

for saying "the mass" and, like the Buddhists, they believe in the efficacy of burning incense and wax tapers and in making "genueflexions" and circumflexions" before the altar, all of which is a *pious heathen humbug*.

Just as the English governing the cannibal islands opened the way for the preaching of Protestant missionaries with a pure gospel has resulted in the downfall of idolatry and the elevation of those savages to be a civilized Christian people, so will it be with our new island possessions when we give them, as we will, religious freedom and our missionaries give them a pure gospel. Then will our descendants see clearly the hand of God in our war with Spain and the change of the government of those islands from a Roman Catholic to a Protestant people.

As England is now dealing justly with her colonies and giving them local self-government as fast as they are competent to maintain it, they need have no fears of Macaulay's prophecy that "the time may come when some Christian traveler from New Zealand will stand upon a broken arch of London bridge sketching the ruins of St. Paul's." So I would say to the pessimists of my own country: If we will deal justly and wisely with our new islands, as our noble Christian President McKinley seems anxious to do, we need have no fears that the time will ever come when some Christian traveler from the Philippines will stand upon Washington's broken monument sketching the ruins of the magnificent capitol of the United States. In my next I will answer some objections to our taking these islands under our government.

N. T. Yates, the Missionary.

It was in the spring session of 1846 at Wake Forest College, N. C., that I first met the noble, manly and stately Matthew Tyson Yates. He was in his senior year and his class was to graduate at the approaching commencement. He was a magnificent specimen of the *genus homo*. He was tall, erect, straight and well developed in body. He had a voice of great compass, power and melody; his carriage was graceful and unpretentious, and partook more of humility than haughtiness; his disposition was kind, gentle and amiable; his mental endowments were brilliant and far above the ordinary; his religious life was like a deep river, moving with silent majesty rather than shallow, demonstrative and noisy.

Such was M. T. Yates in 1846, when about twenty-four years old. He taught a music class at the college, which I joined, to help him to defray expenses. Never was there a more competent music teacher. It was melody itself to hear him sound the different notes, running the gamut with perfect ease. It was a delight to his class when he led them in singing. I can hear him in memory as he thrilled me then, in rapturous song suited to the words:

Fly abroad, thou mighty gospel,
Win and conquer, never cease,
May thy lustre, while dominion
Multiply and still increase,
May thy scepter,
Savior, all the world around!

His whole soul seemed to be in the song and sentiment. And many other like missionary hymns which he then loved to sing, bring him up vividly before me whenever I read them or hear the tunes to which he used to sing them.

He and I were both members of the Philomathean Society, and pleasant is my recollection of him as a debater.

He graduated in June, 1846. It was known that he intended to go as a missionary to China. He often preached in the college chapel, and never shall I forget the last sermon I heard him preach there before his graduation. It was from the text, "We are therefore ambassadors of Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The sermon and the text made a lasting impression on my mind.

His offer of himself to go to China as a missionary of the Foreign Mission Board of the Southern Baptist Convention was accepted, and he and the noble lady he had chosen to go with him were set apart to that work at the North Carolina Convention, assembled at Raleigh in October or November, 1846. I was present on that occasion, along with my friend and class mate, W. M. Wingate, afterwards President of Wake Forest College, and many of the college students. It was a Sunday night service. The venerable James B. Taylor, Secretary of the Foreign Mission Board, was present; Thomas Meredith, the able editor of the *Biblical Recorder*; Dr. Furman of South Carolina, John B. White, Wm. H. Owsen and W. T. Brooks, professors in Wake Forest College; the venerable Samuel Waite, J. J. James and a host of God's elect, all now gone to their reward, were there, and many of them took part in the services.

Yates and his bride stood up together in the midst of the immense audience to be ordained for the foreign

work. They were both tall and commanding. There was profound silence. They both sang clearly and distinctly with great passion and fervor that beautiful missionary hymn composed by S. F. Smith in 1833.

Yes, my native land, I love thee;
All thy scenes I love them well,
Friends, connections, happy country
(Can I bid you all farewell?
Can I leave you
Far in heathen lands to dwell,

As they stood there singing in tone and melody and feeling the six beautiful stanzas of that memorable hymn as they had never been sung before, the audience was melted and subdued, and when they gave voice to the verse,

In thine aspects let me labor;
On the mountains let me tell
How he died, the blessed Savior,
To redeem a world from hel.
Let me hasten—let me hasten,
Far in heathen lands to dwell,

the effect was wonderful. The mighty power of the Holy Spirit seemed to pervade every bosom and to fill that house as on the day of Pentecost. I never shall forget it. I can see clearly before me in memory now the noble pair as they stood before that vast assembly and swept the chords of their hearts in responsive unison and harmony to the time and sentiment they sang.

I never saw Yates any more after that memorable occasion until I met him in Memphis, Tenn., in 1859, on his first return to the United States from China. He was the same magnificent, noble man he was in 1846. I heard him preach in the Beale-street Baptist Church of Memphis, now the Central Baptist, from the same text he took when I last heard him at Wake Forest, before he went to China: "We are, therefore, ambassadors of Christ," etc. I was with him several hours that day, but we soon parted never to meet again in this world.

He has done a noble work for Christ, the widening effects and influence of which will go sounding down the ages till time shall be no more. H. B. F. Brownsville, Tenn.

Board Work.

A very imperfect idea prevails among the brethren at large as to the real utility of a Missionary Board. He it said to the praise of many of our brethren that they just accept the Board idea because it is advocated by good, wise and discreet brethren in whom they have great confidence, and they go on without complaint, although they do not understand one thing about the methods of the Boards. Other brethren have openly opposed the Board idea because they have misapprehended its purport or are entirely ignorant of its methods. Taking the State Board of the Tennessee Baptist Convention as an example, its Secretary will describe particularly the operations of this body of Baptists.

THE SELECTION OF THE BOARD.

At the regular meeting of the Convention the President appoints a Committee on Nominations. This committee is usually selected because of their wide acquaintance with the brethren. The Convention itself is composed of those brethren whom the churches and Associations have chosen to represent them. The Committee on Nominations gather from all available sources such information as will assist them in the judicious selection of the best men to serve as Board members. The Convention locates the Board, and the committee proceeds to the nomination with this view. When their report is ready, it is read in open Convention, where it is subject to amendment, correction, rejection or adoption. The Board having been elected, the first person named in the report

CALLS A MEETING.

This first meeting, held at the Convention, elects the officers of the Board, which are President, Recording Secretary, Corresponding Secretary, Treasurer and Auditor. The President presides. The Recording Secretary keeps the minutes of each meeting. The Corresponding Secretary represents the Board on the field. The Treasurer takes care of the money. The Auditor carefully looks over all accounts and sees that they are properly kept. The Corresponding Secretary at once asks a conference with all brethren who desire co-operation in the way of the employment of missionaries and colporters, and furnishes upon application all necessary blanks to be filled. Anyone who so desires is invited to appear before the Board at this session to explain the situation or appeal for aid on his field.

WORK OF THE CORRESPONDING SECRETARY.

Immediately on the adjournment of the Convention the Corresponding Secretary begins the gathering of information necessary to the intelligent projection of the year's work. The second meeting of the Board is announced at the Convention to be held the first Monday in November after the adjournment of

the Convention. At this meeting of the Board will be presented every application for aid, and each application particularly examined. Meanwhile the Corresponding Secretary must in person, so far as possible, visit every new field that applies for aid, and must be able to lay before the Board all the needs, surroundings, embarrassments, difficulties, promises, prospects and possibilities of that field. This causes the Corresponding Secretary to have to travel thousands of miles by day and by night, by rail, by buggy, horseback or by other means of conveyance. He must meet church conferences, Associational Boards, committees or individuals, and confer with each and all as to their situation, needs and desires and convey to the State Board the results. On reaching his office he must arrange these and all other applications in proper order, read and reply to about a hundred letters a day, answer all questions, and if possible accept all invitations.

SECOND BOARD MEETING.

This is the most important Board meeting of the year. Here the needs of the entire field are to be considered and the work for the entire year mapped out. The Secretary presents before this meeting a careful survey of the entire field and gives a summary of all contributions of the previous year as a basis of what may be reasonably expected for the current year. He then sums up all that is asked of the Board for the current year, which is always far in excess of what the Board has any reasonable hope of receiving. Then follows the proper classification of the applications after all have been read, so that East, West and Middle Tennessee applications are placed under their appropriate heads in alphabetical order. The colportage, station and general missionary work is also properly classified. Then follows the tedious and arduous work of appropriating. Each case comes before the Board separately. The Board requires to know all about each case. If a church, how many members? Have they a house? Will they build? What kind of a building will they erect? What are the prospects of the field? What the strength of other religious organizations? How far to the nearest Baptist Church? Who is their pastor? What of his character, qualifications, orthodoxy, etc.? Are they missionary? What have they done for missions?

These and many other questions come before the Board concerning each application. The Board is determined to use the funds entrusted to them by the churches to the very best interests that the cause demands, according to the best judgment they can bring to bear. It is not infrequently the case that an hour or more is spent in the investigation of a single application. Each member of the Board gives his views, and there is not always perfect agreement in the beginning, but invariably perfect unanimity comes before the case is decided.

The meeting continues until long in the night. Then an adjourned meeting is had, and another and yet another until all the applications are disposed of. This is only one meeting out of twelve. In another issue, something more will be said about other meetings.

A. J. HOIT, Cor. Sec.

Missouri Items.

A year ago I fondly cherished the hope of having escaped the Indian summers of Tennessee's winter months; but today it's like a May morning. However, even Dr. Hyatt's weather eye can't discern what it will be to-morrow.

The pangs of grip are got hold on us too, but he appears to be somewhat exhausted.

"Central Missouri" wonders what Southern Baptists have to be divided about. We've heard nothing drop lately, and to our disappointment, thought all was quiet along the Potomac. True, a little more than a year ago we took a hand in the Whitsett controversy—a little hand. But it was a sleight of hand only. Let us not say we will divide; that would produce irreconcilable harmony.

Five ordained Baptist ministers live in Macon, four active. They are lovable brethren. I have more trouble with the pastor of this church than with the other four.

Our affairs of State are not undergoing any very remarkable transformations, general. We are right glad Dr. J. S. Kirley comes to the Newport Church from Little Rock, if he has accepted. W. A. Simmons is rejoicing in quite a phenomenal growth at the Kirkaville Church. Moberly is pastorless, now that Dr. E. H. Sawyer has become soliloquist agent for Stephens College at Columbia.

The whole State is afflicted in the death of Dr. W. R. Rothwell of William Jewell. It will be as hard to find a successor as to fill the chair of a University Presidency. He was a great, good man.

State Missions are prospering under the plan of four State missionaries. Only four Associations do not

contribute to this work; but only 560 of the 1,794 churches are represented in the work. The Home and Foreign interests are being worked at. We are divided on this question—workers and non-workers, there is no noticeable kick-back of energy.

Stephens College is on a boom in plan, and I'm not so sure, but in fact. S. F. Taylor, D.D., has added to his duties as President, those of Financial Agent. They undertake to raise \$170,000 for endowment, buildings, etc., the income of \$50,000 of which is to be used in education of Baptist ministers' daughters. A good thing.

Our Sunday-school affairs along missionary lines are under the management of the State Mission Board—and to be. The American Publication Society has donated to this Board a paid missionary for general Sunday-school purposes. The Board has accepted, of course. The matter of entrenchment upon another sphere of influence touches the wisdom, or unwisdom, of this move. Some think this a revised version of the story about the camel getting just his nose under the tent.

Well, my dear brother, I can't give up the BAPTIST AND REFLECTOR; others must go. The movement of Baptist concerns in Tennessee is dear to my heart. Her places and persons I delight to read about more than is expressible, although our sojourn among the saints here has been more than gratifying. A hearty hand grasp and God bless you to every one of the brethren.

H. E. TRUXE.

Macon, Mo.

THE POSSIBILITIES OF THE CHURCH.

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

Text, "They need not depart; give them to eat." Matt. xiv. 16.

The attraction of Christ's wisdom, benevolence, power and fame, drew to him a vast multitude of people. They followed him into the country—"a desert place"—where there was nothing in the shape of food. Jesus there spent a whole day in teaching the people and healing their sick. Just before night-fall the apostles who had brought with them only food enough to stay their own hunger, began to be painfully concerned about the wants of the multitude. Five thousand men and as many women and children in a desert place, was a serious matter.

No one could tell what such a multitude, when crazed by hunger, would do. They might turn upon the Master and his companions and hold them responsible for their deplorable condition. Something had to be done quickly.

Instead of confiding in the wisdom, goodness and power of their divine Leader for a solution of the difficulty, these apostles decided to take the matter into their own hands. They went to Jesus and said, "Send the multitude away that they may go into the villages and buy victuals." They supposed that Jesus was too spiritual—too much absorbed in heavenly things to remember that the people who had come to hear him preach could not live without food and sleep.

In almost every church there are persons who remind us of the conduct of these apostles. From time to time they feel it incumbent upon them to check the religious zeal of the pastor, to divert his mind from heavenly visions, to remind him that his feet are still upon the earth, and that the people to whom he ministers have bodies as well as souls. These practical recluses, so-called, are sure to come to the front.

"Send them away to the villages, that they may buy food for themselves." That looks like an expression of disinterested benevolence. But was their suggestion prompted by benevolence? Evidently the Master, who read their secret thoughts, did not credit them with such a feeling. The truth was they were getting tired. They thought the meeting had lasted long enough. They wanted to eat their little supper and go to bed. The presence of so many people, at such an hour, was an inconvenience and burden of which they wished to rid themselves.

They were too polite and too regardful of the feelings of their Lord to stand up and publicly say, "We are tired, hungry and sleepy. The Master ought to close this meeting and send the people home." That is what they thought and felt, but they did not say it. They took Jesus aside, and affecting a look of commiseration, said, "There are about ten thousand men, women and children on these grounds. They are in a deplorable condition. They are without food; they are pinched with hunger, and it is not possible for us to provide for them. The only thing that can be done is to send them away to the villages, where they may buy for themselves. We wish you, therefore, to dismiss them at once."

Now and then some very solemn looking individual comes to me with the request that, for the sake of the old people and the children, I make the Sabbath morning service a little shorter. I have reason to sus-

pect that sometimes this suggestion has its origin in the impatience and spiritual drowsiness of the person who makes it.

The apostles ought to have gone to Jesus and said, "Master: A very distressful emergency is upon us, caused by the presence of these thousands of hungry people, but we are confident that you have the wisdom, power and goodness to provide for it."

Nothing is more offensive to God than an effort on our part to help him out of difficulties. It is the very essence of unbelief and irreverence to attempt to supplement God's wisdom with any suggestion of our own. The great Roman apostasy, with its ten thousand human inventions, is nothing but an effort on the part of presumptuous men to teach God a better way of Christianizing the world than the one revealed in the Bible.

How did Jesus receive this suggestion of the apostles? Deferentially? No. He did not regard it for an instant. He rebuked every man who presumed to advise him as to what he ought to do, or ought not to do, on any occasion.

When he said, "I must go up to Jerusalem and suffer many things of the Chief Priests and Elders," Peter objected, saying, "This be far from thee, Lord. His response to this unwarranted intrusion was, "Get thee behind me, Satan."

Once, when children gathered around him and expressed their appreciation of his beautiful words and deeds, the disciples imagined that he was annoyed by them, and sought to relieve him by telling the parents to take their children away. Instantly he rebuked them, by saying, "Suffer the little children to come unto me, and forbid them not."

When the same disciples came to him in the desert and advised him to send the multitude away in the villages to purchase food, his prompt and emphatic response was, "No; they need not depart."

In these words the divine Teacher threw out upon the world a great truth, which his people have been very slow to recognize and appreciate. That truth is, that as the Lord of the universe is always with his church, men need not go out of the church and away from it to find anything that is essential to their real welfare.

Christ's people, everywhere, have unworthy conceptions of their possibilities and responsibilities. They imagine that the church is a measurable quantity. They think that its possessions are very limited, and that its function is to deal only in one specific article, when the truth is that all things belong to it and its mission is as broad as the needs of humanity.

In every community there are poor and destitute persons who are unable to provide for themselves. I am not speaking of tramps and dead-beats. I refer only to the deserving poor. "They need not depart" from the church to find relief. The church has bread enough and to spare, and when she sends her destitute members away from her to find bread, she contradicts the faith which she has professed, and betrays the Lord who bought her with his own precious blood into the hands of his enemies.

Are there sick among you who need attention and help? To whom should they send? To the Odd Fellows? To the Masons? To the Knights of Honor?

Must the representatives of these merely human institutions be called in to comfort and care for the suffering members of the church of Jesus Christ? No. The man is either blind or shamefully ignorant of the sacred Scriptures who does not know that this is an obligation which God has laid upon the church.

Are there poor children among our church members who need help in getting such an education as will fit them for the duties and responsibilities of life? "They need not depart." If we provide for their bodies, why not for their minds? They cannot live by bread alone. The body is the inferior part of the child's being. The meanest brute has flesh and blood, and when you regard only the physical wants of a human being you put him down on a level with the brute.

