the details of a work of such magnitude. Wise men will take pains to study these things with care before they either propose change, or approve as final present methods. Those who have had most to do with important denominational enterprises know how hard it is to make sure of the wisest course and the most faithful discharge of stewardship.

2. Having given the facts to the Commission, let us all give these select brethren credit for courage and consecration to do right in the light of all the facts. The grace to trust chosen brethren is one we ought to cultivate, and must cultivate if our democracy is not to betray us into anarchy. It will strengthen both our charity and our faith if we will when discussing the work and motives of committees and boards consider the in-

dividuals who compose them. Boards and committees are not impersonal things, neither are they self-made. They are composed of our brethren who are chosen for certain duties because they have by their lives won the confidence of the brotherhood. This Efficiency Commission is not infallible in its judgments, but it is composed of good and wise brethren who can be trusted to do what seems to be right, and with the opportunities which they will have for getting at the facts and deliberating upon them, they will together probably know better what Israel ought to do than any one man who at present holds an opinion upon the matters committed to them.

3. But my chief and final admonition is that while we trust these brethren and await their recommendations concerning methods, the rest of us drop that subject and take care of the work. We can, for the present, afford to use the plans given us by honored fathers of our faith, and which have not been fruitless. Let us talk up the work God has given us to do, and not about work we have given the Commission to do. This is of primary importance at the District Associations. We should be trying with all our might to make a Baptist conscience for giving our message to the world. My observation is that wherever and whenever discussion of mission methods supercedes passion and effort for actual mission work a blight falls on the denomination.

Moreover, the demands of the work claim immediate and constant attention. Already the receipts of the Foreign Mission Board have fallen behind those of the same period of last year by \$10,000. If this condition is allowed to become more aggravated, we shall both hurt the work the friends of changes in methods have sought to help, and handicap any method which the Commission may recommend. Being jealous for the right method, we ought to be jealous for the work. While the Commission talks and deliberates, let the rest of us "perform the doing of it." Even a better method cannot atone for infidelity to present duty. We have a sacred cause to take care of and it makes insistent call for our help. We have done much talking about mission methods for the past quarter of the year. Southern Baptists are now getting into their Associations, and the State Mission campaigns. It is time for emphasis to be put upon action. We should make the Associations ring with a constructive, positive program, and we should fill the State Mission coffers with large and willing gifts, our pledge that we believe in doing Missions.

FROM ILLINOIS.

I am just closing my first year as pastor of the First Baptist Church of Johnson City. As I look back over the year, there are many things to praise the Lord for as He has used me in accomplishing something for Him in this part of the vineyard.

A year ago the church was split into factions and had been without a pastor for several months, the Sunday School had run down and the prayer meeting was almost deserted. So withal it was anything but a bright outlook.

As we are just now closing the year, we rejoice to say that we have a united membership, which during the year has been largely added to. The Sunday School more than fills our present house and our prayer meetings are as largely attended as our regular morning services. In the matter of benevolence, too, the church will rank with the first, or possibly is first within the bounds of the State Association.

With the development of the church along all lines came the feeling of large responsibilities. So it was at once found that the old house was not at all adequate, and the project of a new church building was revived. Upon the recommendation of the deacons, it was unanimously decided to build a house in keeping with the demands not only of the present but of the future. And as a result of all this the contract was let for the erection of a great building, which is now about complete, lacking only the finishing touches. This structure has cost all told between \$35,000 and \$40,000. We expect to dedicate it the first Sunday in October, and are expecting to have with us Dr. W. D. Powell, of Louisville, Ky., and Dr. J. W. Gillon of Nashville, Tenn., and we know that it will be a "great day in Israel."

The new building is modern and is built for service and while beautiful and imposing, not one foot of it is given up to show and folderols, but every foot of space is utilized. The two auditoriums, main and the Sunday School, when thrown together, including the balconies, will seat something like twelve hundred people. There are in all twenty-eight rooms. The auditoriums, for both regular services and for Sunday School, are large and commodious, and then there are plenty of class rooms, dining room, kitchen, ladies' work room and parlors, dea-

con's room, pastor's study, etc. It is built of white brick with stone trimmings, and is finished on the inside in dark oak. A pipe organ is also to be installed, and when the building is dedicated, we are hoping to have it complete in every particular.

In spite of the fact that the war clouds have upset the financial conditions, and that one of the leading banks of our city went to the wall the past week, catching several of our membership in the crash, still we are optimistic and will pull through.

This is a great field. We have a growing city of several thousand people. Fourteen years ago, this city was just a wide place in a road across the prairies. The population is composed of people of all nationalities, at least one-third being foreigners, many of whom are anarchists and undesirables. They need the gospel, and we are trying to reach them with it. Those who have any religious symptoms at all are largely Catholics and with this they are ignorant and superstitious. During my pastorate, I have baptized twenty-six Italians, and two others are approved for baptism, I find these Italian brethren to be consecrated and earnest, certainly they are living monuments of God's saving grace. Some of them cannot understand our language very well, but they are faithful in attendance upon the services of the church and Sunday School, and are happy in the worship in the Lord's house. It is a joy to talk to them and to instruct them in the things of the Lord. Those who have come to us have come through great persecution. The Catholic intolerance has been very significant in persecution and intimidation and even in threatened "black hand" consequences, but they have been steadfast and the Lord has taken care of them. Rich are the experiences told by some of them about His protecting care.

I miss you, brethren of Tennessee. I wish some of you would come over with us, we have now several vacant pastorates, of fine possibilities. As Dr. Gambrell says, these people are "our sort," I have found them to be the "salt of the earth."

Our State Association meets with the First Church at Marion, October 19th-23rd, where the editor of the Illinois Baptist, the great Illinois Baptist Commoner, Dr. W. P. Throgmorton is pastor. This is not far from Tennessee. Come over and have fellowship with us.

A. E. BOOTH.

Johnston City, Illinois.

BAPTIST TRACTS.

The word "tract" comes from the Latin "tractus," and means "treatment," "discussion," etc. The ultimate value of a religious tract can never be calculated, either its good or evil. If evil can be successfully established in the affections of the people by means of tracts, surely God's people are awfully derelict in their duties in failing to meet the tracts of error with the tracts of the truth.

If error can be so treated as to appear to be truth, surely truth can be so treated as to really appear effectually truthful.

Errors in doctrines can be more effectually defeated through the tract method than personal controversy in parliamentary debates. The tract is a silent speaker or preacher in the home of the brother we wish to win to the truth; and the words and sentences can be readily perused daily until the subject is thoroughly mastered, "and a soul saved from death."

The State of Tennessee should be sowed down with tracts on our distinctive doctrines. These doctrines are awfully misunderstood by our own people, and especially by those of other denominations. Very few Baptists are able to give to others an intelligent and satisfactory reason for "Close Communion." And, in my humble opinion, there are thousands of Baptists in other denominations because the Baptists of their immediate communities were unable to give Scriptural reasons for our distinctive existence. People will read tracts on religious subjects of a controversial nature before they will hear the same subject proclaimed from a Baptist pulpit. It takes the "still, small voice," (1 K. 19:12,) to bring the Elijahs out of their "cave" of error and have their faith re-established in the Apostolic teachings of the Baptist churches.

In that supremely valuable Baptist book, "Baptist Why and Why Not," the beloved author has set forth the fundamental distinction between a local Baptist church and the oligarchic organizations calling themselves churches. If this wonderfully valuable book could be put into tracts, at five cents each, and 100 copies of those discussing distinctively Baptist subjects mailed to all the active pastors of the State, within the next five years there would be such a Baptist harvest we would literally have to "tear down our old barns"—churches—and build new ones to contain the congregations.

Brethren, the awful sin of the Baptist denomina-

tion, is the "omission" to put out these valuable Christian truths in such a way that masses can get them—the bread of life. This neglect is costing us far more than any of us realize. At our next State Convention I hope to be able, by the goodness and help of the Lord, to present a method by which these tracts can be published to the dying and famishing world. "Brethren, think on these things." (Phil. 4:8.)

It is not reasonable to expect our people to be loyal to our institutions when they are not "sure of their foundation." After a sinner has repented and united with a Baptist church, he needs to be taught "the divinity" of that local church, and when this has been successfully done, he will readily respond to any call to advance the practical usefulness of that church. Until we create in the hearts of our people a "faith" in the divinity of the Baptist churches, our mission work will continue to be a mountain in the way of our progress. Our noble mission work would be freed from a great burden if we would first teach our people the Scriptural facts of the Baptist church. Our people will readily promote an institution in which they have faith, and we must first create and establish this confidence before we can get them to establish it among other people in foreign lands. Baptist tracts will do this work in a way no teacher or pastor can ever expect to do. "They will not hear him."

A. S. ULM.

South Pittsburg, Tenn., Aug. 14, 1914.

John 3:5.

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

All agree, I suppose, that the above passage refers to the new, or spiritual birth, which expression implies a state of being spiritually saved and a child of God. In order to enter into the kingdom of God, therefore, as the Book says, the lost and alien sinner must be born again, and as this expression precludes the idea of two new births, the expression contained in the above passage, "born of water and of the Spirit," must refer to one new birth. Thus far there is, in fact, no controversy. In the correctness of the above statements all are agreed. But just here a question has arisen as to the meaning of the term "born of water." The question is, to what does the term "born of water" refer? It is argued by some that it refers to water baptism, and they would, therefore, have it read, "Except a man be born of water baptism and of the Spirit, he cannot enter into the kingdom of God." They say that "water" in this passage refers to literal water.

On the other hand, those who take an opposite view of the question argue that the expression "born of water" has a spiritual signification, as opposed to the term literal, and refers not to literal water, or water baptism, but refers to that spiritual, or "living water" which the Savior offered to the woman of Samaria at the well of Jacob, John 4:14, and also to the people gathered at the temple on the great day of the feast, which those to whom he gave it might drink of and never thirst, and concerning which John expressly says, "But this spake he of the Spirit, which they that believe on him should receive." John 7:39. They say, therefore, that the terms "water" and "Spirit" in this passage have a synonymous meaning, just as Jesus' expression, "I am the way, the truth, and the life" makes the terms of the same have a synonymous meaning, which view is founded on the unquestioned fact that the Savior was in the habit of using the terms interchangeably.

On the first mentioned contention, that is that the term "water" here refers to baptism into literal water, is based the doctrine of baptismal regeneration. If this contention and doctrine are true, the conclusion is forced upon us, there has never been an accountable being saved, however pious and faithful he may have been as a professed child of God, since the time when Nicodemus came to Jesus by night, except he was baptized into literal water. There is no escape from this conclusion, because the Savior said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;" and if "born of water" means "baptized into literal water" as those on that side of the question argue, the above conclusion is the inevitable result. In view of the fact, therefore, that these rival contentions are supposed to raise a doubt as to what may be the true plan and conditions of salvation, or entrance into the kingdom of God, the controversy becomes an interesting one.

The question arises, why should we conclude that "born of water" refers to baptism into literal water? The advocates of this theory have never thus far, to my knowledge at least, given any reason therefor, except the fact that a few scholars have expressed them-

selves as also being of that opinion, who themselves, so far as any reason they have ever given to the contrary is concerned, merely jumped to the conclusion that because the term "water" is used, therefore, it must mean literal water. If there were no other kind of water in Bible parlance than literal water, their conclusion might be warranted; but since we have in Bible contemplation both literal and spiritual water, such logic, in the very nature of things, could never prove any conclusion.

On the other hand, let the question be raised as to why "water" in this passage does not refer to literal water, but to spiritual, or "living water." There is no want for an answer.

1. All are agreed that the Savior, in this passage, is discussing the subject of the new birth with Nicodemus, and in this particular conversation he uses the term "water" in connection with his subject without explaining specifically whether he used it in the sense of literal water, or in the sense of spiritual water. But in discussing the very same subject with the woman of Samaria at the well, in the next chapter, he uses the same term "water," but specifically gives the woman to understand that He does not refer to literal water, such as came out of the well of Jacob, but to spiritual water, which He terms "living water." From these parallel incidents we obtain the following argument:

1. The teaching of Jesus Christ does not contradict itself.

2. The term "water" used by the Savior in His conversation with the woman of Samaria at the well of Jacob concerning the new birth referred to spiritual, or "living water," and not to literal water.

3. Therefore, we are warranted in concluding that the term "water" used by the Savior in His conversation with Nicodemus concerning the new birth also referred to spiritual, or "living water," and not to literal water.

2. Water baptism is a likeness, or symbol of a burial and resurrection. Romans 6:4. The "water" spoken of in John 3:5 referred to a birth. A birth and a burial and resurrection are so utterly remote and dissimilar that water baptism could not stand for, or even symbolize them both. Hence, "born of water" in the passage could not refer to water baptism.

3. In the very next verse after the verse in controversy, Jesus made the additional statement that "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." This proves that the flesh has no part in the new birth. But the flesh does have a part in water baptism. Hence, water baptism has no part, or connection with this new birth.

4. The fourth argument is based on the spiritual parentage of those who are spiritually born again.

1. A birth presupposes a father and a mother.

2. God is the Father of all His spiritual children. Eph. 4:6. Jerusalem, which is from above, or the church, is the mother of all God's spiritual children. Gal. 4:26.

3. Since to be "born of" anything infers parentage on the part of the thing, "water" in this passage must, therefore, refer to parentage, either father, or mother.

4. But since the Bible says God is our Father, and Jerusalem, which is from above, or the church, is our mother, these facts recited in the Book preclude the idea of literal water being either our spiritual father, or mother. But since the term "water" here must refer to parentage, it cannot be literal water.

5. As stated heretofore, if the immersion into literal water theory is true, no accountable being since the time when Nicodemus came to Jesus by night has ever entered into the kingdom of God, except he was immersed into literal water. But we have a Bible account of the conversion of the malefactor who was crucified with the Lord under circumstances which rendered it utterly impossible for him to have been baptized into literal water, the record being that he died in the midst of these circumstances, and yet Jesus promised him an entrance into His kingdom. Taking together the theory with this indisputable fact, as we are forced to do, we conclude that the question is settled beyond cavil that the baptism into literal water theory is absolutely and unqualifiedly untrue and has no foundation in fact.

SAMUEL EDWARDS.

Cookeville, Tenn.

CHRIST'S SOLEMN WARNING TO PETER.

By Robert Stuart MacArthur.

In the Revised Version, a familiar passage runs thus: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren." Luke 22:31, 32. There are few passages in that version which

bring out at several points the exact thought of the original more clearly than does this one. Every one at all familiar with the Word of God in the original, in reading these two verses in the Revised Version will get the full flavor of the original text. This translation brings the reader very near to the lips of the great Teacher and gives the thought very nearly as he intended it should be received.

