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BRIDGE AVENUE AND PUBLIC SQUARE



Don't Forget the Boys.

And carry along with You

10 packs fire crackers only..... 25c
1 doz. 8 ball roman candles only..... 10c
1 doz. 10 ball roman candles only..... 15c
4 10c pkgs "up to date" salutes..... 30c
4 10c Boxes Torpedoes..... 30c
6 Large Boxes Torpedoes..... 25c
1 doz. 2 oz sky rockets..... 10c
1 doz. 4 oz sky rockets..... 25c
We have all sizes of the original
"up to date" Cannon Crackers.
The best cracker made.
5 inch 20 to the box, 2 boxes for..... 25c
Large 7 1/2 inch 20 in a box, per box..... 40c

Low Prices on ORANGES, NUTS, CANDIES, ETC.

Florida Oranges, per dozen..... 8 25
Extra Sweet Oranges, "any size" per doz..... 8 25
Fancy Lem. ns, per dozen..... 30
Salage Grapes, per lb..... 25
Honey-made Sarsaparilla Candy, finest made, put up in fancy 1-lb. boxes, per lb..... 35
Put up in 5-lb. boxes..... 1 00
4 pounds mixed Candy..... 25
3 pounds M. M. M. Candy..... 25
4 pounds large Pecans..... 25
3 pounds Tarapona Almonds..... 25
4 pounds large soft shell Walnuts..... 25
3 pounds Mixed Nuts..... 25
1 Coconut..... 25
Fancy Northern Apples, per peck..... 35

JUST RECEIVED.

Our Supplies for Fruit Cakes. Lowest Prices Ever Heard Of.

4 lbs. New Loudon Layer Raisins..... 35c
4 lbs. New Smyrna Layer Figs..... 60c
1 lb. Crystallized Orange or Lemon Peel..... 20c
8 1-lb. package Halloween Dates..... 25c
4 lbs. New Raisins..... 25c
3 lbs. New Currants..... 25c
2 lbs. New Leghorn Citron..... 25c
3 lbs. Seedless Raisins..... 25c
Seeded Raisins 1 lb. packages..... 10c

Chocolat-Menier, for Cakes, per lb., 40c.

When you buy Miller & Hart's Berkshire Hams you'll positively get the best. No use to buy tough, salty bacon bellies, when you can get from us Miller & Hart's eatable ones. We have Miller & Hart's Boston Hams. We also have their Pic Nic Hams. Miller & Hart's Bacon products are the very best.

15 lbs. Boston Granulated Sugar..... \$1 00
Best Boston Granulated Sugar in 100-lb. sacks..... 5 50
20 lbs. white Clarified Sugar..... 1 00
20-lb. bucket silver leaf lard only..... 1 50
10-lb. bucket silver leaf lard only..... 70c
21 lb. Fairbank's Compound only..... 1 00
20-lb. bucket Fairbank's Compound only..... 1 00
10 lbs. Best Leaf Lard..... 1 00
10-lb. bucket Cottoleone for..... 80c
Fancy Boston Hams only..... 75c
Fancy Picnic Hams only..... 75c
Fancy Sugar Cured Shoulders only..... 6 12c
Fancy Sugar Cured Strips..... 08
Western Clear Hides, per lb. only..... 07
Caramel Drip, per gallon, only..... 20
New Orleans Molasses, the best per gallon, only..... 20
New Sorghum only..... 20c
Sorghum purchased in 5, 10 and 20 gallon kegs only..... 10c
10 lbs. Griswold's Famous 4A Coffee, only..... 1 00
Mocha and Java, best money can buy, fit for a king, per pound only..... 25c
Are you fond of strong coffee? If you are, buy our Ajax; it's a tower of strength; 2 lbs. for..... 25c
New York Head-picked Navy Bean, per bush..... 1 25
New York Hand-picked Navy Beans, 2 gallons, only..... 85c

20 lbs. New Grits, only..... 25c
Lady Peas, per gal., only..... 20c
1 lb. New Oat Meal, for..... 15c
Best Pearl Meal, per gal. only..... 15c
Just received new Hotted Oats fresh from the mill
11 lbs. for..... 25c
4 10-cent packages Buckeye Oats only..... 25c
Large package premium Oats only..... 25c
Flour is tumbling down; bread is tumbling the same way; 4 large loaves, only..... 5c
6 lbs. New Rice, clean and white, only..... 25c

Miscellaneous Goods.
Pickled Pig's Feet, per doz..... 25c
2 pounds best full Cream Cheese for A NEW THING—Picnic cheese, weight about 4 pounds, extra fine quality, only..... 15c
Cape Cod cranberries, per gallon only..... 30c
French Macaroni, per package only..... 5c
4 lbs. fresh Oyster crackers..... 25c
4 lbs. fresh Soda crackers for..... 25c
4 lbs. fresh Ginger Snaps for..... 25c
5 gallon can, worth \$1. We fill it with the best Oil, both for pound only..... 25c
8 spoons best Machine Thread..... 25c
Best pickles, small size, per gal. 1 dozen American Sardines for..... 25c
5 nickel Cigars, just think of it, for..... 25c
2 boxes 2-oz. Garrett's or Brutto's Snuff for..... 15c

1 lb. Famous Battle Axe Tobacco..... 80c
9-year-old Cider Vinegar per gal., only..... 10c
Rifle Powder, per lb., only..... 20c
Shot, all sizes, per lb., only..... 0
A 5-lb. box New Cod Fish, put in 1-lb. bricks, per box..... 80c

Remember, when you buy your canned goods from us you can select from a new stock of great variety of over 8,000 cases, contracted for early in the season, when they were much lower than they are now. Following are just a few:
4 cans Polk's Best Sugar Corn..... 25c
4 cans Blackberries..... 25c
4 large cans Grated Pineapple..... 25c
4 large cans Polk's Tomatoes..... 30c
4 cans early June Peas..... 30c
4 large cans Table Peaches..... 45c

You lovers of fine Sugar Corn, buy Louis McMurray's Gold Medal Mountain Pack. It's the best money can buy, per doz. only..... 95c
Polk's best Tomatoes, 8-lb. cans per doz..... 85c
Polk's best Corn, per doz..... 75c
New California Evaporated Fruits just received from Los Angeles, Cal. 25 bags Golden Apricots..... 12 1/2c
100 bags and boxes large fancy Peaches..... 12 1/2c

250 boxes choice Prunes, 9 lbs. for..... 50c
Michigan Evaporated Apples, 5 lbs. for..... 50c
8 lbs. extra fancy country dried apples for..... 50c
4 lbs. Country Dried Peaches..... 25c
Royal Baking Powder 1/2 lb. can..... 20c
50 lbs. New Graham Flour for..... 1 00
50 lbs. New Rye Flour for..... 1 00
Sweet Potatoes, per bu., only..... 30c
Irish Potatoes, large Northern, per bushel..... 00c
Irish Potatoes, home grown, second crop, per bushel..... 50c
Water Ground Meal, per bu..... 45c

Soaps, Washing Powder.
20 bars good Kitchen Soap..... 25c
8 bars mottled German Soap..... 25c
7 packages Gold Dust for..... 25c
7 packages Pearlina for..... 25c
7 packages nine o'clock washing tea for..... 25c
8 1-lb. Bars Saxon (the genuine) only..... 25c
8 Bars Clarette Soap..... 25c
10 bars White Rose, as good as Ivory, if not better, only..... 25c
8 lbs. large lump starch, only..... 25c

McCann's Luxury Flour Per Bbl. \$3.70. B. Hard's Obelisk Flour is a superlative patent. Its the Finest Made. Per Barrel, \$4.00.

S. LEAHY & SONS,

PEOPLE'S CASH GROCERS.
LEADERS OF POPULAR PRICES,
Bridge Avenue and Public Square. Telephone 435.
All Goods Boxed and Delivered to Railway Stations Free of Charge.—Out-of-Town Orders Given Prompt Attention.

**KEEP YOUR MONEY
AMONG YOURSELVES.
BUY GOODS MADE AT HOME.**
THOMAS' BAKING POWDER
COULD NOT BE BETTER
MADE ELSEWHERE
SATISFACTION GUARANTEED

Prepared at Thomas' New Tea and Coffee House.
After Jan. 1st Market Street, facing Union.

Your Grocer Should Keep It



Lowest Prices. Honest Goods.
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210 N. College St., Nashville.

We will Save You Money.

Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., DECEMBER 22, 1898.

New Series, Vol. I., No. 13.



A Dream of Christmas Bells.

BY WILL T. HAIE.

Yearning wistful through the distance, long-lost comrades of the Past,
As the Christmas nears I hail you in a love that's still steadfast.
For last night I dreamed my footsteps had again stray'd back to you,
And you met me with your smiles as ever you were wont to do.
Out above the brooding hills I saw the red streaks of the morn,
Like rose-broder'd paths to Heaven from a wilderness forlorn;
In the village streets I lingered where as children we had play'd,
When we thought the hilltops bounded all the world that God had made;
And we grasped and clasped a moment as before there came farewells,
While we heard

The bells a-ringing—
Heard the gladsome Christmas bells.

Long-bush'd voices, dear old comrades, that within my dream would rise,
Sounded as though born of music drifting down from Paradise;
Thoughts of early sweethearts' greetings in the glad old-fashion'd way
Brought some tears for dreams that perish'd in our youthhood's flower'd May;
Friends who'd suffer'd seem'd drawn closer unto me than they had been—
For the hearts that have their sorrows temper judgment on all men;
As about gone days we chatted and among changed ways we trod,
Earth seemed really drawn up somehow just a little nearer God. . . .
And I'd like to be in person where each old-time comrade dwells
While the Lord's

Good will's a-ringing
In the gladsome Christmas bells!
—Cumberland Presbyterian.

"ALL THINGS COMMON."

BY REV. B. F. STAMPS.

We are too apt to go to the Bible with a preconceived theory instead of forming our theories from a careful, prayerful study of God's word. The Campbellite, in order to establish his theory of the Pentecostal origin of the church, seeks to invalidate the action of the church in selecting Matthias to fill the place of Judas. A certain class of theologians, who are wise above what is written, delight to criticize the alleged mistake of the Jerusalem church in forming what said theologians are pleased to call a committee. That epoch was not the case as attested by the opinions of our best scholars. The verbs in the original are nearly all in the imperfect tense, which denotes a continuance of the action or events described, perhaps through a period of at least seven years.
From the best information we can get, a somewhat

free literal translation would be something like this:
"And the multitude of them that believed were of one heart and of one soul. Neither said any one that aught of the things which he possessed was his own; but they held all things for the common good (of all). And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or of houses would sell them and would bring the price of the things that were sold and lay it at the apostles' feet, and distribution would he made to every man according as he had need."

Luke then proceeds to tell of Bernabas, who of his great liberality sold land and brought the money and laid it at the apostles' feet in order to supply the wants of his poor brethren and sisters. Luke then proceeds to tell us of one Ananias, a hypocrite, who

wanted to appear liberal, but who knew nothing of the true spirit of giving as it was manifested by Bernabas. The sequel tells its own tale of the result. The words of Peter to Ananias show that the disciples were not bound to sell their property and put the proceeds into a common fund: "While it remained was it not thine own?" He could have kept it. He did not have to sell it. "After it was sold, was it not in thine own power?"—i. e., to use it as he pleased.

I conceive that this first church was acting under the direct guidance of the Holy Spirit, and instead of criticizing its actions we should emulate its example, especially in contributions. It seems to me that this narrative furnishes us the divine model on this point.

1. A great necessity had arisen. The poor saints in Jerusalem needed help, which called for large contributions. James intimates that the love of God does not dwell in that man who can shut up the bowels of his compassion in the face of the cries of his fellow-men. Have we not a great necessity on us? Do not our mountain regions, our frontiers, our cities and our foreign population at home, as well as our newly acquired possessions and the open doors in China, and even to the uttermost parts of the earth, call for enlarged contributions?

2. No man claimed that his property was his own. Surely all that we have and are belongs to God.

3. They held their property for the common good. When we become members of the church, to which is committed the Master's work on earth, we enter into covenant relation with the membership of that church, and should strive to build up the membership by all the means in our power. If each esteems others better than himself, nothing will be withheld from contributing to the good of the membership, and thus advancing the common cause of the Master. There is not enough fraternal fellowship among us.

4. They gave cheerfully of their means, withholding nothing, even to their houses and lands. I fear that the reason we are too eager to condemn these early disciples is because we are not willing to follow their example. Jesus says for us not to lay up treasures on earth where moth and rust corrupt and thieves break through and steal, but to lay up treasures in heaven. We are too quick to condemn those who follow this command of the Savior.

I shall not urge the brethren to sell out their homes and contribute their all to the cause, but some of us can make considerable progress along this line without any danger whatever. Too many follow the example of Ananias without meeting his immediate doom. But God is not mocked, and whatsoever a man sows, that shall he also reap.

Echoes From the Prohibition Campaign in Macon.

In response to your note requesting me to give you readers a history of our great prohibition contest, I enclose our official letter which deals with the results, and the methods employed by the whiskey men. It is a sad story, but I pray that it may at least arouse the Anglo-Saxon Christian to realize his duty in politics. Too long we have surrendered the leadership to men without conviction, hence irresponsible.

J. L. WHITE.

Macon, Ga.

THE ADDRESS.

The Anti-Saloon League of Bibb County having decided not to contest the prohibition election on account of the defective provisions for such contests in the local option law, have instructed the committee of one hundred named below to issue the following address.

The facts herein stated are known to hundreds as eye-witnesses in Bibb County, who watched the progress of the registration, and who remained at the voting precincts on the election day, and to thousands who attended such precincts during a portion of that day. It would, therefore, be unnecessary to publish them as information to the people of this county, but we believe that these facts are of great

concern to the people of the State at large, and especially to the members of the General Assembly, as they bear upon the matters which are now receiving the attention of that body.

In this address we state no facts that we believe can reasonably be made the subject of any controversy, and we set forth only such figures as we believe to be indisputable after the most careful verification in our power.

The anti-prohibition majority in the election on December 1st is a negro majority.

The election unquestionably has defined the situation in this county, and disclosed the true relation of the liquor traffic to the people.

In order to obtain the evidence of the truth of the statement above made it was necessary, first, to compare the lists of voters returned by the election managers with the registration lists. This involved very great labor and has occupied a week.

This examination shows the total number of negro votes cast in the recent election to be 1,755.

The negro prohibition workers at the various precincts have carefully gone through this list to ascertain the number of colored voters voting the prohibition ticket. We have no desire or purpose to minimize this number. We believe that the best citizens of the colored race—those who had property and an interest in the welfare of the community—in the main sympathized with the prohibition side. Unquestionably the leading preachers of the gospel worked and spoke in behalf of prohibition. But a careful canvass of the voting list by those whose knowledge of the negro voters enable them to state the facts shows that of the total negro vote only 125 votes were cast for prohibition.

With no intention to minimize this number, we state that a leading anti-prohibitionist worker among the negroes boasted after the election that prohibitionists received only 60 negro votes. However, the number 125 leaves for the anti-prohibition vote 1,630, which exceeds the white anti-prohibition vote 631. Therefore, the total anti-prohibition vote being 2,269, the fact is settled beyond dispute that the election was controlled by a negro majority, the anti-prohibition majority being 1,383 and the anti-prohibition negro vote 1,630. We are not able to certify that these figures are accurate to a point of absolute precision for the reason that there are difficulties in tracing names from the voters' list to the registration list, but we affirm with the assurance of certainty the main point of contention, namely, that the majority of the anti-prohibition vote is a negro majority. If this proposition is denied we now offer to divide the expenses with the opposing side of an impartial committee, each side to select one and these two a third, who will go carefully through the voters' list and registration list and settle the matter by joint report.

In the city of Columbus, the only city in which the local option election has recently taken place, this question was easily determined. By consent the white and colored voters deposited their ballots in separate boxes. The white prohibition majority was 150, but this was overcome by a negro anti-prohibition majority approximating 1,000.

For several years past one hundred counties in Georgia have been under prohibition. To that list have been added this year Sumpter, Brooks, Newton, Calhoun, Pulaski, Whitfield, Wilkes, Thomas, Randolph and Upson.

The whole rural territory of Georgia is under prohibition by legislative enactment. The prohibition counties include the larger towns, such as Thomasville, Hawkinsville, LaGrange, Madison, Newman, McDonough, Jackson, Sandersville, Carrollton, Dalton and Cartersville. It also includes cities of the second-class, such as Griffin and Americus.

The sole question therefore which the election in Bibb and Muscogee presents to the people of Georgia, and to the General Assembly, is this:

Shall the liquor traffic, by dominating the cities of Georgia through the irresponsible and purchasable negro vote, contravene and nullify the established policy of the people of Georgia with reference to the traffic?

This negro majority was secured by illegal registration and fraudulent voting.

Up to the congressional election the total negro registration was 104. The total white registration was, in round numbers, 2,000.

Between that date and November 15th (the close of the registration for the local option election) the negro registration was increased by 2,070, an increase of 1202 per cent., while the white registration was increased by about 1,572, an increase of 60 per cent.

This phenomenal negro registration was carried on as follows:

Workers were hired by the liquor men and sent out into the by-ways and hedges to bring in negroes to the registration office. The business was done in

such a wholesale way that it was impracticable to pay the taxes of the voters by retail. Hence the agent of the liquor traffic stationed in the tax collector's office, and who remained there during the whole period of registration, one Mr. — of this county, would direct the tax collector to issue tax receipts when the negro voters were registered. These receipts were placed on a desk and each night the whole job lot was cashed by the liquor men, who retained the receipts. Among these lists of voters thus registered our committee and workers ascertained that about 278 were on the list of convicts for larceny and other offenses, and that in all over 800 were illegally registered on account of false statements as to age, residence, citizenship in the county, and as to payment of taxes in other counties from which they claimed to have come.

In this connection we wish to call attention to the fact that the liquor traffic not only perpetuated a fraud upon the ballot by the illegal registration, but a fraud upon the treasury of the State and county in the deception practiced as to age of voters and their alleged payment of taxes. We ask attention to this as a new phase of tax-dodging. For instance, as to the age of voters we beg the public to note these amazing facts:

There were registered in the lower city district 615 negroes. Of these 238 registered as 21 years old and 60 as 22 years old. (At either of these ages the voter was not required to pay taxes.) In the same district there registered 949 whites, of whom only 67 were 21 years old and only 33 were 22 years old.

The entire colored registration amounted to 2,174. Of these 555 were 21 years old, 153 were 22 years of age; a total of 713 out of 2,174. The entire white registration was 3,572; yet out of this total—nearly double the colored registration—only 244 were 21 years old.

It will be noticed that the number of 21-year-old registered negroes in the lower city district alone lack only six of furnishing as many 21-year-old voters as the entire white registration in the county.

These figures are too significant to require comment. They are illustrated, however, by such special incidents as the following:

Huford Jones and Will Zeigler were persuaded to register. Afterwards their mothers brought them to the registration office, stating that they were only 17, and asked that they be taken off the list.

George Hart, while intoxicated, was registered as 21—his true age being 39. When he sobered up he stated the real fact as to his age, and his name was stricken off on his own motion.

The astonishing figures above given can only be explained by showing that these 21-year-old negroes ranged all the way from 17 to 39 in the numerous cases that were detected and in many that could not be. And they show that by representing the voter as 21 the liquor traffic was evading the payment of taxes that would have been due upon disclosure of the real age of those over 21.

Another fraud upon the public treasury was committed by the pretense made in hundreds of cases that the negroes had recently come to Bibb from other counties and had paid their taxes in such counties. We sent out reliable persons to these other counties, who examined the tax books and found these statements to be false. About 300 such cases of illegal registration were found—showing not only fraud upon the ballot, but a fraud upon the public treasury.

After the close of the registration the registrars were busy for about a week upon their own examination of the registration list as compared with the tax books. Although earnestly requested by the counsel for the Anti-Saloon League to give the earliest possible opportunity for a hearing in these cases, they only began such hearings on the 22nd of November and stated that they were compelled to close them on the 26th, thus affording only three days—a public holiday intervening—for the work of purging the registration list. They in fact rejected only about thirty-five cases, having no adequate time to consider the 800 or more cases which might have been brought before them if opportunity had existed. We respectfully call the attention of the General Assembly to this serious deficiency in the provisions of the registration law.

Warrants were sworn out for many of these persons thus illegally registered, many of which were served upon the parties. The undoubted effect of these prosecutions—the natural, just and legitimate effect—was to deter such persons from attempting to vote, and also to deter others who were conscious that they had violated the law by illegal registration from attempting to vote. We have the most ample and satisfactory evidence that many of these illegally registered voters determined not to vote, and stayed away from the polls, but the figures above set forth as to the total

negro vote shows that in many cases of absentees other persons voted under their names.

This brings us to the next point to be covered by this statement:

The process of legal registration was followed on election day by open and notorious repeating of voters; and by this means names of illegally registered voters were made available whether the persons registering voted them or not.

The prohibitionists were not unprepared for this device of repeating. We were aware that prosecutions instituted against persons illegally registered had properly and rightfully deterred many of them from casting their votes; but in view of the fact that the tax receipts had been held by the liquor men they were prepared to utilize these names by other negroes who, by reason of their not being generally known, could be voted in any name they might temporarily assume.

In anticipation of this fraud we arranged on the day before the election for a number of couriers to follow these repeaters. As the negro voters were driven from precinct to precinct in wagons they were followed by these couriers; but as soon as they ascertained that they were followed they would alight and disperse themselves among the crowd around the polls and thus practically escape detection to a large extent. Nothing need be said as to the difficulty of catching up with and exposing the repeating under such circumstances practiced by this class of voters. We are unable to say with any accuracy how much of such repeating was done; but that it was done at all the city election precincts and as long as they were opened can be substantiated by the testimony of hundreds of eye witnesses.

As an evidence of this process of repeating it was noted at the court house precinct in the afternoon, when various colored voters alleged to be from the various country districts were being voted, that the representative of the liquor side did not wait for such negroes to give their names, but called them out as the negroes approached. Protest was made against this but without avail. When such negroes were asked by the manager on what place they lived in the country they were unable to say but, frequently answered "on sister's place," or some other evasive reply.