God has implanted in the breast of every human being the love of music. A wise discipline of this affection elevates us into sympathy with everything that is pure, good, beautiful and noble. The church of the living God should have such an appreciation of this need of human nature as will move her to make provision for it. The church can and ought to provide for this want. Into the sanctuary of the Lord the rarest musical gifts should be brought. In the worship of the Universal King the grandest music should be made.

I was once pastor of a church which employed a distinguished teacher to select from the boys, girls, young men and young women of the congregation, those who had a marked aptness for vocal music and train them for the service of the church. At that period of the Jewish dispensation when religion was

most potent in its influence upon individual character and national life, the people went to the Temple to gratify their love of music. Under divine direction the very best talent of the Jewish kingdom was secured for this exalted feature of public worship. "Why should the people of God in this more perfect and glorious dispensation of religion put less emphasis upon music? Why do they send away to the villages, to the operas, the theatres, the concert halls and the circuses, the multitudes whose souls hunger and thirst for the inspiration and enchantment of music? Music is ordained of God as the medium of giving expression to the loftiest and holiest aspirations of the human mind and heart. The highest and divinest longing of which man is capable is for the eternal God and the ineffable realities which surround him in a realm which flesh and blood cannot enter. Music inspired by the love of God, and by a sense of the infinite glory of the unseen world, affords a much more adequate expression for spiritual thought and aspiration than any words which human lips can coin.

It is with unfeigned joy that I recognize in this congregation a growing appreciation of this element of public worship. I would sincerely thank God if the First Baptist Church of Nashville should reach a standard of excellence in this direction that would make her an object lesson to the churches of this city and nation.

There is a social side to every human being, and he must have his social recreations and pleasures. What shall we do with the multitude clamoring for social enjoyment? Send them to "the villages," to club-houses and other places where men and women quaff the intoxicating cup and indulge in fashionable gambling? No. "They need not depart." The social recreations of every community should be directed by Christian enterprise and be dominated by Christian sentiment. Where this is done, everything immoral and hurtful to character and life is excluded.

I have recently visited a city which for intellectual culture and social refinement is second to none on the face of the globe. While there I was the guest of three or four social organizations whose influence is national and international. Some of them have existed for a century. Among their members are many of the most distinguished men in statecraft, in literature, in science, in art, in commerce and in the pulpit. In mingling with that brilliant array of intellectual and social culture, I saw and heard nothing that was offensive to my Christian sentiment. In the banquet halls not a drop of wine was visible. It was excluded by an edict as irrevocable as the laws of the Medes and Persians. Not an irreverent word was spoken. In every speech that was made there was a devout recognition of God and of Christian obligation.

The church should be a "house of many mansions"—of vast accommodations. It should have an equipment which would warrant it in saying to men who covet material help, or intellectual, aesthetic, social, or religious gratification, "Ye need not depart."

Many men in our churches, when they hear these broad views of the mission of Christianity, tell us that our conceptions are beautiful and inspiring, but not practical, because the resources of the church are inadequate to such undertakings. They are honestly deceived.

You know not how much you have until you begin to give. What you give, with the right spirit, grows with the giving. The observation of every true Christian is that every contribution which he makes to the cause of Christ increases rather than diminishes his store. This is true in every instance where the contribution is large enough to be called a sacrifice, and to a waken serious thought as to the ability of the contributor to meet other obligations. A good man once said, "It seems to me that there is some invisible angel who is ever peeping into my money-drawer, and who, when he sees that a liberal sum has been taken out for benevolence, puts it back with usury."

What is true in this respect of the individual Christian is equally true of any church. The more it gives the more it has to give. Thirty years ago I visited a church in New York City that seemed to be almost on the verge of dissolution. Its congregation and Sunday-school were deplorably small. Its financial resources were sadly inadequate to the needs of its work. Soon after my visit, two or three men connected themselves with that church who had received an ideal Christian training. They inaugurated a new era. They quickened the faith of their brethren. They inspired them to give liberally of their substance to benevolent objects. The more they gave the more they had to give; the more they gave the more they drew to them other men of the same spirit.

To-day that church is worshipping in a sanctuary which cost five hundred thousand dollars. Every Sunday its spacious auditorium is crowded with a multitude eager to hear the gospel. Its contributions

to missions, Home and Foreign, exceed those of any other Baptist Church in America. That is an object lesson worthy of the study of any religious body.

When Jesus said, concerning that hungry gathering in the "desert place," "They need not depart," the apostles replied, "We have here but five loaves and two fishes." That statement was true, and yet it was a suppression of truth. They did have five loaves and two fishes, but that was not all. They had Christ—the miracle worker, the maker and sustainer of heaven and earth; and having him their supply was infinite.

Brother, when you have made an inventory of your possessions, add to it Christ, God, an everlasting kingdom and a fadeless crown. "All things are yours," because you are Christ's and Christ is God's. The divine Lord commanded his disciples to bring to him the five loaves and the two fishes. In the hands of the disciples they were only five loaves and two fishes, but in Christ's hands they were enlarged into a feast that was more than enough for ten thousand hungry people.

Have you but one talent? Bring it to Christ, and it will be magnified into ten talents. Take your property to him, and in passing through his hands it will be increased an hundred fold—not always in quantity, but in power to promote your happiness and the betterment of the needy world about you.

Take your home to him and he will impart to it a brightness, beauty and value it never had before. He will illuminate it with the glory of his own presence, and make it so fair that nothing could tempt you to part with it.

Take your intellect to him, and he will so vitalize, invigorate and expand it that you can perform with ease undertakings which now seem impossible. Take your tongue to him and he will anoint it and make it eloquent and mighty in speech. Some of your voices are never heard in the sanctuary. You have persuaded yourselves that your powers of utterance are so feeble that God will excuse you from any attempt to express your religious aspirations and thoughts in public prayer or address. You are deceived. Bring that feeble gift of speech to your Divine Master and he will magnify it an hundred fold. The truth of this assertion has been demonstrated by thousands and tens of thousands of Christians.

When a man surrenders himself wholly to Christ and Christ implants his thoughts, his purposes, his plans and his affections within him, the result is a quickening of his energies and an enlargement of his resources in a degree which fills him and his brethren with astonishment.

If ever there was a man who at the beginning of his Christian career deserved to be classed with the one-talent men, it was Dwight Moody. Look at him to-day. The one talent has become a thousand. Not only the common people, but the wise men, the great leaders of Christian thought and enterprise of all nations, come and sit down at his feet to learn.

I am almost confident that there are young men in this congregation who, if they would bring their gifts to the Lord as Moody did, God would give them power to stir the pulses of this nation. There is no measuring a man's capacity for good whose heart glows with the fervor of a divine affection, whose faculties are vitalized with divine power, and who is unalterably fixed in his purpose to enrich the world.

"They need not depart." There is a significance in these words which covers all humanity and all human needs. As I look at this multitude before me to-day, hungering for something which human resources cannot supply, the thought which affords me the profoundest inspiration and comfort is, that the Divine Christ is here. If you want that bread whereof if a man eat he shall never hunger, you need not depart. The Bread of heaven is with us. There will never be a better place than this for you to test its satisfying virtue, and it will never come a time more favorable for this vital step than the hour which is now passing. Is your conscience troubled? Is it purged with the spectre of a mispent life? Is your soul harrowed with the consciousness of loathsome defilement? You need not depart, for he whose blood cleanseth from all sin is here. Just lift the eye of faith to the crucified Christ, and every stain of guilt shall be removed, and to the troubled conscience there will come a blessed repose.

Are you longing to feel the everlasting rock beneath your feet and a sense of security against the gates of hell? You need not depart, for the eternal Rock and Refuge is here.

Do you want old things to pass away and all things to become new? Do you want to feel the flowery sod of "a new earth" beneath your feet, and see the golden stars of "a new heaven" above your head? Would you have

Nature touched and thrilled, And wakened into melody; Till universal space is filled With universal harmony?

You need not depart, for Christ is here, and he is the gateway into the new life, the new earth and the new heaven of boundless beauty and infinite rapture.

In all of us there is begotten from time to time a desire for some better heritage than this world affords. "Oft in the stillly night, ere slumbers chains have bound us," we find our thoughts climbing to get a glimpse of some dear country far away. There are times when the vernal flowers and the songs of happy birds seem to us to be prophecies and reminders of some blest region beyond the reach of mortal vision, where everlasting spring abides and music is eternal.

Once as I gazed upon the clouds of amber and gold which hovered over a setting sun, I imagined that I saw a gateway opening into a realm where the rainbow never fades, where the flowers never wither, and where every object is resplendent with the glory of God. I have looked up at the solemn pomp of the nightly sky and seemed to see ten thousand torches waving welcomes to some eternal home of love and peace. All these imaginings and visions are explained when I stand by faith, in the presence of Him who said, "I go to prepare a place for you and I will come again and receive you unto myself, that where I am, ye may be also."

Oh heaven! Speed the day which shall witness the fulfillment of this promise, the satisfaction of my longing, and the consummation of my bliss.

Chattanooga's Progressive Baptists.

The spirit of progress seems to pervade the atmosphere of Chattanooga. There is life, vim, push and enterprise along all lines viewed from almost all standpoints. But it is our work as Baptists with which I am pleased and of which I want to speak. The first evidence of the progressive spirit noticeable is the adoption of

PROGRESSIVE METHODS.

Only a few weeks ago the Central Baptist Church, of which the writer is the happy pastor, districted the territory in which it is located, making six sections, with a deacon in charge of each section. The aim was to reach the unsaved in the home as well as through the pulpit, to enlist the interest of the numerous bureau-drawer Baptists that are about us, and gather the children into the Sunday-school. In order that we might proceed intelligently, a census was taken, and all the necessary facts were obtained, which, to say the least, are interesting. If the reader is in sympathy with progressive church work, the following statements will command his attention. From the census of the first section that reported there were found to be 105 families, 509 adults, 167 children, 36 Baptists not connected with the Central Church, 254 adults in no Sunday-school, 46 children in no Sunday-school, 72 adults in no church, 107 children in no church, and some sixteen other facts almost as helpful and interesting. The name, number and street were taken at the same time. Competent workers, under the direction of the deacon (C. S. Wilkins) have arranged lists of the individuals we want to reach, and are instructed to proceed at once to work for Christ. The permanency of the work is emphasized in the outset. No deacon is to surrender his post until every lost man in his section is saved and every saved man becomes a Baptist. I have outlined somewhat lengthily the methods since the other churches will proceed similarly at an early date.

CHURCH PAPERS.

The Baptists here believe in their own BAPTIST AND REFLECTOR, but they believe in the church paper too. Central Church, under the auspices of the B. Y. P. U., have been publishing a church paper for five months with gratifying results. The church paper is the pastor's right hand man, and no pastor who has published a church paper any length of time is willing to do without it. He may be too lazy to do the work required and abandon it, but not because it fails to serve the cause. Dr. Garrett informed me a few hours ago that the First Church would publish one in the interest of the church, and that the first number would appear this week. Bro. J. F. Gable is a live and vigorous pastor, and likely he will be showing himself along church paper lines at the Second Church soon.

OCOSE ASSOCIATION TO THE FRONT.

Bro. F. S. Yeager of the Central Church, an influential lawyer of Chattanooga, is Chairman of the Executive Committee of the Ocoee Association. Under his direction, and that of the wise co-laborers associated with him, every effort to arouse a deeper interest in the denominational work is being made. They have appeared before the Chattanooga churches and asked them to send us pastors into the country districts on fifth Sunday occasions to speak on missions. They have employed a special agent to labor throughout the Association, to form plans, to stimulate, by public and private effort, the spirit of missions.

Through this live committee we look for most gratifying results.

A GRATIFYING GROWTH.

Scarcely a Sunday comes when additions are not made to all our churches. Central has had the pleasure of receiving nearly fifty members in the past eight months. At the other churches the growth has been equally as marked. We are needing more room and better equipments for church work, and the brethren are saying that a new house of worship is in order. But we want to build without debt, so several years will be required to gather sufficient funds before even the foundation can be laid. We are hopeful of fine results in the Central field, and a finer set of folks to serve cannot be found on top of this planet. A. J. FRISTON.

Chattanooga, Tenn., January 17th.

Jackson Letter.

Rev. Oscar Haywood, who began his pastorate at the First Baptist Church about a month ago, has been preaching some able and eloquent sermons and is fast gaining a strong hold upon our Baptist people. Not only this, but he is drawing non-church-goers. Visitors and traveling men and the members of other denominations have been very courteous in attendance. The people generally, of Jackson, are much pleased with Dr. Haywood and are generous in their praise of him. He is an attractive speaker, a born orator, and the First Baptist Church has had splendid congregations ever since he came, it being necessary at most of the morning services to place chairs in the aisles to accommodate the audience. His sermons have the spirit of the gospel in them, and his discourses Sunday nights are trumpet calls to sinners, and they are given the opportunity at the night services of asking for the prayers of the church and of joining. These services have resulted in one young man's conversion, and two or three others are enquiring the way of salvation. Dr. Haywood says the object of all preaching is to save people, and he understands the mission of the churches and the preachers to be to preach Christ crucified and risen for the salvation of sinners. He is working along this line and his labor is being blessed. He will be felt as he is known better by the Baptist denomination of Tennessee.

The First Baptist Church is also greatly strengthened by having the membership of Dr. W. D. Powell and family.

With Dr. W. G. Fuman at the Second Baptist Church and Rev. Charles Lovejoy at Highland Avenue, both pushing forward the work, the Baptist outlook in Jackson is very promising for the year 1899. A BAPTIST.

Jackson, Tenn.,

Here and There.

Dr. W. L. Cate has just closed a good meeting with his Oakland church. There were a number of conversions and new life was infused into the body. Most of the converts will unite with the church.

Pastor W. W. Bailey is in the midst of a glorious meeting at Sand Branch. The last week he has had the assistance of Rev. S. P. Hennard of Concord, whose preaching is in the demonstration of the Spirit and with power. The church is not quite a year old, but is healthy and growing, and proposes soon to build a house of worship. Location, foundation and lumber have been secured, and in the early spring, likely, the noise of the workman will be heard.

Pastor Yankey at Smithwood has had the assistance of Rev. R. M. Murrell in a meeting the last week. The brethren say that Bro. Murrell did some very fine preaching, but on account of rain, mud and prevailing sickness the meeting is suspended. The pastor preached an excellent sermon Saturday night and the writer filled the pulpit Sunday morning, preaching to a splendid audience.

At night I attended a prayer-meeting at Old Beaver Dam Church, where Rev. G. W. Shipe is the efficient pastor. The brethren have been carrying on a prayer-meeting for over a year with good success. I enjoyed the services. An ideal church (in the country) would be one that had a teaching and preaching service every Sunday morning and a prayer-meeting every Sunday night, in which all the members took part. The brethren everywhere are arranging for fifth Sunday meetings. Brethren, don't forget the devotional and spiritual part, and especially remember to take collections for State Missions. J. J. B.

Bartlett Church will celebrate her semi-centennial this year. It is expected that a brief history of the church, with a mention of all her former pastors, will be one of the most interesting features of the program. Some prominent minister will be selected to preach the sermon on the appointed day. Your paper has a number of readers in our membership. J. F. RAY.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Central Church—Pastor Lofton preached to a good congregation in the morning; small at night. 350 in S. S. Good young people's meeting.

Third—Pastor Golden preached to good congregations. 228 in S. S. Fine young people's meeting.

Centennial—Pastor Stewart preached to good congregations. 109 in S. S.

North Edgetfield—Pastor Sherman preached at both hours. Two received by letter. 181 in S. S. 51 in Barton Mission S. S.

Immanuel—Pastor Ray preached at both hours. Good day. 116 in S. S.

Edgetfield—Pastor Rust preached to splendid congregations. One received for baptism.

Seventh—Pastor Burns preached at both hours. 138 in S. S. Bro. Sherman will lecture to the young people next Friday evening.

Howell Memorial—Pastor Howe preached to good congregations. Good services. 101 in S. S. Splendid young people's meeting.

Mill Creek—Pastor Price preached to a good congregation at the morning hour. 49 in S. S. Pastor resigned to accept a call from Lewisburg and Smyrna churches.

CHATTANOOGA.

Beech-street Church—Pastor Martin reports the best congregations for some time. Good mission collection. Pastor preached in the afternoon at East Chattanooga.

Second—Pastor Gable reports two good congregations. Five additions. Sunday-school improving.

St. Elmo—Pastor Motlitz preached to two of the best congregations he has ever had at this place. Nine new members in S. S.

First—Pastor Garrett preached to fine congregations. Organized a "Young Men's League" in the afternoon.

Roseville Mission—Bro. Yearby reports great interest. 85 in S. S. At the night service the house would not hold the people. Fifteen requests for prayer.

MEMPHIS.