If you look at the twenty-fourth verse of this chapter, you will see that there was an unseemly and sinful strife among the disciples as to who should be the greatest. It is supposed by many that this strife gave occasion to the words that I have quoted. If we go back and inquire concerning the occasion of the strife, we may accept one of two answers. It is supposed by some that it arose from the request preferred by the mother of James and John, that one of her sons should sit on Christ's right hand and the other on his left, when he should come into his kingdom. This request, it would seem, caused, a strife, more particularly between Peter on the one side, and James and John on the other. Or perhaps the occasion of the strife may be found in what is recorded in the sixteenth and eighteenth verses of this same chapter. The disciples thought Christ spoke of a temporal kingdom, as their minds were full of ideas of earthly glory, and these ideas engendered worldly ambition and unholy strife.

As I have said, the strife was more especially between Peter on the one side, and James and John on the other. The younger disciples do not seem to have participated in this ambitious contention. The two sons of Zebedee were favorite disciples of Christ. Peter naturally would be jealous of their position and influence; he would plead his seniority, and the special promise which Christ had made to him, as a reason why he should be supreme rather than they. Christ had distinguished these three disciples by peculiar marks of his favor; and he now teaches them a needed lesson. He refers to himself and says that he is greatest who is humblest. This is our Lord's teaching evermore; this is our Lord's example evermore. Christ seems to say to them, "If you indulge this unholy spirit, the question soon shall not be which shall be greatest among you, but the question shall be whether any of you belong to my kingdom." Christ seems to say to them, "If you indulge that spirit, Satan will soon get you all, and you will belong to the kingdom of darkness rather than to the kingdom of light."

The words quoted came out of this strife, caused either by one or the other of the occasions of which I have spoken. Notice, Christ solemnly warned Peter—"Simon, Simon, behold, Satan hath desired to have you." You will observe in this warning that the Apostle Peter is reminded of his natural weakness. It is observable also that this reminder comes partly in the very title which Christ uses in addressing him, "Simon, Simon." That was Peter's old name; that was Peter's unconverted name; that was the name which he had before his call to discipleship. This fact you will observe if you refer to the time when Christ first called Peter. Did you ever stop to think that Peter was almost the first convert that Christ made during his public ministry? He was nearly Christ's first trophy among those who were to be numbered among his chosen twelve. He was the first person brought to Christ by one who was to be numbered among the twelve; and Peter's name at that time was not Peter, but Simon; and Christ's prophetic words to Peter were that his name should be changed, and instead of being Simon, son of Jonas, it should be Peter, the rock. Those words were still prophetic, for Peter was not firm, not stable, not immovable. And you will remember that after Peter had denied his Lord, and was so severely tested, Christ does not call him Peter, but says, "Simon, lovest thou me?" So by the use of this name Christ reminds Peter of his natural weakness, of his old man, of his human frailty. "Simon, Simon, behold Satan demanded or asked for you." The repetition of the name is a mark of personal love as well as of emphatic warning; it is love shown by the warning. We need often to be reminded in the same way of our old name and our natural weakness. We profess to belong to Christ; we profess to have surrendered the whole territory of our being to the Lord Jesus; but we are obliged to confess that we often find that parts of the territory are still unsubdued, and so we are exhorted to watch and pray lest we enter into temptation. "Let him that thinketh he standeth take heed lest he fall."

"It is the duty of every one to makee at least one person happy during the week," said a Sunday School teacher.

"Now, have you done so, Johnny?"

"Yes," said Johnny, promptly.

"That's right. What did you do?"

"I went to see my aunt, and she's always happy when I go home!"

THREE GOOD MEETINGS.

We began at Collierville on the first Sunday in August with Brother J. T. Early, pastor of the Seventh Street church of Memphis, doing the preaching. The Methodists and Presbyterians had held meetings before us, with no interest—it was even said that the crowds at the moving picture show were larger than that at the churches. This made the outlook discouraging to our people; but Brother Early's earnest and forceful presentation of the truth drew large congregations from the beginning and a deep spiritual interest was manifested. We held ten days and received two by letter and eleven for baptism.

The third Sunday we began at Germantown, and beginning with Monday morning we had conversions at every service until Friday night, when we closed with twenty conversions and received three by letter and twelve for baptism.

The fourth Sunday we began at Forrest Hill, between Collierville and Germantown. This church was organized four years ago and I have been serving them as pastor, preaching two Sundays each month in the afternoon. They had only twenty-eight members, with a neat building seated with opera chairs and all paid for. Here we have a band of the most zealous, consecrated women I have ever seen. We were rained out two days and threatening clouds and thunder kept some away, yet the house was crowded each night, and Friday night when we closed they were standing around the doors and windows on the outside. It was a most wonderful meeting, resulting in twenty-three conversions and twenty-five additions, four by letter and twenty-one for baptism.

These were the best meetings in these churches in my experience of four years, and I feel that too much cannot be said in commendation of Brother Early as an earnest, consecrated minister of the gospel who relies wholly on the Word and the Holy Spirit in conviction and conversion—free from clap-trap, high pressure methods that are filling our churches with an unregenerated membership. His familiarity with the Scriptures and clear understanding of the doctrine, faith and practice of Baptists enables him to present the most convincing argument to show the Christian his duty after conversion, and in this Methodists and Presbyterians had their long settled convictions and traditions unsettled and they sought interviews with him, which resulted in the addition of one man and his wife from the Methodist and one Presbyterian lady and her son. In such meetings Brother Early has few equals, and I know of no superiors.

W. H. BRUTON.

Shelbyville, Tenn.

APPEAL FROM LOUISIANA.

Gratitude for blessings already received, for services already rendered, impels every Baptist in Tennessee to help Louisiana. Dr. A. J. Holt, who served as Corresponding Secretary of your Mission Board so many years and so acceptably, was brought to know the Lord in Louisiana, preached his first sermon here, received his early training amid the pine woods of Louisiana, and then in the maturity of his life went to Tennessee and gave the most faithful service that he was capable of giving to you.

Now do not think that we are treating you wrong when we ask that you should pay us back in kind and in kindness. We need now in this State such men as A. J. Holt. Tennessee has some such yet, and we are daily asking the Lord to lay His hand on some of them for work that is needed here.

Things are going gloriously with us, many fine meetings being recorded, and a general spirit of optimism prevails all along the line. We need no less than \$50,000 more money to carry on our work in destitute points. We could organize at least a score of churches in communities where churches are sorely needed, if we just had the money to enable those churches to survive for a few years until they could become self-sustaining.

G. H. CRUTCHER, Cor. Sec.

Shreveport, La.

WHO IS RESPONSIBLE?

The \$3,000 a year loss should not be as it is. My question: Is it for lack of business methods on the part of the office or editor, or the subscriber, or both, or is it lack of honesty on the part of subscribers, or lack of right teaching about religious matters by preachers and Sunday School teachers? There is a wrong somewhere, or you would not have been losing \$3,000 for 25 years. A man is not religious who does not pay his honest debts if he can. This matter should be worked out. It

is a clam on the membership of our churches. Churches need not expect to prosper whose membership will read the religious paper and not pay for it, or use God's servants and not pay them. We often hear preachers say, A certain church would not pay my salary, or they owe me so much. This should not be. Are religious matters not on fire? Think and get busy and change conditions. Will you?

R. D. CECIL.

Dayton, Tenn.

REVIVAL MEETING AT CANEY FORD.

My churches gave me a two weeks vacation which I spent in a good meeting with the Caney Ford Church, near Harriman, assisting pastor G. W. Weaver. This was a former charge of mine, and Mrs. Rose's old home, and it was a delight to be with them once more. No finer people are to be found anywhere, and we could ask for no better treatment than they gave us; furnishing us a horse and buggy during the meeting and presenting us a nice purse at its close, with a hearty "come again" from all.

The pastor, Rev. G. W. Weaver is a man of God, and we found him a true yoke-fellow. Like Cornelius of old, his household are believers and active workers. It was a joy to be in his good home. The meeting ran for two weeks, and resulted in 6 additions, 4 by baptism; and the building up of the church. We were rained out part of the last week. Rev. Burton A. Hall begins a meeting with me next Sunday.

W. N. ROSE,

Missionary Pastor.

Dunlap, Tennessee.

MEETING AT SALEM.

A few weeks ago we closed our meeting at Salem with fine results. My brother, J. A. Huff, of Haleyville, Ala., did the preaching. Modestly, I would say, that the preaching was of a high order all the way through. Three things entered into every sermon: Scripture, common sense, and experience. Every sermon was sound, thoughtful, and to the point. There was not outburst of senseless enthusiasm, but a deep spiritual interest all the way through.

Salem church has a large seating capacity, but with all our room, we could not take care of the throngs that came. At the close of the meeting, the visiting preacher, by request, baptized thirty-six happy souls into the fellowship of our church. Salem is one of the best, as well as one of the largest country churches in Tennessee. Some of the best people in all the world are members of this church. As an expression of our appreciation of the services of the visiting preacher, we gave him a purse of \$120.

A. H. HUFF, Pastor.

Dyer, Tenn.

CENTRAL ASSOCIATION.

I wish to again call the attention of the members of Central Association that this body will meet at Chapel Hill church, near Milan, Gibson County, Tenn., on September 24, 1914. We earnestly request as many as can to attend this session.

The trains on the Illinois Central Railroad will stop to take on and let off passengers at West Station, which is about one and one-half miles from Chapel Hill Church. All trains will be met for the purpose of conveying passengers to and from the church.

Our clerk, Brother J. A. Carnack, having moved from us during the year, has requested Dr. Gillon to send letters to Dr. H. C. Irby, clerk emeritus, that he may mail them to all church clerks in order to have a uniform letter at the Association.

We wish to extend an invitation to all brethren of other Associations and trust that all who can will be with us, assuring you of a warm and hearty welcome, as Central Association always extends such to visiting brethren.

E. S. BYARS, Moderator.

A GREAT MEETING.

Our meeting at Rock Hill church was the greatest that I have seen in some time. This is a small church in number, but they are great in spirit. The visible results of the meeting were fourteen conversions and sixteen additions to the church. All of these except two were grown men and women.

Brother Burk, pastor of Boulevard church, Memphis, Tenn., did the preaching. He is a man that brings the simple old gospel story without any fear, which the Lord always blesses. The Lord has greatly blessed my labors since I have been pastor at this place, for which we are proud and give Him all the glory, and by His help we hope that when Little Hatchie Association meets next year, we will have done more for our Lord's kingdom than we have in the past. Pray for us.

J. N. VARNELL,

Jackson, Tenn.

MEETING OF RIVERSIDE ASSOCIATION.

Riverside Association will convene Oct. 1, 1914, at Willow Grove Church, in Clay County. Brethren Folk, Gillon, Hudgins and others who may be interested in our mountain section are cordially invited to be there. Brethren, come and help us to put into our mountain Baptists the true spirit of world-wide missions and Baptist conquest. Those coming from a distance will come to Algood on the Tennessee Central and there change cars for Livingston, where they will be met with private conveyance. Please write to Brother W. A. Roe, Willow Grove, when you expect to arrive at Livingston.

J. P. BILYEU,
Missionary Pastor.

SOME GOOD MEETINGS.

Beginning July 5, we have spent our Seminary vacation in revival meetings. We first held a two-weeks meeting with our church at Bethlehem, Ky., which resulted in 36 additions, 22 by baptism and 14 by letter. Brother Arthur Fox assisted us. Then we went with Brother Fox to his church at Port Royal, and there we had 34 additions, 23 by baptism and 11 by letter.

We have just closed a very gracious meeting at Union Grove, Ky., in Trimble County. We held for ten days. We had six additions, five by baptism and one by letter. The church was greatly revived. We are looking forward to a great opening in the Seminary again.

Louisville, Ky.

J. N. MONROE.

SOME GOOD MEETINGS.

On Monday after the first Sunday in August Evangelist John Hazlewood began a meeting at Cash Point Church, near Elkton, Tenn., assisting Pastor W. J. Malone. The meeting continued eight days and was moved to Kelly's Creek Church, where it was run one week, and was moved from there to New Grove Church and continued for another week. These churches are but three miles apart, and really it was but one meeting continued for three weeks. There were nearly 100 professions of faith and over 50 additions by baptism into the three churches. Bro. Hazlewood preached the gospel with telling effect in the Spirit. The entire community was blessed by the meetings.

INFANT PURITY.

In line with Dr. Folk's contention, I wish to state that I passed by where a Methodist preacher was holding a meeting last Monday and heard him preach to the children a sermon on "Christ Blessing Little Children." He stated that "of such is the kingdom of heaven," meaning that children were born in the kingdom of heaven, and should be raised up as such so as not to need regeneration. He stated that he was bringing up his children after this fashion. I imagine he will make a mess of it. Surely we need a Baptist Church near every Methodist Church to teach them the way of the Lord more perfectly.

Dover, Tenn.

B. F. STAMPS.

We had the privilege of having with us on Sunday night, the 23rd of August, Bro. W. D. Hudgins, S. S. Secretary, who had been visiting the S. S. Convention at New Providence. He certainly is an earnest S. S. worker. If we had more S. S. people like him we would have better Sunday Schools over the country. I hope and believe his visit here will help us to be more interested in the work. May the Lord bless him.

LOUDON BAPTIST CHURCH,

Mrs. C. W. Simpson.

Loudon, Tenn., Aug. 26, 1914.

The Hazard Baptist Institute has opened with attendance above the average. This is one of our Home Board Mountain Schools. The outlook seems very good indeed. We are located in the very heart of the rich coal fields of the Kentucky mountains. We shall appreciate very much to have the Baptist and Reflector visit our reading room.

B. M. SHACKLETTE, Principal.

Hazard, Ky.

—It is interesting to note that the Bible is the best seller, not only in Christian lands, but in heathen countries. The best seller among the Moslems of Malaya is the Bible. The total sales in 1913 in that field were 161,818. In Java alone 54,562 copies of the Bible were sold, of which number ninety-eight per cent were purchased by Mohammedans. This number was considerably more than double the number sold to these people two years ago.

PASTORS' CONFERENCE.

NASHVILLE.

Grandview—Pastor Savell preached at 11:00 a. m. on "Seed Sowing and Harvest." 148 in S. S. Church service well attended. One received by profession and baptism. One received by letter. Pastor officiated at a home wedding at 7:00 p. m., uniting in marriage, Mr. Claude Shacklett and Miss Clara McIntyre, at the home of the bride's parents.

Third—Pastor DeVault reported 195 in S. S. Full house in the morning and fairly good congregation in evening.

Centennial—Pastor preached at both hours. 143 in S. S. 71 in B. Y. P. U. Pastor home from two meetings, Beulah and Mt. Olive, great time.

Central—Preaching in morning by Dr. E. E. Folk. Union services at night. Pastor G. A. Lofton will return this week.

Judson Memorial—Pastor C. H. Cosby preached in the morning on "State Missions," in evening on "Good News."

North Edgefield—Pastor Carmack preached at both hours to good audiences.

