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A Memorial to Dr. Basil Manly, Jr.

Dr. Manly was born in Edgfield County, S. C., December 19, 1825. He was well educated, and at the age of 25 became pastor of the First Baptist Church at Richmond, Va., where he did a noble work for four years. In 1854 he gave up his work as pastor to become founder and first President of the Richmond Female Institute. In 1856 he resigned as President of this Institution to accept a position in the Southern Baptist Theological Seminary as one of the original professors. In 1871 he was offered the Presidency of Georgetown College, Kentucky, which he accepted and held until 1879, at which time he returned to his work as Professor in the Seminary, where he remained until his death, January 31, 1892. Mr. Spurgeon died on the same evening.

Dr. Manly was beloved by all who knew him. He was kind, gentle and full of good works. On the night of March 23th, 1900, a terrific cyclone swept across Louisville, which wrought death and destruction in its path. About 100 lives were lost, many of which were children. On April 1, 1890, five days later, the regular monthly meeting of the Seminary Missionary Society was held. After a song Dr. Manly spoke of the merciful deliverance from the storm, followed by a prayer of thanksgiving by Dr. Eaton. The reports of the various mission schools were then read, one of which stated that the mission at the corner of Eleventh and Market was totally wrecked, and some of the children killed, but that the workers instead of being discouraged had taken hold with renewed energy, not only to repair the loss, but, if possible, to raise an amount sufficient to erect a building for mission work, which, as the report stated, is very much needed in this section of the city.

Dr. Manly brought the measure before the Society and \$250 were subscribed by the students for the work. Speeches were made by Drs. Eaton, Kerfoot and Whitsett. All felt confident that the necessary amount would be secured. Resolutions were passed to the effect that Dr. Manly be the chairman of a committee of five to push the work. A number of small contributions were soon added, and in a few months the feeble and over-worked man was called home and not permitted to build the house, which would have been a monument to his memory. Now he sleeps in beautiful Cave Hill near his beloved colleagues, Drs. Boyce and Broadus. But he is not forgotten. He lives in the books he published, in the songs he wrote, in the hearts of Southern Baptists, who will delight to honor his memory.

During the last few weeks enough money has been raised and added by friends in Louisville to buy the very lot Dr. Manly desired, and this is now paid for, a beautiful corner lot on Eleventh and Jefferson streets. Now we want to build upon this lot a house

worthy of our Lord and Master and of his beloved servant. "A Memorial Chapel to Dr. Basil Manly, Jr.," not a church, but a mission chapel, where we can do Sunday-school and other mission work in one of the most populous and needy sections of our city. And we believe that every Baptist in the South who knew Dr. Manly, and many who are not Baptists, will be glad of an opportunity to contribute to this work. And in view of the fact that our Convention meets in Louisville next May, we feel that the dedication of this house to the memory of Dr. Manly would be one of the most appropriate and pleasant features of the occasion, and if all pastors and Sunday-school superintendents within the bounds of the Southern Baptist Convention who loved Dr. Manly will present this matter to their people at once and forward the amounts collected in the next thirty or sixty days, the building will go up to the glory of God and the memory of our beloved brother.

Now, brethren, do not wait; forward your private contributions and the collections to W. H. Newman & Co., 732 Main Street, Louisville, Ky. The receipt of your contributions will be acknowledged through your home paper. A. R. Love, Superintendent Eleventh and Market Mission. T. T. Eaton, Carter Helm Jones, John H. Eager, John T. Christian, John H. Boyet, J. M. Weaver, Wm. Ritzman, B. A. Dawes, John Bass Shelton, Frank Masters, M. P. Hunt, E. C. Dargan, F. H. Kerfoot, John W. Lowe, A. N. Whitlinghill, J. M. McFarland, C. M. Thompson, Wm. H. Whitsett, A. T. Robertson, J. M. Frost, J. N. Prestidge, J. W. Warder, W. P. Harvey, A. F. Baker, D. Y. Bagby.

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Watson-White Debate.

On Tuesday after the fourth Sunday before the Society and \$250 were subscribed by the students for the work. Speeches were made by Drs. Eaton, Kerfoot and Whitsett. All felt confident that the necessary amount would be secured. Resolutions were passed to the effect that Dr. Manly be the chairman of a committee of five to push the work. A number of small contributions were soon added, and in a few months the feeble and over-worked man was called home and not permitted to build the house, which would have been a monument to his memory. Now he sleeps in beautiful Cave Hill near his beloved colleagues, Drs. Boyce and Broadus. But he is not forgotten. He lives in the books he published, in the songs he wrote, in the hearts of Southern Baptists, who will delight to honor his memory.

Proposition, 1. The Holy Scriptures teach that the sinner must pray for pardon and expect it in answer to his prayers at faith, and before baptism. W. J. Watson, affirmative; L. S. White, denies.

Proposition, 2. The Holy Scriptures teach that baptism to a penitent believer is for (in order to) the remission of sins. L. S. White, affirmative; W. J. Watson, denies.

Two days will be given to each proposition. Bro. Watson is a strong defender of the faith of the gospel. We Baptists are expecting a grand victory for the cause of truth. Let every one who can do so attend this debate. I am sure it would do you great good. I trust that it will redound to the glory of God. T. W. MATTHEWS, Kempville, Tenn.

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From Morristown.

I resigned the church here on the 6th to go into effect on the 30th inst. All the year I have hoped to bring my family to Morristown, but the salary has never justified it, and I have had to live away from them. So I give up the church. Here is a great field that needs a great worker. God send them the man.

I have been aiding Elder P. H. C. Hale at Bull's Gap for a week in a protracted meeting. Much good has been done and the work goes on. Bro. Hale is a most sweet spirited man, carrying the atmosphere of prayer about with him, and how he works and aids the visiting brother with his house-to-house gospeling. He knows everybody, salutes everybody, hunts up everybody and invites them to church. He knows where all the good workers are and he sets them to work. I have been most hospitably entertained from home to home. Rev. Mr. Steele, the Methodist pastor here, has been very friendly and helpful.

As to my future my plans are not made yet. I shall spend a few weeks in aiding pastors in protracted meetings in this section. Some brethren encourage me to give myself to that work of aiding pastors in meetings. I confess it has always had charms for me. May the Lord direct me. I prefer not to leave East Tennessee.

Your paper keeps up to high-water mark. W. H. STRICKLAND.

Morristown, Tenn. [Dr. Strickland is an eloquent gospel preacher. We hope that he will get sufficient evangelistic work to keep him employed in this State.—Ed.]