The illegal methods above set forth were aided and abetted by the partisanship of the city government. The election brought out into bold relief the solidarity of the municipal administration of Macon and the liquor traffic.

Some years ago the citizens of Macon undertook a movement for the purification of local politics under the name of the "Good Government Club." Although their platform contained nothing about the liquor traffic, yet they found that this traffic was solid against the movement.

In this election the citizens undertook a movement for the removal of the liquor traffic—a movement in which the municipal administration was not necessarily involved; but even before the campaign was fairly opened it was discovered that the administration, with a few honorable exceptions, was practically solid against the movement.

These two facts put together remind one of the proverb, "Scratch a Cossack, you find a Tartar." It seems that you cannot touch either the administration or the liquor traffic without touching both.

The partisanship of the administration against the movement was shown both during its progress and on the election day.

Prohibition workers were sent out as the registration progressed to ascertain the truth of the facts stated by various persons as to their age, residence, etc. The very object of the registration law in requiring these particulars to be stated was to enable any person who has an interest in the purity of elections to trace the cases of illegal registration; but in the three cases the workers engaged, although not guilty of any conduct complained of by the persons violated, were followed and arrested by the city detectives under the trumped up charge of disorderly conduct.

On election day two persons called attention to voters who had voted previously at another precinct, and were in the act of casting a second ballot. As a result of this effort on their part to check illegal voting, when the police failed to interfere as requested, and when they themselves attempted to prevent, they were arrested instead of the repeaters.

On the election day the city officials were among the most active of the leaders and manipulators on the whiskey side, marshaling the entire force of city hands, who for the time were employed upon "the public works" of defeating prohibition.

The conduct of the police in their treatment of the voters on the opposing side was complained of as partisan, and as tending to provoke a breach of the peace.

The peace of the city was preserved on election day by the presence of good and noble women of Macon at the polls, and by that alone.

The editor of the *Barnesville Gazette* was a visitor in Macon on election day, is disinterested and is not known to this committee.

In the current issue of that paper he states:

"The people of this State will probably never see a more complete illustration of 'black heels on white necks' than was afforded by the liquor element in Macon on that day. It is wonderful that Anglo-Saxon blood submitted to it."

It is indeed wonderful, and the only explanation is to be found in the fact that the presence of the true and noble women, who had gone out to assist their husbands and brothers in the protection of their homes from the evils of the saloon, was a pledge to peace, which secured the submission of the prohibitionists to wrongs which otherwise might have been resented at the cost of blood.

In condemning the methods and practices used in this election to defeat prohibition we especially desire to disclaim any reflection upon many anti-prohibitionists whose integrity and sincerity we concede to be equal to all that we claim for prohibitionists.

Many of them are gentlemen who condemn and deplore the evils of the liquor traffic, and who sincerely believe that higher license is better than prohibition. We do not hold them responsible for the abuses, the wrongs and the crimes which have been set forth in this address.

Some few of them imagined that they were the leaders of the anti-prohibition cause. These innocent and high-minded gentlemen gave directions which they supposed would be followed by their side, but there were wheels within wheels, and the real management of the anti-prohibition campaign was not confided to the clean hands of the gentlemen to whom we have referred. The truth is—and we trust they regret the fact with us—that their respectability was the Aegis of protection under which these wrongs and crimes were committed by allies whose conduct they could not control. They were not responsible, for instance, for the forgery committed by the real managers of the liquor side when they sent out in the names of the prohibition committee a letter addressed to prohibition voters hypocritically styling them "Dear Brother," enclosing a fraudulent ballot reading "For Prohibition," which of course would have been thrown out if voted. These respectable gentlemen are not responsible for such campaign methods as the drowning of sweet voices of Macon's good women by the rascal negro horde singing "Pass Around the Bottle and We Will All Take a Drink," nor for the procession which disgraced our streets on the afternoon and evening of that day.

The great victory of the campaign—a victory which is won in every local option election—was in the division of responsibility for the saloon. Every one of the 1,420 voters for prohibition can devoutly thank God that he is no longer responsible for the evils of the barrooms. On the other hand, those who voted "for the sale" have in substance, if not in form, endorsed their names upon every barroom license that shall be issued as the result of their votes.

Another striking development of the campaign is the discovery of an unexpectedly large number of voters who opposed local option, but declared themselves in favor of a State prohibitory law. We have carefully treasured the names of those who have so declared themselves and trust that they will have an opportunity at an early day of acting with us in behalf of this measure.

It would illustrate the methods of this campaign on both sides if the two parties to the contest would publish their campaign funds and expenditures. We respectfully challenge the anti-prohibition organization to unite with us in giving to the public this information as to the sources and expenditures of money on both sides.

In conclusion we will say that the Anti-Saloon League does not regret the campaign. We know that a tremendous moral power has been built up in this community against the saloon, which means its overthrow at an early day.

We close this address in the language of England's greatest statesman:

"You cannot fight against the future. Time is on our side. The great social forces that move onward in their might and majesty are arrayed against you. They light with us. They are marshaled in our support. And the banner which we carry in the fight, though at some moment of the struggle it may droop over our slinking heads, will yet float again in the eye of heaven and be borne by the firm hands of rejoicing, enlightened people, perhaps not to an easy, but to a certain and not distant victory."

—Do not forget the orphans at your Christmas dinner table.

SELF-PURIFICATION.

SERMON BY REV. J. B. HAWTHORNE, D.D., PASTOR FIRST BAPTIST CHURCH, NASHVILLE.

"Every man that hath this hope in him purifieth himself, even as he is pure." 1 John III. 8.

The apostle has just spoken of the blessedness of sonship. "What manner of love the father hath bestowed on us that we should be called the sons of God." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Referring to this happy and exalted state, he says that he that hath this hope in him—the hope of sonship and everlasting likeness to God—purifieth himself, even as God is pure.

I have the authority of a great Greek scholar for saying that a more correct rendering of the Greek would be, "Every man that hath this hope set on him, purifieth himself even as he is pure."

These words set forth the solid rock on which rests the Christian's hope of heaven. The hope is set on God—on God as revealed in Jesus Christ. Every heathen religion has its heaven. Buddhists, Jews, Mohammedans, Deists and Moralists have hope of a future life of felicity, but their hope is not set on Christ. They are longing and looking for a better state in the world to come, but not through him who said, "I am the way," "I am the door."

Not any sort of hope of heaven will purify a man. False hopes corrupt rather than cleanse. Only the man whose hope of everlasting glory is fixed on the crucified, risen and ascended Christ will purify himself.

It may seem to you that the apostle John contradicts himself in this passage, because in another part of the same epistle he says, "The blood of Jesus Christ cleanseth us from all sin." There is no contradiction. There was just as little Armistead in John as there was in Paul. There was absolutely none in either.

There is a sense in which a man cannot purify himself, and another sense in which he may purify himself.

Sin has two elements—guilt and power. Guilt relates to the past and power to the present. Who can alter the past? What is done is done forever. Over that "dark backward" man has no power. In all its brightness or blackness, loveliness or hideousness, it stands before us without the possibility of change. What "is written is written." What you have done, what you have said, what you have thought, what you have felt is irrevocable, immutable, everlasting.

Where can you find a man without regrets? Where is the man who will say that his past is all that he would have it to be? Where is the man who, if he could go back and begin life again, would wish to live exactly as he has lived? Search the wide world from pole to pole and you will not find such a man. If the best and noblest being of our race had the power to modify his past career; if he could "trace the imperfect picture over and over," and were allowed to efface some features and retouch others, how much of the original would he leave?

My friend, between you and that picture there is an impassable gulf. You can no more get at it than you can reach the furthest star or the outer walls of God's great universe. If you could reach it, there is not a figure, nor a color, nor a shadow in it which you could efface, or retouch, or modify in the remotest degree.

Those black, hideous, damned spots on your past life will remain. You cannot rub them out, nor wash them out, nor carve them out, nor burn them out. From the vision of your inner being nothing can conceal them, and like the ghost of the murdered Banquo, they will not down nor vanish at your bidding. An ocean of penitential tears will remove them. Penance will not alone for them. Ten thousand supplications to the saints, hecatombs of burnt offerings and even the sacrifice of the fruit of your own body will not take away these guilty stains. For thousands of years the world has tried such inventions of human wisdom, but without success. Were the whole realm of nature mine, and I could make one grand oblation of it all, it would not take away the stain of even one sinful thought.

Guilt! Guilt! Of all the plague spots this is the most hideous. The most loathsome diseases of the body and even the rottenness of the grave are rightly and beautifully in comparison with one's own guilt.

It is this that makes a man afraid of himself. It was this that inspired Tiberius to protest before the Roman Senate that his daily anguish was worse than the pangs of death. It was this that made Richard III. leap out of his bed in the dark, seize his naked sword, and walk distractedly about his chamber. It was this that moved the impious Saul to call for a minstrel and Balaam for his cups.

It is the inability of men to get rid of guilt and its attendant anguish that drives them to despair and

suicide. Brooding over wrongs which can never be canceled or modified, their remorse grows into madness and madness into self-destruction. The drunkard stands over the untimely grave of his wife, and remembering that it was his shame and brutality that broke her heart and brought on the fatal fever, he exclaims, "What can I do? I cannot recall my words and deeds. They are out of my reach forever. Neither can I bring back to life my long-suffering and patient wife. If it were possible, gladly would I get down into this grave and take her place. My mischief is irreparable. Guilt covers me like a sheet of flame, and the agony of it is more than I can bear. Oh! darkness, wilt thou not hide me from myself? Oh! death, wilt thou not be to me an angel of relief?"

Alas! It is true that the past is unalterable, that what has been done can never be undone. It is also true that guilt is beyond the reach of any human remedy or power. Neither man nor angel can relieve us of the anguish of an accusing conscience.

But, thanks be to God, there is a remedy. "There is a balm in Gilead, and a physician there." There is "an eye to pity and an arm to save." What man cannot do for himself Christ is able to do for him. He has made atonement for all sin. "He who knew no sin was made sin for us." "He is the propitiation for our sins," and to get rid of our guilt and stop the pangs of an accusing conscience, we have only to cast ourselves by faith upon his mercy.

We cannot recall our wicked deeds, but we can look to Christ and have them forgiven. The wretched woman who washed the feet of Jesus with her tears could not undo her deeds of shame, but Jesus, to whom all power in heaven and earth was given, had authority to say, "Woman, thy sins, which are many, are all forgiven thee."

The penitent believer is more than forgiven. He is justified. He is justified because his Divine Surety has paid every claim against him. He is no longer a guilty man, because through his Divine Substitute he has fulfilled the whole law of God. He is without spot or blemish, because infinite Mercy has cleansed him, and robed him in a garment fairer than any vestment angel ever wore.

There is "a fountain for all sin and uncleanness." The crucified thief rejoiced to see that fountain in his day. He saw it not until he reached the very confines of the realm of outer darkness and remediless ruin. He saw it not until life was almost extinct, and he had barely strength to say, "Lord, remember me when thou comest into thy kingdom." Seelie it and believing in its cleansing power, he was made whiter than snow. No spirit ever entered the gates of Paradise cleaner and fairer than his, and none ever received a more glorious welcome to the blessedness of the everlasting kingdom.

Man needs not only to be cleansed from the guilt of sin, but to be redeemed from its mighty and debasing power. He needs a new nature—a nature endowed with the divine principle of a holy life. But he can no more change his depraved nature than the leopard his spots, or the Ethiopian his skin. You may as well exhort the wingless bird to fly, or the feeble worm to throw off the mountain of rock above it, or the lifeless statue to breathe, as to tell a man born in sin and conceived in iniquity to emancipate himself from the power of the evil within him.

But the same merciful God who cleanses the penitent believer from the guilt of sin can redeem him from the dominion of sin. A man cannot "enter the second time into his mother's womb and be born," but he can be born of the Spirit of God. Left to himself he may as well stand upon the shore and forbid the ocean's tide to rise, as to attempt to keep back sin from his heart and life. But when faith has linked his weakness to divine omnipotence, he can say to the swelling sea of iniquity, "Let thy proud waves be still," and it will obey.

Purification from the guilt of sin is instantaneous. Pardon from sin—from all sin—occurs at the very moment when the hand of faith touches the great sin offering. Deliverance from the dominion of sin is not instantaneous, but progressive. It begins with regeneration, continued through life and is completed at the gate of heaven.

When we are taught that the man of hope purifieth himself, even as God is pure, it is not meant that he attains to absolute holiness in this life. It is not meant that his holiness is equal to God's, but like it in quality. We can have a purity like God's in kind, but not equal to it in degree. No man liveth and sinneth not. God inspired his servant to declare that if any man say he sinneth not, "he is a liar, and the truth is not in him."

No man is absolutely holy, but some are holier than others. Paul, standing on the threshold of heaven, in the sight of his crown and sceptre, and rejoicing in the consciousness of having fought a good fight, and kept the faith, and finished his course, was as truly a

stouter as the infernal Nero drunk with the blood of the salute. But in respect to personal purity, Paul was almost as far above him as arch-angel is above arch-fiend.

The gospel of Christ is a message of hope. It brings "life and immortality to light." It comes to this long procession of humanity marching to the grave and tells of a life above, "unmeasured by the flight of years." It holds before our vision a realm of lovable realities, in comparison with which this world is "a shadow less than shade—a nothing less than nothing."

If this message be untrue; if death ends all; if our existence terminates on this bank and shoal of time; if there is nothing for us beyond the tomb, then there is no solace for our grief, our fondest dreams are delusive, and the solemn service in which we are engaged today has no more significance than the painted pageant of the stage.

If life is but a troubled dream, and death oblivion, why pause to recount the virtues of our precious dead, or scatter the white blossoms of spring upon their voiceless sepulchres? If for them it was all of life to live and all of death to die, let their deeds be forgotten and their names perish forever.

Thanks be to God for the light and comfort and joy which come to us in the gospel of Jesus Christ. That gospel tells us that all our prospect is not bounded by the tomb; that we shall live again; that "this corruptible must put on incorruption and this mortal put on immortality;" that Christ has gone to prepare a place for us, and that he will come again and receive us unto himself, that where he is we shall be also; that we "are heirs of God and joint heirs with Jesus Christ to an inheritance that is incorruptible, undefiled and that fadeth not away." It tells us of a blissful reunion with our cherished dead, and of a day when the redeemed of the Lord shall "come from the East and from the West, and from the North and from the South, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven."

This is the glorious hope which sustains the heart and illumines the life of the believer in Jesus Christ. One of the fruits of this blessed hope is personal purity. Believing that to be a fit companion for the unfallen angels and the "spirits of just men made perfect," who worship in the temple of heaven, the true Christian will earnestly and constantly endeavor to eradicate from his heart and life everything that defileth.

Self-purification is promoted only by the diligent use of divinely appointed means.

1. To grow in grace of purity, the Christian must carefully and devoutly study the Word of God. "Blessed is the man whose delight is in the law of the Lord." That law is a mirror in which he gets the only perfect view of himself. Looking into it he sees all of his moral impurities and deformities, and realizes profoundly his need of cleansing and healing. Ill-shapen, unclean and repulsive is the life of that man who neglects daily communion with the Word of God.

2. The grace of purity is strengthened by a devout and thoughtful attention to the preaching of the gospel. The man who thinks that he can lead a pure Christian life without the aid of the living ministry is sadly deluded. There can be no substitute for the contribution which the faithful preaching of the gospel makes to the character, usefulness and happiness of the Christian.

I challenge you to find in all the wide world a man who willfully and persistently closes his ear to the voice of the pulpit that is a true exemplar of any Christian virtue.

3. You need not to be told that there can be no growth in the grace of purity without prayer—heart-felt, importunate, wrestling prayer. The man who is developing in moral beauty and spiritual power, prays as habitually as he eats and drinks and sleeps.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
His entrance into heaven by prayer."

4. The growth of purity in the heart and life is promoted by a systematic and truly devout commemoration of Christ's sufferings and death in the use of the Lord's Supper, by frequent participation in religious conversation, by visiting and comforting the sick, by ministering to the necessities of the poor, and by earnest and prayerful efforts to lead the wicked and unbelieving into the Kingdom of God.

The man whose hope of heaven is set on God aspires to Godlike purity. He "purifieth himself," even as he can make perpetual progress towards it. Growth in purity knows no finality. It is an everlasting movement towards God. We should have no lower standard than perfect holiness. The ancient temple on Mount Zion was symbolic of such holiness. From foundation to pinnacle it was holy. Not the great courts and shrines and pillared halls alone, but all of

its furnishings, implements and ornaments—the carved pomegranates, the bells of silver and gold, the tables, the lamps, the staves, the curtains, the mitres, the girdles, the altars and the sacrifices were holy. Like that Temple we should ever be striving to make ourselves, our homes, our churches and our country.

"Blessed are the pure in heart." Purity of heart will reveal itself in a life of loveliness and beauty. Licurgus would not allow his laws to be written on parchment or stone. He wanted them interwoven in the lives and manners of the people. He so taught them that the people never forgot them; and they esteemed it their highest privilege to live in harmony with them. The King of heaven wants to see his law written in the hearts and illustrated in the lives of men. We do not need so much the multiplication of Bibles as the multiplication of men who can say, "Thy Word have I hid in my heart." Nothing witnesses so powerfully and effectively for God as a pure heart revealing itself in a pure life.

Holy Father, make us like thyself. Discipline our characters until they are resplendent with the "beauty of holiness." If nothing will purify us but a baptism of fire, let it come.

"The dearest idol we have known,
What'er that idol be;
Help us to tear it from the throne,
And worship only thee."

Mississippi Letter.

In the last two years our people think their trials have multiplied rapidly. The floods of last year, followed by yellow fever in some sections, interfered seriously with all business enterprises, but it was almost marvelous how quickly the people got upon their feet and were as active and hopeful as ever. At the State Baptist Convention in July the aggregate amount of collections for benevolence was perhaps the largest in the history of the Convention. But soon after that enthusiastic meeting the fever made its appearance again, spreading over many towns in the State, then almost continuous rains followed, and now December has brought the coldest weather known in Mississippi for twenty-nine years. These causes have prevented the gathering of the short crop of cotton which, though selling for a seriously low price, is the farmer's dependence for money at this time of the year. Farmers being unable to gather and sell their cotton, merchants and bankers are making slow collections. It seems therefore that we cannot hope for as large collections for missions and ministerial education as we had this year. And yet we are hoping, working, praying. We wanted the cold weather to kill the germs of fever and we feel sure that it will rest and enrich the soil for another good crop. God sent the rains, the fever, the cold weather and he knows that it is all for some good purpose.

On the morning of December 2nd, Mrs. M. P. Lowrey died at her home, Blue Mountain, Miss. I am not exaggerating when I say that no nobler woman ever lived than our Sister Lowrey. She was the worthy wife of Gen. M. P. Lowrey, a splendid Baptist minister and the founder of the Blue Mountain Female College. Their large family of six sons and five daughters, known far and wide for their sterling worth as Christians, are the best evidences of a parentage such as few enjoy. She was "mother" to all the girls in Blue Mountain College.

Preachers change as well as other people. Some folks think they should do so. A lady, not a member of our church, the other day said, "Are you going to stay here another year? I believe they let you stay four years in one place." She was surprised that I had been with one church more than five years.

After nearly nineteen years of continuous service, Bro. H. F. Sproles has resigned at Jackson to accept the call of the First Church at Vicksburg. To say that a man was pastor of one church nearly nineteen years and that the church and the city wished he could stay longer is as much praise as one mortal needs to have.

Bro. Oscar Haywood has left West Point for Jackson, Tenn. While at West Point the church was strengthened and a beautiful pastor's home built. In this connection permit a correction: You said in your notes that the church at Hazlehurst was erecting a pastor's home. A committee was appointed to take the matter in hand, but after conference with the pastor and by his advice it was decided to postpone the matter till the beginning of next year.

Bro. J. H. Lane has resigned the pastorate of Mars Hill Church, of which he has been pastor eight or nine years. Mars Hill is one of the best country churches I have ever seen. What crowds, what inspiring singing they do have!

Magnolia, Brookhaven and Clinton are still without pastors. Bro. J. R. Thigpen has resigned the Union Hall Church. Bro. J. C. Farrar has been called by the church at Gallman, which he served two years ago.

The Convention board has been called to meet in Jackson, December 18th, to arrange for the mission work of another year. Many fields throughout the State sorely need assistance. The present financial condition of the people does not encourage us to reach out very far, but the promises of God are just as strong as ever, and upon them we must rely.

The Baptist, our new paper, is at home at Jackson, and Brethren Searcy and Bailey have fallen gracefully into the newspaper ranks. The Baptist is as neat as a pin, sound to the core, devotional in spirit, and seems to be giving great delight to our Baptist people. And yet there is a brother, entirely sincere as I believe, who thinks there is room for a dollar paper and has sent out circulars to find out whether such a paper is really wanted. I hope he may find out that it is best to build up what we now have. If he does, I am sure he will not begin his publication, for he seems to want to do what the Lord wills.

J. K. PACE.

Hazlehurst, Miss.

This and That.

I preached my last sermon as pastor at Rocky Valley the second Sunday. I have accepted Mt. Hermon in the place of Rocky Valley. I will preach my last sermon at Baker's Grove next Sunday, as I cannot serve them only the fourth Sunday and this conflicts with New Hope. I do not know just now where I will preach the fourth Sunday next year. That day is not now filled. I will remain at Prosperity and have received a unanimous call to remain at Smithville another year.

I agree with Bro. Ogle that BAPTIST AND REFLECTOR day was cold, snowy and windy. I imagine his sermons that day to seven and nine people were very much like the day, "cold and windy."

I filled my regular appointment at Smithville Sunday. Good audiences at both services.

Pure Fountain College at this place recently burned, which is a serious loss to Smithville and community. I know of no better locality for a fine school than there. I understand the trustees are willing to devote the ground, ten acres, and the brick and foundation of the college, which will nearly build a two story building, to any denomination who will locate a denominational school there. I wish some enterprising Baptist with some means and pluck would take bold of the matter, and by raising a comparatively small sum a fine building can be erected and a fine school maintained. Fine water, climate good, people clever, away from the evils of city temptations and in a section rapidly rising into the finest farming lands in the State, make the site a most desirable one. The old college cost nine or ten thousand dollars and was comparatively new. Any one wishing information can write to J. J. Smith or J. B. Moore, Smithville, Tenn.

