

# 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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## MARYVILLE BAPTIST CHURCH.

\$25,000.

We publish below pictures of the new house of worship and pastor of Maryville Baptist church. The building has twenty separate Sunday school

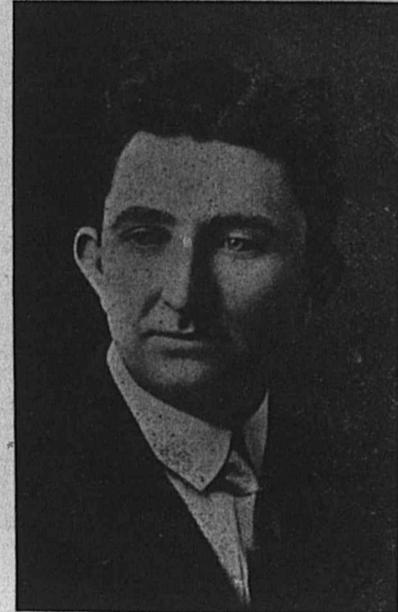
The church is making great strides. In the last two years the church membership has practically doubled. The Sunday school has gone from about 200

prayer-meeting room and they have had to move into the main auditorium of the church to accommodate the congregations on Wednesday night.

This is indeed a great church and one of the most



New House of Worship, Maryville Baptist Church



Rev. James Allen Smith, Pastor Maryville Baptist Church

rooms, prayer-meeting room, ladies' parlor, dining-room and kitchen, and modern plumbing equipment. It will seat 1,000 people and accommodate more than 1,200 Sunday school pupils. The cost complete was

to 600. They are working for 1,000 in the next year. The church is in a continuous revival. The new house is already proving too small for the immense congregations. Prayer-meetings have outgrown the

loyal set of workers in the country. Brother Smith says that it is a joy to any pastor to have the privilege of laboring with such a noble band of kingdom-workers.

—“Reading makes a full man,” said Lord Bacon. Sometimes it makes a fool man. It depends on what he reads.

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—It is stated that the First Baptist Church of Shreveport, La., has arranged to support four missionaries in the foreign field. Dr. M. E. Dodd is pastor. Nobly done.

♦♦♦

—Mr. P. P. VanVleet, a prominent business man of Memphis, died at his home in that city last week. Mrs. Van Vleet is a useful member of the Central Baptist church. We extend sympathies to her in her sorrow.

♦♦♦

—As announced last week, the books of the Home and Foreign Mission Boards were kept open until May 5, at the special request of Texas. We go to press too early to give results. We will give them next week.

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—It is announced that the Germans have established a wireless telegraph station upon the Mount of Olives. Are they getting ready for the second coming of Christ, and for the singing of the song: “All Hail the Power of Jesus' Name,” which will start on the Mount of Olives and be wafted around the world?

♦♦♦

—Some people join a church much as they would join a fraternal order—for the insurance feature. But it will do them no good to join the church of Christ unless they have previously joined the Christ of the church. It is not the church that saves. It is Christ that saves. The church is for saved people, not to save people.

♦♦♦

—President Wilson sent a message to the newsboys of Baltimore who held a meeting recently in that city. Among other things he said to them: “The right road is the straight road, and it is the only road that will carry any man where he would care to go, because I am sure that you feel as I do, that it is not worth while to go anywhere if you cannot go with honor and self-respect.”

—A man who gives his children habits of industry provides for them better than by giving them a fortune.

♦♦♦

—In Chicago last year saloon licenses brought from \$2,500 to \$2,800. This year the highest bid was \$1,200. It looks like the liquor men are beginning to see the handwriting on the wall.

♦♦♦

—Some people are fools for the want of sense; others are fools from having too much sense. The instances of the former are numerous. German philosophers are striking illustrations of the latter.

♦♦♦

—The Court of Appeals of Kentucky last week handed down a decision holding valid the local option elections held in 1914, by which Bourbon, Montgomery, Scott and Shelby counties went dry. The court thereby upheld the county unit law as amended in 1912. And this in Kentucky!

♦♦♦

—The time having arrived, near the close of the session of a district conference, when the bishop was to preach, he called upon one of the brethren present to lead in a brief, comprehensive prayer. His last two sentences were: “Bless our Bishop as he proceeds to preach to us. Have mercy upon the afflicted. Amen.”

♦♦♦

—The Biblical Recorder states that Miss Fannie E. S. Heck, who since last August has been incurably ill in the Hygeia Hospital of Richmond, Va., has grown decidedly worse within the past few days and the end is expected at any moment. This will be sad news to the Baptists of the Southland in general, and especially to the members of the Woman's Missionary Union, of which organization Miss Heck has been the President for fourteen years. We have known Miss Heck since her young ladyhood, when we were a student at Wake Forest College. We learned to admire her then and our admiration has increased through the years. She is one of the noblest, queenliest, most consecrated Christian women in all the land. We trust that if it be possible her valuable life may be spared other years. If not, we rejoice that she can say with the Apostle Paul, “To die is gain.”

Unc' Si, de Holy Bible say,  
In speakin' ob de jus'  
Dat he do fall sebben times a day:  
Now, how's de sinner wuss?

Well, chile, de slip may come to all;  
But den de diff'ence foller;  
For, if ye watch him when he fall,  
De jus' man do not waller.

♦♦♦

—The Christian Index announces that Atlanta will extend an invitation to the Southern Baptist Convention to hold its session in 1916 there. The Index says that it has been twelve years since the Convention met in Georgia and 23 years since it met in Atlanta. We thought, perhaps, Asheville would be the only city asking for it this year, and that it would certainly go there. But between Asheville and Atlanta the competition will be very sharp.

♦♦♦

—Judge Ben Lindsey, judge of the Juvenile Court, Denver, Col., known all over the nation as the friend of the boys, especially of the boys who have missed the right path, is a Tennessean, having been born at or near Jackson, Tenn., in 1869. His fight for the boys has brought severe attacks upon himself, but thus far he has come out ahead. Recently the grand jury was required to investigate accusations against Lindsey's character, with the result that nothing was found against him. But the men who had circulated the reports against the Judge were themselves indicted.

♦♦♦

—In passing sentence on the perpetrators of the Terre Haute election frauds, Judge Anderson made this comment on saloons: “My notion is that the saloon will have to go. I believe the time will come when the people will rise up and smash the saloon, at least as we have it now. The evidence in this case showed that the saloons were the centers of nearly all the corruption in the election at Terre Haute.” Judges, politicians, business men and others are all coming to see the same way, and so they are joining hands with the preachers and the temperance reformers in saying that the saloon must go. Its days are numbered.

## AT THE CLOSE OF DAY.

I think—and the thinking brings comfort, I know—  
That with twilight some pitying angel draws near  
To cover us o'er with a sheltering wing,  
And ease troubled heart of the burden of fear,  
And bring to the world far beyond the dark clouds  
The prayers that are prayed amid many a fear.

Or, if only gladness has fall'n to our lot,  
To help us be grateful, the dear angel steals  
Close, close to our hearts, till she enters within,  
And life's sweetest blessings more truly reveals,  
And the heart with new fervor looks upward in  
peace,  
And the spirit grown humble at heaven's gate  
kneels.

We can fancy ourselves at the feet of our Lord,  
We can feel on our brows the dear touch of his  
hand,  
We can breathe in his ear all our full hearts may  
hold,  
Be the thoughts what we will, he will well under-  
stand

All the longings, the yearnings; and all will be peace  
In the soul that is trusting, at Jesus' command.  
So whatever the burdens the hours may bear  
Which have flown with the day far beyond into  
space,  
May the hour of twilight bring comfort to all,  
And the mantle of darkness leave never a trace  
Of its heavy shadow, when morning shall dawn,  
And new day arise with a smile on its face.

—Mary D Brine.

## THE FAMOUS JOHNS OF CHRISTENDOM.

JOHN THE BAPTIST, THE FORERUNNER OF  
JESUS THE CHRIST,  
By Robert Stuart MacArthur.

XI.

(Continued from last week.)

JOHN AND JESUS.

We now come to the close relation between the holy Nazarite and the holier Nazarene. The prophetic fame of John reached Jesus in His home town in Nazareth. Our Lord now clearly saw that the time had come for Him to manifest Himself to Israel. Accordingly He hastens to the place where John is baptizing. He came probably not less than seventy miles, and likely He came on foot, that He might be baptized by John. We have here a striking example of the fact that even Jesus needs the help of a man to prepare the way for His coming, and to enable Him to perform His act of obedience to God. It was a thrilling moment in the history of both when they stood side by side on the banks of the Jordan. How did the Baptist recognize Jesus? Did they as cousins know each other in childhood? It is natural for us to believe that they did. Still we must remember that they lived at the two extremities of the land, and that there was little communication at that time between different parts of the country. John's special mode of life probably kept him from attending the stated festivals at Jerusalem. It is possible, therefore, that Jesus and John had but seldom met each other. When it is said, however, that John did not know Jesus, we must understand that reference is made to His person, though he knew well that the Messiah was about to appear. We may ask, however, if John was ignorant of the person of Jesus, how could he have acknowledged his superiority when Jesus came to be baptized? This difficulty has given rise to much discussion. It would seem that the relation in which they stood to each other must have been well understood by both. Jesus would naturally declare Himself to John to be the intended Messiah. This declaration would lead John promptly to adopt the language of self-humiliation which he used when Jesus asked baptism at his hand. We can well understand John's hesitancy to baptize his Lord. It was most natural that John should affirm that it was more fitting that he should be baptized by Jesus than that Jesus should be baptized by him. It would have been surprising had he not shrunk from offering baptism, the symbol of purity, to the Sinless Son of God. He, however, obeyed when Jesus said, "Suffer it now; for thus it becometh us to fulfill all righteousness." This was one of the holiest scenes in the life of our Lord. Had He not been baptized, His cup of righteousness would have been left unfilled. He set us an example which all should follow.

At this baptismal scene, we have all the Persons of the blessed Trinity either audibly or visibly present: we have God the Father present by an audible voice; we have God the Son in human form; and we

have God the Spirit in the form of a dove. This is the only instance in the entire Bible, according to the record, when all three Persons of the Trinity were audibly or visibly present. Who dare make light of baptism when the Triune God so gloriously honored the holy ordinance?

TESTIMONY OF JESUS TO JOHN.

The relation between the herald and the King is now changed with the baptism of Jesus by John. The King has come to His kingdom; the office of the herald is discharged. The Sun has risen; the service of the morning-star is ended. John shows his beautiful humility in the words: "He must increase, but I must decrease." We might, therefore, expect that John would immediately lay down his office of harbinger; but he does not at once take this step. From various notices we learn that the work of Jesus and John went on side by side. The church of the Baptist continued for a time with the church of the Messiah: indeed, it remained long after the death of John. There is a sect even to this day which bears the name of "John's Disciples." It is said that their sacred books are permeated by a gnostic leaven; that they are hostile both to Judaism and to Christianity; and that the John and the Jesus whom they teach differ widely from those presented in the Gospel narrative. John's disciples may have continued in their devotion to him, even though he himself virtually discontinued his special mission. We need not be surprised that this condition of things for a time existed. John, however, continued to present himself to his countrymen as a witness to Jesus. We need not be amazed that when John was in prison he should have sent an embassy of his disciples to ask Jesus as to the nature of His kingdom. To those disciples the imprisonment of John must have been a great trial. Perhaps John himself did not doubt the Messiahship of Jesus; probably he did not require additional evidence on this point, although at times he may have had some misgivings. All the language which is used in this connection can fairly be interpreted as applying to the doubt in the minds of John's disciples.

Jesus never failed to give strong testimony to the greatness of John's work and character. In the opinion of Jesus, John was no reed shaken with the wind; but he was a prophet, and the last in the great succession of prophets. He was, as we have already seen, the greatest born of women. He came, as our Lord affirmed, in the way of righteousness. As the result of his work, many were seeking to enter the kingdom of heaven even as by force. He was a "burning and shining light;" he was also the one definitely predicted by Malachi as the Elijah who should come. Our Lord clearly recognized in John His appointed forerunner, His divine harbinger who should prepare the way for the greater ministry of the Lord. He was permitted to point to Jesus as the Lamb of God who takes away the sin of the world. John's loyalty was greatly tested when as he pointed to Jesus, those who heard John followed Jesus rather than himself. Jesus distinctively affirmed, as we have seen, that those who entered His kingdom were on a higher plane than John the Baptist. John's prophetic gift did not make him infallible. John was the revivalist; Jesus was the great teacher. John advanced but little beyond the old dispensation; Jesus fulfilled the old dispensation and opened a new era. John baptized in water to repentance; Jesus baptized in the Spirit of true holiness. Evermore the holy Nazarite has a vastly lower place than the holier Nazarene.

DEATH OF JOHN THE BAPTIST.

Soon after he had given his testimony to Jesus, the work of John's public ministry came to a close. He was the fearless denouncer not only of the hypocrisy and worldliness of the Pharisees and Sadducees, but also of the wickedness of Herod Antipas. Herod utterly disregarded the laws of God, and took to himself the wife of his brother Philip. For this wickedness, as well as for his other sins, John sharply reprovved him, and Herod cast the brave Baptist into prison. We know that Josephus gives a somewhat different reason for Herod's act, affirming that some of the Jews believed that the destruction of Herod's army was a punishment from God because Herod had slain John for political reasons. Herod feared that the great influence of John over the people would cause a rebellion. He accordingly sent John a prisoner to Machaerus. Both grounds of action on the part of Herod may be true. On political grounds, Herod may have punished John; but the Scriptural reason for carrying out the determination of Herod may still obtain. There is no contradiction between the two reasons. Machaerus was a castle, and possibly a palace and fortress, lying on the southern extremity of Peraea, at the head of the Lake Asphaltites. Tris-

tram, in his "Land of Moab," published within comparatively recent years, strikingly confirms the earlier descriptions of Machaerus. In this citadel, two dungeons with small holes still visible in the masonry, where staples and wood and iron once were fixed, are found. Tristram affirms that one of these dungeons must have been the prison-house of John the Baptist. On this high ridge, Herod the Great built an extensive and beautiful palace. In the vicinity of the fortress were remarkable mineral fountains, bitter and sweet, hot and cold, whose waters were most valuable in curing various diseases. Machaerus was a charming summer residence for the rulers, as well as a strong fortress on the boundary between Peraea and Arabia. On a former visit, we may suppose that Herod summoned John to Machaerus, to give an opinion regarding his marriage with his brother Philip's wife. In some manner John gave his judgment to Herod earnestly opposing the marriage. As Elijah stood before Ahab, so John stood before Herod. Herod and Herodias were the Ahab and Jezebel of that time. As Luther at the Diet of Worms, and Knox before Mary Stuart, so heroically did John stand before Herod. Herodias was the niece of Herod, and was the wife of his brother. Herod was, therefore, under a twofold condemnation in making her his wife. Now the birthday of Herod is come. The daughter of Herodias danced before Herod and his guests in the banqueting-hall. Salome's act subjected her fairly to criticism, especially in Eastern countries where it is improper for a woman to dance in public. Herodias took a bold step in sending her daughter to dance before Herod and his grantees. Rapturous expression of admiration burst from the lips of the drunker revelers. Herod, anxious to express his pleasure and to display his power, offered to give the maiden whatever she might ask unto the half of his kingdom. Here he imitated the grandiloquence of the great Persian monarchs. The maiden inquires of her mother what she should ask. With fiendish cruelty, the mother demands the head of John the Baptist in a charger, or platter. The King deeply regretted his rash promise, but for the sake of his oath and those who sat with him, he gave the order that John should be beheaded.

We now see the officers going to another part of the palace-building, which was the prison, to execute their foul purpose. The scene is pitiful to the last degree. The murder of the greatest among the prophets in his dungeon, shocks us even to this hour. There in the banquet hall, stood the maiden, her cheeks still flushed with her recent dancing; there sat the guests drowning their painful emotions in wine; there was Herodias gloating with Satanic joy over her victory; and there was Herod filled with sorrow because of his rash promise to the maiden. He ought to have remembered that

"It is a great sin to swear unto a sin,  
But greater sin to keep a sinful oath."

In like manner, the head of Cicero was brought to Fulvia, the wife of Antony, who drew out the tongue that had so eloquently condemned Antony, and pierced it with her hairpin. Jerome, on what authority we do not know, affirms that Herodias did likewise with the tongue of John the Baptist.

Thus ended the career of the great Baptist; thus was the heroic John added to the glorious army of Baptist martyrs. He had long lived a life of great hardship; he now died the death of a true martyr. John, rather than James, is really the first martyr for Christ. He was the morning-star finally lost to our view in the brightness of the day of the Lord. His life was marked by self-denial, humility, and superb courage. In the Koran he is mentioned with much honor under the name "Jahja." It is not surprising that when his disciples found and buried his body, they went and told Jesus the story of their deep grief. It is always our privilege to bring all our sorrows to our divine Lord and Master.

THE PLAN OF SALVATION.

John 3:3-5; 14-15.

By J. W. Gillon.

This is the second of the series of articles on the subject indicated above.

This article deals exclusively with the "birth by water," which is, in fact, the first part of the Divine side of the plan of salvation.

In dealing with this part of our task, it is not sufficient merely to explain what is meant by "born of water." One must prepare the way for the truth by clearing away the rubbish and false explanations which have accumulated through the years.

First, then, we deal with some false theories of

explanations of "born of water."

In offering an interpretation of these words, some rules must be stated by which we are to be governed in seeking the meaning of these words. The rules which shall be given are general rules for interpretation. The rules are as follows:

1. In interpreting a text or texts, the interpretation must be made in the light of the context. This must be done in every case and the interpretation given to the text must not make it contradict the evident teaching of the context. By context, of course, is meant that part of the Word immediately preceding the text and that part immediately following the text.