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Energetic men wanted to organize meetings of the

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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 clusters of fine springs and large crystal creek runs through this place; this farm is in the far famed blue grass belt of Middle Tennessee; modern improvements in very best repair; 10 rooms, 2 1/2 story brick residence, 22 tenement houses, 3 barns, 1 ginhouse; rock fence around large part of farm, and cross fences 20 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 purchaser. Improvements alone cost over \$25,000, will sell for \$25,000, one-third cash and the balance from one to five years.

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Old Series, Vol. LXI.

NASHVILLE, TENN., DECEMBER 1, 1898.

New Series, Vol. I, No. 15.

UNTIL THE DAY BREAK.

A human soul went forth into the night,
Shutting behind it death's mysterious door,
And shutting out with strange, resistless might,
The dim light once it wore.
No swiftness, its flight, so suddenly it sped—
As when the lightning bolt is bent
The arrow flies—these wailing round the bed
Marked not the way it went.
Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when,
Or in what fair or unfamiliar guise,
It left the world of men.
It came from darkness, that with iron hands
Had bound it that for many a grievous day;
And lo! itself with its restraining hands
Might not its course delay.

Space could not hold it back with fettering bars,
Time lost in power, and ceased at last to be;
It swept beyond the boundary of the stars,
And touched eternity
Out from the house of mourning faintly lit.
It passed upon its journey all alone;
So far not even thought could follow it
Into those realms unknown.

Through the clear silence of the moonless dark,
Leaving no footprint on the road it trod,
Straight as an arrow cleaving to its mark,
The soul went home to God.
"Amen," they cried, "he never saw the morn."
But fell asleep outworn with the strife—
Nay, rather, he arose and met the dawn
Of everlasting life.

—Christian Burke, in Fall Mail Magazine.

PIONEER PREACHERS.

(Illustrated Sketches.)

BY REV. J. J. BURNETT.

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No. 5, New Series.

Elder Duke Kimbrough.

"Sacred to the memory of Rev. Duke Kimbrough: Born Nov. 10, 1782; died Sept. 21, 1849; aged 66 years, 10 months, 2 days." (Tombstone inscription in old family grave-yard, near Mossey Creek.)

The Kimbroughs are a numerous and noted family. According to family tradition, the first Kimbrough in this country was John, who came from England in early colonial times. The original stock is said to be Irish, as the name Kimbrough would seem to indicate.

The patriarch of the family, the distinguished head of a noted line of preachers and a man of marked ability, was Elder Duke Kimbrough, the subject of our sketch. He was the son of Bradley and Sarah Kimbrough, and was born in Virginia. His father was a well-to-do farmer. His mother, whose maiden name was Thompson, was the daughter of a wealthy planter in South Carolina. Young Kimbrough when but a lad moved with his parents to North Carolina, Rowan County, where he grew to manhood. At the age of 21 he came to what is now Jefferson County, Tennessee. Here he met a Miss Mary Gentry, daughter of Robert Gentry, who lived near Dandridge, and owned a fine farm on the French Broad River. Falling in love with Miss Gentry, he sought and obtained her hand in marriage. His father-in-law also endowed him with a handsome farm near Dandridge, where he lived for some years, and then bought a farm near Mossey Creek, where he spent the rest of his life.

Elder Kimbrough was married three times. His second wife was Susan Hunter, a daughter of Isaac Hunter of Washington County.

His third wife was Eunice Carlock of near Dandridge. By his three marriages he became the father of fourteen children—one by his first wife, a daughter; four by his second wife, sons; nine by his third wife, six sons and three daughters.

Of his sons, Bradley, Robert G. and Isaac became Baptist preachers of distinction. His grandson, Dr. I. B. Kimbrough of Texas, and Rev. I. N. Kimbrough of Indiana, a great grand nephew of the elder Kimbrough, are among the strongest men East Tennessee has given to the world.

Of Elder Kimbrough's conversion we have no particular account; except that when the Lord made him a Christian the New Testament made him a Baptist, in spite of his inherited prejudices, which were strong in Episcopalian. Also the record of his baptism has perished. It is reasonably certain, however, that he

joined what is now the Dandridge Church by experience and baptism, soon after the organization of that church, the record of which is as follows: "The church of Christ on French Broad River, constituted March 23, 1780, by Jonathan Mulkey and Isaac Barton, being twelve in number with their names," etc. The church was constituted and for several years held its



ELDER DUKE KIMBROUGH.

[The above cut is the contribution of the Dandridge Baptist Church, of which Elder Kimbrough was pastor for fifty consecutive years—1790 to 1840.]

meetings, at what was known as "Koont's Meeting House," three miles northeast of Dandridge, but the name of Duke Kimbrough does not occur in the list of the twelve constituent members; it stands 25th, however, on the membership roll. In July, 1793, he appears as a leading member of the church.

As soon as converted, like Saul of Tarsus, he began "straightway to preach Christ." He was called to ordination by the above church, "August fourth, Saturday, 1797," and Elders Richard Wood and Jesse Fearn were requested by the church to act as a presbytery at the "following October meeting," the minute of which has perished.

Elder Kimbrough became pastor of this old historic church in July of 1799 and continued pastor until his death, in September, 1849, a period of more than fifty years. As long as the old shepherd lived the church would have no other pastor, but when, by reason of the infirmities of age, Father Kimbrough was no longer able to attend his appointments regularly, the church called first Elder James Kennon and afterwards Rev. Wm. Rogan, as assistant pastors.

From 1808 to 1830 he was pastor of the Dumlplin Church. In the last year of this pastorate the church divided on the question of Missions, Conventions, etc., with protest and counter-protest. The pastor tried hard to hold the church together, and by his influence succeeded in postponing the split, but division was inevitable. The "anti" were in the majority. The missionary minority declared themselves "on constitutional principles to be the church," and resolved to hold their meetings on a different day. They also said, in their minute of May fourth, Saturday, 1839: "Father Kimbrough has declined being pastor for either party, but believing him to be in principle with us, etc., we invite him still to be our pastor." But the invitation was declined, we can't certainly say why, but most likely on account of the existing complications and prejudices incident to a church split. The retiring pastor, while missionary in sentiment and affiliating with his missionary brethren, was nevertheless conservative and thought

it possible to heal the breach that was being made in the denomination.

In addition to the above Elder Kimbrough was pastor also of other churches. His labors also in revival meetings were abundant. With great regularity he attended the associational gatherings of the churches and was often otherwise in the councils of his brethren. He seems to have been a popular preacher on such occasions, often preaching the introductory or other sermons.

"In the pulpit he was remarkable for earnestness, gravity and unpretending dignity of manner." He had a deep, full voice, and was considered a natural orator. "With his remarkable voice," says Peter Bryan, who heard him often, "and natural ability as a speaker, Duke Kimbrough, if he had been educated, would have been one of the greatest pulpit orators in the State."