Christmas gift to editors and all who may read these lines. Send it by mail or keep it if you prefer. JOHN T. OAKLEY.

Carson and Newman College.

We adjourn on the 23rd for the holidays and convene Tuesday, January 3, 1899. New students will be examined on the afternoon of January 2nd.

The outlook is better than ever before. Every vacant house in the town is engaged and others are needed to accommodate families that desire to move here for the advantage of the school.

A woman in another State, who has never visited the college, sent \$20 last week to help one of our young preachers. Since the opening of the fall term, August 30th, we have received from generous friends outside of Tennessee the sum of \$480 for Ministerial Education and from friends in the State about \$80.

A poor boy from Clinch Mountain, having come more than twenty miles through the mud, entered my room this afternoon to enquire if any way can be provided for him to attend school. He has no money and wants to work his way. He is plucky. I want to help him, as I do scores of others. He will need a little money. We school men have many opportunities to invest funds in men. That boy this afternoon won me. He has now gone out two miles to try to secure a place to board, where he can pay for it in work.

Our professor of elocution, W. Powell Hale, assisted by our male quartette, gave us a very good entertainment last week. The audience was large and was enthusiastic in its applause.

Rev. J. F. Hale, recently of Sevierville, has returned to his property here and will make this his home. He and his family and Rev. R. E. Daskins and wife joined our church last week.

Rev. Jesse Baker, D.D., is just home from a two weeks' meeting with the Buffalo Church. The blacksmith preacher was with him, and they report about a dozen additions to the church.

J. T. HENDERSON.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Hawthorne preached at the morning hour to a very large audience. Preached to the colored people in the afternoon.

Third—Pastor Golden preached at the usual hours. Medium audience in the morning; small at night.

Edgefield—Pastor Bust preached to two excellent congregations.

North Edgefield—Pastor Sherman preached in the morning to a good congregation. Bro. Ferguson of Evansville, Ind., preached at night. 100 in S. S.

Immanuel—Pastor Ray preached to a good congregation in the morning; small at night. One received by letter.

Centennial—Pastor Stewart preached at both hours. Morning subject, "Foreign Missions." Free-will offering of \$37.

Seventh—Pastor Burns preached to usual congregations. 114 in S. S.

Howell Memorial—Pastor Howse preached to small congregations. 86 in S. S.

Lebanon—Pastor Lannom preached to good congregations. One received by letter and one baptized since last report.

Springfield—Bro. Cleveland preached at both hours. Pastor Brengle was at Trenton, Ky.

Antioch—Pastor Folk preached to a good congregation in the morning. No service at night.

First (col.)—Rev. Gilbert of Savannah, Ga., preached at the morning hour. Mass-meeting at night. Dedication services in the afternoon. Sermon preached by Dr. J. B. Hawthorne.

Dr. Holt preached at Clarksville to good congregations.

Bro. A. R. Bond was present at the Conference. He goes this week to take charge of the work at Magnolia, Miss.

Thanksgiving offerings still continue to arrive. If this notice is seen by any one who has collected such offerings of provisions and has not sent them yet, please sell them and send us the money. Money will not spoil. Our potatoes are rotting. A. J. H.

I noticed in the minutes of the Cumberland Association that there had been only about five circle meetings held in the bounds of this Association. I wish to correct this statement and say that there have been eight—five held by Bro. W. D. Turnley and three held by myself. G. W. BRAY.

Indian Mound, Tenn.

The Bible received promptly, for which please accept many thanks. I am so much pleased with it. Don't see how you can afford to furnish such a nice Bible so cheap. Best wishes for our dear old paper. It is an ever welcome visitor in our home. RUBY CROCKER.

Orinda, Tenn.

Mrs. Nancy A. Critz of this place subscribed for the Baptist in 1844, and has taken it since (except a part of the time of "the war") through all of its changes and vicissitudes; and her subscription is paid up till April 13, 1900, long after which we hope she may still be an appreciative reader of the paper.

JOHN G. HOLLAND.

Searcy, Ark.

May I be allowed through your widely read columns to congratulate both the First Church at Jackson and their new pastor, Rev. Oscar Haywood. For seven or eight years I have been watching this brother in his work. He has been moving forward like one destined to rise. He has splendid gifts as a speaker and is constantly making them shine more and more. He will find in the First Church of Jackson some of the salt of the earth and a field worthy of his best efforts. God bless both pastor and people with a long and prosperous pastorate.

H. W. TRIMBLE.

Charlottesville, Va.

A letter received from Utopia, Kansas, looking to the placing of a ministerial student here in the University, casually remarks that the one church from which he comes is almost the only church in Kansas that does not receive alien immigrants. How can people claiming to be Baptists favor alien immigration? No preacher that ever went from this institution, that I can now remember, favored alien immigration, unless modified by surroundings, after leaving the S. W. B. U. If I were an alien immigrant I could not conscientiously accept either the presidency of, or a professorship in, the institution in which J. M. Pendleton once taught theology, and with which J. L. Graves was connected nearly fifty years, and with which the Batons have been identified almost since its foundation. There is a host of Baptist wor-

thies who stood by this school, and whose memories are revered for their faithfulness to principle. Shall it be with the Baptist denomination as it was with the Jewish nation that it will come to only a remnant? If it must be, let me be with the remnant.

G. M. S.

—Rev. U. S. Thomas, the student evangelist from Mossy Creek, came into the bounds of the Big Emory Association last August and since that time has held meetings at the following places: Pine Orchard, Alder Grove, Harriman, Wheat, Kingston, Haley's Grove and Rockwood. All these meetings were successful and some of them were remarkably so, several hundred persons professing faith. No man has come into the bounds of our Association since I have become acquainted with it who has been so abundantly successful as Bro. Thomas. The reason for this remarkable success, I believe, lies in Bro. Thomas' power as a gospel preacher. He tells the "old, old story" with an earnestness and zeal that commands the attention and respect of those who hear him. Then he is an untiring worker, making use of every opportunity and every possible movement for the winning of souls. But probably if any one thing should be mentioned as the secret of Bro. Thomas' power, it is his faith. He believes God's Word, and believes in its power. He believes in God and trusts him for results. He is remarkably free from objectionable methods and is the pastor's friend and helper. I take great pleasure in commending him to the brethren wherever he may go. SPENCER TUNNELL.

Harriman, Tenn.

Brownsville Female College.

A new gymnasium is one of the recent additions to the attractions of the college. The apparatus has been procured, too, by the efforts of the young ladies themselves. On last Friday evening was given a very pleasant entertainment for the benefit of this fund from which a nice sum was realized. We believe thoroughly in the principle laid down by the Latin poet, *Sana mens in sano corpore*. Already a good start has been made; we hope before long to have something extensive in this direction.

There is, also, continued the reading room, although on a larger scale than before. Here the young ladies love to assemble and to enjoy the recreation afforded by our best magazines and papers.

The teachers have held up well under the increased heavy work devolving on them this year. We are all thankful for our success, and look forward with great expectations to the future. This is a very important position for Baptists; this school is the only Baptist female college within a radius of some 150 miles.

Brownsville, Tenn.

Chattanooga Notes.

Two statements in recent issues of the BAPTIST AND REFLECTOR in regard to our work are somewhat misleading. In last week's issue the types make me say that in the last year over one hundred of our members had "passed away." What I meant to say was that they had "moved away." Our climate is not nearly so fatal to Baptists as the above would indicate.

In this week's issue in your Chattanooga notes the statement is made that there were one hundred new scholars in our Sunday-school. As it is so near Christmas, the impression may be made that these are "Christmas scholars," which would be misleading. The fact is that these one hundred new pupils are the outcome of a systematic canvass of our territory under the direction and supervision of Bro. B. H. Cox, the Sunday-school expert of Kansas City. Mr. Cox came to us a stranger. In two weeks' time he had opened up work which will keep us busy for months to come. He begins at the church and in constantly widening circles visits every home in the territory reached by the church. He finds every family not attending church and Sunday-school, gives them a neatly printed invitation to attend the Sunday-school, then secures some one to call for all of the children in a certain district every Sunday morning for several Sundays, or until the children become accustomed to coming. Usually each caller has about six families to see after. The immediate results of his work, notwithstanding the cold, disagreeable weather, were the one hundred new pupils, which number will be largely increased by our subsequent work. The indirect, but no less valuable result, is a list of two hundred or more families in our territory not attending any church or Sunday-school. These our members are visiting and interesting. The results of this later work are already apparent in the congregation, and must be of great value in the future.

These plans and methods are simple and could be easily worked by any church in any community. My members take hold of it readily, and are them-

selves already benefitted by coming in contact with the masses. I commend Mr. Cox and his methods to any church.

R. B. GARRETT.

Chattanooga, Tenn., Dec. 15, 1898.

From North Carolina.

Christmas is in sight. It will find me at home. I have had several homes, and all of them have been precious to me; neighbors kind and associations tender. But there is one place that has remained in my mind as home above all homes—the place where I was brought up, and the place where father and mother lived. This is that place, and this Christmas will find me at this old and honored home. There never has been a time since I left but I would promise myself to come back, and as the years passed this feeling continued to grow. In answer to a call from the old home church I left all, even my children, to come home, but alas! it was not home, as I fancied. There are more familiar names in the cemetery than there are faces in the town. Thus passeth the world away. "One generation goeth and another cometh." Only yesterday I preached a funeral in the church where I made a public profession of faith in Christ and have baptized repeatedly in the same place where I was buried in baptism in the year 1859.

My labors here have been blessed beyond my expectation. But I wanted to say a word more about the old year. I say old because '98 has nearly run its race. Its sun is hanging low, its shadows are stretching long and the end is near. Oh! '98, you have brought to us all many splendid opportunities, and when you came you gave to each one of us a clean sheet to write upon and we have written, and as thy sun will soon go down, this leaf will be turned down also, and what we have written will remain. "Oh! the good we all may do while the years are going by."

I desire, dear BAPTIST AND REFLECTOR, to salute through you, with Christmas greetings and best wishes, my many friends in Tennessee.

R. D. HAYMORE.

Mt. Airy, N. C.

Sundry Notes.

Pastor J. F. Hale will soon begin a meeting with his Alder Branch Church and has secured the assistance of Rev. W. A. Catlett.

Pastor Hale is forging away at Sevierville. It was our privilege to be at his Wednesday night prayer-meeting and preach to a goodly company of attentive hearers.

Rev. B. Langston is one of the most solidly useful preachers of the Sevier Association. The Executive Board thinks of making him missionary colporteur, provided their present efficient colporteur, Bro. J. A. Householder, declines to work, as he talks of doing.

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sluier as the infernal Nero drunk with the blood of the salute. But in respect to personal purity, Paul was almost as far above him as arch-angel is above arch-dread.

The gospel of Christ is a message of hope. It brings "life and immortality to light." It comes to this long procession of humanity marching to the grave and tells of a life above, "unmeasured by the flight of years." It holds before our vision a realm of ineffable realities, in comparison with which this world is "a shadow less than shade—a nothing less than nothing."

If this message be untrue; if death ends all; if our existence terminates on this bank and shoal of time; if there is nothing for us beyond the tomb, then there is no solace for our grief, our fondest dreams are delusive, and the solemn service in which we are engaged today has no more significance than the painted pageant of the stage.

If life is but a troubled dream, and death oblivion, why pause to recount the virtues of our precious dead, or scatter the white blossoms of spring upon their voiceless sepulchres? If for them it was all of life to live and all of death to die, let their deeds be forgotten and their names perish forever.

Thanks be to God for the light and comfort and joy which come to us in the gospel of Jesus Christ. That gospel tells us that all our prospect is not bounded by the tomb; that we shall live again; that "this corruptible must put on incorruption and this mortal put on immortality;" that Christ has come to prepare a place for us, and that he will come again and receive us unto himself, that where he is we shall be also; that we "are heirs of God and joint heirs with Jesus Christ to an inheritance that is incorruptible, undefiled and that fadeth not away." It tells us of a blissful reunion with our cherished dead, and of a day when the redeemed of the Lord shall "come from the East and from the West, and from the North and from the South, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven."

This is the glorious hope which sustains the heart and illumines the life of the believer in Jesus Christ. One of the fruits of this blessed hope is personal purity. Believing that to be a fit companion for the unfallen angels and the "spirits of just men made perfect," who worship in the temple of heaven, the true Christian will earnestly and constantly endeavor to eradicate from his heart and life everything that defileth.

Self-purification is promoted only by the diligent use of divinely appointed means.

1. To grow in grace of purity, the Christian must carefully and devoutly study the Word of God. "Blessed is the man whose delight is in the law of the Lord." That law is a mirror in which he gets the only perfect view of himself. Looking into it he sees all of his moral impurities and deformities, and realizes profoundly his need of cleansing and healing. Ill-shapen, unclean and repulsive is the life of that man who neglects daily communion with the Word of God.

2. The grace of purity is strengthened by a devout and thoughtful attention to the preaching of the gospel. The man who thinks that he can lead a pure Christian life without the aid of the living ministry is sadly deluded. There can be no substitute for the contribution which the faithful preaching of the gospel makes to the character, usefulness and happiness of the Christian.

I challenge you to find in all the wide world a man who willfully and persistently closes his ear to the voice of the pulpit that is a true exemplar of any Christian virtue.

3. You need not to be told that there can be no growth in the grace of purity without prayer—heart-felt, importunate, wrestling prayer. The man who is developing in moral beauty and spiritual power, prays as habitually as he eats and drinks and sleeps.

"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
His entrance heaven with prayer."

4. The growth of purity in the heart and life is promoted by a systematic and truly devout commemoration of Christ's sufferings and death in the use of the Lord's Supper, by frequent participation in religious conversation, by visiting and comforting the sick, by ministering to the necessities of the poor, and by earnest and prayerful efforts to lead the wicked and unbelieving into the Kingdom of God.

The man whose hope of heaven is set on God aspires to Godlike purity. He "purifieth himself," even as he can make perpetual progress towards it. Growth in purity knows no finality. It is an everlasting movement towards God. We should have no lower standard than perfect holiness. The noblest temple on Mount Zion was symbolic of such holiness. From foundation to pinnacles it was holy. Not the great courts and shrines and pillared halls alone, but all o-

its furnishings, implements and ornaments—the carved pomegranates, the bells of silver and gold, the tables, the lamps, the staves, the curtains, the mitres, the girdles, the altars and the sacrifices were holy. Like that Temple we should ever be striving to make ourselves, our homes, our churches and our country.

"Blessed are the pure in heart." Purity of heart will reveal itself in a life of loveliness and beauty. Licentious would not allow his laws to be written on parchment or stone. He wanted them interwoven in the lives and manners of the people. He so taught them that the people never forgot them; and they esteemed it their highest privilege to live in harmony with them. The King of heaven wants to see his law written in the hearts and illustrated in the lives of men. We do not need so much the multiplication of Bibles as the multiplication of men who can say, "Thy Word have I hid in my heart." Nothing witnesses so powerfully and effectively for God as a pure heart revealing itself in a pure life.

Holy Father, make us like thyself. Discipline our characters until they are resplendent with the "beauty of holiness." If nothing will purify us but a baptism of fire, let it come.

"The dearest idol we have known,
What e'er that idol be,
Help us to tear it from the throne,
And worship only thee."

Mississippi Letter.

In the last two years our people think their trials have multiplied rapidly. The floods of last year, followed by yellow fever in some sections, interfered seriously with all business enterprises, but it was almost marvelous how quickly the people got upon their feet and were as active and hopeful as ever. At the State Baptist Convention in July the aggregate amount of collections for benevolence was perhaps the largest in the history of the Convention. But soon after that enthusiastic meeting the fever made its appearance again, spreading over many towns in the State, then almost continuous rains followed, and now December has brought the coldest weather known in Mississippi for twenty-nine years. These causes have prevented the gathering of the short crop of cotton which, though selling for a seriously low price, is the farmer's dependence for money at this time of the year. Farmers being unable to gather and sell their cotton, merchants and bankers are making slow collections. It seems therefore that we cannot hope for as large collections for missions and ministerial education as we had this year. And yet we are hoping, working, praying. We wanted the cold weather to kill the germs of fever and we feel sure that it will rest and enrich the soil for another good crop. God sent the rains, the fever, the cold weather and he knows that it is all for some good purpose.

On the morning of December 2nd, Mrs. M. P. Lowrey died at her home, Blue Mountain, Miss. I am not exaggerating when I say that no nobler woman ever lived than our Sister Lowrey. She was the worthy wife of Gen. M. P. Lowrey, a splendid Baptist minister and the founder of the Blue Mountain Female College. Their large family of six sons and five daughters, known far and wide for their sterling worth as Christians, are the best evidences of a parentage such as few enjoy. She was "mother" to all the girls in Blue Mountain College.

Preachers change as well as other people. Some folks think they should do so. A lady, not a member of our church, the other day said, "Are you going to stay here another year? I believe they let you stay four years in one place." She was surprised that I had been with one church more than five years.

After nearly nineteen years of continuous service, Bro. H. F. Sproles has resigned at Jackson to accept the call of the First Church at Vicksburg. To say that a man was pastor of one church nearly nineteen years and that the church and the city wished he could stay longer is as much praise as one mortal needs to have.

Bro. Oscar Haywood has left West Point for Jackson, Tenn. While at West Point the church was strengthened and a beautiful pastor's home built. In this connection permit a correction: You said in your notes that the church at Hazlehurst was erecting a pastor's home. A committee was appointed to take the matter in hand, but after conference with the pastor and by his advice it was decided to postpone the matter till the beginning of next year.

Bro. J. H. Lane has resigned the pastorate of Mars Hill Church, of which he has been pastor eight or nine years. Mars Hill is one of the best country churches I have ever seen. What crowds, what inspiring singing they do have!

Magnolia, Brookhaven and Clinton are still without pastors. Bro. J. E. Thigpen has resigned the Union Hall Church. Bro. J. C. Farrar has been called by the church at Galtman, which he served two years ago.

The Convention Board has been called to meet in Jackson, December 18th, to arrange for the mission work of another year. Many fields throughout the State sorely need assistance. The present financial condition of the people does not encourage us to reach out very far, but the promises of God are just as strong as ever, and upon them we must rely.

The *Baptist*, our new paper, is at home at Jackson, and Brethren Searcy and Bailey have fallen gracefully into the newspaper ranks. The *Baptist* is as neat as a pin, sound to the core, devotional in spirit, and seems to be giving great delight to our Baptist people. And yet there is a brother, entirely sincere as I believe, who thinks there is room for a *dollar paper* and has sent out circulars to find out whether such a paper is really wanted. I hope he may find out that it is best to build up what we now have. If he does, I am sure he will not begin his publication, for he seems to want to do what the Lord wills.

J. K. PACE.

Hazlehurst, Miss.

This and That.

I preached my last sermon as pastor at Rocky Valley the second Sunday. I have accepted Mt. Hermon in the place of Rocky Valley. I will preach my last sermon at Baker's Grove next Sunday, as I cannot serve them only the fourth Sunday and this conflicts with New Hope. I do not know just now where I will preach the fourth Sunday next year. That day is not now filled. I will remain at Prosperity and have received a unanimous call to remain at Smithville another year.

I agree with Bro. Ogle that BAPTIST AND REFLECTOR day was cold, snowy and windy. I imagine his sermons that day to seven and nine people were very much like the day, "cold and windy."

I filled my regular appointment at Smithville Sunday. Good audiences at both services.

Pure Fountain College at this place recently burned, which is a serious loss to Smithville and community. I know of no better locality for a fine school than there. I understand the trustees are willing to devote the ground, ten acres, and the brick and foundation of the college, which will nearly build a two-story building, to any denomination who will locate a denominational school there. I wish some enterprising Baptist with some means and pluck would take hold of the matter, and by raising a comparatively small sum a fine building can be erected and a fine school maintained. Fine water, climate good, people clever, away from the evils of city temptations and in a section rapidly rising into the finest farming lands in the State, make the site a most desirable one. The old college cost nine or ten thousand dollars and was comparatively new. Any one wishing information can write to J. J. Smith or J. B. Moore, Smithville, Tenn.

Christmas gift to editors and all who may read these lines. Send it by mail or keep it if you prefer.

JOHN T. OAKLEY.

Carson and Newman College.

We adjourn on the 23rd for the holidays and convene Tuesday, January 3, 1899. New students will be examined on the afternoon of January 2nd.

The outlook is better than ever before. Every vacant house in the town is engaged and others are needed to accommodate families that desire to move here for the advantages of the school.

A woman in another State, who has never visited the college, sent \$20 last week to help one of our young preachers. Since the opening of the fall term, August 30th, we have received from generous friends outside of Tennessee the sum of \$480 for Ministerial Education and from friends in the State about \$80.

A poor boy from Clinch Mountain, having come more than twenty miles through the mud, entered my room this afternoon to enquire if any way can be provided for him to attend school. He has no money and wants to work his way. He is plucky. I want to help him, as I do scores of others. He will need a little money. We school men have many opportunities to invest funds in men. That boy this afternoon won me. He has now gone out two miles to try to secure a place to board, where he can pay for it in work.

Our professor of elocution, W. Powell Hale, assisted by our male quartette, gave us a very good entertainment last week. The audience was large and was enthusiastic in its applause.

Rev. J. F. Hale, recently of Sevierville, has returned to his property here and will make this his home. He and his family and Rev. R. E. Deakins and wife joined our church last week.

Rev. Jesse Baker, D.D., is just home from a two weeks' meeting with the Buffalo Church. The blacksmith preacher was with him, and they report about a dozen additions to the church.

J. T. HENDERSON.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Hawthorne preached at the morning hour to a very large audience. Preached to the colored people in the afternoon.

Third—Pastor Golden preached at the usual hours. Medium audience in the morning; small at night.

Edgemoor—Pastor Rust preached to two excellent congregations.

North Edgemoor—Pastor Sherman preached in the morning to a good congregation. J. M. Ferguson of Evansville, Ind., preached at night. 100 in S. S.

Immanuel—Pastor Ray preached to a good congregation in the morning; small at night. One received by letter.

Centennial—Pastor Stewart preached at both hours. Morning subject, "Foreign Missions." Free-will offering of \$37.