2. The text to be interpreted must be interpreted in the light of the circumstances and individuals mentioned in the context. To ignore either of these is to lay one's self liable to go astray in the interpretation given to the text in hand. We must seek to know the circumstances that called out the text originally. We must, as far as possible, learn what was known by the individual who furnished the occasion for the text.

3. The text to be interpreted must be interpreted in the light of the general teaching of God's Word on the subject the text is supposed to deal with, and the interpretation must not be in conflict with this general teaching, but must be in agreement with it.

With this understanding of the laws to be followed in the interpretation of the text, we are prepared to deal with the text.

1. Some say that birth by water is the work done on the unsaved by the Word.

(1) This interpretation clearly grows out of the belief that the best informed Christians generally live the best life. Unquestionably information has much to do with high living, but when this concession is made it does not by any means justify the contention that birth by water and birth by the Word are one and the same thing. The Word nowhere is represented as cleansing the sinner's life. It does cleanse the Christian's life, however. The birth here is a sinner's birth by which he becomes a Christian.

(2) The interpretation in part grows out of a false interpretation of some texts in the Word. Such interpreters contend that their interpretation is justified by the 23rd verse of the first chapter of I. Peter, which reads as follows: "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God which liveth and abideth." A little clear thinking would have prevented an error at this point. The begetting referred to here is not by the Word, but is through the Word of God. It is by something else through the Word, something else or somebody else uses the Word as an instrument, and it is not the Word that acts upon the individual. Begetting is merely the result of the use of the Word as an instrument to that end. The second passage that is quoted in support of the theory that birth by water is birth by the Word is found in James 1:18 and reads as follows: "Of His own will He brought us forth by the Word of truth that we should be a kind of first fruits of His creatures." Clearly this passage does not support the theory. Here the One who does the begetting is God. The instrument used is the Word of truth. This passage of Scripture gives the key to the significance of the other passage. It was God who begot through the Word. It is God who brings us forth by the Word. The Word never begets and the work was not done by the Word upon the human heart and life, has no likeness to a birth in it.

(3) This interpretation, in the third place, grows out of a disregard of Nicodemus, who is the occasion for the Saviour uttering the text. It was the habit of Christ to begin with every one whom He would teach at the point where they had information, and through the information had already He would lead to the information desired to be imparted. Nicodemus knew nothing about a begetting on the part of the Word.

(4) This interpretation also grows out of an utter disregard of the general teaching of the Word of God on the subject of the new birth. The Word of God everywhere emphasizes, both in the Old and the New Testament, that there are two elements to the birth, but nowhere does it assign a part of it to the Word, but it is assigned to a different thing altogether, which will be made to appear in the further discussion.

2. Some contend that birth by the water is one and the same thing as birth by the Spirit. They would have us to read, "Except one be born of

water even the Spirit."

(1) This is needless tautology and tautology which Christ was never guilty of, and this theory grows out of the fact that the holders of it have overlooked the fact that Christ is not guilty of tautology.

(2) This interpretation has grown out of a desire to escape other theological difficulties. Many have stoutly contended that the birth by water is baptism, thus making baptism essential to salvation, and the holders of this specific theory mentioned here are trying to avoid the baptismal salvation theory. They escape one error by espousing another.

(3) This interpretation disregards Nicodemus and the things he knew. Nicodemus knew that the new birth consisted in the water birth and a Spirit birth. This can be clearly seen by referring to Ezekiel 36, with which chapter Nicodemus was most certainly familiar. This passage has both water and Spirit, and not just Spirit alone.

(4) This interpretation has grown out of a lack of a clear conception of the general teaching of God's Word on the new birth. No man who understands what God's Word teaches everywhere else about the birth that Christ is here discussing would for one moment think of identifying water birth with Spirit birth.

3. Others contend that birth by water is the natural birth.

(1) If so, then Christ said to a grown man, a man past sixty years of age, "except a man be born of water," i. e., have natural birth, "he can not enter the kingdom." Then Nicodemus asked a pertinent question. The birth is man's birth in both its parts, water and Spirit. It is not a birth, both parts of which are experienced by one not yet in existence; but a birth both parts of which are experienced by one already in existence.

(2) If water means natural birth, Christ used, knowingly, a term that would confuse men. He could have said born of woman and Spirit. This would have made the matter clear and no one could have misunderstood. It is unthinkable that Christ would knowingly confuse His own children about so vital a doctrine as this.

(3) This interpretation ignores the context. In verse three, Christ said, "Except a man be born from above or anew." The birth by water and Spirit is manifestly an equivalent of the "new" birth or the birth "from above." Natural birth is distinctly of the earth, earthy, and not from above. It is natural and not supernatural.

(4) This ignores the knowledge possessed by Nicodemus upon which Christ proceeded in giving instructions to Nicodemus. Christ always began with what His pupil knew and from it proceeded to what he did not know. Nicodemus knew the teaching of Ezekiel 36:24-27. In this passage we have the water and Spirit. This water and Spirit are both for one already born. That Christ referred to what Nicodemus knew is proven by the question of John 3:10, "Art thou a teacher in Israel and understandest not these things?"

(5) This interpretation ignores the general teaching of God's Word on the subject of the new birth. The Word of God nowhere represents a man half saved who is born of woman, but it does represent the new birth to be of two parts and it represents the man to be lost because he is born of woman. If natural birth is half of salvation, then all lost men are half saved.

(6) This interpretation ignores the fact that it would be folly to talk of saving an unborn man. For the man not born of woman there is no need of salvation. He does not exist to be saved.

(7) This interpretation gets its strongest support from the statement, "that which is born of flesh is flesh and that which is born of spirit is spirit," found in a verse below. The true significance of this text does not justify the interpretation. What Christ really says here is, "It would do no good to have a second or new natural birth, for that would only give you flesh again. It must be a spiritual birth and so a birth to the spirit nature. Flesh produces flesh and spirit produces spirit."

4. Some contend that water birth means baptism.

(1) This theory of interpretation has grown out of a peculiar position with reference to the Kingdom. Some of those who contend for this theory explain that baptism is the door into the local church, and that the local church and the Kingdom are synonymous, but such contenders have forgotten that baptism (if water birth means baptism)

is made by the text to precede birth by the Spirit. These same interpreters would argue by the hour that repentance precedes faith, because in the Word of God repentance is put first and faith second, for it is repentance towards God and faith in the Lord Jesus Christ. The Lord evidently put repentance first because it comes first and we have no right to reverse His order. So the Lord put water first and not Spirit, and we have no right to reverse this order.

(2) This theory has grown out of the Arminian theory of the plan of salvation. It is another way of saying that salvation is by works. This is the theory held by our Campbellite friends, who stoutly believe that no man is saved who is not baptized. And when He speaks of baptism he, of course, means immersion, so he believes all who are sprinkled or poured are lost.

(3) This theory grows out of a disregard of the teaching of the context, which says the birth is from above. Both parts of it are from above. Baptism is an ordinance performed on earth, performed in earthly elements, performed by earthly hands. The new birth is not performed in any of its parts by earthly hands. It is from above in both of its parts.

(4) This theory grows out of a disregard of the knowledge of Nicodemus. Nicodemus knew nothing about baptism. He had never heard of baptism except as he had heard of it through John the Baptist, Christ or His apostles. It is clear to my mind that none of these theories have even touched the birth that the Saviour is speaking of in this passage of Scripture.

The question naturally arises, If none of these are true, to what, then, does birth by water refer? I answer at once and proceed by Scripture to prove the point.

5. It refers to birth by the blood. In Ezekiel 36:24-27 we read:

"For I will take you from among the nations and gather you out of all the countries, and will bring you into your own land, and I will sprinkle clean water upon you, and he shall be clean from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new spirit will I put within you, and I will take away the stony heart of your flesh, and I will give you a heart of flesh and I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my ordinances and do them."

This is the new birth as it finds statement in the Old Testament. This is what Nicodemus was familiar with. This is the knowledge which Christ knew Nicodemus to have and which He trusted to be a guide to Nicodemus to the things that He was trying to teach him. The question naturally arises, What is meant in this passage of Scripture by the clean water? What was this clean water? How was it obtained? In Numbers 19 God tells Moses that a red heifer without spot or blemish, on which yoke has never been, is to be taken without the camp and killed and burned, all of her hide, hair, hoof, blood are to be reduced to ashes. These ashes, after the burning, are to be gathered up and put in a clean place, and when one has sinned the ashes are to be put in running water and this mixture of running water with the ashes of the heifer is to be sprinkled upon the sinner for the cleansing from sin. This is the water as Nicodemus understood it. The ashes of the heifer represented the life of the heifer. She was all burned to ashes. It was the life of the heifer being given in atonement for the sins of the individual. Every one of us who knows anything knows that the ashes of the heifer in the running water is but a type and must find its antitype somewhere in the Word of God. The question arises, What is the antitype of the water of sprinkling with which Nicodemus was so familiar? In Hebrews 9:11-14 we read:

"But Christ, having come a high priest of the good things to come through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through His own blood entered in once for all into the Holy Place, having obtained eternal redemption; for if the blood of goats and bulls and the ashes of an heifer sprinkling them that hath been defiled sanctified unto the cleanness of the flesh, how much more shall the blood of Christ who through the eternal Spirit offered Himself without blemish unto God, cleanse your consciences from dead works to serve the living God."

Here the Apostle Paul, by inspiration, explains

to us what the ashes of an heifer sprinkling is the type of. He says that it is a type of the blood of Christ. What the sprinkling of the ashes is said to accomplish, as we have a statement of it in Ezekiel, the blood of Christ is here by Paul declared to accomplish.

(1) This interpretation takes into consideration the context. The blood is from above. The application of it is from above.

(2) This takes into consideration Nicodemus and his knowledge. It leads Nicodemus from the type to the antitype. It begins with what he knew and leads him up to what he did not know.

(3) This interpretation agrees with the general teaching of the Word of God. Everywhere the Word puts emphasis upon the fact that it is the blood of Christ that cleanses from sin. It says "the blood of Christ, His Son, cleanseth us from all sin." If from all sin, then there is no place for the Word to cleanse, there is no sin to be taken away by it. If from all sin, then natural birth is not a part of the new birth and takes away no sin. If from all sin, then baptism does not cleanse from any sin. If from all sin, then the Holy Spirit does not cleanse from sin.

It can be seen at once that this interpretation is thoroughly in accord with what the Word of God teaches. God's Word compared with His Word interprets His Word. The Saviour is really saying to Nicodemus, "Except ye be born of the blood and of the Spirit ye cannot enter into the Kingdom of Heaven." Or, in other words, except your sins be washed away in the blood of Christ, and except your nature be changed by the Holy Spirit, so that the things you once loved you now hate, and the things you once hated you now love, you can never enter, yea, you can never even so much as see the Kingdom of God."

#### A GOOD MEETING AT SEVENTH STREET BAPTIST CHURCH, MEMPHIS, TENN.

On the fourth Lord's day in March, the Seventh Street Baptist church began a series of meetings with Brother A. M. Nicholson, pastor of the McLemore Avenue church, this city, doing the preaching.

The meeting ran twelve days and nights. There were 25 additions to the church as a result of this meeting, 20 by baptism and five by letter and statement, and our church was much strengthened by the meeting in a spiritual way.

To say that Brother Nicholson did the preaching well is only stating it mildly, for he did powerfully well. Brother Nicholson is one of our very best young pastors in all the country, and a great preacher of the simple old gospel of salvation by grace. Bro. Nicholson is not only a fine preacher and man, but he is a scholarly young man whose future we shall watch with keen interest. Any of our large city churches in this or any other city would be highly honored in having such a man and preacher as is A. M. Nicholson, to lead their forces for the Master's glory.

Perhaps a word about our work as pastor of the Seventh Street church might be interesting to some one. Therefore, with a sense of humility and without making any attempt whatever to parade any success that has crowned our efforts during the eighteen months which we have served this church as pastor, let me say that God has greatly blessed our labors, for which He has the glory.

Eighteen months ago last Sunday I became pastor, and since that time the church has received 250 additions, most of whom have been by baptism. The Sunday school has now over 400 on roll and over 300 as an average in attendance. We hope soon to say plans for 500 in the Sunday school.

Much of our success as pastor is due to having a great people, willing to help the pastor in every good work. Also much credit is due to our faithful Sunday school superintendent, E. A. Roper, our good and faithful teachers, deacons, Ladies' Aid, missionary and auxiliary forces. To God be all the glory.

Memphis, Tenn. J. T. EARLY, Pastor.

#### A VALUABLE MAN FOR EVANGELISTIC WORK.

My recent association with Bro. Wm. J. Mahoney confirmed my opinion of him as being a high-class man, and well adapted to protracted meeting work. The Park Avenue church of Nashville, and its pastor, are in love with Brother Mahoney, and would be glad to have him with us again should the Lord so direct. Some of the reasons for this opinion of him: He is quite agreeable in the home, being as free from crotchets as is the average man. His digestive organs seem to be in perfect working order

so that he is easy to feed; he eats some of all that is set before him, asking no questions. A pastor is perfectly safe in his hands, but, at times may be a trifle embarrassed by the kindly things said about him. In the pulpit he has a message to deliver that is worth hearing. He is an able expounder of the glorious gospel of the Son of God. He keeps back nothing that is profitable for one to hear. His English, his voice, his oratory are excellent. There is no trouble to discover that he is a Baptist; and that he fully understands why he is a Baptist. In a ministry of thirty years I have had many splendid men to aid me. I am safe in saying that Brother Mahoney does not suffer in comparison with any of them. Of course, he, like all of us, has some weak points which he will strengthen in time.

Evangelists of his type are much needed. Should it occur to him to leave the pastorate in obedience to the call of his Lord, for evangelistic work wholly, I feel sure the churches would keep him busy.

Nashville, Tenn. I. N. STROTHER.

The revival closed with a total of twenty additions to the church and the church in better condition for work than for many years. Nine were approved for baptism, three received on statement, and eight by letter. Brother Jas. H. Oakley of Whiteville did the preaching, and from the first the congregations were splendid. During the second week there were conversions at almost every service, and there will still be other additions to the church. The church voted to send the pastor to the Convention. On Friday morning Brother Oakley asked him to leave the room, and when he returned he was informed that the money had been raised to pay his expenses. This coming on top of a better mission contribution than ever before and the expenses of the meeting indicates that the saints were happy over the improved condition of the church. Our membership is now above the 200 mark, and we are still growing. Six were baptized Friday night, and others will be baptized next Sunday night.

Brother Oakley did earnest and forceful preaching that stirred the hearts of the people, and he has left Gallatin with an earnest invitation from the people of the town to return again.

Gallatin, Tenn. WILSON WOODCOCK.

I returned on Monday afternoon from a peculiarly sad mission to Watertown. Sister Tenny Phillips passed to her eternal reward on Sunday morning, and her funeral services were held on Monday. Her husband, Bro. Dred Phillips, passed away about ten years ago, and now the devoted wife has followed him. She was very highly esteemed by all who knew her for her many noble traits. A very large congregation was present, attesting the high estimation in which she was held. She will be greatly missed by her noble son and daughter, and by the entire community. On coming to the depot to leave, Brother Ezra Smith and wife handed me a check for \$50 for the Ministerial Department of Hall-Moody. God bless them for this noble offering. Now let every individual and church that has subscribed to this fund hurry in their subscriptions in May, as we need every cent and more before closing out the session the last of May.

Martin, Tenn. J. H. ANDERSON.

Walnut Street (First) Baptist Sunday school of Louisville, Ky., under the leadership of an earnest and consecrated band of teachers and workers, has some splendid reports in growth and general results. On last Sunday the attendance was 507, the first time in some months to go over 500. There was not any special effort, but simply the usual weekly work of the school. The averages by month for the past four are as follows: January, 377; February, 431; March, 449; April, 472. The six-point system of records is now used and is one of the most powerful agencies for getting results. There were 123 people during April who made a grade of 100 per cent, which means that for each Sunday in the month, they were present, on time, with Bible and offering, a prepared lesson, and attended the preaching service. There have been ten conversions from the Sunday school in the past two months. The Lord is wonderfully blessing us in many ways.

C. S. LEAVELL, Supt.

Another happy pastor. One of my churches, Salem, has more than doubled their apportionment, Powell's Chapel and Republican Grove have gone more than 50 per cent above theirs, and Greenvale and Milton

are nearing theirs, which being based on the donations last year, is much higher according to their ability. We are very hopeful that they too shall yet reach their amount, which is \$70 and \$50. If these two should fall a little behind, the others have more than made up the sum total. And in addition, my churches are going to send me to the Convention. A pastor who would not be happy with such churches, would be very ungrateful.

I am rejoicing over the hopes of meeting many of the brethren at Houston. R. L. BELL.

Great day. 1,846 in S. S. Bro. J. M. Leek, one of the best superintendents in the South, has been superintendent of this school nearly 23 years. The new auditorium, which seats more than 3,000, was formally opened at 3 p. m., Dr. Broughton making the address. Dr. J. Pike Powers, who started the mission, which developed into this church, made an address on "The Origin and History of the Church." The new building is of gray pressed brick, and is 115x118 feet, and has practically three floors. This is one of the greatest plants in the whole country.

WM. D. NOWLIN,  
Knoxville, Tenn. Pastor Deaderick Ave. Church.

The Cole lectures before Vanderbilt University were delivered last week by Bishop Walter R. Lambuth. They were well attended and were very interesting.

#### PASTORS' CONFERENCE.

##### NASHVILLE.

Belmont—Pastor Roy Chandler preached from Matt. 27:29, and Rev. 21:8. 136 in S. S. Two by letter.

