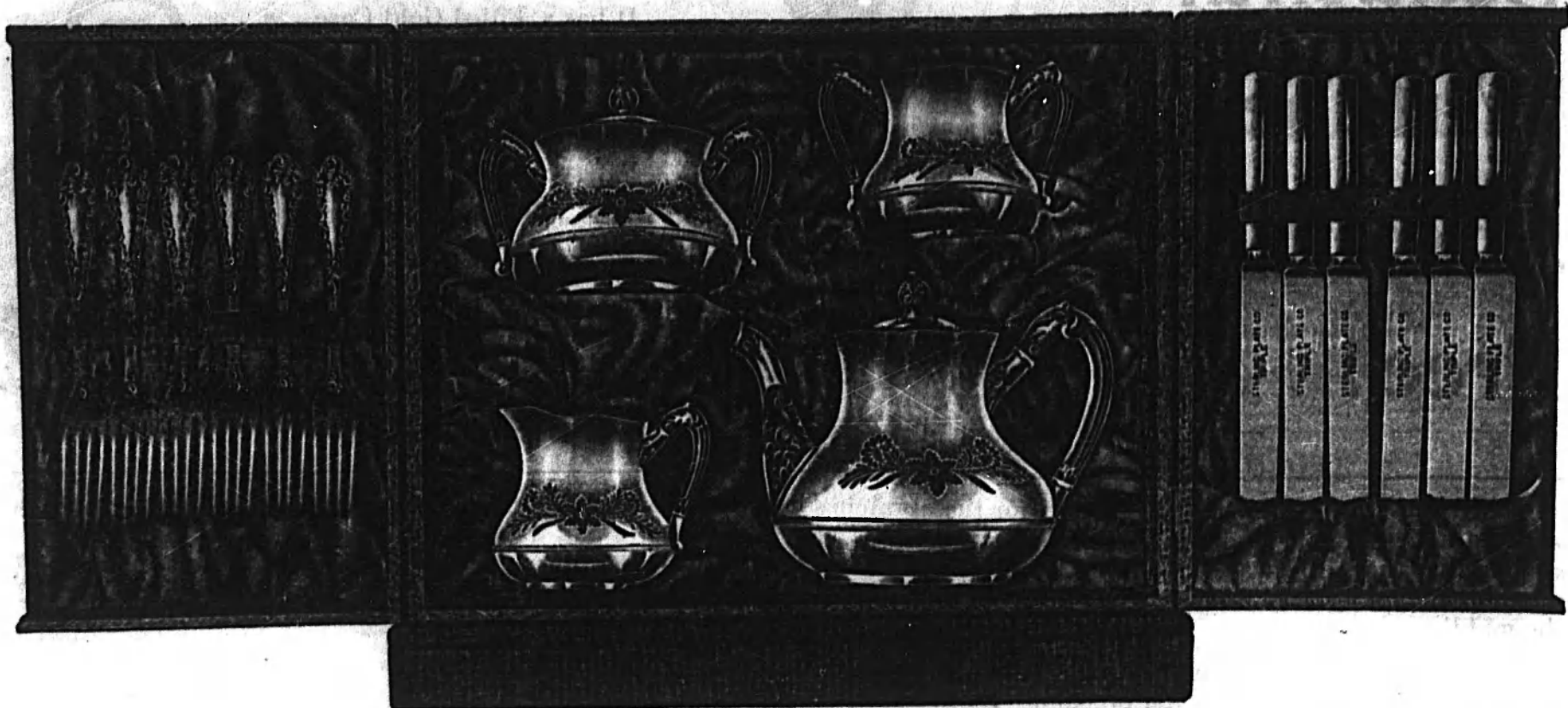


# OUR NEW SILVER TEA SET.



This quadruple plate Tea Set consists of 1 Tea Pot, 1 Sugar Bowl, 1 Spoon Holder and 1 Creamer, and we will put in Butter Dish to match, besides 6 Knives and 6 Forks, triple plated, handsome case. We will send all for 8 new subscribers and \$16.00. Address

—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.

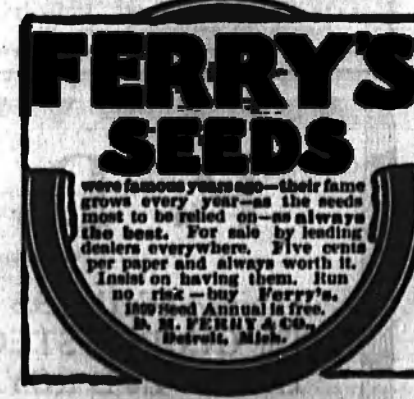
There will be one week of vacation and the University work will open on the second of January, when there will be a large number of new pupils. The health of pupils and teachers has been very good this fall term. The sanitary conditions of the boarding houses are such as to almost exclude all sickness.

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.



**JAMES T. CAMP,**  
PRINTER and PUBLISHER  
225 N. COLLETON ST., NASHVILLE, TENN.

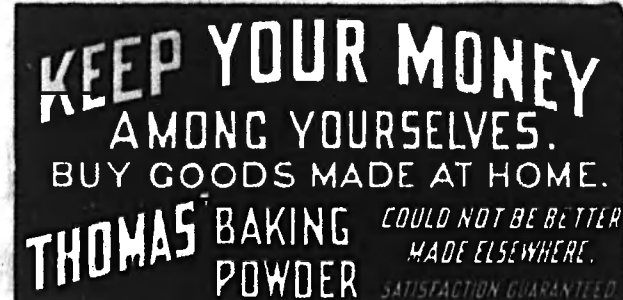
Catalogues, Letterheads, Noteheads, Billheads, Envelopes, Wedding Invitations, etc., in first-class styles at reasonable prices. All kinds of legal blanks for Magistrates and Notaries Public. Postage paid. Write for estimates.

## Christmas Presents

I have a handsomer line of goods than ever for the coming Holidays, and prices, as always, the most reasonable.

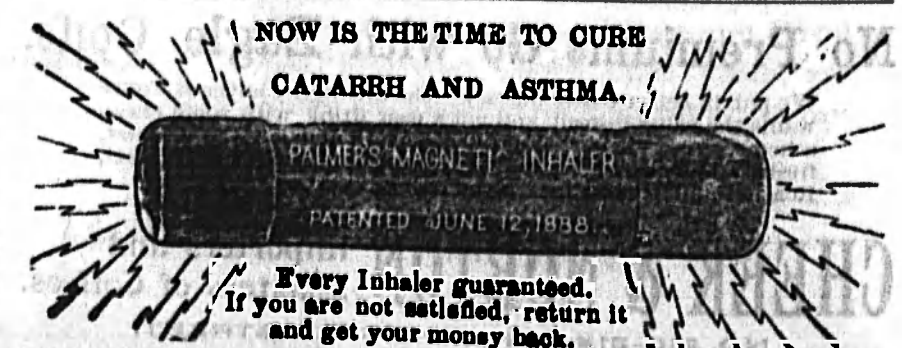
Prices Always  
the Lowest.

**E. WIGGERS, Jeweler, 308 Union St.**



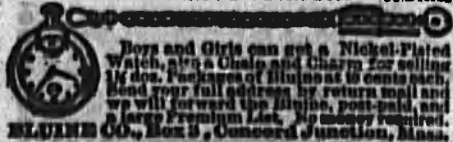
Prepared at Thomas' New Tea and Coffee House.  
After Jan. 1st Market Street, facing Union.

Your Grocer Should Keep It



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WATCH AND CHAIN FOR ONE DAY'S WORK.



REGISTERED RED POLLED CATTLE

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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—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



take about fifteen hours to pass a given point. Double them up; it would still take seven and a half hours. Put them in columns of four; it would take nearly four hours. And there they go marching by every year, tramp, tramp, tramp, the boys are marching—your boys—marching, marching, where? To victory and honor and glory as at Santiago? Ah no, marching to disgrace and death and destruction, marching to a drunkard's grave and a drunkard's hell.

And it may be that *your boy* is in that horrible procession. Or, at any rate, some mother's boy is. Oh, awful, dreadful sight. Can you expect mothers to sit by unmoved and see that procession pass by? Can you expect them to make no effort to prevent this annual holocaust upon the altar of Bacchus, this sacrifice of the flower of our youth to the demon of intemperance? Shall they do nothing against that institution which is the concrete expression of that demon, his temple, his dwelling place, the saloon? Ah, no. They have endured its withering presence long enough. Now they have sworn in their wrath that the saloon must go.

Yes, the saloon must go. The saloon is the center of all vice, the radiating point of all evil influences, the prolific parent of every kind of crime. It goes hand in hand with the brothel, the gambling den and the race track. From it "proceed adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." These the apostle calls "the works of the flesh," and of them he says: "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." All these things are but natural and logical products of the saloon.

The saloon is a very hole of hades, a gilded hell, a pitfall of the devil, alluring the unwary to sin and misery and death. It is the nest of anarchy, the hot-bed of treason, the fertile soil of infidelity, the nursery of everything that degrades and destroys. It is the greatest foe to all that is good and noble, and the strongest ally to all that is vile and mean. It is a terrible curse to any community, the most dangerous enemy of the home and the bitterest opponent of the church, its exact reverse, its antipode, its other extreme, meeting and resisting the church at every point as she goes forth upon her mission of love and mercy to humanity, tearing down whatever the church would build up and building up whatever the church would tear down. It is unchristian, un-American, a relic of barbarism (with apologies to the barbarians), fit more for the dark ages than for the closing years of the nineteenth century. It is a blot upon civilization, the upas tree of our national life, the hydra-headed monster of politics. It throttles parties, dictates platforms, enslaves politicians, dominates legislatures and holds undisputed sway in our Congressional halls.

And yet, despite all this, nay, *because* of all this, the time has come when—and I want to say it with all the earnestness of my soul and all the vigor of my nature; I wish I could say it so loud that every man and woman and child in this land could hear—the time has come when the saloon must go. The American people have stood its accursed presence long enough. But their anger is being kindled against it—slowly it may be, but surely. The clouds of their wrath are gathering black and thick. After awhile the storm will burst in all of its fury and this monster of iniquity shall be buried from off the face of our fair land—not in the same way, let us hope, as was slavery thirty years ago, but with equal certainty. Here is an evil greater than ever slavery was. That enslaved the body only; this enslaves body, mind and soul. That gave the power of the lash over the body; this gives the power of Satan over the soul. Here is a cause worthy of the eloquence of a Wendell Phillips, the pen of a Harriet Beecher Stowe and the zeal of an Abraham Lincoln. It is a crusade that might well enlist the enthusiasm of a Peter the Hermit or the courage of a Richard the Lion Hearted. As it was with slavery, so shall it be with the saloon. *The saloon must go.*

Hear it, will you, ye makers and sellers of this distilled damnation; hear it, ye politicians of whatever party, who for the sake of office uphold this satanic institution; hear it, ye voters who vote for the men who uphold the saloon; hear it, as it comes from the lips of 10,000 mothers in this fair city of ours, and 10,000,000 in our land. It is the voice of desperation, of determination, of consecration to the task. It is accompanied by groans and sighs and heartaches, by widows' tears and orphans' cries and mothers' prayers, all adding intensity and volume to the voice until it sounds like the voice of many waters, the voice of the cyclone, of the earthquake. Hear it. It proclaims in thunder tones, *THE SALOON MUST GO.*

That vow has been registered in heaven. It cannot

be recalled. The decree has gone forth. *It shall be done, sooner or later. The saloon must go. Down with the saloon.*

5. The Woman's Christian Temperance Union. To the end that the saloon may go the Christian women unite their forces together, the more speedily and effectively to accomplish that noble purpose. In union there is strength. "United we stand, divided we fall" in this great work, but if you only stand united the saloon must fall. Keeley, of Keeley motor fame, said that there is power enough in one drop of water to run an engine, and power enough in a bucketful to turn over the world. And so in one woman, in each woman, there is a latent influence sufficient to move mighty masses of mankind, for good or evil. And in a number of women banded together, a dozen, a hundred, a thousand, ten thousand, joining hands, touching elbows, standing shoulder to shoulder, foot to foot, heart to heart, there is a dynamic power which if rightly directed will sweep all before it, unless it be the devil himself as incorporated in his favorite body, the saloon, and even he cannot long withstand such relentless power. Sooner or later it must conquer. God grant it may be soon.

And then I believe you admit into your Union honorary members of the masculine sort. In fact, I have the honor to be such a member myself. I believe that God intends a union of man with woman in every good work. Each strengthens the other. Each is complement to the other.

"As unto the bow the cord is,  
So unto the man is woman,  
Though she bend him she obeys him,  
Though she draws him, yet she follows,  
Ties each without the other."

Let them stand together in this great temperance cause. Though she cannot vote as she prays, she can pray as she would have him vote, and he will vote as she prays—"some sweet day, bye and bye." I have been all over this beloved State of ours in the last few months. There is a tremendous temperance sentiment in the State, but unorganized, a Niagara of power wasted. Let it be your business to organize that sentiment, and crystallize it, and nourish and develop and direct it until it shall sweep away this enemy of all good, this friend of all evil, this accursed, deadly, damning institution, the saloon.

"Oh, who would not a hero be  
In this holy chivalry?  
For there be those who ache to see  
The day dawn of our victory.  
Work, brothers, work; work hand and brain;  
Let's win a better day again.  
We will, we will true heroes be  
In this the grandest chivalry."

#### The North Carolina Convention.

The Convention met this year on the 8th of December in the town of Greenville, in the eastern part of the State. In this place on March 23, 1830, the State Convention was organized. A few years ago the Memorial Church was built to commemorate the organization of this body, and it was in this memorial building that the meetings were held. Our delegation was not so large as usual, owing to our meeting so far East. I think hardly more than two hundred were enrolled.

The Convention sermon was preached by Dr. W. S. Penick of Elizabeth City. He took as his text Acts vi. 2-7. His subject was "The Power of the Apostolic Church." He made an earnest appeal that we should come back to the church—to its simple polity, and not overwhelm it with societies and organizations that were hindering the Spirit and enslaving the ministry. The sermon was able and timely.

The Convention organized by electing Rev. R. H. Marsh as President; N. Biggs, W. L. Potent and L. Johnson as Vice-Presidents, with the usual other officers.

The Friday morning session opened with the report of John E. White, Secretary of the Board of Missions. I give a summary of amounts contributed to our benevolent objects during the year.

State Missions.....	\$10,582 01
Foreign Missions.....	8,785 29
Home Missions.....	4,453 96
Ministerial Education.....	2,614 74
Waka Forest Endowment.....	8,420 08
Baptist Female University.....	7,081 08
Orphanage.....	10,198 48
Ministerial Relief.....	918 09
Church Extension on Mission Fields.....	5,279 85
Church Extension not on Mission Fields, estimated.....	75,000 00

Other objects might be mentioned with large contributions to them, but the above will show that we have not been idle as to giving.

After hearing various reports read, Dr. Frost of Nashville addressed the Convention on the work of the Sunday-school Board of the Southern Baptist Convention. His speech was an able and effective presentation of that work. We always delight to

have him with us. He never *chills* us, or kills us but thrills us and fills us.

The most interesting thing that occurred during the Convention was the reception of the delegates from the Associations formerly composing the Western Convention. Rev. C. S. Cashwell introduced them in fitting remarks, after which the five brethren from Western Carolina presented in a few words their application for membership in our body. A resolution was offered to receive them, and Dr. C. E. Taylor of Waka Forest gave them a word of welcome. The scene closed with the right hand of fellowship and a general hand-shaking, while the hymn, "Blest be the Tie that Binds," was sung.