Elder Kimbrough was a man of two books—Bible and hymn book. To young ministers he was said to be a "living concordance to the Scriptures." He also loved to sing, and in his family devotions as well as at church, he frequently became happy in singing the songs of Zion. His voice for singing, I have been told, was as "clear as a girl's," even when it had become tremulous with age.

Like most of the preachers of his day, Elder Kimbrough received little from the churches in the way of support. One of his favorite sayings was, that the "Missionary Society" from which he received his principal support was his wife and children—a number of them stalwart and faithful sons.

In old age the spirit of prophecy seems to have come upon Elder Kimbrough, and at times he seems to have had the vision of a seer. A notable instance is related by one of his sons and published in Borum's "Sketches." His father, when about 70 years old, had a serious spell of sickness and was given up to die. During this sickness he had uncommon travail of soul, and predicted a wide-spread and glorious revival of religion, through which he would be permitted to live and preach, and in which his children would be converted. In confident anticipation of this event he would get happy and say: "The Lord has cut me down with one hand and raised me up with the other." Beginning to recover he said to his wife: "Bring me my staff." She told him he could not walk; but he was sure "the Lord had sent his angel to bid him get up and walk, and he would obey the Master." He arose, therefore, and walked across the room, leaning upon his staff. He regained his strength and lived to see the "glorious revival" and preach through it, witnessing the conversion and baptism of a number of his children.

Following is the tribute of the Dandridge church, published by request in the Tennessee Baptist:

"The piety and Christian character of Father Kimbrough were unsurpassed. He retained his mind to the last, and manifested a firm and unshaken faith in the Son of God. He felt that all was right. He had no doubts. His dying testimony was: 'Grace! grace! It is all of grace!' And with those triumphant words upon his lips and a farewell tear in his eye, he passed without a groan beyond the veil, where, face to face,

[The following lines should come on page two just following the words "The unsophisticated brother had observed,"]

the peculiar head-gear of the distinguished pastor, and supposing it to be the proper style for the pulpit, pulled out his pocket handkerchief, bandaged his head and took a seat in the pulpit, to the great amusement of the congregation.

Prof. R. R. Bryan is authority for the above. He used frequently to relate the circumstance, affirming that he actually witnessed the occurrence.

2. At a certain place a Presbyterial meeting was in progress. A proposition was made to a worshipping, who was a Methodist by prejudice, to go to the meet-

he could behold Him whom he had loved and preached for more than fifty years."

ANECDOTES.

1. In his old age Elder Kimbrough was quite bald, and was accustomed, when sitting in the house, to wear a cap or handkerchief on his head. He kept this on, sometimes, even in the pulpit until time to begin the service. Occasionally there was in the congregation a certain brother who had a particular weakness in wanting to be recognized as a full-fledged preacher. He was a great admirer of Elder Kimbrough, and would have given his head, almost, for the honor of sitting with the old elder in the pulpit. At length the coveted invitation was given and accepted. The unsophisticated brother had observed ing. "No," said the worshipping, "that is no place for me. Those fellows won't do. But if they will let Elder Kimbrough examine them and be says they have religion, I will take stock in the meeting."

3. A peculiarity of Elder Kimbrough's preaching was a sudden pause in his discourse, when he wished to make a point particularly impressive. It is said that on one occasion the preacher was urging upon his hearers the importance of fencing up their religion, and, with the exclamation that "circumstances alter cases," came to a certain pause. "Yes!" broke in one of the sisters, "that's what I told John! I told him if he planted the corn before building the fence, the bugs would root it up—and they did!"

4. Robert Newman, a Baptist, is authority for the following, which I condense from Borum:

In one of Elder Kimbrough's churches was a crooked preacher, who had been excluded from the church a number of times, but, making his confession, had been restored. Finally the church refused to restore him. Then, changing his tactics, he came before the church with a "new" experience. He was deceived before; now he is all right. A motion was made to receive him, and seconded. Elder Kimbrough, whose head had been banging pretty low, then straightened himself up in the chair and said: "It is my duty as your moderator, brethren, to put the question. But I have no confidence in him. All that are in favor of receiving him say I. But nobody responded."

The church closed and the congregation dismissed, the tricky preacher came out to where the old pastor was about to get on his horse to go home and requested that he would pray for him. "All right!" said the elder, "let us pray." The pastor knelt on one side of the stump and the hypocrite on the other, and the petition was: "Lord, if this man has religion, give me faith to believe it. If he has none, give it to him. Amen."

Notes From Michigan.

The summer with its usual dissipation is over. The opening of our schools and colleges brings everybody back to his place and his work. All of our associations have met, and the reports of the year are all in. Our State Convention which recently met in Owosso was full of interest and good cheer. It was largely attended, and during its session we were favored with some notable speeches. Those of Rev. D. D. MacLaurin of Detroit, Rev. Thomas Barbour of Brookline, Mass., of Prof. J. W. Moncrief and Rev. W. M. Lawrence of Chicago, and Mrs. Campbell of India, will long be remembered. The past year in Michigan has not been marked by any wide-spread evangelism, and so the ingathering has not been up to previous years, but the churches certainly have been better developed in the grace of giving, for every department of our convention work closed the year without a deficit, and even with money in the treasury.

There are no summer protracted meetings among us as with you, for all our meetings occur during the winter when our country and village people have more leisure, and our city people are at home. Just now the winter campaign is being inaugurated. Wheel-chair evangelist Rev. Daniel Shepardon has already held one meeting at Greenville with Pastor J. A. Baker, and is booked for a number of other places. Our State missionaries, VanDorn, Wilson, and McDonald, have more engagements now than they can meet. This is "moving time" with many of our pastors, and at present one-fifth of our churches are without pastors, but most of the vacancies will soon be filled, for in many instances it only means that pastors are changing places, or, according to the old school-boy game, "changing base." This annual rotation is confined chiefly to the smaller churches, and it is a great pity that such pastors can't be more permanent. We have 447 churches with 40,000 members. And Michigan Baptists are noted for their generosity, conservatism, and aggressiveness. They are sound in the faith and loyal to the great brotherhood in all of their interests. They are a delightful people to live among.

Our summer assembly of young people at Orchard Lake was attended by over a thousand people, and a profitable week was spent in a commingling of instruc-

tion, edification, and recreation. Our educational work at Kalamazoo is in a flourishing condition. President Slocum has his heart set now on some new buildings which are badly needed. We have only this one State college fostered by our convention. Here boys and girls study and graduate together. It is the purpose of our young people to erect a library building to present to the young people of the twentieth century. The idea is taking root. One young people's society has promised \$500, and others are falling in line.