Central Church—Pastor preached to large congregations. One addition by letter. Larger S. S. than usual. Pastor began a series of sermons from Rev. xx.

First—Pastor preached to fine congregations. One approved for baptism. S. S. growing.

Rowan—Services were held by some of the members. The church has called Bro. Lovejoy, who will begin work the second Sunday in February.

Trinity—Dr. Lipsey preached. The church has called Bro. E. Lee Smith, and he will be on the field the first Sunday in February.

Johnson Avenue—Pastor preached to large congregations. Three forward for prayer at the morning service. S. S. growing.

T. G. Davis, of Athens, Tenn., has been with us for ten days and preached a score of plain, practical, earnest gospel sermons to the delight and manifest spiritual profit of my people. O. C. PEYTON.

Maryville, Tenn.

In December, 1835, as my father, John C. Rhodes, passed through Nashville from North Carolina to Fayette county, he gave his brother, Vernon Rhodes, the money to pay for the BAPTIST and ordered it mailed to his office as soon as he located. He settled ten miles northeast of Somerville. The paper came to his office in the spring of 1839, and to the old home sixty years. I being the youngest child, I lived in the old home fifty-one years and seven months. Three years ago I sold most of the place and moved to Whiteville and we continue to read the dear old paper. RONKIR J. RHODES.

Whiteville, Tenn.

Good day with us yesterday. Rev. W. D. Turney preached in the morning on the "Necessity of the New Birth." After making an exposition of the Sunday-school lesson he took his text. Both were the best it has ever been my pleasure to listen in from the passages discussed. A filled house listened to him, and all, like the pastor, were greatly pleased with the effort. At night the pastor preached on the "Baptism of Jesus" and administered the ordinance of baptism after the sermon. Yesterday it was my pleasure to meet again my old Seminary friend, Rev. Luther Little, who was called from Brownsville to Bonham, Texas. I. I. MURRAY.

New Providence, Tenn.

The following were contributors to the support of needy ministerial students during December: Elon, Spring Creek, Mrs. Dowdy, Murfreesboro, Ararat, Maple Springs, Middleburg, Dexter, Bartlett, Eldad, Wheeler, New Union, E. C. Newsum, Mrs. H. R. Lancaster, Martin, Mt. Olivet, New Liberty. Total, \$18.28. Now think of it. There are over twenty beneficiaries. It is gratifying to see so many contributors, though the sum contributed is so small. January is going to show up better. Some one may ask why my name does not appear among those contributing. I let my gifts go in with those of churches. But I am giving the board of one ministerial student and \$10 cash besides. G. M. SAVAGE.

Dear Bro. Folk: I believe you are entirely right in your view that Baptists may even agree to disagree, but never divide. I deplore the hard things said by Baptists about each other, and, of course, do not agree with all of them, but "we be brethren" and should not fall out with others for exercising the rights we claim for ourselves. Let us have the fullest, freest investigation possible, but none of us should stoop so low as to personally wound another. I hereby authorize you to say there is one country pastor who would not swap places with any city pastor, and who has no sort of inclination to change fields of labor. God bless you and the dear brethren of old Tennessee. W. H. SMITH.

Cave City, Ky.

Bro. C. C. Winters, of West Point, has been called to Bethlehem Church, and has accepted. This is one of the best churches in the Association, and Bro. Winters is one of our best preachers. He preaches to three other churches in and around West Point. Bro. B. F. Stamps, of Ardmore, I. T., has been called as pastor to a church in North Alabama. Bro. Stamps is a strong man and I wish him success in his new field. Since my last letter to your paper I was called upon to preach the funeral of Sister Vauleter, who has been a member of the Baptist church for over sixteen years. She intended to unite with us by letter in the near future had she lived. We also preached the funeral of Bro. Ed. Lock on December 21. He had been a member of the Lawrenceburg church less than two months. He was the second person the writer had baptized. Our work here is moving along nicely. My church presented me on Christmas with a suit of clothes and several other valuable presents. I am in the midst of a kind and generous people. R. M. FAUBUS.

Lawrenceburg, Tenn.

Rev. E. J. Meese, of Bristol, formerly of Chattanooga, and more formerly of Maryland, is preaching once a month for the Baptist church at Blountville. He is a good preacher, and we think he is a man of God, but a large part of the membership have not heard him. Unfortunately most of the members of the church live out of town, and but few of those in the country ever come to meeting, and those who do come rarely come; and when they don't come they don't pay anything to support either the church or Sunday-school. It is clear then to any man of figures that the church is in a deplorable condition, and the situation is exceedingly discouraging to the few who are trying to uphold the church and Sunday-school. Some of the members are sensitive on the money question, and do not like so much as to hear it mentioned in connection with church work. We have tried prayer for several years, but so far as our natural vision has been able to penetrate, our prayers seem unavailing. You may say we have no faith. Well, we should like for some of you who have faith to try it on the members of the Blountville church a few times. Pray for us, brethren, and look for us to come up out of the dust, or be blotted out of existence within a few years. God knows what is best, and may he pity us. N. J. PHILLIPS.

Blountville, Tenn.

There is a wise custom prevailing among our business men to take an invoice at the close of each year, and by so doing they can easily estimate their losses and gains, and readily determine the amount of increase to their stock in trade. New investments and large purchases would be considered somewhat hazardous without such an expedient. It occurs to me that our churches ought to take an invoice occasionally. If Christianity means anything it means progress—growth in spiritual life and increase of Christian activities. What have we gained by our church services? How many have been made stronger in the Lord? How many careless and indifferent ones have been reclaimed during the year? How many souls have been won to the love and service of our Master? How much has been done for the spread of the gos-

pel? These are some of the many things that ought to be taken into account.

I have been greatly pleased to read such reports from several of our brethren, and thus I have been constrained to give a brief report of our work for the three years past. Our fellowship has been strengthened until the harmony of feeling, uniformity of desire and concert of action are indeed very gratifying. During these three years we have had the band strengthened and the working force encouraged by the accession of fifty-three members. Seven of this number were by baptism and the remainder by letter. During the same period we have lost only four by death and twelve by letter, leaving us a gain of thirty-seven. Our Sunday-school, under the efficient management of R. A. Burke, has done splendid work, and has been considerably enlarged in its numerical proportions. The weekly prayer-meetings, while not very largely attended, have been very helpful to us all, and there seems to be a growing interest in these services. If I may be pardoned for saying so, we have one of the best ladies' auxiliaries in the State. They are indeed a noble band of women. In a financial way we have greatly prospered; for we have raised and disbursed, for all purposes, \$7,500, an average of over \$2,500 per year. Our people have responded nobly to every demand made upon them, but the Lord has abundantly blessed them in return. Being free from debt, with some little balance on hand, we are now launched into the new year, hoping, praying and working for yet greater results. Please let me say further that the church has been exceedingly kind to myself and family, for thrice have they clothed their pastor, once they presented him with an excellent overcoat, and several times they have filled our larder to overflowing. B. F. WHITTEN.

Dyersburg, Tenn.

Roney's Budget.

The neatness in mechanical execution, the beautiful book paper, the splendid articles from your correspondents, the wise editorials, and the Christlike spirit, together with its many other noble traits, make the BAPTIST AND REFLECTOR one of the best Baptist papers published. Dr. Folk's great supply of useful knowledge, his deep piety and lovable Christian spirit, admirably fit him as editor of the BAPTIST AND REFLECTOR and a leader among his brethren. Bro. Folk is not selfish. He puts his Master and His Kingdom first, then he takes time to study his personal interest, and those dependent upon him. I challenge any Christian lady or gentleman to know Folk and not love him. He had rather be right than great, and had rather be religious than wealthy. On this account, and because of our own needs as Baptists of Tennessee, we ought to rally to our paper, and put it in every home in Tennessee. I know the BAPTIST AND REFLECTOR is a splendid assistant pastor in my field of labor. My brethren read it, pay for it, love it, and talk it up. This is as it should be, and I will be the more gratified when every family to whom I preach is taking it, paying for it, and reading it. I am now pleasantly located. I am serving Lexington, Tenn., the first and third Sundays, and Huntington, my home church, every second and fourth Sunday. I served Lexington Baptists for sixteen months seven years ago, and it is a real pleasure to serve these brethren again. The church gave me a hearty call, and I enter the work greatly encouraged. Our home work is progressing here in Huntington. This church is the child of the State Board, and we are trying to do so labor that the Board will not be ashamed of us. We need a colporteur in Southwestern District Association. Our people need to read good wholesome literature, and there is no better plan, perhaps, than a good, plain, energetic, consecrated brother to visit every home, and leave with the family tracts, a Bible, a paper, or some sort of literature that would educate and inspire them to a more active, consecrated Christian life. What shall we do about it, brethren? I wonder how many of our pastors have taken collections for Missions. If you have not, do take one at once. The cry for light comes from millions of homes, "Come over and help us." I will give 500 cards to the pastors of our Association if they will write for them, free of charge, if they will send five cents for postage. Huntington gave \$20 last year to all missions. With the card we raised \$35.68, while all have not been seen yet. Bethel subscribed with the cards between \$12 and \$16. Holladay gave \$11 last year; this year just a few of the members by the use of the cards subscribed \$21.50. We must get to work, and if our pastors will study missions, preach and work missions, our brethren will be practical Missionary Baptists. God help us all to do our Master's will. Huntington, Tenn. W. B. RONKY.

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. TICHOPE, D. D., Corresponding Secretary, Atlanta, Ga. REV. M. D. JEFFRIES, Vice-President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.—All funds for young ministers to the W. W. B. University should be sent to G. M. SAVAGE, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HANDEMAN, Moxey Creek, Tenn.

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

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

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

Woman's Missionary Union.

Program for February, 1899. Subject, Woman's Missionary Union.

1. Hymn—"Prayer is the Soul's Sincere Desire."

2. Power for work: Jno. xv. 5; Acts 1. 8; 2 Cor. ix. 8; Eph. vi. 10, 11—Results: Psal. cxvii. 6; Jno. iv. 36; Dan. xii. 3; James v. 20.

3. Prayer for self-emptying and spirit filling.

4. Hymn—"Come, Holy Spirit, Heavenly Dove."

5. Reports of Secretary and Treasurer.

6. Items. Woman's Missionary Union handles no missionary money, employs no missionaries, pays no salaries or expenses to officers, and does no independent work. In the ten years since organization, Woman's Missionary Union has made contributions in cash and frontier boxes of \$168,895 through the three Southern Baptist Convention Boards.

7. Blackboard. Woman's Missionary Union; its relation to the Southern Baptist Convention and to Woman's Mission Societies. See blackboard illustration in leaflet, "An Auxiliary to the Southern Baptist Convention, etc."

8. Hymn—"Go, Labor on, While It is Day."

9. Leaflet—"An Auxiliary to the Southern Baptist Convention—Woman's Missionary Union," by Miss Alice Armstrong. To be read in two sections.

10. Question—Has woman's organized work helped or hindered general church work?

11. Discuss and adopt active measures for reaching uninterested members of the church and congregation.

12. Collection. Closing prayer.

The movement for organized effort on the part of Christian women of America, in behalf of the women of heathendom, began in 1860 in New York, and soon such union for mission work was formed in every denomination. In the South, interest was awakened through the influence of Mrs. Graves, mother of Rev.

Dr. R. H. Graves, our missionary to China, and was stimulated by our Foreign Mission Board. In 1875, the Southern Baptist Convention considered the subject of "Woman's Mission to Woman," and since that year reports on Woman's Work have been annually presented, it being a regular part of the Convention's work. It was at a meeting of delegates from all except two of the Southern States, held in Richmond, Va., in 1888, that the auxiliary to the Southern Baptist Convention, called "Woman's Missionary Union," was organized, and by 1891 all fourteen Southern States were cordially co-operating.

The Executive Committee at Baltimore is in constant communication with the Foreign, Home and Sunday-school Boards, and passes on the recommendations of these Boards to the State Central Committees. The Central Committees in turn bring these desires of the Boards to the attention of woman's missionary societies and children's bands, with suggestions for carrying them out, the supplying of missionary literature being the chief means used for enlisting thought and action.

Dr. T. P. Bell says: "The exceeding wisdom with which the affairs of this Union have been managed from its beginning until now is deserving of all praise."

During the last 100 years a wonderful change has taken place in the education of woman. Sir Thomas Moore was almost alone in his time, in the opinion that a daughter should have the same literary advantages as a son; while the renowned Milton, whose poetic vision pierced heaven, paradise and hell, found nowhere a reason for teaching his three girls to read. But now, when sisters share the same course of study as their brothers, pass the same examinations, and enter upon their lifework with minds expanded and talents improved, where is woman to bestow the best fruits of her rich opportunities, if not in the world-wide spread of those principles which have raised her from her former low estate.

Let us be fearful, sisters, of that solemn "law of liberty." Phillips Brooks said it might mean the lifting off of every restraint, so that people showed what they were by the choice they made. That perfect law of liberty to a great extent is probing our hearts. Shall we give ourselves wholly to self-culture, to self-gratification, or to posing for admiration, and then argue that our nerves or our engagements or our empty purse prevent active helping in Christ's cause? Think of Him who set us free that we might follow Him as benefactors ourselves to others: What shall we answer Him at that great Day? What do we answer Him today?

After working in China for seven years, Mr. Yates tells of the first female ever baptized in that country (1864) upon a profession of faith in Christ.

"Last Sabbath we received by baptism the first female member from among the multitudes of this great city. It would have done you good to be present and hear her tell what the Lord had done for her soul. During my address on this occasion, I

saw tears flow freely from the eyes of several in the congregation."

Short Talks About Good Health and Character Building.

By G. T. Howerton, M. S., author of "Short Talks on Character Building," Professor of Physiology and Hygiene and Pedagogy in American Temperance University, Harriman, Tenn.

[Questions about health, child culture, dietetics, how to live, etc., answered for BAPTIST AND REFLECTOR readers in this department.]

THE OLD AND THE NEW.

The old time practitioner looked grave and wise, treated the symptoms and not the patient, kept all his wisdom from the attendants, and held himself sternly aloof from all who were concerned about the recovery of the patient. In fact he did not like for any one to ask the why of any of his treatment. The old time teacher, especially in a college, held himself aloof from his students, was dignified, felt wise and tried to look so, resented any suggestion of a possibility of his shortage along any line, and prescribed for the ignorant youth Mathematics, Greek and Latin, and also treated the symptoms and lost sight of the patient.

Thanks to common sense and common honesty all this is now changing—much of it has already changed.

The "new doctor" is not ashamed to tell you what he is doing and why he is doing it, for he knows and he wants his patient to know. He is a rational practitioner and a reasonable man and gives his patient credit for having some sense. So with the "new teacher." He is not a "str oracle" any longer. He is not doctoring ignorance, but helping a human soul to grow in a healthy soil—a sound body. He is not trying to create the impression on his pupils that all they will ever need in life they can get from him, but he is trying to open up an ever developing human mind to the many beautiful things around it and put it in perfect rapport with nature.

POWER OF LOVE.

Love is the irresistible force of nature, of the universe, of God. Its full power has not yet been tried; its results, therefore, are unknown. Metaphysicians touch rather lightly on it—it is so human, you know. But every one knows love, or if not he knows the need of it. The loved child cannot be a bad child if wisdom prevails. The trouble is, too many children are not loved. Love, to be effective, must begin before the life of the child, must increase with the years of the child's life, must be undying. Too many children come into this world uninvited, unwanted, unloved. Child culture is a work of love, love from beginning to ending, love forevermore. The sympathetic nervous system is easily influenced by emotion, influenced for good by good emotions, for bad by evil emotions. Love makes the dinner of herbs sweet, drives dull care from the brow and dull pains from the head, secretes abundance of saliva and gastric juice and is more nearly a panacea for indigestion than any patent medicine advertised—though it may not be half so abundant.

WHAT WE EAT.

Chancellor Spence said at chapel last week: "Nine-tenths of all our

physical ills may be traced to eating too much or eating the wrong thing." If this be true, and it is better to think over it than deny it, there is yet much intemperance in the world. Certain it is we dig our graves with our teeth, then fall into them through our stomachs. No other animal suffers like man. Formerly man was a better animal than he is now. He lived closer to nature. Was he not also closer to God?

RE-EDENIZING THE WORLD.

When God walked with man, man also walked with God and obeyed God. If God is ever to return to this earth to walk with man in peace, man must first return to God to walk with him in peace.

Eden must return, but with it must come obedience to law, or rather obedience to law must bring it. The dietary law of Eden has never been improved on. God said it was very good. Science says so now. Should not Christians at least make some effort to live right as to food, to return to God and Eden, to be willing to live on the fat of this goodly land—fruits, nuts, grains and legumes?

THE CHILD'S ACTIVITY AND ENCOURAGEMENT.