The mass-meeting on Foreign Missions was addressed in a speech of great power by the Secretary of the Board, Dr. R. J. Willingham. The Convention endorsed the work of co-operation among the negroes without a dissenting vote—though in the discussion of the subject some opposition to the work was manifested.

Perhaps the most brilliant speech of the Convention was that of the armless preacher, Dick Vann, on the Baptist Female University. Vann speaks in his own inimitable way and says more bright, witty, tender, pathetic, bathetic, sarcastic, ridiculous, eloquent, poetical, pointed and pithy things in a half hour than some of us could think of in a month. With it all there is a deep undercurrent of spiritual power and good sense that reveals the man. When Vann got through, alas! for any man that attempted to follow him. There was raised for the Female University the sum of \$2,000 in subscriptions during the Convention. Of this amount the women undertook to try to raise \$1,000.

There were few pulpits to fill on Sunday, but from all that I could hear from, the report came of excellent sermons. On Sunday night there was a great memorial meeting held in the Memorial Church. Interesting papers on Baptist History were read. Dr. Skinner's paper on his recollections of four of the founders of the Convention was charming and original.

At the close of the memorial meeting there was a farewell service held, and the Convention took leave of our beloved and honored missionaries, Rev. G. W. Greene and wife and daughter. It was a touching scene. Miss Anna Greene has but recently been appointed as a missionary to Southern China.

The spirit of the Convention was beautiful and harmonious. The speaking on the whole was good, but not up to high water mark. The watchword of the session was "Enlargement." The weather was clear and cold and healthy. The entertainment was all that could be asked. Next year we meet in Asheville. Rev. R. T. Vann, the inimitable, will preach the sermon, and Rev. W. C. Tyree is on as alternate "in case of failure." The time has been changed from Thursday night before the second Sunday in December to Wednesday morning. Note the change well, and meet us in "The Land of the Sky."

JOHN S. HARDAWAY.

#### The Louisiana Convention.

The Louisiana Baptist Convention has just held its 50th annual session with the church at Monroe. The meeting convened on the afternoon of the 8th, and adjourned at 11 p. m. of the 11th. All were sad, as we missed the genial presence of our President, Dr. D. I. Purser, who has joined the assembly of the first born above since our last meeting at Keachie, August, 1897.

Rev. J. R. Edwards of Ruston was elected President and Rev. A. M. Vardeman of Alexandria Secretary. The meeting was rather thinly attended, due no doubt, in part at least, to the fact that the Convention should have met in Baton Rouge in November, but on account of yellow fever in Baton Rouge was moved to Monroe only a short time before the day fixed for convening.

It certainly was a generous thing for Pastor Kincaid and his church to undertake and carry out so successfully the providing for and entertaining of the body on so short a notice. By the by, few churches in Louisiana, or out of it, have better pastors than the Baptist Church at Monroe, and few pastors more intelligent and appreciative members than O. T. Kincaid.

The thirty thousand Baptists of Louisiana were represented by about seventy delegates, but they were of the best, and we flatter ourselves that we made up in quality what we lacked in quantity. One noticeable feature of the meeting was the large number of private church members present and taking part. Of lawyers, doctors, merchants and bankers we had a goodly number. Such men as Hon. G. W. Bolton of Alexandria, Judge Boone of Mt. Lebanon and Hawkins of Minden, L. E. Thomas and J. H. Prescott of Shreveport, to say nothing of others equally honored,

will give tone and power to any meeting or cause to which they give their heart and brain.

The weather was—well, "bad, badder, baddest." Friday and Saturday, all day long, it snowed and slushed and thawed and sleeted until nearly all the ladies, and very many men, were kept from the meeting.

Despite the un-Louisiana weather, and consequent slim attendance, two fine collections were taken, one of \$200, engineered by W. O. Carver for the Seminary at Louisville, the other of \$400 to liquidate the debt of the Executive Board to the Ministerial Fund at Keachie and Mt. Lebanon Colleges.

The Corresponding Secretary, E. O. Ware, was able to report a small decrease in the debt of the Convention and more work accomplished than any former year. About \$12,000 has been raised and expended during the year for State Missions.

A special committee of seven was appointed to consider the proposition of the two colleges at Keachie and Mt. Lebanon to turn over their property to the State Convention and report next year. The college at Mt. Lebanon is practically free of debt, and that at Keachie hopes to be entirely unencumbered by the time the Convention meets again. C. W. Tomkies, the indefatigable president of the latter institution, has raised in cash nearly \$3,000 this past year for old debts. His past success insures his future triumphs in this direction.

A resolution was adopted and a committee appointed to report next year on the propriety of establishing an Orphans' Home in the State under the patronage and support of the Convention.

Among our distinguished visitors we were glad to greet our own W. C. Golden, representing the Sunday-school Board at Nashville. What a lovable brother and magnificent speaker Golden is. It is only stating the simple fact to say that he captured the Convention. And then the big-hearted Barton, an ex-Nashvillian, did not have to capture us—he had us. He was with us last year. The Foreign and Sunday-school Boards can do no better in Louisiana than to send Barton and Golden.

Rev. J. S. Felix, D. D., the new pastor at Shreveport, was with us body and soul and mind, as was Dr. A. B. Miller of New Orleans. How we bless God for the coming of these two grand men of God. Again and again was this sentiment uttered in the hearing of your correspondent.

The big, genial and godly Searcy of the *Mississippi Baptist* was at home in the Convention. He was a number of years the pastor of the Monroe Church and the people gave him an ovation on his visit. The next meeting is to be held at Alexandria beginning on Thursday before the second Sunday in July. The editor of the BAPTIST AND REFLECTOR is cordially invited to meet with us then.

#### CHRISTIANITY VERSUS MOB LAW.

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

"Submit yourselves to every ordinance of man for the Lord's sake." 1 Peter ii. 13.

To those who cherish the love of personal freedom no word is more offensive than slave. With that word is associated all that is most revolting in tyranny and cruel in torture. But this fact did not deter the apostles from the use of that word in expressing the Christian's relation to God and his Christ. In King James' version of the New Testament the Greek word for slave is translated servant, but every Greek scholar knows that servant does not express the full force of the original.

In the beginning of his second epistle, Peter proclaims to the world that he is the slave of Jesus Christ. Paul does the same thing again and again, and every time with increased emphasis and exultation.

In using this most hateful word to express their relation to God, these apostles of Christ did not mean to endorse the institution of slavery as it then existed in every nation of the earth. While they recognized slavery as a civil institution and encouraged obedience to the civil laws which recognized, protected and regulated it, they knew that they were teaching religious doctrines which were destined to uproot and destroy that institution from the face of the globe.

Why, then, did they rejoice in calling themselves slaves of God? They did it for the very obvious reason that no other word in the Greek language would so well serve their purpose in emphasizing the absoluteness of Christ's authority over his people. When these inspired men call Christians slaves, they mean to say that they are absolutely the property of Christ. Such language clarifies the genuineness of men, and it is for this reason that we use it. It was for this purpose that the Spirit of God inspired the apostles to use it. Most of men must be startled before they will seriously consider who Christ is, what he offers to do for them and what he demands they shall do for him.

Christ and his apostles were reformers, and all great and successful reformers are given to intensity of speech. Such intensity indicates clearness of conception, depth of conviction and honesty and singleness of purpose.

The soft speech and mild manners of the time-serving preacher are incompatible with the spirit and purposes of the gospel. "These are they who turn the world upside down" was said of men whose convictions were as fixed as fate, and whose lives were a consuming conflagration of zeal for truth and God. It is not expected that a mere ecclesiastical dude—the hireling of a congregation of pleasure-seekers, wine-bibbers and club-house sensualists—will ever prophesy anything but good to his flock, or represent religion as anything more serious than a holiday recreation. He will never startle his parishioners by any bold and unequivocal endorsement of the Pauline doctrine, that all true Christians are the slaves of Jesus Christ. Such daring and fidelity are expected only of the unpurchased and unpurchasable element of the Christian ministry.

You call Christ Lord and Master, but do you know and realize the full significance of these words? To call him Master is to confess that he owns you, and that it is his right to rule you, everywhere and in all things.

The most of men would accept Christ as a Savior if they could do it without submitting to him as a master. They would take him as their Divine Deliverer from the wrath to come, if they could be allowed to substitute the customs and fashions of this world for his holy will. This is an impossibility. Submission and salvation are linked together in the everlasting gospel, and what God has joined together let not man attempt to put asunder.

"Wanted—A church in which men and women can be recognized as Christians, and from which they can pass into heaven when they die, without absolute submission to Jesus Christ." This is the unadverted desire of the majority of men and women in the city of Nashville. You need not be told that such people find not much difficulty in discovering what they want. They will not have to go far enough to find a church whose laxity will accommodate their depraved wishes. Some of the moral lepers of this city are church-members. They have gone into the church as they would go aboard a ship. They pay their fare and expect the church, like a ship, to fulfil its contract, by delivering them safely on the shore of the other world.

The minister who can stand and witness these disgraceful travesties upon Christian living, and utter no word of warning and reprobation, is as unworthy of the pulpit as he is unfit for the heaven of Christian heroes and martyrs.

To unspiritual, unregenerate men, one of the most offensive features of the gospel is the law which requires us to submit to "every ordinance of man." In this commandment God seems to identify himself with all human government, even to the extent of supporting what is despotic and wrong. "Submit yourselves to every ordinance of man." If the State of Tennessee should require me to paint my house red, to wear a square hat and a striped coat, or limit myself to a certain diet, would Christian obligation require me to submit to such a law? Yes. If the State of Tennessee should require me to keep so many cats and dogs on my premises, would the obligations of Christianity require me to submit to such legislation? Verily, it would. "Submit yourselves to every ordinance of man."

In teaching us to obey all civil legislation, God does not mean that all such legislation is wise and just. Nor does he mean to forbid us to make every reasonable endeavor to abolish it.

Christianity recognizes the fallibility of all human government. Its Divine Author knew that to the end of the world there would be corruptions in civil government. Fidelity to him requires his subjects to protest against injustice and to do their utmost to eradicate all that is corrupt and wrong, either in the legislation or the administration of their country's government.

Every day I look out from my study window on an institution which, if judged by the Christian standard of ethics, is worthy only of the torch and dynamite. It is a monument of infamy. It is a gathering place for bums, loafers, dead-beats, toughs and pickpockets. It is a training school for criminals. It is a miniature hall, which no friend of virtue or lover of his country and race can look upon without a shudder of horror.

But, as that institution has the sanction of civil law, Christianity forbids me or any other man to lay violent hands upon it, or to disturb the remorseless keepers of it in the pursuit of their traffic in debauchery and shame.

But while my religion forbids any physical inter-

ference with this legalized infamy, it requires me to use all the moral means at my command for its overthrow and destruction. It lays upon me the obligation to anathematize it, to invoke upon it the hissing scorn of virtuous sentiment, and, if possible, to generate a public feeling that will ere long crystallize into a law forbidding the continuance of such diabolism. There are, perhaps, twenty-five hundred bar-rooms in Tennessee. They have a legal right to exist, and Christianity binds us to respect that right. To intimidate the keeper of one of these dens by threatening violence to his person, or injury to his property, would be not only unpatriotic, but unchristian.

While my religion requires me to submit even to the most righteous civil enactment, it does not forbid me to condemn it. It does not forbid me to foster a sentiment in favor of its repeal. Not to do this would be insubordination to Christ. By all that the incarnate Son of God taught in person and through men whom he commissioned and inspired to reveal his will; by the sinless life he lived; by the nameless agony he endured; by every drop of blood he shed for my salvation and for the redemption of a guilty world, and by every vow of fealty to a cause to which I have professed to consecrate my life, I am bound to identify myself with the virtuous and patriotic citizenship of Tennessee in calling upon our lawmakers to exterminate the bar-room curse.

I wish, now, to make an application of the principle embodied in my text to that most unwarranted, hideous, frightful and revolutionary feature of American life—the mob.

The organic law of every State of our Union guarantees to every person charged with the commission of crime the right of trial by jury. To deprive any man of that right is not only injustice to him and disloyalty to the State, but a crime against God. In any community where there is civil government, there can be no justification of mob violence, in any form; and the man who will not support the State in suppressing and punishing those who are guilty of the crime of lynching is willfully and disgracefully disobedient in the divine command which requires him to submit to "every ordinance of man."

In Tennessee, in Louisiana, in Georgia, in Illinois, in Nebraska and in other States we have had great Expositions, and invited the world to come hither and see the progress we have made along material lines. The comments that have been made by many of the distinguished men and women from afar who have accepted our invitation are anything but complimentary to our civilization. While they have recognized all the evidences of our material progress, they have expressed their unqualified reprobation of our toleration of the savage and diabolical practice of hanging and burning human beings in utter defiance of civil authority.

Recently in a communication which has been published and republished in every region of this country, and perhaps in many of the cities of Europe, a distinguished and honored woman of Georgia vigorously advocated mob violence as a method of punishing a certain class of Southern criminals. I do not doubt the sincerity of this woman. What she has written could not be more sincere if she had dipped her pen in the blood of her own heart. But it was sincerity expressing itself in the incoherence and fury of madness. She writes under the inspiration of a passion as ferocious as that which swayed the breast of the Imperial Nero. She rides in a chariot drawn by horses like those of the Apocalypse—"horses whose heads are as the heads of lions, and out of whose mouths issue fire and smoke and brimstone." When she exclaims, "Let us hang them by the thousand!" she represents humanity in its worst estate—humanity verging towards the animal and the fiend. She makes us think of the misanthrope, to whose soul summer has never come and spring has forever faded. She writes like one in whom reason is dethroned by anger and revenge. Such hatred as that of Juvenal, or Junius, or Byron is tame and maudlin in comparison with the wrath which she fulminates against the adversaries of mob law.

I have nothing to say against her sublime abhorrence of the atrocious crime which she seeks to exterminate. It would be impossible for her to coin epithets too severe for the man who would suggest a milder punishment than death for such heinous villainy. I criticize only her recklessness and desperation in advocating an unlawful, unpatriotic and revolutionary method of punishing criminals. The adoption of her slogan—"Let us hang them by the thousand!" would precipitate Georgia into a state of anarchy, imperil the property and lives of all her citizens and render her despicable in the eyes of the whole civilized world.

What need have Georgians, or Tennesseans, or Carolinians to resort to mob law? Have the courts in those States ever refused to inflict the death pen-



ally upon any perpetrator of the crime against which this stalwart Georgia woman has so eloquently de-claimed? I know not of a single instance in which justice has not been executed upon such criminals.

True patriotism does not require us to disregard the State, to usurp its authority, and to defy its power, but to stand by and help the State in the administration of justice.

"Submit yourselves to every ordinance of man, for the Lord's sake; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God." It is not difficult to understand these words. They mean that we must uphold the civil government to which we look for the protection of our lives, liberty and property.

They mean that we must leave the punishment of evil doers to those who are legally authorized to inflict it. They mean that when we usurp any function of civil government we not only wrong the State, but violate moral law and defy the God of the universe.

You can scarcely name a State, in the Federal Union, in which more murders are not committed in a single year than occur in the whole of Great Britain in five years. The explanation of this is that in Great Britain when a man is insulted, or wronged in person or property, he appeals to the courts, and they punish the offender, while in this country if a man is insulted he jerks a pistol from his hip pocket and punishes the offender by shooting the life out of him. Here is a blot upon our American civilization that must be removed before we can consistently commend ourselves to other nations of the earth. In reverence for law and authority and regard for human life, we are a hundred years behind England and Germany.