Your scribe is happy and prosperous in his delightful Ann Arbor pastorate. The hand of fellowship was given to fifteen new members last Sunday. Additions are frequent, audiences large, and all departments of work full of life and enthusiasm. T. W. YOUNG, Ann Arbor, Mich.

Mississippi Letter.

The Baptist, our new paper, has made its appearance at last, after having been hindered so long by the quarantine, and our people hail it as they would the appearance of the sun after a long season of cloud and gloom.

Now, that we have but one paper to serve the interests of our Convention work, we are hopeful of a greater degree of unity and harmony, and a consequent greater impetus to all our denominational work in Mississippi.

The Baptists of our State had scarcely recovered from the shock caused by the death of Rev. M. T. Martin, who was so long and closely identified with some of the leading denominational enterprises of Mississippi, especially Mississippi College and the Baptist Record, before they were called upon to mourn the sudden death of Dr. E. A. Taylor, pastor of the First Baptist Church at Vicksburg, recently from Memphis, Tenn., cut down in the very prime and vigor of manhood, and seemingly in the very midst of great usefulness. But his work was finished and God called him to his reward. So while we mourn we will not murmur. Truly in the midst of life are we in death, and we cannot but pause for a moment and ask ourselves the question, "Who will be the next to go?"

Mrs. R. M. Leavell, wife of Prof. Leavell, of our State University at Oxford, a noble Baptist woman, has also very recently passed away. Sister Leavell will be sadly missed not only in the circle, but also in the councils of the Baptist women of our State.

The quarantine having been raised, things are beginning to take on a lively hue again. We are praying that the dear Lord may save us another year from an invasion of the dreaded scourge. Two years in succession of its blighting influence, it would seem, are about as much as we can endure.

Rev. Jeff Rogers having resigned at Amory, is succeeded in the pastorate there by Rev. R. A. Cooper of Pontotoc. Since his resignation of the church he has again resumed the responsibilities of husband by taking to himself a wife.

The church at Corinth has been without a pastor since the resignation of Dr. Seary, nearly three months ago. But arrangements are being made to call a pastor soon. Hon. E. S. Candler, a consecrated lawyer in the town, and a member of the church, has meanwhile preached regularly.

Rev. Oscar Hayward, having declined a call to the First Church in Jackson, Tenn., has signified his purpose to continue with the church at West Point. He ranks high as a pulpit orator.

The First Church at Grenada has recently called Rev. W. A. Hamlett of Memphis, Tenn., who, I learn, has accepted.

Thus our vacant pastorates are being gradually filled, and it is to be hoped that ere long there will not be a vacant Baptist pastorate in all our State.

H. M. LONG.

Shuqualak, Miss.

Here And There.

Rev. T. A. Hall, the new pastor at Greenville, is holding special meetings with his church. The brethren say they have a good pastor and a "magnificent" preacher.

Rev. D. J. Hunt celebrated Children's Day with his Limestone Church and Sunday-school with addresses by Dr. Acree and Prof. J. T. Henderson and the children's gathering of more than \$50 for missions. We enjoyed preaching for the pastor on Sunday. Limestone is a sure enough missionary church, one of the best in the Holston Association.

Pastor A. L. Davis is doing a good work at Jonesboro. He is one of our best preachers.

We took dinner with Prof. W. M. Burnett at Dr. Whitlock's. We heard many favorable comments on Prof. B.'s efficiency as a teacher and church worker.

Pastor D. A. Glenn is forging away at Johnson City, Ellabethon and Snow's Chapel.

At Watauga Church Pastor E. P. White is being

assisted in a meeting by Rev. E. H. Yankey of Smithwood. We heard Bro. Yankey preach two excellent sermons. He is a polished, entertaining and forcible speaker.

Elder J. L. Bowers of Siam has accepted a call to the Allentown Church.

Prof. J. T. Pope, formerly of Moberg College, is teaching a large school at Piney Flats. The citizens of the place offer to turn over to the Baptists of the Holston Association a \$4,000 brick building for an associational high school. The Executive Board are considering the offer, and will accept if titles can be made clear.

The twenty or thirty Baptists of Piney Flats contemplate organizing themselves into a church as soon as they can arrange to build or secure a place of worship. We should like to see a Baptist Church and an associational high school at Piney Flats, with J. T. Pope at the head of both.

Near Piney Flats is the home of the battle-scarred veteran and octogenarian, Elder Ann Routh. We spent the Sabbath with him, and by written questions and oral answers we conversed on various topics. Bro. Routh is a genius. I have many other things to say of him by and by. He is now quite deaf and his ear trumpet is out of repair. It would be a Christian-like deed if some Baptist brother who is able, financially, could find it in his heart to make Bro. Routh a present of a trumpet or some other device to aid his hearing. His post-office is Piney Flats, Tenn. J. J. B.

Jackson Items.

Bro. J. W. Porter of Marysville, Ky., preached for the First Church at both services on yesterday. His sermons were full of spiritual food and the conit felt full of joy when the precious words of truth were told in eloquence and simplicity. His text at the 11 o'clock service was, "But the greatest of these is charity," or love, was his theme, and when he closed the Christians felt they were in contact with the great loving heart of God. His text at the evening service was, "We would see Jesus." This sermon was no less sublime and eloquent than the morning sermon. These sermons will be long remembered, for they led the members nearer each other and nearer to God. One was received into the fellowship of the church.

The Second Church has called Dr. W. G. Inman of Humboldt to the pastorate of their church, and they and many other Christians are devoutly praying that the Holy Spirit may lead him to accept. He would be a strong addition to the preaching force of our city.

Bro. Lovejoy is still making progress in his work with the Highland Avenue Church. Our Bro. John E. Glass, is the Superintendent of their Sunday-school, and he is one of the best in the State.

The new chapel is rapidly nearing completion. Dr. Powell is doing good work for the University. The \$750 raised at the Memphis Association will pay for the seats in the chapel and they will be branded "Memphis Association."

Bro. J. W. Porter visited the University this morning and made a short speech by which he captured all the pupils and teachers. MADISON.

Jackson, Tenn., Nov. 21st.

North Carolina Baptists.

North Carolina Baptists are at this time making a supreme effort in behalf of State Missions. They not only hope to report the Board out of debt at the meeting of the Convention, but want to report more money contributed for State Missions than ever before in the history of the Convention. The Convention meets at Greenville December 8. Dr. Penick of Ellabeth City will preach the Convention sermon. At this meeting the Western North Carolina Convention (or rather the churches in the W. N. C. Convention, for the Convention has been dissolved) will become a part of the State Convention. There the Baptists of the Old North State will be united and do greater things for God than ever. Asheville has already sent in an invitation for the Convention to meet there next year, and it is probable that the invitation will be accepted.