Seventh—Pastor preached at both hours on "The Corner-stone Rejected," and "The Great Mistake." One received by baptism. Meeting closed at Baker's Grove. Fine meetings and good results.

Calvary—Pastor A. I. Foster preached at both hours on "The Coming King," and "Sin Blotted Out and Forgiven." 88 in S. S. 2 baptized.

Grace—Pastor Creasman spoke on "Our Ever-present Need of Prayer," and "El Bethel." Splendid audiences. One addition. 166 in S. S. Fine day.

Immanuel—Pastor Rufus W. Weaver preached upon "The Morality of the Second Mile." Union service at night. Good congregations.

Lockeland—Pastor J. E. Skinner preached on "Giving an Act of Worship," and "The Transforming Power of Christ on Human Life." 162 in S. S. Good B. Y. P. U. Good congregations.

KNOXVILLE.

Broadway—Dr. H. C. Risner, pastor. Rev. W. J. Mahoney preached in the morning on "For God So Loved the World." Dr. B. C. Hening preached in the afternoon on "The Ornate Life." 337 in S. S.

Broadway Chapel—W. J. Wyatt, Superintendent. 103 in S. S.

Euclid—W. E. Carmack preached in the morning on "The Other Side." Rev. Green preached in the afternoon on "Man Glorifying God." 160 in S. S.

Belmont—Pastor N. N. Poole preached at both hours on "State Missions," and "Whose Son Art Thou?" 94 in S. S. Good attendance at B. Y. P. U.

Immanuel—Pastor W. E. Patton preached at both hours on "Set Thine House in Order," and "The Achievements of Sinners." 171 in S. S.

Beaumont—D. A. Webb, pastor. Rev. Albert Freels preached in the morning on "The Love of God." The pastor preached in the afternoon on "The Right Kind of a Man." 135 in S. S.

Henderson Springs—W. W. Bailey, pastor. D. A. Webb preached on "Eternal Life, Can It be Lost." No meeting at night. 12 baptized. 4 received by letter. We have had a good ten days meeting. The church built up in faith.

Crossville—Pastor L. A. Hurst preached at both hours on "The Church," and "Seven New Things." 95 in S. S. 10 baptized.

Fountain City—Pastor Tyree C. Whitehurst preached at both hours on "Soul Winning Church," and "World Union Depot." 115 in S. S. 3 received by letter.

Third Creek—Pastor Chas. P. Jones preached at both hours on "Heaven," and "Hell." 180 in S. S. Good B. Y. P. U.

Island Home—Pastor preached in the afternoon on "Isaac and Jacob." 300 in S. S.

Middle Brook—Pastor E. F. Ammons preached at both hours on "A Serious Question," and "The Christian at the Judgment." 59 in S. S.

South Knoxville—J. L. Dance supplied in the morning, preached on "Lordship of Jesus." Dr. Bolin reported better.

Burlington—Pastor J. E. Wickham preached at both hours on "The Empty Tomb," and "Dwarfs in Our Churches" 138 in S. S.

Bell Avenue—Wm. J. Mahoney, Pastor. Rev. E. H. Peacock preached in the morning. The pastor preached in the afternoon on "The Isolation of a Lost Soul."

Deaderick Ave.—Pastor B. C. Hening preached in the morning on "The Cure for All Evils." J. J. Taylor preached in the afternoon. 489 in S. S.

Mountain View—Pastor S. G. Wells preached at both hours on "Where to Bear Witness," and "Christ the A and Z." 201 in S. S.

Block Springs—J. F. Wolfenbarger, pastor. W. A. Masterson preached in the morning on "Baptism." 13 received by letter. Meeting closed. Good meeting. 20 additions. W. A. Masterson did the preaching.

Gillespie Avenue—J. A. Lockhart, pastor. J. K. Morton preached in the morning on "The Great River." The pastor preached in the afternoon on "Christ's Church." 152 in S. S. A good day at dedication of new Corinth church.

Bearden—T. N. Hale preached at both hours on "The New Birth," and "The Accursed at the Coming of Christ."

Oakwood—Pastor Geo. W. Edens preached on "Render to Caesar the Things that are Caesar's," and "Helping the Weaker Brother."

Lincoln Park—Pastor A. R. Pedigo preached at both hours on "The Weapons of Our Warfare," and "God's Presentation of His Son." 105 in S. S.

Grove City—Pastor G. T. King preached at both hours on "Pure Religion," and "God's Call to Enter the Kingdom." Good S. S. and B. Y. P. U.

CHATTANOOGA.

St. Elmo—E. E. George preached at the church at 11:00 a. m., and at tent at night. Large congregations. Splendid interest. One baptism. Many requests for prayer. Meetings in tent closed. Splendid results.

East Lake—Pastor Fuller preached at both hours on "Be Ready," and "The Law That Governs Prayer." 136 in S. S. Work moving along finely.

Ridgedale—Pastor Richardson preached on "Guard Your Thoughts," and "The Yoke of Service." Good congregations. Good Sunday School and B. Y. P. U.

East End—A series of revival services is in progress at this church and great good is being done. Rev. John A. Wray of Miami, Fla., has been assisting the pastor. The meeting will continue another week. Sixteen additions to date.

Highland Park—Pastor Keese in his own pulpit after two weeks rest. Preached on "Drawing Near to God," and "The River of Life." Excellent congregations. One baptized. 284 in S. S. Rev. Menzler of South Howard Association will supply next Sunday.

McDonald—Revival meeting in progress, conducted by Rev. G. A. Chunn. Great interest manifested. Meeting will continue through the week.

Chamberlain Ave.—Pastor J. E. Merrell preached at both hours on "Finally My Brethren Be Strong in the Lord," and "Conversion and Regeneration." 3 conversions and 7 additions. Since our revival started a week ago, there have been 27 additions to the church, 7 by letter and 20 by baptism. 8 have been baptized, and the meeting continues, the pastor doing the preaching. Pray for us brethren that there may still be many more brought into the fold of Christ before this series of services close. 110 in S. S.

Woodland Park—Pastor McClure preached on "The Unbound Word of God," (II. Tim. 2:9) and "Come Thou into the Ark" (Gen. 7:1). Large congregations at both hours. 4 received by letter. 1 baptized, 1 saved. Good S. S. Real good day.

Avondale—Preaching at the morning hour by Paul Hodge, subject "The Final Perseverance of the Saints." The pastor preached in the afternoon on "The Way Home." 1 joined for baptism.

Bonny Oak—Good services. Chapters read in the Bible in the last week, 6,302; five girls (Martha Rolston, Lillian Vinciant, Maud Christian, Louise Ferren and Laura Hollifield) have read the Bible through.

MEMPHIS.

Calvary—W. L. Norris, pastor. Brother C. E. Myrick of Arkansas preached at both hours. Good congregations.

North Evergreen—Pastor C. F. Koonce preached at both hours. One conversion. 36 in S. S.

First—Pastor A. U. Boone preached at both services. Two received by letter. 268 in S. S.

Central—Pastor Ben Cox preached at both hours. 3 received. 185 and S. S.

Temple—Pastor W. A. Gaugh preached at both hours. 162 in S. S. One conversion at night.

La Belle Place—Pastor D. A. Ellis away. Geo. S. Price supplied at both hours. Good congregations. 184 in S. S.

Boulevard—Pastor Burk preached. 107 in S. S. One received by letter.

Seventh Street—Pastor Early preached in the morning, and Rev. McGehee at night. Splendid congregations morning and night. One profession and one addition. 222 in S. S. Pastor assisted pastor Bruton in meeting at Germantown, Tenn. 20 conversions. 17 additions, and at Forest Hill, Tenn. with 25 conversions and additions. Pastor in meeting at Brighton this week.

Etowah—Brother H. H. Hibbs of Murfreesboro, Tenn.

preached for us at both services. Large attendance. 3 additions to church. 300 in S. S.

Hartsville—Great day. There were three great crowds, and three great sermons by Will D. Upshaw. The meeting continues this week. J. T. OAKLEY.

Dayton, (First Church)—Pastor R. D. Cecil preached on "Blessed and Blessings," and "Heaven." Splendid congregations. 103 in S. S. Pastor preaching each day at 2:45 and 7:45 p. m. during the week.

Harriman—Preaching at both hours by the pastor. Good congregations. 230 in S. S. Our Association meets Thursday. We are looking for the editor and Drs. Gillon and Stewart. A. F. MAHAN.

Waverly—I closed a 9 days revival meeting with Mt. Pleasant Church, near Eagleville. We had large crowds and good interest from the beginning. The church was graciously revived and many sinners were converted. 14 were added to the church. I did all the preaching except one good sermon, preached by Rev. J. D. Smith.

Cookeville—Pastor Fitzpatrick preached at 11:00 a. m. at Sand Springs on "Service to God." Preached at Philadelphia at night on "The Judgment." These churches are near Monterey. Brother F. E. Elrod, one of our best mountain preachers, is pastor. The meeting at Sand Springs was to call the old church back together and arrange to replace the house that was burned. This was done. S. N. FITZPATRICK.

Hanging Limb—Zion Hill Church is having a most gracious revival. Meeting has been running one week. Up to this time we have had 27 conversions, 19 additions; 17 by experience and baptism, 2 by statement. The Lord has blessed us wonderfully, the Pastor and Rev. John Stevens the assistant pastor, are doing the preaching. The meeting is still going on. Pray for us. Yours in His service. GEO. M. PHILLIPS, Pastor.

The Central Baptist Association meets with the Chapel Hill Church, in Gibson County, Sept. 22. Trains will be met at West Station on I. C. Railroad—southbound at 7 a. m., northbound at 8 a. m. W. D. BOBBITT, Church Clerk. Milan, Tenn., Aug. 24, 1914.

Chaplain Frank M. Wells, the well known evangelist of Jackson, has recently closed a very fine meeting with the Second Baptist Church, Marshall, Texas. There were 20 received for baptism and many backsliders reclaimed, and much good otherwise done. Most of the new converts were men, and the financial strength of the church almost doubled.

To the Churches of Friendship Association:

The Missionary Committee appointed by the Executive Board is very badly in need of funds with which to pay for the work done. They are more than \$250 in debt and no money in the treasury. Brother J. C. Doyle, the Association Treasurer, is giving his personal checks and paying the missionaries for their work. Will every pastor and church see to it that every member has a chance to make a contribution to Associational Missions at once.

There are three more weeks until the Association Brethren, we cannot afford to come to the Association in debt. Then let's all do our best, and come to the Association with all debts paid and money in the treasury.

J. T. BARKER, Moderator.

The Beech River Baptist Association will convene in its forty-fourth annual session with Sulphur Well Church, two and a half miles west of Saltillo, at 10 a. m., on Friday before the fourth Sunday in September. Those wishing to attend from a distance will come to Perryville, Tenn., by rail and there take a gasoline launch up the Tennessee River to Saltillo, where they will be met and conveyed to the church. Gasoline launches make the trip from Perryville to Saltillo daily. If you desire conveyance from Saltillo, please write J. W. Bingham, Saltillo, who will see that you have comfortable conveyance. The presence of secretaries, editors, college men and all denominational servants is greatly desired. The introductory sermon will be delivered Friday morning by Elder W. F. Boren of Darden; alternate, Elder T. M. Newman of Lexington.

FLEETWOOD BALL, Moderator.

Lexington, Tenn.

MISSION DIRECTORY.

State Convention and the State Mission Board—J. W. Gillon, D. D., Treasurer of the State Convention and the State Mission Board, to whom all money should be sent for all causes except the Orphans' Home.

Orphans' Home—C. T. Cheek, President, Nashville, Tenn.; Rev. W. J. Stewart, 2141 Blakemore Ave., Nashville, Tenn., Secretary and Treasurer, to whom all communications and funds should be directed. Send all supplies, freight prepaid, to the Tennessee Baptist Orphans' Home, Callendar Station, via L. & N. R. R. Express packages should be sent to Nashville, in care of Rev. W. J. Stewart.

Ministerial Education—For Union University, address A. V. Patton, Treasurer, Jackson, Tennessee; for Carson and Newman College, address Dr. J. M. Burnett, Jefferson City, Tennessee; for Hall-Moody Institute, address Dr. H. E. Watters, Martin, Tennessee.

Tennessee College Students Fund—Rev. H. H. Hibbs, D. D., Financial Secretary, Murfreesboro, to whom all communications should be addressed; George J. Burnett, President, Murfreesboro, to whom all money should be sent.

Baptist Memorial Hospital—Rev. Thomas S. Potts, D. D., Financial Secretary, Memphis, Tennessee; to whom all funds and communications should be directed.

Sunday School Board—J. M. Frost, D. D., Cor. Secretary, Nashville, Tennessee; A. U. Boone, D. D., Memphis, Tennessee, Vice-President for Tennessee.

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

Foreign Mission Board—Rev. R. J. Willingham, D. D., Corresponding Secretary, Richmond, Va.; Rev. William Lunsford, D. D., Nashville, Tennessee, Vice-President for Tennessee.

Sunday School Work—W. D. Hudgins, Sunday School Secretary, Estill Springs, Tennessee, to whom all communications should be sent.

Ministerial Relief—Carey A. Folk, Chairman, Nashville, Tennessee; George L. Stewart, Secretary and Treasurer, 1000 Broadway, Nashville, Tennessee.

Education Board—Rufus W. Weaver, President; Geo. J. Burnett, Secretary; J. W. Gillon, Treasurer.

SOMETHING LITERARY.

Charles C. Cook, 150 Nassau Street, New York, is still showing up "Pastor Russell." His latest is a pamphlet of 24 pages on "More Data on Pastor Russell." The price of a single copy is 5-cents. Those needing help on "Pastor Russell's" teaching can get it from Mr. Cook for what it costs to print it.

"Atheism" is a 34-page pamphlet by Dr. J. B. Moody, of Watertown, Tenn. I heard the author deliver this in Fulton, Ky. years ago, and I have just read this new edition with great interest. It is a masterpiece of work. If you have a friend troubled with "Atheism" send 10 cents to Dr. Moody at Watertown and give it to your troubled friend.

"Missions versus Anti-Missions, Alias Gospel Missions and Methods." This is a theological gattling gun. It would take a long article to decide it. It is a pamphlet of 132 pages; price 25 cents, by Rev. J. B. Moody, D.D., Watertown, Tenn. It is Biblical, masterly and unanswerable. Bother Moody is giving his last years to the most powerful and profound writing of all his wonderful career. He is a benefactor of the highest kind. W. C. GOLDEN.

"An Interpretation of the English Bible," being a discussion of Numbers, Deuteronomy, Joshua, Judges, Ruth. The author is B. H. Carroll, D.D., LL.D., President of Southwestern Theological Seminary, Forth Worth, Texas.