Judson Memorial—Pastor C. H. Cosby preached in the morning on "Making and Breaking Connections," and in the evening on "Why Halt Ye Between Two Opinions?" We had an excellent meeting of the Baptist S. S. Union with us in the afternoon. Bro. Roy Chandler made a strong address on "The Perils of the Sunday School."

Central—Pastor John R. Gunn preached on "Discipleship," and "Consecration." Two additions. 229 in S. S.

Calvary—Pastor A. I. Foster preached on "Heavenly Home and How to Reach It," and "Getting in Touch with Jesus." 141 in S. S. Good B. Y. P. U. One conversion. Large congregations. Dr. Gillon is to be with us in a meeting this week. We have had several conversions and additions.

Third—Pastor S. P. DeVault reported 310 in S. S. Fine Jr. and Sr. B. Y. P. U.'s. Crowded house at both hours. Five by baptism. Every department of the church doing its work in fine shape.

Mt. View—Pastor Fitzpatrick preached on "Paying the Price," and "Three Men." Good S. S.

Grace—Pastor Creasman preached on "The Garment of the Spirit," and "The Past Four Years." Pastor's fourth anniversary. 232 in S. S. One profession. One addition. Good day.

North Edgefield—Pastor Carmack preached on "Loyalty to the Church and Denomination," and "The Sinner's Choice and the Ethics of Hell." Five professions. Six additions, one by letter, and five by baptism. 240 in S. S. Good day.

First—Pastor Allen Fort preached on "The Parable of the Unjust Steward," and "The Doom of the Devil." Large congregations. Splendid B. Y. P. U. 258 in S. S. One by restoration, one for baptism. Four baptized since last report.

Edgefield—Pastor Lunsford preached on "The Comforting Father." Two additions. Dr. I. J. VanNess preached at night.

Adairville, Ky.—Pastor preached on "Christ Our Atonement," and "Repentance." Fine collection for missions. Work progressing nicely.

Eastland—Dr. Albert R. Bond preached in the morning. 163 in S. S. The B. Y. P. U. gave an exhibition of "A Trip to Japan" at night to crowded house.

New Hope—Pastor R. J. Williams preached in the morning on "The New Creature in Christ." Bro. C. A. McElroy preached at night. 53 in S. S.

Centennial—Pastor Charles H. Bell preached on "Take Heed How You Build—Gold, Silver, Precious Stones, Wood, Hay, Stubble—Every Man's Work Shall be Tried of What Sort It Is," and "Strengthen the Inner Man." 109 in S. S.

Immanuel—Pastor Rufus W. Weaver preached on "The Meaning and the Goal of Life," and "Ought We to Be Neutral?" Two received by letter. Two by ex-

perience, and six by baptism. 220 in S. S.

Grandview—Pastor J. F. Savell preached on "Sowing and Reaping," and "Ideal Children." 187 in S. S. Good B. Y. P. U. Good services.

Lockeland—Pastor J. E. Skinner preached on "The Final Perseverance of the Saints," and "The Spiritual Significance of Baptism." Four by letter. Three baptized. Good congregations.

Rust Memorial—Pastor J. N. Poe preached on "God's Vision of the World," and "The Almost Christian." 96 in S. S. One profession of faith.

Park Ave.—Pastor Strother preached on "Reaction of Protracted Meeting," and "Sinful Amusements." Two by letter. 207 in S. S. B. Y. P. U. well attended.

#### KNOXVILLE.

Calvary—Pastor J. Pike Powers preached in the morning from Rev. 3:20. Rev. T. C. Whitehurst preached at night on "The Second Coming of Christ." 99 in S. S. Much interest; many inquiries. Seven approved for baptism.

Courtney School House—Rev. T. N. Hale preached in the afternoon on "The Watchman's Message."

Bearden—Pastor T. N. Hale preached in the evening on "An Unwise Bargain." No service in the morning because of a funeral.

Deaderick Ave.—Pastor Wm. D. Nowlin preached on "The Kind of Church the Lord Wants," and "The Kind of Church the World Wants." 1,846 in S. S. One baptized. Great service Sunday afternoon. Dr. Broughton was the speaker.

Third Creek—Pastor Chas. P. Jones preached on "Partakers of the One Bread," and "The Message to the Trees." 173 in S. S. Splendid B. Y. P. U.

Oakwood—Pastor Geo. W. Edens preached on "The Secret of True Wealth," and "How to Enjoy Liberty." 214 in S. S. One approved for baptism.

Little Flat Rock—Rev. Sam A. Larew, pastor. Rev. T. S. Williams preached on "The Ordinance of the Lord's Supper," and "The Prodigal Son." Three by letter. Observed the Lord's Supper.

Grove City—Pastor G. T. King preached on "The Anniversary at Bethany," and "Man Seeking for God." Three received by letter.

Lonsdale—Pastor J. C. Shipe preached on "Springtime," and "Isaac a Type of Christ." 300 in S. S. Two by letter. Splendid day.

Lincoln Park—Pastor A. R. Pedigo preached on "Opposition," and "Do Thou Likewise." 157 in S. S.

Bell Ave.—Pastor Wm. J. Mahoney preached on "The Ministry of Sympathy," and "The Matchless Theme." 553 in S. S. Six additions.

Island Home—Pastor J. L. Dance preached on "The Process of Regeneration," and "Six Things One Can Do for Jesus." 340 in S. S. Apportionment for missions raised.

Euclid Ave.—Pastor, W. E. Conner. Rev. A. F. Mahan preached on "The New Testament Church," and "God's Handwriting." 253 in S. S. One by letter. Nine approved for baptism. Meeting continues.

Gallaher's View—Pastor Conrad preached in the morning on "Love." Observed the Lord's Supper. Bro. W. H. Watlinger preached at night on "Going Forward."

Bright Hope—Pastor J. L. Edington preached on "Praising God and Taking Courage," and "Prepared for the Journey." 85 in S. S. Prospects very encouraging.

Kagle's Chapel—Pastor A. D. Langston preached on "Living It Out," and "My Task in Japan." 83 in S. S.

Fountain City—Pastor Tyree C. Whitehurst preached on "Children of God, Present and Future," and Brother Smith preached at night. 130 in S. S. Gillespie Ave.—Pastor J. A. Lockhart preached on "In Remembrance of Jesus," and "David's Pavilion." 217 in S. S.

Fountain City—Rev. Whitehurst preached in the morning, and Bro. T. R. Smith at night on "Christ and His People One."

Beaumont Ave.—Pastor D. W. Lindsay preached on "Pilate's Futile Effort to Shift Responsibility," and "Samson Shorn of His Power." 130 in S. S. One approved for baptism.

Broadway—Rev. H. C. Risner, pastor. Dr. C. S. Gardner preached on "All Things Work Together for Good to Them that Love God," and "Overcoming Evil with Good." 414 in S. S. Two by letter. Northside Chapel, 89 in S. S.

Beaverdam—Pastor J. F. Williams preached on "The Hour of God's Call." Prof. J. F. Iddins preached at night on "Warfare." 74 in S. S. Pastor conducted a funeral at Sharon in the afternoon.

Union Valley—Pastor, H. M. Grubb. Rev. W. H.

Manes preached on "Fruit Bearing," and Pastor preached at night on "Christian Indebtedness to God, the Church, and Our Fellowman." 67 in S. S. Fine congregations. Good interest. We observed the Lord's Supper at the morning service. The Sunday School Convention met with us at 1:30 in the afternoon. Subjects, "Is a Man or a Woman a True Church Member, if He or She Does Not Attend Sunday School?" and "What Is a Sunday School Worth to a Community?" Speakers, Revs. G. H. Cown, H. M. Grubb, W. H. Manes, and Huse Dunlap. Had good speaking and we hope will do much good to the church and community.

#### CHATTANOOGA.

Alton Park—Pastor Duncan preached on "Importance of Public Worship," and "The Eternal Destiny of the Wicked." One baptized. Two professed conversion. 138 in S. S.

Chamberlain Ave.—Pastor J. E. Merrell preached on "Lord, What Wilt Thou Have Me Do?" and "Life in Christ." 122 in S. S. Good day.

East Lake—Pastor Fuller preached on "The Christian Life," and "How to Have a Revival." A number Forward for Prayer. Splendid day.

East Chattanooga—Pastor J. N. Bull preached on "Sanctification," and "Fruit Bearing." 188 in S. S. Three baptized.

Rossville—Pastor J. Bernard Tallant preached on "Mother, the Hero of Heroes," and "I Thirst." Mother's day, and a great one. 450 in S. S. Two by experience. Splendid B. Y. P. U. Sunrise prayer service with 51 in attendance. Very spiritual service.

Woodland Park—Pastor McClure preached on "Take It by the Tail," and "The Great Detective." Splendid day. Celebration of first anniversary. Four by baptism and two by letter. Three conversions since last report. Good S. S. and B. Y. P. U.

Highland Park—Pastor Keese preached on "A Christian Out of Place." Bro. Arthur Flake spoke at night. 319 in S. S. Excellent B. Y. P. U. Four baptized.

Tabernacle—Pastor J. B. Phillips preached on "The Priesthood of Jesus," and "Jesus Honors Faith of the Four." One addition. 376 in S. S.

First—Pastor W. F. Powell preached on "The Peril of Neglect," and "For Sale—Apply Within." Seven additions. Six by letter. One baptism.

Ridgedale—Rev. I. A. White of Attala, Ala., supplied. Good day. Good S. S. and B. Y. P. U.

Central—Pastor Grace preached on "The Upper Room," and "The Cost of Obedience." Unusually good congregations. 164 in S. S.

Oak Grove—Pastor B. N. Brooks preached in the morning on "Enlistment." Special program in S. S. 273 present. Also special service in afternoon, in which several members took part. Rev. G. A. Chunn spoke on "The Duty of the Church to the Pastor." Rev. J. E. Merrell spoke on "What the Pastor Is to the Church." Rev. G. A. Chunn preached at night. Two received.

#### MEMPHIS.

Pastor R. M. Inlow preached at both hours. One received by letter. One baptized. 275 in S. S.

Boulevard—Pastor, Jasper R. Burk. Bro. Reathford preached in the morning, and the pastor at night. 115 in S. S. Two approved for baptism.

Brighton, Tenn. Rev. M. W. DeLoach, pastor, preached on "Sacrifice the Secret of Fruitfulness," and "The Power of the Christian's Hope." Good S. S. and congregations.

Central—Pastor Cox preached on "Oh, that I had Wings Like a Dove," and at night Dr. Hofstead spoke under auspices of Tri-State Traveling Men. Three for baptism. One baptized. 282 in S. S.

Collierville—Service by pastor. Subject, "The Kind of Men God Wants In Service." Rained out at night.

First, Covington, Tenn.—Courtship on between the First church and South Covington. Pastor has baptized six recently. S. S. A-1 with pennant for 1915. The church met its apportionment for missions.

First—Pastor Boone preached. Six baptized. 416 in S. S.

Highland Heights—Pastor C. E. James preached in the morning on "Christ at Bethany." Rained out at night.

LaBelle Place—Rev. J. H. Dew preached at both hours. Six received for baptism. Forty professions. Meeting continues. 310 in S. S. Outlook very fine.

McLemore Ave.—Pastor A. M. Nicholson preached at both hours. 125 in S. S. Fine interest in B. Y. P. U.

North Evergreen—No services on account of rain. Good S. S.

Rowan—Pastor O. A. Utley preached on "The Steps of a Good Man." Rev. Norris, who is conducting the revival, preached at evening hour. Baptizing was deferred until Tuesday evening. 91 in S. S.

Seventh Street—Pastor J. T. Early preached to good congregations. 258 in S. S. Gave hand of fellowship to ten new members.

Temple—Pastor W. A. Gaugh preached in the morning to a good congregation. Rained out at night. 217 in S. S.

Union Ave.—Rev. W. R. Farrow, pastor. Dr. Austin Crouch preached on "Salvation, Reward and Chastisement," and "Excuses." 275 in S. S. 28 professions. Meeting continues through week, Dr. Crouch preaching. Great crowds, and great preaching.

#### JACKSON.

First—Pastor Luther Little preached on "Hanging Harps," and "Gracious Invitation." Excellent services. 465 in S. S. Three additions.

Second—Rev. C. C. Newbill conducted special service for Odd Fellows in the morning, having as his subject, "Am I My Brother's Keeper?" In the evening Pastor Dickens preached on "Christian Brotherhood." 282 in S. S.

West Jackson—Pastor W. J. Bearden preached in the morning on "Speaking to and for God." In the evening Rev. S. P. Poag preached on "No Victory Without Battle." Two additions by baptism. 153 in S. S.

Royal Street—Pastor W. M. Couch preached on "The Christian's Faith," and "The Way of Salvation." Good B. Y. P. U.

Walnut Ave.—Walter Edwards, pastor. No report.

Dayton—First—Pastor R. D. Cecil preached at the morning hour and administered the Lord's Supper. 87 in S. S.

Salem—Pastor-Evangelist R. D. Cecil preached Sunday at 2:30 on "Mission of the Church." 54 in S. S.

Wolf Creek—Pastor-Evangelist R. D. Cecil preached twice Saturday, and Rev. W. A. Howard preached Sunday. Usual S. S.

Dyersburg—Union—Pastor M. D. Austin preached on "Purchase of Opportunity," and "Past Feeling." 215 in S. S. One by letter.

South Dyersburg—Pastor V. E. Kinsey preached on "What Will You Do with Jesus Called the Christ?" and "Consecration." 98 in S. S. Three by letter.—R. N. Harwood.

Seymour, Tenn.—Yesterday was a good day with our church. 142 in S. S. Preached in the morning on "Wearing the Image of Jesus." At 3 p. m. I had the pleasure of baptizing five noble young men. The B. Y. P. U. met at 6:30, and I preached again at 7:30 on the "All Conquering Christ." Busy day.—W. A. Masterson, Pastor.

Whiteville—Pastor Jas. H. Oakley preached at both hours to large congregations. Fine S. S. and B. Y. P. U. At the morning hour the Lord's Supper was observed. At the close of the evening service one was baptized. Pastor preached to a good crowd at Mt. Moriah at 3 p. m.

Fowlkes—Parish Chapel—Alvin L. Bates, pastor. Preaching at both hours. Five for prayer. One by letter. 61 in S. S. Good collection for missions. T. E. Williams will help in our meeting, beginning the first Sunday in August.

Portland—Pastor G. B. Bush preached on "The Grace of Humility," and "Paul's Letter to Philemon." 258 in S. S., 74 of whom were in the Baraca class, and 43 in the Philathea.

Harriman—Pastor M. C. Atchley preached on "Special to the Aged," and "Freedom Through the Truth." 337 in S. S. Large congregations.

Jacksboro—Pastor D. A. Webb preached on "The Communion a Service," and "The Man that Got a Black Eye." 198 in S. S.

Morristown (First)—Pastor Tunnell preached at both services. One addition. One baptized. 681 in S. S.

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

W. D. HUDGINS, Editor,  
Estill Springs, Tenn.

Another great Sunday school convention at Bolivar. The West Tennessee Convention was a large, enthusiastic convention, and much definite work was done. The Associations were all organized and grouped as the Middle Tennessee Convention was, and every associational superintendent agreed to push the associational organization.



C. A. DERRYBERRY.

Mr. C. A. Derryberry, superintendent of Central Association, led the entire State in his work last year. He brought almost a perfect report and has done much real definite work over this Association.

The Bolivar people did a fine job entertaining the Sunday School Convention. More homes than visitors, notwithstanding the town was full of people.

A fine institute at Grand Junction last Friday, Saturday and Sunday. We took a census on Saturday and graded the school on Sunday. Several new officers were elected and four new classes organized. After the church had been called in session and approved the election of all the officers and teachers, the officers were installed and Mr. Hudgins delivered a charge to the church. In the afternoon a workers' meeting was held and some definite plans were agreed upon for future work. Among other things a teachers' meeting and a training class was organized and all the classes decided to organize for real class work. We hope for great things at Grand Junction. A finer corps of workers cannot be found than I found there.

Newbern reports another fine class for book 2, "Winning to Christ," this week, and will go to work at once on the book, looking to another seal. This class has set their aim nothing less than the Blue Seal.

Dr. J. W. Dickens had a fine service last Sunday night when he delivered seven diplomas to his teachers, including the superintendent. They had a beautiful program, and it was well carried out. The writer had the privilege of making the class address, and at the close of the service delivered to Bro. Thompson, the superintendent, an *AI Standard of Excellence* for his school. The talk made by the superintendent in receiving this reward was the most significant it has been our pleasure to hear. He said, among other good things, that this *AI standard* was only the beginning of his school work and that they had just gotten ready to do real Sunday school work when they met the ten requirements on the standard. Could there be anything truer than this? And yet many superintendents think they have fulfilled their mission when they reach the *AI standard*.

A splendid report comes from Harri-man this week, giving the work of the

Big Emory B. Y. P. U. Federation. Two splendid papers from the workers there will appear in the notes later, as they have not been sent in yet, but I have asked that they be sent to me right away.

A card from Bro. O'Hara, Newport, states that they had 317 in school yesterday and that their mission gift of \$75 came from more than 400 people this year. This is fine. When we get all our people to helping, the work will go easy. Bro. O'Hara is on the East Tennessee Assembly program and will give us some great work.