The work on the new building of the First Church, Winston, is progressing rapidly, and Pastor Brown is happy.

Rev. A. M. Oaxton, the new pastor at Moores, is taking a strong hold on his people, and will doubtless bring "things to pass" in that city.

As a result of a recent meeting in the Shelby Church Pastor Ludwig has baptised ten and received six by letter. The W. M. Society of this church recently sent a box to a frontier missionary.

Dr. A. O. Baum is in Atlanta preaching in a meeting for Dr. Marshall.

Rev. W. M. Vines has been called to the pastorate of the First Church, Asheville. O. H. M.

REPUTABLE AND DISREPUTABLE SINNERS.

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

Text, "He that is without sin, let him first cast a stone at her. . . . And they that heard it, being convicted by their own consciences, went out one by one, beginning at the eldest even unto the least. And Jesus was left alone and the women standing in the midst." (Jno. viii. 7.)

Jesus was omniscient, even while he dwelt in human flesh. He read men through and through. He looked through externals and saw the heart and conscience. To him every man's character was as transparent as the day. He saw beneath all religious hypocrites and learned impostures, the pagentry of wealth and the parade of authority. Wherever he found a rotten heart and a corrupt life in disguise he proceeded to expose and condemn them.

This explains the conduct of the priests and elders towards him. Every day or two some Itabbi, or Scribe, or lawyer, or committee, was sent out to watch his movements, put questions to him, and, if possible, inveigle him into some embarrassing situation. They saw that he was immensely popular with the common people, and feared that he might organize a revolution and subvert the existing social and religious order.

History is ever repeating itself. Since the days of Christ every lion-hearted reformer who has dared to expose the sins of priestcraft and rebuke iniquity in high places, has been hated, and pumned by devilish conspirators.

While Jesus was preaching to the multitude in the Temple, he was interrupted by a company of Scribes and Pharisees having in charge a dissolute woman. Dragging her into his presence, they said, "Sir, here is a woman who was caught in the very act of adultery. According to the law of Moses she should be stoned to death. What sayest thou shall be done with her?"

This was a devilish trick. Knowing his sympathy for the degraded and despised, they hoped that he would take the guilty woman's part, and thus give them an opportunity to arraign him before their ecclesiastical court.

He looked into their black hearts, read their dark designs, and determined to smite them with confusion and dismay. But for a while he was reticent. He made no response to their question. They pressed for him an answer. Seemingly lost in meditation upon some great theme, he stooped down and wrote on the pavement. When his pursuers grew impatient and vehement, he stood up before them in all his native dignity, authority and power and said, "He that is without sin, let him first cast a stone at her." A liberal interpretation of his words on that occasion would be something like this: "It is true that according to the law of Moses this woman deserves to be stoned; but who among you will take the initiative in executing that law. It is a service that can be consistently performed only by an innocent man. If there is one among you white-robed and long-faced gentry, who never did anything that was mean and criminal, let him come forth and begin the work of branding this helpless creature."

This righteous and terrible rebuke had the desired effect. It smote the consciences of those canting hypocrites, and no longer able to look into the face of the just and innocent Christ, they dropped their heads and proceeded to retire from his presence.

It is said that "they went out one by one." There was no haste, no confusion. There was the utmost order and regularity in their movements. This shows us how decorous, how dignified, how loyal to conventionalisms men can be even in the prosecution of schemes which are corrupt and infamous.

Had these whited sepulchres been a combination of thieves and murderers their conduct could not have been more deserving of reprobation. They went into that Temple to perpetuate a dramatic lie, and to conspire against a being whom they knew to be just and holy.

Left alone with the woman in the Temple, Jesus said to her: "Where are thine accusers? Hath no man condemned thee?" She replied, "No man, Lord." "Then neither do I condemn thee." "Go thou and sin no more."

She was indeed a sinner—a very loathsome sinner. She deserved punishment, but not one of those sanctioning conspirators would execute upon her the penalty of law. They were unnerved and paralyzed by the voice of their own guilty consciences.

Christ did not deal with this woman as an innocent being. His recognition of her guilt is implied in the words: "Go, and sin no more." He saw and abhorred her shame, but his rebuke was mingled with mercy. She was penitent, and he forgave her. She loathed herself, and he revived her self-respect. She was full of the agony of despair, and he kindled within her dark spirit the light of a blessed hope.

In this transaction our Divine Lord and Redeemer

teaches us how to deal with the despised and outcast of our own generation. This woman's conduct was exceptionally disgraceful and criminal, but Christ did not lose sight of the fact that she was a woman, that she was human, and that she belonged to a fallen race. He knew that all men were sinners, and that without the intervention of divine mercy everyone of them would sink to a starless doom. As this woman was already deeply convicted of sin, and made no protest against the infliction of the penalty which the law prescribed, he knew that her condition could not be improved by continuing to anathematize her dark and troubled spirit. He knew that nothing but pity and mercy could put hope in her heart and inspire her to struggle up to a better life. He knew how she had been tempted, and he knew how prone poor human nature everywhere to yield to temptation. In commiserating her woe and bestowing upon her his saving mercy, he taught us a lesson which should guide us in all our efforts to save those who are loaded with shame and public reprobation.

"Think gently of the erring;
Ye know not of the power
With which the dark temptation comes,
In some unguarded hour."

You can not know how earnestly
They struggled, or how well,
Till the hour of weakness came,
And suddenly they fell."

Think gently of the erring;
Oh, do not thou forget!
However darkly stained by sin,
He is thy brother yet."

Heir of the self-same heritage;
Child of the self-same God;
He hath but stumbled in the path,
Thou hast in safety trod."

Speak kindly to the erring!
Thou yet mayest lead him back
With holy words and tones of love
From misery's thorny track."

Forget not thou hast often sinned,
And sinest yet must heed;
Deal gently with the erring one
As God has dealt with thee."

It seems to me that the lesson to which Christ intended to give the greatest emphasis, by his rebuke to the Pharisees, and his mercy to the disgraced woman, is, that the terribleness of any transgression of divine law should not be measured by public sentiment. While those Pharisees were not chargeable with the crime which this woman had committed, Christ regarded them as greater sinners than she. Their hearts were more corrupt and their lives more corrupting than hers.

There is a vast deal of sin in the world. God-defying, corrupting, soul-destroying sin—to which we do not give the name of crime, or vice. We are wont to consider such sins as respectable. We can repeat them every day and hour without impairing our social standing and influence. If a man is convicted of bribery, or theft, or seduction, society regards him as a genuine sinner—a sinner of the first magnitude. But anything less serious than such transactions is regarded by the social world as a mere folly, which should not affect a man's reputation and respectability among his fellows.