Did you ever go walking with a boy or girl about five years old? He wants to go ahead of you and will usually do so, keeping you going at a good pace, and still have time to run out of a right line often. Did you ever ask yourself, "Why these muscles of iron in this child of tender years?" Good thought in that question. The answer to it evidently is that he is fed better. His diet up to this age has usually been milk, bread and fruits. His wise parents have let him eat little meat and coffee, and usually at five he is free from the tobacco habit. Children are born better than they are reared, physically and morally; and yet they are not born half so well as they might be.

A WORLD OF WOE.

It is so convenient to have some one to blame—our sin with—some one to lay it on. Many men marry only to get a convenient help meet to blame it on. But with Christians God and creation usually get the blame. They preach it in their sermons, sing it in their songs, pray it in their prayers, grunt it in their groans and look it in their looks, that this is a "wilderness of woe."

PREACHERS AND TOBACCO.

H. J. D., Martin, Tenn.: "I am pleased with your health hints. Will you not tell us the bearing of tobacco

ROYAL Baking Powder. Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menaces to health of the present day.

DR. PIERCE'S FAVORITE PRESCRIPTION

The Surest, Safest, Best



REMEDY FOR

Women and Girls.

It cures the Aches, Pains, Drains, Displacements and Irregularities that beset the pathway of the girl, the wife, the mother, and the grandmother.

A strictly temperance medicine; there is no alcohol, morphine or other narcotic in it.

on health? What do you think should be the relation of preachers to the tobacco habit?"

Tobacco is a poison, a narcotic poison, a deadly poison—that is, it kills all who use it and deadens their senses while it does the deed. It bears heavily against good health. Its use is evil and that continually. It is one of the holdest sins we commit. The relation of the preacher to it? Dr. Parkes of England said, "When a man dies of typhoid fever some one ought to be hanged." I think when a youth learns the tobacco habit in this enlightened age some one—some parent or teacher or preacher—ought to be horse whipped and have his name taken off the church book. And often it is more than one, sometimes all three. The relation of the preacher evidently should be:

- 1. To know that tobacco is a deadly poison.
2. Total abstinence from its use.
3. Scientific and religious instruction against its use by others.

Shall We Have a Polygamist in Congress?

The answer lies with the American people. Mormonism has openly defied the government by electing Brigham H. Roberts, a confessed, present-day polygamist, to Congress. George Q. Cannon, polygamist, held his seat as Delegate from Utah from 1872 to 1882, largely by falsely testifying that he was not a polygamist. Roberts may easily be seated unless popular indignation finds its voice in vehement protest against the national recognition of this monster iniquity, which is one object sought in his election. Substantially the following petition was unanimously adopted by the Union Ministers' Meeting of Cleveland on December 12, 1888, and

by Cleveland Presbytery on December 14. It is most earnestly urged that every church, club and other adult organization of suitable character in the United States adopt these or similar resolutions by vote, and send certified copy, stating number of adults voting (male and female), to their representative in Congress. Influential private signatures should also be secured. And let the matter be attended to without delay. Congress should be flooded with petitions within a month. Personal letters to Congressmen will also be very effective, especially from influential men. Rev. John P. Fisher, D.D.; Rev. John D. Nutting; Rabbi Moses J. Gries; Rev. W. H. Rider, D.D.; Rev. Caspar Wistar Hatt, D.D.; William A. Leonard, Bishop of Ohio; Rt. Rev. T. P. Thorpe, Committee.

TO THE HONORABLE THE HOUSE OF REPRESENTATIVES OF THE UNITED STATES, Washington, D. C.:

Whereas, Brigham H. Roberts has been elected as Representative to your honorable body from the State of Utah;

Therefore, We most earnestly petition that he be refused recognition by your honorable body as such Representative, for the following reasons:

First. He is at once a high member in and an instrument of the Mormon "Priesthood," an organization professedly religious, but actually controlling the politics of Utah to such an extent that a free and fair vote is impossible while it continues to exercise its power. (See the history of Mormonism from the beginning, and especially of the Thatcher matter in Utah in 1896 and of the election of 1897; Pratt's "Kingdom of God;" the "Key to Theology;" "Rocky Mountain Saints," p. 701, 702; etc.)

Second. He is a self-confessed polygamist, now living with two or more females besides his lawful wife, and these have recently borne him several children. By common report he has taken one or more of these females as a polygamous "wife" quite lately. (See articles in Salt Lake Tribune, Herald, etc., including his speeches in the campaign just closed, October and November, 1898.)

Third. It is almost beyond doubt that he is sent to Congress as an overt act of covenant-breaking and defiance against the United States by the Mormon leaders. Utah was admitted to the Union on a solemn covenant for the abandonment of both polygamy and interference by the "priesthood" in civil affairs.

But both these evils have flourished since Statehood put politics and law in Mormon hands, as never before since the Edmunds-Tucker law was enforced; neither of them has ever ceased, and the opposite of cessation was evidently the purpose in all the decades of the struggle for Statehood. Mr. Roberts is the exponent of this element, was elected on this issue, and will represent it if seated; and the facts go to show that this was the definite purpose of the "priesthood" in securing his election. It is time that the most stinging rebuke possible was administered to this treasonable, immoral oligarchy, which threatens State, Church and Home at once under the guise of religion.

(See campaign literature above cited; History of Salt Lake City, p. 607; Congressional Record, action regard-

ing cases of Geo. Q. Cannon, in 43d, 44th, 45th, 46th and 47th Congresses, especially the latter, terminating April, 1882, etc.

Fourth. If Mr. Roberts is seated, it will be taken by Mormonism as a great victory over Congress, a notice that Mormon political methods and social scandal are safe from national interference, and as a recognition of the power and in some measure of the rightfulness of the "polygamist theocracy;" all of which should be the farthest possible from the purpose and action of the Congress of these United States.

Fifth. If a man guilty of such crime shall be seated it will be an everlasting disgrace to Congress and to the Nation.

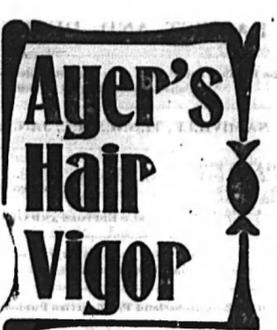
Deacon J. M. Smith.

The First Baptist Church in this city is mourning at the death of its well beloved deacon, Maj. J. M. Smith. Bro. Smith had been a member of the First Church and one of its board of deacons for more than twenty-five years, and no member of the church was more beloved than he. He was ever faithful in the discharge of his duties, and was one of those members upon whom a pastor can always rely for sympathy and support in his work. Though within a few months of 75 years of age, he was, until the last week of his life, active in the work of the church, having been present at all the services of the church the Sunday preceding his death. The funeral services were conducted at the church by Rev. A. C. Boone, pastor, in the presence of a large audience. Better than any tribute that I can write to his memory is that of his pastor, which I condense from the Commercial Appeal of to-day: "Dr. Boone stated that the man whose mortal remains then lay in his presence and that of the large assemblage was the first from among his new pastoral charge to call upon him at his home and extend assurances of his cordial sympathy and support. This was about one month ago, and on the third Sunday in December (yesterday being the third Sabbath in the present month), it was Major Smith who, by selection of the church's board of deacons, escorted him down the aisle to the pulpit which had been entrusted to his care and keeping. The Saturday night preceding this formal introduction to his new charge, the deacons had held a meeting in the pastor's study in the church, devoted to special prayer that God might smile with approbation upon the new relationship, and it was Major Smith whom the board selected to preside and offer the initial invocation. These meetings with the venerable deacon, though few and brief, had been sufficient to cause the pastor to feel and know that when with Major Smith, the companionship was with one of God's own elect, a faithful, zealous soldier in His cause."

Bro. Smith left two children surviving him, Mrs. Nicholas Williams and Mrs. W. P. Miller, his wife having died about two years ago.

H. R. M. Memphis, Tenn.

ROBERTS' CURE FOR... Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. Hester's (booklet), "Coffee & Cakes," free. JAS. HERRIN & CO., Cincinnati, O.



What does it do? It causes the oil glands in the skin to become more active, making the hair soft and glossy, precisely as nature intended.

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It makes a better circulation in the scalp and stops the hair from coming out.

It Prevents and It Cures Baldness

Ayer's Hair Vigor will surely make hair grow on bald heads, provided only there is any life remaining in the hair bulbs.

It restores color to gray or white hair. It does not do this in a moment, as will a hair dye; but in a short time the gray color of age gradually disappears and the darker color of youth takes its place.

Would you like a copy of our book on the Hair and Scalp? It is free.

If you do not obtain all the benefits you expect from the use of the Vigor write the Doctor about it. Address, DR. J. C. AYER, Lowell, Mass.

Booth.—Mrs. Elizabeth Booth was born in Kentucky July 15th, 1828. Quite early in life, while her heart was yet tender, she heeded the wooings of the spirit, and falling in love with the Lord owned him as her Savior. She was one of the charter members of Howell Memorial Baptist Church, and with this church she labored faithfully for the Master until He called her home the 18th of November. She was a constant reader of her Bible, and ever and anon during her last illness she would joyfully call attention to the precious promises it contained. May all of us find comfort and strength from this the only source of real happiness, and immediately close up the ranks and continue to hold up the banner under which our sister loved to fight. HER PASTOR.

Women's Complexions depend for beauty upon Digestion. Dr. M. A. Simmons' Liver Medicine Regulates the Stomach, Liver and Kidneys and secures the blessings of good Digestion.

In Air-tight Cans Kin-hee Coffee Roasted Java and Mocha. Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. Hester's (booklet), "Coffee & Cakes," free. JAS. HERRIN & CO., Cincinnati, O.

BAPTIST AND REFLECTOR.

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GOSPEL VOICES

We have made arrangements to handle the song book, "Gospel Voices," by Rev. D. E. Dortch of Columbia, Tenn. This is a book for Sunday-schools, church services, gospel and evangelistic meetings, young people's societies, special occasions, etc. From our examination of it we think that it is one of the best, if not the best, of the many books of the kind now on the market. It has a number of pretty new songs, as well as of sweet old songs. The songs are both spiritual and practical and are thoroughly orthodox. Bro. Dortch is a Baptist preacher, but has given his life to music. It is published in both round and shaped notes. Price for either notation, 25 cents per copy, \$3 per dozen; by mail, prepaid, \$2.50 per dozen; \$20 per 100, by express, not prepaid; 25 copies at 100 rate. These prices are quite cheap. We can furnish other song books also, but we especially recommend this one both for excellence and cheapness. Special rates to evangelists. Address BAPTIST AND REFLECTOR, Nashville, Tenn.

"BORN OF WATER."

There are several interpretations of this expression which occurred in our Sunday-school lesson for last Sunday.

- 1. It is commonly understood as referring to baptism. Some, like the Catholics and Campbellites, take it literally and think that it means we are born in the water—that it teaches baptismal regeneration. Others, among them many Baptists, think that it refers to baptism, but understand it figuratively, not literally—as if Christ said to Nicodemus: You are halfway a disciple of mine, but fearing to lose your position and influence with the Jews you are timid and hesitating. You need to come out in a full and open declaration of your faith, such as is made in baptism. 2. Others explain the word "water" as having reference to the water of purification, as when the prophet represents the Lord God as saying to the House of Israel: "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols, will I cleanse you;" or when Jesus said to the woman at the well: "Whoever drinketh of this water shall thirst again; but whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Persons who understand "water" in this sense translate the sentence, "born

of water, even the Spirit," taking water as an equivalent of Spirit.

3. Dr. Lansing Burrows in the Baptist Teacher says that the expression "water and spirit" is equivalent to "Holy Ghost and fire" in Matt. III. 11. But we confess we do not quite like any of these interpretations.

To the first there are several objections. (1) To make water refer to baptism is to encourage the idea of baptismal regeneration. The passage then requires considerable explanation to avoid such an interpretation. (2) If it refers to baptism, then baptism comes before the Spirit, the water birth before the Spirit birth. To make water the mother and the Spirit the father of the soul, as the Campbellites sometimes do, is to put the mother before the father, thus reversing the order of nature. (3) But for the theory of baptismal regeneration, which early came into existence, we doubt if any one would have ever thought of understanding "water" here as referring to baptism. But this verse has long been one of the main proof-texts of those who believe in baptismal regeneration. It is probably the one oftener quoted by them in support of this position.

The other two interpretations, while both very pretty, seem to us rather strained and far-fetched.

4. The simplest, most natural interpretation, one involving the least difficulties, seems to us to be that "born of water" refers to the first birth, and "of the Spirit" to the second birth. This view receives strong support from the next verse: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

But however the expression may be understood, the fact that there are four other ways of interpreting it, besides as referring to a literal baptismal regeneration shows that this is by no means a necessary interpretation, as some seem to think, but is rather a very improbable one.

CATHOLICISM IN THE PHILIPPINE ISLANDS.

Rev. John R. Hykes, who was sent to the Philippine Islands some months ago as agent of the American Bible Society, says in his report to the Society:

I am sure that the Roman Catholics of the United States would be as much shocked as anybody at the immorality of the friars. I am aware that this is not Roman Catholicism as it is to be found in England and the United States today, and it is necessary that this should be emphasized in order to comprehend the religious condition of the people and to adequately realize their spiritual needs. It is astonishing that a lower standard of morals does not exist among the people when we consider the character of their spiritual teachers. It is generally conceded that the Filipino priests are vastly more moral than the Spanish friars, and it is perhaps this fact and their inherent superstitions that has prevented the people from abandoning all religion. With the native, religion is a mere form and not a spiritual life. The symbols of the faith and the observance of religious rites are about all he knows of religion. . . . Gen. Otis, the military and civil governor, said there can be no doubt of the great need of our work. The Spanish priests are thoroughly hated by the Filipinos, and their hold upon the people is gone. He would welcome the American Bible Society and any other missionary organization and he would have much pleasure in giving us any help in his power. He thought that our work would probably be discouraging at the start, but there could be no difference of opinion as to this being the church's greatest opportunity in the Philippines. Admiral Dewey received me most cordially and spoke very freely and enthusiastically about opening mission work. He said he was anxious for the churches and the Bible Society to come in and begin work at once. We could not come too soon.

On this we have several things to say:

- 1. Roman Catholicism in the Philippine Islands may not be Roman Catholicism "as it is to be found in England and the United States to-day," but it is Roman Catholicism. It is Roman Catholicism as it is in Italy, in Spain, in Cuba, in Mexico. It is Roman Catholicism in its natural state, the logical expression of Roman Catholic principles, uninfluenced by the enlightenment and freedom of Protestant principles as is Roman Catholicism in England and the United States. Take away all restraint from Catholicism in England and the United States and it would sink into the same state of degradation and despotism and corruption as the Catholicism of the Philippine Islands. It has always been so and will always be so. Catholicism boasts that she is "always and everywhere the same." And she is right—she is "always and everywhere the same," so far as she has the opportunity. The history of Italy, of Spain, of Mexico, of the Philippine Islands, and of other Catholic countries, attest the truthfulness of her claim.

lands, and of other Catholic countries, attest the truthfulness of her claim.

2. Mr. Hykes says: "With the native religion is a mere form and not a spiritual life. The symbols of the faith and the observance of religious rites are about all he knows of religion." That is Catholicism pure and simple. It is a "mere form, the observance of religious rites." It is a cold, formal, ceremonial, external, mechanical religion—a religion which is not a religion. The essence of true religion is spiritual. "God is a Spirit, and they that worship him must worship him in spirit and in truth." They cannot worship him simply by rites and forms and ceremonies.

3. The above report of Mr. Hykes shows the importance of doing missionary work in the Philippine Islands, and as Admiral Dewey says, it could not begin too soon.

THE MISSIONARY CONVENTION.

We spent a day in Paris last week attending the Missionary Convention held there on Wednesday and Thursday. The Convention was not as largely attended as had been expected. A number of brethren who had promised to be present, and whose names were on the program, failed to put in their appearance. Some wrote giving their excuses, others did not. We do not believe that a person's name should be put on a program without his consent, but we certainly believe that when a person allows his name to be put on a program he ought to make every effort to meet the appointment, and to discharge the duty imposed upon him. It is a serious obligation which he accepts, and it ought to be so regarded by him.

However, despite the failure of some of the appointed speakers the meeting was an interesting one. The following ministers were in attendance: Brethren M. and F. Ball, Asa Cox, Charles M. Greer, C. L. Anderson, R. A. Kimbrough, A. J. Holt, Harvey Hatcher and the editor. The pastors of other churches in the city were also in constant attendance. We heard good reports of the introductory sermon by Bro. C. L. Anderson on Tuesday night, and of a sermon by Dr. Hatcher on Wednesday night, and also of an address by Prof. Kimbrough on Wednesday. The editor spoke Thursday morning on the "History of Missions," and Dr. Holt that afternoon on "Our Obligations to Tennessee." At night Bro. Anderson read an admirable paper on "Missions and the Second Coming of Christ," and Dr. Holt closed with an earnest missionary sermon.

This is the second Convention of the kind which has been held in Paris. One was held several years ago. We believe that Conventions of this kind are calculated to accomplish much good in quickening the missionary spirit in the churches, and we should be glad to see more of them held.