Following is an outline of our general plan of work which we have been pushing for four years or more. Both conventions adopted this plan this year:

### BAPTIST SUNDAY SCHOOL ORGANIZATION IN TENNESSEE.

#### THE PLAN.

Our plan is to organize the State after the order of the public school system, using the District Association as a unit, instead of the county in the public schools. There has been elected, or appointed, for every Association, a district or associational superintendent, and whose duties are very similar. Each Association is to be organized into a Convention or Institute, and should be composed of representatives from Baptist Sunday schools only. The Sunday School Convention shall meet annually for convention or institute work and shall have a regular constitution and a corps of officers, with power to transact business for the Sunday schools as other regularly constituted bodies under Baptist regulations. The regular officers of this Association shall be a Superintendent (who shall be the vice president for that particular Association to the regular Convention of that general division of the State), whose duties shall be to arrange for the associational meetings and make programs for same, to appoint his helpers and to aid them in the district work, and to have general oversight over the entire work of the Association. There shall be a Secretary and a Treasurer, whose duties shall be in keeping with their respective offices. There should be as many assistant superintendents as necessary, according to the number of churches in the Association and the distance apart. Each assistant should have from six to ten churches and he should be chosen from the territory covered by this particular group.

#### THE PURPOSE.

Our purpose is to touch every possible worker and put them to work for the Sunday school. By the associational organization we hope not only to put the local talent to work, but hope to carry the best work and workers to the rural schools. We hope, by the assistance of these District Superintendents to organize in every church a school and help those already organized to a higher plane of work. Our argument is that we can do more with two hundred men working with us than we can do single-handed. We mean to push this systematic work until we get in touch with every school, and, if possible, with every Baptist worker in Tennessee.

#### THE HOW OF IT.

First. The Associational Superintendent, who has already been elected by his Association or appointed by the General Convention, calls a meeting at some convenient place and time and make a program for same, on which he places some live, wide-awake Sunday school men to discuss topics of general interest to all concerned. He then writes a personal letter to all the Sunday school superintendents in the Association and explains to them the purposes of the meeting, enclosing a program. He also instructs

them about sending representatives, and insists upon at least the teachers and officers being present. It would also help to write a personal letter to the pastors of the Association, insisting upon their presence and taking part in the discussions.

2nd. At this first general meeting the other officers are elected and the organization perfected.

3rd. The Association is then divided into districts by grouping the churches in groups of from six to ten and an assistant superintendent appointed over each group.

4th. A constitution is adopted and a time chosen for the annual meetings.

5th. The district meetings should be arranged by the assistant superintendents to suit their respective districts, and programs arranged in the same way.

#### GENERAL SUGGESTIONS.

Don't expect too much from the first meeting. Everything must have a beginning.

Work for the leaders in every church first. These will bring the others.

Don't fail to advertise the meetings. It pays to advertise your business.

Make your program practical and to the point.

Enlist all the workers you can.

Make much of your annual convention. Make it count.

The district meetings should be educational meetings along Sunday school lines.

The district meetings should be arranged and announced ahead so the people may be ready for them.

#### CONSTITUTION.

##### ARTICLE 1—NAME.

This organization shall be known as The \_\_\_\_\_ Sunday School Association and shall be under the immediate control of the churches of the regular Association of the same name and order.

##### ARTICLE 2—MEMBERSHIP.

This organization shall be composed of representatives from Baptist Sunday schools, elected by the churches from which they come.

##### ARTICLE 3—OBJECT.

The object of this Association shall be the mutual help coming from the personal contact with fellow workers and the exchange of ideas. Also the development of our work and workers and the study of the best methods of organization and teaching. The great aim is the promotion of our Sunday school work in general and from every possible viewpoint.

##### ARTICLE 4—MEETINGS.

There shall be at least one general meeting for the entire Association, and as many district meetings as there are groups of churches.

##### ARTICLE 5—OFFICERS.

The Associational Superintendent—It shall be the duty of this officer to have general oversight over the entire work of the Association. He is elected by the general Association or appointed by the general Convention. He shall arrange for all associational meetings and make programs for same. He shall assist the District Superintendents in the local work and help in every possible way to promote the general interest of the several sections of his Association. It is also his duty to group the churches and appoint the assistants.

The Assistant Superintendents—These are appointed by the Associational Superintendent and shall have oversight of their respective groups of schools. They shall arrange for the district meetings and map out the work for the district conventions. They should also see that every church has a school and touch

## WHEN EVERY EFFORT TIRES YOU OUT

Don't let the idea that you may feel better in a day or two prevent you from getting a bottle of Hood's Sarsaparilla today and being at once on the road to health and strength.

Your blood is impure and impoverished. It lacks vitality. Your digestion is poor, and all the functions of your body are impaired.

Ask your druggist for Hood's Sarsaparilla. It will build you up quicker than anything else. It gives strength to do and power to endure.

them with educational meetings as often as possible.

The Secretary shall be elected by the Associational Convention in regular session and shall perform the duties ordinarily belonging to his office.

The Treasurer shall also be elected by the Convention and shall perform all the duties in keeping with his office.

#### BY-LAWS.

Section 1—Any part of this Constitution may be changed at any meeting of the convention by a vote of two-thirds majority of all messengers present.

Section 2—All officials shall be elected by acclamation, unless otherwise directed, the winner receiving only a majority of the votes present.

Section 3—No regular business shall be transacted except at the general conventions, provided the matter under consideration affects the general Association.

Section 4—The district meetings shall transact business pertaining to the district and no other.

Section 5—Any representative from a Baptist church of a particular Association, who has been elected to represent that Sunday school, shall have a vote in the proceedings and shall be eligible to office.

Section 6—No one except representatives of Baptist Sunday schools shall have a voice in the convention, or hold office.

## FINDS A CURE FOR PELLAGRA All Skin Eruptions Gone—Doctors Now Convinced Mrs. Vaughn is Entirely Well.

Mrs. G. H. Vaughn, Millville, Ark., writes: "There is nothing I ever could do but what I can do it now. There is no sign of skin eruption. One of our local doctors told me that my cure was one of the grandest things that ever happened—not only for me, but for the whole community, to let them know that there is a cure for Pellagra.

"All the doctors that waited on me are convinced that your remedy is a real cure."

There's the true word from a cured patient. If you have Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Vaughn, who has fought and conquered the dreadful malady right in the heart of the Pellagra belt in Alabama. The symptoms: Hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucous and choking, indigestion and nausea, either diarrhoea or constipation.

There is hope. Get Vaughn's Big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address AMERICAN COMPOUNDING CO., Box 2035, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

WE WILL PAY YOU \$120.00 to distribute religious literature in your community. Sixty days' work. Experience not required. Man or woman. Spare time may be used. ZIEGLER CO., Dept. 51, Philadelphia.

## Young Woman's and Girl's Auxiliaries

MRS. S. P. DEVAULT, *State Secretary.*

Watchword: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

### THE YOUNG PEOPLE'S WORK WINS OUR HEARTS

For several years we have felt that the middle-aged and the old should give their best efforts to the missionary work of the church. In just the last few years we have come to realize that our young people must be enlisted while they are young, if they are to be trained for efficient service when they become older. Now, with only one young woman in every twenty in the Southland enlisted in missionary work, we are a long ways from the goal, yet we have made an excellent beginning. In our own State there were 43 Y. W. A.'s and G. A.'s that sent at least one report to Mrs. Altman during this last year. In addition to these active societies, we have already organized 20 new ones this year and are making every possible effort to organize at least 30 more before the Springfield convention in November. Most of these societies have made nice gifts to foreign and home missions and are working hard to fulfill all the other points in the standard of excellence. The object of the standard of excellence is to enlist each individual and to encourage each Society to develop along 10 different lines of Christian service.

#### STANDARD OF EXCELLENCE

(Note: Any Y. W. A. fulfilling all points of their standard shall be on the List of Honor, those fulfilling eight in Class A, six in Class B, and four in Class C).

1. At least twelve regular meetings a year, with a devotional service and a definite missionary program, preferably one each month.
2. An increase in membership during the year of at least 10 per cent. of the number enrolled at the beginning of the year.
3. An increase in gifts to missions of not less than 10 per cent. of the preceding year's contributions to similar objects.
4. Regular reports to state officers, according to the plan outlined by the State.
5. One of the denominational magazines or the Calendar of Prayer for Southern Baptists subscribed for in at least one-half of the homes represented in the missionary society, the ultimate aim being one in every home.
6. Observance of the special seasons of prayer and gifts for State, home and foreign missions.
7. At least one mission study class during the year.
8. Some definite, organized personal service for the spiritual uplift of the local community, conducted by the members of the society under its oversight.
9. An average attendance at the 12 meetings of a number equal to one-half of the membership.
10. Organization and fostering of a missionary society in a neighboring church or for the younger people of the local church.

(Note: Any G. A. fulfilling all points except 5 and 10 of this standard shall be on the List of Honor, those fulfilling seven in Class A, six in Class B and four in Class C).

#### REPORT OF THE Y. W. A.'S.

First, Knoxville, Miss Lillie Pack, president. Large membership. Observed special season of prayer. Reports each quarter. Has met apportionments—gave \$529.71 last year. Supports a Bible woman in China. Mission study class using "In Royal Service." Hope to meet standard of excellence.

South Knoxville, Mrs. C. M. Ford, counselor. Great interest. Separate meetings for program and business. Some titheers. Membership 32. Do personal service work.

Broadway, Knoxville, Mrs. Marshall Thomas, president. Has met Foreign and Home apportionments. Membership 26. Do personal service. Assist the church nursery. "Aliens or Americans" used in mission study class. Working for standard of excellence. Interest splendid.

Deaderick, Knoxville, Miss Josephine Tyson, president. Trying to meet requirements of standard of excellence.

Lonsdale, Knoxville, Miss Hambright, president. Thirty members and each takes part. Reports each quarter. Has met apportionments. Mission study book is "Western Women in Eastern Lands." Do special personal service. Foster the Sunbeams. Meet each week.

First, Chattanooga, Mrs. R. W. Dwight, president. Meets weekly. Large membership. Met Foreign and Home apportionment. Do personal service. Hope to meet standard of excellence. Mission study book is "South America." Has charge of Cradle Roll and will observe Babies' Day. Mite boxes used to advantage. Exchange of articles promises good offering. The play "All Nations" won not only the young people but also the entire church. Published an excellent "Year Book" giving all their missionary and social plans for the year.

Bellevue, Memphis, Miss Mary M. Baxter, president. Members enrolled, 12. Observed special seasons of prayer. Has mission study class.

Park Avenue, Nashville, Miss Bertha Burton, president. Very active society. Met all apportionments. "Ann of Ava" is used for mission study class. Do personal service. Interesting the girls and hope to organize a G. A. special campaign for new members. Expect to meet standard of excellence.

Grace, Nashville, Miss Linnie L. Crundall, president. Membership 30. Working to meet standard of excellence. Mission study class using "In Royal Service."

Immanuel, Nashville, Mrs. D. T. Kimbrough, president. Reports each quarter. Membership 34. Observed special seasons of prayer. Met apportionments. "The Child in the Midst" is their mission study book.

Third, Nashville, Miss Addie Lawrence, president. Reports each quarter. Membership 20. Hope to meet standard of excellence. Observed special seasons of prayer. "Brazilian Sketches" is used in mission study class.

Eastland, Nashville, Miss Elizabeth Sloan, president. Continues to grow in interest. Membership 19. Will organize mission study class. Have met apportionments. Hope to make all ten points in the standard of excellence.

Judson Memorial, Mrs. R. W. Neal, president. Make mission gifts. Membership 14. Observed Home Mission week of prayer and had splendid meetings.

Hall Moody Institute, Martin, Miss Fannie Walbury, president. Membership 25. Fine, enthusiastic meetings. Girls go from Institute with new desire to do missionary work in their own churches.

Shelbyville, Miss Winnie Woosley, president. Meets weekly with different members conducting the programs. Re-

ports each quarter. Hope to meet standard of excellence. Great interest. "In Royal Service" used in mission study class.

Columbia, Miss Pauline Journey, president. Hope to meet standard of excellence. Membership 10. Especially interested in Mountain schools and Louisville Training School.

Little West Fork (Cumb. Ass'n), Miss Annie DeKilbrew, president. All eight members are active. All lead in prayer. Do personal service. Has a few titheers. South Pittsburg, Miss Nellie Hawks, president. Hope to meet standard of excellence. Membership 25. They have the girls meet with them until a G. A. can be organized.

Tullahoma, Miss Oma Whipple, president. Reports each quarter. Splendid interest. Several titheers. Do personal service. Two meetings each month. Expect to meet standard of excellence. Will organize a G. A. as soon as possible. Mission study class using "The Child in the Midst."

Chilhowee, First, Miss May Ford, president. Doing splendid work among students in mountain school, Chilhowee Institute. Business and program separate. Do personal service. "In Royal Service" used for mission study class. Membership 26.

Springfield, Mrs. R. E. Shannon, president. Has two meetings each month. Splendid attendance. Met all apportionments. Working to meet standard of excellence. Membership 25. Mission study class using "Ann of Ava."

St. Clair (Tenn. Val. Ass'n), Miss Florence Stinecipher, president. Has prepared programs. Membership 14. Attendance good in winter.

Port Royal, Miss Mai Holt, president. Membership 13. Great interest and new life since reorganized a few months ago. Hope for more visible results.

Gibson, Miss Clara James, president. Hope to have mission study class soon. Membership 7. Do personal service.

Orlinda, Miss Floy House, president. Working to meet standard of excellence. "Aliens or Americans" used in mission study class.

Bethlehem (Cumb. Ass'n), Miss Eulah Sprouse, president. Reports each quarter. Twenty members and all very much interested.

Oakdale, Miss Lula Carpenter, president. Contribute to missions. Hope to become more interested in all departments of missionary work.

Clarksville, Miss Janie Outlaw, president. Met all apportionments. Membership 25. Hope to meet standard of excellence. Great interest. All splendid workers.

Stanton, Miss Jett Williams, president. Gives to all missionary objects. Clothe a girl at Tennessee Baptist Orphanage. Studied "In Royal Service" and will soon commence another book.

Murfreesboro, Miss Rachel Van Cleave, president. Young ladies have much interest and enthusiasm. New members added at each meeting. Hope to meet standard of excellence. Mission study class using "In Royal Service."

Johnson City, Mrs. George Green, counselor. Reorganized with new interest and enthusiasm. Observed Home Mission week of prayer. Has mission study class.

Dyersburg, Miss Tommie Buchanan, president. Meets each week. Membership 19. "In Royal Service" used in mission study class. Hopes to meet the standard of excellence.

Huntingdon, Miss Marie Parish, president. Good society. Splendid meetings. Large per cent. of members always present.

Harris Grove (Little Hatchie Association), Miss Minnie Harris, president

Had a mission study class for a time. Membership 10. Hope to do more.

Trenton, Mrs. Durwood Tatem, president. Hope to do better as the society grows older in the work. Has sent report and contribution.

Whiteville, Miss Fannie Hornsby, president.

Tabernacle, Chattanooga, Miss Sallie Glenn, president.

St. Elmo, Chattanooga, Mrs. Robert Lewis, president.

Cleveland, Miss Mae Kinsey, president.

Central, Chattanooga, Mrs. T. L. Landress, president.

Rocky Hill (Tennessee Association), Miss Lillie Cottrell, president.

Mt. View (Tenn. Ass'n), Miss Minnie McGill, president.

Gillespie Avenue, Knoxville, Miss Ethel Clift, president.

Dumplin Greek (Tenn. Ass'n), Mrs. George Moore, president.

Bell Avenue, Knoxville, Miss Hazel Dance, president.

Bearden, Mrs. M. D. Lee, president.

Bolivar, Miss Ethel Thomas, president.

Covington, Miss Beth Fortner, president.

Liberty (Tipton county), Miss Loia Smith, president.

Milan, Miss Nell Fuqua, president.

Jackson, Second, Miss Lora Stockdale, president.

Humboldt, Miss Betty Bevel, president.

Maryville, Mrs. E. A. Walker, president.

Island Home (Tenn. Ass'n), Mrs. Sadie Walker, president.

Little Hope (Cumb. Ass'n), Miss Beulah Davis, president.

Greenbriar, Mrs. Lizzie Worsham, president.

#### REPORT OF G. A.'S.

First, Chattanooga, Miss Bessie Woodward, leader. Large membership. Girls much interested in missions and are studying "Ann of Ava."

Third, Nashville, Mrs. H. G. Fentress, leader. Miss Ruth Banks, president. Membership 29. Average attendance of 24 at monthly meeting. "Ann of Ava" used in weekly mission study class. Business and program separate. Do personal service. Social features follow missionary program.

Broadway, Knoxville, Miss Ruth Parmelee, leader.

Clarksville, Miss Maybelle Jarrell, leader.

Little West Fork (Cumb. Ass'n), Miss Josie Leigh, leader.

First, Nashville, Mrs. A. L. Edwards, leader.

#### Y. W. A.'S ORGANIZED IN 1915.

Portland, Miss Arris Lane, president. Membership 17. Hope to meet all apportionments. Observed special seasons of prayer. Sent mission gifts. All members very much interested.

Paris, Mrs. R. C. McElroy, president. Separate meetings for programs and business. Membership 18. Subscribed for several copies of "Royal Service."

First, Nashville, Miss Margaret Ivey, president. Great interest, with a membership of 14. Hope to organize a mission band. Working to meet standard of excellence.

Athens, Miss Olive Lassater, president. All 13 members interested. Has sent a mission gift.

Tennessee College, Miss Corinne Williams, president. Hopes to meet standard of excellence. Splendid attendance. Six mission classes studying Home Missions, Foreign Missions, China, personal service and "Ann of Ava." Observed special seasons of prayer. Send mission gifts.

Springfield Jr. Y. W. A., Mrs. H. L. Brantley, leader. Girls quite enthusiastic and hope to be a strong society soon.

(Continued on page 12.)

# BAPTIST AND REFLECTOR

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### A VISIT TO SEVIER COUNTY.