God's standard of judgment is not public opinion. It is not the sentiment of the social world. In his pure eyes all sin is criminal. Every transgression is treason against heaven, defiance of the Almighty, and as black as the darkness of the nethermost hell. God is no respecter of persons. Any transgression of his law is sin—hell-deserving sin, no matter who is the transgressor. This is contrary to the sentiment of the world, but it is everlastingly true.

Lying is a crime—a detectable, damnable crime—in any man. A liar anywhere is a moral coward, an enemy to society, a conspirator against heaven, and God says that he shall be "cast into the lake that burneth with fire and brimstone."

But this is not the sentiment of the world. Lying in certain circles and for certain purposes is not considered disreputable. It is allowable. It is genteel; it is elegant. On any brilliant social occasion a thousand conventional lies will be told, but no one regards them at all criminal or disreputable, to use deceitful and misleading expressions at such a time.

We have many political diplomats of the Tallyrand type. They lie on a magnificent scale, and the world applauds them for it. Political benchmen manufacture campaign falsehoods, invent election frauds, and spend thousands of dollars in buying votes, without effecting in the least degree their social standing. The men who administer the government of a powerful nation dismember weaker nations, and without the offer of any compensation, deprive them of large districts of their territory, and we make damogones of them. But if some obscure peasant invades a meadow patch, or robs a hen-roost, he is deemed worthy of a place in the obnoxious-gang. When a poor

wolf, half-erased by hunger, steals a loaf of bread, society demands that he shall wear a convict's garb. It puts a stigma upon him which he carries to the grave. But if a man goes into the stock market, organizes a corrupt combination, and robs innocent investors of a million of dollars, society lionizes him. That man's sin is a thousand times more disgraceful and damnable in the sight of God than the sin of the bread-thief. But society binds the laurel to the brow of the former and puts the mark of Cain upon the latter.

Disreputable sins and sinners are much less hurtful to the world than those whom we are wont to regard as respectable. There is a thousand times more mischief in the example of a club-room slasher than in that of a street vagabond who gets drunk and wallows in the filth of the gutter. Vicious abandonment lays a burden upon the public. It increases the burden of taxation, and disturbs the peace and security of society. But there is no attraction in such a life to those who behold it. They turn from it with disgust and loathing. It rather beguiles within them a disposition to cultivate sobriety, decency and virtue. A drunkard staggering, reeling, falling, and rolling in a muddy street, beguils in no man a desire to become a drunkard. A dissolute woman arraigned before a police court and branded with shame, tempts no other woman to a life of harlotry. Sins which are legalised by the customs and conventionalisms of high social life-gilded and decorated sins, practiced by the "Four Hundred," furnish an attraction which draws thousands and tens of thousands into a life of debauchery, shame and wretchedness. In many a brilliant social event there is more opposition to the ethics of Christianity, and more mischief to society, than comes from the disgusting uncleanness of a hundred low dives.

Shi, to be attractive and infectious, must be respectable. It must have the patronage of those who stand high in the social world.

I know that I am not contributing anything to my popularity among that element of society to which these remarks apply; but sweeter to me is the consciousness of fidelity to God than the approbation and friendship of any man, or combination of men. If men are living under the delusion that they are not criminals in the sight of heaven because their sins are not disreputable in the eyes of their fellow-men, they can be cured of that delusion only by such fidelity as Christ and John the Baptist illustrated in their preaching to the Pharisees. That dissolute and abhorred woman whom the social aristocracy of Jerusalem seized and dragged into the presence of Jesus, demanding that she be stoned to death, was an angel of purity in comparison with the decorated hypocrites who clamored for her destruction. There is a district in this city that has won for itself the significant name of "Half's Half Acres." There isn't a dirty den in that district that is not as clean as heaven in comparison with some of these gambling saloons to which leaders of Nashville society are wont to resort.

What I have said upon this subject has come from a heart that is burdened with benevolent concern for all classes of men. Christ uncovered and anathematized the sins of proud and lordly Pharisees because he wanted to bring them to repentance and lead them to the fountain of salvation. If I am not utterly self-deceived, the same feeling inspires me to tear the mask from the rottenness of much that is called respectable in these degenerate times, and to arraign before the public and the bar of their own consciences men who, while they deserve to be branded as the chief of sinners, are living under the damnable delusion that they are comparatively innocent.

Now in conclusion, let me speak a word of encouragement and hope to any man before me this evening who feels himself to be as guilty and worthy of reprobation as that woman, whom the Pharisees dragged into the presence of our Lord. It is your privilege to go into his presence, to pour into his attentive ear and responsive heart the story of your wicked and mispent life. And when you go, you will find that he is just as compassionate as he was when he said to penitent Publicans and harlots, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." If you are sick of sin: if you aspire to a clean life; if you wish to be forgiven for all that is wrong in your past and to receive divine help in lifting yourself to a better and nobler life; if you wish to be numbered among the children of God and have your name registered in heaven, you have only to stand before the pitying and merciful Christ and make confession of your sins. In response to your prayer, "God be merciful to me the sinner," he will say, "Thy sins, which are many, are all forgiven thee."

—If some one says, "I have studied and learned nothing," believe him not. If another says, "I have learned, but never studied," neither believe him. But if another says, "I have studied and learned," he is to be believed.

Texas Letter.

The BAPTIST AND REFLECTOR comes regularly and well filled with matter, all good; but some things it tells us makes us feel sad. The passing away of dear Bro. Huff casts a shadow upon us, as memories of more than thirty years are awakened. If memory recalls correctly, Bro. Huff came from Virginia to Bedford County in 1828, attending our Association (Duck River) in its session held with a church some ten miles rather northeast of Beech Grove. Our acquaintance then formed grew into special friendship and veneration for the beloved brother. We remember well a speech he made before the Association at the time. When we left Tennessee in 1870, Bro. Huff as Moderator gave us a cordial farewell and a letter of recommendation, which I think I yet have among my papers. He was a good man and an efficient and faithful minister.

The denominational atmosphere of our great State is truly calm and sweet. Quite a number of good and able brethren became satisfied with the Convention work, and since the Waco meeting have publicly aligned themselves with the organized work of the Convention. The Board has enlarged its working forces and extended its work. Rev. B. T. Hanks of Abilene was recently added to the list.

A number of vacant pastorates are reported, and several brethren from other States are being called to Texas pulpits.

The educational interests of the Convention are being pressed with much energy and good prospects of success. When success is reached, the educational department of Texas Baptists will score an advanced mark in religious enterprises.