To speak of the hospitality of Paris would be almost superfluous. Of course it was cordial and generous. It always is. We enjoyed taking a meal in the delightful home of Mrs. M. D. Porter.

Pastor Ball was quite attentive to his guests and only regretted that there were not more of them.

THE CHAPMAN MEETINGS.

The Chapman meetings which have been held in the city for the past two weeks came to a close last Sunday night. Dr. Chapman is pastor of Bethany Presbyterian Church in Philadelphia, which is commonly known as Wanamaker's Church. He is a man of deep piety, and of great spiritual power, and is a simple, earnest preacher of the gospel. The meetings were held in the Tabernacle, and when the weather would permit were largely attended. On the last night of the meeting there were some six or seven thousand people present. It is estimated that perhaps five or six hundred persons signed the cards distributed in the audience expressing a desire to be a Christian. The pastors of the city are expected to follow up the meetings by seeing these persons and leading them to Christ, or inducing them to join the church, if they have made a profession of religion. As our readers know, we do not much approve of these general union evangelistic meetings. We trust, however, that much good was accomplished in this meeting. Dr. Chapman was, perhaps, the most evangelical preacher who has ever conducted a meeting of the kind in this city, nearly excepting Mr. Moody himself.

A RELIGIOUS CANVASS OF NASHVILLE.

A house to house canvass of Nashville and vicinity was recently made, under the direction of Rev. George O. Bachman, General Secretary of the State Sunday-school Association. The following is a summary of the work done:

Table with 2 columns: Category and Count. Includes: Number of districts canvassed (84), Total number of families visited (7,850), Individuals visited (not in families) (1,892), Total individuals in families (32,354), Grand total canvassed (33,940), Church members found (17,421), Sunday-school members (11,383), Baptists, members (2,810), Baptists, preference (592), Campbellites, members (2,078), Campbellites, preference (288), Episcopalians, members (978), Episcopalians, preference (111), Lutherans, members (252), Lutherans, preference (59), Methodists (South), members (4,811), Methodists, preference (960), Presbyterians, members (2,002), Presbyterians, preference (881), Cumberland Presbyterians, members (1,165), Cumberland Presbyterians, preference (188), Jews (583), Catholics, members (2,473), Catholics, preference (153), Miscellaneous, members (522), Miscellaneous, preference (97), Church letters found (107).

Among the miscellaneous church members were upwards of ten different denominations, among which the Prewill Baptists, Primitive Baptists and Methodist Episcopal Churches were predominant.

This is not a thorough canvass. There are more church members than that in Nashville and vicinity. But these figures will pretty well represent the proportion of members in the various denominations. They show Baptists to stand second to Methodists, not counting Catholics who include their whole population. But we confess that we are rather surprised to find that there are not more Methodists in the city. We had understood that there were some twelve or thirteen thousand in the various churches here. This is the Methodist Jerusalem. Is there not some mistake about the matter, Dr. Hoss?

QUESTION BOX.

Ques.—Shall we as Missionary Baptists allow Campbellites the use of the pools in our churches? Morristown, Tenn. J. B. CRUMP.

Ans.—We should prefer that Campbellites should not make such a request. As a matter of courtesy it would be hard to refuse them. But if you grant the request it should be with the understanding that you do not endorse their views as to the design of baptism. You might make the condition that a Baptist shall be allowed to read appropriate passages of Scripture on the occasion.

Ques.—1. Have the deacons a right to call a conference between regular monthly conferences, when in their judgment it becomes necessary, and would the business transacted be legal?

2. Has the church a right to accept a deacon from a sister church or is it the duty of each church to elect its own deacons? A MEMBER. Gibson, Tenn.

Ans.—1. A Baptist Church is congregational, not presbyterial, in its form of government. The authority to transact business resides in the congregation, not in the board of deacons, except as it may be referred by the church to the deacons.

2. Yes, a church has a right to accept a deacon from another church, just as it accepts a letter or the ordination of a minister. But it is not compelled to do so.

Ques.—1. If, through enmity, or other cause, a rumor springs publicly upon a brother, and that brother voluntarily comes before the church and asks that a committee be appointed to investigate such rumors; and the deacon-board accepts it for investigation, and appoints three as a committee, which, after a thorough investigation reports "that they have made diligent research and find that the rumors were untrue, and there was nothing against the brother," and sign their names to the report, and recommend that said report be read publicly before the church; if the brother should ask for a letter would he not be considered in full fellowship and in good standing?

2. If a brother asks for a letter and it is objected to by some, and they refuse to state their objections or to prefer charges, would you not consider that these objections were malice, and that because of their not preferring charges, they knew none to prefer?

Ans.—1. Yes. 2. This answers itself.

PERSONAL AND PRACTICAL.

—We publish on another page a notice of the death of Bro. J. M. Smith. Bro. Smith was one of the most prominent Baptists in Memphis. He was a deacon of the First Baptist Church, and was treasurer of the Memphis Association. He was a true, faithful, consecrated Christian man, and will be greatly missed in the First Church, and also in the Association. And thus they are passing away!

—We regret very much to learn of the recent death in Montgomery, Ala., of Mrs. John Bass Shelton and her babe. Bro. Shelton is pastor of the Portland Avenue Church, Louisville. Several years ago he married Miss Mamie Alsop of Montgomery. She was a lovely, consecrated Christian woman. We tender to Bro. Shelton, and to his motherless little girl, now about three years of age, our deepest sympathy in their great sorrow.

—It is stated that the church where William Carey preached his notable sermon on missions is still standing in Park Street, Nottingham, England, but is now used for a second-hand shop. The Baptists of England ought by all means to purchase this house and either use it for a Baptist Chapel, or, if it does not suit for that, keep it as a place of interest for pilgrims. The Baptists of America would be glad to assist if necessary in purchasing it and fitting it up.

—Our esteemed contemporary, the Midland Methodist, speaks of a prominent pastor in its denomination as one who "bores persistently." Perhaps the pastor in question is not the only one of whom that remark might be made. It should be added, however, that the Methodist says of this pastor, "he bores persistently and always strikes oil." We are not sure that the latter remark can be made of every pastor, and certainly not of every one who "bores persistently."

—At a meeting of the board of managers of the American Baptist Missionary Union held at Tremont Temple, Boston, January 11th, Dr. H. M. King, pastor of the First Baptist Church, Providence, R. I., was elected Foreign Secretary of the Union in place of Dr. S. W. Ducan, lately deceased. It is not yet decided whether Dr. King will accept the position or not. It is known that he is reluctant to do so, but strong pressure will be brought to bear upon him to induce him to accept.

—And now it is announced that John D. Rockefeller, Marshall Field and M. A. Reyerson have just presented the University with two blocks of real estate in Chicago valued at \$400,000. The total donations to the University in cash and land values since its inception in 1889 amount to \$12,198,500, of which John D. Rockefeller has contributed \$7,001,000. How it has raised money around the University of Chicago. Oh! that some droppings would fall upon our needy Southern colleges.

—We regret to learn that Dr. Lansing Burrows, the distinguished pastor of the First Baptist Church, Augusta, Ga., was confined to his room with sickness for several weeks, though we are glad to know that he is out again. The Baptist Courier says: "He had not been sick so long since childhood, and this is the first time he was ever out of his pulpit for two consecutive Sundays on account of sickness. Dr. Burrows is a hard worker and the wonder is that he had not worked himself down many times before."

—The Standard of Chicago asks, "Was it not George Elliot who wrote, 'The more I see of men the more I love dogs?'" The remark is usually attributed to Henry Ward Beecher. As a matter of fact, however, we believe that it was Madame de Staël who first said, "The more I see of men the better I like dogs." But whoever said it first or last the remark is very pessimistic. If it were "The more I see of some men the better I like dogs" it might be true, but certainly it is not true as applied to all men.

—We are sorry that our esteemed friends, the editors of the Christian Index and of the Biblical Recorder, did not like our recent editorial on "Shall Southern Baptists Divide?" If they could see the many letters we have received warmly commending the editorial and thanking us for it, and if they knew a little more about our denominational situation in some parts of the South, we think that instead of trying to make fun of it they would see some occasion for it and would perhaps join the other Southern Baptist papers in their endorsement of it.

—The Religious Herald says: "The Arkansas Baptists have done a good thing in calling Gov. W. E. Atkinson into the full work of State Missions. For several years he has been giving much time and labor to this great work, but henceforth he will give yet more. The Arkansas Baptists are fortunate in having so good and valuable a man at the head of their State work. "We fully endorse the above except that Gen. Atkinson is not entitled to the appellation of Governor. He was Adjutant General of the State under the administration of Gov. Eagle, but has never occupied the gubernatorial chair. He is, however, in every way fitted for the position, and we shall be glad to see him called to it sometime—though we are not sure but that he occupies a higher position in his present place, and one of greater usefulness and honor."

—It is quite remarkable that two of the greatest and profoundest truths which fell from our Savior's lips while he was on earth were spoken to individuals—the doctrine of regeneration to Nicodemus at night and the doctrine of a spiritual religion to the woman at the well. These are the two cardinal truths of Christianity. We should have expected that they would have been proclaimed to some large audience or on some special occasion—for instance, in the Sermon on the Mount. But this was his way. In the very manner of announcing these truths he promulgated another truth—the power of the individual. We may add that these three truths—the necessity of regeneration, a spiritual religion and individualism—are the very foundation-stones of our Baptist faith.

—We are embarrassed. We are almost in despair. We are utterly overwhelmed with communications—news letters, doctrinal and practical articles and all kinds of communications. It is impossible to publish them all at once. Some of them must wait, and among them are some of the best articles and most interesting news letters. But there is no help for it. We are doing the best we can under the circumstances. We beg our friends to be patient. We beg them also to hold down their communications as much as possible. Remember that the shorter an article the surer and the sooner it will receive insertion, other things being equal. Remember also that as a rule the number of readers is in inverse ratio to the length of the article. The longer the article the fewer readers. The shorter the article the more readers.

—The Sunday-school Board of the Southern Baptist Convention at Nashville proposes a system of Book-endowments. Each of these endowments will consist of \$500 given for this purpose, and will constitute each in itself a publishing fund which will bear each name as the giver may elect, and be used in publishing books and tracts. The first contribution to this fund was made by the Board itself in appropriating \$500 for the purpose of publishing the life of M. T. Yates by Dr. C. E. Taylor. This is now known as the M. T. Yates Publishing Fund. The second contribution was made last week by Mr. B. E. Garvey of New Liberty, Ky., who sent his check for the endowment of the Eva Garvey Publishing Fund. This is one of the best ways in the world of doing good. The \$500 will enable the Board to publish not one book simply, but the fund will continue to grow and multiply throughout the years long after the person who started it has gone to his reward. We hope that a number of others will make similar contributions.

—We stated last week that Rev. Thomas Dixon, Jr., had "resigned the care of the church in New York City, and would devote himself to the lecture field." We meant to say the People's Church, by which name his congregation was known. It was a kind of nondescript organization whose central idea seemed to be Christian Union. Mr. Dixon would receive members into his church by immersion, or pouring, or sprinkling, or any way they wanted to come. In his letter of resignation, Mr. Dixon said that the results of his work had been disappointing; that he has not been able to raise sufficient money to meet expenses and that he had "been disillusioned as to the idea of organic Christian Union." He has determined, therefore, to resume his position in the regular Baptist ministry. "During the past four years," Mr. Dixon's letter reads, "everything I have said as pastor of the People's Church, I could have said in a Baptist pulpit with equal propriety and greater force." This last may be questioned. But we hope that Mr. Dixon's experience may serve to "disillusion" others beside himself "as to the idea of organic Christian Union." However, we shall be glad to have Mr. Dixon back in the Baptist ministry—if he will only preach Baptist doctrine.

THE HOME.

Repentant, Weak and Weary.

Repentant, weak and weary, Christ, this night I kneel beneath thy cross. O I would faint Be spotless in thy sight—as free of stain And guilt as angels are in realms of light; Thou knowest that I struggle to do right; Thou knowest that I yearn to be again Thy sinless child; but sick and faint with pain, Sin conquers in the fierce, unequal fight!

All this thou knowest, Christ, and now I pray For courage to be steadfast in the strife; For strength to bear the burdens of my life, For guidance as I walk the narrow way; O listen to the prayer of thy lost child, My Father, that we may be reconciled!

—E. W.

One College Girl's Christmas.

BY DELLA DIMMITT.

The Colorado girl was going home with the girl from Louisiana to spend Christmas. At the moment of having a letter had been handed her, and she had barely time to read its few lines:

"My Dear Child—Jim said to me yesterday: 'Do you suppose Mollie will come, father?' 'Come!' I said; 'of course she will. She knows what a sorry Christmas it would be without our little girl to two fellows who have lived on in the hope of seeing her again for four long, lonesome months.' 'We haven't struck it rich, yet, Jim and I, but we shall have something for you and the best the ranch can afford. Will meet you at Aspen the 24th.

"Father."

The Colorado girl distinctly recalled every word. Her eyes were very bright and hard as she looked out from the car window at the swiftly dissolving views as the train sped on through Tennessee and into Mississippi and on down to where Beverly Place lay in a horseshoe bend across the river sixteen miles below Vicksburg. One wing of the old colonial gallery had been torn away from the great house, and there were marks of bullets all about that told the tale of Farragut and the days of '62.

The Colorado girl gave an exclamation of dismay—there were barns in Denver finer than Beverly had been even in the days of its grandeur. But the Louisiana girl did not hear her. She was leaning out of the carriage, her lips parted and her hair blown about, her eyes fastened on two figures coming down the gallery.

"Aunt Ruth! Grandfather!" she cried, joyously. The Colorado girl found herself looking down into the gentlest woman's face and then up into the dim eyes of a very old man. "It was Christmas eve." The whole house was flooded with the soft light of many candles in quaint old sconces. Branches of holly hung from every cornice, trailed down the frayed curtains and lay on the floor as petals.

The Colorado girl came downstairs in a white frock. The dim old drawing room was very still and the an-

cient mirrors repeated the solitary figure of a girl in white, who moved softly in the mysteriously expanded spaces, glancing up half fearfully at the portraits looking out of their tarnished frames, and they, too, wore the aspect of life.

The dinner bell rang. Covers were laid for twelve, though but four sat down. In the old man's grace he gave thanks that the year had brought them all together again, "an unbroken board," and as the dinner went on it became apparent that, to him at least, the vacant chairs were all filled.

"See Jim eat," he said in a chuckling undertone; then raising his voice: "Jim, they must starve you fellows at college. When I was at old William and Mary"—and he fell into a reminiscence of his young collegedays. "Jim was my youngest brother," said Miss Ruth, softly explanatory, "and my father's favorite son."

"The one I saw in the drawing room tonight?" asked the Colorado girl in a quick breath, "with the epaulets, and the laughing brown eyes?"

"Yes," and Miss Ruth drew herself up proudly. "He was an officer at twenty-one—promoted on the field for bravery in action."

"Where is he now?" "You will see to-morrow," said Miss Ruth in a whisper. "All of my brothers lie together, and one stone marks them all."

A shiver ran through the Colorado girl. The old man had finished his story.

"Six of my sons enlisted! I was proud when they told me down at the courthouse to-day. The Beverleys have always sustained the honor of the State, and my sons will do their best. I have no fears on that score—no fears. Mother," and he turned to the vacant place at his left, "I wonder, are we to be left in our old days, childless and alone? Ah! yes that is so, we still have Ruth. What do you think, another fellow asked me for her to-day—another one! And what do you suppose I told him? Why, I told him there wasn't a man in Louisiana good enough for her, and that I was going to get me a gun and shoot the next rascal who dared ask me for her"—he laughed in high enjoyment, "nice fellow, though, this one was—Colonel Holmes' son—your old sweet-heart's son, mother."

"What a fine bit of retributive justice it would be, though, if the boy should succeed in carrying off your daughter."

"Ha! ha! but you were an arrant flirt, my dear; came mighty near throwing me over, didn't you, that

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S BAKING POWDER. Awarded Highest Honor, World's Fair Gold Medal, Midwinter Fair

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

A Terrible Accident. A FRIGHTENED TEAM OF HORSES RUNS AWAY.

Dashes into a Preceding Conveyance in the Road and a Young Lady is Seriously Injured.

Probably there is not a single incident remaining more vivid in the minds of the people in this locality, than the accident which befell Miss Fannie Thoman, a young lady nearly twenty years of age, residing about three miles west of this city, while out riding one day in May, 1894. In conversation with a friend recently, Miss Thoman told the story concerning this horrible affair and the results from it. She said: "I was working in a dressmaking establishment in Galion, Ohio, and one day while out riding with my friends, we were overtaken by a team of runaway horses, and the carriage in which I was riding was badly wrecked and I was thrown out, receiving a hard fall. I was taken to my home, and a physician was called, and upon examination told me that my right kidney had been affected. He gave me medicines which relieved me somewhat but which never helped me as they should. I was weak and whenever I attempted to do light work about the house, I would become prostrated. I was very dizzy and frequently pains would dart through my back in an intolerable manner. In fact, my whole constitution was affected. I had a very salubrious complexion with seemingly no color in my face at all. "I remained in that condition for over two years and nothing seemed to relieve me. I happened to read in a paper how some people had been cured by the use of Dr. Williams' Pink Pills for Pale People. One case described was similar to mine, and I called

time I went to the Carter County hunt and Miss Sallie Monroe wore the colors of my horse? It happened this way"—and the old man lost himself again in a story of his youth.