Soon after our return from our trip abroad several years ago, we were talking with a good friend of ours, a man prominent in political life. He asked us something about Palestine and remarked, "That is one part of Europe I have never been in." We could not say that Sevier County is one part of Tennessee we have never been in, for, as a matter of fact, we have visited the county several times. But we can say that Sevierville is one of the county seats we had never visited, and that we had never been in the upper part of the county. We have been wanting for years to make a trip through Sevier County, but heretofore the opportunity for such a trip never seemed to present itself. The special occasion for our visit this time was to attend the laying of the cornerstone of the Sevier County Baptist High School, at the invitation of Brother J. F. Hale, pastor of the Sevierville Baptist church. In connection with our visit, Brother Hale made a number of appointments for us at various churches, which we were glad to fill.

We reached Sevierville on Thursday morning, April 29th, and left with Brother Hale to fill the appointments.

#### SEVIERVILLE

is located at the confluence of the east and west forks of the Pigeon River, two streams which come from the mountains beyond. Until a few years ago the county was almost completely isolated, there being no railroad in it, although there was a good pike running from Sevierville to Knoxville. Now the Knoxville, Sevierville & Eastern Railway, of which Mr. W. J. Oliver is President, puts Sevierville in close touch with Knoxville. The land along the river is very productive. We asked Brother Hale how the land sells. He replied that it is not for sale, but that if any of it should be sold, it brings from one hundred to two hundred dollars per acre. Besides the valleys, the steep hillsides are cultivated up to the very top. It looks as if the crops would wash away, but

they do not. Besides, the hills make fine grazing for cattle. Our first appointment was at

#### RED BANK CHURCH.

This church is over a hundred years old. Just how old no one seems to know. Its present house is forty-seven years old, and that replaced an old house which had stood there for many years. The church has had a long and noble history. It has at present a membership of 98. Rev. Eli Thomas is pastor. We enjoyed taking dinner with Brother Redmon Maples. In the afternoon we preached at

#### SHADY GROVE CHURCH,

which has a membership of 120. Rev. Russell Ogle is pastor. After services we pushed on to

#### ZION'S GROVE CHURCH,

where we preached at night. It has a membership of 125. Brother Eli Thomas is pastor here also.

#### THE SEVIER COUNTY BAPTIST HIGH SCHOOL.

As we stated, the special occasion of our visit to Sevier County at this time was to be present at the laying of the cornerstone of the Sevier County Baptist High School. Chillhowie Institute, one of the mountain schools under the auspices of the Home Mission Board of the Southern Baptist Convention, is located in Sevier County, but it is in the lower end of the county. In the upper end of the county, towards the mountains, there is a large number of boys and girls who cannot well go to Chillhowie Institute. The Methodists have four mission schools in Sevier County and the Presbyterians two. The people of Sevier County, however, are nearly all of them Baptists. Out of a population of about 22,000, there are 7,000 members of Baptist churches, which would give a Baptist constituency in the county of at least 14,000 at the lowest estimate. In fact, there are four times as many Baptists in the county as all other denominations put together. Brother Hale, who has been pastor of the church at Sevierville for some twenty years all together, has learned to love the people of the county very greatly, and he felt that the Baptists ought to establish a school of their own and educate their own children. Last fall Sevier County Association, in session at Zion's Grove church, authorized the establishment of the Sevier County Baptist High School. The community will be known as Paineville, after Brother S. F. Paine, a noble old Baptist minister who lives in the neighborhood, and who gave most of the land on which the school will be located.

There was a large attendance upon the exercises of the cornerstone laying. Brother J. F. Hale was the master of ceremonies. After a prayer by Brother James Trentham, Brother Hale told of the need for a Baptist High School in Sevier County. Addresses were delivered by the editor and by Dr. J. M. Burnett, President of Carson and Newman College. The address of Dr. Burnett was very thoughtful and suggestive. The exercises in the house closed with a prayer by Brother Russell Ogle. After a bountiful dinner on the grounds, the audience repaired to the site of the school building. The concrete foundation had been laid. Brother J. A. Householder offered a feeling dedicatory prayer. The editor made a brief talk, telling what a Baptist school stands for. Bro. Hale placed in the cornerstone a number of articles, including the minutes of the Southern Baptist Convention, Tennessee Baptist Convention, Sevier County Association, and a copy of the Baptist and Reflector, and the audience was dismissed.

It is expected that the building will be completed and that the school will be in operation by the first of September. Brother Hale thinks that there will be some two or three hundred pupils in attendance upon the school then. Judging from the number of children that were in evidence at every place we visited, we are inclined to think his estimate is too low. We do not know when we have ever seen so many young people as there seemed to be everywhere in Sevier County. Not only the woods, but the hills and the valleys and the coves were full of them. Brother Hale has most of the money in hand for the erection of the building, but not enough yet. If any of our readers should feel impressed to help in the erection of the building, send the amount you wish to give to Rev. J. F. Hale, Sevierville, Tenn. It will be greatly appreciated and wisely used.

We enjoyed spending a night in the home of Brother S. F. Paine. It was a pleasure also to take supper with Brother B. W. Clark.

Our appointment that night was with the

#### LEBANON CHURCH

at what is known as the Glade, or formerly known as Ogle's Cross Roads. The church has a membership of 135. Brother J. H. Atchley is pastor. There

was a large congregation present, nearly all of them young people. After a pleasant night in the home of Brother J. A. Maples, we pushed on the next morning to the

#### WHITE OAK FLATS CHURCH

at Gatlinburg. This church has a membership of about 300. Rev. Russell Ogle is the pastor. He lives on a good farm in the community. We enjoyed taking dinner with him. At Gatlinburg the Pi Beta Phi Fraternity has established a school. Miss Martha Hill, of Nashville, formerly taught there, starting the school. Miss Mary Pollard, of Evansville, Ill., is the present principal. The school has about 150 pupils. This was the farthest point we reached on our trip.

As we went along we had been asking Brother Hale "What mountain is that?" He would reply, "That is no mountain at all, it is only a knob." A little farther we asked, "What is that mountain range?" He said that was not a mountain range, but only the foot hills of the mountain. He told us that we would get in sight of the mountain at Gatlinburg, but on account of the rain that morning and the mists, the mountain was obscured, and he said we never got sight of it at all. We confess, though, that it seemed to us that we saw a good many mountains. All around were what looked like mountains to us. We had come up to the east fork of the Pigeon River. We now went back the west fork. In the afternoon we stopped at

#### BANNER CHURCH

and preached to a good audience. Rev. Evan Hurst is pastor. We spent the night at

#### PIGEON FORGE.

Here the valley broadens out. The land is very fertile and very valuable. Pigeon Forge is a community of some two or three hundred population. The Methodists have had a church there for many years, but until recently the Baptists, strange to say, had no church. This was all the more remarkable, as it was the home of Brother J. A. Householder, who has been for a number of years colporter in the Association and was for five terms the representative of the county in the legislature. Through the efforts of Bro. Householder and others a church was recently organized at Pigeon Forge. It began with a membership of thirty-eight. Now it has a membership of seventy-five. It has a very neat house of worship, said to be the nicest house of worship in the county, except that of the Methodist church at Sevierville. It is really one of the handsomest houses of worship of any country church in the State. Brother S. C. Atchley is the pastor. We enjoyed preaching to a large congregation.

#### SEVIERVILLE CHURCH.

After a comfortable night in the home of Brother H. L. Franklin, we drove into Sevierville Sunday morning, reaching there in time for Sunday School. The Sevierville church is considerably over a hundred years old. Its present membership is about 180. As we have mentioned, Brother J. F. Hale is the pastor. He has been there about 20 years altogether. He was there seven years his first pastorate. After a brief interval he was called back to the church and has been there about thirteen years now. He says that he expects to remain the balance of his life, that he does not know where he could spend his life where it would count more for God than in Sevier County. He also preaches at Tazewell and Cumberland Gap. After a delightful dinner in the home of Brother Hale, we left for home with most pleasant memories of our visit, and with a determination to accept the cordial invitations to come again some time, which we shall be glad to do at the first opportunity.

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### THE LIQUOR TRAFFIC IN ENGLAND.

It is announced that the English Government has arrived at the following decision with regard to the liquor traffic:

"First, prohibition of the sale of immature spirits; second, encouragement of the brewing of lighter beers; third, special public house restrictions in munitions are as fourth, reduced hours of sale; fifth, compensation for the interests affected."

And after all its talk this was the best the Government could do. Truly, "the mountain labored and brought forth a mouse." As the Baptist Times and Freeman pointed out would be the case, this decision satisfies no one. The nation—three-fourths of the people, the Baptist Times and Freeman said—was in no mood for half-way measures. It demanded the entire prohibition of the liquor traffic for the salvation of the national life. At the same time the liquor men would oppose such restrictive meas-

ures as the above, about as vigorously as they would oppose total prohibition. They always oppose with all their might any regulation of their traffic. Meanwhile, though, it is gratifying to read that Brig-Gen. Hill, commanding all troops in the Dublin district, has forbidden the sale of alcoholic liquors to soldiers or sailors. Gen. Hill is a soldier. A soldier does not stop to consider policy. The only question with him is one of duty.

P. S.—Just as we expected. Since the above was written we see that a brewing company claims that it will lose \$30,000,000 a year by the proposed regulations of the traffic. Meanwhile, the officers of the army seeing the havoc being wrought by drink on their men, are insisting upon absolute prohibition.

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#### A MODERN PRODIGAL.

The following dispatch came from New York last week.

"Philip T. White, the \$6,000 a year manager of the Masury Paint Company in Brooklyn, on trial as the leader of a band of highwaymen, who robbed his employers' bank messengers of \$3,000 nearly a year ago, rose from his chair in the courtroom, stretched both arms toward the presiding judge, and exclaimed: 'Stop! I am guilty. I want to confess my guilt before God and the world.' White, trembling with emotion, then faced the jury. 'I am guilty,' he repeated. 'It is a bitter cup that is forced to my lips, but it is the Lord's will. I have lived two lives—a decent one and that of a highwayman. I hope God will forgive me, and that I may live long enough to make restitution.' He reached to his coat lapel and fumbled with a gold fraternity pin. 'And I surrender my membership in the Mystic Shrine,' he continued, tearing the button loose. 'I am no longer worthy.'"

How like the prodigal son. "Father, I have sinned against heaven and in thy sight, and am no longer worthy to be called thy son." How like David: "Have mercy upon me, O God, according to thy loving kindness. According to the multitude of thy tender mercies, blot out my transgression. For I acknowledge my sin and my iniquity is ever before me." How like any sinner. What a striking illustration in modern life of the prodigal, of any sinner. Oh, the power of conscience!

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#### THE CONVENTION.

The meeting of the Southern Baptist Convention in Houston next week promises to be a very important one. The attendance will probably be large. There will not be so many from the States east of the Mississippi River. But the States west of the river, and especially Texas, will more than make up for any deficiency in the delegations from the other States.

Outside of the discussions on Home and Foreign Missions, Sunday Schools, Theological Education, etc., two questions of vital importance to the Convention are to be considered. One is the report of the Committee on Efficiency. Another is the proposition of Dr. M. Ashby Jones to consolidate the Home and Foreign Mission Boards into one General Mission Board. It is probable, however, that this proposition will receive consideration in the report of the Efficiency Committee. We have already expressed our opposition to the proposition to consolidate the Boards, for reasons which we gave and which seem to us conclusive. Let us, however, have an open and full and free discussion upon the subject. While we have our own opinions we will say in advance that we are willing to abide by the judgment of the Convention.

We trust that the Holy Spirit may guide the deliberations of the Convention and that everything done may be for the benefit of the Baptist cause in our Southland, the advancement of the Redeemer's kingdom on earth, and the glory of God at last.

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#### THE PAPER AND THE PASTOR.

Says the Western Recorder: "So far as our information extends, not a Baptist paper in America made a penny during the past year. To the contrary, most of them were issued at a loss to the publishers. The solution to the paper problem must, we believe, in a large measure be solved by the pastors. There are those who will not subscribe for the denominational paper unless requested by the pastor."

This is not quite correct. As we have published before, the Baptist and Reflector made about 3 per cent over expenses. Perhaps a few other papers

made something, though we are not informed as to them. We know, however, from statements in the various papers that in the main the Recorder is correct with regard to the financial condition of religious papers. And we believe it is correct in the solution it suggests for the problem—the pastor. Reading a religious paper is like eating oysters. It is largely a cultivated taste. The cultivation of this taste is a matter for the pastor. Here, as elsewhere, he is the key to the situation.

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#### RECENT EVENTS.

Dr. J. H. Anderson of Martin, called to see us last Monday. A nobler, truer man does not breathe the breath of life.

Rev. J. H. Riffe, of Blockton, Ala., who has recently conducted a successful series of meetings with the church at Norman Park, Ga., has been called to the pastorate of that church. Brother Riffe was formerly pastor of the church at Lewisburg, this State.

Rev. Elbert H. Hicks, of Portland, Oregon, has been called to the pastorate of the Tremont Baptist church, Seattle, Wash. Bro. Hicks has recently gone into the evangelistic work, in which he is succeeding finely, and it is presumed he will not accept the call. He is a son of Rev. W. H. Hicks of the Watauga Association.

The Seventh Baptist church, this city, on last Sunday extended a call to Rev. C. L. Skinner. Bro. Skinner was formerly pastor at Tullahoma and at the Lockeland church, resigning the latter to go to the Seminary where he has spent the past two years. We are glad to have him back in Nashville. The Seventh church presents a fine field of labor. Brother Skinner is a brother of Rev. J. E. Skinner, pastor of the Lockeland church.

Passing through Knoxville last Sunday night, on our return from Sevierville, we attended services at the First Baptist church. The house was full to overflowing. Dr. Len G. Broughton preached a fine sermon on the "Resurrection of the Body," which was deeply interesting and greatly enjoyed. Dr. Broughton is certainly beginning his ministry, as pastor of the First Baptist church, Knoxville, under most auspicious circumstances.

We learn with much regret of the death of Bro. W. E. Tilson at his home near Flag Pond. He lacked only five days being 88 years of age. Brother Tilson was a prominent citizen of Unicoi County, and had been for many years a member of the Flag Pond Baptist church. He leaves to mourn their loss a large family of children. Among them are: Hon. J. Q. Tilson of New Haven, Conn., a member of Congress; Drs. L. S. and J. C. Tilson, J. F. and Joe, besides some daughters, whose married names our informant did not remember. To all of these we extend our sympathy.

Rev. C. A. Ridley, of Atlanta, pastor of Central Baptist church, has just closed a great meeting at La Junta, Col., in which there were more than five hundred additions to the church. It was a union meeting of four churches and stirred the town as no meeting has ever done before. There were more than two hundred professions and one hundred and twenty additions during a single day. Thirty-one young men and nineteen young women united with the church at one service. Dr. Ridley is now in a similar meeting at Trinidad, Col., and says in a personal word: "Tell the brotherhood to pray for us." He will return to Atlanta from Trinidad and hold a meeting in his own church.

After five years of faithful and fruitful service with the First Baptist church of Bardstow, Ky., Rev. H. H. Mashburn has resigned his pastorate there. During this period an old debt of \$3,250 has been reduced to \$1,500; a handsome pipe organ has been installed without debt; \$1,373 in cash and good notes has been given to the endowment fund of the Southern Baptist Theological Seminary; contributions to State, Home and Foreign Missions and other benevolences have increased 100 per cent.; and it has been the best year in the history of the church as regards accessions by baptism. Bro. Mashburn is an able minister of the gospel. He is a native of North Carolina, and a graduate of Wake Forest College. We should be glad to have him in Tennessee.

Dr. J. R. Gunn began his ministry as pastor of the Central Baptist church, this city, on last Sunday, under favorable auspices. Large audiences greeted him and his eloquent sermons were greatly enjoyed.

The Temple Baptist Church, Los Angeles, Cal., organized in 1903, with Robert J. Burdette as its first pastor, now has a membership of 2,130 and a Sunday school enrollment of 2,200. Dr. J. Whitcomb Broughton is the present pastor.

In telling of our recent visit to Bull's Gap, we should have made mention of the fact that Brother P. H. C. Hale—"Uncle Pat," as he is affectionately called—was for about twenty years pastor of the church. When he took charge it had only a very small membership. It has grown, however, as we said, to a membership of 125. We appreciated having Brother and Sister Hale in the audience at the lecture. They came from their home near Morristown to Bull's Gap for the purpose of attending the lecture.

The writer hails with delight the coming of Rev. William James Bolin to Emmanuel Church, Alexandria. There is not a truer Baptist nor a more elegant preacher amongst us than this same keen little Kentuckian. He is as modest as a woman, beautifully tender, but bold as a lion. All will have a comfortable feeling about the future of the cause in Alexandria when Bolin steps into the pulpit and assumes command. The writer of these lines wishes he were on his feet and fully in the harness so that he might again work with Bolin, the superb!—Baptist Chronicle.

Dr. F. B. Meyer, of London, has written the Moody Bible Institute of Chicago to cancel all his engagements this summer at the various Bible conferences and conventions in this country, partly on account of his return to his former pastorate of Christ Church, made vacant by the resignation of Dr. Len G. Broughton, but chiefly because of the war. Dr. Meyer was one of those who thought the war would be brought to an end in June of this year, but he now believes that the prospect is darker and that there is little hope of any cessation of the conflict before autumn, and perhaps not until 1916. He thinks that if the war grows more severe the necessity for ministering to the bereaved and suffering will demand the best service of all in the front rank of the church, while, if peace comes, they should all stand together for terms of settlement that shall be Christian as well as strong.