This is the fourth of the volumes to come from this great writer's pen. It is in every respect a worthy companion with the three former volumes. The author is at his best. There is not a dull page in the book. The whole discussion is cast on the highest and most dignified plane. Every book discussed becomes a new book to the reader as he reads the pages of the author. The discussion is so fresh, vigorous and charming that it is difficult to lay the book down when once it is begun until it has been read through.

The discussion of Deuteronomy is peculiarly valuable. It will be of help to those who have been studying commentaries on Deuteronomy for years. It is a veritable mine of gold for the student.

It deserves a place by the side of the preceding volumes in the library of every layman and preacher. The volume can be had from Fleming H. Revell & Co., Publishers, New York and Chicago. Price, \$1.75 net.

J. W. GILLON.

"Recruits for World Conquests." This is the title of a recent book by L. R. Scarborough, D.D., Professor of Evangelism in the Southwestern Theological Seminary. Publishers, Fleming H. Revell Company. Price, 75 cents net.

The book consists of a series of 12 chapters, covering the following subjects: 1. A Shortage in Men for the Ministry and Missions, the Reason Why; 2. Calling Out the Called; 3. Our Answer to God's Call; 4. Preparation for Service; 5. The Mastery of the Main Thing; 6. The Preacher's Compassion for the Lost; 7. Standing in the Breach for the Lost; 8. Commanding Faith; 9. Practicing the Presence of God; 10. The Preacher and His Prayer; 11. The Preacher's Power; 12. The House That Was Never Built.

Under these several heads the author gives us the gist of addresses which he delivered at various times and places at Encampments, Institutes and in protracted meetings. The author has put thought, heart and spirit into his message. He has given to the world a good book. It will mightily stir the heart of any preacher who reads it. It will be an admirable book to put into the hands of young men everywhere. It will help many a man to decide what shall be his life's vocation and to decide it rightly. It is to be hoped that it will have a wide reading.

J. W. GILLON.

"The Lord's Return," by Jesse Forest Silver; publishers, Fleming H. Revell Company, New York and Chicago. Price, \$1.00 net.

In recent years many authors have produced many volumes on this interesting subject. No contribution to the literature on this subject that has fallen under this reviewer's eye is of greater value than is this little volume. The author presents his discussion in a logical, plain and convincing way. He is a Premillennialist of a pronounced type. He presents, first, the Testimony of History to the Premillennial Coming of the Savior. He then devotes some pages to a discussion of the Faith of the Early Church. His third chapter is devoted to the Attitude of the Roman Catholic Church Toward the Premillennial Doctrine. In his fourth chapter he gives us a comprehensive view of the Doctrine in the Dark Ages. In his fifth chapter he discusses the Re-

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vival of the Primitive Faith in the Premillennial Coming. These chapters are found in what the author terms Part One of the book. In Part Two we have a discussion of the Lord's Return As It is Set Forth in Scripture; second, Resurrection of the Righteous in Relation to the Lord's Return; third, the Whole Tenor of Bible Teaching is Premillennial; fourth, Premillennial Judgment Scenes; fifth, Post Millennial Judgment Scenes.

It would not be quite a statement of fact to say concerning any book that it is the final word on the subject discussed, so no such claim is made for this book. The author has, however, so marshalled his facts as to make them count for the most. Every Premillennialist will find old views stated here in new form. He will also find new arguments brought in support of old arguments. The Post Millennialist will find many hard nuts to crack.

The book is altogether thought-provoking. It is worth more than the price asked by the publishers and a treat is in store for every one who purchases it.

J. W. GILLON.

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JACKSON—Once more death has invaded the ranks of our church and has called to the Christian's reward Sister W. L. Jackson. Her meek and gentle spirit; her patience and self-sacrifice, and her devotion to those she loved will ever be remembered by those who knew her best. She professed faith in Christ and was baptized into the fellowship of the Lonsdale Baptist church by Rev. J. M. Lewis. She loved her church and was always ready and willing to help in the work. She died June 7, 1914, aged 25 years.

Resolved, first, That her death and removal from our midst will leave a vacancy and shadow that will be deeply felt; and though we may not understand why this call was made so soon, that this great loss may be overruled for good by Him who doeth all things well.

Second, That we tender our love and sympathy to the family, mother, brothers, sisters and husband, and may our dear Savior, through this sad dispensation, bring him to Christ and prepare him to meet Nellie in heaven.

When the trials and toiling are o'er, And you see my face no more; Do not grieve, but think I am waiting For you all on the other shore.

Third, That a copy of this be furnished our clerk for minutes, one to the family, and one to the Baptist and Reflector for publication.

MRS. M. U. LENS,

MRS. LIZZIE DE ARMOND,

MRS. G. W. HOLLAND,

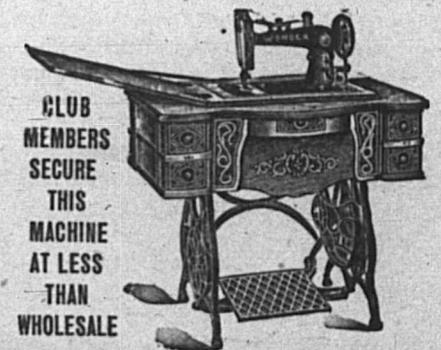
Committee.

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WOMAN'S MISSIONARY UNION.

Headquarters: 161 Eighth Ave., N., Nashville, Tennessee.
Motto: "Be Strong in the Lord and in the Strength of His Might." Ephesians 6:10.

Address all communications for this page to Mrs. C. C. Phillips, 1900 Chadwell Ave., Nashville, Tenn.

Address all money for Expense Fund to Mrs. J. T. Altman, 1534 McGavock Street, Nashville, Tenn.; all other money should be sent to J. W. Gillon, D. D., Secretary, State Mission Board, 161 Eighth Ave. N., Nashville, Tenn.

Last week, in these columns, Mrs. Carter made reference to our State W. M. U. meeting at Clarksville, in November.

Your Editor was made Chairman of the Publicity Committee for this occasion, and she proposes to keep it before the readers of this page to the best of her ability. It is not too early to begin now to make our plans to attend this meeting. Busy housewives, with many duties, sometimes wonder how they can do one thing more. It may be right to remind you that we are all benefited in the end, by occasionally dropping out of the accustomed routine, and getting a complete change of surroundings.

So, let us get our fall house-cleaning and sewing out of the way in good season, and come to Clarksville in large numbers.

Our missionary societies will be benefited, our communities and families will share, with us, our new enthusiasm and vision, that we hope to catch that will lead to greater endeavor in the Master's Kingdom.

We hope that all our friends read carefully, and have kept for future reference, Dr. Gillon's article on State Missions, on our page, August 20. It is issued as a tract and is included in our State Mission program, which has been sent to Presidents of Missionary Societies. It is so concise, so exact in information, that none of us, who are interested in State Missions can afford to be without it. The program for State Missions follows:

STATE MISSION PROGRAM.

Morning Session.

Hymn.

Prayer—That money may be given to supply this destitution.

That the desire of every Baptist be Tennessee for Christ.

Scripture—

1. Our gifts are desired—Deu. 16:16-17.
2. Methods proportionate—Gen. 28:22, Lev. 27:30-32; Systematic—I. Cor. 16:2; Promptly—II. Cor. 8:9-11. Cheerfully—II. Cor. 9:6-7.
3. Motives (a) Obedience—II. Cor. 8:7; (b) Stewardship—Ps. 50:10-12, Luke 19:13, I. Cor. 4:2; (c) Increase—II. Cor. 9:6.

The State Mission Plan of Work—

- (a) The Number and Kind of Employees: Church builders, Colporters, Missionary Pastors, Association Missionaries, Development Men, W. M. U. Secretary, Sunday School Field Man.
- (b) How and by Whom Employed. (See report of State Mission Secretary, Minutes, 1912-13.)

Music.

The Relation of W. M. U. to State Mission-Board.

What the State Board Needs—

- (a) Our Co-operation.
- (b) Our Financial Help.

Wanted Till October 31—A consecrated, conscientious, continued effort for State Missions.

Afternoon Meeting, 2 P. M.

Song.

Devotional—Scripture Lesson—Rom. 10:8-15. Prayer.

2:15—How Secure Gifts for State Missions—

- From Our Women.
- From Our Y. W. A. and G. A.
- From Our R. A. and S. B.

Music.

Paper or Talk—State Missions a Basis of Operations for Home and Foreign Missions.

Paper or Talk—What Future success Will Mean (a) God's Part (b) Our Part.

Song.

Prayer—That the Message of Our Workers Be Blessed; That Our Gifts Be Equal to Our Needs.

Offering.

Knowledge in mission work is power; without knowledge there can be no interest, without interest there can be no prayer, without prayer there can be no victory.

Evening Service.

Song Service.

Prayer.

Scripture—The Order of Our Going—Acts 1:8-14.

Our Resources—Churches, 1,750; Women's Societies, 430; Y. W. A.'s, 85; Girl's Aux., 4; R. A.'s, 8; Sunbeam Bands, 153.

Our Needs—Deeper consecration to God's service; more sincere students of the field and its needs; more societies; more wide-awake workers.

Paper or Talk—The Latent Power in Our Missionary Societies, and Young Woman's Auxiliaries.

IN MEMORIAM.

In weaving garlands of praise, if the merest retrospect of lives that were consecrated to exalted aims provides an abundance of choice flowers, each deed a fragrant, exquisite blossom—the task is a precious one.

It is with such a feeling as this that the women of the Missionary Union of Tennessee may gather bright immortelles, half concealed by the leaves of many years that have elapsed and the history that has since accumulated, and binding these together as sweetest recollections of the work of two of our faithful former officers, offer them as wreaths of loving testimony to the memory of Miss Gertrude Hill and Mrs. C. S. Gardner.

In the freshness and winsomeness of young womanhood, "Gertrude," as she was tenderly and familiarly greeted by us, accepted the office of Recording Secretary of the State Union. For seven years she steadfastly and efficiently rendered service in this capacity and then when the department of Young Woman's Work was created, so soon was she discovered to be the right one for undertaking the organization and development of Missionary Societies among the young women of the State, that she was quickly unanimously tendered the leadership of this work. For nearly two years in this office her splendid qualities for enlisting the interest of youth in methods and missions were signally shown, at the end of which time she felt constrained to accept a position in connection with the State Fair that required so much of her time as to interfere with her continuance an officer of the Union. The pain of separation was mutual and sincere. The loss to the Union was severe. Those eminent characteristics of hers continued, however, to find expression, and because of an honest, deep conviction that "those trained from early childhood" to worthy purposes

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grew into "the most efficient and intelligent workers," her affection and inclination led her to reach out a guiding hand to the children more and more encouragingly, even unto the end. She was given an errand to perform. To her was entrusted a message, and now, her mission accomplished, her message given, her day is ended before its evening time and her soul is evermore at rest with God.

From the dim vista of the long past there glows another starlike face that ever beamed a ready sympathy for woman's efforts in Missions during the pioneer period of W. M. U. organization in Tennessee.

The recent death of Mrs. C. S. Gardner in Louisville, Ky., calls to sincere and grateful memory her connection with the "Central Committee." It was in the year eighteen and eighty-seven that she was elected to its treasuryship, and twenty-one missionary societies were enrolled as existing within the State. Mrs. Gardner's influence as wife, mother and as true helpmate to Dr. Gardner in his spiritual oversight of the large congregation of the Edgefield Church which he then served as pastor, was indeed blessed. In the office which efficiently she filled to the advancement of missions in Tennessee, she made a place for herself that will be cherished in the history of the Union.

Shall we be missed tho' by others succeeded,

Reaping the fields we in springtime have sown?

No, for the sowers may pass from their labors,

Only remembered by what they have done.

Only the truths that in life we have spoken,

Only the seed that on earth we have sown;

These shall pass onward when we are forgotten,

Fruits of the harvest and what we have done.

Mrs. A. J. Wheeler.

STATE MISSION DAY.

Thanks are due our good Corresponding Secretary, Miss Buchanan, for preparing the Program for State Mission Day. If carried out carefully, we will all have learned a great deal indeed about this most important work. The little map showing the destitute pictures of our State, adds point to facts that will be brought out in the further development of the Program. Our aim is \$9,600. Let us plan and pray that we may not only reach our aim, but that we may go beyond it.

Food for earnest thought may be furnished in a paper on the topic suggested, "The Latent Power in our Missionary Societies and Y. W. A.'s." For years and years the most devout members of our union have grieved over the woman who is not, or will not be developed. Many, Oh! so many, are enlisted, who still be uninterested. As we carry out

our State Mission Program, let us be in earnest prayer that our Heavenly Father may open our eyes that we may see why so many of our sisters remain indifferent to matters of such vital movement.

May the Holy Spirit be with each group of women who meet together to observe State Mission Day, and may we yield ourselves to His tender guidance in all things. Yours for State Missions,
MRS. AVERY CARTER.

Mrs. W. A. McComb, President of the Mississippi W. M. U., called at Tennessee Headquarters, Wednesday, August 26. She and her daughters were enroute to Clinton, Mississippi, from Mont-eagle, where they have spent July and August. Our neighbors and friends are always welcome.

DUCK RIVER ASSOCIATION.

August 20th, second day of the Association, was the time chosen by the very efficient Superintendent, Mrs. B. F. Jones, for the woman's meeting.

The Presbyterian Church was kindly loaned for the afternoon. A goodly number had gathered at 2:30 p. m., the hour was 2:00, so we were pushed for time to present the program as prepared. A roll call of societies, with financial reports that had been placed as sent in to the Superintendent on a large chart, was interesting to the representatives of these societies. One country Society, Hannah's Gap Church, broke the record by giving to every object fostered by our union, with a miscellaneous column thrown in for good measure. Notice country Sisters! What has been done can be done. The Decherd Society with as small membership as any reporting was the leader in gifts, including their local work. A new pastorium just completed, is a part of their work.

Mrs. Edwards presented the Training School in her own interesting way. Mrs. Louise Hibbs Meadows Winchester, made a good talk on Christian Education, making a plea for Tennessee College; your Secretary was asked to review our W. M. U. Year Book. For lack of time we failed to hear Miss Taylor, a student of Shorter College, on "How we do Y. W. A. Work," much to our regret. This Association will another year hold the quarterly meetings; that means so much in the development of our work.

Mrs. Jones has done good work and we look for better things in Duck River Association. Committee reported a new society organized. Mrs. Edwards and I were entertained in the home of a good Presbyterian family.

We adjourned to attend the "Silver Tea," at the Pastorium, in charge of Mrs. Byrom's class of young ladies—quite a pleasant affair, and we hope the free-will offering by the guest messengers to the Association and friends of the town helped to lift the small debt on the tasteful, convenient and commodious pastor's home.

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STATEMENTS.