The Colorado girl saw that Miss Ruth's eyes were shining and her face wore a soft, pink glow.

"The twelfth plate was for him, my dear," whispered Miss Ruth across the table; "father has forgotten, but he dined with us thirty years ago, to-night, and I wore this frock—he liked it so."

The Colorado girl for the first time noticed the quaint, childish gown in strange contrast with the whitened hair and faded charms of its wearer. She longed to know, but she did not dare to ask what hard fate had divided Miss Ruth and the twelfth guest.

And then she saw that the old man had risen and was holding his glass of spring water up, and that every chair was pushed back—they had been so from the first, but to her startled eyes it seemed as if unseen hands had moved them.

"Let us be thankful," said the old man, softly, "that we are all together again. What changes the year may bring we may not know, but we will try to bear them all with patient, steadfast hearts. God grant that we may meet again with unbroken numbers—if not here, then somewhere where reunions are eternal." He turned with a note of strange, deep tenderness in his voice, "Mother—" and his glass went out, touching the empty air. "I seem very tired to-night," he said absently.

"Yes, father, these are long days, they tax your strength," and Miss Ruth led him gently away. After a time she came into the drawing room alone and joined the two girls sitting in front of the flaming fireplace. She had put off the girlish gown, and she spoke in quite

a matter-of-fact tone that jarred discordantly on the Colorado girl. "These seasons are hard on father. I have thought seriously for several years that it would be better not to observe the day at all. You see that Christmas eve thirty years ago was the last one we ever had. The boys went with the army, and before the war closed they had all fallen and mother had died. Father was never the same afterward. It was his wish that we prepare for the Christmas just as we used to do in the old times, and of late years, since he has grown feeble, he really seems to believe they are all here; in fact, it sometimes seems to me as if they were present in spirit. The house is always sad to me for days after. I am glad to have you two girls bring your youthful gaiety into it—it helps dispel the sad, sweet memories that are too much for me. To-morrow I shall have company for you. 'Dear' and she turned to the Colorado girl, "tell me about your Christmas at home."

The Colorado girl raised her eyes, and they were full of tears. "They are having one now—just father and Jim. It's an awful lonesome Christmas," she whispered slightly—"for they expected me. I didn't want to go until—until I saw all of you together to-night."

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YOUNG SOUTH.

Mrs. Laura Dayta Bakis, Editor, 201 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retrorsum. Our missionary's address: Mrs. Itoeate Maynard, 62 Sakai Maehi, Kokura, Japan, via San Francisco, Cal.

Mission subject for January, CHINA. Young South Correspondence.

At the close of the third week of the last quarter of our fourth year, the Young South had given \$591.10. At the same time this year the figures given last week show \$408.85. We are therefore \$17.60 ahead. We dip our colors and pass on with expectant hearts. Please God we'll keep ahead! This last quarter of our fifth year shall be the best of all. I call your attention to this fact, not in any boasting spirit, but for your encouragement.

Let us see! What must we keep ever in mind? First, we must give \$644.04 to cover our missionary's salary and the amount borrowed from this year to meet last year's \$600. Second, we must have \$250 besides to build the new room for her school. That makes \$894.04 for Japan's interest alone. You have until April 1, '99, to accomplish this. Our total for last year was \$750.08. We must add some \$300 to that. How proud we shall be to pass our dollars into four figures! It will take some five and tens as well as the smaller offerings from each and all of us. Who comes first? You remember I told you of the very strange letter from Reelfoot, that was no letter at all, but only a postoffice order for \$8. Well, No. 1 explains it, and I shall have to alter things a little to meet the wishes of these earnest friends of ours, but our total for last week will be unchanged. This comes from Ridgely:

"Since our Christmas offering a year ago, we have moved to the farm. The first thing Snow and I did was to earn \$1 by picking cotton to give to the orphans. We send now \$8. Give \$5 to the orphans, \$1 to Mrs. Maynard's salary, \$1 to the chapel and \$1 to Cuba. Mother, auntie and grandmother helped us in this our Christmas offering. May God bless the Young South and our missionary!"

ROBIN ALGER, SNOW ALGER, TRIDIE ALGER, PAUL ALGER.

A note enclosed explains that these dear boys expected the postmaster at Reelfoot to send the order to them to enclose in the letter, but by some misunderstanding he forwarded it direct to me. Perhaps you will remember that I divided it equally between Japan and the chapel. I make this week the proper correction. We are so grateful for such a generous contribution from this much esteemed family band, and we are so glad to know just to whom to be grateful. So read last week the Alger brothers instead of "Itelfoot" and all will be well.

No. 2 comes from those untiring little ones in South Chattanooga:

"Here we are again with another dollar for Mrs. Maynard. We are so interested in those little 'Japs,' and we wish we could help their teacher more. We are 'all small children, some almost babies, but some of us can our own pennies. One little boy chops wood, two others carry milk, one little girl sets the table, and two others carry in the coal. Of course our cents come in rather slowly, but we never get discouraged and hope to be able to send more by and by."

LITTLE GIYAMA.

This is one of our banner bands!

They come every little while, and their pennies make many a dollar in the long run. I wish other teachers would imitate Miss Brown and teach missions to their classes first, last and all the time. We thank you, dear Little Givers, one and all. Won't you make an extra effort to take our missionary out of that stifling little room? No. 8 brings me \$1 towards the chapel in Kokura from the beloved Mrs. Dr. Dake in Nashville, received last Sunday from Mrs. Nelson, and sent by our State Secretary, Mrs. Golden. We are so much obliged.

No. 4 comes from old tried friends at Trezevant: "Enclosed find \$2. My Sunday-school class sends 70 cents for Mrs. Maynard's new room, and 55 cents for her salary. Faustina sends the remaining 75 cents to Japan. We enjoy the Young South page and rejoice in the work it is doing."

Mrs. T. R. WINGO.

Thanks to each one of these dear givers to the Lord! May they be richly blessed! Go and do likewise, all ye teachers! Sow the seeds of missions early in the young hearts! A namesake of "Aunt Nora" sends No. 5 from Brownsville: "Enclosed find \$1.50 for Mrs. Maynard's Sunday-school room, my Christmas offering."

NORA GRAVES PARKER.

We are greatly obliged. Brownsville has always done a noble part by the Young South.

No. 6 comes from Coopertown: "We are here again with our mites, hoping to do some good. We intended to send before Christmas, but delayed, hoping for more. We wish to aid the Orphanage Support Fund. Those contributing are: Mrs. M. A. Murrab, Mrs. F. C. Moore, A Friend, Charlie Reeves, Fannie and Edwin Murrab. Our missionary bene has served us a bad turn this year, but we intend to try again next year."

FANNIE MURRAH, EDWIN MURRAH.

No. 7 is in the same envelope: "My brother Herschel and I send 45 cents, made by selling chickens to the little orphan friends. When we sell more chickens we will send more."

MARY MOORE.

May all the fowls do well another season! Thank you all so much! Won't you work for the little room in far-off Kokura now? Come again before the year ends! See "Receipts" for credits.

No. 7 brings good tidings from Memphis: "Enclosed find 60 cents from mamma and me for Mrs. Maynard."

LEWIS KILPATRICK.

We are so much obliged. Stir up our other Memphis friends, won't you? Is Lewis a brother of R. Brooks Kilpatrick whom we knew of yore?

No. 8 is a receipt for the \$14.71 sent recently to Mr. Wheeler on Orphanage Support. We miss the kind letter that usually accompanies Mr. Wheeler's receipts, but I learn that he is away from Nashville. This reminds me to tell you that I forwarded to Dr. Holt \$81.15, the Christmas offerings for the Orphanage to Jan. 11, '99. That will put in some paise of that much wanted fund.

Now comes Shop Springs with No. 9: "We send you \$1, our Christmas offering for China, hoping to help the cause in that dark land."

JULIA ROBERTSON, BALDWIN ROBERTSON, ABBOTT ROBERTSON.

That is nobly done! May others follow you.

No. 14 comes from Shelbyville: "Enclosed find \$1.70 which we want appropriated to the support of our missionary. We number seven and hope to do better next time."

Mrs. BEATRICE CAMPBELL with \$1.00 from Shelbyville Baptist S. S. Church.

This is one of our banner bands!



"Be good enough to send us a box of Ivory Soap, we used the last this morning." The grocer has had a lively run on Ivory Soap and is "just out of it." Can he send some other soap that is "just as good"?

"No! I do not think any other soap is just as good; I'll send elsewhere. Let me know when you receive the next lot of Ivory Soap."

A WORD OF WARNING.—There are many white soaps, each represented to be "just as good as the Ivory." THEY ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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other is my regular contribution to our missionary's salary. May the Lord abundantly bless the Young South and its great work!"

A GROWN-UP CHILD. We are so grateful for the prayer as well as the generous giving. I wish we could hear from other "grown-up children" who read our page.

Macon sends No. 11: "I enclose \$1 for Mrs. Maynard from a friend."

J. D. ANDERSON, Pastor.

We are very much obliged to both "friend" and "pastor."

Gooch sends us a new band. No. 12 says:

"Will you please admit us to the Young South ranks? We enclose 50 cents for Mrs. Bessie Maynard. We made our money by gathering Sunday eggs. This spring mamma will let us try raising chickens. We will work for the little Japanese chapel next. The Young South has our best wishes."

Mrs. LOU HORTON, BEulah HORTON, JIMMIE HORTON.

There was 55 cents in this letter instead of 50 cents. Shall I give the extra nickel to Jimmie's offering? We welcome you with all our hearts. Come again before this quarter passes.

No. 18 brings us back some friends who have been lost a long, long time. We are so rejoiced to welcome them back home:

"Enclosed you will find \$2.25 for Mrs. Maynard's chapel, the proceeds of our missionary chickens. We will try to send more soon."

JULIA ROBERTSON, BALDWIN ROBERTSON, ABBOTT ROBERTSON.

That is nobly done! May others follow you.

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Mrs. BEATRICE CAMPBELL with \$1.00 from Shelbyville Baptist S. S. Church.

This is one of our banner bands!

ULCERS CURED BY CUTICURA.

My mother has been a victim to ulcers from various causes for thirty-five years. Eleven of these terrible sores have existed at one time on the limb affected. Excruciating pain and intense suffering were endured, with all sorts of remedies on trial and numerous physicians' calls and prescriptions applied, all with but little benefit. At last the remedial agent was found in CUTICURA, which entirely purged worth its weight in gold, alleviating pain and causing healing process to commence and a cure speedily effected. CUTICURA is a cleansing, purifying and healing agent in its nature, proving itself a most reliable and valuable auxiliary to CUTICURA. CUTICURA is sold by all druggists and chemists. Price, 25 cents per bottle. Prepared by W. T. MOHR, Raleigh, N. C. CUTICURA is sold by all druggists and chemists. Price, 25 cents per bottle. Prepared by W. T. MOHR, Raleigh, N. C. CUTICURA is sold by all druggists and chemists. Price, 25 cents per bottle. Prepared by W. T. MOHR, Raleigh, N. C.

South the most successful year of its existence."

IDA V. AND JOHN B. COX. We are most deeply grateful to you for this fair closing of the first month of 1899.

Now, to begin February! Whose name comes first? Just pour in the letters on your editor.

LAURA DAYTON EAKIN. P. S.—Please don't write me "chain letters."

Receipts.

Table with 2 columns: Description of offering and Amount. Includes 'First half-year's offering', 'Third quarter', etc.

FOR JAPAN.

Table with 2 columns: Name of donor and Amount. Includes 'Little Givers', 'Mrs. Wingo', etc.

FOR S. S. ROOM AT KOKURA, JAPAN.

Table with 2 columns: Name of donor and Amount. Includes 'Mrs. D. Duke', 'Mrs. Wingo', etc.

FOR CHINA.

Table with 2 columns: Name of donor and Amount. Includes 'Shop Spring S. S. Infant Class', etc.

FOR ORPHANAGE SUPPORT.

Table with 2 columns: Name of donor and Amount. Includes 'Mrs. M. A. Murray', 'Mrs. F. C. Moore', etc.

Table with 2 columns: Description of receipt and Amount. Includes 'Received since April 1, 1898', 'For Japan', etc.

I reported Chilhowee Academy as having enrolled 180 a short time ago. We now have 201.

H. B. CLAPP. Latonia, Tenn.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY. One small bottle of Hall's Great Discovery cures all kidney and bladder troubles.

READ THIS.

Dallas, Texas, Oct. 14, 1898.—This is to certify that I have been considered incurable by two good physicians.

RECENT EVENTS.

—Mrs. J. O. Rust of this city was called to New York last week to attend the funeral of her father.

—The President has ordered a court-martial to try Commissary-General Eagan for conduct unbecoming an officer.

—Rev. Sidney Dyer, Ph.D., died at the Nugent Home, Germantown, Pa., a few weeks ago.

—We are requested to announce that there will be a meeting of the Executive Board of Cumberland Association at Bro. W. D. Turnley's office.

—A Bible conference and evangelistic services will be held in the new Tabernacle Baptist Church, Atlanta, Ga., on March 6th.

—The Gleamer says that Elder C. W. Strickland's pastorate at Nashville, Ark., is remarkable.

—We mentioned the fact recently that Rev. John A. Wray, pastor of the First Baptist Church, Milledgeville, Ga., was called to the First Baptist Church, Danville, Ky.

—Rev. W. D. Gay, lately pastor of Valence-street Church, New Orleans, writes to the Alabama Baptist.

—It is announced that the American Baptist Home Mission Society has appointed Rev. H. P. McCormick of Virginia, for twelve years a missionary in Mexico.

What Statistics Have Proven!

What Medical Science Has Accomplished.

This Great Discovery is Offered Free to "Baptist and Reflector" Readers.

Statistics prove that more people are brought to the grave by diseases of the kidneys and bladder than by any other disease.

Kidney trouble is in itself so insidious and deceptive that thousands have some form of it and never suspect it.

For many years medical science has been trying to discover some remedy that would positively overcome these dangerous troubles.

But until recently was the discovery made. Doctor Kilmer, the eminent physician and scientist, after years of study and research.

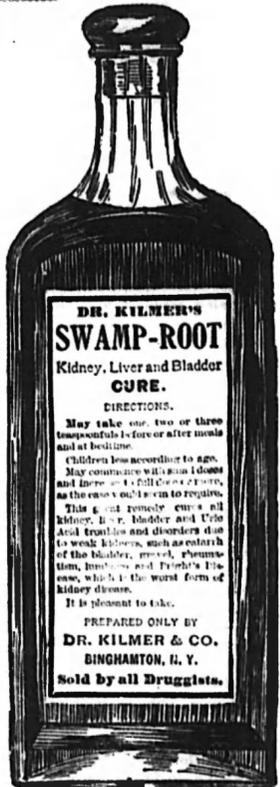
While Swamp-root has proved such a remarkable success in curing kidney and bladder diseases, it has also proved equally invaluable in the cure of blood diseases, rheumatism, liver and stomach troubles.

If you will send your name and full address to Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail post-paid.

may remain at first only two months, making arrangements for the prosecution of the work during his return for the summer.

—Rev. E. B. Miller, D.D., of Arkadelphia, Ark., has accepted a call to the church at West Point, Miss., and will take charge there on February 1st.

—We learn that Rev. W. C. McPherson, pastor of the Hill Avenue Church, Knoxville, Tenn., would like to come to Middle Tennessee for the benefit of



one half the 50 ct. size—one quarter the \$1 size and \$1 size. Don't make any mistake, but make note of the name, SWAMP-ROOT, Dr. Kilmer's Swamp-Root and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

his wife's health. He prefers to preach to country churches. Bro. McPherson is a Middle Tennessee boy, having been born and reared in Nashville.

How's This?

We offer One Hundred Dollars reward for any case of Catarrh that can not be cured by Hall's Catarrh Cure.

Sunday School Board

Table listing various Sunday School materials and their prices. Includes 'The Teacher', 'Kind Words', 'Bible Lesson Cards', etc.

A address, BAPTIST SUNDAY SCHOOL BOARD, 167 N. Cherry St., Nashville.

AMONG THE BRETHREN.

Rev. W. A. Gibbons will preach at Savoy, Texas, twice a month. Texas Baptists gladly welcome Bro. Gibbons.

Rev. T. J. Davenport, of Nashville, preached at Union City, Tenn., last Sunday. The church at that place is still pastorless.

The First Baptist Church, Abilene, Texas, has called Rev. Isaac Sellers to succeed Rev. R. T. Hanks, who recently resigned.