It is with much regret that we record the death, in this city on last Monday, of Brother R. D. Wilson, of Trenton, Tenn. Brother Wilson was one of the most prominent and useful members of the Trenton Baptist church. About ten days ago he was brought to Nashville for an operation. It was found, however, that he was suffering with an incurable disease, and that it was only a question of time when he must be taken away. He was perfectly resigned to his fate. He died the death of the righteous. We have known Brother Wilson for many years and esteemed him most highly. He was for a long time County Court Clerk of Gibson County and, as indicated by that fact, was very popular. His remains were taken back to Trenton for interment. The funeral services were conducted by his pastor, Rev. O. W. Taylor, in the presence of a large concourse of friends. We extend deep sympathy to the widow and to the children in their great sorrow.

In an address delivered by Mr. William J. Bryan, Secretary of State, before the Federal Council of Churches at Richmond, Va., on "The Forces That Make for Peace," he said, among other things, "Love is the only power upon which you can build a permanent peace. It is the only power upon which you can build a permanent peace between two neighbors, and there are no different rules for different nations than those that apply to neighbors. The very same foundation upon which you build the friendly intercourse of a community that gives peace in that community, that is, the foundation upon which you must build peace between nations, and, my friends, when we get through with the idea that we can keep peace by battleships and armies, and find out that we can only keep peace by recognizing the fatherhood of God and the brotherhood of men and loving our neighbors as ourselves, then we will begin. There are things that will promote peace, and they are the same things that promote peace among individuals."

THE HOME PAGE.

A SHORT STORY AND ITEMS OF INTEREST FOR THE HOME.

GOD UNDERSTANDS.

It is sweet to know,  
When we are tired, and when the hand  
of pain  
Lies on our hearts, and when we look  
in vain  
For human comfort, that the Heart Di-  
vine  
Still understands these cares of yours  
and mine.  
Not only understands, but day by day  
Lives with us while we tread the earthly  
way,  
Bears with us all our weariness, and  
feels  
The shadow of the faintest cloud that  
steals  
Across our sunshine, ever learns again  
The depth of bitterness of human pain.  
There is no sorrow that he will not  
share,  
No cross, no burden, for our hearts to  
bear  
Without his help, no care of ours too  
small  
To cast on Jesus; let us tell him all—  
Lay at his feet the story of our woes,  
And in His sympathy find sweet repose.  
—Selected.

LITTLE KATY.

Not so far from where Effie and Tommy Beaver lived there was a little white town, a little town on a hill, with a little church on the very top of the hill and streets that run down to the lake, or pond, as the villagers called it. And it was in this pond that Katy Tadpole lived, and in this village old Master All-Wise had his home.

I don't know that Effie Beaver had ever known one tadpole from another, but on this day Effie was much surprised to see a tadpole a great deal larger than the others and quite a different color. There sat the little creature, not black, or brown at all, but silver and gold and every one of the pretty colors the sunfish has. Effie rubbed her eyes again.

"What's your name," said Effie. "Katy Tadpole," answered the pretty creature, in a voice that was as clear as a tiny bell.

"Tadpole!" exclaimed Effie. "But you're not a tadpole!"

"Oh, yes, I am," contradicted Katy.

She said this so politely that Effie looked again before she answered. Well, anyway, thought Effie, she has a tail, and tadpoles have tails, and she has two pretty little arms; they don't look like a tadpole's, but they are where a tadpole's forelegs usually are.

"Where do you live?" asked Effie, politely.

"At this time of the year I live here; later, I live over there on the other side where the water is deep and cool. In the winter I don't live here at all."

"You don't!" exclaimed Effie, dying to know where she did live.

"No, not here at all," was what the little mermaid answered.

"What do you eat?" inquired Effie, growing each moment more jealous of Katy Tadpole.

"Oh, beautiful things, beautiful things down in the deep, cool place!"

Then she said: "I suppose, Katy, you've never tried living on land? I live on land and water both."

Katy Tadpole's little face was bright with pleasure. "Oh, can you? How wonderful. I can only live in water."

"Yes," said Effie, beginning to feel bigger at once. "It is rather wonderful. If you don't mind I can just pull you up on shore."

"Oh, thank you," said Katy Tadpole, not knowing what wicked thoughts Effie had in mind.

At once she felt her tail striking the sand; then she heard Effie say, "Now I'll pull you up the rest of the way," and the next thing she knew Effie Beaver had her by both arms and was pulling her, bumpity, bumpity, bump, over the sand and shells and stones high and dry on the shores of Lily Pond.

Poor little Katy Tadpole couldn't do a thing; she was so frightened; the sand gritted on her beautiful bright skin; her hair was all tangled, and she held her little arms helplessly toward the water out of which Effie Beaver had so cruelly dragged her.

Effie, on the whole, was a good beaver, but, at this minute, she was very, very far from good, for she was laughing at Katy Tadpole and dancing around to show how capable she was on land as well as in the water. She was so busy amusing herself that she did not see who was standing near by on the same shore. Then Effie told Katy she was going to leave her alone, and the poor little thing began to cry.

Old Master All-Wise, who was standing not far away, heard what Effie said. He had often seen Katy Tadpole shining in the water, and he liked her pretty manners and her pretty golden hair. But, naughty as Effie Beaver was, he liked her, too. Quickly he went toward them both now, but instead of beating Effie with a stick as he would have beaten a boy, he clapped his hands together. With one look at him Effie Beaver ran and ran and ran until she reached Beaver Pond. And while Effie was running homeward old Master All-Wise helped little Katy Tadpole to one edge of Lily Pond and gently put her in again.—Jeannette Marks, in Southern Churchman.

HOW A SMALL BOY MAKES LOVE.

In the April American Magazine, Ellis Parker Butler writes another small boy story in his new series. This month's story is entitled, "Teacher's Pet," and in the following extract the small boy talks about his girl:

"Her name is Milly. I haven't said anything about marrying her yet—not to her or anybody—but I've carried her books three or four times and I hit her in the back of the head with a soft snowball, and I guess she likes me too. She threw a snowball back at me when I hit her and then, when I washed her face for her with snow, she just said, 'Oh, George! You mean thing!' as if she might be willing to marry me some time if I got nerve enough to ask her when we're grown up. I wonder how a fellow gets nerve to ask them. I don't think I'll ever have."

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Leave Birmingham	8:35 a. m. May 11.	L. & N. R. R.
Leave Montgomery	11:40 a. m. May 11.	L. & N. R. R.
Leave Mobile	4:45 p. m. May 11.	L. & N. R. R.
Arrive New Orleans	8:55 p. m. May 11.	L. & N. R. R.
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Our Motto: "Nulla Vestigia Retrorsum" (no steps backward).

LITTLE MISSIONARIES.

If I can't go to India,  
To China or Japan,  
I'll work for Jesus here at home,  
And do the best I can.  
I'll tell of His great love for me,  
And how I love Him, too,  
And, better far, I'll show my love  
In all that I can do.

I'll be a missionary now,  
And work the best I may,  
And if I want to work for God  
There surely is a way.  
I'll pray for those across the sea,  
My offering, too, I'll send,  
And do all that is in my power  
This great, bad world to mend.

—Selected.

"Prendergast, Tenn. Miss Annie White: Please find enclosed check for \$1.75 for the Orphans' Home, from Cog Hill Sunday school.—Yours, B. C. Brackett, Secretary."

Many thanks to Cog Hill Sunday school for this help.

"Lea's Springs, Tenn.—Dear Miss Annie White: Find enclosed \$2.50. Take out 15c for the little orphans which a little girl most 9 sends to the orphans. She is a fatherless child and loves her school books and Sunday school lessons, but her eyes give her so much trouble. Some weeks she can't study any. She wants you to ask earnest prayer for her eyes. The rest of the money to be used where most needed. Praying the Lord will bless the work—A Friend."

Here is another one of our "Friends." We give \$2.35 for our work in Japan. You may be sure the fifteen cents will safely reach the orphans and aid in lightening the burden of the Home. Dear little girl, we all earnestly do hope and pray that your eyes may soon be all right and that you will have no trouble with your school books and lessons. Rest them this summer; don't even look at a book, and see how it helps.

"Monterey, Tenn.—My Dear Miss White: I read in the Baptist and Reflector that the different societies are sending money to missions, and our Sunbeam Band want to join in sending a little gift. You will find enclosed a money order for \$1.25 for Japan.—Sincerely yours, Mrs. C. T. Whitlow."

This is the first time we have heard from Monterey, and we are more than glad to put them on our roll of membership. Thank you, Mrs. Whitlow, for your interest and the Sunbeams' gift, and write to us again soon, won't you?

"Antioch, Tenn.—Miss Annie White: Please find enclosed, from Smith Springs Baptist church, \$2.50 for State Missions.—Yours fraternally, A. G. Cone, Clerk."

We are grateful for this nice check for State missions.

"Castalian Springs.—Dear Miss Annie White: Please find enclosed \$5.00, for which please renew our subscription to the Baptist and Reflector for one year, and please use the remaining \$3.00 for Home and Foreign Missions, or where

needed most. Wishing you good luck, yours truly, Mr. and Mrs. John Cowan and daughter, Carrye Lou."

With sincere gratitude to these friends, we divide the \$3.00 between Home and Foreign Missions.

A STORY OF THE ADIRONDACKS.  
By Dr. John Timothy Stone.

One of my first experiences as a Sunday School missionary was during vacation, while a theological student at Auburn. I was sent as a pioneer missionary into the Adirondacks, and during those four months walked over twelve hundred miles by trail. I traveled also by boat, rail and stage, and came in touch with some most interesting types of men.

One day I went to a man, said to be unapproachable. "If you talk religion to him," I was told, "he will either knock you down, or shoot you."

Well, I wanted to see him, and found him exceedingly interesting, not only in his own work, but in his own way of doing things. Before I talked with him two minutes, I found he prided himself on the fact that he was peculiar. He was, perhaps, the strongest man I had ever met and was greatly aroused because I would not drink with him. I told him I knew he was the most peculiar man around there, and expected to do some desperate thing if he did not get what he wanted.

Then I asked: "What would you think if asked to do something you never dreamed of?"

"Why, what do you mean? I do anything I don't want to do?"

"Suppose you should do something different from anything you have ever done?" I answered.

"Tell me what it is," he replied. "Start a Sunday School here!" I said.

The man just looked at me, and then said, "What do you think I am?"

"You can do one thing," I answered. "You can keep order, and that is more than I can do. You seem to be strong and husky enough!"

"Well I am interested," was his reply. "You just stay to dinner, and tell me all about it."

I stayed to dinner, and I can see that great tin dish of potatoes, and just as plainly, those fourteen or fifteen men, (the roughest set of men I had ever seen), as they stuck their forks into them.

"Quit that! Let your potatoes go! We are going to have a blessing!" said the big man.

Then he said, "Boys, we are going to start a Sunday School up here. Everyone of you is going!" And it was started, and those men came, and their children. I could not have gotten them to come. One man lit his pipe, as the sermon began, and my big friend shouted, "Put your pipe out—this is the House of God!"

Well, he was a strange specimen. He swore two or three times during the service, but he apologized for it—which was not a surprise, to me. And when I told the story of a mother's love, as simply as I could tell it, trying not to be emotional, that great unique specimen just sat there and wept like a child!

After the service he turned to me, and said, "Parson, I can't preach. I can't do much of anything, but I will be superintendent, or whatever you like, of this Sunday School; and what is more, the rest are going to be here!" A remarkable attendance was thus built up, and it was all due to this man, whom they grew to love.

We used to furnish Bibles, Testaments, leaflets and papers to these new Sunday Schools, and had an amount allowed us for their distribution. I spoke

of supplying them, but my friend exclaimed, "The church need not send them. I will give thirty dollars for Bibles and papers." And it went on and grew into a little church. We were good friends when we parted, as he said, "I believe, somehow, that God wants us to be better people." I can never forget his reverent attitude, and the significance in his eyes, as he listened to the truth.

That rough man kept the school going till winter, earnestly and faithfully giving his life to the task.—Christian Observer.

Chicago, Ill.

RULES FOR HAPPINESS.

It was at a girls' summer school years ago. One of the girls rose and said to Alice Freeman Palmer, the honored and beloved first President of Wellesley College, who had been talking to them:

"Mrs. Palmer, you are always so cheerful and happy; will you tell us, please, how we can be happy?"

"I will, dear," said this noble woman. "I will give you three very simple rules:

"The first is this: Commit something to memory every day, something good. It needn't be much. Three or four words will do—just a pretty bit of a poem or a Bible verse.

"The second rule is: Look for something pretty everyday; and don't skip a day, or it won't work.

"My third is—now, mind, don't skip a day: Do something for somebody every day! That is all there is to it, dear. You'd better try it."

These three rules are just as good as when they were spoken; they will work always and everywhere, in the country as well as in the city; for boys as well as for girls. They will make a farm house warm in the chill winter and a tenement cool in the blazing summer. They will help to make us masters of our lives. They are so plain that everybody can understand them

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and so practical that everybody can keep them. No matter how lowering and how gray the sky, these rules will make the sun shine through.—Selected.

Sammy was not a very good scholar, therefore, his mother was both surprised and delighted when he came home one noon with the announcement, "I got one hundred this morning."

"That's lovely, Sammy!" exclaimed his mother. "What was it in?"

"Fifty in reading and fifty in 'rithmetic," was Sammy's prompt reply.

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## IN THE OLD DAYS.

How close to our hearts are the memories of our childhood. When you were a barefooted little urchin running in the grass, and munching green apples, you were able to digest anything and feel all right the next day. Sunshine and good air gave you an appetite. For many people it is impossible to get out in the sunshine and good air, and for those who are doomed to sit for hours within four walls, perhaps alongside of consumptives or those suffering from catarrh or other disease, it means sickness and ill-health. Indigestion is only one of the many symptoms of impure blood as well as a disordered condition of the stomach. Fifty years ago Dr. Pierce, of the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y., found that certain barks and roots manufactured by using glycerine without the use of alcohol or opiates, made into a concentrated extract, which he called Dr. Pierce's Golden Medical Discovery, made a stimulating tonic for the stomach, helped the digestion and assimilation of the food and eradicated poisons from the blood. This is nature's cure for indigestion, and by correcting the stomach, and thereby feeding the blood on pure materials, the red blood corpuscles are increased and the body established in a healthy state. No one suffers from catarrh who has plenty of red blood corpuscles and a good digestion. Catarrh in all its forms is a stagnation of the blood. Introduce pure red blood into the system by taking the "Medical Discovery" and health is assured. Dr. Pierce's Golden Medical Discovery has borne the stamp of public approval for nearly half a century, and will do more to improve the health than any other remedy.—Adv.

Dr. Pierce's Pleasant Pellets, the best laxative and liver regulator, cures constipation, biliousness and headache.

## CLUB SOLVES PIANO PROBLEM.

The greatest danger in buying a Piano or Player-Piano is the difficulty of selecting one of *real* and *lasting* quality. There are so many cheap imitations on the market that the chances of full and permanent satisfaction are slight unless you are an *expert* judge and are extremely careful in your selection.

If you feel that you are not a good judge of the quality, durability and value of an instrument, or if you have not time to make an exhaustive investigation of these matters, why not throw the responsibility on the Baptist and Reflector Piano Club? It has already made the investigation for you and will assume the full responsibility of giving you *absolute* and *perfect* satisfaction and the largest possible value for your money. What your insurance policy is to your home, the Club is to your Piano or Player-Piano.

But the Club doesn't stop there. It clubs your order with those of ninety-nine other subscribers, thus securing the *lowest possible* factory price for each Club member. It provides convenient terms of payment, the strongest guarantees of quality and durability, and gives you the opportunity to *try* your instrument thoroughly *before you buy*. The Club absolutely guarantees perfect satisfaction in every detail of Piano buying. Write for your copy of the catalogue today. Address the Associated Piano Clubs, Baptist and Reflector Dept., Atlanta, Ga.

## CUT THIS OUT—

## IT IS WORTH MONEY

If you don't want it today, you may next week. Send this advertisement and 5 cents to Foley & Co., 2835 Sheffield Ave.; Chicago, Ill., writing your name and address clearly. You receive in return three trial packages—Foley's Honey and Tar Compound for coughs, colds, croup and grippe; Foley Kidney Pills, for weak or disordered kidneys or bladder; Foley Cathartic Tablets, a pleasant, wholesome and cleansing purgative, just the thing after winter's sluggish bowels and torpid liver. These well known standard remedies for sale everywhere.

(Continued from page 7.)

Ten members.

Seventh, Nashville, Miss Edna Burnett, president. Young ladies all interested. Observed special seasons of prayer. Hope to "catch up" and meet the standard of excellence.

Edgefield, Nashville, Miss Louise Heron, president. Splendid enthusiasm and interest. Membership 14. Just held a very successful quarterly business and social meeting. Enjoyable and helpful to the 28 present.

South Side, Nashville, Mrs. T. B. Estell, counselor. Has held two meetings. Hopes for large membership and greater interest among the young ladies.

Lockland, Nashville, Miss Jewel Ring, president. Members becoming more interested. Hopes to reach standard of excellence by "catching up" for the time lost earlier in the year. Making preparation now for quarterly business meeting with May-day social features.

North Edgefield, Nashville, Miss Myrtle Naive, president. Held two meetings with splendid enthusiasm. Made mission contribution. Meets twice each month. Membership 20.

Central, Nashville, Miss Elizabeth Weaver, president. Splendid attendance. Met all apportionments. Two meetings each month.

Union (Beech River Ass'n), Miss Patty Moore, president.

G. A.'s ORGANIZED IN 1915.

Springfield, Miss Mackey Carney, leader. Girls eager to attend. Treasurer reports each quarter. Interesting programs.

Eastland, Nashville, Miss Blanch Goldston, leader. Organized April 18 with six members. Girls enthusiastic and hope to be of service.

Central, Nashville, Miss Allene Robinson, leader. Held two meetings with splendid attendance. Made mission contribution.

North Edgefield, Nashville, Mrs. Poe, leader. Membership 12. Much interest. Meets twice a month. Made mission gift.