We are making efforts to encourage immigration into these Southern States. We are advertising on a prodigious scale the beauty of our climate, the fertility of our soil, and the vastness of our undeveloped mineral wealth; but how easy it is for our competitors in other quarters of the country to neutralize these attractions by pointing to the thousands and tens of thousands of Southern young men and boys who carry pistols in their hip-pockets and take human life even for comparatively trivial offenses. What more do they need to turn emigration and capital away from our section than to emblazon before the world a Southern woman's advocacy of lynch law? What more do they need to engender a fatal prejudice against us than her incendiary slogan—"Let us hang them by the thousands."

Mob law is confined to no one section of this country. There is almost as much of it in the North as there is in the South, and the effects of it are more serious and disastrous in the North than in the South. The present Governor of Illinois is as lawless as our belligerent Georgia woman.

When the employees of a railroad become dissatisfied with the management and believe that their wages are not commensurate with their service, it is their legal and moral right to quit their places and seek employment elsewhere. No one would dare to disturb them in the exercise of this right. But when they cease to labor for that corporation, and band themselves into a mob to prevent other laborers from doing the work which they have forsaken, they array themselves against the authority of the State and become the deadliest foes to the peace, order and prosperity of society.

William McKinley was not more patriotic when he called upon the chivalry and manhood of our nation to vindicate American rights and honor, to unfetter the oppressed Cubans and to avenge the death of three hundred and sixty American sailors, than Grover Cleveland was when he sent a detachment of soldiers to Chicago to disperse the frenzied mob that was seeking redress for imaginary wrongs by obstructing commerce and by destroying the property of great industrial institutions.

It is our duty to teach the rising generation that both patriotism and religion demand that they shall be as responsive to the call of their government when there is a mob to be suppressed as when there is a foreign foe to be driven from our soil. They should be taught that the man or woman who advocates a resort to mob-violence, in any emergency, is just as truly an enemy to the country as the soldier who flaunts a mutinous flag in the face of his commander or the incendiary who sets fire to the Nation's Capitol.

The Apostle Peter tells us that this injunction to submit to and support the ordinances of civil government, is "the will of God." It is not only a patriotic duty, but the King of kings and Lord of lords has made it a religious duty. Disobedience to civil authority is insubordination to God.

From the very beginning of his ministry the faculty of Jesus to the civil power was questioned and dis-

credited. The enemies of his religion were zealous in trying to make it appear that he was unfriendly to Caesar. But when they put to him the question, "Is it lawful to pay tribute to Caesar?" he replied, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

It was a favorite charge against the early Christians that they were plotting the dethronement of Caesar. Their private meetings for worship were supposed to be couvened for unlawful political purposes. This rendered it necessary for their leaders to disabuse the minds of the Roman people, by protesting that they harbored no such revolutionary spirit.

This will account for the many passages in the writings of the apostles urging Christians to respect and obey "the powers that be." So consistent was the conduct of the members of the early churches, in this respect, that Pliny admitted, in his letter to the Emperor Trajan, that he found no cause of blame in them, "except a perverse and extravagant superstition."

In conclusion, I would have you consider well the sacred and lofty motive set before us in the text—"For the Lord's sake." "Submit yourself to every ordinance of man, for the Lord's sake."

What is it that a true man will not do and suffer for the sake of his loyal friend? See Pythias mounting the scaffold and rejoicing in the privilege of dying for Damon.

What obligation too great for the patriot to lay upon his country's altar? See Marcus Curtius mount his war-horse, and with the hope of closing the chasm in the Roman Forum, ride headlong into the yawning abyss.

What is it that the thought of a mother's devotion will not inspire a dutiful son to undertake? The great artist, Benjamin West, declared that the memory of his mother's kiss had made him the immortal painter that he was.

If for the sake of friend, or country, or mother, we will struggle and sacrifice and suffer, what should be our feelings when we hear the voice of Him "in whom we live and move and have our being," and through whom we have redemption from sin and death and hell, saying, "Do this for my sake?"

"My gracious Lord, I own thy right  
To every service I can pay,  
And call it my supreme delight  
To hear thy dictates and obey."

#### Ministers' Institute.

The West Kentucky and West Tennessee Baptist Ministers' Institute began its regular session with the Fulton Baptist Church on Tuesday night after the first Sunday of this month and closed the following Thursday night. The former moderator being absent, Elder J. H. Wright, the local pastor, presided until Dr. W. H. Tucker of Dyersburg, Tenn., was elected moderator. Your humble scribe was elected secretary.

The sermon for criticism was preached by Elder Boyce Taylor of Murray, Ky., who announced as his subject "The Great Debate," using as subject matter Acts xv. and Gal. ii. 1-18. After some very complimentary remarks by several of the brethren, a motion was made and carried that we commend it as an expression of our faith with reference to the plan of salvation.

Wednesday morning after devotional exercises the query box was opened and found to contain some very interesting and profitable queries.

"The Pastor in his Study" was then spoken of to our edification by Elders J. R. G. Hewlett of Columbus, Ky., Boyce Taylor of Murray, Ky., J. H. Wright and J. H. Milburn of Fulton, Ky., followed by a discussion of "Pastoral Visiting, What is It and How to do it," by Elders W. W. Horner of Hickman, Ky., B. F. Whitten of Dyersburg, Tenn., R. W. Mahan of Clinton, Ky., and Boyce Taylor. After prayer by Bro. Hewlett, the session adjourned until 2 p. m.

In the afternoon the question of "Pastoral Visiting," etc., was again taken up, followed by an exegesis of "Relation of Pastor to the Finances of his Church" by Elders R. W. Mahan, J. R. G. Hewlett, J. H. Milburn, J. H. Wright, Boyce Taylor, W. W. Horner, and T. F. Moore of Martin, Tenn.

At night a few moments were occupied in a devotional service and the query box, when upon motion Martin, Tenn., was selected as the next place of meeting and Tuesday night after the second Sunday in January as the time, with the following brethren as a committee to arrange a program: Elders G. L. Ellis, T. F. Moore and I. N. Penick.

"Lack of Spirituality in our Churches, Causes and Remedies," was then very brought into consideration by Elder G. L. Ellis of Martin, Tenn. After words of commendation by Brethren Milburn and Wright, Bro. Moore led the congregation in a feeling prayer for more of the Spirit of God in our services.

Thursday morning and afternoon were occupied by

the discussion of "Reflex Influence of Missions" by Brethren Hewlett, Mahan, Ellis, Whitten, Taylor, Milburn and Wright; "Why the Constant Change of Pastors?" by Brethren Horner, Milburn, Hewlett, Whitten and Wright, and "Religion in the Home and How to get it there," by Brethren L. T. Wilson of Paducah, Wright and Hewlett.

At night Bro. Wilson preached, to the delight and profit of a goodly number, on Acts iv. 12.

Thus closed a very profitable and pleasant meeting, and all as they went away felt that the Lord surely had been in this place. W. W. HORNER, Sec'y.

#### Some Things About Our Convention.

In preparing the minutes of the recent Convention at Athens for the printer there were some facts which I could not fail to see. Perhaps these will be interesting to others.

The record is made up principally of statistical tables, giving contributions from every Association, and every church in the Associations, so far as reported to the Treasurer of the Convention. Among the Associations the Cumberland made the largest contribution to the general work, \$4,873.80, with forty-two churches contributing. The Memphis comes second, \$1,077.20, with twenty-eight churches contributing. The Big Hatchie is third, \$1,025.12, with twenty-three churches contributing.

In proportion to the churches contributing the Tennessee stands at the head of the list, \$1,896.37, with only eighteen churches contributing. This ought to incite us who are lagging behind to greater efforts for the coming year. We dropped behind in all our work except to State Missions, Home Missions and Ministerial Relief. Sunday-school and Colportage, \$1,007.71 against \$1,187.71; Ministerial Education, \$717.53 against \$1,209.81; Orphans' Home, \$3,048.88 against \$4,250.43; Foreign Missions, \$5,022.01 against \$6,058.70; total, \$21,483.07 against \$24,240.22. Let everybody help to let the work go forward during 1899. In the Orphans' Home work it will be remembered that in 1897 a large amount was given to liquidate the indebtedness on the building and grounds. But this cannot be said of any of the other objects where we failed to reach the standard.

In the Ladies' work one can but wonder at so much being done when so few are at work. Let all the pastors heed the request that came to us at Athens from our tolling sisters to encourage them in their work. We haven't encouraged them as we should. Why not make an honest confession and do better in the future? The work of the ladies in the Cumberland Association is in advance, \$1,063.57, with fourteen societies contributing.

The Concord is second, \$548.50, with nine societies contributing. The Memphis First Church contributed the largest amount from a church, \$310.70. The Park Church is second, \$270. Knoxville First Church is third, \$275. In the Sunbeam work the Park Church leads, contributing \$70; Gallatin is second, \$30; Clarksville is third, \$21.50.

Surely these figures will be an inspiration to us all. How little we have done when we turn our minds toward the great love of the Great Master for us. He gave his life for us. What have we done for Him?

MARTIN BALL.

Paris, Tenn.

#### Meeting at the Central Church.

We have just closed a very delightful meeting in the Central Church, in which the pastor had the assistance of Dr. Carter Helm Jones of the Broadway Church, Louisville. Dr. Jones came on December 5th and remained until the 10th; preaching from two to four sermons a day. I wish I could describe that preaching—refined, beautiful, brilliant, so full of gentleness and power. Sometimes it was as winsome as a tender song, and then again there would be in it the ring of the trumpet call of John the Baptist. It was a great time for our people, who listened eagerly and delightedly to the Word. We did not count conversions. There were many among the children as well as a number of older people, for which we are truly thankful to God. But it seems to me that a great blessing came to the Christian people themselves, to their individual lives, to their homes. If the people keep their vows, as they will, many a home will be different because of our brother's coming.

We all feel that an earnest man of God has been among us, and his sweet, modest, spiritual life, as well as his great, strong and tender sermons, have given us upward impulses, for which we will be the better and happier all our lives long.

During the last two days of the meeting the large, kindly face of Rev. A. U. Boone, the new pastor of the First Baptist Church, was often in evidence. Memphis as well as the First Church extend to him a royal welcome. We all expect great things of him and this historic old church. THOMAS S. POTRA.

Memphis, Tenn.

## NEWS NOTES.

### PASTORS' CONFERENCE.

#### NASHVILLE.

First Church—Pastor Hawthorne preached at the morning hour to a good congregation. No service at night on account of pastor being sick.

Third—Pastor Golden preached to good audiences. One profession and one received by experience.

Centennial—Pastor Stewart preached at both hours. Good day. 87 in S. S.

North Edgfield—Pastor Sherman preached to good congregations. 154 in S. S.

Seventh—Pastor Burns preached. Excellent services at both hours.

Edgfield—Pastor Rust preached to a small congregation in the morning; good audience at night.

Immanuel—Pastor Ray preached at both hours. Good services.

Howell Memorial—Pastor Howe preached to good congregations. Splendid services. A course of study in missions will be taken up during the month of January, conducted by Dr. Holt.

Mill Creek—Pastor Price preached to a small audience. Splendid review in S. S.

Concord—Bro. Cleveland preached to a good congregation. Splendid Christmas service.

First (col.)—Pastor Ross preached at both hours.

Dr. Holt reports a good Ministers' Institute in East Tennessee.

Bro. Cooper of the University at Jackson was present and reports good results of the work among the churches there.

—Sermon, songs, congregations, all were good yesterday, and suited to Christmas day. In the afternoon Major Newman, or "Uncle Nelson," as he was familiarly called, was buried. He was not a member of the church, but was a noble citizen and a benefactor of the race. The poor have ever been the beneficiaries of his charity. He was a liberal giver to Carson and Newman College. He died at the age of 80. MOSEY CREEK, TENN. J. J. B.

—I accepted a call to Knob Springs Saturday, so my work remains unchanged with all my churches. I have preached seven years as evangelist and pastor, occupying practically the same field for the seven years. I preached a little incidentally while a teacher. I have witnessed nearly 1,400 professions and about 900 baptisms—this year 107 professions and 82 baptisms. E. N. FITZPATRICK.

Enoch, Tenn.

—Bro. Sherman and the North Edgfield people go head again. While I was with them in a revival in November they presented me with a nice purse as an evidence of their appreciation. And now the ladies of the church send Mrs. Brett a check for \$10 as a Christmas present. It is not often that the sacrifices of the preacher's wife are thus remembered, which makes it all the more appreciated and commendable. RUTHERFORD BRETT.

Carthage, Tenn.

—The work at this point is still advancing. We had roll call yesterday, and expect to repeat it each month until the membership is known to be living. Some of our people are still dead in sin. Dr. Tindell presented his work and will receive our part to it soon. The pastor and wife have been kindly remembered by these good people in sharing their good things, and still two turkeys remain in the coop. Fine congregation at night. One request for prayer. Much interest in our work. We pray God for a revival. There have been many deaths in our community recently. S. H. JOHNSON.

Clinton, Tenn., December 20th.

—The fifth Sunday meeting of the Central Association will convene with the Humboldt Church on Saturday, Jan. 28, 1899, at 10 o'clock a. m. The topic for discussion for the meeting will be Foreign Missions. We trust that every church in the Association will be represented both by delegates and contributions. An ample program will be provided. A full attendance of the members of the Executive Board is most earnestly desired. The Humboldt Church extends a very cordial invitation to all the churches of the Association and to visitors to attend the meeting. We are anxious that every one should come fully prepared to take part in the discussion of the various subjects that may come before the body. Humboldt is easy of access from every part of the Association. Brethren, let me urge you to make a special effort to attend this meeting. We are desirous of making this one of the very best fifth Sunday meetings ever held in the bounds of the Association. W. G. INMAN, Ch'm.

Jackson, Tenn.

—I have just returned from an interview with one of the young men preparing to preach. He had a look of sadness. His money is gone and the spring term is near at hand. His incidental fee, rental fee, and washing for the term will be \$15. He will also need about \$4 for books. The Ministerial Board, remember, does not pay these bills. He said: "I believe I shall have to remain out of school." Now, brethren, hear me. This young brother gives promise of usefulness. He has proven a good character. There is no doubt in my mind of his call to the ministry, and he suffers that unconquerable feeling of obligation always accompanying that call. He is getting well advanced in his studies and will not have to be helped much longer. If some one will furnish the needed money (\$10), the Ministerial Board will undertake to feed him. Who will do so? The first answering the first honored. G. M. SAVAGE.

—The quiet of Oak Grove was broken Tuesday morning, December 20th, by the marriage of Miss Ola Moore, the beautiful and accomplished niece of our townsmen, F. M. Smith, to Mr. John L. Huggins of Kansas, Tenn. Mr. Huggins is one of the most prosperous stock-dealers in this section. Promptly at 8:30 o'clock the arrival of the bridal party was announced by messrs W. C. Colle and E. H. Mitchell, followed by Lohengrin's wedding march beautifully played by Miss Elizabeth Hill of Dandridge. At the left side entered Miss Lucy Smith, Miss Mabel Lawrence, maid of honor, and the bride, attired in a beautiful traveling costume; the at right side entered Mr. W. V. Moore, Mr. J. I. Huggins, best man, and the groom. At the hymenal altar the nuptials were solemnized by Rev. S. E. Jones, D.D., of Mossey Creek, after which Mr. and Mrs. Huggins departed East on an extended bridal tour. The congratulations and best wishes of their many friends follow the happy couple. A FRIEND.