The recent political campaign has showed up in different ways. In this section of the State votes are a commodity. In many instances the success of a candidate is foreseen by the amount of money he can put up. Election to office, therefore, is to "bottle" rather than trust. It is a matter of history that nearly, or quite all, of the race troubles which have occurred since the war have resulted from the manipulation of low-designing white men in search of office and spoils. It is stated that two competing candidates in this county spent in the aggregate about \$9,000 in the recent campaign.

We had a fine congregation and service yesterday, Thanksgiving day.

Texas Baptists send peace and good will to our brethren abroad. T. E. MUEK.
Welman, Texas.

The Work in Cuba and Porto Rico.

The committee appointed by the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention met in joint session according to agreement in Washington, D. C., on November 23rd, in the office of the President of Columbia University. The following named brethren were present: Drs. B. L. Whitman, S. H. Green, A. S. Hobart, H. L. Morehouse and T. J. Morgan representing the Home Mission Society; Drs. H. McDonald, F. H. Kerfoot, W. W. Landrum, T. P. Bell, S. Y. Jameson and Hon. Joshua Levering representing the Home Mission Board.

The principal matter for consideration by the Conference was to determine the relations of the two bodies in prosecuting work in the Islands of Cuba and Porto Rico. After a full and frank discussion of the whole subject, the following preamble and resolution were unanimously agreed to:

Whereas, in the providence of God, Porto Rico has become a part of the United States territory, and Cuba has been brought under our temporary military control, thus liberating these Islands from the dominion of Spain.

And, Whereas there is an urgent call for the vigorous prosecution of evangelical missionary work among the people on these Islands.

Resolved, That in the opinion of this Conference held Nov. 23, 1898, in the City of Washington, D. C., and representing two great Home Mission Societies of American Baptists, North and South, with a constituency of two and one half million communicants, it is expedient that the following division of territory should be adopted by the Societies represented, viz., that the American Baptist Home Mission Society should prosecute its work in the Island of Porto Rico, and in the two eastern provinces of Cuba; while the Home Mission Board of the Southern Baptist Convention should prosecute its work in the remaining provinces of the Island of Cuba.

The adjustment of the relations of the Bodies in their work in the Indian and Oklahoma Territories was fully considered, resulting in the unanimous passage of the following resolution.

Resolved, That it is the sense of this Conference that there should be harmony among the Baptist workers in the Indian Territory and Oklahoma, and

we recommend that the Secretary of the Home Mission Board and of the Home Mission Society be requested to visit these Territories and seek a basis for such harmony, with authority to associate with themselves brethren from neighboring States as advisers.

The Secretary was directed to furnish the above resolutions to the various denominational papers, with request to publish.

F. H. KERFOOT, Ch'm.
S. Y. JAMESON, Sec.

Chattanooga First Church.

Rev. Fred D. Hale, D.D., of Owensboro, Ky., has been helping me in a meeting which closed on Friday night. Rainy weather in the beginning of the meeting interfered seriously with the attendance, but those who came were simply repaid in hearing such preaching as only Fred Hale can do. There were 21 accessions to the church during the meeting. But the great crowning achievement was the raising of the last dollar of debt upon our church building. This was done Thanksgiving morning. We held our own Thanksgiving service, and in token of our gratitude to God for his goodness we raised in thirty minutes the debt of \$9,000 which for so long a time has been a burden upon us. It was no little thing to do. The membership of the First Church is not a wealthy people, and the last few years have been hard years to us. Some noble sacrifices were made to raise this debt and some noble giving was done. This leaves us one of the most beautiful and costly buildings in the South without a dollar of debt upon it. For years the burden has fallen upon a few, chief among whom was Bro. I. B. Merriam. To him perhaps more than to any other man is due the credit of successfully carrying through the work of the original building. As treasurer of the building committee in both the building and rebuilding of the church, he has given largely of his own means, and has himself raised much of the original cost of the building. It will be a joy to this faithful worker to see the work which has cost him so much time and toil at last free from any burden of debt.

God has been good to pastor and people here. Four years ago I came to be the pastor of a church whose house was in ruins, and even upon the ruins there was a debt of more than \$10,000. The debt is no more, the house is rebuilt, and God has added to us the saved. Notwithstanding the struggles and poverty and hard times, our contributions have steadily grown from \$3,122 in 1894 to \$4,500 in 1898. Perhaps no church in the State has suffered more from removals and death than ours. In the year past over 100 of our members have passed away, and in the four years of the present pastorate over 300 have been lost to us, and yet our membership has grown from 475 to over 600. We thank God and take courage. "Forgetting the things which are behind, we press forward."

R. B. GARRETT.

This and That.

BAKER'S GROVE.

A wire nail in the bottom of my horse's foot baled me fourteen miles short of the church. Sunday morning I renewed the journey over ice, frozen mud and keen air for four miles to find myself behind a horse threatened with lockjaw. At Gladesville I "looked backward," hence did not enter Baker's Grove. I landed at home Sunday afternoon at the end of a 24-mile drive, and after warming and gazing into the fire I said, Pahaw!

THANKSGIVING

was observed at Fall Creek Church. The writer, upon a previous invitation from the church, preached the sermon to a good congregation. The gifts to the Orphans' Home and to the needy ones at home were cared for. The writer was remembered by a little cash and the gift of an oil overcoat. The coat was presented by Messrs. Lissie and W. T. Leeman, neither of whom are professors of religion. The former made a brief speech in well-chosen words, which will be cheerfully remembered as the years go by. Later in the day I preached the funeral of Sister Susan B. Cummins, who died a Christian.

DEATH'S HARVEST

among the brethren in the ministry still make weekly additions to its roll. I remember to have met H. L. Wayland, D.D., who recently died in Wernerville, Pa. I met him in Nashville in 1872. He was then editor of the *National Baptist*, which I read for some time. I always feel sad when good brethren are called away.

I was shocked and grieved when I read of the sudden departure of Bro. E. A. Taylor. I met him the last time at Milton, Tenn., in August. He was in fine health and full of life. I always admired him as the Bonaparte of our ministry. He was a grand man. His departure in the prime and vigor of his splendid manhood is a problem that will not be solved until

we read in the light of eternity the dealings of Him "who doeth all things after the counsel of his own will." May God bless Sister Taylor and her little ones. These severed links will be reunited some, where, sometime.

Next Sunday is BAPTIST AND REFLECTOR day. "Remember the BAPTIST AND REFLECTOR." You may open fire.

JOHN T. OAKLEY.

Carson and Newman College.