First, Knoxville, Miss Elma Reeder, leader.

Hickory (Central Ass'n), Mrs. I. G. Wright, leader.

Union (Beech River Ass'n), planned to organize a G. A. last Sunday.

## FINISH ALL PLANS BEFORE

## STATE CONVENTION IN NOV.

During the winter months we have organized twenty new societies and it does surely seem as though we could organize the other 30 during the summer and fall. We do so much want to have fifty new societies by November 1st. Many Y. W. A.'s can help to organize a G. A. in their own church, thus not only fulfilling their own responsibility toward the girls and young women, but also gaining point to in the standard of excellence. Try to memorize the standard of excellence, so you will always be conscious of its requirements. Then try your best to not overlook any of the necessary work.

Now that we have made our gifts to Home and Foreign Missions, let us try to meet our apportionments for Tennessee College, Baptist Hospital, Training School and State Missions. We have yet six months in which to meet these four apportionments. Surely if we give according to the way the Lord has blessed us, we can easily meet them.

One of the most necessary and very things for each society to do will be to send a delegate to the State Convention at Springfield in November. Every society could easily do this, if it would decide the matter now and adopt some plan to raise the money to pay the delegates' expenses.

## BIG DEAL ON STERLING HOSE.

Big purchase direct from the mills on "Sterling" Half Hose, enables us to offer them while they last at startling prices.

"Sterling" Hose are stainless fast dye, good, clean, selected yarn, nice weight, full seamless double heel and toe, with elastic instep, long loop-on elastic ribbed top, full standard length, come in any color wanted one dozen to box, solid sizes 9 to 12.

Sent postpaid to any address in U. S. for \$1.40 dozen. Money cheerfully refunded if not delighted. These hose are sold for and are worth 20c to 25c pair in many places. Order today. The Bee Hive, Box F Clinton, S. C.

If each one of us would make the most of our local work and do our best to help in all our denominational work, then we just can not afford, for the sake of \$2.00, to be without our denominational paper, the Baptist and Reflector. Dr. Folk gives one page each week to the women, so they can present their work and the objects in which they are interested. The enthusiasm, suggestions and reports on this one page will be a wonderful help to an individual or a society in any church.

MRS. S. P. DEVAULT,

Y. W. A. and G. A. State Secretary.  
906 Monroe Street, Nashville.

## MISSISSIPPI.

## Great Bargain for Quick Sale.

Six hundred acre farm, 30 miles from Jackson, in Madison county, 5 miles from a first-class little town on the main line of the I. C. R. R. First-class public road running through it.

IMPROVEMENTS: One good seven-room residence, situated in a nice oak grove, one good barn, 10 tenant houses, one store building, 535 acres open and in cultivation and pasture; 75 acres of timber, 400 acres creek bottom land, 200 acres of hill land and slightly rolling. Would make first-class stock farm. For quick sale, \$12,500.00; one-half cash, balance on easy terms. Any one wanting a home in Mississippi should not miss this opportunity. Have other bargains from 80 acres up. Come and see us and we will do our best to please you.

MISSISSIPPI LAND & CATTLE CO.  
Jackson, Miss.

## A VOICE FROM THE CROWD.

People want a preacher "to be an intelligent man and a man with gumption enough to administer congregational affairs." But the increasing cry is for a spiritually minded man along with these other things. This thought is one of the "submarines" launched by George Wharton Pepper, LL.D., a lawyer of nation-wide reputation, in a series of lectures on preaching delivered at Yale last month entitled, "A Voice from the Crowd." The exclusive serial rights to publish the heart of this series of lectures has been granted to The Sunday School Times, an every-week religious publication. A postcard request addressed to The Sunday School Times, Philadelphia, will bring a three weeks' free trial of that paper, containing a detailed announcement of this series of articles.

## "SPECIAL" SILK HOSE OFFER.

To introduce the beautiful "La France" silk hose for ladies and gents, we offer three pairs 50c quality for only \$1, postpaid in U. S. Pure silk from calf to toe for long wear. Sizes, 8 to 10 1-2; in white, tan or black, assorted if desired. Money back promptly if not delighted. La France Silk Store, Box G, Clinton, S. C.

## DR. J. M. WRIGHT.

The all-wise and Supreme Being has removed from this life, in ripe old age, Dr. J. M. Wright, one of the oldest and most highly esteemed citizens of Elkton and Giles county.

His death was a matter of deep regret to his hosts of friends, as they were sadly informed of his departure on Sunday, April 11, at 12:30 p. m. Cause of death pneumonia.

Dr. Wright was 76 years of age, a native Tennessean, and a dentist by profession, having practiced at Elkton for a number of years.

He was an ex-Confederate soldier, a consistent member of the Baptist church from boyhood, and also a member of the Odd Fellow fraternity.

The funeral services were conducted Monday afternoon at 2:30 by Revs. A. H. Huff, H. C. Smith and H. M. Jarvis at the Elkton Baptist church, followed by interment at the Elkton cemetery.

Dr. Wright is survived by his wife and one son, Dr. J. B. Wright, of Lynnville. May He who rules the destiny of man ever keep and bless them.

## A WOMAN'S APPEAL.

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

Chattanooga, Tenn., April 25, 1915.

We, the members of Ridgedale Baptist church, here assembled, do hereby extend to Rev. W. C. Richardson, our departing pastor, a vote of thanks for his loyal service to our church.

Our church has prospered, is stronger and better for his untiring pastoral work.

In leaving he not only carries our best wishes, but our prayers that God may use him and crown his labors with the same gracious results as he has while here with us.

Resolved, therefore, in justice to his dignified yet godly and unselfish devotion to the Master's cause in Ridgedale, we heartily endorse his worth and ability to any church who may be in need of his service.

Furthermore, that a copy of this be sent the Baptist and Reflector and duly entered upon our minutes for permanent record.

J. CARSON,

Moderator Pro. Tem.

A. B. MILLER, Church Clerk.

CREAMER—Mrs. Minnie Tucker Creamer, wife of Charles B. Creamer, formerly of Memphis, died in Stanton, Tenn., April 27, after a long and painful illness, which she bore with Christian fortitude and patience, for she knew the Redeemer liveth. She was baptized some years ago by the Rev. T. S. Potts into the fellowship of the Central Baptist church.

She leaves to mourn for her a husband, child, father, sister, brothers and a host of friends.

J. S. TUCKER,

Stanton, Tenn.

Brother.

Rev. R. A. Barnes leaves Central City, Ky., to become an evangelist in Ohio River Association, with Marion, Ky., as headquarters.

**RHEUMATISM CONQUERED**

I say that I can conquer rheumatism with a simple home treatment, without electrical treatment, stringent diet, weakening baths, or in fact any other of the usual treatments recommended for the cure of rheumatism.  
Don't shut your eyes and say "impossible," but put me to the test.



You may have tried everything you ever heard of and have spent your money right and left. I say "well and good," let me prove my claims without expense to you.

Let me send you without charge a trial treatment of DELANO'S RHEUMATIC CONQUEROR. I am willing to take the chance and surely the test will tell.

So send me your name and the test treatment will be sent you at once. When I send you this, I will write you more fully, and will show you that my treatment is not only for banishing rheumatism, but should also cleanse the system of Uric Acid and give great benefit in kidney trouble and help the general health.

This special offer will not be held open indefinitely. It will be necessary for you to make your application quickly. As soon as this discovery becomes better known I shall cease sending free treatments and shall then charge a price for this discovery which will be in proportion to its great value. So take advantage of this offer before it is too late. Remember, the test costs you absolutely nothing. F. H. Delano, 541 F. Delano Bldg. Syracuse, N. Y.

To my friends in Tennessee, I am pleased to say that the good Lord has smiled upon our labors in the Mountain State. Six hundred and eighty persons have made profession in the meetings already held. I am now in our tenth meeting in West Virginia since October last. We held one in Virginia, Staunton, which resulted in 125 professions and 90 united with the church. Letters received from the pastors where we held meetings are enough to cheer the soul of any man.

In our meeting at St. Albans, West Virginia, where we closed just before coming to Danville, we had a fine meeting, resulting in forty-five additions to the Baptist church, with others to follow.

The outlook is good for a fine meeting here. When through in Danville will take a rest, as I begin an engagement the middle of July, continuing to middle of October. There are to be four tent meetings of three weeks each.

"Billy," my son, is more than making good as soloist. He gets a line on the young people right away, and many of these have been converted and united with the church.

There has been a real revival spirit all over these mountains the past months.

I shall run down to Tennessee for a short time some time in June to see my dear father and mother, who are not long for this world, both of whom are up in 80.

WM. J. CAMBRON.  
Danville, W. Va.

Sunday was a bright and lovely day for Peyton's Creek. We had a good attendance, fine Sabbath school, and a splendid free-will offering for missions. It's not long before the great Baptist hosts will gather at Houston, Tex. Peyton's Creek wants to help in the reports to be made there in the great work of missions, and when they go over to join New Salem Association at

**TRY THIS FOR YOUR HEALTH.**

For diseases which do not readily yield to drug treatment, such as chronic dyspepsia, indigestion, rheumatism, Bright's disease, gall stones, uric acid poisoning, and diseases of the kidney and liver, the best physicians send their *wealthy* patients to the famous mineral springs. Some even spent months at the Spas of Europe and were almost invariably cured or greatly benefited.

I believe that the Shivar Spring is the greatest mineral spring ever discovered, and I believe it *so firmly* that I offer to send *you* enough water for a three weeks' treatment (two five-gallon demijohns) on my guarantee that if it fails to benefit your case I will refund the price. You would hardly believe me if I told you that only about two out of a hundred, on the average, say that they have received no benefit. The water is restoring thousands. It restored my health when my friends and physicians thought my case was incurable, and I am willing and anxious for you to match your faith in the Spring against my pocketbook. If I win, you become a life friend of the Spring. If I lose, I will be sorry for you, but I will appreciate your courtesy in giving the water a trial and will gladly refund your money on request. Sign the following letter:

Shivar Spring,  
Box 20 C, Shelton, S. C.,  
Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Spring Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name .....  
Address .....  
Shipping Point .....  
(Please write distinctly.)

NOTE—The Advertising Manager of the Baptist and Reflector is personally acquainted with Mr. Shivar. You run no risk *whatever* in accepting his offer. I have personally witnessed the remarkable curative effects of this water in a very serious case.

**Get Your Machine at Half Price**

**\$12<sup>95</sup>**



Five dollars brings you this high quality sewing machine, freight prepaid. Give it a thorough thirty-day trial; if you are entirely satisfied, pay for it in three monthly installments. If after thirty days you don't think it is the equal of any machine regularly sold at double the price, send the machine back; we pay the freight and return your money. This, in a nut-shell, is the big money-saving plan of the **Religious Press Co-Operative Club**.

Get our catalogue and investigate fully the six splendid bargains in high-grade sewing machines offered you under these terms. These machines are all fully warranted for ten years—during this period we replace free any defective parts. Prices range from \$12.95 to \$27.80. Not "cheap" machines, but absolutely the best that can be manufactured at the price—machines that you would have to pay twice as much for from agents or at retail stores. They are all sold under the same plan—

**Easy Terms—Thirty Days Trial**

The Club represents the co-operative plan of buying. By agreeing to sell a large number of these machines, we secured from a highly reputable manufacturer prices very little above actual cost. In buying from us you get your machine at carload-lot prices plus the very light expense of operating the Club. All middlemen's profits, agents' commissions, salaries, etc., are saved.

Send us this Coupon Today and get our catalogue. Let us tell you more fully about the Club Plan. Investigate the superb, easy-running guaranteed machines that you can buy under this plan at half usual prices and on easy terms. Remember the thirty day trial feature. Simply cut out this coupon, write in your name and address and mail to us.

**Religious Press Co-Operative Club**  
112 W. Carolina Ave., Clinton, S. C.

**FREE CATALOGUE COUPON**

Religious Press Co-Operative Club  
112 W. Carolina Ave., Clinton, S. C.

Please send me your catalogue, and show me how I can save half the purchase price on a high quality sewing machine through the Co-Operative Club Plan.

Name .....

Address .....

**FRECKLES**

**Don't Hide Them With a Veil; Remove Them With The Othine Prescription**

This prescription for the removal of freckles was written by a prominent physician and is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold by druggists under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength othine; it is this that is sold on the money-back guarantee.

**THE BEST TRAIN SERVICE**

To Washington, Baltimore, Philadelphia, New York, and Other Eastern Cities

IS VIA BRISTOL,

And the

**NORFOLK & WESTERN RY**

SOLID TRAIN, DINING CAR, THROUGH SLEEPER

Leave 7:45 p.m., Memphis, for New York.

Leave 7:45 p.m., Memphis for Washington.

Leave 9:30 p.m., Nashville for New York.

Leave 5:15 a.m., Chattanooga for Washington and New York.

D. C. Boykin, District Passenger Agt., Knoxville, Tenn.

Warren L. Rohr, General Agent, Pass. Dept., Chattanooga, Tenn.

W. C. Saunders, General Passenger Agent.

W. B. Beville, Passenger Traffic Manager, Roanoke, Va.

**UGH! CALOMEL MAKES YOU SICK. DON'T STAY BILIOUS, CONSTIPATED**

**"Dodson's Liver Tone" Will Clean Your Sluggish Liver Better Than Calomel and Can Not Salivate.**

Calomel makes you sick; you lose a day's work. Calomel is quicksilver and it salivates; calomel injures your liver.

If you are bilious; feel lazy, sluggish and all knocked out, if your bowels are constipated and your head aches or stomach is sour, just take a spoonful of harmless Dodson's Liver Tone instead of using sickening, salivating calomel. Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working, your headache and dizziness gone, your stomach will be sweet and bowels regular. You will feel like working. You'll be cheerful of energy, vigor and ambition.

Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal guarantee that it will clean your sluggish liver better than nasty calomel; it won't make you sick and you can eat anything you want without being salivated. Your druggist guarantees that each spoonful will start your liver, clean your bowels and straighten you up by morning or you get your money back. Children gladly take Dodson's Liver Tone because it is pleasant tasting and doesn't gripe or cramp or make them sick.

I am selling millions of bottles of Dodson's Liver Tone to people who have found that this pleasant, vegetable, liver medicine takes the place of dangerous calomel. Buy one bottle on my sound, reliable guarantee. Ask your druggist about me.

**FAST THROUGH CAR SERVICE TO THE EAST**

**SOUTHERN RAILWAY**

PREMIER CARRIER OF THE SOUTH

In Connection with

**Nashville, Chattanooga & St. Louis Ry. & Norfolk & Western Ry.**

Leave Nashville ..... 9:30 P. M.  
Arrive Washington ..... 12:15 A. M.  
Arrive New York ..... 7:15 A. M.

This Train Arrives Pennsylvania Station, 7th Ave. and 32nd Street, New York City—Electric Lighted Trains—Excellent Dining Cars—Magnificent All-steel Sleeping Cars. For information, address

R. W. HUNT, D. P. A., First National Bank Bldg., Nashville, Tenn.  
J. L. MEEK, A. G. P. A., Chattanooga, Tenn.

Hogan's Creek next fall they want to be received by Missionary Baptists. Hogan's Creek is the mother church from which Peyton's Creek came, 103 years ago next July. We are anticipating a happy meeting when we gather in that old historic ground.

R. B. DAVIS.

Carthage, Tenn.

A WARNING—To feel tired before exertion is not laziness—it's a sign that the system lacks vitality, and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla today.

**NO PERSON SHOULD DIE**

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Any reader of the Baptist and Reflector who needs it may have a small trial bottle of Vernal Palmettona sent free and prepaid by writing to the Vernal Remedy Company, Buffalo, N. Y. It relieves catarrh of the stomach, indigestion, constipation and congestion and sluggish condition of the liver and kidneys. One dose a day of this remedy does the work and relieves permanently. Why hesitate? Write immediately for free and prepaid trial bottle.

NOTES FROM VIRGINIA.

I have just closed a three weeks' meeting with my church at Friendship, Va., where I have been pastor nearly two years. The meeting resulted in a general revival, with twenty professions of faith and seven additions to the church, with more to follow. The meeting was well attended from start to finish, regardless of the bad weather. This was said to be the best meeting held in that church in sixteen years.

I was assisted the two first weeks of the meeting by Rev. H. W. Bellamy, of Abingdon, Va., who was for many years a resident of Monroe county, Tennessee. He is a noble, good man, and a most excellent preacher. He preaches the "old-time gospel," which is the power of God unto salvation to as many as believe.

I am always glad to hear of the brethren and their work in dear "Old Tennessee." There, for more than 16 years, I toiled and labored, the memories of which are sweet and refreshing. I often think of the many people to whom I used to preach and the churches that I served while in that State, some of which are: New Zion, Tellico Junction, Rodgers' Creek, Decatur, Holly Spring, Spring Town, Wartburg, Haley's Grove, Crossville, Cardiff, and Spring City. I judge that many whose sainted memory I cherish have gone from these churches to their reward on high.

I was grieved to learn of the death of my friend and schoolmate, Rev. Jas. A. Bly, of Kingston. May God, who doeth all things well, bless, keep and comfort the bereaved ones.

I have been on my present field for nearly two years (two years in June next), and am delighted with my field and situation. I have some of the most loyal, substantial members I have ever had on any previous field. My brethren stand nobly by their pastor, and everything is going smoothly and surely onward.

The Baptist and Reflector comes as a welcome visitor (no, not as a visitor, but as one of the family) every week to my desk. I am always glad when it puts in its appearance, and feel that something is lacking when it does not arrive. Blessings on the paper, the editor, and all of the people of dear "Old Tennessee."

C. L. LEDFORD.

Glade Spring, Va.