As we said last week, statements have been sent to our subscribers who were in arrears. We trust that all who received these statements will respond promptly. We are needing the amounts due us to meet obligations which have accrued during the long, hot summer. Our fiscal year ends with September, and we are anxious to come to the end of the year with all obligations met. Will you not help us to do so? How? By sending your renewal, and then by sending us a new subscriber. Can you not do both? At any rate, send your renewal

THE CHILD AND THE KINGDOM.

"D" consumes over two columns in the Midland Methodist of recent date in reply to our editorial on "Baptist Bigotry and Methodist Babies Again."

We need notice—answer if "D" prefers—only a few points. He asks: "If children are 'not only sinners, but sinful,' as the Doctor would have one believe, how does he explain Luke 1:15, in which the angel announces concerning John the Baptist: 'He shall be filled with the Holy Ghost, even from his mother's womb'? Does he believe for one moment that a sinful child could be full of the Spirit?"

In reply we have to say:

1. This was said of John the Baptist. It was not said of any other human being.

2. And yet being "full of the Holy Ghost" does not necessarily imply sinlessness. It was said of Stephen that he was "a man full of faith and of

the Holy Ghost"—though it is not said that he was full of the Holy Ghost "from his mother's womb." But while Stephen was a devout and good man and crowned his faith with a martyr's death, yet not even D, we presume, would claim that he was absolutely sinless. David was "a man after God's own heart." But he committed two of the greatest sins in the catalogue of sins.

3. But we need not bandy words with "D" on the questions of the nature of the child and its relation to the Kingdom. We commend to him an editorial in the Midland Methodist in the same issue in which the article of "D" appeared. We regret that we have not space to copy the editorial in full. But the following extract will give the substance of it:

"Calvin was not far from the right view when he said: 'The Lord deposited with Adam the endowments he chose to confer on human nature, and therefore when he lost the favors he had received he lost them not only for himself, but for us all.' In other words, Adam held the moral wealth of the world in his hands, but by his own unfaithfulness lost it, and as a result his posterity inherits his poverty. This definition does not go quite far enough, for Adam not only transmitted his moral poverty to the race, but his viciousness as well. Whatever the father was the child became. In that condition redemption found us.

If the child is born of corrupt parents, is the child not corrupt also? But if in Adam all died, then were they not all made alive in Christ? Does not the merit of Christ cancel the sin of Adam? Yes, so far as its transgression is concerned, it surely does. But does it automatically, so to speak, restore the child's nature? Is the child not still in need of a change of nature? Are not all children born under the benefits of grace, so that whether they live or die they are in a state of salvation? But surely this does not mean that without a change of nature they may be trained into positive Christians.

Salvation is an individual, personal matter. In the last analysis it resolves itself into a matter of faith. 'He that believeth on the Son hath everlasting life.' 'Ye must be born again' is the stern, inexorable law of salvation, and that because 'that which is born of the flesh is flesh,' with all the fleshly appetites and unholy passions. There must be a new birth which transcends the fleshly birth. 'That which is born of the Spirit is spirit.'

Christ, as the child's Guardian, holds now in his hands the treasures of grace for every child till the child refuses them. Still he holds them and will continue to do so till the final refusal is made. The child is not so much in the kingdom till he sins out, but stands at the door till he refuses to enter—stands there with Adam's sin canceled and canceled forever, but with a nature so weakened and impoverished that only by the choice of his own heart can he hope to finally overcome his evil nature."

Evidently the editor of the Midland Methodist has been reading the discussion between "D" and us. He did not agree with "D" that the child is sinless and does not need to be regenerated, but only to be trained into the Kingdom. He recognized the dangerousness of this doctrine. He did not wish to have the Midland Methodist held responsible for such a doctrine. And so he took occasion to repudiate it in the same issue in which the article of "D" appeared. If now "D" wishes any further controversy on the subject we will turn him over to the editor of the Midland Methodist. We suggest that they fight out the question in its columns.

"D" says: "We asked you to give the youngest age of a child the Baptists, in your own observation, have ever taken in and dipped, and you dodged that question because you knew it wise and prudent from a denominational standpoint."

We answered the question by saying: "'D' asks us to 'give the age' at which Baptists receive children. That, of course, is impossible. It depends upon the child. Some are more precocious than others. In general, the age is when the child reaches the period of personal responsibility, when he can think and act for himself. The surrender to Christ must be a voluntary, not a compulsory, one. 'He that believeth on the Son hath everlasting life,' not he whose father or whose mother believes, but he that believes in himself." As seen above the editor of the Midland Methodist, takes the same position we do.

As to the exact age, we cannot say definitely. The youngest child we ever baptized or ever saw baptized was probably about ten or eleven years of age. But we have heard of children as young as eight being baptized. It is not a question of age, but of intelligent faith. For instance, it is said of the children in the household of the Philippian jailer: "And they spake unto him the words of the Lord and to all that were in his house." . . . "and was baptized, he and all his straight-way" . . . "and rejoiced, believing in God with all his house." If there were any children in that household—and that is not stated—they were at least old enough to have the word of the Lord spoken to them and to believe in God. They were consequently old enough to be baptized, whatever their exact age may have been.

"D" reiterates his statement that "No one can deal with Baptist preachers long before one finds that their kind greetings and hearty handshakes do not tally with the quiet, steady, and persistent method to proselyte members from the Methodist Church."

He refuses to give names, but implies that this is true with all Baptist preachers. He even intimates that our own "past experience" would teach us the truthfulness of the statement. We are glad that he brought us in. We suppose that we have been about as guilty of proselyting Methodists as has the average Baptist preacher. We want to say, though, that never did we undertake to proselyte Methodists in private. Never did we say a word to any Methodist about joining a Baptist church unless especially requested by the person to do so. At the same time, though, we made no concealment of the fact that we were a Baptist, that we believed in Baptist principles. We did not fail to preach these principles whenever occasion presented. This we tried to do plainly, earnestly but kindly, lovingly. And our "experience" is the experience of about every Baptist pastor.

Our remark that "all Bibles are Baptist Bibles" seems to have been a red rag in the face of "D." He exclaims, "Didn't we tell him the Baptist mask would be pulled off their face? It was easier than we thought. We had expected to make at least the second pull before the glue would give way." Of course, what we meant was that all Bibles teach essentially the same principles, and all Bibles teach essentially Baptist principles. If "D" does not believe that all Bibles teach Methodist principles we would advise him to get out of the Methodist ministry.

"D" closes his article with this surprising statement: "No wonder he wants to keep the Baptists in the dark. He fears for his people to hear the Methodists preach the gospel of Jesus Christ and expose the many fallacies as taught by his church." On this we may simply say: We have no fear for Baptists to "hear the Methodists preach," especially if they "preach the gospel of Jesus Christ." We have frequently known Baptists to go to hear Methodists preach. We know now many who are in the habit of doing so. We have never made any objection publicly or privately to their doing so. We have often heard Methodists preach and have usually enjoyed hearing them. We have frequently preached for them. We did so only a few weeks ago.

We must add, though, that we have never known a Baptist to be converted to Methodist doctrines from hearing Methodists preach, though we have known of Methodists being converted to Baptist doctrines from hearing Baptists preach.

CATHOLICISM IN MEXICO.

Recently a decree limiting the scope of the Roman Catholic Church in the State of Nuevo Leon on the ground of "public health, morality and justice," was issued by General Antonio I. Villareal, Governor and military commander. General Villareal said in issuing the decree: "During the life of the nation the Roman Catholic Church has been a pernicious factor in disruption and discord, and has entirely forgotten its spiritual mission."

The most drastic feature of the decree is the prohibition of confession. Villareal gives as his reason for this the charge that the confessional and the sacristy in Mexico have become a menace to morality.

The decree, issued in Monterey, makes the following orders for government of Catholic schools and churches:

"First—All foreign Catholic priests and Jesuits of whatever nationality will be expelled from the State of Nuevo Leon.

"Second—Of the remaining Catholic priests those who cannot prove their complete abstention from politics will be expelled.

"Third—Churches will remain open daily from 6 in the morning until 1 in the afternoon. Only priests having permission to do so will be permitted to officiate.

"Fourth—Confession is prohibited.

"Fifth—The public is prohibited from entering the sacristsy.

"Sixth—Church bells shall ring only to celebrate fiestas, in honor of the country, or for triumphs of the arms of the Constitutionists.

"Seventh—All Catholic colleges shall be closed which do not obey programs and texts ordered by officials and which do not have at their head some professor who is a graduate of the normal schools of the country, who will be responsible to the Government for any infraction of the rules.

"Eighth—Any infraction of these laws will be punishable by a fine of \$100 to \$500, and arrest and imprisonment from two to four months, or both fine and imprisonment. In event of a second offense the school will be closed."

Explains Decree.

Explaining the grounds for this action, General Villareal's decree reads:

"In the interest of public health, morality and justice, the State of Nuevo Leon will limit the scope of the Catholic Church, which during its life has entirely forgotten its spiritual mission, its sole right to be recognized by modern society. The church has consecrated itself principally to conquest in politics. To secure its object it always has been allied with the reactionary Government and the despots, and even with foreign invaders. It has showed itself an implacable enemy to the liberal movement and progress from the first revolution of Ayutla until the present time, and has fulminated its ridiculous excommunications over the most grand and glorious benefactors of the country, Hidalgo, Juarez and Lerdo de Tejada.

"The pretorial and clerical rulings of Porfirio Diaz and Huerta, against which the Mexican people have been struggling heroically for many years, have had the sympathy and assistance of the Mexican Church, the Church has had its benedictions for the crimes and corruptions of Huerta, and has unsuccessfully worked to incite the public against the Constitutionalist cause."

Some of the ceremonials of the Church were criticised, Villareal alleging that in Mexico they have tended toward weakening of moral character. The colleges came under his disapproval also, and he declares it the course of wisdom to close the clerical schools for the present on the ground that it is a supreme national necessity to stamp out at the root the arrogant abuses of the Catholic Church and remove the grave danger which the institution represents, more political than religious, for the tranquility and future progress of the country. It is not the intention of this government not to recognize liberty of conscience, or persecute any cults while others enjoy guarantees, and for this reason the privilege has been accorded five Catholic churches of reopening their doors in Monterey.

Roman Catholic churches recently have been closed in Saltillo, San Luis Potosi and Nuevo Laredo.

In a recent article in The Outlook on "The Mexican Man of the Hour," Mr. Gregory Mason, a staff correspondent of that paper, writes as follows in defining the attitude of Villa toward the Roman Church:

"Villa is doing his best to remove from his country an old incubus—the church—which has been the friend of the capitalist aristocracy and the oppressor of the people since the days of the conquistadores. 'I believe in God, but not in religion,' Villa told me in his little office in the Bank of London building in Torreon. 'I have recognized the priests as hypocrites ever since when I was twenty I took part in a drunken orgy with a priest and two women he had ruined. They are all frauds, the priests, and their cloth, which is supposed to be a protection, they use to entice the innocent. I shall do what I can to take the church out of politics, and to open the eyes of the people to the tricks of the thieving priests.'"

And this is Catholicism in Mexico, where it has had full sway for 400 years. Do you want that

kind of "religion" to prevail in the United States?
THE BUTCHERY OF WAR.

What a horrible butchery is war. Every instrument possible to kill men has been invented—cannon throwing ball or shell some seven or eight miles; rapid-firing guns shooting 1,000 times to the second or more and mowing men down like wheat before the mowing machine; rifle with its metal-nosed bullet which will kill a man several miles away; bayonet and sword for close quarters; aeroplane dropping bombs which explode with terrific force; battleship, armored cruiser, torpedo boat, torpedo, submarine, and so forth and so on through all the awful list. With these improved instruments of butchery war has become a dreadfully expensive affair in loss of life as well as loss of property. We read about how men are killed by the score in the trenches by bursting shells, or mowed down by the hundreds by the machine guns, leaving thousands on both sides lying on the battlefield dead and dying. And these are among the flower of the young manhood of their country.

In olden times a few gladiators were "butchered to make a Roman holiday," and we hold up our pious hands in horror. What shall we say of this wholesale butchery, compared to which the retail butchery of the gladiatorial arena is as nothing? And this wholesale butchery is going on between so-called Christian nations, between the leading Christian nations of the world with one exception. Oh! the pity of it! Oh! the shame of it! Oh! the disgrace of it! What a blot upon the very name Christian! What a travesty upon the religion of Him who was the Prince of Peace.

But the very destructiveness of war will work its own destruction. As a result, the war must necessarily be short. If it should last long every one on both sides would be killed. The wholesale butchery has also caused a revulsion of feeling on the part of the world against war, and as a result of the sentiment thus engendered, it is doubtful whether there will ever be another great war. The world has tried the experiment of an armed peace and has seen it fail most ingloriously. Now, when this war is over it will try the experiment of peace without arms, with arbitration to determine disputed questions. Such a peace as obtains among Christian gentlemen should obtain between Christian nations.



COST OF THE WAR.

Dr. Charles Richet, statistician of the University of Paris, published detailed and elaborate estimates of the war a short while before it broke out. From them he concluded that the daily expense of the actual campaign would be something like \$54,000,000. Dr. Richet based his estimates on the assumption that, roughly, 20,000,000 men would be called to arms, of whom at least half would be sent to the front. On this basis, he worked out the daily expenditures for the seven powers as follows:

Provisioning of troops	\$12,500,000
Feeding of horses	1,000,000
Pay	4,250,000
Wages, arsenals and harbors	1,000,000
Mobilization	2,000,000
Transport of foodstuffs, weapons, etc.	4,000,000
Infantry	4,000,000
Artillery	1,250,000
Ship artillery	375,000
Fitting out of army	4,000,000
Ambulance service	500,000
Movement of ships	500,000
Deficit in taxes	10,000,000
Support for population without means	6,750,000
Requisitions, damage to towns, bridges, etc.	2,000,000
Total	\$54,125,000

If the war lasts only as long as the brief Franco-Prussian conflict of 1870, the outlay on this basis would exceed \$5,000,000,000, irrespective of war indemnities.



RECENT EVENTS.

Rev. Jno. A. Wray of the First Church, Miami, Fla., is spending part of his vacation in Tennessee. He is now engaged in a meeting with the East End Church, Chattanooga. Much interest is being manifested. At the close of this meeting Bro. Wray will spend several days resting at his father's home in Knoxville.

Rev. Cecil V. Cook has resigned the pastorate of the church at Danville, Ky., to accept a call to Charlottesville, Va.

The handsome new building of the Florida Baptist Orphanage was dedicated on Aug. 6th. Rev. J. E. Trice, formerly of Nashville, is the efficient Superintendent.

We have received a copy of the minutes of the Big Hatchle Association, which was held with the Holly Grove Church, July 22 and 23. The minutes are neatly printed. Clerk B. S. Jamison has done his work well.

Rev. Albert F. Haynes, the young Methodist preacher of Missouri, who was recently ordained to the Baptist ministry, has become assistant pastor of Calvary Church, Kansas City. Dr. S. M. Brown, editor of the Word and Way, is pastor.