Seventh—Pastor Burns preached to usual congregations. 114 in S. S.

Howell Memorial—Pastor Howse preached to small congregations. 86 in S. S.

Lebanon—Pastor Lannon preached to good congregations. One received by letter and one baptized since last report.

Springfield—Bro. Cleveland preached at both hours. Pastor Bringle was at Trenton, Ky.

Antioch—Pastor Folk preached to a good congregation in the morning. No service at night.

First (col.)—Rev. Gilbert of Savannah, Ga., preached at the morning hour. Mass-meeting at night. Dedication services in the afternoon. Sermon preached by Dr. J. B. Hawthorne.

Dr. Holt preached at Clarksville to good congregations.

Bro. A. R. Bond was present at the Conference. He goes this week to take charge of the work at Magnolia, Miss.

—Thanksgiving offerings still continue to arrive. If this notice is seen by any one who has collected such offerings of provisions and has not sent them yet, please sell them and send us the money. Money will not spoil. Our potatoes are rotting. A. J. H.

—I noticed in the minutes of the Cumberland Association that there had been only about five circle meetings held in the bounds of this Association. I wish to correct this statement and say that there have been eight—five held by Bro. W. D. Turnley and three held by myself.

G. W. BRAY.

Indian Mound, Tenn.

—The Bible received promptly, for which please accept many thanks. I am so much pleased with it. Don't see how you can afford to furnish such a nice Bible so cheap. Best wishes for our dear old paper. It is an ever welcome visitor in our home.

RONY CROCKER.

Orinda, Tenn.

—Mrs. Nancy A. Critz of this place subscribed for the *Baptist* in 1844, and has taken it since (except a part of the time of "the war") through all its changes and vicissitudes; and her subscription is paid up till April 18, 1900, long after which we hope she may still be an appreciative reader of the paper.

JOHN G. HOLLAND.

Searcy, Ark.

—May I be allowed through your widely read columns to congratulate both the First Church at Jackson and their new pastor, Rev. Oscar Haywood. For seven or eight years I have been watching this Education and from friends in the State about \$80. A poor boy from Clinch Mountain, having come more than twenty miles through the mud, entered my room this afternoon to enquire if any way can be provided for him to attend school. He has no money and wants to work his way. He is plucky. I want to help him, as I do scores of others. He will need a little money. We school men have many opportunities to invest funds in men. That boy this afternoon won me. He has now gone out two miles to try to secure a place to board, where he can pay for it in work.

H. W. TRIMBLE.

Charlotteville, Va.

—A letter received from Utopia, Kansas, looking to the placing of a ministerial student here in the University, casually remarks that the one church from which he comes is almost the only church in Kansas that does not receive alien immigrants. How can people claiming to be Baptists favor alien immigrants? No preacher that ever went from this institution, that I can now remember, favored alien immigration, unless modified by surroundings, after leaving the S. W. B. U. If I were an alien immigrant I could not conscientiously accept either the presidency or a professorship in the institution in which J. M. Pendleton once taught theology, and with which J. B. Graves was connected nearly fifty years, and with which the Eatons have been identified almost since its foundation. There is a host of Baptist wor-

ships who stood by this school, and whose memories are revered for their faithfulness to principle. Shall it be with the Baptist denomination as it was with the Jewish nation that it will come to only a remnant? If it must be, let me be with the remnant.

G. M. S.

—Rev. U. S. Thomas, the student evangelist from Mossy Creek, came into the bounds of the Big Emory Association last August and since that time has held meetings at the following places: Pine Orchard, Alder Grove, Harriman, Wheat, Kingston, Haley's Grove and Rockwood. All these meetings were successful and some of them were remarkably so, several hundred persons professing faith. No man has come into the bounds of our Association since I have become acquainted with it who has been so abundantly successful as Bro. Thomas. The reason for this remarkable success, I believe, lies in Bro. Thomas' power as a gospel preacher. He tells the "old, old story" with an earnestness and zeal that commands the attention and respect of those who hear him. Then he is an untiring worker, making use of every opportunity and every possible movement for the winning of souls. But probably if any one thing should be mentioned as the secret of Bro. Thomas' power, it is his faith. He believes God's Word, and believes in its power. He believes in God and trusts him for results. He is remarkably free from objectionable methods and is the pastor's friend and helper. I take great pleasure in commending him to the brethren wherever he may go.

SPENCER TENNELL.

Harriman, Tenn.

Brownsville Female College.

A new gymnasium is one of the recent additions to the attractions of the college. The apparatus has been procured, too, by the efforts of the young ladies themselves. On last Friday evening was given a very pleasant entertainment for the benefit of this fund from which a nice sum was realized. We believe thoroughly in the principle laid down by the Latin poet, *Sana mens in sano corpore*. Already a good start has been made; we hope before long to have something extensive in this direction.

There is, also, continued the reading room, although on a larger scale than before. Here the young ladies love to assemble and to enjoy the recreation afforded by our best magazines and papers.

The teachers have held up well under the increased heavy work devolving on them this year. We are all thankful for our success, and look forward with great expectations to the future. This is a very important position for Baptists; this school is the only Baptist female college within a radius of some 150 miles.

Brownsville, Tenn.

Chattanooga Notes.

Two statements in recent issues of the BAPTIST AND REFLECTOR in regard to our work are somewhat misleading. In last week's issue the types make me say that in the last year over one hundred of our members had "passed away." What I meant to say was that they had "moved away." Our climate is not nearly so fatal to Baptists as the above would indicate.

In this week's issue in your Chattanooga notes the statement is made that there were one hundred new scholars in our Sunday-school. As it is so near Christmas, the impression may be made that these are "Christmas scholars," which would be misleading. The fact is that these one hundred new pupils are the outcome of a systematic canvass of our territory under the direction and supervision of Bro. B. H. Cox, the Sunday-school expert of Kansas City. Mr. Cox came to us a stranger. In two weeks' time he had opened up work which will keep us busy for months to come. He begins at the church and in constantly widening circles visits every home in the territory reached by the church. He finds every family not attending church and Sunday-school, gives them a neatly printed invitation to attend the Sunday-school, then secures some one to call for all of the children in a certain district every Sunday morning for several Sundays, or until the children become accustomed to coming. Usually each caller has about six families to see after. The immediate results of his work, notwithstanding the cold, disagreeable weather, were the one hundred new pupils, which number will be largely increased by our subsequent work. The indirect, but no less valuable result, is a list of two hundred or more families in our territory not attending any church or Sunday-school. These our members are visiting and interesting. The results of this later work are already apparent in the congregation, and must be of great value in the future.

These plans and methods are simple and could be easily worked by any church in any community. My members take hold of it readily, and are themselves already benefitted by coming in contact with the masses. I commend Mr. Cox and his methods to any church. R. B. GARRETT. Chattanooga, Tenn., Dec. 15, 1898.

From North Carolina.

Christmas is in sight. It will find me at home. I have had several homes, and all of them have been precious to me; neighbors kind and associations tender. But there is one place that has remained in my mind as home above all homes—the place where I was brought up, and the place where father and mother lived. This is that place, and this Christmas will find me at this old and honored home. There never has been a time since I left but I would promise myself to come back, and as the years passed this feeling continued to grow. In answer to a call from the old home church I left all, even my children, to come home, but alas! it was not home, as I fancied. There are more familiar names in the cemetery than there are faces in the town. Thus passeth the world away. "One generation goeth and another cometh." Only yesterday I preached a funeral in the church where I made a public profession of faith in Christ and have baptized repeatedly in the same place where I was buried in baptism in the year 1859.

My labors here have been blessed beyond my expectation. But I wanted to say a word more about the old year. I say old because '98 has nearly run its race. Its sun is hanging low, its shadows are stretching long and the end is near. Oh! '99, you have brought to us all many splendid opportunities, and when you came you gave to each one of us a clean sheet to write upon and we have written, and as thy sun will soon go down, this leaf will be turned down also, and what we have written will remain. "Oh! the good we all may do while the years are going by."

I desire, dear BAPTIST AND REFLECTOR, to salute through you, with Christmas greetings and best wishes, my many friends in Tennessee.

R. D. HAYMORE.

Mt. Airy, N. C.

Sundry Notes.

Pastor J. F. Hale will soon begin a meeting with his Alder Branch Church and has secured the assistance of Rev. W. A. Catlett.

Pastor Hale is forging away at Sevierville. It was our privilege to be at his Wednesday night prayer-meeting and preach to a goodly company of attentive hearers.

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MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—Rev. A. J. Holt, D.D., Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock, Treasurer, Nashville, Tenn.

FOREIGN MISSIONS.—Rev. R. J. WILLINGHAM, D.D., Corresponding Secretary, Richmond, Va. Rev. J. H. Brown, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.—Rev. I. T. Tichenor, D.D., Corresponding Secretary, Atlanta, Ga. Rev. M. D. Jeffries, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. HAVAGE, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDERSON, Mowee Creek, Tenn.

ORPHANS' HOME.—Send all monies to A. J. WHEELER, Treasurer, Nashville, Tenn. All supplies should be sent to C. T. CHERRY, Nashville, Tenn. All supplies should be sent prepaid.

WOMAN'S MISSIONARY UNION.—President: Mrs. A. C. S. JACKSON, Nashville, Tenn. Corresponding Secretary—Mrs. W. C. Golden, 709 Monroe Street, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn. Editor—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Missionary Matters.

The State Board has already appropriated out of expected funds more than we received last year. Yet some applications had to be rejected. Now yet others are coming in, and most urgent appeals for assistance reach the Secretary almost daily. Contributions to State Missions should be largely increased if we may be expected to meet all the demands made upon us. The first quarter is half gone, but not half enough funds have been furnished us for the work we have in hand. Let our brethren take knowledge of past experiences and not permit their Boards to become embarrassed at certain seasons.

The Home Mission Board has reappointed A. J. Diaz as missionary to Havana, and our Cuban work starts afresh. Let us not permit the pioneer Mission Board that first began work in Cuba to become embarrassed from lack of means to step in at this opportune moment and plant the standard of the Christ.

Tennessee Baptists have now an added obligation to our Foreign Mission Board. R. P. Mahon, whom to know is to love, is the last contribution of Tennessee to the foreign field. Nobly and unselfishly should we stand by this great work. Rather let our board forget its cunning than that we should cease to sustain our noble brethren in foreign lands. Let us do our full duty to this great work.

It is with profound gratitude that the Secretary records a most noble and generous gift to our Sunday-school and Colporteur work. B. C. Jarrell, our big-hearted brother of Humboldt, sent his check for \$100 as a Christmas present to our Bible work. It was most providential. Only a few days ago a firm from whom I had been buying family Bibles sent me \$100 worth of the very best and cheapest Bibles. I had said that I very greatly desired the books, but did not have the money to pay for them. Under some sort of a mistake the Bibles were sent, and returned to our book-room unopened. I did not see how we were to buy them. But Bro. Jarrell's gift came just in time. So the firm that sent the books added \$100 worth more by way of a special donation. So here we are with \$200 worth of books, the very best and

cheapest, on our hands for our brave and noble colporters. Most gratefully do we bow our acknowledgment to B. C. Jarrell and J. R. Florida & Co. May others be inspired by their example to go and do likewise.

A. J. Holt, Cor. Sec.
Nashville, Tenn.

Woman's Missionary Union.

"Now, ladies," said the brisk little President, rapping for order, "we really must be energetic about making the dollar we each promised the missionary society. You know the Christmas Offering for China has always been a favorite object with us. How joyfully we should contribute to this fund, could we once realize what the gospel means to those burdened ones; that it alone can brighten earth and open heaven. But where was I? This theme always carries me a thousand miles away."

"I think," suggested the fair young secretary, "you were going to remind us of the various avenues through which the blessedness may come to us."

"What should we do without this dear girl?" exclaimed the President, affectionately; then taking up the clue hastily, let Mrs. P., the incorrigible, should get to whispering again: "Yes, and there are the orphans. Poor dears, they had to eat all during the year before the Thanksgiving bags came in, and that grocery bill ought to be cleared with a good sum over for a real, sure-enough Christmas gift. And the third pressing claim just at present is the chapel for Mrs. Maynard. Oh, do let us help to rescue that precious woman! She will certainly be poisoned for want of air. Think of fifty children crowded into a 9 x 12 room. Ugh! I feel crowded. Mrs. P., will you please be so kind as to raise that farthest window just a little?"

Then this adroit presiding officer, having nipped in the bud Mrs. P.'s confidences to her next neighbor, concluded her remarks with some practical suggestions as to earning money.

"We have got to give to all these objects, and, as we have not enough money, we must make some. Come next week, and tell how you have earned an honest dollar."

They all came, but the society at best was not large. Ten dollars were brought and with great interest, a little diligence and much amusement, the methods of earning were detailed.

"Made four cravats for Brother Will." "Crotched bed-room slippers, bright red, for our old nurse." "Ad-dressed business envelopes for Father." "Cleaned Ned's clothes. Always said that was one thing my husband need never expect from me." "Raised to-matoes last summer and watered them during five weeks of dry weather." "Made cap and bills for Cousin Lucy's baby." "Sold old clothes—good things, not trash." "Embroidered a linen centre-piece." "Copied sermons for the doctor." "Wanted Uncle to give up tobacco. He said he would pay me a dollar to quit chewing gum."

By common consent these sums were not to stand in the place of their usual self-denying liberality; and this society proved that with an increase of demands comes enlargement of heart and fertility of resources.

It is especially gratifying to receive such endorsement of W. M. U. methods as the following, from a beloved pastor:

"I am anxious to effect an organization of our lady members for work. Please send late printed matter, data, etc., of W. M. U., with instructions how to proceed. We here have some good material, and I find it, on taking charge, almost wholly idle."

The Clarksville W. M. U., well-trained in good and pleasant undertakings, loyal helpers to their pastor during all his term, gave him a farewell reception just previous to his removal to Memphis. We are glad that so staunch a friend of W. M. U. as Dr. Boone is not to leave our State.

Miss Golling gives an interesting account of the Lenoir City box, prepared principally by the young people, including her Sunshine Band:

"Everyone was very willing to help in any way they could. We have not any Woman's Society yet, but want to organize after Christmas. I had to see each one personally, but the Lord was surely with us, for before I could tell them what I wanted, they would say, 'Well, I have so and so, if that will do,' and it would be just what I wanted. Everything we sent was good; we had lots of new things, something for each one of the family; sent quite a few groceries too. I invited the girls up to my house the night we packed the box. We had a lovely time, but when we found out how much our box came to, \$33.30, though marked as cheap as possible, we didn't know how to rejoice enough. None of us had thought it would amount to more than \$20. One of the young men sent a nice suit of men's clothes, two shirts, and a new derby hat. The Sunshine Band enjoyed getting up the box. I had them make a wonder ball, put different things in and keep covering with yarn; they thought it lots of fun."

Remember that the Christmas offering for China is to be sent to W. M. Woodcock, and reported to Mrs. W. C. Golden. The Chapel Fund for Mrs. Maynard—let us not fail of that \$250—is to be sent to Mrs. L. D. Eakin, Chattanooga, and included in Foreign Missions on next quarter's report.

From Mexico.

I am just home from Toluca, where I went to visit our new missionaries, Mr. and Mrs. Mahon. I found them quite well and hard at work on the language. The Mexican Methodist preacher had just rendered his quarterly report to the presiding elder, and was reading over a copy of it to us. Coming down to "Infanta baptized," he said, "None." I smilingly replied to him, "All the better for that," and as Mahon threw his head back in a hearty laugh, I decided that he is picking up the Spanish quite rapidly.

Please change my paper from Doctor Arroyo to Morelia, Mexico, via Laredo, Texas. I hope to write you a letter soon. Love to the brethren. Success to you.

J. G. CHARTAIN.

Emory Gap Church.

I suppose that a few lines from the Emory Gap Baptist Church would be of interest to your readers, especially because this church is the one that was dropped from the list of churches of the Big Emory Association last fall on account of its having taken into its fellowship members on alien immigration. The Association advised the church to fall in line on this question, which they have done, and are trying to do what they can for the Master's cause in this place.

There is work to be done at Emory Gap, and we need help along this line, but for help we have received persecution, expulsion from the Association, and almost anything but kindness.

As far as mission work is concerned, I think that this church may be relied upon except for State Missions, unless they pay directly to a colporteur, because they say that they do not feel under any obligations to help Trenton-street Church, Harrison, Tenn., when they

are more able to support a pastor than they themselves.

Since the writer took this work eleven months ago there has been an increase of eight members, five of which were by baptism.

We hope to be able to send in a contribution soon for missions.

I trust that this may be a sufficient explanation to any who may be concerned in the matter pertaining to this church, and that it will not be necessary for me to say anything further on this issue.

J. M. HINDS.

Harrison, Tenn.

From Texas.

Your face looks like an old friend. You visit me away out here in Texas every week. You tell me of the prosperity of Zion in my native State, and tell me of many old friends there, and I wish I could say something pleasing to you and others you visit. I could tell you of this "greatest country on earth," but with that you are already familiar. I could tell you how pleasantly I am situated, what a good church I have, and how the Lord has blessed me, but that is not of any public importance. I should love to tell of the great work of Baptists in Texas for Christ, of the great possibilities before us, how the would-be destroyers of the organized mission work have failed, and our Lord hath "triumphed gloriously," how Texas Baptists propose to raise \$200,000 this Convention year to pay off our colleges and complete the organization of the grandest educational system in any State. Everybody knows we have the greatest preacher in America, and it is now known that we have the wisest and most invincible leader of missionary work of the age, and I want to say there is a mighty army of Baptists in Texas who laugh at opposition and fear nothing but Almighty God—but stop! You say that is Texas brag. Well, then I want to say to all my old friends in Tennessee and to all the servants of our blessed Lord, I am glad to hear from you and extend Christian greeting.

T. L. FULBRIGHT.

Farmerville, Texas.

Bethlehem Notes.

Bro. A. H. Ratter resigned the care of Bethlehem Church in September, although his pastoral year did not end at that time. That is his plan of getting out of the way, it being no bad plan for any Baptist preacher to pursue. Then the church can call any one she wishes to without getting on the toes or feelings of the resigned pastor.

Notwithstanding Bro. Ratter had eight calls to preach the ensuing year, to good churches, we felt like it would be giving up one of our best friends and pastors. He has been with us for the last twelve years and we have learned to love him and to believe that he is one of God's chosen servants. We may have to separate on earth, but we know that if we are faithful to the end we will some bright day meet in that glorious beyond, prepared for those that keep and do the commandments of God from the foundation of the world.

We held our regular Conference meeting on Saturday before the second Lord's day in November 1898. It being our regular time to elect a pastor, the people turned out a good congregation. Our pastor was present and preached from the text, "Consider thy servant."

After preaching the church went into conference, and on motion Bro. Bather was nominated and was unanimously elected to the care of Bethlehem Church for the ensuing year.

Owing to the inclemency of the



The little Dutch boy who stopped the leak in the dike with his finger saved his country from overwhelming destruction. You have read about him in your school textbooks, how he was walking along the dike when he heard a faint sound of trickling water, and knew at once that a leak had sprung in that great embankment which saves Holland from the devastations of the hungry sea. It was early in the night, and no one was near at hand. The leak was small when he found it, but he knew that the action of the water would enlarge it long before morning, and wash away the entire embankment, inundate the country and destroy his own and thousands of homes. So he bravely put his finger in the crevice, and kept it there all the long night through, until help came and the opening was properly stopped. He had saved his country.

Equally insignificant is the entrance of disease into the human system. The beginnings of the most terrible ailments are so small they can be easily stopped at the start. Your health is a dike which keeps out and stops the terrors of dangerous and devastating disease. Whenever it breaks down, no matter how slightly, there is an opening for disease to enter. If the opening is not watched, it will grow larger, until the sweep of disease overwhelms you, and health and perhaps life is destroyed forever.

Fortify your health with Dr. Pierce's Golden Medical Discovery, and you can defy ill-health. You can make your health so strong a bulwark that disease cannot find a crevice through which it can creep. Taken in time, Dr. Pierce's remedies prevent greater and more serious troubles. Hundreds write daily to Dr. Pierce, telling him how these remedies have saved them and made them strong.

Constipation causes and aggravates many serious diseases. It is speedily cured by Dr. Pierce's Pleasant Pellets.

weather the congregation was small on Sunday. Bro. Ratter took for a foundation the first eight verses of the 15th chapter of John, the 5th verse being his text: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." He preached a grand sermon and some of us felt very close to Christ. He is indeed a great man in body, in mind and in heart.

After the sermon Bro. Ratter accepted our call and now enters on his thirteenth year with Bethlehem Church. Deacon G. H. Sprouse suggested an old-time Christian band-shaking. The writer was present. All seemed to feel that it was good to be there. Bro. W. C. Shannon made a few remarks of encouragement to keep united and work and co-operate together.

We meet on the second Saturday in January, 1899, in a deacons' and pastors' meeting for the purpose of staking off our work for the ensuing year. God being our helper we want to run straight to them. We propose to co-operate with our State Board. Our motto: Christ first, last and all the time.

J. H. BOWLING.

Greenbrier, Tenn.

The Watson-White Debate.

This debate was held at Williams Crease Roads, Smith County, Tenn., beginning Tuesday, Nov. 20, 1898, and continued four days.

The following propositions were discussed: The Holy Scriptures teach that the alien sinner must pray for pardon and expect it in answer to his prayer at faith. W. J. Watson affirmed and L. S. White denied. Bro. Watson defended his proposition thus: The alien sinner is in an unsaved state, and if left to himself will die out of Christ and be lost. But God, who willeth not the death of any, has sent his Spirit into the world to convict the world of sin, Jno. v. 22. Then he deduced prayer as the sincere desire of the heart, Rom. x. 1. He then presented the following argument: God

does not consult the will of man in conviction, Jer. xxi. 8. God urges the sinner to turn from his wicked ways and live, Ezek. xxxiii. 1. God reasons with the sinner about his condition, Isa. i. 18. God promises them rest if they will come, Matt. xi. 28. The sinner thus convicted will naturally inquire what to do; answer, Mark x. The Bible order of seeking heavenly blessings is to pray for them, Rom. x. 1. There is no salvation without prayer, Rom. x. 12. It is a divine injunction upon man to worship God, Matt. iv. 10. Prayer is a theological sense is worship.—Webster. Prayer is a part of divine worship, and as extensive as the statement, 1 Tim. ii. 1-8. "Christ died for all," therefore it is the duty of all to pray. The sinner is directly commanded to pray, Isa. lv. 6. They who call upon the name of the Lord shall be saved, Joel ii. 32. There is no salvation without prayer, Job xxi. 14, 15. Jesus commanded the multitude to pray, and promised pardon in answer to prayer, Matt. vii. 8. There are examples in the Bible where sinners prayed and were answered at faith and before baptism, Luke xviii. 10-18; xviii. 38, 39; xxiii. 43; Acts ix. 6; x. 1, 30, 31. Jesus declared that every knee shall bow and every tongue confess him, Rom. xiii. The Ninevites prayed and God heard their prayer, Jonah iii. 8.