—Have just returned from a two months evangelistic tour in Missouri; stopping for a two weeks meeting at Fayetteville, this State. The weather was very unfavorable, and somewhat hindered the work, but the results were gratifying. Sixty-five were added to the churches and the membership was enabled to reach a much higher plane of consecrated service, that I hope and believe will be permanent. Was especially pleased with the meeting at Fayetteville where that earnest, consecrated young pastor, Rev. H. M. Gereu, is doing a grand work. He has a noble people and I predict for both pastor and people a splendid record of service. I found our Missouri brethren, also, to be a live body of Baptists. They gave me a most cordial welcome, and the most hearty co-operation. The temperature was four or five below zero part of the time, and I was glad to get back to the warmer climate of our Southland. Have had the most busy and successful years' work, since I have been in the South, but will have to rest for a time now. H. P. FITCH.

Cleveland, Tenn.

—Owing to the snow we had no services at Little Hope last first Sunday, and hence could not observe BAPTIST AND REFLECTOR day. This will be attended to next Sunday. Good day here yesterday. During the past week my people have been doing themselves proud in sending good things to their pastor. The turkeys, chickens and other good things that have been sent in are too numerous to mention. Both churches have plenty and to spare, and, unlike other people, are not spasmodic in their "pounding," but make it Christmas the year round with their pastor. After Paul had been so lovingly remembered by the Philippians he said: "I thank God upon every remembrance of you." This expresses the feelings of Mrs. Murray and myself with reference to our people. The Lord bless the BAPTIST AND REFLECTOR and its editor. Last week I sent in a list of twenty-one from here for the *Foreign Mission Journal*. I wish the same list, with many others added, could be sent in for our State paper. A happy New Year to all who read this. I. G. MURRAY.

New Providence, Tenn., December 20th.

#### Here and There.

Rev. J. M. Walters has accepted a call to Central Point Church, Grainger County, and is in the midst of a good meeting with the church.

Rev. W. C. Hale has just closed a successful meeting at Brier Thicket, Cocke County, a mission station of the Warrenburg Church. As a result of the meeting there were fifteen professions of faith and eleven baptisms.

In April E. A. Cato was called to the pastorate of Pleasant Ridge Church, ten miles from Mossey Creek and "ordained." The brethren speak well of him and his work. He has just closed a good meeting in which the church was greatly revived and united. There were also ten additions to the membership, five of them by baptism. Rev. R. N. Cato did most of the

preaching and made a fine impression. The church has organized a prayer-meeting and promises to occupy higher ground.

The church at Alpha is pastorless, Rev. W. L. Cato having resigned. Cato has done a good work at Alpha but thinks the church might do better with some one else as pastor.

P. H. C. Hale has been helping pastor Oley in a meeting at Flat Gap for a few days. What the results have been, or what the prospects are we have not heard. This is Bro. Oley's home church. J. J. B.

#### Carson and Newman College.

Last week I received a pledge signed by Dr. H. L. Morehouse, Secretary of the American Baptist Education Society and by John D. Rockefeller, to contribute to Carson and Newman College the sum of \$15,000 on condition that we secure in cash and good pledges by June 1, 1901, the sum of \$80,000 additional. If we succeed in this movement, and we must, the College will then be on a substantial basis. It means less than \$1 each to the Baptists of East Tennessee. Dr. Tindell is showing great zeal as the agent and feels hopeful of success.

The children of our Sunday-school were given a treat yesterday and Dr. Phillips gave an appropriate sermon on the "Unpayable Gift."

On the 18th our Sunday-school observed College Day. The collection was \$12.50. We have College Day twice a year and never get less than \$12.50. I wish all our Sunday-schools would observe College Day at least once a year.

The Elizabethton Church had College Day the 18th and sent me a check for \$10.

Yesterday and today some special bills came against the College and found the Treasury empty. I happened to have \$50 to my own credit and it was spent in behalf of the College. Anticipating this, I had written several good brethren who owe pledges past and due, but I received no answer. Brethren, I am trying to advance the cause of Denominational Education and I sometimes need more help than I get. Maj. J. N. Newman a former Trustee of the College, who recently donated \$4,000 in notes to the College, died the 24th inst. in his 85th year. He was one of our best citizens.

The income from the notes now begins to come to the College. J. T. HENDERSON.

#### East Tennessee Notes.

##### RUTLEDGE.

Pastor S. S. Hale's heart was made glad at the last meeting when he stepped into the meeting-house to find a beautiful carpet on the floor and the house seated with the best of modern pews. The brethren are also proud of their place of worship. The Baptists in Rutledge are prospering, and the pastor is succeeding.

##### WARRENSBURG.

Rev. W. C. Hale is the shepherd here, and he seems to be leading the flock in green pastures, and some of them into the waters—not beside them. Warrensburg is in the very heart of one of the richest spots in all East Tennessee. The congregations are large and appreciative. Bro. Hale preaches for the love of the work, and at the same time he does not fail to emphasize the idea of rendering unto the Lord, and he has a people who are able to render much. Hogs, pumpkins, corn, mules, poultry, broad and fertile fields with elegant homes are to be seen on every hand. The Baptists along Cherokee River and Lick Creek could endow a college if they would, and they would if they were well developed. We spent a night pleasantly with Mr. and Mrs. Lial.

##### MORRISTOWN.

Is without a pastor since the resignation of Dr. Strickland, who has been engaged in the evangelistic work, but is now on a visit to Georgia. He is one of the most highly esteemed and popular preachers that Morristown has ever had. We hope to hold him in East Tennessee.

##### MOSEY CREEK.

Pastor Phillips is preaching some excellent sermons, so reported, and the spiritual interest is good. The college is moving grandly on, and plans are maturing for the erection of a dormitory for the young ladies to be ready for occupancy by next September. The present outlook is for a very large increase of students after the holidays. Rev. J. F. Hale of Sevierville has located his family in Carsonville.

##### WITHIN.

Have their eyes on Rev. W. C. Hale for pastor. He preached for them recently and took a collection for missions, stating that such was his custom every Sunday. The brethren were pleased with the idea, and want a pastor of that kind. Men who fail to look after the Lord's interests make a great mistake. S. W. TINDALL.



## 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. Snow, 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.

**MUNICIPAL 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, Mosey 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. M. JACKSON, Nashville, Tenn. Corresponding Secretary—Mrs W. C. Golden, 709 Monroe Street, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn.

Editor—Miss E. S. Shankland 228 N. Vine Street, Nashville, Tenn.

### Woman's Missionary Union.

Program for January, 1899. Subject, China.

1. Praise Service.  
2. Bible Reading—Heb. in Prayer—Rom. viii. 28; Eph. vi. 18; Jude xx. In Answer to Prayer: Luke xi. 13; Acts i. 14; Acts ii. 2-4; Acts iv. 31.  
3. A chain of prayer, each one pleading a special promise.

4. Hymn—"From Every Stormy Wind that Blows."

5. Items—The history of China antedates the time of Abraham. China has moved faster in the last quarter of a century than in all her previous thousands of years. The Bible was first translated into Chinese by Robert Morrison, in 1807. Southern Baptist Convention Missions opened in 1847.

6. Prayer for China and the Chinese Christians; for our missionaries and the workers at home.

7. Leaflet—"Some of Your Heathen Sisters," by Miss Lula F. Whilden.

8. Discussion—Is the present political condition of China favorable or adverse to Christian missions?

9. Solo.

10. Missionary Nuts—Let a committee prepare short items of Chinese news, missionary or otherwise, enclose them in English walnut shells, tied with bright ribbon; distribute them to be opened and read by the members.

11. Business. Reports. Collections.

12. Silent prayer with New Year resolves to greater personal activity, closing with prayer by the leader for a new endowment of power.

Isaiah xl. 31.

CANTON, Sept. 20, 1898.

*My Dear Miss Armstrong:* How I wish I could take you with me on my next trip in my new boat, which is nearing completion, and let you have an absolute rest all day, quiet and peaceful, while I go on shore to work, and when I come back I could tell you fresh new things of the work, which are so hard to write. I do so long for a companion, but there are not enough of us to go round, and by no means enough to go round double. Christ knew the need of sympathy and companionship when He sent them two by two. I think, now that Miss McMinn is home, we are the only three ladies who work in the country, Miss North, Miss Sals and I. Miss Whilden goes when she can, but has a great deal of

work in Canton City and suburbs. I try to use the Chinese women to a large extent in the country work, and the opportunities given for work by going in my boat are showing us that we may use them, and yet not employ them as permanent workers. They go for a trip and return to school to study more, or come to go on with the work they have learned to love from doing it. The young girls who are teaching my country schools are becoming so interested in their work, and their letters to their schoolmates are bringing many to a greater consecration of self to Christ. It is not an easy thing for a girl to go to the country and live and do her own cooking, teaching at the same time, but they do not mind this so much as the loneliness. Often there are no other Christians in the village, and she and the Bible Woman are entirely alone. But our little girls are very brave and depend much upon prayer. I do thank God for the earnest Chinese Christians we have, and I long for them to be drawn closer to the Father spiritually. The women of China must be reached by the women of China.

I am so thankful God does let me see the fruits of our labors. We may not say that we have done the work ourselves, as each one who is converted is the result of the combined efforts of many, but as I see the country women coming in, I feel specially grateful that God has led me to the country and lets me see the women changed from bitter haters of the true God to true, earnest Christians. One old woman, baptized last Sunday, almost drove me away from her home a few years ago when her daughter wanted to go to Canton to school with me. The daughter was baptized in July and the mother in September, and the daughter-in-law is praying. Wonderful are these changes.

I am interested in all the news of the work in its many forms at home. The prayer cards are in my Bible. And, dear Miss Armstrong, I am anxious about you. Let me pass over to you the good advice (the oft unheeded) given to me so often—"to remember my soul has a body and cannot do the Lord's work here on earth without that body."

I send much love to you and Miss Alice, and all the friends whom I know and do not yet know, but will know "some sweet day by and by." Sincerely yours, C. J. WHITE.

A young Swedish widow, Mrs. Humel, walked in the dead of the Arctic winter a thousand miles in search of Klondike gold. She had a dog sledge with her, slept at night in a bag made of skins, in a temperature of fifty degrees below zero, and traveled hundreds of miles on snow shoes. She enjoyed good health, succeeded in her quest, and returned rich in pocket and novel experiences. To her was applied one of Napoleon's favorite proverbs: "If it is possible, it is done; if impossible, it shall be done."

What can be done by enterprise and courageous determination for selfish ends, may surely be done for immeasurably worthier and sublimer aims. In this fair, large year of '00, let us broaden with the broader outlook of country and humanity. Let us think less of personal ease, personal likes, personal ailments, personal wants. Let us forget to make those excuses for inaction, which, little as they are, still are compounded of numerous elements, such as pride, laziness, envy—just pick your pet excuse to pieces, and seal.

Tennessee W. M. U. begins another year of our Lord—beautiful thought, may it be truly to us a year of our Lord's gentle dealing with us, and of our loyal devotion to him!—with a prospect of enlarged opportunity and usefulness. Letters received by our Corresponding Secretary show deep consecration and genuine joy in service.

There is to be a precious season of prayer in January, and its fruit will be the power to do and to bear and to sacrifice and to rejoice during all the months to come.

Mrs. West Harris writes of several societies which will observe the Week of Prayer. Boxes have been sent by Trinity W. M. U., Memphis, value \$50; Memphis First W. M. S., \$180. Much of the contents of both were new, and Mrs. Truss says of the latter, "We feel grateful that we are able to send such a nice box to that large family. I am sure they need and will enjoy it." The box from Shelbyville W. M. S. was valued at \$40.

Mrs. B. W. Walker writes: "Though the society of Cog Hill Church is only two months old and numbers but six members, we have been earnestly at work, and all seem zealous and interested in the Lord's cause. We sent a box to the Orphanage as a Thanksgiving offering, and have just sent a box valued at \$22.25 to the frontier."

Mrs. Tigrett speaks of the Sunbeam Band at Hills, much as Miss White does of the lovely Chinese Christian girls. She says: "We have such sweet Christian children, ever willing to do, but such a poor leader."

Ab, yes, we are all "poor leaders." It is amazing that the Lord has need of such as we. But he calleth for us.

Before giving the good letter from Sweetwater, telling of more little folks and their good works, we will remind you once more of the Christmas offering for China, which is to be sent to Mr. W. M. Woodcock and reported to Mrs. W. C. Golden. Please be prompt about returning quarterly blanks. If your society did not receive one, notify Mrs. Golden. If you have not reported for a long while, give the figures for the time since you were last heard from, six months or a year it may be. We want you, every one.

Mrs. M. C. Lowry, Secretary of the W. M. Society, First Sweetwater Baptist Church, writes: "The society of the Sweetwater First Church sent a frontier box valued at \$58.20. Most of the goods were new. We are pleased that it is the most valuable one we have ever sent. This is our fourth box to the frontier, and more donations came to us unsolicited than ever before. The grace of giving, if such paying of our debts may be so called, like all other Christian graces, we find grows by the exercise. Our Sunday-school children gathered a nice package of picture cards which were sent to Mrs. Tatum before her return to China, and now we have them gathering 'quilt scraps' to be sent to our missionary, Miss Sarah Hale, of Saltillo, Mexico, our missionary because the only one from the bounds of Sweetwater Association."

### Memphis Notes.

You will receive from other sources a report of the delightful services in the Central Baptist Church, in which the gifted Carter Helm Jones preached, and of the installation of A. U. Boone as pastor of the First Baptist Church, so I will write of other men.

Rev. C. L. Owen is in trouble. He cannot multiply himself so as to serve all the churches that want him. I met with some of his Ebenezer people recently, and they said the saddest experience they have had was to receive his resignation. However, they have high expectations in regard to his successor, Rev. J. W. Mount. Bro. Owen left that church thoroughly united and harmonious. He has his work now more compact—Galloway for one-half time and two churches, near each other in Mississippi. Bro. Owen's deep piety and studious inclination, coupled with prudence and

natural talent, render him popular and useful in the work.

Rev. M. M. Bledsoe and Frank Wells, young evangelists, greatly enjoyed the Jones meetings. I don't think either of them would claim to out preach Bro. Jones, but I got the impression, whether correctly or incorrectly, that they would have improved some of his methods, etc. It is my opinion that the time is dawning when people will be affected more by the preaching of the gospel than the manner of manipulating the song service or any other part of a revival. Bro. Bledsoe will likely accept some churches as pastor and devote the remainder of his time to evangelistic work, for which he is so well fitted. Bro. Wells is open for engagements as evangelist.

Rev. W. T. Hudson has been called to Mt. Pisgah for one Sunday. Now let other churches call him for the rest of his time, and let somebody who cannot save souls save children, so Bro. H. can give his time to the greater work.

Pastor Swalm of Buntyn, pastor for one-half of his time of Central Avenue, has been solicited to serve Oakland. He could yet take another church for one-fourth of his time. Bro. S. is a new comer in the State from Mississippi and he will be highly appreciated as soon as he becomes known to the churches. His sermons are excellent and his influence is all that could be desired.

I bear good reports from Bro. Moore and his Johnson Avenue Church. Rowan and Trinity are looking for pastors.

I have received valuable Christmas presents from the Ladies' Societies of Millington and Macon Churches. I feel very grateful, indeed, for the kind treatment received from churches in Tennessee that I have had the honor of serving as pastor. I am now located at Blue Mountain, Miss., but will continue to cross the line to preach to that model church, Macon.

J. D. ANDERSON.

### North Fork.

We enjoyed another season of grace at North Fork Church, Bedford County, Sunday last. That appointment closed my seventh year's work with this church, each year being blessed with the power and presence of the Lord. The past year seems to have been the most successful of all, as we have built a good house of worship costing near \$1,000, and have it neatly furnished throughout, and have dug a well near the church, all of which is paid for. "We owe no man."