Pastor R. D. Cecil is holding a meeting in the church at Dayton, doing his own preaching. The meeting began Aug. 26 at Wednesday evening prayer meeting. Services are being held each day at 2:45 and 7:45 p. m., and will continue indefinitely.

Rev. S. C. Reid has accepted the pastorate of the Mt. Pleasant church in Rutherford County. This is his home church. He has recently held a meeting there, in which he did the preaching. There were fourteen additions to the church.

Rev. Wilson Woodcock, the beloved pastor of the Gallatin Baptist Church, is now at a hospital in this city, having been compelled to undergo a painful operation. Less than a year ago he was confined in a hospital here for several weeks as the result of another operation. We hope this may be the last.

It was with very deep regret that we learned of the recent death of Mrs. Smith, wife of our friend, Bro. R. W. Smith of Bolivar. Mrs. Smith was a consecrated Christian woman, a true helpmeet to her husband in his abundant labors for the Master. She had been ill for some time and her death was not entirely unexpected, though it was necessarily a shock to her husband and many friends. We tender to him our deep sympathy in his great sorrow. But we rejoice that he sorrows not as those that have no hope.

What was begun hastily as a war of autocracy is not unlikely to end as a war of revolution, with thrones crumbling and dynasties in exile. Civilization cannot rest at the mercy of despotism, and the welfare of mankind is not to be made the plaything of autocracy. If all Europe must be drenched in blood before this lesson is implanted in the minds of kings and courtiers, we may say of this war as Lincoln said of the war that threatened human slavery, "The judgments of the Lord are true and righteous altogether." This is the twilight of the gods.—New York World.

"Dr. Folk says the Baptists in Tennessee have grown 100 per cent in the last 25 years, and their contributions have grown 200 per cent. What increase has been made in intelligence and loyalty to the truth can Brother Folk tell us?"—Baptist Builder. Not 200 per cent, Dr. Penick, but 1,200 per cent. Please correct. As to the increase in intelligence and loyalty to the truth, that of course would be difficult to tell, except as the intelligence and loyalty may be measured by the increase in contributions. We may say, though, that we believe the Baptists of Tennessee today are more intelligent and more loyal to the truth than ever before.

Herbert Quick, editor of Farm and Fireside, the national farm paper published at Springfield, Ohio, discusses the war from the point of view of American farmers in the current issue of that publication in part as follows: "For a while the war will stimulate business in the United States and make for good times. Our grains will bring good prices and so will our meats. Cotton and wool will go higher. Manufacturing will be stimulated here and our unemployed will be working while the soldiers of Europe waste their time and lives in campaigning. As farmers we should save our money and get out of debt while the war prices prevail. Make the most of the good times now. Make every acre produce the maximum."

The
Home Page

DADDY'S GIRL.

When mother was a little girl
She was not much like me,
She never got dresses "tored,"
Or mussed her hair, you see.

She never got all freckled up
For leaving off her hat;
She never "broked" her dolly's head;
She never teased the cat!

So very often when I've been
In mischief, and so bad,
I think, "Ain't it an awful shame
That I tooked after dad!"
Wonder what Dad would say in answer
to her!—Exchange.

SUNDAY SCHOOL AND B. Y. P. U. NOTES.

By W. D. Hudgins, Estill Springs, Tenn.

Friends to the Sunday School and B. Y. P. U. work will be delighted to know that arrangements have been made with our State paper, the "Baptist and Reflector," for a page in this paper each week to be used by the S. S. and B. Y. P. U. Workers for the exchange of ideas and general development of the work. We trust that each worker will feel it his duty to send in whatever is interesting or helpful. We shall be glad to have suggestion, or if any unusual thing has been done by your local school or union, let us have the advantage of this helpful suggestion. It will do others good to know what you are doing.

Many echoes from the Encampment are coming in. All seemed pleased at the hopeful atmosphere that pervaded each heart. We are to have a larger meeting next time. The plans have already been matured and several men have been engaged for next program.

The Chautauqua at Bristol was a decided success and the management had already decided to repeat this splendid program next year at the same time and place.

The Minutes of the Middle Tennessee Sunday School Convention have just come out and a copy has reached this office. We congratulate Brother Austin, our new Secretary, on this his first job. The Minutes are a credit to the Convention and will do much to elevate the Convention in the estimation of the people. Let us each determine to make next meeting even greater than any in the past.

The Rally Day Program for Baptist Sunday Schools in Tennessee is now being mailed out from this office and we trust that all our schools will fall in line and help us to rally our hosts for the Sunday School during the month of September. We hope to report more than 200,000 in the schools of Tennessee this year. The programs may be had in any quantities at nominal cost. Will not all our schools begin at once to plan for this day and make it count mightily for the cause as well as to increase the membership of our schools? We also desire to have large gifts from the Sunday Schools to the Baptist Sunday School Work in the State.

The organized classes of the State are enrolling with our Convention Adult Class Movement rapidly. Have you enrolled? If not let us have your co-operation. We hope to have a large number of Adult Classes in our Tennessee Fraternity by the next meeting of our Sunday School Conventions. If you desire literature on the subject write us at once and the same may be had for the asking.

Miss Hibbs, Murfreesboro, writes: "I am at home again and am talking En-

campment all the time. Please send me some Organized Class literature for myself and also for my class. I am making special efforts now to build my class." Such letters are appreciated. Let us have a letter like this from many of our workers.

A letter from Mrs. J. W. Shelton, Columbia, enclosing a report of her Class, was much appreciated for it contained the following report:

Class Number 4, Junior Department, Mrs. J. W. Shelton, Teacher.

Number enrolled at the beginning of the quarter, 13; Number added during quarter, 3; Number withdrawn during the quarter, 2, these going elsewhere to live; Present enrollment, 19; Offerings by class during the quarter, \$14.11; Number new pupils brought into the school by the class during the quarter, 11; Number visits made by the Teacher during the quarter, 19; Number of letters written, 10; Number of post cards written during the quarter, 34.

This is a fine report from one class. What if every class in the schools of the entire State should do this much?

The following personal letter is now being mailed to the Presidents of all the organized classes in Tennessee:

I do not wish to interfere with your local work, nor antagonize your class in its relation to any other organization or fraternity, but would like to get all our Baptist Classes organized into a fraternity of our own for our mutual benefit and pleasure. I am, therefore, asking that you enroll with our Convention Adult Department and thus participate with us in our South Wide Movement for the betterment of our Baptist Churches and particularly the Organized Classes in these Churches.

We now have our own class schemes and names with all paraphernalia, including penants, arm bands, literature etc., and we hope to get an organization in Tennessee that will take in every class in the State. This does not mean that you have to change the name of your class, nor does it mean that you must break loose from other fraternities to which you belong, but you can join our fraternity under any name you already have and receive the Sunday School Board's beautiful certificate. There is no cost to this organization whatever, except the 25 cents for the certificate.

The demand for training workers in these Adult Classes is such that our work will suffer unless we give ourselves to this task in the organized class. Most all our teachers and officers, as well as other personal workers for the church, must come from this department. We desire to foster this character of work.

We also hope to aid other lines of work in the adult classes, such as employment bureaus for the men out of work, others to look after the sick, the poor and the education of people along all lines. The social life is already being looked after.

Will you not join with us in this great work and let us put our heads, hearts and hands together for the accomplishment of this task? You will find application blank on last page of enclosed pamphlet, which please fill out and mail to me or Dr. P. E. Burroughs, Nashville, Tennessee. Thanking you for any consideration given this request, and with best wishes, I am, Very cordially,
W. D. HUDGINS, Supt. S. S.

INDIGESTION

I will gladly send anyone suffering with indigestion, a recipe from which can be made a simple but splendid remedy. My physician charged \$2 for this prescription, but I am able to send you a copy of it for 25c. Send stamp or money order. J. L. KECK, Box 452, Clinton, S.C.

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J. R. Martin, District Passenger Agent, Chattanooga, Tenn.

Superintendent Williams of Hampton Church, Hampton, Tennessee, sends in enrollment for three new organized classes in his school. The names are as follows: Philathea, President, Grace Crow; Berean, President, J. G. Nave; Fidelis, President, Emma Hall; all of Hampton. This school was graded during the Watauga S. S. Convention.

The reports for this year are showing up finely. There will be reported something near 1,500 schools this year with an enrollment of more than 115,000. Six years ago we had only 724 schools with a total enrollment of 50,000. The enrollment has been more than doubled in the six years. We hope to double again in the next six years. Will you help us to do this?

The Home Department in the Tullahoma Church is doing splendid work. Mrs. Osborne reports a large number on the roll and says it is more than self supporting. Wish all our schools would push this Home Department work and see to it that every church member, at least, shall read the Bible each week and thus become connected with the Sunday Schools.

Have you seen the little book on the Organized Class Work? "Convention Adult Bible Classes," by J. T. Watts, is a beautiful little book telling how to organize and conduct an organized class, and costs only 25 cents. It may be had from this office or the Sunday School Board, Nashville. Order a copy and read it. It will do you good.

Many of our Sunday School men are being called now by churches as Superintendents and are offered salaries which show that the local churches are learning to appreciate the work of the Sunday School. We predict that it will not be long before all the churches will have a paid Superintendent who will keep open house and teach in the church building a large part of his time. It should be done. This teacher could teach the training class, lead the teachers meeting, teach mission study classes, the B. Y. P. U. Study classes, the Sunbeam Bands, and in fact, would become a church teacher and conduct a church school every day in the week for the general education of our people. It would be a good investment for any church to employ a good lady teacher at \$50 per month to do this character of work in the local church. A small church could do this. A large church even more.

Don't forget that September is given to Sunday School Work of our State, and the schools should make large gifts to Sunday School Work during this month. We hope to add other workers next year, but cannot do this unless the gifts justify. Remember that Sunday School Work is no longer connected with Colportage, so please send in your gifts, designated for Sunday School Work.

The B. Y. P. U. is a Baptist Church at work, in, for and among its young people.

The B. Y. P. U. is a Baptist Church for its young people what the Seminary

does for the young preachers.

The B. Y. P. U. is a Baptist Church doing for its young people what West Point does for the young soldier.

THE B. Y. P. U. MOTTOES.

1. "All Baptist Young People Utilized."

2. "We study that we may serve."

THE B. Y. P. U. AIM.

Training in Church Membership.

THE B. Y. P. U. NEED.

1. The spiritual need is met in the Systematic Bible Readers Course, and in the devotional part of the weekly meeting.

2. The intellectual need is met in the study of topics and text books, especially designed for young church members.

3. The social need is met in the social features of the B. Y. P. U. work, which affords not only clean, helpful pleasure and entertainment, but also valuable experience and training in dealing with men. Quoted from the B. Y. P. U. Manual.

We trust that every B. Y. P. U. worker will send us items for this column. We hope to make it both profitable and pleasant for all.

We now have 150 B. Y. P. U.'s in the State. Let us make it 250 before the next Encampment? Will you help by organizing a union in your church?

The new standard of excellence is ready and will be sent to any one upon application. Get a copy and keep it before your union with a view to making your union an A-1.

A new union was organized in the Bristol Church during the Intermont Chautauqua. Mr. Flake did the work and it was well done. Twenty-eight fine young people went into the organization.

The Orlinda B. Y. P. U. reports good work. Dr. Ivie says he has the best young people in the State.

Why do our country churches not have B. Y. P. U.'s? If there is any place in all the world where training is needed, it is in the country churches. I honestly believe that the thing most needed in all our work is the B. Y. P. U. Every department of our denominational work is retarded because of a lack of trained workers. Our people do not give because they have not been trained to give. Many churches have no leaders because none have been trained to lead. Many large country churches have no work going on because they say no one will lead. This is because the church has not given attention to the young people as they have been added to the church. Every young person should be put to a definite task just as soon as they join the church. Some churches that have been going 50 years have only two or three members who will do any public service. Suppose they keep this up for 50 years more, they will have the same number of trained workers as they have now. On the other hand if this same church would organize its young people into a B. Y. P. U. and give them some definite training, it would not be long before they would have a body of trained young church members who would do anything.

The Young South

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

Address all communications for this department to Miss Annie White Folk, 627 Boscobel Street, Nashville, Tenn.

OUR MOTTO: *Nulla Vestigia Retrorsum* (no steps backward).

LEFT ALONE.

At vesper-tide
One virtuous and pure of heart did pray,
"Since none I wronged in deed or word today,
From whom shall I crave pardon?
Master, say?"
A voice replied:
"From the sad child whose joy thou hast not planned;
The goaded beast whose friend thou didst not stand;
The rose that died for water from thy hand."

Petersburg, Tenn. "Dear Miss Annie White: Enclosed is \$1.00, collected on the other card you sent me. May God bless the little orphans. BABY GRACE DRYDEN."

And may God also bless little Baby Grace, our precious Young South baby. I am ready to send more cards to Young South workers who will fill them and send a dollar for the orphans out at the Home. We have had a good, long nap, now let us wake up and do something for the orphans or some other line of Young South work. Let me have so many bright, interesting letters that they will have to leave the advertisements off of our page.

Whiteville, Tenn. "Miss Annie White: Here I come again, not for the kind words your father said of me. No! no! But to try to help the brother who can't help himself. I enclose \$1.00 for Rev. R. N. Plank at Tazewell. He writes me that he is in bad health and can't make a support for himself and wife. I wish I could say a few words that would encourage parents to train their children up to write and use the Young South's page. I know through it there has been a great good accomplished. Yes, Aunt Nora and Mrs. Eakin did a great work and now Miss Annie White is young and ready to do a greater work, as the fields are larger and open for greater work. Dear children, write to the Young South, and send nickles and dimes and help in its good work. The good Lord will bless you for them. It has been, and is, so kind and good in the editors to give so freely a page to any one wishing to use it. Miss Annie, Dr. D. A. Ellis is helping our pastor, Brother Oakley, to hold a meeting here, and he made me feel so childlike today I wanted to write to the children's page, even if I have passed my three score and ten years. R. J. RHODES."

Now that was very kind in you, Mr. Rhodes. I will send the \$1.00 at once to Mr. Plank. I am sure he will appreciate it. My father told us about seeing you at Whiteville. He thinks a great deal of you. And so do all the Young South Band, do we not? Write to us as often as you can, Mr. Rhodes. We are always glad to hear from you. That is good advice you give the children, to write to the Young South. I hope many of them will get in the habit of doing so. It will do them good, as well as us.

HUNCHY.

"Hunchy" sat on the grass in the courthouse yard, busy trying to wrap a piece of soiled rag around his toe. The blood streamed down his foot and the tears down his dirty cheeks. It was Sabbath morning. The church bells were ringing the hour of Sabbath School all over the city. A crowd of little boys crossed the street, and one, a boy of about eleven years of age, walked up to the little sufferer, and kicking him in the side with his polished boot, asked, "What are you doing, Hunchy?"