Dr. J. S. Coleman, of Greenville, Ky., is in great demand for special services to the denomination at large.

The Alumni address at the Seminary at Louisville, Ky., will be delivered this year by Dr. Edward M. Poteat, of the Memorial Church, Philadelphia.

Rev. G. W. Greene, one of the missionaries of our Foreign Mission Board, has recently returned to China, after residing at home for a year or more.

It is not generally known that Dr. G. M. Savage, in addition to his duties as president of the University at Jackson, Tenn., is the pastor of six churches.

One of the Baptist pastors in Baltimore, Md., has been called upon five times to baptize infants, and in four cases they were the children of Baptist parents.

Dr. Carter Helm Jones, of Broadway Church, Louisville, Ky., is to supply the pulpit of the Woodward Avenue Baptist Church, Detroit, Mich., for six weeks.

At Murphysboro, Ill., Evangelist W. A. Lindsey, of Portland, Oregon, has recently held a revival which resulted in twenty additions to the church.

Rev. W. F. Yarbrough, of Crystal Springs, Miss., has been called to the care of the church at Jackson, Miss. Many have reason to believe that he will accept.

Dr. P. T. Hale, of Roanoke, Va., is at present assisting Dr. W. S. O. Thomas, of Gay Street Church, Washington, D. C., in a revival. Dr. Hale is a successful revivalist.

Dr. Harvey Hatcher, of St. Louis, Mo., who attended the recent Missionary Convention, in Paris, Tenn., remained over and preached two soul- uplifting sermons last Sunday to splendid congregations.

Rev. H. W. Tribble, of Charlottesville, Va., formerly of the First Baptist Church, Jackson, Tenn., is being aided in special meetings with his church by

A few doses of Dr. M. A. Simmons Liver Medicines will do more for a Weak Stomach than a prolonged course of any other medicine.

THE STORY OF YATES THE MISSIONARY

A Great Trio: JETER, FULLER, YATES. Three Lectures before Southern Baptist Theological Seminary, by Rev. W. H. Smith, D. D. Paper, 12mo, pp. 116. Price, postpaid, 25c.

CONVENTION ALMANAC, 1899. Setting out in attractive form the work of the Southern Baptist Convention. Single copy, 10 cts. \$1 per doz.

AMONG THE BRETHREN.

Rev. M. Ashby Jones, of Leigh Street Church, Richmond, Va.

After a pastorate of six years, Dr. E. B. Miller has resigned the care of the church at Arkadelphia, Ark., and has moved to West Point, Miss. He has met with an enthusiastic reception by the church at West Point.

Rev. H. P. McCormick, of Virginia, for twelve years a missionary in Mexico under the employment of the Southern Baptists, was recently appointed general missionary for Porto Rico by the American Baptist Home Mission Society.

Rev. W. M. Vines of Asheville, N. C., formerly the successful pastor of the church at Morristown, Tenn., is succeeding most admirably at Asheville. Every Sunday since he took charge there have been two or more additions.

Dr. J. J. Porter, of Jerseyville, Ill., associate editor of the Baptist News, Du Quoin, Ill., is assisting Rev. Rutherford Brett, of Carthage, Tenn., in a revival. Dr. Porter is a great favorite in Tennessee, as is also the case wherever he is known.

Prof. A. T. Robertson, of the Southern Baptist Theological Seminary, at Louisville, contributed an article to the last issue of the Baptist Argus under the caption: "The 1641 Date Proven," in which he defends the position taken by Dr. Whittell on Baptist History. This article will evidently bring on more discussion.

SEEDS

31 pkts. flower seeds postpaid 10 cts. G. Hoyt, New Hope, N. Y.

Eastman's Association.

A pastor laid aside for repairs wishes to make a few suggestions to Eastman's Association.

First, let every church resolve to represent in the fifth Sunday meetings by sending its pastor and two or more of its prominent members, who will pray and plan much and talk less.

Let each church resolve before going to the meeting to give one cent a member per week for missions and two cents per week to pastor's support.

RESULTS OF THE PLAN.

Giving one cent for missions and two cents for pastor's support each member would give three cents per week. In the sixteen weeks each member would give forty-eight cents.

If gloomy and nervous, and looking on the dark side of things, take a few doses of Dr. M. A. Simmons Liver Medicines, and the gloom will disappear.

\$100 for pastor's support every four months. This pastor, though now laid aside, intends, as soon as the Lord will raise him up again, to devote much of his time in testing the practicability of this plan.

Riceville, Tenn. N. B. GORFORTH. Carson and Newman College.

Dr. Phillips preached yesterday to a large audience on the text: "It is more blessed to give than to receive." It was a fine sermon.

At night he preached to a packed house on, "Making melody in your hearts unto the Lord."

I am very much troubled in regard to the support of a dozen of our young preachers. I have been confidently expecting at least \$200 from a certain source, but the check has not come.

We have had 115 additions since January 8, and our roll now shows 288 names. We expect to reach 300.

The monthly missionary meeting in the College auditorium yesterday was well attended and unusually interesting. The collection was three times as large as usual.

I want the churches and Sunday-schools of East Tennessee to give the College one cash collection between this and July 1.

I want \$1,600 cash to pay the \$800 balance on \$3,000 and to pay some other "odds and ends," and to buy some apparatus. This will not interfere with the endowment movement.

For Overworked girls and Feeble women: Simmons Squaw Vine Wine or Tablets are nature's greatest boon.

Notes.

Rev. J. E. Johnson, of Mosby Creek, has recently been ordained by the Centennial Church, of Knoxville. Bro. Johnson is a forcible speaker and has been quite successful holding meetings.

Rev. J. H. Snow is pursuing the even tenor of his way—has nothing of unusual interest to report.

Dr. Jeffries and the Second Church are making progress in fitting up the second story of their building. They are working wisely on the "pay as you go" plan.

The Third Church, the last year, not only kept their pastor, Rev. R. M. Murrell, paid up, but paid several hundred dollars on their church debt.

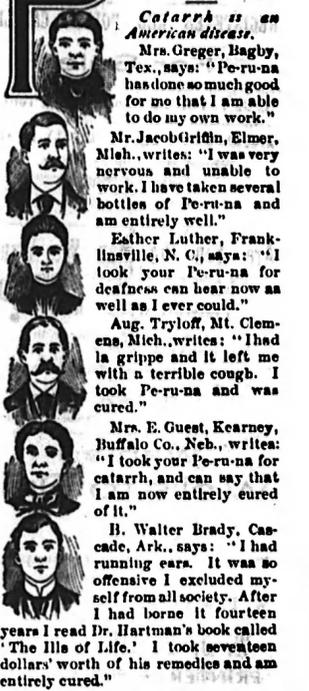
At the East End Church W. C. McPherson is doing good work, besides carrying on his studies at Carson and Newman College.

Rev. J. M. Anderson, at Bearden, is planning to secure a contribution to missions from every member of his congregation and Sunday-school.

Rev. O. C. Peyton is taking hold of the work at Maryville. Maryville is

If gloomy and nervous, and looking on the dark side of things, take a few doses of Dr. M. A. Simmons Liver Medicines, and the gloom will disappear.

PECULIAR TO OUR SOIL.



Catarrh is an American disease. Mrs. Greger, Bagby, Tex., says: "Pe-ru-na has done so much good for me that I am able to do my own work." Mr. Jacob Griffin, Elmer, Mich., writes: "I was very nervous and unable to work. I have taken several bottles of Pe-ru-na and am entirely well."

Morning Sickness, or Nausea from Pregnancy, is dispelled by Simmons Squaw Vine Wine or Tablets.

Seminary Notes. Seminary work is moving on very smoothly considering the extra hours needed for examination work in the way of reviews.

It is a very commendable fact that more of the students are "holding out faithfully," "standing to the rack hay or no hay," and taking the examinations like "little school boys" than is usually the case.

Bro. B. F. Jacobs of Chicago, the investigator of the International Sunday-school Lesson System, made a fine talk one evening this week in the hall on the "Study of the Gospel of John."

The health of the Tennessee brethren is now very good, and I have been informed that nearly all of them are showing their real and old consecration by doing mission work on Sunday.

Dr. Robertson has been quietly resting in the arms of his gripe instead of morpheus.

Bro. Carroll supplied for Dr. Christian at East Church Sunday morning and evening.

The Baptists of the city have begun making preparations for the Convention in May, and the students are looking forward to it with pleasure.

J. E. JOHNSON.

Wanted To correspond with teachers and send copies. Live in 19 states. Operate in every State. Robertson's Teacher's Agency, H. N. Robertson, Prop. Memphis, Tenn.

REGISTERED RED POLLED CATTLE

For Sale

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

Dr. J. P. Gray, M. D., D. D. S. Rooms 24, 25 Barry Block, Nashville, Tenn. Telephone 1422.

Are You the Man We Want

Energetic man wanted to organize Rollings of

Fraternal Mystic Circle,

an up-to-date beneficial order in Middle and East Tennessee and in Western and Central North Carolina. Compensation first-class. Editor of this paper a member. Particulars,

O. W. ROGER, S. S. D., Nashville, Tenn.

Wanted Wells to Drill

For Cash or on Easy Payments.

Pumps Repaired Promptly Telephone 299 and 922.

W. T. WATERS, Nashville, Tenn.

W. J. BOYLIN & SONS, PRINTERS & PUBLISHERS.

They can save you money on Book, Newspaper, Magazine, Catalogue, Tract or any kind of commercial printing. Low estimates on Associational Minutes. New type, new presses. LOW PRICES, and first class work. Address 327 1/2 Union Street, Nashville, Tenn.

FOR SALE.

1,200 acres beautiful Blue Grass Farm. Enormous bargain. Compelled to sell.

This farm is level, very rich, deep soil; no rocks; shape, nearly square; 800 acres in cultivation; 400 acres in blue grass and timber; can use machinery on nearly every acre; magnificent cisterns; several fine springs and large crystal creek runs through this place; this farm is in the far famed blue grass belt of Middle Tenn.; modern improvements in very best repair; 12 rooms, 2 1/2 story brick residence, 22 tenement houses, 3 barns, 1 ginhouse; rock fence 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; prettiest 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 get the land free, or pay for the value of the land and get the improvements free. A prospective buyer to see this is almost equal to a purchase. Improvements alone cost over \$25,000, will sell for \$25,000, one-third cash and the balance from one to five years.

22 page farm catalogue free, describing and giving a large number of Southern farms, both large and small. References: Fourth National Bank, City Savings Bank.

W. H. CRAWFORD & CO. Southern Colonizers, real estate, rental, and loan brokers, 204 1/2 Union street, Nashville, Tenn.

Timber & Mineral Lands, Farm & City Property.

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66 S. COLLEGE ST. NASHVILLE, TENN.

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

BELLS

Street Alley Church and School Bells. Send for Catalogue. The C. S. BELL CO., Ellersboro, O.

A good lamp-chimney dealer keeps Macbeth and no other. Index tells what Number to get.

Wides Macbeth Pittsburgh Pa

OBITUARY.

HUDEPETH.—Deacon J. F. Hudepeth died after a short illness at his home, eight miles north of Memphis, on the 4th inst. His wife preceded him just a month and a half, and his heart was lonely and sad. Bro. H. was a faithful deacon of Mt. Pisgah Church. He was a magistrate and held his courts in Memphis. It is said that his was the only court in which profanity was not allowed. He was ever ready for every good word and work. He and his wife lived together in sweet harmony for twenty-five years. He was highly esteemed by his brethren and neighbors. Bro. Hudepeth was a Mason, Odd Fellow, Pythian, Woodman and member of Home Forum, yet his church was always first. The writer preached the funeral at Mt. Vernon Church, where he was interred by the side of his wife, under the burial ceremony of the I. O. O. F.

J. D. ANDERSON.

Miss Cora Edna Chambers, Jackson, Tenn., writes: Have used Dr. M. A. Simmons Liver Medicine two years. It is the best medicine I ever used for Sick Headache and Liver Complaint. I think one package of it equal in strength to four of Black Draught.

MOON.—With sad heart, but with strong assurance of a glorious resurrection, we record the death of our loved sister, Hattie Elizabeth Moon, April 8, 1898, at her home in James County, Tenn. Thus has passed one who gave, to the moment of her death, the abiding comfort of the Holy Spirit in the hearts of His saints. "I am ready" to part with father and mother, brothers and sisters, the school children of James County, of which Mrs. Moon was superintendent at her death, her Sabbath-school class, the fellowship of the church, and more than all, she is ready to leave husband and her home on earth for the home of the soul, where she awaits the reunion of all the sacred ties broken here. The writer of this notice can speak of Sister Moon's worth as her teacher, pastor and neighbor. Mrs. Moon was the daughter of J. T. and Mary Johnson of Folger, McMinn County.

After funeral services at the church, she was laid to rest April 9th, in the family graveyard at Friendship Baptist Church, James County, amid the sorrow and weeping of relatives and friends. N. B. GORFORTH, D. D.

JONES.—On December, 9, 1898, it pleased God in His infinite wisdom and goodness, to remove by death from our midst, a cheerful and beloved member of our Sunday-school, Iria Jones. He was born April 2, 1862. He has passed from the toils, sorrows, pains, burdens and conflicts of earth to rest, joys, rewards and blessed companionship of Heaven. We would say to his stricken father, mother, brothers and sisters, follow the Saviour, and look forward with bright anticipations to a glorious reunion beyond.

Resolved, That we deeply deplore this loss; but believing that all things work together for good to those that love God, we bow submissively to the will of Him who doeth all things well.

Resolved, That we as a Sunday-school express our sympathy in this trial and bereavement, directing them

to Him who alone can administer comfort in this bereavement.

Resolved, That a copy of these resolutions be handed the afflicted family; that they be spread on our minutes, and a copy be furnished the Tri-State News and the BAPTIST AND REFLECTOR for publication.

Done by order of Trimble Baptist Sunday-school, December 11, 1898.

J. H. GLIFSON, Mrs. J. I. TERRY, Miss MINNIE FIELDS, Committee.

If Irritable, Out of Sorts, Depressed in Spirits, have a Dull Headache, take a few doses of Dr. M. A. Simmons Liver Medicine for quick relief.

HAWK.—Whereas, It has pleased God, our all-wise Father, "who doeth all things well," and who can make no mistakes, to call from earth our dearly beloved sister, and co-worker, Mrs. Rosa Hawk. She was born February 1, 1870, and died October 11, 1898. She was the daughter of Thomas and Jane Odell, and the beloved wife of Isaac Hawk. Entirely unexpected the dread summons came, which no mortal can evade, and may it be a reminder to us all, that we know not how soon we must render strict account of the deeds done in the body. We part with her with sad hearts, but our grief is not such as with those who have no hope, for early in life she professed faith in Christ and united with the French Broad Baptist Church, and lived an exemplary member until her death, and may we ever cherish her memory as a noble, zealous Christian, and emulate her example in the advancement of the cause she loved.

Resolved, That we offer the bereaved ones our deep sympathy, and pray submission to the will of our Heavenly Father, who alone can comfort in the hour of sore affliction, and may their sad hearts be made to rejoice in the assurance that she is with her Saviour and is now reaping the reward of the faithful.

Resolved, That these resolutions be

copied in our church record and published in the BAPTIST AND REFLECTOR. THRODSBIA KENYON BLAZER, L. E. KILLGORE, ELIZABETH SUKONG, Committee.

To subdue Nervous Irritability, Neuralgia, Hysteria, St. Vitus' Dance, use Simmons Squaw Vine Wine or Tablets.

To subdue Nervous Irritability, Neuralgia, Hysteria, St. Vitus' Dance, use Simmons Squaw Vine Wine or Tablets.

FERRY'S SEEDS advertisement with illustration of a seed packet.