White's reply: White read Acts vii. 85 and said that they preached Jesus unto them, and he gave the following: The Spaniards will not call upon the United States for protection because they are not of this kingdom, illustrating that a sinner being in the devil's kingdom cannot call upon God for pardon, not being in God's kingdom. Then he said if Bro. Watson would read his proposition verbatim from the Bible he would surrender the debate. Whatsoever is not of faith is sin, consequently it is a sin for a man to pray before faith. Without faith a man cannot come to God, Heb. xi. 6, claiming that it would be a sin to come to God, Rom. x. 23. Then he asked if a sinner was justified by faith only. He next stated that Bro. Watson and himself were agreed on Jno. v. 25, that it is a spiritual death and not temporal referred to, offering for an illustration that he was preaching in Kentucky and that they heard the voice of God, believed and obeyed. He next stated that pardon takes place in heaven and not in this world. Evangelical faith was perfected in love through works, Gal. v. 6. He next stated that God was no respecter of persons and then he came home to Mark xvi. 10, 1 Pet. iii. 21, then asked how faith was made alive, thus closing his first speech.

Bro. Watson's reply to White's first argument was that whatsoever is not of faith is sin, that faith came by hearing the word, therefore it is a sin to preach and to hear. After answering his other arguments completely he based his next argument upon the fact that God has but one way of saving souls and never has but one, Matt. xxiv. 14; Rom. xv. 19; Gal. i. 8-9; Matt. iii. 18-17; Matt. xxiv. 24.

White's next reply was a repetition of his first speech, adding the following Scriptures: Isa. lv. 11; Col. ii. 12; 2 Pet. i. 22.

Bro. Watson asked him eight questions embracing the design of baptism. If a man receives life before, after or in the act of baptism? If before baptism does it not kill the doctrine of baptismal remission? If after baptism does it not kill your theory that baptism doth also now save us? If in the act does it not put the virtue in the water and not in Christ?

In reply White read Mark xvi. 10, Acts ii. 38, Gal. iii. 27, and spent the rest of his time in abusing Bro. Watson and his church. This ended the

first day's debate. Will report more next week.

J. W. McQUEEN.

Bethpage, Tenn.

In Memoriam.

Joseph C. Bishop, familiarly known as "Uncle Joe," fell asleep in the arms of Jesus on the 9th day of January, 1899. He was born April 5, 1815, at Mulberry Gap, Tenn., and professed faith in Christ in the year 1844; united with the Clear Spring Baptist Church of Lee County, Va., 1846; ten years later moved to Knox County, Tenn. After a short illness he quietly passed away, on date above named, with very little suffering. He was the husband of two wives, one of whom is still living at the old home place at Heskell's Station. He was also the father of fifteen children; thirteen still survive him. While he can no longer give counsel or set the example of a truly virtuous Christian father, may his noble deeds still remain in the memory of his children and all who know him, as the guiding star of their lives. He said upon his death-bed that he hoped that his children would not bring a reproach upon the name he had established. He was a deacon of the Baptist Church for forty years, and a man who truly devoted his life to the service of God. He is gone, but his influence will live on. He was ever ready to send relief to the suffering, to visit the poor and console the broken-hearted.

Though he was fallible, as all other men, had his trials and persecutions, still heaven and its joys ever seemed to be the leading thought of his mind. He took great delight in Sunday-school work, and in his latter years he was often heard to lament that the Christians were not more diligent in the work of the church. It seemed that the great interest and anxiety he had for the church grew stronger in the decline of his life.

Then let our sorrows cease to flow,
God has recalled his own;
And let our hearts in every wee
Still say, "Thy will be done."

May our hopes be brightened for eternal life by this sad bereavement. May God in his mercy bless and comfort the widow in the decline of life, and may she remember that the Master in his wisdom has said, "What I do thou knowest not now, but thou shalt know hereafter."

Bro. Bishop's remains were interred in the cemetery near his home with Masonic honors. Sweet be his sleep until the morning of the resurrection, when he shall come forth as one of the redeemed of heaven, to bask in the sunlight of God's glory forever, and hear the welcome plaudit, "Well done, thou good and faithful servant."

Resolved, That a copy of this obituary be given to the wife of the deceased and a copy sent to the BAPTIST AND REFLECTOR for publication.

J. N. BISHOP.

A. HERRICK.

MATTIE MOORE.

N. J. HOSKIN.

I can cordially bear testimony to the excellent character and sterling worth of Bro. Bishop. His father, Elder Jonathan Bishop, was one of the most useful pioneer preachers in East Tennessee. His mantle in a great measure fell upon his son. Bro. Bishop, though not a preacher, was never so much at home as when in the midst of a revival meeting. He spent a great deal of his time in singing, praying and working in protracted meetings, not only in his own neighborhood, but everywhere in reach of his home. He has been a great help to me in my effort to write a history of our pioneer preachers.

J. J. BURNETT.

In Pain?

In the Back?
Then probably the kidneys.
In the Chest?
Then probably the lungs.
In the Joints?
Then probably rheumatism.

No matter where it is, nor what kind; you need have it no longer. It may be an hour, a day, or a year old; it must yield to

Dr. Ayer's Cherry Pectoral Plaster

Immediately after applying it you feel its soothing, warming, strengthening power.
It quiets congestion; draws out inflammation.

It is a new plaster.

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The Triumph of Modern Medical Science.

The Perfected Product of years of Patient Toil.

Placed over the chest it is a powerful aid to Ayer's Cherry Pectoral in the treatment of all throat and lung affections.

Placed over the stomach, it stops nausea and vomiting; over the bowels, it controls cramps and colic. Placed over the small of the back, it removes all congestion from the kidneys and greatly strengthens weakness.

For sale by all Druggists.
J. C. Ayer Co., Lowell, Mass.

Prof. Aaron F. Williams, who was for many years connected with the faculty of Bethel College, Russellville, Ky., but who has more recently presided over Clinton College, Clinton, Ky., has resigned the presidency of that college to accept the position of traveling agent for Ohio Valley College at Sturgis, Ky.

Dr. M. A. Simmons Liver Medicine searches out all impurities in the system, and expels them harmlessly by the natural channels.

Dr. J. B. Cranfill of Texas is having a theological tilt through his paper, the Baptist Standard, with a pugnacious Campbellite evangelist. The evangelist affirms in the name of his denomination concerning baptism the following doctrine: "It don't make any difference who baptized—whether it is a man or a woman, whether he is white or black or green or yellow." On this hypothesis Dr. Cranfill argues that devils believed on Christ, confessed Him and were baptized, but, although these steps were taken, the devils were not saved. It is true these devils were immersed by hogs, but if, as the Campbellite affirms, valid immersion can be administered by "any man or woman, white, black, green or yellow," it seems that it might be equally well done by a respectable, well-behaved bunch of hogs.

Pains in Head, Neck, Shoulders, Back, Front, Sides, Hips and Limbs are readily cured by Simmons Squaw Vine Wine or Tablets.

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CHRISTMAS THOUGHTS.

Christmas has come again! How the years fly! How short a time it seems since last Christmas! Formerly it seemed an age from one Christmas to another. Now it seems only a few days. Ah! yes, how the years are flying, swiftly, noiselessly flying away. Soon they will all be gone—gone to eternity. How are we using the years as they fly? Are we improving them? Are we better men, better women than we were last year? God grant it may be so.

Another Christmas! This is the summit of the year, its climax, the acme towards which every eye fondly turns and in which every anticipation centers—the joyous, glorious Christmas time, the season when the heart is light, when dull care is put away for the present and happiness reigns supreme. It is the children's season. Washington's birthday, the fourth of July, Thanksgiving day and other holidays may be celebrated by the old folks. The children feel no special interest in them. But Christmas! Ah! that is *their* day. That is the day they have thought about and talked about and dreamed about so long. That is the time when the mythical Santa Claus will pay his mysterious visit to them and leave so many nice things behind to gladden their childish hearts. They can see all of these things now in their fancies and dreams. And what a good time they will have playing with them on Christmas day and the days following! How light-hearted and merry they will be! Well, dear little ones, let them have a good time. Let them enjoy Christmas to the utmost. If "comes but once a year," and it comes only a few years in a person's life time. After a while the illusion will vanish, the glamour will fade and Christmas will be only a happy memory of the past, except as the person shall live it over again in his children.

Yes, let us make them happy while we can. Let us enter into their childish sports and pleasures during this glad Christmas time. Soon, too soon, the cares of life will come to choke out its joys, the sweet will be mingled with bitter and the roses with thorns. Let this Christmas time be a bright spot in their memories to which they can look back with fond retrospection and which shall be to them an inspiration for all future life.

But do not get the idea yourself and do not give it to your children that Christmas is all fun and frolic, that it is simply for the purpose of having a good time or for getting all they can and giving nothing in return. Teach the true meaning of the

day—that it is the day the Savior was born, when the Christ child was given to the world. It is that event we celebrate. That is why it is so joyful an occasion. When on that first Christmas morning 1900 years ago the world woke up and found that precious gift in its stocking, there was such joy as had never been known before. The very stars sang together for gladness, and the angels were so happy they could not stay at home, but came down to earth to announce the glad tidings of great joy, and their feelings found vent in the grand hallelujah chorus, "Glory to God in the highest, and on earth peace, good will toward men." Ever since that time the central idea of the day has been to give gifts to others, as an expression of our gratitude for this first great Christmas gift. It is in that way, too, that we find our highest joy, as He Himself taught us when he said, "It is more blessed to give than to receive."

Yes, it is appropriate that we give presents to others. But let us not give only to our own children. Let us not give only where we expect a return. Let us give also to those who are unable to return the gift, and who need our gifts all the more on that account. Thus shall we make others happy, thus shall we by reflex influence be happier ourselves, and thus shall we best show our appreciation of the "unspeakable Gift" of the first Christmas day.

As Christmas comes this year on Sunday, much of the usual festivity of the day will probably be absent. And this is well. It always seemed to us very incongruous that the birthday of Christ should be celebrated with fun and frolic and drunken revelry. It is very appropriate that the day should come on Sunday, giving it a sanctity and sacredness which should really attach to it, but which are too often forgotten in connection with it. Let it be observed this year with attendance upon the services of the sanctuary. And while we are giving and receiving gifts let us not forget humbly, reverently to return thanks to the Giver of every good and perfect gift for the unspeakable gift of his Son our Savior. It is eminently fitting and appropriate that we should do so.

PRESIDENT MCKINLEY'S TOUR.

The visit of President McKinley to the South last week was a very notable one. At Atlanta, Tuskegee, Montgomery, Savannah, Macon and Augusta he received tremendous ovations. Everywhere he was met by immense crowds, the most cordial welcome and the utmost enthusiasm. His tour was like a triumphal march. This was due partly to the fact that he is the President of the United States and was a tribute to his exalted office. It was due also to an aroused spirit of patriotism on account of the recent Spanish-American war. This spirit of patriotism was as strong in the South as in the North, as illustrated by the fact that many, perhaps most, of the heroes of the war came from the South, such as Wheeler, Hobson, Schley, Bagley, Blue and others. But there had been no opportunity since the war to show this patriotism. Such opportunity was furnished by the Atlanta Peace Jubilee and the visit of the President to the South in connection with it. And then the exalted character of the President, which every one of whatever party cannot help admiring, and his skillful and successful conduct of the war, served to insure him a cordial welcome to the South as elsewhere in the country. But the one thing which aroused the greatest enthusiasm, and which will cause the visit to be ever memorable, was an utterance in the speech of the President before the Georgia Legislature. He said:

"Every soldier's grave made during the unfortunate civil war is a tribute to American valor. And while, when those graves were made, we differed widely about the future of the government, those differences were long ago settled by the arbitration of arms and the time has now come in the evolution of sentiment and feeling under the providence of God, when in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers."

This was a graceful, noble, generous sentiment, worthy of the man and of the occasion. Coming from the lips of a Northern man speaking to a Southern audience, a Republican speaking to a Democratic, a brave Union soldier speaking to brave Confederate soldiers coming; so soon after the feeling of patriotism in the South evoked by the Spanish war, and on the occasion of a peace jubilee in

celebration of our victory and of the restoration of peace, no wonder it was received with the greatest enthusiasm. It is stated that "a wild cheer went up from every throat in the typical Southern audience, a cheer that echoed and re-echoed through the chamber until it was taken up by the crowds outside. Old men, who fought for the South, arose from their seats and waved their hats. One Confederate veteran, now a venerable legislator, had pressed forward until he was leaning against the Speaker's desk, hanging on each word the President uttered. When the reference was made to the Confederate dead, this old man buried his face in his arms, and while the cheers rang out, cried like a little child."

The Associated Press correspondent adds: "Of all the many conciliatory speeches which have been made since Grant said, 'Let there be peace,' nothing has more deeply stirred a Southern audience than the simple words of President McKinley this afternoon."

This utterance sounded the death-knell of sectionalism. It was the last nail driven in the coffin of fratricidal strife, the last stroke welding North and South together. It struck a chord of sympathy which has echoed throughout the land. Whatever lingering remnants there were of sectionalism were buried under the applause which greeted the remark, not only by those who were privileged to hear it, but by the whole nation as well. Everywhere, in the North as much as in the South, it has met with the most cordial approval. There has not been a single note of discord so far in the universal chorus of praise. The papers North and South, Republican and Democratic, have endorsed it. A bill is to be introduced in Congress at an early day embodying the suggestion in legal form, and it is said that this will be passed unanimously. Another bill has been introduced opening the United States Soldiers' Homes to Confederate soldiers, and it is expected that this bill will pass also.

We have written thus much about this incident because it marks an epoch in our national life. These States are now not simply the United States, but they are the re-United States in deed and in truth. On next Sunday the American people can sing with new meaning and new zest the angelic anthem sung 1900 years ago on that first Christmas day, "On earth peace, good will toward men."

MAYNARD AND HOBSON.

On Friday of last week Commander Maynard, of the Gunboat Nashville, and Lieutenant Hobson, the hero of the Merrimac, were guests of the city of Nashville. They met a most cordial reception. In the morning they addressed an audience of 6,000 or 7,000 school children at the Tabernacle, at which time Lieutenant Hobson presented Commander Maynard a sword given him by the children of Nashville. In the afternoon the ladies had a reception in their honor. They were then driven over the city. At night a public reception was held at the Tabernacle at which there were some 6,500 people present. Several addresses of welcome were delivered by prominent citizens, to which the two guests made appropriate responses. Lieutenant Hobson spoke at some length, telling about his observations and experiences while in prison at Santiago. He did the same also at a banquet given at the Maxwell House after the reception. He is something of an orator and a philosopher as well as a hero. One part of his speech at the Tabernacle was quite amusing. We are accustomed to associate the name of Hobson with everything that is brave and heroic, but he told how, as he watched the American fleet bombard the Morro fort in which he was confined, he put a table in a corner of the room and would crawl under it when the shots would strike near. And this is the man who had just gone undaunted into the very jaws of death! But of course everyone recognized that that was in the discharge of duty and for a purpose, while to stand up at the window of his prison and be killed by shells from his own fleet would have been a needless sacrifice of life.

The American people love Mr. Hobson for his bravery, for his faithfulness to duty, for his spirit of heroic self-sacrifice. They love him because he represented them. He stood in their places. He was willing to die for them if need be. He is a typical American. In his heroism he simply expressed the

American spirit. Others would have done what he did. In fact, a number of others, as is known, wanted to go with him, and some even cried because they were not permitted to do so. But what others would have done he actually did, and the American people will never forget him for it as long as there is gratitude in their hearts.

Is there not in Mr. Hobson's act a faint illustration of the sacrifice of Christ for us? And if we show gratitude to Hobson and crown him with honor, should we not a thousand times more show gratitude to our Lord, and crown him with honor and glory?

A LITTLE INCIDENT.

In the transfer station, this city, on a recent Sunday night while it was crowded with women and children coming from church, a drunken young man pulled out his pistol and shot six times at a negro. Two of the shots struck the negro. It seems a miracle that no one else was hurt. The indignation aroused by the incident has served to revive public sentiment with reference to the law against carrying pistols which had been allowed to fall into innocuous desuetude. We are glad that sentiment is being aroused on that subject. It is well. No one has any business carrying a pistol. A gentleman has no need for one. It is only ruffians who are likely to have occasion for one, and, as a rule, it is only those who are crazed by strong drink who are apt to use one, as in the case of this young man. Had he been sober he would hardly have resorted to his pistol. He would not have been so quick to take offense.

And this suggests: While we condemn most severely the habit of carrying pistols, we believe that the saloon-keeper who shoots his little pistols over the counter is a far more dangerous man in society than the pistol carrier. And if a law should be passed and enforced against carrying pistols, far more should a law be passed and enforced against the saloon-keeper. The pistol carrier does not usually kill more than one or two men with his pistol, but the saloon-keeper kills, it may be, a dozen a year. His mode of killing them is a little slower than that of the pistol carrier, but it is none the less sure. The poison is warranted to kill if it is taken long enough. Enforce your law against carrying pistols by all means, gentlemen, but in doing so do not forget the weightier matter of making and enforcing laws against whisky selling. The other you ought to do, but this you ought not to leave undone.

THE ANTI-SALOON LEAGUE ADDRESS.

The address of the Macon, Ga., Anti-Saloon League, sent to us by Dr. J. L. White, is rather long, but we think it will be read with much interest. It is certainly a shameful record of bribery and corruption it reveals, but such a record is only in keeping with the character of liquor dealers everywhere. When a man makes up his mind to go into that business he sears his conscience as with a hot iron, and he will then do anything in the world to protect his interests. He will bribe, lie, steal, murder—anything. We hope that every Baptist in Tennessee will read this address, and as he reads it will make up his mind irrevocably as to how he will vote upon the liquor question next time he has an opportunity. And that opportunity may come soon. An effort will be made to induce the coming legislature of this State to pass a local option bill giving the privilege to the citizens of every incorporated city and town in the State of saying whether they wish liquor sold in their midst or not. Let Christian men stand together in this fight, and they will sooner or later win a glorious victory.

A FAITHFUL STEWARDSHIP.

After an incumbency of fourteen years, Maj. J. W. Thomas last week resigned the position of General Manager of the N. & C. Railway. His son, J. W. Thomas, Jr., was elected to the position. Maj. Thomas retains the office of President of the road. In offering his resignation as General Manager, he stated:

"During that period our Treasury has received and disbursed \$108,000,000, without the loss of a dollar to the company. We have paid \$4,488,760 in dividends to our shareholders. The gross earnings have been \$90,806,066, and the total loss by neglect, inefficiency and dishonesty of agents has been \$1,112,714 per annum. Our train mileage has been 51,112,714 miles with comparatively few accidents. Over 700,000 tele-

graphic train orders have been sent by our train dispatchers, and in only one single instance was a mistake made which involved accident to trains, and that without loss of life or limb. We have transported 44,180,000 passengers, and not a single passenger's life has been lost by accident to our trains, and only two seriously injured."

This is certainly a remarkable record. Maj. Thomas well says that it "will compare favorably with that of any railroad in the world." And while Major Thomas generously gives credit to the other officials and to the employees of the road for this record, every one knows that very much of the efficiency of the road is due to the able, faithful, gentlemanly Baptist President, whose spirit has permeated every department of it and has directed it all.

During these fourteen years the road mileage has increased from 580 miles to 1,180 miles, the gross earnings from \$2,240,718 to \$9,207,939 per annum, and the train mileage from 1,600,412 to 51,112,714 miles.

For these reasons a reorganization was determined upon.

A CHRISTMAS GIFT.

Do you want a nice Christmas gift for your friend—one which will be at the same time beautiful, useful, appropriate and cheap? Well, we have it for you. It is our new combination Teacher's Bible, self-pronouncing, large type, flexible back, gilt edged, silk sewed, linen lined, with concordance, maps and helps of various kinds. The price of the Bible is \$4.25, or \$5.25 with the index, and it is cheap at that. We offer the BAPTIST AND REFLECTOR and the Bible both for \$3.00, or \$3.50 with the index. You can keep the paper and give your friend the Bible. Or you might give him both. You could not, perhaps, give him a more appreciated present, or one which would do more good. Try it. Order now to be sure you get the Bible in time for Christmas.

THE ORPHANS' HOME.

Secretary Holt has several items in this week's paper asking for Christmas offerings for the purpose of putting an iron fence around the Orphans' Home. This fence is badly needed. The old fence is in such disrepair that horses and hogs and other animals are constantly getting into the yard, and there is no way of keeping them out. While we are celebrating the glad Christmas time, and receiving and giving presents, let us not forget the orphans. Remember, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

JUST A WORD.

We hope that each one of our readers who is in arrears will remit by January 1st, as we have large obligations to meet then. Do not neglect this, please. The amounts are small to each subscriber, but in the end they become large to us.

PERSONAL AND PRACTICAL.

—Christmas gift!

—A happy Christmas and a joyous new year to you.

—"A Subscriber" at El Paso, Ark., asks us some questions, but fails to give his name, or her name, as the case may be. As we have so frequently stated, we can not answer questions without knowing the name of the person asking them.

—We shall not stop to argue the old question as to whether the 25th day of December was really the birthday of Christ. As we have said before, we do not believe it was. But the Christian world has come to so regard it and we celebrate it with the rest.

—Rev. A. J. Brandon of Christiansa called to see us the other day as he was on his way to Wilson County on some business. Bro. Brandon is one of the staunchest and truest Baptists we have in the State. We do not know what the Concord Association would do without him.