Our church was dedicated the third Sunday in October. Program of service as follows: Opening song by choir, led by Prof. James Reid, "How Firm a Foundation." Prayer by Rev. A. J. Carlton. Song by choir, "Come Thou Fount." Prayer by Rev. G. P. Williams. After which the vast congregation, estimated at 1,600, gave their undivided attention, while Rev. G. H. Crutcher, with eloquence and power of spirit, delivered the dedicatory sermon that will live forever in the minds of many. Dedicatory prayer by the writer. Benediction by J. K. Bona. We praise the Lord for all blessings received and are trusting him for greater blessings still during the coming year, as we, by a unanimous call of the church, have accepted the work for another year. Brethren and readers, pray for us.

CHARLES V. HALE.

Shelbyville, Tenn.

C. G. Holloway, Walton, Tenn., writes: Have used Dr. M. A. Shumons Liver Medicine ten years in my family. It cures Obstructed Gallbladder, Constipation and Indigestion. I believe its strength and action at least ten to one more efficient than Black Draught.



In military prisons an offender is sometimes sentenced to carry cannon balls from one place to another and pile them up all day long. That is all. Perhaps it does not seem very terrible but it soon wears his life out. It is practically a death sentence, and he knows it; he would rather be shot. Many a sick man feels the same way about the burden of disease that he is luging back and forth from day to day. He would as soon be down with a mortal disease. It will come to that sooner or later.

A man's life can be dragged out by dyspepsia and liver complaint. The experience of Mr. J. T. Cardwell, of Fall Creek Depot, Pittsburg, Mo., shows how Dr. Pierce's Golden Medical Discovery saves people from consumption by waking up their nutritive organism and giving it power to supply pure, healthy blood, which drives out blood poisons and dead tissues and builds up sound, wholesome flesh and muscle.

"I feel it my duty," writes Mr. Cardwell in a letter to Dr. Pierce, to write you of the lasting benefits derived from the use of Dr. Pierce's Golden Medical Discovery and little 'Pelle's.' Seven years ago I contracted a severe cold, which fastidiously kept me in bed for six weeks in my State. It ran on and I continually grew worse until I concluded to write to the 'World's Dispensary Medical Association.' The answer to my inquiry advised me to use 'Golden Medical Discovery' and 'Pelle's' for indigestion and liver complaint; at this time two months had passed. In two or three days after I had commenced the use of your medicine my cough had entirely stopped, my digestion was better, my low spirits driven away and I felt new life and vigor in my whole body."

This "Marvelous" "Discovery" makes nerve force and rugged power. It is far better than oily emulsions; it does not make fatty fat; it does not increase the weight of corpulent people.

### Notes of Travel.

As my business calls me to several different towns in East Tennessee, I thought a note of what I had seen of the churches in these places might be of interest to some.

On the 20th of October I arrived in Madisonville. The Baptist Church at that place is not strong, but it has a number of as faithful workers as I ever saw, some of the families coming four miles every Sunday to Sunday-school. Bro. Morris Harrison is a live Sunday-school superintendent and has a fine school for the size of the membership. Dr. Grace has just resigned the charge of this church, much to their regret.

My next point was Loudon. Here you find a faithful few, but owing to having no house they are working to great disadvantage, and I fear will be for some time to come, unless they are willing to make the sacrifice to build a house. Bro. Johnson of Mosey Creek, a young man full of the Spirit, is giving this church one Sunday in each month, and is much loved by the church.

My next point was Lenoir City. Here is a work that the State Convention can justly be proud of. They have a beautiful church house finished and paid for, and I think they are the most grateful people I ever saw for the blessings that God has given them.

It was my privilege to attend their school Sunday, November 20th, and I found 90 present, and they claim to have averaged 85 since opening their school several months ago. This is quite remarkable, as they have their school the same hour of the other schools in the town. I think if you were to ask the two preachers they love the best, the first would be Bro. Joe Boberson, their pastor, under whose leadership the church was built, and the next one would be Bro. Holt, for the personal interest he has shown in them.

I am now in Bogartville, where there is another faithful band working against many odds. Every one that knows Bogartville knows it to be a Presbytery.

rian town, but I want to say for that church in Rogersville that they have been kind to the Baptist people and have shown no disposition to lay a straw in their way to success. Bro. Walters is the pastor now, and seems to be in fact. I know him to be very much concerned about the work here. He has inaugurated a plan that I think all pastors would do well to imitate, where they cannot be with their church but once a month, and this is to have the church clerk write him every Monday morning just the number present in the Sunday-school, how many teachers present and how many absent. The Sunday-school at this place has taken on new life, and I notice that in six weeks the school had doubled. Bro. Bowen is the superintendent of this school.

I will go to my home in a few days. I am glad to say that our work in Johnson City, under the care of Bro. D. A. Glenn, is progressing finely.

J. A. CARROLL.

Johnson City, Tenn.

### Fayetteville Notes.

In November Dr. Fitch of Cleveland, Tenn., was invited to come and hold a meeting with this church. He arrived on Saturday, the 8th inst., and commenced the following day. He continued the services, preaching morning and night till this time, when the meeting closed. While but three professed to have found hope, yet the services have proven abundantly gracious to the church and the community. Our Methodist and Presbyterian friends were punctual and constant in attendance and of great help to us in their earnest and prayerful participation. Perhaps no better or truer account of the meeting, as to its far-reaching and wide-spread effects on the Christians, can be written than the brief notice found in last week's *Fayetteville Observer*, as follows:

"All persons who have been attending the services at the Baptist Church will sustain us in the assertion that in point of logic, philosophy, science, imagery and beauty of diction the series of sermons now being delivered at that house of worship have never been surpassed in Fayetteville. Dr. Fitch is a disciple of that school of the olden, golden days when preachers taught and people experienced a heart-felt, Holy Ghost religion. He preaches and teaches a new birth and change from nature to grace; thinks more is necessary than mere mental determination to quit your evil ways. The earnest wish and prayer of every church member in the town is that in the way of reviving church people and converting the unregenerate it may exceed any meeting ever held in the town. Eternity alone will reveal the full amount of good that such services accomplished. This is the time for planting the seeds of gospel truths, they will fall into all kinds and conditions of soil, and those that find lodgment in good ground will continue to multiply and give an increase, so that the harvest at the end of time can alone show all the beneficent results that spring from this service."

J. H. BURNHAM, Ch. Clk.

Fayetteville, Tenn.

### Ministers' Meeting.

Tuesday night after the second Sunday in January, 1899, the West Kentucky and West Tennessee Institute will convene with the First Baptist Church, Martin, Tenn.

### PROGRAM.

1. Introductory sermon by J. E. Skinner, W. H. Sledge.
2. Should every church occupy full time? Martin Ball, W. S. Roney.
3. Regeneration. What is it? Boyce Taylor, G. L. Ellis.

4. What do Baptists baptize for? R. W. Mahan, L. Y. Brown.
5. Missions. A. J. Holt, W. D. Powell.
6. Refute the doctrine of apostasy and tell its evil effects on the world. J. H. Millburn, W. H. Williams.
7. Christian Union. J. H. Wright, A. S. Hall.
8. Are religious debates productive of good? J. N. Hall, S. C. Hearn.
9. Pastor and pastorate. C. H. Bell, W. W. Horner.
10. The many hindrances in the way of our success as a great denomination. N. L. Joyner, A. R. House.
11. Are there any great problems presenting themselves just now if solved will give us more prestige in the world? L. W. Russell, B. F. Whitten.
12. Call to the ministry and preparation for the work. G. M. Savage, J. W. Mount.

Query box a specialty. All the brethren are invited.

I. N. PENICK,  
G. L. ELLIS,  
T. F. MOORE.

### Watson-White Debate.

On the second day Bro. Watson continued his arguments as follows:

Our works are obedience to the law, and we cannot be saved by the law, Rom. iii. 20. The works to possess the supposed merit (salvation) must be works of the law. This law must be stamped with the commanding majesty of God. God foreseeing this, gave a perfect law on Mt. Sinai. Here God exhausted himself in a law as a life-giving and life-preserving principle. Did this law serve all the purposes in the justification of man? Rom. ix. 30, 32, 33. They were not justified by the law because they endeavored to work out their salvation instead of trusting God. Their zeal was not according to knowledge, Rom. x. 2. Here Paul included all persons of the law. All are inspired by faith, Rom. iv. 5. Here Paul included the ungodly. Faith is a working element. A man justified by faith will naturally seek work by which to glorify God. (Illustrated.) Abel offered his lamb before the flood. Abraham offered his son 480 years before the flood; hence we see, as James says, how that a man is justified by faith and works. But doing good works in order to become a Christian is the basest of error and without excuse. He next contrasted the covenant of works with the ten commandments, Exodus. xlv. 5-9. What the covenant of works contained, Exodus xxiv. Christ and the apostles referred to this covenant in bud, blossom and seed, Heb. ix. 18-22; Heb. iv. 13; Deut. xlv. 10-10.

White in his reply stated, first, that he would give Bro. Watson his horse and buggy to read his proposition from the Bible. Next, he stated that prayer before faith is sin. Then he asked, When is faith made alive? He claimed that Paul was a sinner when he prayed before baptism, but baptism made him a Christian. He next stated that Jesus was the Messiah before baptism, but was baptized in order to manifest him as such, and to fulfill all righteousness, Matt. iii. 15-15; Mark xvi. 16, Gal. iii. 27; Rom. vi. 17.

Bro. Watson continued to contrast the covenant of works with the ten commandments. After proving that the law is the ten commandments, which is the doctrine White preaches, he proceeded to establish the covenant of grace, Jer. xxxi. 30-34; xxxii. 39-41; Ezek. xxxv. 20, 27. To prove that our salvation is complete in Christ Jesus, he

## 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 Peetoral Plaster

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

It is a new plaster.

A new combination of new remedies. Made after new methods. Entirely unlike any other plaster.

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 Peetoral 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.

Col. H. 10. We are saved by grace, through faith, without works, Eph. ii. 8-10. He presented the two boys to illustrate the covenant, Gal. iv. 21.

White in his next speech said that the God he served did not have to be begged to save. Then he stated that Bro. Watson's doctrine was wrong because he often preached and left penitents at the altar unsaved. He then said that Abraham did offer his son 480 years before the flood and something was done to him 41 years before that. Then he stated that he debated last summer at Brush Creek with T. J. Easter, who had already forgotten more than W. J. Watson would ever know. Then he stated that a man was not justified by faith alone, giving no Scripture to prove it, and said he was just going to keep popping it to Watson. Then he read the ten commandments, and said that he observed them all. White used most of his time berating his opponent and Baptist preachers generally.

Bro. Watson presented 37 leading arguments supporting his proposition, and L. S. White left 20 of them untouched. J. W. McQUEEN.

Bethpage, Tenn.

(To be continued.)

Rev. Benjamin Cox, the eloquent and aggressive pastor of the First Baptist Church, Little Rock, Ark., announces that \$1,600 on the church debt of \$4,000 has been paid. These church debts! How they menace the prosperity of the pastor and church!



## BAPTIST AND REFLECTOR.

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EDGAR E. POLK, EDITOR.  
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4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal and will be furnished on application.
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## 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.

## THE BAPTIST AND REFLECTOR FOR 1899.

We announced some time ago our prospectus for 1899. We need only state briefly now what you may expect in the BAPTIST AND REFLECTOR during the coming year.

1. We shall publish a series of devotional articles by some of the most eminent writers in the world. The first of these by Prof. W. Garden Blake, D.D., LL.D., will appear next week.
2. The series of sermons by Dr. Hawthorne. We may not agree with everything Dr. Hawthorne says, but no one can read his sermons without deep interest, or without feeling a spiritual uplift.
3. We shall publish correspondence from all over the State, and from all over the South. We propose to give even greater attention than heretofore to our news feature. We want brethren to write us whenever anything of interest occurs in their field, so that in this way they may come in contact with one another from week to week. Such contact will be a source of pleasure and of inspiration to all.
4. As heretofore we expect to give a good deal of space to our missionary and educational interests. Among other things we wish to publish during the year one or two special issues giving full information about our various denominational schools, especially the Southwestern Baptist University and Carson and Newman College.
5. Our Home and Young South departments will be continued, and so far as possible improved.
6. As previously announced, the editor will publish a series of articles on the subject of The Plan of Salvation, which he hopes to make both interesting and helpful. This is only a bare outline of what you may expect during the year.

—The Baptist Argus in a very timely article suggests the need of spiritual leaders. It thinks that the Baptists have had no great spiritual leader in this country since the death of Dr. Gordon, though we have leaders in the business affairs of our denomination, and in affairs of belief, but it thinks that we need spiritual leaders. And we thoroughly agree with it. A deep spiritual life is the greatest need of this country. Who will lead us to it?

1898.

By the time these lines shall be read by many of our subscribers 1898 will have been gone—with all of its successes and all of its failures, all of its hopes and all of its fears, all of its joys and all of its sorrows, gone, forever gone into the past from which it can never return. It has been a memorable year in American history, made so especially on account of the Spanish war. The blowing up of the Maine in February, the declaration of war in April, the victory of Dewey on May 1st, the sinking of the Merrimac by Hobson in June, the conquest of Santiago by Shafter and Wheeler on the first of July, and the destruction of Cervera's fleet by Sampson and Schley on the third, the protocol and the treaty of peace—all these events followed rapidly upon each other in the compass of the year, and have made it one never to be forgotten in the history of this republic.

The year will also be memorable in our national life because during this year, and as a result of our war with Spain, the nation which has just attained its majority, being 121 years of age, has seemed to come to a consciousness of its power and has begun to expand until now it stretches not from the Atlantic to the Pacific as formerly, but from the East Indies to the West Indies, from the Philippine Islands to Cuba, a distance of about 10,000 miles. It will be remembered, too, because of the calamities which came upon us, the flood in the spring, the yellow fever in the summer and fall, the great storms on our Eastern coast in December, and other public misfortunes, besides those which enveloped many a home where the waves of sorrow have rolled. Altogether it has been a remarkable year, one marking an epoch in the nation's history.

How rapidly the years are flying past us—silently and swiftly slipping away. What good have we received during the year? Are we better men, better women, truer Christians, more consecrated to the service of the Master, better prepared to labor in his vineyard? What good have we done during the year? Have we made any one better? Is the world any brighter for our having lived in it? Have we visited the sick, helped the poor, comforted the sorrowing, saved any soul? Has our life been really worth the living during the year?

"There are lonely hearts to cherish, while the years are going by;  
There are weary souls who perish, while the years are going by;  
If a smile we can renew, as our journey we pursue,  
Oh, the good we all may do, while the years are going by."  
There's no time for idle scorn; while the years are going by;  
Let your face be like the morning, while the years are going by;  
Oh, the word is full of signs, full of sad and weeping eyes;  
Help your fallen brother rise, while the years are going by.  
All the loving links that bind us, while the years are going by;  
One by one we leave behind us, while the years are going by;  
But the seeds of good we sow, both in shade and shine will grow,  
And will keep our hearts aglow, while the years are going by.

Going by, going by, going by, going by,  
Oh, the good we all may do,  
While the years are going by."

1899.

1898 is gone—gone never to return. But 1899 will soon be upon us. It has a strange face. But what it has in store for us we do not know. Whether it be fortune or misfortune, health or sickness, life or death, we cannot tell.

"The future's dark veil our breath stifles faint,  
And behind it broods over the mighty perhaps."

We would not lift that veil if we could. It is better for us that we should not know. Else either we should be made indolent by our anticipated success, or become despairing because of expected failure. It is better that we should live on, and work on, and hope on, doing the best we can. Things may not go always as we want them to go. It may seem to us sometimes that

"Truth is forever on the scaffold, wrong forever on the throne,  
But that scaffold sways the future, and behind the dim unknown  
Standeth God among the shadows,  
Keeping watch above his own."