The book, "KEEP MY MONEY," came today. With its attractive binding and artistic pages it is a joy to look at.

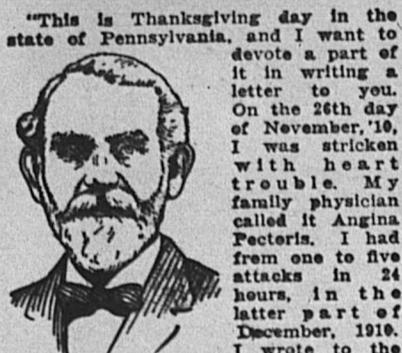
Words fall me to tell the emotions of my soul as I read the contents, never leaving my seat till the book was finished. No book I ever read can be compared to it.

Little Mary-Gold, in her short five years, more especially in her death, has brought heaven and earth closer together to all who read her story. God is so manifest in it all.

While the money accruing from the sales will build a house for the helpless little ones in China, yet the book itself is a greater monument to her "who being dead yet speaketh," I trust, to many souls in many lands. (Signed) MRS. J. G. JACKSON, Corresponding Secretary and Treasurer the Women's Missionary Union, Little Rock, Ark.

**Business Man Praises Dr. Miles' Heart Remedy**

Successful Merchant After Investigation Found a Remedy That Restored His Health.



"This is Thanksgiving day in the state of Pennsylvania, and I want to devote a part of it in writing a letter to you. On the 26th day of November, '10, I was stricken with heart trouble. My family physician called it Angina Pectoris. I had from one to five attacks in 24 hours, in the latter part of December, 1910. I wrote to the Miles Medical Co., for information concerning my case, and in reply I received a very kind and instructive letter, which I handed to my family doctor, and he told me to use your Remedies in connection with the medicine he gave me, so I did. I used five bottles of Dr. Miles' Heart Remedy and seven bottles of Dr. Miles' Nervine. I was confined to the house for about four months. The action of my heart is now, and has been normal for the last six months. I can truly recommend Dr. Miles' Nervine and Heart Remedy to do what they are intended for, if used according to directions. I thank you kindly for your advice in answer to my monthly reports. I am now sixty-seven years of age, have been in the mercantile business for thirty-five years and lived retired for the last thirteen years."

A. B. HOLLINGER, Lincoln, Penna.

Dr. Miles' Heart Remedy is sold and guaranteed by all druggists.

MILES MEDICAL CO., Elkhart, Ind.

**"TIZ" GLADDENS SORE, TIRED FEET**

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



"TIZ" draws out the acids and poisons that puff up your feet. No matter how hard you work, how long you dance, how far you walk, or how long you remain on your feet, "TIZ" brings restful foot comfort. "TIZ" is wonderful for tired, aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

**EARN BIG MONEY**  
Taking orders for our Fruit Trees, Ornamentals, Roses, Etc. Light work. Permanent job. No capital required. Experience not necessary. This is your opportunity. Our business has been established 23 years and stands high with the public. Write today.  
**SMITH BROS.,**  
Dept. 45, Concord, Ga.

**IF THE BABY IS CUTTING TEETH USE Mrs. Winslow's Soothing Syrup. A SPLENDID REGULATOR PURELY VEGETABLE - NOT NARCOTIC**

**PARALYSIS** Conquered at Last. Write for Proof. By Dr. Chase's Special Blood and Nerve Tablets. Dr. Chase, 224 N. Tenth Street, Philadelphia, Pa.  
**Piles** BO-SAN-KO'S PILE REMEDY Gives instant relief in itching, bleeding or protruding Piles, 50c. The Dr. Bosanko Co., Philadelphia, Pa.

**PARKER'S HAIR BALSAM**  
A toilet preparation of merit. Helps to eradicate dandruff. For Restoring Color and Beauty to Gray or Faded Hair. 50c. and \$1.00 at Druggists.

**The Latest AND Best In Song Books.**

**Immanuel's Praise**

(A NEW BOOK) BY

**Chas. M. Alexander AND J. Fred Scholfield**

Contains songs for *Every Department* of Church and Sunday School Work. A variety of pleasing and beautiful hymns and tunes and most highly commended for the usefulness of its melodies and the simplicity of its harmonies.

Round notes only.

**PRICES:**

**CLOTH BOARD:** 35c each, postpaid. \$3.60 per doz. postage extra. \$25.00 per 100, postage extra.  
**LIMP CLOTH:** 25c. each, postpaid. \$2.50 per doz. postage extra. \$18.00 per 100, postage extra.

**The Herald**

(JUST OFF THE PRESS) BY

**Robert H. Coleman**

Contains a large number of popular songs not found in the "Evangelists" which have reached a circulation of over 1,500,000 copies in the last six years also a small number of the most valuable in them and practically all of the old hymns for which the "Evangelists" are noted.

Round and shaped Notes.

**PRICES:**

**CLOTH BOARD:** \$20.00 per hundred, \$3.00 per dozen, carriage extra; Single Copy, 30 cents, postpaid.  
**MANILLA:** \$12.50 per hundred, \$2.00 per dozen, carriage extra; Single Copy 20 cents, postpaid.

**We also "The New Evangel" Supply**

Edited by Coleman and Scholfield

AND

**"The World Evangel"**

Edited by Robt. H. Coleman

Both in Round and Shaped Notes.

**PRICES:** Limp—Sample; 25c postpaid; per dozen, \$2.25, carriage extra; per hundred, \$15.00, carriage extra.  
**CLOTH—Sample, 35c postpaid; per dozen, \$3.50, carriage extra; per hundred \$25.00, carriage extra.**

SEND ALL ORDERS TO

**BAPTIST BOOK CONCERN**

(INCORPORATED)

LOUISVILLE - - - KY.

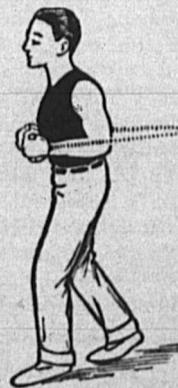
WE SUPPLY BOOKS OF ALL PUBLISHERS

**EXERCISE**

**MAKES THE DIFFERENCE BETWEEN THESE TWO MEN**

and it takes only fifteen minutes each day.

**YOUR MUSCLES ARE NOT AS HARD AS THEY SHOULD BE.** :: :: ::



**The Home Exerciser**

will do away with that sluggish state of inactivity, harden your muscles and place your body in a state of excellent health. Exercise is as necessary to the body as food. The Home Exerciser—a little machine of highly tempered, nickel-plated steel will last you a lifetime and will give you a strong body, a perpetual state of health and hard muscles. For men, women, girls and boys.

Send \$2.00 for the entire machine with all attachments and complete instructions.

**THE HOME EXERCISER CO., 4010 Carolina Ave., Clinton, S. C.**

A clergyman was once traveling in a railroad train, and a few young men near him persisted in using disgusting language. The minister protested, and upon leaving the train wished them good-day, adding:

"Good-bye for the present."  
"What do you mean; for the present?"  
"Well," he answered in sympathetic tones, "you see, I am the chaplain of the prison, and no doubt we shall meet again."

The poor tramp and the young cook form a combination that has afforded material for joke-writers the world over for generations. Here's one that is like all the others, and yet just a little different:

"Are you the same man who ate my mince pie last week?" inquired the woman.  
"No, mum," mournfully responded the tramp; "th' doctor says I'll never be th' same man again!"

**TWO CHOICE ROUTES**

To the  
**Southern Baptist Convention**

**HOUSTON, TEXAS,  
MAY 12-19, 1915**

Selected by  
**REV. W. J. STEWART.**

**ONE NIGHT ONLY**

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Ar. Memphis	10:15 pm	May 10
Ar. New Orleans	10:45 am	May 11
Ar. Houston	9:50 pm	May 11

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Lv. Jackson	7:35 pm	May 10
Ar. Memphis	10:15 pm	May 10
Ar. Dallas	7:05 pm	May 11
Ar. Houston	8:20 am	May 12

**ROUND TRIP FARES**

The fares via both routes are the same. Round trip fare from Nashville, \$29.70; Murfreesboro, \$29.70; Shelbyville, \$30.10; Lebanon, \$31.55; Fayetteville, \$29.70; Jackson, \$26.50; Memphis, \$23.70.

Tickets on sale May 6, 7, 8, 9, 10, 11, with return limit of May 31, 1915.

**PULLMAN FARES (One Way)**—From Nashville, lower berth, \$5; Upper Berth, \$4. From Memphis, lower berth, \$4; upper, \$3.20.

**Join the Stewart Party**

Tennessee Baptists are cordially invited to join the Stewart Party at Nashville. You will find it convenient and satisfactory, and the Memphis-New Orleans Route is the Quickest Way to Houston.

Make arrangements in advance. Ask for copy of illustrated itinerary (one issued for each route), and for sleeper reservations and other particulars. Communicate with

**REV. W. J. STEWART,**

Secretary-Manager Tennessee Baptist Orphanage, 2141 Blakemore Avenue, Nashville, Tennessee. Telephone, Hemlock 2973-L.

**THE FAMOUS JOHNS OF CHRISTENDOM.**

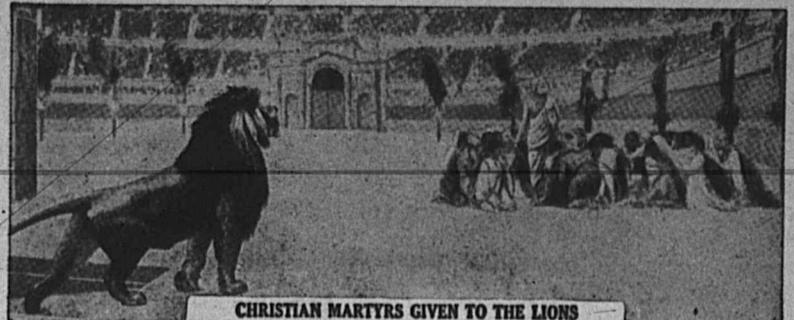
The articles, "The Famous Johns of Christendom," in the Baptist and Reflector," written by Dr. Robt. S. MacArthur, contain a very great deal of information such as we all need, especially young preachers. Not in so short space have I seen so much solid instruction in books, much less in a denominational paper. These articles alone are worth the subscription price of the Baptist and Reflector for ten years. Let me urge two things: First, that every pastor in Tennessee canvass his members for subscribers for the Baptist and Reflector. Brethren, urge your people to take the paper. There is no other way your work would count for more real good than to have all your people (every family in your church) to take the paper. Tell them to "cut the picture show out" and take the Baptist and Reflector" with the money they spend in going to this sinful thing. "Why spend money for that which is not bread, and your strength for that that satisfieth not?" The sinful use of money is a thing too many church members will have to answer for at the judgment. Make the Baptist and Reflector your assistant pastor. Get the paper into every home in your church and your work will be easier. It is as much your duty to work for your State paper as it is to work for anything else.

Urge your people to take and read the paper, and thus utilize the good information we are getting for so small a sum of money. The average family spends too much money foolishly and sinfully and too little money wisely. This is the reason for hard times, and not the war in Europe. The cost of high and sinful living, and not the high cost of right living, is the thing that has played "the devil" with both church and State.

My living and traveling expenses have not varied 25 cents per day in twenty years. In that time I believe I have traveled as much and preached to as many saints and sinners as any common preacher in our denomination; at least I believe that I have been in more places to lecture and preach the gospel in these years than any man my age in the world. I work without salary, and pay my own way. I eat good, wholesome food, dress modestly, and never ask anybody if I eat or dress to suit them. I am now in better health, have done more good, and have made more money than ever before in my life. For this I am grateful to Almighty God. Study your business, do your level best for Christ, his church, and then yourself, and humbly ask God to help you, and success and happiness is a certainty. It is sinful to ask God for help until we have done our level

**Whenever You Need a General Tonic Take Grove's**

The Old Standard Grove's Tasteless chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.



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best. God never wastes time helping a lazy Christian get gain or get knowledge. He always helps those who use money scripturally and does his level best. These prosper right now in wealth and in grace.

Second, let every young preacher study "The Famous Johns of Christendom," by Dr. MacArthur. I hope the preacher boys at Jackson and Carson and Newman College will read and keep these articles for future use. They are worth keeping. I have the honor to number Dr.

MacArthur as one of my very best friends. I am one of his best friends. I shall always have a big place in my heart for him. Past experiences convinced me that he feels the same way toward me. Brethren, read and study these articles, and know that they come from the pen of one of the most mighty and most loyal men to the truth in all the world.

**FRANK M. WELLS.**  
622 First National Bank Building, Houston, Texas.

**You Look Prematurely Old**

Because of these ugly, colorless, gray, yellow, and red spots on the face, the hair, and the skin, you look prematurely old.

**AMONG THE BRETHREN.**

By Fleetwood Ball.

Evangelist C. L. Skinner, of Nashville, Tenn., is assisting Rev. S. C. Reid in a revival at Waverly, Tenn., which gives promise of accomplishing great good. Brother Skinner has lately closed a successful meeting at Tullahoma, Tenn., resulting in about 40 additions.

The Executive Committee of the Board of Trustees of Union University, Jackson, Tenn., has recommended the election of Dr. G. M. Savage, President, and Dr. A. T. Barrett, Dean and Professor of English, of that school. The remainder of the faculty will be chosen at the general meeting of the Board. This action is equivalent to an election. It means better things for Union University. This is as it should have been.

Dr. J. M. Frost, of Nashville, Tenn., writes: "Am glad to see from the papers the fine success you had in your West Tennessee Convention at Bolivar. You still hold the record and I congratulate you."

The Fifth Sunday Meeting of Beech River Association is to be held with the church at Bible Hill, Tenn., beginning Friday night, May 28, with an introductory sermon by Rev. W. Q. Young, of Darden. The missionary sermon will be preached by Dr. J. M. Anderson of Morristown.

Dr. J. B. Phillips, of Tabernacle church, Chattanooga, Tenn., is assisting Dr. R. L. Motley, of the First church, West Point, Miss., in a revival which is stirring the church and town mightily.

Rev. S. C. Reid, of Waverly, Tenn., preached at both hours Sunday with great acceptability for the church at Parsons, Tenn. This church, though pastorless, is pressing forward in the work.

Rev. Willis L. Ways has resigned the care of the church at Farmville, Va., where he accomplished a great work, building a handsome new house and otherwise strengthening the cause.

The First church, Waxahatchie, Texas, has secured as pastor, Rev. A. N. Hall, formerly Superintendent of City Missions, Dallas, Texas. It means much for that church.

Dr. Henry Alford Porter, of Gaston Avenue church, Dallas, Texas, preached the baccalaureate sermon for

**STOP CHEATING YOUR FAMILY.**

You doubtless fully realize your duty to your family in making your home-life attractive, entertaining, cultured and refined; and you have promised yourself that some day you will fill that vacant spot in the parlor with a splendid Piano or Player-Piano of the sweetest tone and highest quality, or that you will replace the old rattle-trap with a superb new instrument. But the days, the months and possibly the years have silently crept by and still there is no good music in your home. In the meantime home is not what it might be, for a home without a high-grade Piano or Player-Piano is seriously and hopelessly handicapped.

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### The Atlas

Is the 1914 "New Reference Atlas of the World," containing nearly 200 pages, with 128 pages of maps, beautifully printed in colors, with marginal reference indexes, besides illustrated description of PANAMA CANAL, all handsomely bound in red cloth, size 10 1/2 x 13 1/2.

McMaster University in Canada, May 4. He attended a family reunion in New Brunswick.

Rev. J. R. Nutt, of Gilmer, Texas, who has lately been called to Belton, Texas, closed his career at Gilmer with a revival, in which he did his own preaching. During the first week there were 48 additions, 25 on Sunday.

Where Dr. Jacob L. White, of Tabernacle church, Atlanta, Ga., preaches, the devil squirms. He has been made the defendant in a damage law suit because he spoke of the absence of all decency from a certain theater of his city. It will be remembered that the Baptist preacher, who was the fore-runner of the Lord, cut his own head off by the keen edge of his preaching.

Rev. W. S. Roney, formerly a Tennessee pastor, lately resigned the pastorate at Harrisburg, Ark., to accept a call to Campbell, Mo.

Somebody thought some utterances

of Dr. M. P. Hunt, of Fayetteville, Ark., committed him to the "sinless perfection" theory. To set carping critics at rest he says: "Instead of any sense of spiritual superiority my soul is depressed with a sense of my unworthiness."

Recently Evangelist E. V. Lamb, of East St. Louis, Mo., preached in Dallas, Texas, a sermon to men only on "Shown By a Lady Barber" from the incident of Samson and Delilah. Would you call that ultra-sensational?

The May number of the Home Field, the splendid publication of the Home Mission Board, was a gem. The cover illustration was a striking likeness of the lamented Dr. B. H. Carroll. Certainly Dr. V. J. Masters, the editor, is in a class by himself. And that is far ahead of the rest.

Rev. T. F. Hendon has been elected Enlistment Secretary of the State Mission Board of Florida and has accept-

ed. Tennesseans know full well how he can do things.

Evangelist R. E. Neighbor is assisting Dr. J. S. Rodgers, of Riverside church, Jackson, Fla., in a revival. Dr. Rodgers is a newcomer to that field, but has the work well in hand.

W. D. Upshaw, editor of the Golden Age, Atlanta, Ga., is assisting Rev. P. T. Taylor in a revival at Phoenix Park church, Jacksonville, Fla. Somebody made fun of the Bible teaching on hell in that city and Upshaw touched the party up in lively shape.

Rev. W. J. Bearden, of West Jackson church, Jackson, Tenn., has been released for a vacation of a month by his church, in order that he might recover his failing health. He will spend the time in Memphis, Paragould and Rector, Ark. Hundreds of prayers will ascend to the Father for his recovery.