—The *Christian Index* announces that it has bought a new outfit of type in which it will appear after the first of January. At the same time the form of the paper will be slightly changed, being made a little longer and narrower. The *Index* is one of the very best of our exchanges. With these improvements we shall expect it to be still better.

—Some of our contemporaries will take a holiday next week. We should have been glad to do so ourselves so as to give a much-needed rest both to the printers and to the editor. But, as we have said before, the BAPTIST AND REFLECTOR goes on forever. For one thing we have such a volume of correspondence, including articles and news matter, coming in every week, that we could not afford to miss even one week. So you may expect your paper next week as usual. We hope that you will not be so taken up with Christmas festivities that you will not care to read it.

—As has been mentioned previously in our columns, the Central Baptist Church of this city will begin a revival on the first Sunday in January in which Pastor Lofton will be assisted by Dr. W. O. Bailey. Dr. Bailey is a brother of Prof. J. E. Bailey, this city. He has for many years labored in Texas, and has held some of the most important pastorates there. He is an eloquent preacher. We trust that the spirit of the Lord may be poured out upon the members of the church during the meeting, and that they may have a season of refreshing from the presence of the Lord.

—We have arranged with Prof. G. T. Howerton, Dean of the Normal Department of the American Temperance University at Harrison, Tenn., to write a series of short talks about good health and character building for our columns. The first one will be published in our first issue in January. We are sure that these talks will be exceedingly interesting and helpful. We propose to spare no pains nor expense, so far as we may have the ability, to make the paper better next year than it has ever been before. The Baptists of Tennessee deserve the very best that can be given them. Let them remember, however, that the paper is really what they make it.

—There is some talk of postponing the Paris Exposition from 1900 to 1901. Although the managers of the Exposition have had eight years in which to get ready for it, it is said to be very far from complete. The Spanish-American war, the prospect of war between France and England, the excitement over the Fauboda incident, and especially over the Dreyfus case recently, have served to paralyze preparations for the Exposition. We hope, however, that it will not be postponed. Its postponement would result, not only in considerable loss to the people of Paris, who have been making their calculations upon having the Exposition next year, but also in disappointment to a great many persons over here who have been expecting to attend the Exposition then.

—The Tennessee Supreme Court recently decided that not only is the reading of newspaper reports a disqualification for jury service, but that the formation of an opinion from such reading does not disqualify, provided the juror feels that he can render a just verdict. This strikes us as a very wise decision. In this newspaper age when papers are so numerous and so cheap, nearly everybody who can read at all will read the papers, and especially when any great crime is committed. The result of the previous policy of the courts has been to deprive men of intelligence almost entirely from our juries, and for this reason the jury system has fallen considerably into disrepute. This decision of our Supreme Court, we trust, will have the effect of giving us a better class of jurors, and putting the jury system upon a higher plane.

—Quite a little controversy has arisen among our Northern brethren with reference to the relation of the American Baptist Publication Society to the Home Mission Society. It was started by a speech of Dr. Horr, editor of the *Watchman* at the recent Baptist Congress in Buffalo, speaking of the friction between the two societies. Dr. Rowland of the Publication Society replied to this rather sharply, denying that there was any friction, and claiming that the attitude of the Publication Society was only one of co-operation, not of rivalry. He expressed surprise that Dr. Horr should criticize the Society when he was vice-president of it. Dr. Horr then promptly resigned the vice-presidency. Dr. Morgan of the Home Mission Society, publishes in the *Baptist Outlook* a long letter in reply to Dr. Rowland in which he says: "When I was notified by Dr. Seymour of the Publication Society, that Dr. Dias was to go to Mexico as a missionary I protested against it in clear, emphatic language as an unwarranted invasion of our field and an attempt to do our work. Notwithstanding this, Dr. Dias was sent to Mexico to carry on an independent missionary work."

THE HOME.

The Bells Across The Snow.

BY FRANCES HEDLEY HAVEMER.

O Christmas, merry Christmas!
It is really come again,
With its memories and greeting,
With its joy, and with its pain,
There's a minor in the carol
And a shadow in the light,
And a spray of cypress twining
With the holly-wreath tonight;
And the hush is never broken
By laughter light and low,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
It is not so very long
Since other voices blended
In the carol and the song!
If we could but hear them singing,
As they are singing now,
If we could but see the shining
Of the crown on each dear brow,
There would be no sigh to smother,
No hidden tear to flow,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
This it never more can be;
We cannot bring again the days
Of our unshadowed glee;
But Christmas, happy Christmas,
Sweet herald of good will,
With holy songs of glory,
Bring holy gladness still;
For peace and hope may brighten,
And patient love may glow,
As we listen in the starlight
To the "bells across the snow."

Santa Claus' Assistant.

BY JOHN KENDRICK BANGS.

It was not long after midnight.
The wee small hours of Christmas
day were just beginning to arrive,
and down in the library, where the
tree was sheltering a profuse array
of toys, stood an unexpected guest.
He was ill clad, unshaven, and his
hair looked as though it had never
known a comb. In his right hand
he carried a dark lantern, and slung
over his left arm was a sack, a com-
mon jute bag, and he had entered by
the window that looked out upon the
street. The family had all retired,
and for the most part were asleep.
That is why the unexpected guest
chose this time to arrive.

Stealthily he crossed the room, and
drawing the portieres silently across
the broad doorway that opened into
the hall, he slid back the front of his
lantern, and lighting a match in the
flame, he turned on the gas and lit it,
so that he might better see the exact
surroundings.

"Humph!" he said, as he observed
the tree. "Quite a fine lay-out. I
don't know but what, after all, it's a
good thing that parents give their
children expensive things these days.
It's a great help to our profession.
You can't rub much on candy balls
and tuppenny dolls, but these silver-
plated engines and purses with ten-
dollar bills in 'em come in handy.
Gold sleeve-buttons, too," he added,
as his eyes took in a few further de-
tails of the scene before him, "and a
gold watch as well. This is luck."

And then, as he bent over the
groups of toys and presents of a
more expensive nature intended for
Bobbie, his eye glittering with joy at
the prospective value of his haul, the
heart of the unexpected guest stopped
beating for an instant. There was a
rustling sound behind him.

With a quick movement he slid the
cover of the dark lantern to, by mere
force of habit; but it was unavailing;
the room was still lighted, though
dimly.

"Curse the gas!" he muttered as
he turned.

"Hullo!" said a soft voice from be-
hind the portieres, and at the same
moment the curtains were parted,
and there stood Bobbie, clad in his
night gown. "Is that you, Santa
Claus?" he asked, peering curiously
at the unexpected guest.

The man gave a short laugh.
"That's the first time I've been
taken for anyone that's half decent,"
he said to himself, and then he an-
swered, in a whisper loud enough for
Bobbie to hear:

"Well, not exactly, sonny. I'm
only his assistant."

"His what?" said Bobbie.
"Sh! Not so loud, my boy—you'll
wake the family; and if you did that,
I'd just vanish like the mist," said
the man. "I said I was only Santa
Claus' assistant. You see, my lad,
there are so many more little children
now-a-days than there used to be that
the boss has to get outside help
Christmas eve, or he'd never be able
to finish up his work in time. So he
sends for me and a few others like
me—heaven help us!—and we do his
distributing for him. I'd just
laid these things out here when you
surprised me."

Bobbie approached the tree.

"Oh, isn't it beautiful!" he cried.

"All these things for me! A watch,
too—just the very thing I wanted."

The man drew back as the boy
spoke, and with a queer light in his
eyes, sat down in one of the chairs
suddenly.

"Are you tired?" asked Bobbie,
leaving the tree and crossing to Santa
Claus' assistant.

"Yes," said the man. "Very."

"I'm sorry," said Bobbie, affec-
tionately, as he took the other's hand
in his and kissed it.

"Don't—don't do that," said the
man, huskily. "It's not—not clean."
"I shouldn't think it would be,"
laughed Bobbie; "climbing in by
sooty chimneys can't be very clean
work. Do you know, I always won-
der why there's never any soot left
on the toys."

"Oh, we take care of that," said
the assistant. "You see, this bag
keeps the soot off. But I didn't come
by the chimney this time," he added,
hastily, observing that there was no
soot on the bag either. "I thought
the window was easier."

"You're all through, aren't you?"
said Bobbie, looking at the bag.

"How do you know that?" asked
the man.

"Your bag is empty. Isn't there
any one else for you to take a toy
to?"

The unexpected guest buried his
face in his grimy hands, and a great
lump rose up in his throat.

"There was one other," said the
assistant, "but there's nothing for
him—and—and it's all my fault. I
neglected to look after him."

"And won't he get anything?"
asked Bobbie.

"No," said the assistant, roughly,
rising, and taking a step toward the
tree.

"He can have one of mine," cried
Bobbie. "Here, take him this. I've
got plenty, thanks to you." He
handed him one of the treasures be-
neath the tree.

The unexpected guest looked at the
boy for a minute, and then he slowly
reached out his hand and took the
proffered toy.

"I'll see that he gets it," he said,
"and God bless you for it! Good-bye,
little one. I must be off, or he'll
wake up and be disappointed."

He moved toward the door, when
Bobbie ran after him, and holding up
his little face, said, "Won't you take
a kiss for Santa Claus from me?"

"That I will," said the other, and
he bent over, and kissing the child,
fled precipitately out through the
window, and disappeared in the
darkness of the street.

"Well," said the unexpected guest,
the following morning, as he watched
his own pallid-face little youngster
playing with the first Christmas
present he'd ever known, "that was
the runniest thing. I went out to
steal, and the only thing I bagged
that wasn't really given to me was a
kiss, and I'll see Santa Claus in Hades
before I give him that. It was a
rich haul, but I think I'll get a de-
center job—at New Year's."—*Har-
per's Magazine.*

What Shall We Give?

Look through your treasures some
day, says a recent writer, the gifts of
friends in years gone by, and ask
yourself why you value them, and
which you value the most highly,
and ten to one, unless you chance to
be a very peculiar and abnormal per-
son; one who takes mercenary view
of all things, your decision will fall
upon some trinket or keepsake, some-
thing of no intrinsic value, something
whose day has passed, and that you
can no longer use or wear. And why
the value? Because of the giver, is
it not? Because you know that with
it came the giver's kind thoughts and
kind wishes, and because the giver's
heart prompted it. True, it may
chance that your most treasured
keepsake has rare value in itself.
That need not lessen its real value,
but it does not increase it. There is
neither friendship nor appreciation of
kindness in treasuring one gift above
another because it cost more and will
sell for more than another.

It is the fact of giving, the impulse
which leads to giving, that is pre-
cious. The gift is but its exponent,
and it is cruel and wicked to incul-
cate the idea that the impulse, the
kindly feeling, is to be measured by
the cost of the gift. Get as far away
from that feeling as possible, both as
to what you give and what you re-
ceive.

If you must discriminate in the
cost and value of your gifts, why not
make it according to the needs of the
one who is to receive it? Your
neighbor across the way has every-
thing that heart can wish. He, his
wife and his children have no reason-
able wish ungratified. It is hard to
give suitably to such a family, you
say, when one's means are limited.
Not a bit of it. All that you have to
do is to "remember" them, to give
them a token of your good will and
friendship. That is something their
money will not buy. What shall it
be? Well, a few flowers, with a
hearty note of good wishes, make as
appropriate a remembrance as any-
thing, and no one whose regard is
worth having ever looked upon a
gift of flowers with anything but de-
light. Perhaps the gift cost you a
dollar, for flowers are not over cheap
at Christmas. To those to whom
you give the amount is nothing. It
is the spirit of kindness behind it.

Suppose you had sent ten dollars
worth of flowers instead of one,
would there have been any more
"spirit" with them? Not a whit.

Now how about the poor woman
who comes to your house for a dol-
lar a day, to help when house-clean-
ing is on? It is just a plain, every-
day case of a poor but worthy wom-
an, who has children growing, whose
husband works when he can get
work, and who rubs along through
life always on the edge of penury.
A few dollars judiciously expended
will make all the difference in the
world to that family. A much-needed
pair of shoes for this one, a more
presentable, comfortable and suitable
school dress for that one, some few
Christmas "fixings" for the modest
dinner, and a toy or too for the wee
ones. Don't you think these will
make the mother's and the father's
heart glad? Don't you think he will
be a better and a truer man because
of them, and she a truer woman?
And don't you think you will have
made those children very happy and
very grateful? And is it not better
thus to spend ten dollars, if happily
you can spare it, on the poor family,
and one dollar on the rich family,
than *vice versa*? And don't you
think that the rich folks, supposing
them to be the right sort, should they
find it out, would esteem you all
the more for it?—*Et.*

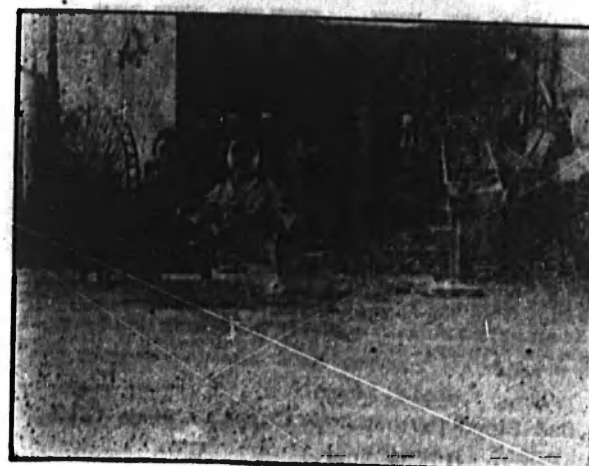
CHRISTMAS PRESENTS FOR THE POOR.

"In your Christmas purchasing do
not be tempted to forget those who,
because of their poverty, are unable
to do any shopping either for them-
selves or for others," advises Frances
B. Langan, in the December "Ladies'
Home Journal." "Let your presents to
them be of a substantial character—
a ton of coal, some warm clothing, some
money, a box of groceries, or a basket
of Christmas marketing, topped with
a bunch of holly. And to the little
children in whose homes Christmas is
little more than a name, send some
of the many bright, new tin toys which
are so inexpensive; some candy, some
fruit, bright red woolen mittens and
I am o' shanters, and, if you can af-
ford it, some good stout shoes and
warm stockings. A piece of bright-
colored plaid will make a pretty gift
for the little girl who has never, per-
haps, had a new dress in her life. Ac-
company your Christmas presents with
some cheery Christmas greetings and
some Christmas greens. Be very sure
that this thoughtfulness will bring its
own reward, and that in the years to
come the memory of the Christmas
when you gave most and received least
will be the happiest of all memories to
you."

A PURE CREAM OF TARTAR POWDER

DR.
PRICES
CREAM
BAKING
POWDER

Awarded
Highest Honors, World's Fair
Gold Medal, Midwinter Fair



At Work in Japan.

This little girl is "such a dear patient little creature,"
Mrs. Maynard says. She has had some injury to the
spine and this has given her eyes this enlarged ap-
pearance. She is also a little orphan. Mrs. Maynard
sent us three photographs, but the impression was so
dim in the third that it could not be reproduced. I
hope though we shall have some more some time.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

501 East Second Street, Chattanooga, Tenn.,
to whom communications for this depart-
ment should be addressed—Young South
Editor: Nilla Vestiga Helstrom.
Our missionary's address: Mrs. Jessie May-
nard, 62 Hakai Machi, Kokura, Japan, via
San Francisco, Cal.

Missouri subject for December, CUBA.

Young South Correspondence.

Ah! but we have had a glorious
week. You will say so when you see
how many letters there are, and what
a grand "total" we have to our "Re-
ceipts." I told you December would
give out November's short comings.
It bids fair to do it, I am sure.

No. 1 comes from Carthage:
"In the name of the blessed Lord, I
send you this small offering of \$1.35
for our missionary. I feel like bowing
my head to the Young South for the
glorious work it is doing. May I con-
sider myself an unknown member?"

A BAPTIST.
We are most happy to welcome you.
We have quite a number of members
at Carthage. Thank you so much for
the offering.

No. 2 comes from Stewart's Ferry:
"A few months ago I gave to my
class at Baker's Grove 5 cents each to
invest for the Lord. Enclosed you
will find

EIGHT DOLLARS AND FOURTEEN CENTS
the amount obtained from those in-
vestments. You may use this as you
think best, and do pray for these dear
children that they may make faithful
workers for Christ."

Mrs. DRUCILLA ELLIS.

A little boy who is reading the letters
to me today says, "I wish she had told
how they made so much money." God
certainly blessed them. May they
ever have such success in all they
do "in His name." Wasn't it grandly
done? Won't somebody else try that
plan? See "Receipts" for names and
credits. We are deeply grateful for
such a big lift. Shall I divide it be-
tween our missionary's salary and the
house we are going to build for her?
Thank of the dignity of owning prop-
erty in Japan! Each one of these dear
girls is a stockholder in the "Kokura
Kindergarten" now. God bless them
every one and grant to their leader the
realization of her fondest hopes for
them.

No. 3 is from Nashville:
"Your appeal for funds for a chapel
for Mrs. Maynard touches my heart in
a tender spot, and I enclose check for

what I intended to spend
for Christmas gifts. You
have my sincerest congrat-
ulations on the good work
the Young South is doing."

AN OLD FRIEND

This letter brings back
old days to me. It is not
the first time this old
school friend of mine has
helped us. We are so
much obliged for such
timely aid. A little more
of such real self-denial as
this would make our chap-
el an assured fact.

No. 4 bears date Bal-
legh:

"Friends have given me
SIX DOLLARS
for the Orphanage."

Mrs. J. W. WESSON.
My capitals come in of-
ten today! I am obliged
to vent my enthusiasm
some way when the offer-

ing comes. See list of names and
credits in "Receipts." Hurrah for
Ballegh! These good "collectors" help
on things wonderfully. We appreciate
them so much. This goes towards the
\$75 we pledged at Athens.

No. 5 brings pleasant greeting from
my dear old home, Shelbyville:

"We have been thinking several
weeks of sending our Christmas offer-
ing for Mrs. Maynard and the orphans.
We wish you to divide our \$4 equally.
Mother, papa and auntie gave us a
dollar each."

ADELAIDE GOGGIN,
LOUISE GOGGIN,
KATHLEEN GOGGIN.

Such an active home as this deserves
its name. We are so thankful for such
needed help. Won't you take some
stock in the Kokura Chapel?

No. 6 is dated at Dunlap:
"For years I have been a silent
reader of the Young South, and I am
very much interested in its work. It
is certainly achieving grand results.
Enclosed find \$1 for the Orphanage,
which is a collection from my Sunday-
school class. We hope soon to con-
tribute to Mrs. Maynard's work."

ROSE BLALOCK.
That's well done! I wish more
teachers would do this way. We are
so thankful to this one, and shall be
so glad to have her permanently with
us, and no longer a "silent listener."

No. 7 is from our friend at Baylor
College, Texas:
"I send \$1 for Japan, the salary or
the school-room as you see fit. I hope
that many dollars may be gathered in
at Christmas time."

MAUD PETTUS THOMAS.
They are coming in quite nicely now.
Thanks for yours! Shall I divide it?

No. 8 comes from my own city:
"We tap gently at the door of the
Young South and offer our first con-
tribution since changing our name.
We have left the 'Little Givers' who
still work for Mrs. Maynard, and for
the present we are working for the lit-
tle orphans. We bring \$1.25 for them."

PREFRIGUS GKMA.
So the division is a gain to us, as the
two hands are sure to do more, I think,
than one. It will be hard though to
excel last year's Christmas offering
from this South Chattanooga school.
I remember they gave over \$12. Long
life to "Precious Gems." We are so
much indebted to them. Won't they
put in a few strokes for that little
chapel?

No. 9 comes from Clarksville:
Three of our Sunbeams, Mary War-
field, Annie Morrow and Ferdie Fox,
send you \$1, their thanksgiving offer-
ing to Mrs. Maynard, although it is
too late for November."

BALLIE FOX, Leader.
It comes in just as well now. Thank

you so much. Ferdie's name is a
familiar one on this page and those
Sunbeams at Clarksville are among
our best friends. Take stock in the
little Japanese room, won't you?

The tenth is one of those brief letters
we get from Lascansas:

"For our missionary."
There was \$1 in it. May God bless
the unknown donor.

No. 11 bears date Dunlap, and en-
closes \$1 for Japan, the Orphanage and
Sunday-school room, and says it comes
from "two children of 60 and 65." It
was to such "children" as these that
the venerable John said "Little chil-
dren, love one another!" Some one
said to me not long ago, introducing a
bright boy of perhaps 15 years, "He is
almost too old for the Young South,"
and I was glad to answer "Oh no. We
have grandfathers and grandmothers
in the Young South," and we gladly
welcome these, and thank them from
our hearts for their kindly help.

No. 12 comes from Thula:
"Enclosed find 25 cents for Mrs.
Maynard. I would be glad if it were
more."

ALLIE WHIGG.
God can do great wonders with even
25 cents, and we are very thankful to
you. Come again soon.

No. 13 comes from Adairville, Ky.:
"Here I am again after a long ab-
sence with the money my chickens
brought. I send it as a Christmas gift
to the little orphans. I wish them
and the Young South a merry Christ-
mas."

ARTHUR B. JONES.
We are so glad to have you back again.
Set apart another hen to buy nails, etc.,
for the little chapel, won't you? Thank
you very much for this offering.

Mrs. Sanders of the Orphanage
writes No. 14 and last. She has \$43.80
now on hand for her "chapel matting,"
and hopes that will be enough to cover
even that great big room with cocoa-
matting, that will last a long time.
Sherays, "When you thank the Young
South for their assistance please tell
them that little Mary Bullard sent me
75 cents for a thanksgiving offering.
This is the second time she has sent
us money, and she is the only one who
has even sent us any after leaving the
Home."

She says also that the friends of the
Home filled the pantry to overflowing
with good substantial food at Thauke-
giving, and that a young man of the
First Church, Nashville, furnished the
orphans "a beautiful dinner," and had
promised them a Christmas tree. She
"throws a bouquet to Tennessee Bap-
tists." "I sometimes think the Baptists
of Tennessee are the most liberal people
in the world. There's one thing I do
know. We ought to be the most grate-
ful people in the world."