Forgive us, Lord, that we have ever doubted thy divine guidance over us. Forgive us, that we have not lived for thee as we ought to have done. We have lived very poor, and very cold, and very indifferent Christian lives, even those of us who profess to be thy followers. We have lived so far away from thee. Forgive us, we pray, and help us to come now at the beginning of this, another year, and rededicate, reconsecrate ourselves unto thee, to

live truer, nobler, better lives than we have ever lived before, lives consecrated to thy service and to the uplifting of humanity. And may this new year be to us the brightest, happiest, most successful and most useful year of our lives.

## A TEST CASE.

A meeting of the woman's Board of Home Missions of the Presbyterian Church in New York City, was held last week to inaugurate an aggressive campaign to prevent the seating of Brigham H. Roberts, the avowed polygamist, as representative from Utah in the Fifty-sixth Congress. Rev. Mr. R. Campbell of Salt Lake City introduced Eugene Young, a grandson of Brigham Young.

M. Young said, among other things: "There seems to be a disposition in the East, particularly among the politicians, but even among the churches, to treat the revival of the Mormon issue as a minor matter. There is an inclination to view the election to Congress of B. H. Roberts—a three or four-ply polygamist, still living in polygamy—as an unavoidable outcome of that condition in Utah and a mere question of personal morality. Some day they will see, as those who know Mormon ambitions see now, that Mr. Roberts is a mere instrument—the representative of mighty forces."

They will learn through his election that a people 300,000 strong have turned from American liberty and American morality, and have taken the initial step toward the establishment of a hierarchy foreign to our institutions and our social laws, in the midst of our republic. If in dragging polygamy in to the House of Representatives, Mr. Roberts is representing the defiant sentiment of the whole Mormon people, then the people must not rest until Congress has cast him out as a warning to all covenant breakers and all polygamists."

These are strong, brave words, and are all the more remarkable coming from a grandson of Brigham Young. We hope that they make an impression upon the people of this country, and upon the Congress of the United States. If Mr. Roberts is seated it will be a confession on the part of Congress that the laws against polygamy are null and void. Can Congress afford to make such a confession? This is a test case.

## "PEAS AND HOMINY."

Says the *Midland Methodist*:  
"A country editor handed a complimentary notice of a marriage to his compositor, which ended this wise: 'We wish the couple much peace and harmony.' The poor typo, being practical as well as hungry, set up the notice thus: 'We wish the couple much peas and hominy.' The *Midland Methodist* is very thankful for 'peace and harmony,' but every issue of the paper cries for 'peas and hominy.'"

Remember, brethren, that it takes "peas and hominy" to run a Baptist paper as well as a Methodist one. "Peace and harmony" are very good, and we are glad that we have so much of it just now, but let us have a little more "peas and hominy," please. We are in constant receipt of letters expressing appreciation of the BAPTIST AND REFLECTOR, but we are led sometimes to think of an inscription which some one wrote on Milton's "Paradise Lost" once, "Read me first and praise me afterwards." So we feel sometimes like saying with reference to the BAPTIST AND REFLECTOR, Pay for it first and praise it afterwards.

## QUESTION BOX.

Ques.—1. Your answer to Inquirer in the BAPTIST AND REFLECTOR of November 10th is confusing to some. You say "Yes, in the form of a negative, passive forgiveness. That is, a forgiveness in his heart." Then you say, "He is to stand ready to forgive with a positive, active, open, full forgiveness when he repents and asks it." To distinguish, one is to be positive or real, active or living, open or public, full or complete; the other is to be neither, and if neither, is it forgiveness at all? Again you say "We believe that God's forgiveness of sinners is as indicated above." Do you mean that God in heart forgives sinners with a negative, passive forgiveness before repentance? Please explain.

Ques.—2. In the December 1st issue in answer to R. F. Swift, third answer: "In one sense it is entirely left to the sinners to be saved or lost. God does not compel them to accept—by force—and they have the free will to accept or reject." Do you mean that in another sense the above is not true? Ques.—3. In answer five you say, "Repentance and faith are the fruit of regeneration." Being the fruit, of

course regeneration must precede both. Now, will you please explain the relation existing between God and the regenerated man who has no sorrow for sin, and who has in no sense repented because of his sins. Also whether God regenerates men without regard to their sorrow for sin; and tell us also whether, when a man is regenerated, he is a new creature, or the same old man, unill after he has repented and exercised faith in Christ.

Ans.—1. We meant that God stands ready to forgive sinners. He is willing to do so. But he does not actually, openly, positively forgive them until they ask forgiveness. "He will not that any should perish, but that all should come to a knowledge of the truth." But it is only when, like the Publican, they pray humbly, reverently, "God be merciful to me a sinner," that they go down to their house justified. It was this fact which constituted the difference between the Publican and the Pharisee. The following passages will throw some light on the question. Luke xii. 3; xv. 7; xvii. 3, 4.

Ans.—2. Yes, in another sense God inclines, leads, draws them to him. (See John vi. 44.)

Ans.—3. We have already answered this question fully, and we hope satisfactorily, in our answer to Brother Barton a week or two ago.

## PERSONAL AND PRACTICAL.

—Our Bible offers are still extended. For some weeks we have been receiving a large number of orders for these Bibles. They were intended, we presume, as Christmas presents. But Bibles are useful at all times. Remember our offers. The paper and a Combination Teachers' Bible without index for \$3, with index for \$3.50. The price of these books by themselves is \$4.25 and \$5.25.

—The *Western Recorder* corrects the *Religious Herald* as to 1899 being the last year in the nineteenth century, and says that the nineteenth century ends at midnight Dec. 31, 1900. The *Recorder*, of course, is right about it. It has not been so very long ago, however, since we had to correct the *Recorder* on the same point. We are glad to see that the editor of the *Recorder* is such a good pupil.

—We have received an invitation from Mr. and Mrs. Joe O. Arnold to attend the marriage of their daughter, Miss Leola, to Dr. John Lane Walker, on January 5th, at their home in Wartrace. We extend our heartiest congratulations to the happy young couple. May their pathway through life be strewn with roses, may the skies above them be ever bright, and may the cemetery for them lie far away in the distance.

—The Secretary of the Interior states in his report that sixteen and a quarter millions of the rising generation of our citizens are at school; that a million of these are in the academies, the colleges and the universities; that the number going to college has doubled in a quarter of a century, and the number pursuing the very highest courses of original research has been multiplied by twenty-five. This is a very encouraging sign.

—We take the liberty of making the following extract from a private letter received from Bro. R. D. Haymore of Mt. Airy, N. C. "Your paper, the BAPTIST AND REFLECTOR, comes regularly, and while I take several it is the verdict of all who read them that it is the best of all, and grows better and better. Dr. Tyree, one of the best men in the State, aided me in a meeting, and was so pleased with the BAPTIST AND REFLECTOR he said he was going to subscribe for it." Such kind expressions are greatly appreciated.

—We published last week a note from Bro. John G. Holland, stating that Sister Nancy A. Critz of Searcy, Ark., has been a subscriber to the BAPTIST AND REFLECTOR since 1844. We are glad to know that Sister Critz has been so long a subscriber to the paper. We hope with Bro. Holland that she may be spared to be a reader of it long after the time to which her subscription is paid. We should like to hear from some other of our old subscribers. There are some, we think, who have been taking the paper even longer than has Sister Critz. Let us hear from them.

—We are sorry to learn that two of the children of Dr. I. J. Van Ness, of the *Christian Index*, have been ill with diphtheria. We are glad to know, however, that they are improving. We hope that they will soon be fully restored to health. Dr. Bell, in speaking of the absence of Dr. Van Ness from the office on account of confinement at home with his children, says that he finds "the filling of the whole paper is a large undertaking." So it is, but that is what the editor

of the BAPTIST AND REFLECTOR has been doing every week for ten years, not even excepting Christmas weeks.

—A special cablegram states that the Papal Secretary, Cardinal Rampolla, intends to establish diplomatic relations with England and the United States. This country has no need of established diplomatic relations with the Vatican. Our government has such official relations only with states, not with churches.—*Nashville Banner*. This is truly and appropriately said. And it is certainly timely. We are glad that we have at least one daily paper which can speak out on the subject. As a rule our daily papers all knuckle to the Catholic power, and they would be afraid to utter such a sentiment as the above.

—That is a fine sermon by Dr. Hawthorne this week on the subject of "Mob Law." In view of a fierce attack which has been made on Dr. Hawthorne on account of the sermon we want to say that we thoroughly endorse his position, though we do not know that Dr. Hawthorne or his sermon needs any endorsement at our hands, we do not mean, of course, that we endorse the crime of rape but that we do not endorse the method of its punishment by mob law. As we have said before, mob law is no law. It is anarchy, barbarism. Let the crime by all means be punished by death, but let the punishment be inflicted at the hands of the courts and not of an irresponsible mob.

—The *Western Recorder* says: "It is not creditable to our country that the American occupation of Havana should be marked by the opening of a multitude of drinking saloons." No, but it is characteristic. The saloon is peculiarly an American institution, and it seems to follow us wherever we go. In fact, when we send missionaries to the foreign lands the same ship which carries the missionary will probably carry one hundred barrels of whiskey, and much of the missionary's influence will be nullified by the whiskey, and a large part of his work will be to undo the effects of whiskey. As we have said before, so say we now again, *The saloon must go. Down with the saloon.*

—It is announced from San Francisco that experiments which have been made there recently in telegraphing without wires have been eminently successful. This is certainly a most wonderful achievement. If the experiments shall be carried further and if it shall be found that we can send a message from one end of the earth to the other without the aid of wires as we now do with them, it will herald the day when the world shall become a whispering gallery in which the name of Jesus shall be echoed around the globe; when the knowledge of the Lord shall cover the earth as the waters cover the sea; and when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

—Dr. Lafferty, editor of the Richmond, Va., *Christian Advocate*, in discussing the Methodist system recently said: "Our theory is amusing. It is that a plain man, who by locality or a conjunction of things gets elected in a lump with others to the bishopric, becomes thereby an angel and omniscient. No one can tell how a preacher, by laying on of hands of bishops, gains a particle more sense. And how can he, suddenly coming to a Conference of 200 preachers, know at once the ability of each man and the needs of the church? It is a pious humbug." If we had said that, Dr. Hose, editor of the *Christian Advocate*, this city, would have immediately proceeded to impeach us upon the point of his sharp pen. We shall look with interest to see what he has to say to Dr. Lafferty for having the presumption to make any criticism upon the Methodist system.

—The *Baptist Standard* announces that after Feb. 1, 1899, it will adopt and rigidly adhere to the cash basis. There is no doubt that this is a desirable thing for the publishers of a paper. Every religious paper has to carry a large number of subscribers beyond the time to which their subscriptions are paid. With some subscribers it is a matter of carelessness, the reason why they do not pay promptly; with others indifference; with others, probably, inability to pay at the time. Our subscribers are presumed to be permanent, and as a rule they continue taking the paper year after year. Sometimes when their subscription expires, and it is not convenient for them to pay for the paper just at that time, they will pay later and will thank us for waiting on them. Others, though, will take advantage of our indulgence, and will let the paper run on for months, and sometimes for several

years. This is true of all religious papers. We believe that it would be best both for the publisher and the subscriber if the cash system could be followed. It is a question with us, however, as to its practicability. We are glad that the *Standard* is going to try the experiment. We shall watch it with much interest, and hope that on Feb. 1, 1900, it will tell us and others the result of the experiment.

—With reference to one or two corrections made in the paper last week, the printer desires us to say that be "followed copy," and that he is not responsible for the mistakes made. Let it be remembered also that the printer is neither omniscient nor infallible. He is pretty good in deciphering hieroglyphics, as evidenced by the fact that he usually manages to read the editor's handwriting. But sometimes he comes across a piece of chirography which it is impossible for him to make out. This would seem to be an appropriate time to repeat a few rules for the benefit of those who write for publication. 1. Write on only one side of the paper. 2. Write with ink. Pencil marks are apt to blur. 3. Write plainly and distinctly, especially proper names. There is no rule for spelling proper names, and printers have no way of guessing at them. 4. We may add, write as briefly as possible. The rules for speaking would apply here. (1) Have something to say. (2) Say it. (3) Quit.

—The year which came to us twelve months ago, all fresh and young, is old and weary. A new year will come to crowd him from his place. On such a day it is not mere habit, it is a natural and health instinct, which makes us stand between the New Year and the Old, between the living and the dead, and listen to them as they speak to one another. The Old Year says to the New Year: "Take this man and show him greater things than I have been able to show him. You must be for him a fuller, richer day of the Lord than I could be." The New Year says to the Old: "I will take him and do for him the best that I can do. But all that I can for do him will be possible only in virtue of the preparation which you have made, only because of what you have done for him already."—*Phillips Brooks*. And so it is.

I hold it truth, with him who sings  
To one clear harp in divers tones,  
That men may rise on stepping-stones  
Of their dead selves to higher things.

—According to the Spanish census the whole population of Spain is about 18,000,000, and of these 8,726,519 have no trade or profession. This includes 6,704,406 women. Those unable to write or read number 6,104,470. Of these 8,417,855 are men. 97,257 are public employees; 64,000 receive pensions. The professional beggars in the country amount to 89,279 male and 81,948 female. There are 48,828 priests and monks, and 28,540 nuns. The *Religious Telescope* well said: "The ignorance and imbecility of a large part of her population, the direct result of her being so long dominated by Roman Catholic ecclesiasticism, was, after all, Spain's most powerful enemy." It was not only the men behind the guns which won the victory in our late war with Spain, but it was the school-house behind the men behind the guns. And as we have said before, it was the religion behind the school-house behind the men behind the guns, and it was God behind the religion behind the school-house behind the men behind the guns.

—In a recent issue of the *Baptist Argus* in speaking of Dr. Pendleton's tract "An old Landmark Rest," the editor said, "Dr. Pendleton is reported to have changed his views long before his death and to have regretted having written the tract." Mrs. B. F. Proctor of Bowling Green, Ky., daughter of Dr. Pendleton, writes to the *Argus* that this is a mistake, that she had never heard him express any regret that he had written the tract. She then adds: "I very much doubt whether many who are now interested in the subject have ever read the tract, as it has been out of print for some years. It might be well for such to know that its author says that, 'The argument in the tract is, that Baptists ought not and cannot consistently recognize Pedo-baptist preachers as ministers of the gospel,' and again, 'The Anabaptist question really has nothing to do with the landmark question; nor has the church succession question. I doubt not there have been in all ages, from the days of the apostles, persons who have believed for substance as Baptists do now; but that there has been a regular succession of churches, I am by no means certain. Perhaps there has been, and I shall be very glad if out of the dark ages sufficient testimony shall ever be disinterred to establish the fact. It has not been established to my satisfaction; but I am a 'hand-marker.'" We give this statement as a matter of interest to our readers.



## THE HOME.

A Happy New Year.

BY CHARLOTTE ELLIOTT.

This year will prove a happy one,  
If gladdened by Thy smile;  
Jesus, my Savior, that alone  
My heart with bliss can fill:  
That smile can cheer the saddest hour,  
And gild the darkest sky,  
And, with its soul-refreshing power,  
Joy's a midst grief supply.

This year will prove a happy one  
If quickened by Thy grace,  
With swifter, firmer steps I run  
The arduous, heavenly race;  
If stumbling, lingering now no more,  
"Forgetting things behind,"  
I press toward those that are before  
With undiverted mind.

This year will prove a happy one,  
Bring with it what it may,  
If, Lord, Thy strength be made my own  
In every trying day;  
For thou canst make all grace abound,  
Thou canst my grace increase,  
And with thy mercy fence me round,  
And keep my mind in peace.