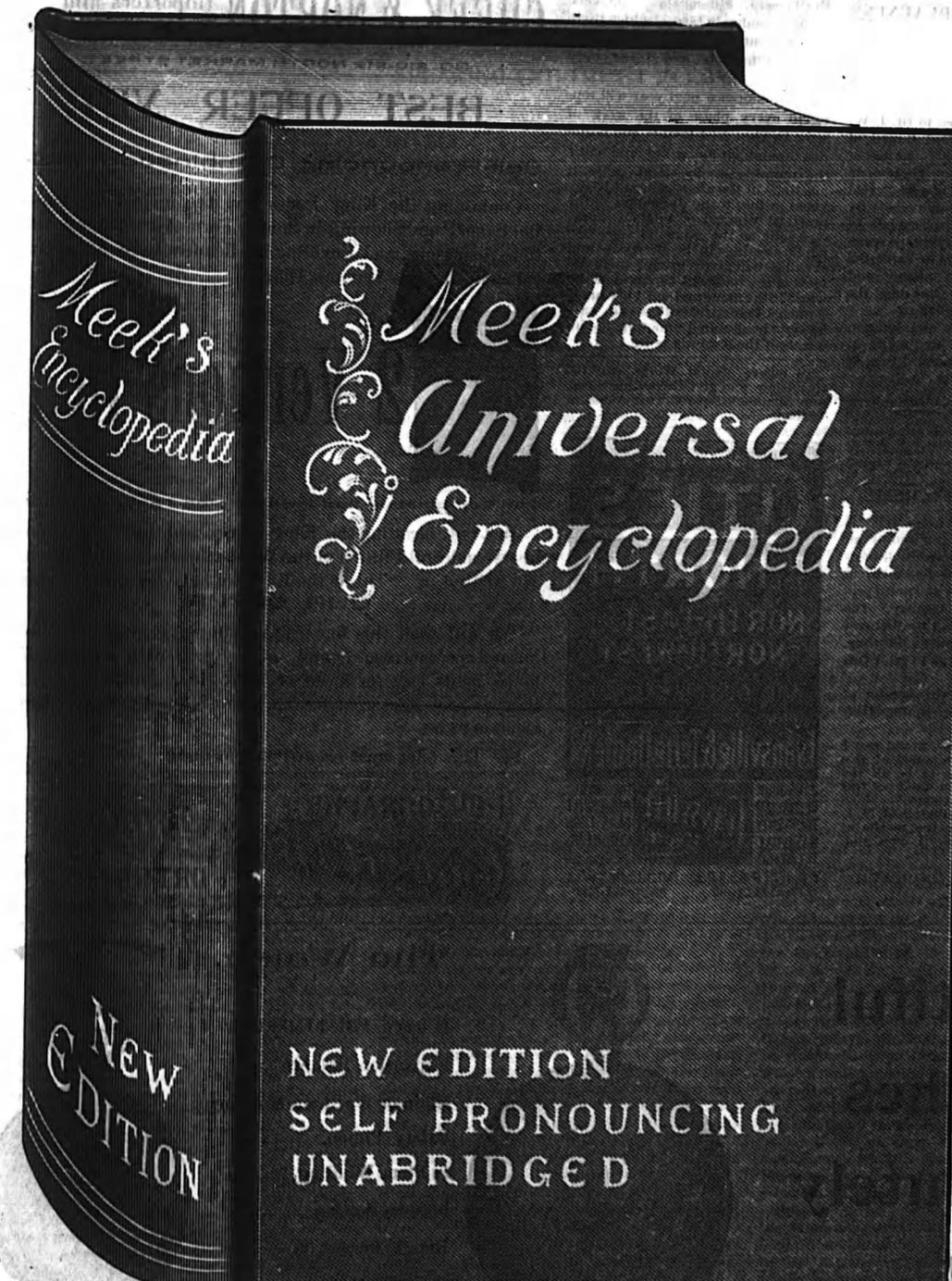
BUCKEYE BELL FOUNDRY advertisement.

BLYMNER CHURCH advertisement.

NO MONEY advertisement with graphic design.

\$3.00 FOR \$2.10 THE GENTLEWOMAN advertisement with detailed text and pricing.

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THIS ENCYCLOPEDIA IS REVISED TO DATE. CONTAINS 984 LARGE PAGES, 800 ENGRAVINGS, WITH A YEAR'S SUBSCRIPTION TO THE BAPTIST AND REFLECTOR TOGETHER ONLY \$2.60. WE WILL PAY EXPRESS CHARGES. JUST WHAT YOU ARE LOOKING FOR. THINK, ACT, IF IT COMMENDS ITSELF TO YOU. A LARGE BOOK, 984 PAGES, 800 ILLUSTRATIONS ONLY 60 CENTS ADDITIONAL. IF NOT SATISFIED WE WILL RETURN MONEY.

This is 2nd edition (1897.) It contains 984 pages. Is bound in Strong, Attractive Cloth. This book has been sold at \$4.00.

IT IS A STORE HOUSE OF UNIVERSAL INFORMATION

embracing nearly 85,000 events in History, Agriculture, Anatomy, Architecture, Archeology, Astronomy, Banking, Bibliol, Science, Botany, Chemistry, Commerce, Geography, Geology, Heraldry, Hygiene, Legislation, Literature, Logic, Mathematics, Natural History, Philosophy, Navigation and Nautical Affairs, Physics, Physiology, Political, Economy, Theology, Zoology, etc., with proper names pronounced.

The Offer: This great work, Express or Postpaid, and the BAPTIST AND REFLECTOR one year for only \$2.60. This offer is to old and new subscribers, and must be accepted in the next thirty days.

BAPTIST and REFLECTOR, 160 NORTH CHEBBY STREET, NASHVILLE, TENN.

SAMPLES MAILED FREE

A Wonderful Remedy Discovered For the Cure of

CATARRH AND DEAFNESS

Deaf Ears Unstopped—Headache Banished. Eyes, Nose, Throat, Lungs and Stomach Freed From Disease.

"After being deaf for five years, one box of your Catarrh Cure cured me."

The above was written to Dr. J. W. Blosser & Son by Mr. Paul Rupert of Baltimore, Pa., and is only one out of hundreds of similar letters. The remedy is applied in the form of a medicated smoke-vapor inhaled from a pipe. By a simple process, which we explain in the directions accompanying the remedy, the medicine is made to enter the middle ear and every passage and cavity in the head, removing the disease from every affected part.

If you wish a sample and full particulars, testimonials, etc., write at once to Dr. J. W. Blosser & Son, 68 Broad Street, Atlanta, Ga.

Cure at home. No small cost. No operation. Pain, danger of infection, no return of rupture or further use of trusses. A complete, radical cure to all (old & young) cases. Use thousands cured, book free (sent) to DR. W. S. RICE, Box 378, Adams, N. Y.

ELECTROPOISE

Not only cures, but it keeps well. It is not a belt or battery, it is sold by an organized company of responsible business men. It has the endorsement of thousands of clergymen and noted people throughout the country. The Electro-poise costs \$10, but the first cost is the only one, and it lasts a life time. Circulars shall be glad to send free on request.

From Rev. Leonard Smith, pastor of the Baptist Church, Spring Hill Conn.

"In reply to your letter, would say I have found, covering a period of five years, the Electro-poise to be all the company claim and you need not fear to accept their advertisement."

From Rev. E. L. Hyde, Plainfield, N. J. "All I have said as to the merits of the Electro-poise is true. I own and use one now."

DUBOIS & WEBB, 218 4th AVE. Louisville, Ky.

An Ecumenical Missionary Conference.

An Ecumenical Conference of Foreign Missions will be held in New York City during the last eleven days of April, 1900. It will be similar to the General Missionary Conference held in London in 1888, at which there were present 1,759 delegates from every section of the globe, and almost every country.

The Conference next year will represent every plume of the work of some two hundred Boards and Societies throughout the world, and while the morning sessions and sectional meetings in the afternoon will be devoted rather to the discussion of the practical conduct of mission work, especially on the economic side, the public meetings in the afternoon and evenings will give a grand panoramic view of the peaceful conquest of the world in the name and spirit of Christ.

Such a Conference will, we are sure be very helpful in promoting the interests of the Master's cause.

To relieve Mental Worry, cure Dependancy and give Refreshing Sleep, use Simmons Squaw Vine Wine or Tablets.

ALL THE CITIES OF THE NORTH NORTH-EAST AND NORTH-WEST ARE BEST REACHED VIA THE Evansville & Terre Haute RR. THROUGH VESTIBULED TRAINS DAILY NASHVILLE CHICAGO. EVANSVILLE ROUTE THROUGH SLEEPING & BUFFET CARS FROM NEW ORLEANS. F. P. JEFFRIES, G. P. A. EVANSVILLE, IND. D. MILLMAN, G. S. A. NASHVILLE, TENN.

No Premiums Go with Eagle Coffee

We put in better Coffee instead. The intelligent buyer of Coffee wants the value instead, and not a poor drink with some cheap scheme. Ask for our EAGLE BRAND, and get the cleanest, freshest and best drinking Package Coffee on the market, Roasted and packed here at home by

CHEEK & NORTON Importers and Roasters of Coffees.

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BEST OFFER YET.

Self-Pronouncing Combination Bible.

Containing the King James and the revised Versions on the Same Page, Showing in Simple Form All Changes, Additions, omissions, and Enabling all Readers to See at a Glance Wherein the Two Versions Differ.



2 Versions In 1.

Our Combination Self-Pronouncing Teachers' Bible.

Just out, blending the King James and Revised Versions in a Wonderful Edition of the Wonderful Book. Bible-lovers are writing us: "This is the Bible we have been waiting for." OUR OFFER.

We will send this fine Self-pronouncing Teachers' Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for \$3.00, or \$2.75 if a minister, and the BAPTIST AND REFLECTOR for one year. Retail price of Bible alone is \$4.50.

This offer must be accepted at once.

PHOTOGRAPHS: Calvert Bros & Taylor. PORTRAITS. 308 CHERRY & UNION STS. NASHVILLE, TENN.

Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. LXI. NASHVILLE, TENN., FEBRUARY 2, 1899. New Series, Vol. X, No. 24.

GODDESS OF LIBERTY. LISTEN.

Goddess of Liberty, listen! Listen, I say, and look To the sounds and sighs of sorrow This side of Sandy Hook! Your eye is searching the distance, You are holding your torch too high To see the slaves that are fettered, Though close at your feet they lie; And the cry of the suffering stranger Has reached your ear and your breast, But you do not heed the wail that comes From the hearts of your own oppressed.

Goddess of Liberty, follow, Follow me where I lead, Come down into the sweat shop, And look on the work of greed! Look on the face of children, Old before they were born! Look on the haggard women Of all sex graces shorn! Look on the men, find help us, If this is what it means To be in the land of freedom And live like mere maniacs!

Goddess of Liberty, answer! How can the slaves of Spain Find freedom under your banner, While your own still wear the chain? Loud is the scream of your eagle, And hushed the voice of your drums, But they do not silence the wail of despair That rises out of your stumps, What will you do with your conquests And how shall the lions be fed, While your streets are filled with desperate throngs, Crying for work or bread? —Ella Wheeler Wilcox

WOULD YOU BE A CHRISTIAN?

BY REV. THEODORE L. CHYLKER, D.D.

I wish to say a few plain and affectionate words to those who are agitating the vital question: "Ought I to become a Christian? And if so, how shall I become one?"

Yes, you ought to be a follower of Jesus Christ, and for three good reasons.

It is your duty; for God both commands and invites you. It is for your interest; if you choose Jesus Christ as your Saviour and guide, you will be better, stronger, happier, and more useful in this world. You will secure the salvation of your immortal soul.

Whether you become a Christian or not depends upon your own choice; no one else can decide for you.

A loving God says to you in His Word, "I set before you life and death; choose life." When Joshua submitted the alternative, "Choose ye this day whom ye will serve," he addressed his hearers as free moral agents, and such as you. When Christ said to James and John, "Follow Me," He talked to them as rational beings; for if they could not follow Him, why did He ask them?

You have the power of choice; choose life! By that expressive word, in the Bible, is meant—the favor of God, the pardon of your sins, the sustaining strength to do right; it is the union of your heart with Jesus in this world and an unending heaven beyond the grave. "Death" is the absence of all these, it means the dominion of sin in this world and the punishment of sin in the world to come.

But you may say, "I am not choosing death; it is unavoidable that any sane person should deliberately decide to be eternally wretched when he or she might be eternally happy." I admit that people do not usually, set success and happiness on the one hand, and ruin on the other hand and then deliberately choose to be ruined. Yet it is equally true that multitudes are selecting and pursuing courses that inevitably lead to ruin.

Here is a young man setting out in life. Of course his preference would be to become rich and prosperous. But he chooses to lead a career of idleness and thriftlessness, which inevitably brings him to poverty and keeps him there.

Again, no man voluntarily chooses the disease, disgrace and horrors of drunkenness. Yet tens of thou-

sands do choose to tamper with the seductive intoxicating glass, and their own free choice brings them to the drunkard's self-damnation. Did that foolish girl who gave her heart and hand to the showy rake who stole her affections choose to become a wretched wife? Yet she did choose to marry him; and dearly does she pay the consequences of her choice.

In like manner, my friend, when you decide to refuse that loving Saviour who is even now knocking at the door of your heart, you choose to continue in sin, to follow the devices and desires of an unconverted heart, to refuse to be all Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not, and you cannot be, in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ and thus throw away all the advantages and blessings which He offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life, is your own sins. Until you break off from them, you cannot lay hold on Christ by faith and come into heart-union with Him, and obedience to His commandments. No man can serve two masters; you cannot go in two opposite directions at the same time. Every day you spend away from Christ is a lost day. The longer you live as you are, the harder will it be to become a strong, happy and useful follower of Jesus. Your habits of thought and action will become the more deeply rooted. You will have just so many more weeds to pull up; sin is terribly self-propagating.

Some persons may tell you that it is a very easy thing to become a Christian—as easy as lifting your hand. Yes; it is an infinitely easy thing for the omnipotent Spirit of God to renew your heart in answer to honest prayer; and it will be a very simple and possible thing for you to become a Christian if you are willing to cut loose from your old sinful self and to fasten your heart-hold on the Divine Saviour.

Do not ask for any easier salvation than that; it will not be worth the having if it does not bring you a new character and a new style of daily conduct. Thorough weed-pulling and thorough ploughing are essential to a good crop. "Some people," said quaint Scotch Rutherford, "want to have Christ for about nothing and never have had a sick night over their own sins. This maketh loose work." It is just such loose work that produces the half-converted Christians; and it takes a great many half-Christians to make a single whole one. The gate into the path of purity and peace and power is too narrow for you to smuggle in a whole back-load of sins, even if conscience would let you attempt it.

Repentance and cutting loose from the dominion of sin must be attended with a cleaving to Jesus Christ. A single contact of the soul with Christ has made many an one a Christian. The first honest approach to Him—the first sincere prayer for pardon—the first act to obey and please Him—these have been like the touch of that woman who had the long malady; they have brought the blessing.

A man who had shamefully wronged a neighbor was brought under conviction of sin and could find no peace. Attending a religious service where he espied his neighbor, he called him out into the vestibule and begged his pardon for the wrong committed. That was the beginning with him of a Christian life.

Conversion is the act of turning to Jesus as the only Saviour—the Saviour who died to redeem you. As soon as you begin to trust Him and to obey Him the healing comes. You must understand that faith is vastly more than an opinion or a right feeling. It is a transaction—it is the contact of a person with a Divine Person; of a weak sinful penitent soul with an

all-sufficient Redeemer. You need to be shut up to this one tremendous truth—either Jesus Christ must save me, or I am lost!

Attendance upon church service, Bible reading, or the best of sermons, or an "Inquirer's meeting," or prayer, or any other good thing, will be useless if you attempt to put them in the place of a personal grasp on Jesus Christ. Faith is indispensable just as the bucket is indispensable if you wish to draw up water from a deep well; but it is the water that you are after.

True faith puts your soul into living contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple-tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful, and joyful Christian.

And if you become such a Christian, your wonder and your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.

Brooklyn, N. Y.

SUNSET SCENES.

BY REV. W. C. GOLDEN.

The evening is coming on. We have just passed through some of the most fertile country in the world—orange groves producing \$800 worth per acre, and great blackberry and strawberry gardens producing \$1,500 worth per acre. A little further back, just after leaving Fresno, is the great raisin section. The shipment will soon reach five million boxes per annum. From ten to fifteen tons to the acre is nothing unusual.

One of the noted things of the hilly and mountain section east of the great Southern Pacific main line, is forests of pine, spruce, hemlock and cedar. In this section is to be found those giant specimens of trees, some of them forty feet in diameter, and some, it is said, grow to be five hundred feet high. This statement bewildered me, but I had no way to verify the height, but about the diameter I suppose there can be no mistake. Just think of a tree covering a space of ground larger than any two rooms in your home!

They have a wonderful, as well as unique, way of transporting the timber from the mountain sides. A wooden flume or canal has been constructed, through which a great torrent of water is turned, and the logs are floated down it. Well, you can hardly say they are floated, from the description given of their travel. It is said that if they should strike the strongest built brick building on their way down they would go right through it. It is "estimated that the timber in Fresno county alone is worth eighty million dollars."

But on we go, and the shades of the evening are suggested by the sinking sun. A pleasant, moist odor steals into the air that is noticeable.

Now the white sails and mast poles of vessels come in view, and all eyes are wide open. The next thing a broad sweep of blue water is seen, and some one says: "It's the sea!" But it was not. It was Suisun Bay, and we were nearing Port Costa, some miles from San Francisco.

"Here at Port Costa is the largest ferry boat in the world," said the porter, and we all looked to see, but it was half across the bay on its trip to the other side. Our train now begins to hug the coast line and so continues until we reach Oakland and the great transports of Oakland and San Francisco. There is a rush from the trains, for there seemed to have been a half dozen that ran into the depot about the time ours did. Darkness begins to hover over us, and we climb to the highest point in the great, spacious ferry boat that looked for the world like an ocean steamer to me in the dusky evening. Very soon the great gong sounded and the thunder roll of the great whistle rang out over the

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