The Orphanage is very appreciative.
Are you not glad we have been able to
help them? The Young South wishes
them the merriest of Christmas tides.
I wish there were more such enthusi-
astic young men in all our churches.
Just think of the happy little hearts
that this one will touch with the
Christmas joy! It is so beautiful to
use the money God entrusts to us in
this Christ-like way.

I must ask you once more not to
send me any stamps above 2-cents, and
don't make out your postoffice orders
to Nashville, if the paper does come
from that goodly city. My home is in
Chattanooga, and I cash the orders
here.

My Christmas is bound to be a sad
one this year. You miss the dead so
when the home-festivals come round.
My little girl will not come home from
Hollins. Now, won't you help me
stand it better by giving me so much

to do, that I will not have time to think
of other days? Just pour in the letters
and make December a grand, glorious
triumph. Most gratefully yours,
LAURA DAYTON EAKIN.

Chattanooga.

Receipts.

First half-year's offering..... \$200.00
October offering..... 22.50
November offering..... 22.50
First week in December..... 22.50
Second week in December..... 21.75

FOR JAPAN.

A Baptist, Carthage..... 1.25
Alma Meaburn..... 72
Orville Jenkins..... 60
Vera Meaburn..... 50
Emie Killa..... 50
Bertha Castleton..... 50
Chloe Peck..... 50
Ida Wright..... 50
A. L. and K. Goggin, Shelbyville..... 2.00
M. P. Thomas, Texas..... 50
Unknown, Lascansas..... 1.00
Three Clarksville Sunbeams, by Mail..... 1.00
G. H. Jones and wife, Dunlap..... 1.00
Allie Wright, Thula..... 25

FOR A ROOM AT KOKURA, JAPAN.
Lily Cook, Baker's Grove..... 50
Alma Meaburn..... 72
Orville Jenkins..... 60
Vera Meaburn..... 50
Emie Killa..... 50
Bertha Castleton..... 50
Chloe Peck..... 50
Ida Wright..... 50
A. L. and K. Goggin, Shelbyville..... 2.00
M. P. Thomas, Texas..... 50
G. H. Jones and wife, Dunlap..... 1.00

FOR ORPHANAGE SUPPORT.
Miss Eva Thompson, Raleigh..... 50
Mrs. John Bentley..... 25
Mrs. George Bentley..... 10
Mr. John Bentley..... 10
Mr. Peter Davis..... 15
Mrs. Lou Wesson..... 50
Mr. Luther Cherry..... 25
Mr. Riley Taylor..... 25
Miss Irma Oglesby..... 15
Mrs. Fred Medcoe..... 15
Mr. Jim Moore..... 25
Mr. Eduey Waddle..... 25
Mrs. Ruth Taylor..... 25
Mr. Joe Wesson..... 40
Mrs. J. W. Wesson..... 40
Miss George Taylor..... 1.00
Miss Peter Taylor..... 1.00
Miss Maude Aulright..... 10
A. L. and K. Goggin, Shelbyville..... 2.00
Rose H. Jones, Sunday-school class..... 1.00
Precious Gems, Chattanooga, S. S..... 25
G. H. Jones and wife, Dunlap..... 1.00

Total
Received since April 1, 1898..... \$478.22
For Japan..... \$200.00
"Orphanage"..... 70.72
"Cuba"..... 50.50
"Repairing Chapel"..... 6.83
"Colportage"..... 3.10
"S. S. Room, Kokura, Japan, S. S."..... 25.25
"Postage"..... 40
Total..... \$478.22

C. G. Holloway, Walton, Tenn.,
writes: Have used Dr. M. A. Simmott's
Liver Medicine ten years in my family.
It cures Chronic Chills, Constipation
and Indigestion. I believe its strength
and action at least ten to one more
efficient than Black Drought.

OUR BOB.

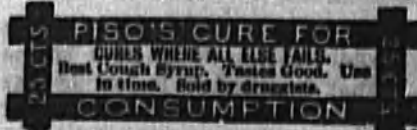
The news of Gov. Taylor's return to
the Capitol, after his long and serious
illness, will be received with gladness
by every one. "Our Bob" has a place
in the hearts of the people that can
never be taken away. Whatever mis-
takes he may have made politically,
however numerous and grievous they
may be, he will still be regarded as
the same kind, jovial, big-hearted
"apostle of sunshine," dispelling
gloom and sorrow wherever he goes,
and leaving happiness in their stead.
In the sphere of private citizenship,
where he is most honored and loved,
and where he can accomplish the
greatest good for humankind, may he
live long and prosper.—Columbia
Herald.

Carefully Blended.

Kin-hee
Coffee

Roasted Java and Mocha.

Packed in air-tight cans and
always fresh and strong. For
sale by grocers everywhere.
Mrs. Hester's "Kin-hee Coffee" from
JAN. HEEKIN & CO., Cincinnati, O.



**Nonicer dessert
than pie made of
ATMORES
Mince
Meat**

Delicious,
wholesome
and cleanly
made as
home-made
mince meat.
Ask for it
and for ATMORES
FINE FRUITS
at the grocers.

RECENT EVENTS.

—The Corinth Baptist Church, Mississippi, has elected Rev. E. L. Wesson as their pastor in place of Dr. Seary, resigned.

Prof. W. O. Carver of Louisville, Ky., and Dr. J. A. Crook of Jackson called at the office last week while they were in the city. They are always welcome visitors.

—The new church at Blackwell, S. C., of which Rev. A. P. Turner is pastor, was dedicated on November 20th. Rev. J. H. Dew of Louisville, Ky., preaching the sermon.

—Dr. J. C. Hiden recently offered his resignation as pastor of the Grove Avenue Church, Richmond, Va., to take effect August 1st, the close of the pastoral year. Dr. Hiden is widely known as one of our best preachers and finest writers.

—Mr. J. B. Nabors and Miss Dible I. Coats were married at the parsonage of the Central Baptist Church, Memphis, by Dr. T. S. Potts on Dec. 16th. They are both good Baptists. We extend congratulations with best wishes for their happiness.

—During its history the missionaries of the Home Mission Society of the North have delivered more than 2,000,000 sermons; have baptized more than 155,000 converts; have organized more than 5,000 churches, and the yearly harvest of souls in its field is about 5,000.

—Rev. Albert R. Bond of this city has accepted a call to the church at Magnolia, Miss. This is a good field. Bro. Bond is an excellent man, a graduate of the Seminary last June. We commend him cordially to the Baptists of Mississippi, among whom his lot is to be cast.

—The church at Marietta, Ga., has called Rev. J. T. Jenkins of Waynesville, N. C. It is presumed that he will accept. Bro. Jenkins was until recently editor of the *Western North Carolina Baptist*, as well as pastor of the Waynesville church. He is an excellent man.

—Rev. J. W. Lynch, recently of Danville, Ky., has been called to the pastorate of the church at Wake Forest, N. C. He is an eloquent preacher. We do not know any more delightful or inspiring surroundings anywhere in the South for a pastor than those presented at Wake Forest.

—Dr. W. C. Bledsoe has resigned the Corresponding Secretaryship of the State Board of Missions of Alabama after three years of hard and successful work. Rev. J. L. Thompson will have charge of the office work as Corresponding Secretary until a permanent Secretary is elected. Dr. Bledsoe goes to Lafayette, Ala.

**The Index to lamps and the chimneys for them will save you money and trouble.
We want you to have it.**

—Rev. W. I. Feazell has been unanimously called to the pastorate of the Central Baptist Church, Dallas, Texas, as successor to Dr. A. B. Miller. In a note to us he states that he and his wife both are getting well. We are glad to know it. Bro. Feazell is an eloquent preacher. We wish him much success in his new home.

—We mentioned last week the fact that Rev. Rutherford Brett had been called to the pastorate of the church at Springfield, stating that we presumed that he would accept the call. We learn, however, that he has declined it, as he did not feel that duty called him there. This leaves an excellent church still vacant.

—Senator Cushman K. Davis, chairman of the Committee on Foreign Relations of the Senate, and member of the United States Peace Commission, in a recent interview in Paris advocated a tripartite alliance between the United States, Great Britain and Japan for the protection of all of their interests north of the equator. He thinks that the rest of the world would have a wholesome fear, synonymous with respect, for such an alliance.

—The ashes of Christopher Columbus were taken aboard ship at Havana on Monday morning, Dec. 12th, and will be carried to Cadix at once. They will probably meet a different reception in Spain from that which Columbus himself met when he returned from one of his westward voyages loaded with chains. It is a question, however, whether Columbus was really buried at Havana or not. Gen. Garcia said that his ashes were at San Domingo.

AMONG THE BRETHREN.

Rev. J. C. Massey of Orlando, Fla., has accepted the call to the care of the church at Lancaster, Ky.

Rev. B. L. Ellsberry, whose wife died some weeks ago, has moved from Newbill, Tenn., to Greenfield, Tenn.

Rev. J. A. Lee has resigned the care of the church at Byhalia, Miss. It is not known just where he will locate.

Rev. John R. Clark of Oage, Tenn., has gone to Texas. We commend him as a bright and promising young minister.

Rev. Albert R. Bond of Nashville has been called to the care of the church at Magnolia, Miss. This is a wise selection.

Rev. W. James Robinson of Forest City, Ark., preached for the Trinity Church, Memphis, Tenn., last Sunday. This church is pastorless.

Rev. W. J. Couch will locate in McKenzie, Tenn. He will move his family at once to that place. This brings him nearer his work.

At Cloverport, Ky., a recent revival resulted in thirty-four additions to the church. Rev. Francis W. Taylor did the preaching for Pastor W. B. Rutledge.

Revs. H. C. Risner and A. Vollmers recently closed a meeting at New Haven, Ky., resulting in twenty-two accessions to the church, eighteen by baptism.

It is announced that Dr. D. B. Ray is soon to begin the publication of *Ray's Baptist Flag*. This venerable brother intends to hold out faithful to the end.

Rev. J. G. Bow of Pembroke, Ky., asks if Methuselah was drowned in the flood. He asserts that Methuselah did not die until a. m. 1651, the date of the flood.

There is general rejoicing among Southern Baptists on account of the fact that the beloved Dr. A. J. Dix will again work under the employ of our Home Mission Board in Cuba.

BLOOD CURE FREE.

A Liberal Way to Prove that Botanic Blood Balm (B. B. B.) Cures All Terrible Blood Diseases.

HAVE YOU Pimples and Impure Blood, evidence of which you will see in Scrofula, Boils, Eruptions, Sores on Face, Ulcers, Little Sores in Throat, Tongue or Lip, Eczema, White Swelling, Rheumatism, Catarrh, Itching Eruptions, Boils, Blotches, Ringworm, Tumors, and Cancer? If this is your trouble, then B. B. B. will cure you. That is what Botanic Blood Balm is made for. B. B. B. is not a "cure-all" it cures only blood diseases.

Thousands of Sufferers from Bad Blood Permanently Cured—A Free Trial Bottle Mailed to All Who Apply.

Botanic Blood Balm is not a new remedy to most of our readers, but no doubt many suffer from some form of Blood Taint, who have never tried the marvelous healing powers of three it's, most likely because they have doctored with other inferior concoctions until they are discouraged. For this reason, Blood Balm Co. sends free to all readers of our paper a trial bottle of Botanic Blood Balm (B. B. B.) so that they may know that it is something different from the inert, watery, so-called blood purifiers, which sufferers have tried, and become discouraged of ever being cured. It is B. B. B. because it literally drives the poison or humor (which produces blood diseases) out of the blood, bones and body, leaving the flesh as pure as a newborn babe, and leaves no after effects. It is this kind of a cure that counts.

The following testimonials prove all we say to be true, and the genuineness of the cure are vouched for by the Atlanta Constitution and Journal.

Scrofulous Humor on the Neck and Face.

George Leonard of Atlanta writes under date of Oct. 2, 1898: "Blood Balm Co.—I had scrofulous humor on my face and neck for the past twelve years. My face would at times raise white blotches and then peel off, also matter and water would run out and discharge, and this again would cause another sore. At times my face was raw and red as a piece of meat. From year to year I tried every remedy that came along, but all to no purpose. The disease got worse instead of better. The sores looked bad and made my face ugly. I felt as if I was in a hell of my own making. I was a more powerful blood remedy than any other. The first bottle of B. B. B. drove the humor out. If I had before, I was now ten times worse; but it was the first medicine that had any effect whatever. Nothing could start the humor or poison back before myself that, if the humor kept coming out, I would get well. No it has proved. I took six bottles of Botanic Blood Balm. My face is now quite smooth. Numbers of neighbors have taken B. B. B. on seeing the effects of it in my case; and I am happy to say they all speak of B. B. B. in the highest terms."

Terrible Deadly Cancer and Ulcer Cured.

Cancer is the worst form of Bad Blood. Cancer can only be cured by a powerful Blood Remedy like B. B. B. The following cure is only one of recent testimonials of cures of Cancer by B. B. B.:

Mrs. E. Murry of Fredonia, Ala., writes under date of Oct. 15, 1898: "Blood Balm Co.—About twenty years ago I was cured of a bad eating ulcer by taking B. B. B. Three large ulcers broke out on my collar bone. I cured these up with B. B. B. Later an eating cancer broke out in my head and ears, and eat all the small bones of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me; my case was pronounced hopeless, so I tried B. B. B. again and was cured once more. I am now 57 years old and am able to walk a mile any time; am strong and healthy. I use a bottle of B. B. B. sometimes, not often; don't need it. The disease made me most deaf. B. B. B. helped my hearing. Respectfully, MRS. E. MURRY."

Pimples, Blotches, Bumps.

are due to poor, weak, poisoned blood. They should have prompt treatment, or otherwise they will lead to cancer. Mrs. M. M. Wilson, Round Mountain, Tex., writes: "A lady friend of mine has for several years been troubled with bumps and pimples on her face and neck, for which she used various cosmetics in order to remove them; but these local applications were only temporary, and left her skin in worse condition. I recommended an internal preparation, known as Botanic Blood Balm (B. B. B.), which I have been using; she used three bottles and all pimples have disappeared; her skin is soft and smooth, and her general health much improved. She expresses herself much gratified, and can recommend it to all who are thus affected."

Typhoid Fever and Catarrh Cured.

Typhoid or any other fever leaves the blood in a terrible weakened condition, hence the patient is likely to be attacked with Catarrh. A man people think Catarrh is a local disease, but in reality it is a deep-seated Blood Disease, and only a strong Blood Remedy like B. B. B. permanently cures Catarrh.

"Fredonia, Ala., Dec. 18, 1898. Blood Balm Co.—I was sick with something like typhoid fever for a whole year. I could scarcely eat or sleep any. First I used seven prominent physicians from Georgia and Alabama. I could not see that I was getting any better, and I was getting very much out of heart. My aunt prevailed on me to take B. B. B. I got better rapidly after taking your medicine. Before taking B. B. B. I suffered very much with catarrh of the head. Since taking it I have never had another attack. I think truly it is a great medicine. I have a brother and father with catarrh, and they are using B. B. B. I am now a strong and hearty girl, and feel glad that I took your medicine. Yours truly, MISS E. V. ADAMS."

Send for Free Sample Bottle.

The above testimonials prove enough for any sufferer from blood humors that Botanic Blood Balm (B. B. B.) or three it's cure terrible Blood Diseases, and that it is worth while to write for a sample bottle. The medicine is for sale by druggists everywhere at \$1 per large bottle, or six large bottles for \$5, but trial bottles can only be obtained of Blood Balm Co. Write today for yourself or friends. Enclose two stamps to pay postage. Address plainly, BLOOD BALM CO., 115 Mitchell St., Atlanta, Georgia, and sample bottle of B. B. B. and valuable pamphlet on Blood and Skin Diseases will be sent you by return mail.

Rev. E. M. Joyner, one of the most aggressive pastors in the Southwestern District Association, is critically ill at his home in Cawthorn, Tenn. Let us hope that he will be spared yet many years of usefulness.

Drs. W. H. Whitall and T. T. Eaton agree in the opinion that the secular newspapers of today have less influence with the people than had those of a generation or two ago. Surely the era of peace is upon us.

The recent South Carolina Convention re-elected Rev. J. L. Vass to the Superintendency of the Orphans' Home of that State. Bro. Vass has served in this capacity for some years and is held in high esteem by the brethren.

A revival at Twenty-sixth and Market-street Church in Louisville was conducted by Pastor C. M. Thompson, assisted by Evangelist T. T. Martin. Seventy-one joined by baptism, twelve by letter and one by restoration.

There were twenty-one happy converts baptized into the fellowship of the church at Arkadelphia, Ark., as the result of the recent ten days meeting with the church conducted by Rev. C. W. Daniel of Pine Bluff, Ark.

The congregation of the Grace-street Church, Richmond, Va., have held a service in their magnificent new church. The opening service was intensely interesting. Dr. W. E. Hatch, the pastor, has worked well to replace the structure which was burned several years ago and has succeeded admirably.

Rev. Thomas F. Moore of Martin, Tenn., contemplates moving to Anna, Ill. The church at that place is auxiliary.

about to secure his services. However, West Tennessee cannot well spare Bro. Moore. He won a signal victory for the truth last week in a discussion with J. A. Craig, a Campbellite of Nashville.

The Home Mission Board of Atlanta, Ga., is anxious to have Dr. W. W. Landrum of the First Church, Atlanta, to go to Havana, Cuba, and organize a church to be composed of the American Baptists who have become residents of that city. Dr. Landrum will go and spend some weeks in Cuba provided his church will release him.

The citizens of McKenzie, Tenn., are up in arms against whiskey. A vigorous temperance campaign is being conducted. Some days ago one of the most respectable and substantial citizens of the town was killed by a drunken character. Since the unfortunate occurrence it is said that untiring efforts will be made to abolish whiskey.

The next session of the Arkansas Baptist Convention will be held with the church at Jonesboro, Friday before the third Sunday in November, 1899. Rev. Charles W. Daniel of Pine Bluff will preach the Convention sermon. This is an honor worthily bestowed upon Bro. Daniel. Tennessee and Arkansas are both proud of him. Though born and reared in the latter State, he received his education and better-half in Tennessee.

Beware of Ointments for Catarrh that Contain Mercury.

as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by druggists, price 75 cents per bottle. Hall's Family Pills are the best.

—If your children were orphaned, how would you wish them to be treated Christmas times? A. J. H.

To settle the stomach and Overcome the Nausea of Prospective Mothers, take Simmons Squaw Vine Wine or Tablets.

—Will the clerks of the Associations of Middle and West Tennessee send me a copy of their minutes? I need them in the denominational work which has been appointed me to do. G. M. SAVAGE.

—Send your Christmas gift for the Orphans' Home to A. J. Holt, Nashville, Tenn. A. J. H.

—Wa, the Missionary Baptist Church of Christ at Zion's Chapel, while in session Sept. 2, 1898, excluded Rev. H. H. Rutledge from our fellowship and demanded of him his credentials, which he refused to give up, and this is to warn all that they may look out for him. J. R. McCARTY, Ch. Clk. Lansing, Tenn.

Cure Stomach Troubles, Cold Feet and Hands, Excessive Menstrual Flow, with Simmons Squaw Vine Wine or Tablets.

—Sunday morning, December 4th, at 10:30 o'clock, at the residence of Mr. J. H. Edwards, I solemnized the sacred rites of matrimony between Mr. J. W. McDowell and Miss Cloyd. Quite a number of friends were present. Mr. McDowell is one of the most wide-awake young men of his county, and will no doubt make one of Fayette County's most successful farmers. They have the best wishes of all their friends. J. M. WALKER. Jackson, Tenn.

COMMERCIAL COLLEGE OF KENTUCKY UNIVERSITY, LEXINGTON, KY.
Prepares students for the professions of law, medicine, dentistry, pharmacy, and for the ministry. Also for the business of the world. Graduates receive degrees from the University of Kentucky. Catalogue free. Write for it.

—Children, Young South, everybody, help us get a Christmas gift from a thousand people Christmas for our Orphan's Home. A. J. H.

—Why is it the churches are not sending contributions of provisions and money for the Ministerial Board? December is nearly out. G. M. S.

—In the sketch of Elder Henry Bars your compositor left out a line which makes an incorrect statement, thus: "He is a father-in-law of Elders J. T. Oakley and Wm. Shelton." It should have read: "He is a father-in-law of Elders L. D. Smith and grandfather-in-law of Elders J. T. Oakley and Wm. Shelton." COMMITTEE.

—Her friends will read with sadness the burning of Miss Emma Smith, which occurred on the 9th while at devotion on retiring. She is very seriously but not dangerously burned. She has always been a live, energetic, thorough-going Baptist, ready to respond to all calls. A FRIEND. Oakland, Tenn.

—The Salsbury church is going to place in the University chapel the portrait of Gen. M. P. Lowrey, who organized that church soon after the civil war. In doing this it gives \$100 towards the completion of the chapel, and adorns the walls with the portrait of a man whose appearance has been an inspiration and comfort to thousands. The Salsbury church thus honors herself, aids a most worthy cause, and helps ennoble the hundreds of the most promising young people of our country who will meet in that chapel daily throughout the coming years. G. M. S.

—Yesterday I helped Pastor Bray reorganize Reuben Ross Church, near Shiloh, in this county. It was decided to build a new house at Shiloh and sell the old property, which is several miles distant. The work is very encouraging. The following amounts have been received for the Sylvia building: Cumberland Association, \$21.80; Little Hope Church, \$3.50; Prof. J. F. Parker of New Providence Church, \$5; Rev. G. W. Bray and family, \$1.50; Mrs. W. H. Turnley, \$1, and Mrs. J. W. Rudolph, \$1. More yet would be acceptable. W. D. TURNLEY. Clarksville, Tenn.

—Memphis Association Executive Committee met at Bartlett last Sunday, Pastor Ray and delegates from Dexter, Memphis, Egypt and Bartlett Churches participating. A mission mission Sunday-school was projected, land secured and subscriptions made. The work will be managed by trustees from Egypt and Bartlett Churches. This work is being done to carry out the recommendations and reports presented at the session of the Memphis Association that met in Whiteville November last. More churches and executive work is being planned. R. G. CRAIG. Memphis, Tenn.

Oils Cure for Cancer.