Hunchy turned his tear-stained face upward, brushing the tears away with his dirty sleeve.

"I'm not a-bother'n you; go 'long to your Sunday School and let me alone."

The boys laughed and gathered about and began to sing:

"Hunchy, Hunchy, Hunchy back,
Don't you give us boys your slack."

Hardly had they ceased singing before a lady entered the court-yard. The boys recognized her at once as Miss Watson, their beautiful young Sabbath School teacher.

"Boys! Boys!" She spoke the words gently, but touchingly. "My boys, too," she whispered, "and on a lovely Sabbath morning on the way to Sabbath School. Let's see." She began counting. "One, two, three, four—four nice, bright-faced neatly-clad, well-fed boys. Not one orphan among them, and all of them members of my class, too—and I find them abusing a poor little orphaned, homeless, suffering boy! Oh, I'm sorry, dears, I'll ask God to forgive you for this!"

The four hung their heads and walked away and out of the yard.

Miss Watson knelt beside the little hunchback and asked: "Have you hurt your foot little boy?"

"Yes'm—I—I—" The tears were falling again and sobs shook the breast of the little boy. "Yes'm—I stuck a nail in my toe. I didn't bother your boys, Miss."

"I know it, dear. Don't cry any more now. Can you walk over to the hydrant? You must wash the dust off your toe before you tie it up, else it will pain you more."

"Oh, yes'm, I can walk." And Hunchy got up and walked to a near by hydrant.

"Now, wash all the dust off good, then I'll tie it up for you."

"Is that enough?" he asked. "It's clean, now, ain't it?"

"Yes, it is. Now you sit down. I'll be back in a minute. I'll run over to that corner drug store and get some salve for your toe. Don't you cry now. Look up here at that pretty bird; hear him how he sings; listen to him good while I'm gone."

Miss Watson ran out of the yard over to the drug store, and soon Hunchy saw her returning and not alone. A young man was with her. He carried a roll of something and a bottle.

"Hello, little man! This good woman says you have a bad toe. Let's get a look at it." The young man knelt beside the boy and examined the wounded toe. "Pretty bad to have a sore toe, isn't it, Hunchy?"

"Yes, sir, 'tis. Will it have to be cut plum off?"

"No, no. I'll fix it up all right."

"Miss Watson," he said, "this little fellow lives on the street. He's known as Hunchy; independent as a wood-chuck for his age; he works at odd jobs all over the city. I've seen him out in the snow barefooted, watering horses and holding them for money to buy his bread. There you are! Doesn't that feel better?"

"Yes, it does; it don't hurt a bit. How'd you do that?"

"I'm a pill-roller, Hunchy. Know what that is?"

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"No, sir, what is it?"

"A doctor, Hunchy."

"Er doctor! I ain't got but one nickel ter pay you with, but if you'll give me time I'll make more and pay you." Hunchy drew from his pocket the nickel and held it up to the young physician.

"Why, a nickel's too much for that job, isn't it, Miss Willie?"

"Yes, it is; don't charge Hunchy anything, Dr. Prince. He'll hold your horse sometime, won't you, Hunchy?"

"Yes'm, I will."

"All right, Hunchy. Your toe will be well in a day or two. Good-bye."

And the young man shook the extended hand of the boy, bade Miss Watson good-bye and went back to the store.

"He's a man, ain't he?" asked Hunchy.

"Yes, sir, that he is a man. But I must go. Talk to me now. Do you ever go to Sabbath School, Hunchy?"

"How can I go? Look at these old clothes; nobody'd want me there!"

"Listen, Hunchy—but Hunchy isn't your real name is it?"

"Guess so—it's all the one I ever was called. But it's er ugly name. Do they call me that because I'm all knotted up in the back?"

"Oh, let's hope not! But listen. I want you in my class. Now next Sabbath you come. Wash your face and hands nice and clean, and be sure your feet are clean, and you'll be all right."

"Them boys'll make fun of me."

"No, they won't; they won't ever do that again, for I'll talk to them today. Don't be afraid of these boys, no matter if you don't go, for they never will act ugly again. But will you come?"

"Yes'm."

Again the church bells are ringing. Hunchy is at the hydrant scrubbing his feet and legs as the four boys come into the yard.

"Toe's well, now isn't it?" asked Claud.

"Yes, sir; it's doing well now."

"Going anywhere today?" asked another boy.

"Don't know yet," answered Hunchy. "Better go to Sabbath School, Hunchy," said the third boy.

"I'm too ragged. Would you go in these rags?"

"No, I wouldn't. Say, boys, suppose we fix him up before next Sunday, and take him," said the fourth lad.

"We'll do it."

The boys were about to leave when Hunchy cried: "Say, will ye tell me somethin'?"

"Yes; what is it?" asked Claud.

"What changed ye so? Was it her?"

"Yes, it was her. Do you love her, too, Hunchy?"

"Love her? What is love? Is it a swollen up feelin'—er want to get on yer knees for her—want to do just anything, no matter how it hurts or how hard it is to do—is that what ye call love?" The grateful tears were streaming down Hunchy's cheeks, and more than one boy brushed a tear from his own eye as he looked at the poor, friendless, orphaned cripple.

"Yes, Hunchy, that's love," answered the boys.

"Well, if it is I love her, for she was good to me, and I love him, too—that doctor over yonder." Hunchy pointed to the corner drug store.

"We know all about it, Hunchy. And say, we're sorry we treated you so. I'm sorry I kicked you. Will you shake hands and forgive me?"

"Course. I done forgot it. She said you would never do it again."

"And we won't. Couldn't you come on now, and go to Sabbath School?"

"B'liebe so; but you all go on; you mustn't walk with me."

"But we will! Hurrah! a new scholar!" cried Paul, the elder's son.

The boys reached the church on time. Miss Watson stood at the door. When she saw Hunchy walking beside her boys a great, happy sigh escaped—a lovely happy tear stole down her cheek; a heart-felt prayer went up to God.

"Saved! My boys together with Hunchy! Father, I thank thee."—Cumberland Banner.

Rev. John H. Buchanan has resigned the care of the church at Booneville, Miss., where he has been greatly blessed of the Lord. He is in great demand, but will go to Texas.



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The American Tract Society, which has been located at 150 Nassau Street for eighty-nine years, since it was founded in 1825, is moving in its ninety-thirtieth year to large and commodious quarters in the new Architect's Building at 101 Park Avenue, corner of Fortieth Street.

The Society has felt that the changed conditions on the mission field require new and enlarged policies to meet them, and by moving up-town it is following the natural movement toward the transportation centres.

The Finance Committee was empowered to select the best available site and at the last meeting voted unanimously in favor of the Park Avenue location, where the Society will have a large roomy store on Park Avenue in addition to ample office room.

The Society is inter-denominational in character. It publishes Bibles, Testaments, Hymn-books, religious and educational books and tracts in most of the active foreign languages, as well as in English and supplies them to missionaries, students and Christian workers throughout the world.

The work of the Society's colporters is largely among people who are without access to public libraries, and hundreds of thousand homes would have been without religious reading of any kind save for the visit of the colporter and the leaving of the American Tract Society's publications. The grand total of all publications in all languages issued by the Society amounts to 788,045,890 copies.

The officers of the Society are William Phillips Hall, President; Rev. J. H. Jowett, D. D., Vice-President; Rev. Judson Swift, D. D., General Secretary, and Louis Tag, Treasurer.

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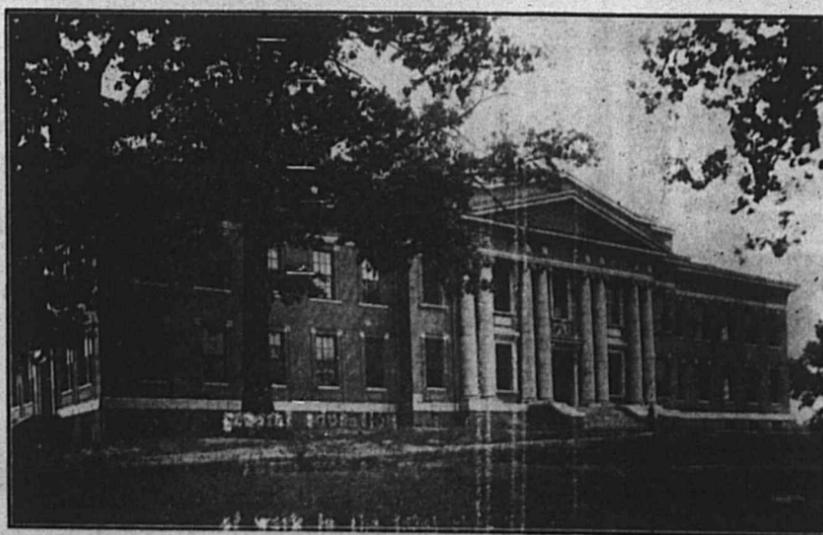
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ON BUFFALO RIVER.

I am at Prullt Springs, on the line of Perry and Humphreys Counties, on Buffalo River, five or six miles below Lobilville. This is the third meeting I have held at this place, one last year and one 12 years ago. There ought to be a Baptist church at this place. It is fifteen miles to the nearest Missionary Baptist Church. There is a solid block here 30x40 miles, 1,200 square miles without a Missionary Baptist Church. It was larger, till recently. There was not a Missionary Baptist Church on Buffalo River from head to mouth. Last year I had arranged to come back after holding a meeting at Friendship, two miles above Bearstow, and organized a church. J. E. Hull was to help me, I got sick and Brother Hull was kept away by providential circumstances. A few months ago some preachers came over from West Tennessee and organized a church; it has twelve members with more to follow. It has called E. M. Franks of South Western District Association as pastor. In company with J. H. Hull, I visited the little church recently; so we have one church on Buffalo River. There is talk of organizing a new Association to be composed of the three churches in Perry, the two in Lewis and the 4 or 5 in that part of Hickman, south of Duck River. There are no churches in Humphreys County south of Duck River. By special request I held a meeting with the C. P. Church, one mile of Riverside on Buffalo. Riley Davis and J. H. Hull had preached very acceptably to these people in recent years. They were talking of getting J. V. Kirkland to come and hold them a meeting. They certainly treated me royally in many ways. Those people seem to be very favorable toward Missionary Baptists. Last week I held a meeting at Mt. Olive Church, two miles below Flatwoods on Buffalo. It was once a Cumberland Presbyterian Church, but the whole country around Flatwoods is completely under Campbellite control. They have had Shrygley of Nashville, for three years to come down and preach to them the Ancient (?) Bethany Gospel. The Methodists have given way to them, till the Methodists are about to be wiped off the ground. Now they are talking of a debate. I preached a series of discourses covering the entire Campbellite contention. Several Campbellites came to hear me. Some Methodists told me if I had preached that way at Flatwoods I would have got a challenge to debate. I replied that there was no danger. The Campbellites were afraid of Missionary Baptists. Since their experience with Boston at Hohenwald, they had about concluded that almost any little missionary Baptist preacher could meet the best man they had.

B. F. STAMPS.

Dover, Tenn.

DENNY—God in His infinite wisdom has taken from us one of our number whom we all loved, Brother Elmer Theron Denny. He was born in Smith County, November 3, 1888. He professed religion in early manhood, and united with New Middleton Baptist church, remaining there one year. From there he moved his membership to Grant and lived for Christ three years. Then he united with Shop Spring church and lived a consistent Christian life until he was called to his reward April 20, 1914, being only twenty-five years, five months and seventeen days old.

Was married to Miss Fannie Allison, and to them one daughter was born, who is a great comfort to the bereaved mother. A year ago Brother Denny was made happy by the conversion of his father.

He numbered his friends by the extent of his acquaintances, for all who knew him loved him. Especially was he loved by the Sunday School of which he was a member. Up to the time that his illness prevented his coming he was a regular attendant, both at Sunday School and prayer-meeting.

Brother Denny leaves besides his wife and daughter, his grandparents and—parents, two sisters and one brother. Of course, we cannot fill his place, but to his entire family, the church extends its heartfelt sympathy. For me to live in Christ to die is gain.

N. A. BRYAN,
J. T. AMES,
W. P. HENDERSON,
Committee.

Evangelist T. T. Martin, of Blue Mountain, Miss., is aiding Dr. E. E. Dudley in a revival with the First church, Jonesboro, Ark., and sinners are being saved at nearly every service.

Friendship church, near Luray, Tenn., is in the midst of a revival this week in which the pastor, Rev. A. L. Bray, is being assisted by the writer. The services are being held altogether in the day time. The outlook is promising for a great work of grace.

Hosts of Southern Baptists will deeply sympathize with Rev. E. F. Tatum, of Shanghai, China, because of the death recently of his wife, Mrs. A. F. Tatum, who went to China in 1889. God alone knows the potent influence of that good woman.

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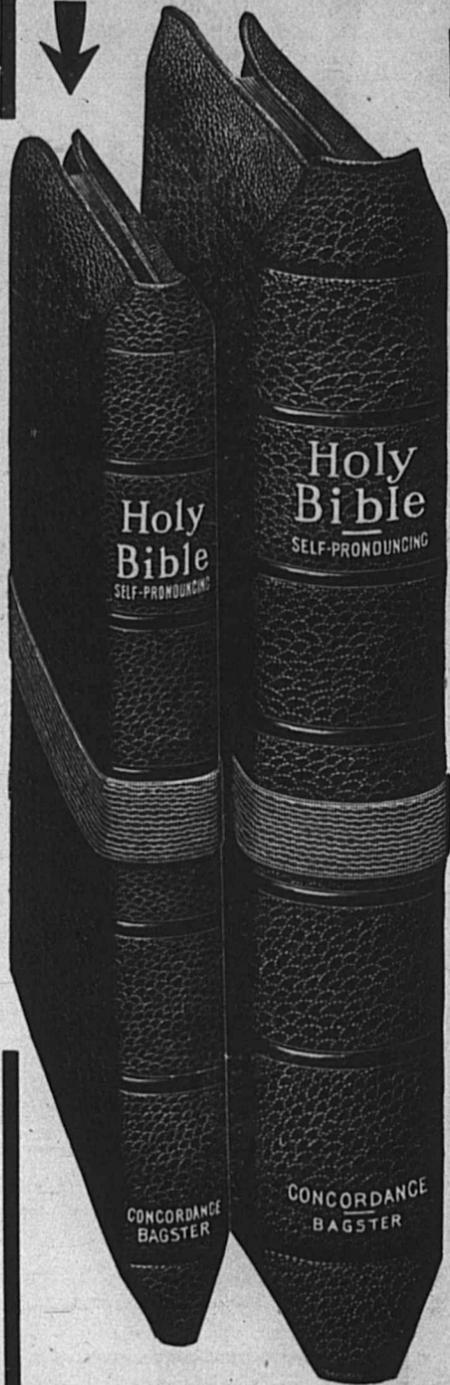
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PROMOTIONS.