This year will prove a happy one  
If every moment lent,  
Each day, each hour, with Thee begun,  
For Thee alone be spent;  
If, as the weeks revolve, my aim,  
My one desire on earth may be,  
On earth to glorify Thy name,  
To live, my God, for Thee!

Gooseberries in Dream-land.

BY ELIZABETH PRESTON ALLAN

"Bedtime, girls," said the mother, rapping with her thimble on the table; "put away your books and go to bed; you know you have to gather my gooseberries to-morrow, so you must be up bright and early."

Mother turned back to her sewing, under the bright light, and Agnes got up at once, put her book on its shelf, kissed her mother and Aunt Anne and went out, shutting the door softly behind her.

It was strange the two busy sewers did not notice that there was no good-night kiss from Esther; but they were busy talking, as well as sewing. As for Esther, she meant to go the next minute, but thought she would just finish that page of her beguiling story. Alas each page was more beguiling than the previous one, until she entirely forgot mother and bed and the clock and to-morrow's gooseberries and all.

"Esther!" Mother's voice was gentle, but it startled the little girl like a clap of thunder. The voice was gentle, but it was full of grave displeasure. Mother was not used to being either forgotten or disobeyed.

"I wish you could learn to obey as promptly as Agnes does," said mother, and that was all she said.

What a pity it is that people, little or big, don't own up when they do wrong, and so start out afresh; but that enemy whom our Lord calls "a strong man armed," seems to keep close watch on his own work; and when he gets up to do one wrong thing, he tries to double it, by persuading us to defend ourselves, and blame somebody else.

Esther flung down her book and left the room without any good-night kiss.

"Mother is always praising Agnes," she said to herself angrily, as she went slowly upstairs; "I never can do anything like Agnes; Agnes wipes the dishes drier, and dusts the parlor cleaner, and does everything better, so mother thinks; I s'pose

she'll pick the biggest gooseberries to-morrow."

And beating her angry little self with unreasonable thoughts like these, Esther went to sleep on the pillow next to Agnes.

Daylight seemed to come very soon, and with its first gleam there came back to Esther those angry thoughts about Agnes, dear little sleeping Agnes.

"I'm determined to get ahead of her for once," said Esther to herself, and jumping up she dressed quickly, took her basket, and went out to the gooseberry bushes. "I'll pick all the biggest ones," said the little maid to herself, "before Agnes gets up, and then we'll see what mother will say."

Such big gooseberries Esther had never seen before in her life, and in a little while her basket was full, but when she took them in to hand proudly to her mother, lo! the basket was empty.

She went back and filled it again, but again it was empty when she handed it to her mother. "What were you picking the berries for, my child?" asked the mother, "was it to help me, or to obey me, or for any such reason?"

"No'm," said Esther soberly, "it was to get ahead of Agnes."

"Ah, that is what's the matter," said the mother. "God does not bless any such work as that; it is all empty in His sight, as empty as your little basket. Oh! Esther—Esther—"

The little girl awoke with her mother's voice in her ears; she was calling to her from the next room to get up and dress. The sun was laughing in at the window, bringing a beautiful, cloudless day, and Agnes was already in the bath room.

Esther did not tell her strange dream at first; she was unusually quiet and industrious, and every now and then she would lean across the leafy bushes and drop a big gooseberry into Agnes' basket. For ah, she did not want her basket to be empty in God's sight; and then, when two warm, tired little girls took two full, heaped-up baskets into the pantry and heard mother say they were two dear little helpers, then Esther told about the gooseberries of her dream, and her empty baskets.

The Wrong Way.

On New Year's Day—a year ago—Lucy Neal made many good resolutions, and, as she was a young girl of decided will, she succeeded in carrying most of them into effect. She had a great contempt for some of her schoolmates who were addicted to

A PURE GRAPE CREAM OF TARTAR POWDER

DR.  
**PRICE'S**  
CREAM  
BAKING  
POWDER

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

sentiment and poetry, and who built each year with their good intentions fair castles in the air which they never tried to make real.

Lucy declared that she would be "a working Christian."

"There is a great deal to be done in the world, I can see, and I intend to do my share, but with no enthusiasm, no feverish emotion about it," she said.

She worked hard throughout the year, visited the poor, taught classes, managed fairs and concerts for the aid of missions.

On the last day of the year her mother heard her stirring before dawn, and going to her room found her with pale face and dim eyes at work dressing dolls.

"Come to the window, Lucy," she said, "and watch the sun rising behind the hills."

"I have no time for rising sun!" she said, fretfully. "I have fifteen dolls to dress for the bazar to-morrow."

The silent grandeur of the dawn left a tranquil brightness in Mrs. Neal's heart and face; after a quiet moment of thanksgiving she went down cheerfully to begin her day's work. Lucy followed her, abstracted and irritable.

Her father was a man who liked to hear merry chatter around the table. A joke and laugh at breakfast, he said, put heart into all the day's labor. But Lucy had no smile to give in answer to the old man's jests. She sat silent and grave, annoyed at the words that interrupted what she called her serious thoughts. Her thoughts were really occupied with those dolls to be dressed.

After breakfast she hurried away to committee meetings, to classes and to guilds. She snatched a hasty luncheon at a restaurant, having no time for the cosy cup of tea with her mother and the children, and continued her driving round of duties, charitable and social, until evening.

After dinner she passed hastily through the room where her father was reading aloud. It was his custom, however hungry or tired, to give an hour every evening to the reading of some poem or story—some noble, great, helpful words to his wife and children.

"It is 'Sir Launfal,'" whispered her mother. "Will you not stay, Lucy?"

"I have no time for poetry," she replied.

She was busied until ten o'clock with her accounts as treasurer of an orphan asylum. She heard her mother and the children below singing softly some chants and hymns which her grandmother loved, and wondered whether or not the music helped them to be more grateful and loving to their heavenly Father at the close of the year. She knew it helped the poor old grandmother to keep close to Him at the end of her long journey.

"But I have no time for music or idle sentiment," she thought. She had scarcely time to glance hurriedly over a chapter in her Bible or to mutter a prayer, so exhausted was she, before she fell asleep.

The day, as she looked back on it, was disappointing. The children in the asylum did not like her, and paid no attention to her cold exhortations; the patients in the hospital had

## DEFENDING THE NATION.

Catarra is our country's enemy. Lagrippe, lung troubles and other diseases of the mucous membrane take hold of our people and fatal results follow with alarming frequency. All of these troubles are catarra, and cannot exist where the membranes are clean and healthy.

Mrs. Lou Davis, Fayetteville, Tenn., tells in her letter how Dr. Hartman's great catarra remedy, Pe-ru-na, cured her of la grippe and serious lung complication. She says:

"I was afflicted with a disease commonly known as la grippe two years ago; the doctors said I had consumption. I got one bottle of Pe-ru-na and the second night my cough stopped. I took several bottles, and I will say that I believe I would be a dead woman now if it had not been for Pe-ru-na."

Mary M. Pruitt, Palpa, Mo., says: Pe-ru-na Medicine Co., Columbus, O.

"I had la grippe for three successive years; it seemed to get a tighter hold on me each year. It seemed I was in the jaws of death. What had helped me before would not do me any good. I saw an advertisement of Pe-ru-na. I procured two bottles and it cured me. I have not felt any symptom since. You may use this in any way you please."

Ask any druggist for a free Pe-ru-na Almanac for the year 1899.

showed no gratitude as she went from bed to bed, reading to them or advising them in a perfunctory way. Her very prayers were lifeless, and rose no higher than her own plans and opinions. She was duly conscious that she was a working-machine, but that the motive power, the life in the machine, was lacking.

Her path through the world, in a word, lay in the right direction, but she chose to find her way by her own little candle, and to shut out the light of the stars and the sun.

She fancied that she was doing her Master's work, but she would not take time to give her soul rest, or to sit at His feet and imbibe his tender spirit and learn His will.—The Companion.

SHELTON.—Whereas, It has pleased our Heavenly Father to call from our midst on Nov. 18, 1898, our co-worker and brother, L. A. Shelton, to his reward above from the sorrows and cares of this world, to a rest of joy and peace. Be it

Resolved, That we, the Cane Creek Baptist Church and Sunday-school, have lost a devoted and consistent member, one who was always ready and willing to aid in time of need, and that he will be missed as a counsellor and a fellow-worker.

Resolved, That we extend to his wife and loved ones our prayers and sympathy in this hour of grief and sorrow and commend them to God who is able to comfort in time of trouble.

Resolved, That those resolutions be spread on our minutes, a copy be sent the family, and one to the BAPTIST AND REFLECTOR for publication.

C. J. CAMPBELL,  
W. N. JOHNSON,  
W. E. HUNTER,  
Committee.

## YOUNG SOUTH.

Mrs. Laura Dayton Bakis, Editor,  
221 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retrosuum.  
Our missionary's address: Mrs. Jessie Maynard, 22 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

Mission subject for December, CURA.

A Caller.

The Young South had a pleasant caller this past week in the person of Mr. W. D. Powell, a native son of the missionary, formerly of Sweetwater, but now of Chattanooga. He reports the Central Church as more thoroughly at work, under the wise guidance of their pastor, Mr. Frisbie, than any church he ever knew. The Young South rejoices with him, and is glad to welcome him to Baptist circles in Chattanooga. May he find it a pleasant home. L. D. E.

Young South Correspondence.

We have come to our last meeting for this year, and we close it right royally. Eighteen people await your attention with more than \$40 in willing offerings in their hands. Can't you pause long enough in the merry Christmas week to listen to them?

The first message comes from Trenton:

"Chas. No. 0, Hickory Grove Sunday-school, Mrs. Dovie Harwood teacher, sends you \$1.00, a Christmas offering for Mrs. Maynard. It is sent by the pastor."

A. S. HALL.  
What a good example! Who will follow? We are most thankful.

The second bears date at Niota:

"We today organized the children of our Sunday-school into a mission band, and we hope to give our small offerings through the Young South. I know we shall meet with discouragements, and I, as their leader, feel the responsibility very greatly. I will be very glad of any literature or suggestions that will be useful to us. Ever since 'Aunt Nora' was our editor, I have taken a great interest in the Young South. I always turn to that page first, and I often feel I would like to join them again if I am not too 'grown-up' to be admitted. I had a glimpse of Mrs. Bakis at the Convention and I was anxious to speak to her, but there were so many around her and she was so busy, I thought I would wait until the next service. Then she was gone! I enclose 50 cents for our work in Japan. May God bless the Young South!"

LIZZIE FORRESTER.  
I am so sorry I did not meet you. There were so many pleasant people at Athens. I bore away many delightful memories. No! There is no "age line" in the Young South. From the babe of a few weeks to the fathers of three-score, we find them on our roll-call. We are charmed to add you and your Sunday-school Band to our list. I send literature with pleasure. We hope to hear often from you during 1899.

The third comes from Lelford:

"You will please find enclosed 50 cents, a Christmas offering to be divided between the orphans and the new Sunday-school room for Mrs. Maynard. My husband takes the BAPTIST AND REFLECTOR, and I enjoy the Young South page very much, and was especially pleased with Mrs. Maynard's last letter. May the Lord abundantly bless your band of workers and our missionary!"

A FRIEND.  
Thank you so much, both for the appreciative words and the half-dollar. Let us hear again from you.

The fourth brings greeting from old friends at Hickman:

"Please find enclosed check for \$1 to help build the chapel in Japan. We send it with our prayers for God to keep and guide our dear missionary."

LENA SMITH,  
GRACIE SMITH.  
We all appreciate that Christmas gift. Thank you so much! Work hard in 1899.

The fifth brings a handsome check from Wildersville:

"Enclosed find \$3 for Mrs. Maynard's building fund, a Christmas-offering."

LADIES' AID SOCIETY, WILDERSVILLE BAPTIST CHURCH.

So the Morristown ladies have company! I am going to send Mrs. Maynard the names of all the societies who contribute to this room, as well as all the individuals. I dare say she will hang the list upon the wall and pray daily for them. Will yours be there? We are certainly indebted to the Wildersville ladies.

The sixth is from one of "ours" and comes in the same envelope:

"It has been sometime since I wrote you, but I send now \$1 from my missionary chickens. Give half to the orphans and half to Mrs. Maynard's salary."

EMIL PARKER.  
We are so glad to have you back. Strike hard in '99. Thank you for this much needed aid.

The seventh is from Bluff City:

"Enclosed find 50 cents for our missionary in Japan. You may look for me again."

SAM WATSON.  
I like the ring of that message. Don't you? We are so much obliged, and we will expect to hear again soon.

And our old reliable Home Band at Blountville brings the eighth:

"Enclosed find \$2 for Mrs. Maynard's support and school room and the orphanage. May the Lord abundantly bless your efforts, and may all the children insure the Lord's love by giving cheerfully."

N. J. PHILLIPS.  
See "Receipts" for names and credits. We are so deeply indebted for your continued interest and your own most cheerful giving. God send you a prosperous New Year!

The ninth comes from Eureka:

"Find enclosed \$1.40. Give \$1 to our missionary and 40 cents to the orphans. Many good wishes for your success."

Mrs. L. C. HOWES.  
We are so much obliged and we hope to lay the little chapel on your heart for '99.

The tenth comes from the Indian Territory:

"Find enclosed 60 cents from Stanley and Emma. The former earns his by making fires."

Mrs. MOLLIE TIMBLEY.  
We have never had more faithful workers than these in the far West. Stand by us another year. We are so grateful for such fast friends. Please make all future orders to Chattanooga.

The eleventh brings good tidings from old friends at Alexandria:

"Enclosed find fifty cents for Mrs. Maynard's chapel fund. I read the Young South page with much pleasure."

Mrs. LIVINGSTON TURNER.  
Thanks! Come often next year, won't you? We depend on you.

The twelfth comes from our editor's sweet home in East Nashville:

"I enclose \$3, the contents of Annie White's and Edgar's 'Missionary Bank.' Please use \$3 for Mrs. Maynard's salary and the other for the new room for her Sunday-school. We hope to let you hear often from us next year."

LILLIAN H. FOLK.  
I think so often and so tenderly of these little "Folks." They were so lovely in our pleasant trip to Asheville last spring, that seems such a long time ago now. God send them many



Men who are always in a hurry, and most men are, want a soap for the toilet that will lather quickly and freely in hot or cold water. Other soaps than Ivory may have this quality, but will likely contain alkali, which is injurious to the skin. Ivory Soap is made of pure vegetable oils, no alkali; produces a white, foamy lather, that cleanses thoroughly and rinses easily and quickly. Money cannot buy a better soap for the toilet.

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years of happy childhood and grant them to realize the fondest hopes of their parents' heart! We are most deeply grateful for this and past remembrances of our work.

There is no "bad luck" in the thirteenth. It bears date Chestnut Bluff:

"You will find enclosed \$3, one for our orphanage, the rest for our missionary."

"WILLIE'S GRANDMA."

How many times we have chronicled just such a sweet message from this most earnest, faithful friend! God be praised for such, who do not weary in well-doing! We know her name will be on that tablet in the Japan chapel.

The fourteenth comes from Harfield:

"Enclosed find \$1.50 for Mrs. Maynard's Sunday-school room."

A FRIEND.  
Ah! these "Friends." Our world would be poor without them. They are the Savior's "Friends," too, and He calls them by name! God bless them all.

Newport sends us the fifteenth:

"Will you please admit another stranger into your band? I send you \$1 for Mrs. Maynard's work in Japan. I want to send more soon, so I can say 'our missionary' with the rest of the band."

OLIVE PIATT.  
We welcome you most cordially, and thank you so heartily for your help. Work for the chapel now.