Dr. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. D. M. Bye, Box 25, Indianapolis, Ind.

—Two years ago our Christmas gift to the Orphans' Home was \$2,500. Many gave. No one was hurt. Why may we not give as much this Christmas. A. J. H.

If you feel Dull, Languid, Broken-down, Debilitated, have Weak Stomach or Indigestion, use Dr. M. A. Simmons Liver Medicine.

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism or Neuralgia?
Are You Sleepless, Nervous, Irritable?
Kidney Trouble Makes You Miserable.

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To prove its merits you may have a sample bottle, and a book telling more about it, both sent absolutely free by mail.

The great discovery, Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle, and to kindly mention the BAPTIST AND REFLECTOR when sending their addresses to Dr. Kilmer & Co., Binghamton, N. Y.

two copies of the BAPTIST AND REFLECTOR don't think you will have to pay for both, but send a card to Bm. Folk to stop one. It may be you subscribed under different initials to the different papers. I hope this will result in satisfying all. I shall come to see you as soon as I can. McKenale, Tenn. W. J. COUCH.

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OBITUARY.

Singleton.—Whereas it has pleased our heavenly Father in his infinite wisdom, to call from earth to heaven our dear sister, Miss Mattie Singleton; therefore

Resolved, That this church and Sunday-school have lost a devoted member and efficient teacher in her death.

Resolved, That we emulate the many Christian virtues of our devoted sister.

Resolved, That we tender the mother and family our sincere sympathy in this great sorrow.

Resolved, That these resolutions be spread on our church record; that a copy be furnished the family of the deceased and a copy be sent to the BAPTIST AND REFLECTOR for publication. Done by order and in behalf of Fairfield Baptist Church and Sunday-school.

MISS ELIZABETH LEE,
CLAY WALKER,
I. S. BAKER,
Committee.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Blotting after eating, Constipation or Sick Headache, use Dr. M. A. Sinsuous Liver Medicine.

PORTER.—Once more the angel of death has visited the Beaver Creek Baptist Church, Galloway, Tenn., this time to bear away to the laud of rest the noble spirit of our beloved Bro. J. F. Porter. Bro. Porter was born in Fayette County, near Macon, May 5, 1839; was married to Miss Mattie Thorpe of Macon, July 15, 1869; professed faith in Christ and joined Beaver Creek Church in the summer of 1889, and died at Open Lake, Lauderdale County, November 23, while on an outing with a party of friends from Galloway. He leaves a devoted wife, four sons and two daughters, to mourn his loss. Two of his sons and both daughters soon followed his example and are now members of the Baptist Church. His first son, J. W. Porter, is now pastor at Maysville, Ky., and is one of the foremost pastors of the State. His youngest daughter is our faithful and accomplished organist. Bro. Porter was a man of many sterling qualities. His sound judgment, meted out with firmness and decision, made him an excellent business man and a wise counsellor. His bravery won for him the station and title of "Captain" during our civil war. His cheerfulness made sunshine and his friendly disposition, utterly void of sham, made friends wherever he went. His liberality to charity in society and in the church was both marked and remarkable. His devotion to his wife and children was tender and beautiful. Upon them the stroke falls heaviest. But from the loyal hearts of the stricken brethren and sisters of our church there are scores of prayers offered daily that they may have the presence of God and the comforts of grace. We will all (church, family and community) miss Bro. Porter; but thanks be to God who giveth us the victory, we weep not as do others.

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Simmons Squaw Vine Wine or Tablets Prevent and cure Palpitation of Heart, Dizziness, Sick Headache, Chills, Hemorrhoids.

THE LAW STUDENT

Who is unable to get away from home to the first year work may have proper direction in reading by correspondence under regular faculty instructions. One who does satisfactory work by this plan, through the terms assigned in junior year, will be admitted to the first year work in residence work in SOUTHERN INDIANA LAW COLLEGE as a candidate for degree of LL.B. Nineteenth year: Graduate practicing every where; write for list from your state. Lewis D. Simpson, Director, Valparaiso, Ind., U. S. A.

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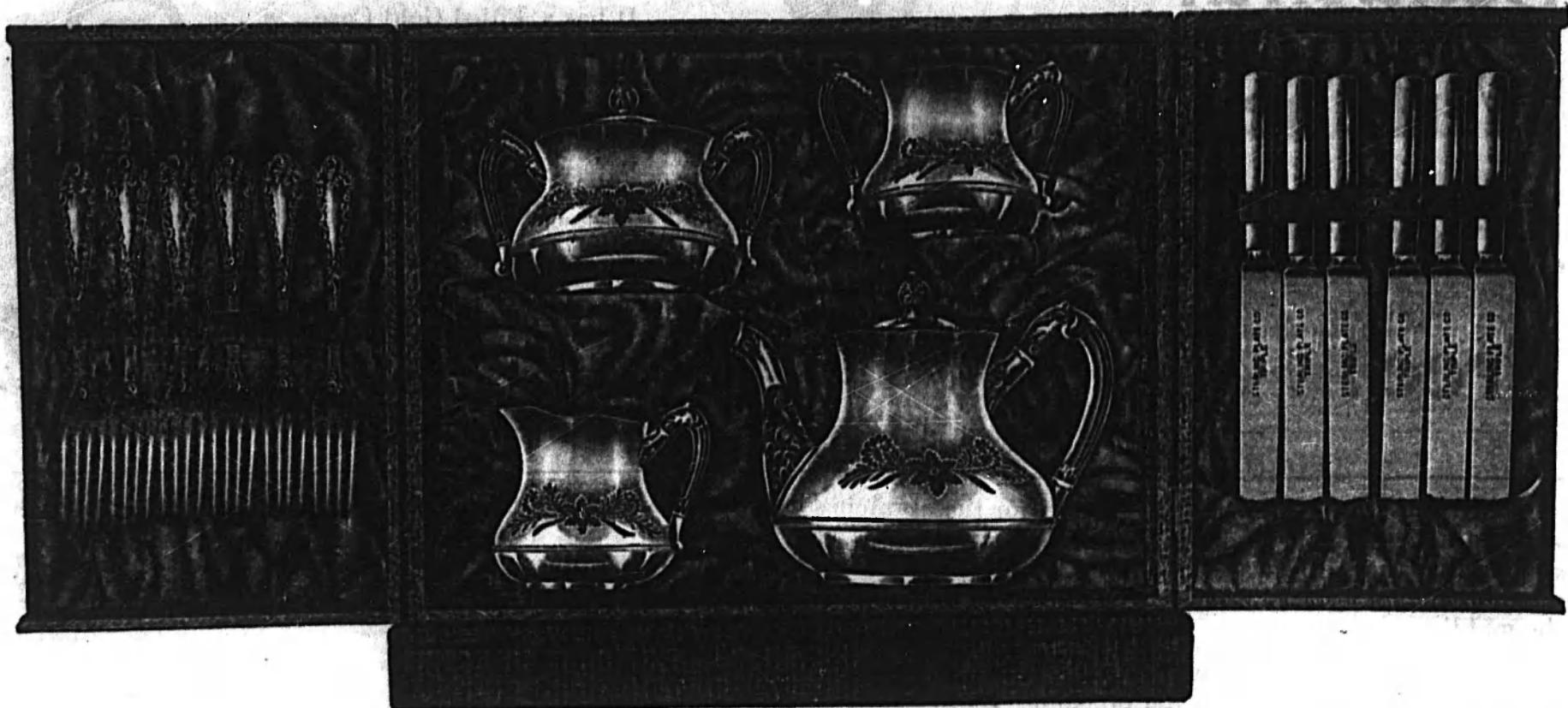
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—Had a good day Sunday at Eudora Church. It was my last Sunday for this year. I was only called to fill out the unexpired term of Bro. Lusk, who was called to a church in Arkansas. During the three months I have been pastor of this people the Lord has blessed us wonderfully. We have had twenty-two additions to the church, twelve by letter and ten by baptism. My salary has been paid in full. The church will call a pastor next Sunday. We have a good Sunday-school. Bro. J. T. Prescott has been the faithful superintendent for twelve months, and during that time the school has increased 100 per cent. Bro. Prescott is a young man, and has done a great work for the cause of Christ at Eudora. To-day he offered his resignation as superintendent, but the school did the wise thing by unanimously declining to accept it. We also have a fine prayer-meeting, which is growing in spirituality. Pray for us at Eudora.

M. M. BLEDSOE.
Jackson, Tenn.
Jackson Items.

During the week three joined the First Church by letter. W. J. O'Connor, the efficient superintendent of the Sunday-school, has resigned and gone on an extended tour to California. Bro. J. M. Simmons was elected in his place. Bro. Simmons is not a new man in the office. He makes a very good superintendent.

Dr. W. G. Inman, the newly-elected pastor of the Second Church, was in the city to-day. He will move to his new charge in a few days. His country churches were much grieved to give him up, yet they are wide-awake and are looking over the field for a pastor.

Bro. Lovejoy and his Sunday-school superintendent, Bro. John E. Glass, report a good work and a steady growth in the Highland Avenue Church.

Prof. B. A. Kimbrough has begun work at Henderson, giving two Sundays to that church, and remains with the Center Church. The Henderson people are fortunate in their selection.

The Powell Chapel is so near finished that it is being used for extra occasions, though it is not yet ready for dedication, but is expected to be by the beginning of the new year.

Dr. Powell will start to Mexico on to-morrow and will return the first of January with students from Mexico and Texas.

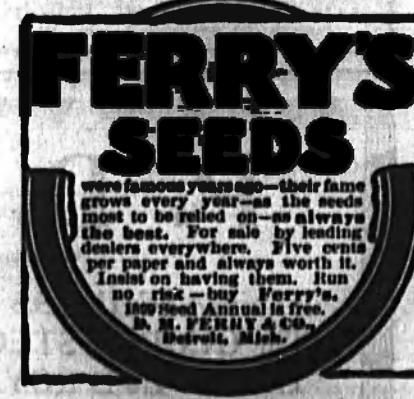
There will be one week of vacation and the University work will open on the second of January, when there will be a large number of new pupils. The health of pupils and teachers has been very good this fall term. The sanitary conditions of the boarding houses are such as to almost exclude all sickness.

MADISON.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.

A New Pamphlet on Blood Diseases and their Cures, by using Botanic Blood Balm. Pamphlet and Sample Bottle of Medicine Sent Free.

Blood Balm Co., of Atlanta, Ga., have just issued a new pamphlet on Blood Diseases and their cure, by using their famous three Ba. The pamphlet describes such diseases as Cancer, Ulcers, Blood Poison, Scrofula, Eczema, Hoile, Catarrh, Rheumatism, etc. The pamphlet is meant for free distribution and will be sent on request. (a postal will do) to any of our readers, who write Blood Balm Co., Atlanta, Ga. A Sample Bottle of their famous B. B. B. will be sent, all charges prepaid, if our readers will send Blood Balm Co., two stamps to pay postage.



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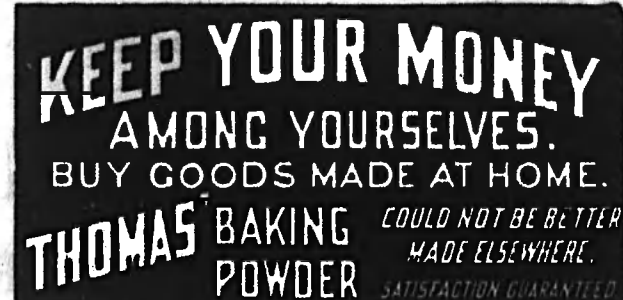
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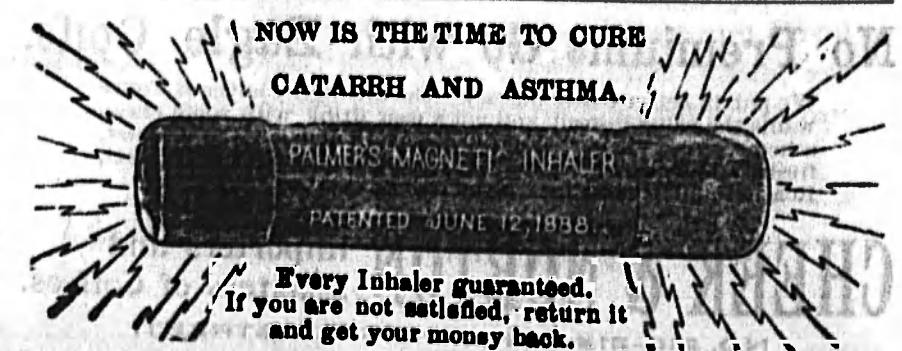
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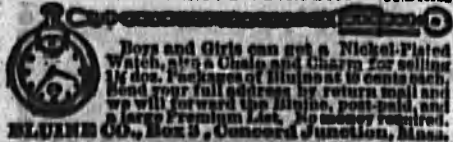
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For Sale

By T. W. YOUNG, Shop Spring, Tenn.

Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI.

NASHVILLE, TENN., DECEMBER 29, 1898.

New Series, Vol. I, No. 10.

THE BLUE CROSS.—The Blue Cross on your paper this week will indicate that your subscription has expired. Please remit at once.

GLORIOUS APOTHEOSIS.

Far down thro' life's dim, lengthening vale
Low, gray mounds record the years;
Each one begins and ends a tale
Of love and joy, of grief and tears.
Behind they left a heap of clay,
O'er which we moan with tearful eyes,
But soaring up the shining way,
They live immortal in the skies!

Perchance far back in days of yore
A tiny star began to shine;
Alas! on earth it beams no more—
A little grave in now its shrine!
We linger there with sweet delight,
The turf with tears is moistened yet;
Above, full-orbed, in glory bright,
We know that star will never set!

The earthly mould was made so fair,
So sweet a life was breathed within;
While still the vital flame is there,
It is a noble prize to win.
But why o'er this loved mould should ripen?
Death only fragments can retain;
The soul in beauty all divine,
In God's own image, lives again!

Alas! with loved ones doomed to part!
This thought a consolation brings:
The cruel blow that bruised the heart,
For glory spread their radiant wings!
From all mutations called away,
An endless, perfect life is given.
From glory into glory they
Have spurned the earth to enter heaven!

—By Hyndey Dyer, in the Religious Herald.

OUR CLEARER LIGHT.

BY REV. O. C. PEYTON.

Did you ever think how very little of spiritual light was revealed to the earnest followers of Christ before His crucifixion? The faith in a personal Christ, a living Savior we cherish and which in all tenderness, we ought to urge on others, has much more of a foundation than they knew.

We have arguments and appeals at our command which even Jesus could not use in his earlier ministry. Let your thoughts go back to those days. Think of it! There was the long-furnished, the long-expected Messiah in the person of a poor, despised wandering teacher. How very different was His person, His environment, His teaching from all that had been expected! The people had looked for Him to come in royal magnificence, with the purpose and visible power to found an earthly kingdom, surpassing all they had ever known. These expectations had filled their minds. True, he was a worker of wonderful miracles before them, but these their teachers and guides—the thinkers for the people—had ascribed to Satan. The fullness of time had come and God had sent His Son into the world, and that Son gave proof of His divine claim. Arrayed against him was all the influence and power of the great Jewish religious system with its vast and varied ceremonial detail, so fascinating to many human hearts. Jesus came, lived and worked in the utmost simplicity. Is it strange that but few turned away from all the surroundings and influences of their past lives, all the teachings of their religion (which they misinterpreted) to follow the humble Nazarene?

Few, though mighty, were the arguments Jesus could then present. Think of all he could not present. What an abbreviated gospel was it that Jesus and the seventy he sent out could proclaim! Prophecy was only partly fulfilled until he should die and be raised again. We have his tragic death and all the sublime scenes in nature which attended his death in which to believe ourselves and to urge on others. Then, Gethsemane had not become historic. Then, Calvary had not become the mount toward which the pilgrimages of earth would ever afterwards be turned. Atonement had not been made, there was no love to the death. The cross had not been lifted up to be, thenceforth, the symbol of life and power to the world.

The convincing argument of a risen Savior could not be used, nor had he then ascended to the Father to be the sharer of the glory from whence he came. These early believers had no power to say, as we can

say: "He ever liveth to make intercession for us." There was no "Fountain Filled with Blood." There was no song of "All Hail the Power of Jesus' Name." There were no sweet, inspiring Christian hymns—the joyous outburst of hearts that believe on the Son of God. And you will notice how cautiously the Master, in his ministry, proclaimed the character and intent of his suffering. He did not attempt to lift the faith of men by the fact that he would die for them. He waited for his death to tell the story.

But to us who believe in Christ, the Son of God, and to all to whom we offer him as the Savior from sin, how full the evidence before us; how strong the arguments that have convinced us, and which we can use to convince others. His love—so broad, so high, so deep—has led him to Calvary. The cross, with its mangled victim, is before us as a fact. For us, that crimson cross has cast its sable shadow and its celestial light across the horizon of the past, the present and the future. It is the new and attractive power of the universe which, under God, will draw all men unto Christ. That cross is yours—it is mine. Its story allures; its deep pathos melts; its sacrifice awes; its immeasurable love is at once the burden and the persuasion of all our appeals for Christ. How much more of evidence we have to prompt us to believe on the Son of God than had believers before the crucifixion. Our hearts instinctively justify the verdict which hath "condemned already" be that hath not believed on the Son of God. The array of arguments attesting the divine claims of Jesus, the Son of God, are such as never can be refuted.

O thou hesitating, wayward, misguided soul—wandering in darkness and doubt, helpless and hopeless—will you not join in the earnest exclamation of the centurion at the cross, as he gazed in wonder upon the uplifted, suffering, dying Savior, and say, "Truly, this was the Son of God."

Maryville, Tenn.

The Saloon Must Go.

BY EDGAR E. FOLK, D.D.

Address delivered before the Woman's Christian Temperance Union of Nashville and published by request in the *Nashville American*.

Ladies—I count myself happy to have the privilege of standing before you and speaking upon a subject which I consider of so great importance, and in which I am so deeply interested. I am glad to know that we men who have been fighting the liquor demon for so long have such noble and faithful allies as those before me, and those whom they represent. But why should not women be interested in this cause? This is a Woman's Christian Temperance Union.

1. A Woman's Christian's Temperance Union. Why woman's? What has a woman to do with the matter? She has a good deal to do with it. She can't vote. She doesn't want to vote. But she can pray. She can't vote as she prays. But she can pray, and get others to vote as she prays. She can lend her influence to those who are actively working in the good cause. And that influence is not to be sneered at or under-valued. It counts for something. Nay, it counts for much.

Oh, the influence of woman—the sweet, the pure, the noble, the potent, the almost divine influence of woman. "The eternal womanliness draws us onward," said Goethe. Woman, as friend, as sister, as sweetheart, wife and mother draws us toward heaven by her heavenly influence, and by the power of her own pure nature she lifts up and inspires and purifies and refines and ennoble mankind and binds it closer to the throne of God by the golden cords of love.

"O, if now
Woman would lift her noble wand and bid
In Paradise so transcendent, and which she still bears,
Half hidden, though not powerless, and again
Wave its magic influence o'er the pilgrim mass,
How would she win him from apostasy—
Lure back the world from its dim path of woe,
And open a new Eden on our years."

And that is what you are doing in this Woman's Christian Temperance Union. And then, if a woman can't vote to put down the saloon she can suffer from the saloon, and her sufferings give her the right to be interested in the work of putting down the saloon. It is upon her that the consequences of intemperance fall the hardest. To the man who drinks there is a fascination, a stimulus, a pleasure, which, however, are usually followed by remorse, penury and misery at last. But to the woman there is only suffering and woe without any compensations. While he is out "having a good time" she stays at home, endures the pangs of poverty, shivers in rags over a scant fire, sacrifices herself for the sake of her worse than fatherless children—

"Tolling on and on and on,
With aching heart and tearful eyes and silent lips,
And in the soul the secret longings that arise,
Which this world never satisfies."

But I understand that this is a mother's meeting. If there is any one who should be interested on this subject it is a mother. A mother and her boy! A fond, a true, a loving mother and her darling boy! It is a picture worthy of an Angelo's brush, nay of an angel's hand. A soul committed to her keeping to train for time and prepare for eternity! Tender, patient, plastic, the young soul is in her hands, and she, more than any one else in this world, may mould the character and shape the destiny of that soul, whether for success or failure, for weal or woe, both here and hereafter.

And yet the mother has a rival—a dangerous, determined, relentless rival. And that rival is the saloon. It stands on every street corner in our cities, attracting, beckoning, drawing your boys into its hellish precincts, and there with fiendish delight and remorseless conscience undoing all the mother has done for the upbuilding of that boy's character, counteracting her influence, annulling her commands, turning his steps hellward instead of heavenward. Clasp her boy never so tightly to her bosom, guard him never so tenderly, love him never so dearly, oftentimes the influence of the saloon proves more potent than that of the mother over her boy, and in the struggle for possession of that boy between the mother and the saloon, the saloon tears him from her arms, and bears him away to ruin and to death.

Yes, why should not the mother hate the saloon, and do all in her power against it? By her very sufferings I claim that she has the right, the sorrowful, but sacred right to do so, and she would be inhuman if she did not.

2. This is a Woman's Christian Temperance Union. Temperance principles are Christian principles. In heathen countries temperance is either unknown or known only as a matter of expediency, not of principle. While there are people in so-called Christian nations who will manufacture and sell and drink the accursed stuff as a beverage, they are only nominally, not really, Christians, or if they are they have departed from the principles of Christianity, which always enjoins temperance upon its followers.

3. It is a Woman's Christian Temperance Union—a union of Christian women for the purpose of promoting the cause of temperance. There is expended every year in this country—shall I say Christian country—for strong drink about \$1,200,000,000, while we expend bread only \$600,000,000; for meat \$800,000,000; for woolen goods \$267,000,000; for cotton goods \$210,000,000; for boots and shoes \$198,000,000; for education \$85,000,000; for Home and Foreign Missions \$11,000,000,000—nearly as much for strong drink as for all these other things combined. Do you wonder that we have hard times when we drink up our money?

But this is not all. There are about 80,000 persons each year who fall victims to this nefarious business, making an army of drunkards marching under Satan's banner about four times as large as that with which Generals Shafter and Wheeler captured the rebels. Stand this army in line single file; it would reach from here to Columbia. March them by; it would