"Would you take it?" The young girl's eager face entreated a "Yes," to her question.

The wise uncle, who was so often called upon for advice hesitated. It was a promotion that was offered her, with a salary most doubled. But—there were other things to consider.

"I want to tell you a story about a Chinese promotion before we decide," he said. "In a certain district an upright magistrate made an effort to collect the required taxes from all of the people under his rule. But the rich, powerful family of the district had been accustomed in times past to buy immunity from taxes by paying a sum of money directly to the magistrate. When they found they could not bribe the new magistrate and escape payment of the full tax, they were deeply offended. They had friends at court in Peking, and they soon made up a plot for revenge.

"Very soon the upright magistrate was notified that he was promoted to a higher position. But it was in a province half-way across the great empire. He sold his goods, and raised money enough for the journey. Scarcely was he settled in his new position when he received a message saying that he was promoted again, this time a long, costly journey in another direction. Before he had begun to reap any reward from his lofty position he was promoted again to a yet higher place on the outskirts of the empire.

"But by this time the poor man understood the situation, and he chose the Chinese method of escape from interminable difficulties. He committed suicide rather than accept his latest promotion."

"But, uncle—" began the astonished girl.

"Oh, I know no one is offering you this promotion for revenge. I didn't mean that the cases were similar, but I wanted to call your attention to the fact that there are occasions when promotions are not an unmixed blessing. To come to a more familiar example, there was Miss Atwood in our own town. She taught in our high school for ten years. She was loved throughout the town. Her boys and girls were stepping into the responsible positions. She was happy, and she earned enough to live in modest ease in our simple community. Then a city superintendent discovered how splendid a teacher she was, and offered her a principalship of a big school. Her salary was nearly twice as much, but she said her living expenses increased threefold. Then she suffered a nervous breakdown from overwork, and now she is in a sanitarium trying to get well.

"Now let us look at your case. You have won this offer by good work. But, if you accept, it will take you away from your pleasant home into a dreary city boardinghouse. It will deprive you of the companionship and protection of your family through the years of your womanhood. Your expenses will be doubled at least; so you won't be ahead in money. You are working now for one of our neighbors whom we know well, and you are surrounded with the people of our own church and community. I do not know of the office which you are considering, but you might find the spirit of the place opposed to all the things we have tried to teach you. A promotion

that ought to be scrutinized carefully before we commit our future to it. It is so big a question that I can only advise you to weigh it carefully before you decide."

"Father and mother want me to stay at home, at least until I am older. It seems hard to give up this chance, it looks so big to me. But I will weigh it carefully, and will try to do the best thing."—Zella Margaret Walters, in C. E. World.

DAVID—Jones J. David departed this life at the residence of his brother, H. C. David, Friday night, April 17, 1914. Brother David was born April 8, 1844, gave his heart to the Savior in 1866, uniting with Salem Baptist church, near Liberty, Tenn., moving his membership to Marionville Baptist church, Mo., where he lived and contributed to the causes of his church. His health falling he joined Lascassas Baptist church in the fall of 1913. Not only his church brethren loved him, but his friends and relatives, and he could say with Paul, I have fought a good fight and kept the faith of my Redeemer.

His remains were laid to rest in the Prosperity Cemetery, Wilson County, after funeral services by Rev. C. S. Dillon. He leaves two brothers and two sisters and several nephews and nieces to mourn his departure. May the Lord comfort them in their deep sorrow.

Resolved, That we, as a church, bow to His will and hold Him up as worthy to be followed by all.

Resolved, That these resolutions be spread on our minutes and a copy furnished the Baptist and Reflector for publication.

Read and adopted by the church, July 19, 1914.

R. H. MARTIN,
H. L. PHILLIPS,
J. T. SAUNDERS,
Church Committee.

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OBITUARIES.

RESOLUTIONS OF RESPECT.

NUCHOLS—Whereas, our sister, Mrs. M. E. Nuchols, departed this life on June 28, 1914, therefore be it

Resolved, That the First Baptist church of Murfreesboro has lost one of its truest and best members. Perhaps, at the time of her death, Mrs. Nuchols had been a member of our church longer than any one now living. She joined the church while still a girl, and lived a consistent Christian life always. She was devoted to the church, and took an active part in all its work. She was thoroughly interested in, and gave largely to all our denominational enterprises. Her sweet, Christian spirit is worthy of imitation. We are sure that the words of the angel can truthfully be applied to Mrs. Nuchols: "Write, blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Rev. 14:13.

That we extend to all the bereaved loved ones our deepest sympathy. Especially do we sympathize with her only daughter, Mrs. W. C. Bilbro, who was her mother's constant companion.

That we commend all who mourned her loss to the grace of God. May they realize His presence, and may the Holy Spirit, the Divine Comforter, speak peace, perfect peace to all their hearts. May He make real to them the inspired words recorded in 1 Cor., 15th chapter, and 1 Thess. 4:13-18.

That a copy of these resolutions be placed in the hands of Mrs. W. C. Bilbro, a copy be spread upon the minutes of our church, a copy be given to each of the local papers, and a copy be sent to the Baptist and Reflector.

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Savior's breast;
We loved thee well, but Jesus loves thee best—

Good-night! Good-night! Good-night.
Only "Good-night," beloved—not "farewell!"

A little while, and all His saints shall dwell
In hallowed union indivisible—
Good-night! Good-night! Good-night!

Until we meet again before His throne,
Cloth'd in the spotless robe He gives His own,

Until we know even as we are known—
Good-night! Good-night! Good-night!

ANDREW L. TODD,
AUSTIN CROUCH,
MRS. C. H. BYRN,
Committee.

Rev. Martin Ball has been assisted in a revival at Clarksdale, Miss., by Rev. James B. Leavell, of Oxford, Miss., resulting in eighteen additions to the church at last account. The church was greatly revived.

Evangelist John W. Ham, of Atlanta, Ga., is holding a revival at Elkin, N. C., which at last account had resulted in over 100 conversions and reclamations.

The church at Dyersburg, Tenn., Rev. M. D. Austin, pastor, recently gave \$2,267 to the Judson Centennial Fund.

The revival at Union Hill church, near Reagan, Tenn., last week resulted in a number of conversions, among them many heads of families, and seven additions to the church, five by baptism. The young pastor, Rev. Clarence E. Azbill, administered his first baptism. A movement was

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THE STORY OF A GREAT DISCOVERY.

The hardships of a traveling salesman's life had wrecked my health. My family physician diagnosed my case as chronic gastritis, brought on by disease of the liver and complicated by kidney trouble. I consulted specialists who confirmed his diagnosis. Months passed, I grew worse and was finally compelled to give up my work.

By chance I heard of some wonderful cures which had resulted from drinking the water of a little spring in the Mineral Belt of South Carolina, a picture of which spring appears on this page. In desperation I tried it. On the second day I thought that I could notice some improvement. At the end of the first week my appetite and digestion had returned and I was much stronger; at the end of the third week I felt that I was completely cured. That was six years ago and I still enjoy perfect health.

Knowing that it had restored my health and believing that it had saved my life, I bought the Spring.

I then determined to see whether the water would cure others as it had cured me. I shipped ten gallons absolutely free of charge to each of one thousand sufferers from chronic diseases. Only four reported no benefit from the use of the ten gallons. The other nine hundred and ninety-six reported decided benefit or complete cures. Many claimed that the water had saved their lives.

I realized that I had discovered one of the world's greatest mineral springs, and I decided to devote my life to it. But how could I make the world listen; how could I make them believe my story? The precious water was running to waste while thousands were suffering. I said, I will make them believe me by showing my faith in them and in the curative power of the Spring. I will tell them that the water shall cost them nothing if it fails to benefit. The world listened!

Some wrote for proof and I sent them the letters which I had received from their fellowmen. Others accepted my offer without question. Thousands have written me reporting relief and permanent cure of a great variety of chronic diseases.

But some of the water still ran to waste for lack of belief. I determined every drop should be used to re-

lieve the sufferings of humanity. To this end I requested the advertising manager of the Primitive Baptist to come to see me. At my desk I opened my mail and showed him the letters from men and women from all parts of the country who had suffered and who had found relief. I gave him my letter files and induced him to spend several hours reading my past correspondence with those who were using the water. I showed him the chemical analysis and letters from physicians explaining the curative properties of the water.

He believed, and as a result he has written this announcement for me.

WILL YOU BELIEVE?

I do not ask your implicit faith; only enough to try the water for three weeks as I did. I estimate that I drank about ten gallons and I, therefore, offer gladly to ship you two five gallon demijohns on my guarantee that if you find that it does not benefit you I will promptly refund the price, which is only \$2.00. You must promise to drink the water in accordance with the instructions which I will send you and return the empty demijohns. I make you the sole judge as to whether the water has benefited you, and as the Advertising Manager of this paper has kindly consented to guarantee my guarantee to refund your money, if you are not benefited, I hope you will feel perfectly free to accept my offer.

This offer is extended to all who suffer with any chronic disease, except cancer and consumption, but I especially rec-

ommend the water for the treatment of stomach, liver, kidney and bladder diseases and for rheumatism, gout, uric acid poisoning, gall stones, diabetes, nervous headache and general debility resulting from impure or impoverished blood. These are the diseases most frequently mentioned in the letters which I have received, but my offer is open to anyone who suffers from any chronic ailment.

Yours sincerely,
N. F. SHIVAR, Proprietor.

EVERY MAIL BRINGS LETTERS LIKE THESE.

Savannah, Ga., Dec. 23, 1910.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—As you are well aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet for an active working man and of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered 10 gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months from date I began drinking it gained 29 lbs., was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportions that they will not disturb the most delicate system. It is purely nature's remedy.
A. L. R. AVANT, M. D.

DuPont, Ga., Nov. 25, 1911.
Shivar Spring, Shelton, S. C.: Gentlemen—I have suffered for years with nervous indigestion and kidney troubles. Derived more benefit from the Shivar Spring Water than from months at Hot Springs, Ark., and numerous other springs. I consider it the very best water extant.
AGUSTUS DUPONT.

Scranton, S. C., Nov. 21, 1911.
Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—My wife has been a sufferer of rheumatism, and after drinking twenty gallons of your mineral

water was entirely cured of the horrible disease.
Yours respectfully,
J. D. McCLAM.

Lexington, Va., Nov. 24, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with intestinal indigestion and the Shivar Spring Water has cured me. I would gladly recommend it to all suffering with indigestion, kidney and liver trouble. My father had kidney trouble last fall and he thought Shivar Spring Water saved his life. Respectfully,
MRS. HARVEY DIXON

Atlanta, Ga., July, 27, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I ordered 10 gallons Shivar Spring Water especially for my teething baby who was suffering with its stomach and bowels. This water cured her disorders entirely and she is herself again. I stopped all medicine and gave her only the water. I was also run down from the heat and fatigue, and the water has restored me also. Thanking you, Very respectfully,
MRS. W. C. MCGILL.

Columbia, S. C., Aug. 11, 1912.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Until a few weeks ago my wife was a chronic sufferer from gall stones. She was stricken critically ill and nothing but morphine seemed to relieve her pain by rendering her unconscious. Rev. A. J. Foster, pastor of Shandon Baptist Church of Columbia, S. C., advised me to take her immediately to Shivar Spring. On consulting my physician he agreed that it would be best to do so without delay. In about three days after arriving at the Spring she was apparently relieved and had regained her appetite. She has suffered no ill effect of the trouble since. Please publish this for the benefit of sufferers.
J. P. DRAFFIN.

P. S.—I suffered for 8 years with kidney trouble and inflammation of the bladder. After using this water only a few days, I am entirely relieved and suffer no more effect of the trouble whatever.

Newberry, S. C., Nov. 23, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I suffered with indigestion, but after using Shivar Spring Water I can enjoy eating the food I want without any unpleasant feeling afterwards. I take great pleasure in recommending this splendid water to all sufferers of indigestion.
Very truly,
L. B. WHITE,
Pastor West End Baptist Church.

Guyton, Ga., Feb. 11, 1911.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—Water came and I went right to drinking it, was in bed with indigestion heart cutting up all kinds of pranks, was under the doctor's treatment. The first case of your water relieved me. I thought I had drank the water of all the springs in South Carolina, Georgia, Florida, Alabama and Tennessee, but this beats them all. I don't drink any other water. Am eating anything I want, even sweet potatoes, something I have not eaten before in twenty years.
Yours very truly,
H. W. ORVIN,
Manager, Effingham Mer. Co., Guyton, Ga.

Blaney, S. C., Oct. 31, 1910.

Shivar Spring, Shelton, S. C.: Gentlemen—I suffered for many years from gastric troubles, stomach puffed and food sour. I have tried many remedies and a good many waters. Some have helped, but none have given me such relief as your Spring Water. I use it and recommend it to my patients, because its virtues are good.
W. D. GRIGGSBY, M. D.

Chancellor, Ala., Oct. 21-09.

Mr. N. F. Shivar, Shelton, S. C.: Dear Sir—I have been for many years affected with uric acid and kidney trouble, and the mineral water has helped me more than anything I have ever done for them, and therefore heartily recommend same to all who need a speedy relief and cure.
Very truly,
W. F. MATHENY, M. D.

Fill Out This Coupon and Mail It Today.

Shivar Spring
Box 20 P, Shelton, S. C.

Gentlemen:—

I accept your guarantee offer and enclose herewith two dollars (\$2.00) for ten gallons (two five gallon demijohns) of Shivar Spring water. I agree to give the water a fair trial in accordance with the instructions which you will send, and if I derive no benefit therefrom you are to refund the price in full, upon demand and upon receipt of the two empty demijohns, which I agree to return promptly.

Name

Address

Shipping Point

HARDIN—In memory of our beloved brother, T. L. Hardin, who died in the town of Bristol, Tenn., Jan. 11, 1914:

He was 42 years, 5 months and 11 days old when death came. I have known Brother Hardin from his boyhood days until death. He made a profession of religion when young and years. I was his pastor for three

joined the Missionary Baptist Church at Siam, where he was born and reared. He was always interested in the church work, was superintendent of the Sunday school at Siam for years, and was clerk of the Watauga Baptist Association for four years; secretary of the Watauga Sunday school convention for a number of years while he lived at Siam Valley

and also for a number of years while he and his family lived at Hampton, Tenn., and I always found him ready for every good word and work. A good man has fallen, another friend of mine has gone, but, thank God, I expect to meet him in the sweet bye and bye. He leaves a devoted Christian wife, two brothers and six little children to mourn his loss. We recog-

nize in the death of our beloved brother that the church has lost a faithful Christian worker, the community a noble citizen, and his wife and children have lost a safe counselor, a loving husband and father.

May the God of All Grace sustain them in this hour of grief, is the prayer of his former pastor.

W. H. HICKS.