The sixteenth comes from Dodo-burgh:

"Enclosed find

FIVE DOLLARS.  
Give \$1 to Cuba, \$2 to the little Sunday-school room, and \$2 to our missionary's salary."

YOUR UNKNOWN FRIEND.  
There! That offering for "Onba" won't be long as any longer. Thank you so much for such generous aid in these three lines. May God reward you richly.

The seventeenth now! It bears date

"Enclosed you will find \$8. Divide equally between Mrs. Maynard's support and the Orphan's Home. I wish for all a merry Christmas."

TEXAS GREEN OAKLEY.  
Thank you! We give you back the holiday greeting from our hearts. We hope to hear again from you about the chapel fund. Won't you try to interest others?

Now comes the eighteenth and the "crown" of the hat week of the year. It is dated New London, Md.:

"Enclosed I send you

TWELVE DOLLARS.  
It is the Christmas offering from kindred and friends at Lingapore for our dear missionary. I am glad of the privilege of using the Young South as the medium through which to send our little contribution. You certainly have a noble band of workers. May they live long and increase mightily as the years go by! I am truly glad that Mrs. Maynard has laid before us her need of a Sunday-school room, and I hope it will soon be an accomplished fact. I shall do what I can to help it along. God bless you all and grant you a peaceful, happy Christmas!"

ANGUSTA CHISWELL.  
What could else our year more beautifully, more appropriately than this sweet tribute from our dear missionary's kinswoman in the land she left to do her Father's will? God bless all who remembered her in the far-off

'Absolutely Pure  
Kin-hee  
Coffee

Roasted Java and Mocha.  
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can use machinery on nearly every acre; mag-  
nificent cisterns; several fine springs and large  
creek runs through this place; this  
farm is in the far famed blue grass belt of Mid-  
dle Tennessee; modern improvements in very best  
regard; 12 rooms, 2 1/2 story brick residence, 22  
tenement houses, 8 barns, 1 gin house; rock  
ledge around large part of farm, and cross  
fences 300 yards to trunk line railroad. No  
prettier, better improved, or more productive  
farm in the South. Very healthy, no yellow  
fever, malaria, or like complaints; pretti-  
est climate in the world, high class, rich  
neighborhood; near good schools and  
churches. Considering the many merits of  
this farm, it is no doubt the cheapest and  
best farm in the South. You pay for value of  
the improvements and not the land free, or  
pay for the value of the land and get the im-  
provements free. A prospective buyer to see  
this is almost equal to a purchaser. Improve-  
ments alone cost over \$25,000, will sell for \$85-  
90, one-third cash and the balance from one  
to five years.

28 page farm catalogue free, describing and  
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### OBITUARY

THOMAS.—At his home in Gibson  
County, Tenn., Nov. 24, 1898, Bro. J.  
W. Thomas passed from the scenes  
and sorrows of this life into the real-  
ties of eternity. Bro. Thomas was 74  
years old, born in 1825. He was at the  
time of his death a member of the  
Millan Baptist Church, having been a  
Baptist 40 years. He loved the great  
doctrines of the Bible and did not  
hesitate at any time in any place to  
declare the truth as he believed it. A  
good man has gone to his reward, and  
we shall miss him. May the Lord  
comfort the hearts of the bereaved fam-  
ily. PASTOR.

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

Bass.—In the providence of God,  
our all-wise Heavenly Father, who  
doeth all things well, and in whom  
there are no mistakes, hath, in his  
wisdom, been pleased to remove from  
the walks of men and call home to his  
reward our brother, Ezekiel Bass. He  
was born Oct. 25, 1862, and died July 4,  
1898. On a fly leaf in his Bible, writ-  
ten by himself only a short while be-  
fore his last sickness, is the following  
which thoroughly demonstrates to us  
the fact that he has left to us who sur-  
vive him the rich legacy of a noble,  
consecrated Christian life: "Born of  
the Spirit in the fall of 1845 in my 18th  
year, and never have I seen the day  
nor the hour that I would have been  
willing to give up that hope. Blessed  
hope, it has been to me a hope that  
anchors to that within the veil, both  
sure and steadfast." He was a Bapt-  
ist from principle, and remained  
steadfast and loyal through all the  
years of his Christian pilgrimage, ex-  
ceedingly zealous in his Master's work.

Resolved, That we tenderly console  
with the family of our deceased brother  
in their hour of trial and affliction and  
devoutly commend them to the keep-  
ing of Him who looks with pitying eye  
upon the widow and the fatherless.

Resolved, That in our sorrow for the  
loss of a faithful and loving brother,  
that we find consolation in the belief  
that our loss is his gain.

Resolved, That these resolutions be  
inscribed upon the minutes of our  
church book as a token of our respect  
and veneration for the Christian char-  
acter of a good man gone to rest and  
that a copy be furnished the family of  
this departed brother.

L. A. PHILLIPS,  
W. W. PATTON,  
E. J. PERRY,  
Committee.

Simmons Squaw Vine Wine or Tab-  
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Heart, Dizziness, Sick Headache, Chil-  
dren's Sore Throat.

Mrs. Ida Freeman.

Mrs. Ida Hunt Freeman, daughter  
of the late Mr. and Mrs. S. W.  
Hunt, was born Sept. 5, 1868; departed  
this life November 18, 1898. Miss Ida  
Hunt was married to Mr. Tom Free-  
man October 26, 1897, having happily  
enjoyed her married life for eleven  
years and seventeen days. While God  
had richly blessed the union of these  
two hearts, yet he in his infinite wis-  
dom saw best to cut them asunder and  
placed her among the redeemed in  
heaven.

At 5 o'clock on the 18th of Novem-  
ber, while her loved ones were lovingly  
and tenderly watching over her, angels  
came and took her from her earthly  
tabernacle to dwell in her blessed  
home which had been prepared for her

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not made with hands, eternal in the  
heavens. Mrs. Freeman's illness had  
been a protracted one, yet with all of  
that she was such a patient sufferer,  
never murmuring at the will of her  
Heavenly Father. She bore her suffer-  
ing with that Christian grace and for-  
titude possessed by none except those  
who love him.

Her death bed scene was one of  
perfect beauty. Mrs. Freeman having  
retained so much presence of mind  
even until the last, sweetly called  
her loving companion, dear little babe,  
her dear sweet mother, devoted sister  
and brother, together with her rela-  
tives and friends around her bed and  
bade them a last farewell. Ah, her  
experience was like that of David in  
the twenty-third Psalm, "Yes though  
I walk through the valley of the  
shadow of death, I will fear no evil,  
for thou art with me." She felt the  
presence of the Holy Spirit, who  
made her dying hour so sweet and  
peaceful that she just quietly and  
peacefully fell asleep in the arms of  
Jesus. In the month of October, 1898,  
Mrs. Freeman gave herself to Him  
who gave Himself for her, was bap-  
tized by Bro. Anderson, joined the  
New Bethel Church, where she lived a  
devoted and consistent member until  
she united with the North Edgeland  
Baptist Church. Her union with us  
was one of which we all felt proud.

And now we would say to him who  
is left so lonely and who was such a  
kind and devoted husband, and who  
did all in his power for his beloved  
wife, try to follow in her footsteps,  
leading those dear little girls left to  
your care in the footsteps of our blessed  
Master, who will be a mother to the  
motherless and to you all and in all.

And now, dear mother, sister and  
brother, remember that this separation  
is only for a little while. Very soon  
you too will hear your Heavenly Fa-  
ther say to you, as he said to your  
loved one, "It is enough; come up  
higher."

Now may the God of all grace abide  
in your home, carrying comfort and  
peace to your wounded hearts.  
A FRIEND.

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the natural channels.

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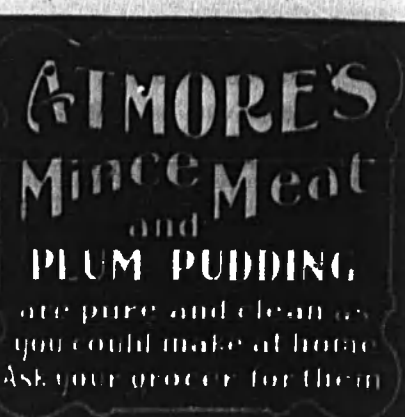
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Cincinnati, Ohio, for further particulars and  
free book.



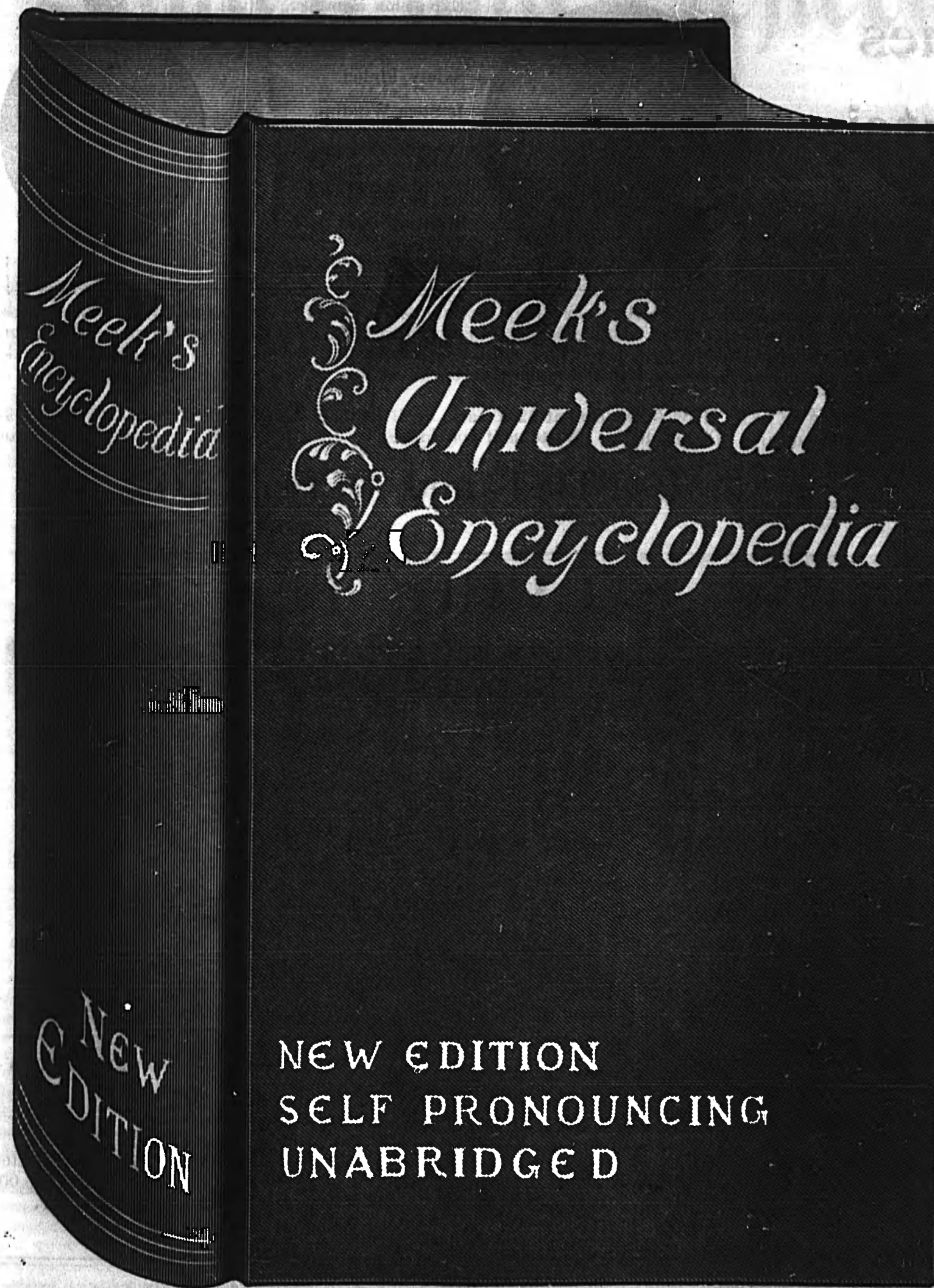
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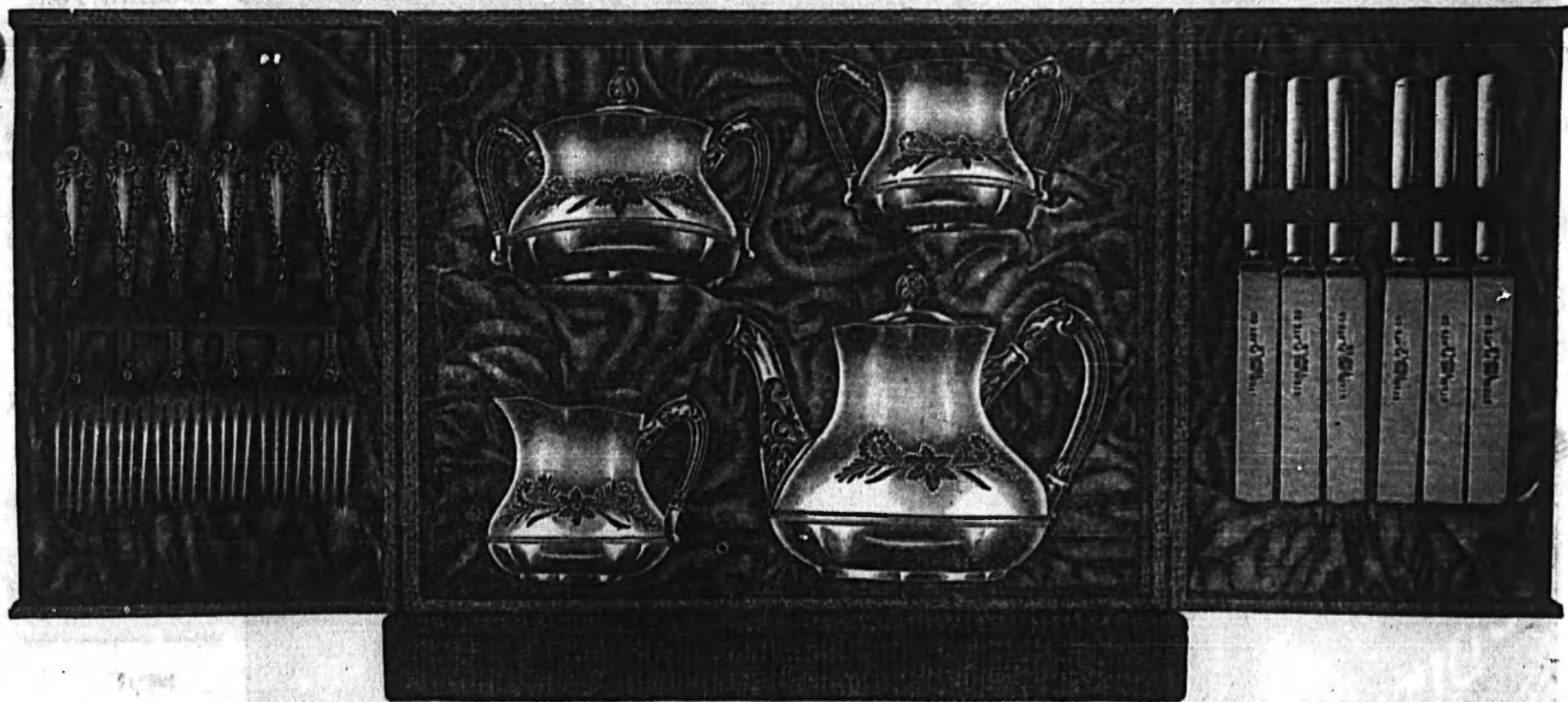
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