To-morrow morning E. K. Cox, H. B. McLain, Misses Mary and Allie Wilson will discuss the subject: Resolved, "That Bismarck was a greater statesman than Gladstone." The female quartette will furnish music for the occasion. Last Tuesday Misses Eva and Lizzie Bishop and Miss Leona Young gave recitations that were creditable both to themselves and to Prof. W. Powell Hale, their instructor in elocution. Miss Nora Maples has the largest music class we have ever had during the fall term.

Dr. Phillips has been at Macedonia, near Morristown, conducting a meeting for Rev. J. C. Shippe. Our pulpit was occupied in the forenoon by Rev. U. S. Thomas, and at night by Prof. Burnett. Bro. Thomas's theme was, "Shutting Out Christ." It was a good sermon, well put, and very much enjoyed. Since our Commencement last May, Bro. Thomas has witnessed about 400 professions of conversion. He means to enter the College after the holidays. Prof. Burnett preached a fine sermon on "Acknowledge Him in all thy ways and He will direct thy paths."

We had a delightful sun-rise Thanksgiving service in the College and another meeting at night, addressed by Dr. S. E. Jones in a forcible address.

Yesterday we had our monthly missionary meeting in the College. A paper was prepared on the life of Dr. Yates by Miss Eva Bishop and read by Miss Ollie Hale, and addresses were made by A. R. Hickman and W. H. Fitzgerald.

Last week we had a pleasant visit from our friend, Peter Brakebill. He is the friend and supporter of all our denominational work. Later Wm. Staples, another generous friend of the College, dropped in to see us.

J. T. HENDERSON.

Indian Creek Association Notes.

West Point, Holly Creek and Cedar Grove churches have called Rev. C. C. Winters. He accepted and moved to the parsonage at West Point the first of November. The people are well pleased with him. We all give him a hearty welcome to our Association.

Rev. R. J. Wood has accepted the Green River Church, Indian Creek, Philadelphia, and will preach at Waynesboro. He hopes to organize a church there soon. This Association has sadly neglected the towns and there is an effort being made to build in each town.

Rev. J. W. Stanfield is doing some good work on Beech Creek, a place that had gone down, but now he has helped the brethren to work till they have two churches.

Pleasant Point, a church that has been dropped from the Association because not represented, has now come back, and under the leadership of Rev. S. M. Huckaba they have decided to build them a modern house and go on.

Lawrenceburg has taken on new interest, having received some money on their building lately. We are praying that we may have a nice house there soon. Bro. Faubion is a good worker.

We have been blessed by the distribution of good literature throughout our Association by such men as Faubion, S. M. and O. F. Huckaba and J. L. Morrison. The Baptists are foolish over the idea that every body should have and read a Bible.

TITUS.

From My Field.

I will continue another year with Oblion Church. They are clamoring for two Sundays and locating their pastor, but I do not believe that would be the thing to do just now. At my last trip I saw the footsteps of one man that I baptised just a month before. It was a fine \$30 stove to keep us warm this winter. It was that great-hearted Wm. Taylor. May the Lord thus inspire others to the work.

Reelfoot calls me again for the seventh time, and the sisters presented me with a fine silk quilt as a token of appreciation of my work in the church. Such tokens of friendship are certainly appreciated by the hard worked pastors of all our churches.

It is not yet settled whether I will continue at Medina another year. It is too far from home is one objection, but they are a whole-souled people and deserve more than they are likely to get.

I have one Sunday yet vacant for next year. If there is a church that wants my services for that Sunday write me at once.

T. F. MOORE.

Martin, Tenn.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Edgefield Church—Pastor Rust preached at both hours to fine congregations. Three professions; two received for baptism and two baptized.

North Edgefield—Pastor Sherman preached to good audiences. One received by letter and three by experience. Eight baptized. 144 in S. S. 48 in Barton Mission S. S. B. Y. P. U. subject, State Missions. Fine results. General results of the meeting, thirty-one professions, six reclaimed and twenty-four additions.

Centennial—Pastor Stewart preached to splendid congregations. The meeting resulted in two professions and several reclaimed. Five additions.

Immanuel—Pastor Ray preached at both hours to unusually good congregations.

Third—Pastor Golden preached at both hours. One baptized. Excellent missionary rally Thursday evening. Interesting address by Rev. T. B. Ray of the Immanuel Church.

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

Howell Memorial—Pastor Howse preached to good congregations. Fine young people's meeting.

Mill Creek—Pastor Price preached at the morning hour. No service at night.

—After serving Wall-street Baptist Church, of this city, a little more than one year as pastor, I have resigned to take effect December 25th. I would be glad to correspond with any church seeking a pastor. Anything you can say in my behalf will be highly appreciated. I prefer work in Tennessee, Kentucky or Arkansas, but would not object going to Missouri or Illinois—don't want work in Mississippi.

N. FUTURELL.

Natchez, Miss.

—On Sunday, November 23, 1898, Bro. Walter E. Lewis of Dayton, Tenn., was ordained by the First Baptist Church of Dayton, Tenn., to the full work of the gospel ministry. Smyrna, New Union, Evansville and Ogden churches were invited to participate. The presbytery consisted of Revs. G. W. Brewer, W. A. Howard, T. F. Shaver, D. V. Culver of Dayton, and G. W. Millican of Harriman. Rev. W. E. Lewis is young man of fine promise. He has been called to the pastorate of Smyrna church.

D. V. CULVER.

—An excellent service at Knob Springs Saturday and Sunday. Bro. J. J. Carr and myself have spent some days regathering Athens Church with gratifying results. Athens was once one of the strongest and best churches in the section, but has been on the back-ground for years, and it has arranged for regular preaching and good prospects. I expect to engage in a meeting next week with Bro. Brett at New Salem. This will likely close my protracted work for this year.

S. N. FITZPATRICK.

Enoch, Tenn.

—We sent boxes and money to the Orphanage from Thanksgiving. Made a slip on freight. Will be corrected. Yes, get the BAPTIST AND REFLECTOR in every family of every church. A man looks after it here. I have too much on my hands to make it go. On the first Sunday in December I will not be at my own church, but at another in the interest of Winchester Church. But I will try to get a man there to take the matter in hand. Let all the people know that I am a walking collection basket and I am likely to continue to be so until that building is ready for dedication. We must have help and that is why we ask it.

ENOCH WINDES.

Lascassas, Tenn.

—I closed a fine meeting November 22nd with Old Crockett Creek Church. Bro. J. T. Stewart is the beloved pastor. He is a good man. This church is over one hundred years old. She is the mother of all of the churches of that section, but she needs stirring up on missions and pastor's salary. She is a member of the Dover Furnace Association, and that Association only gave about \$8 for missions. There is a very great need of missionary work in this part of the State. I need of missionary work in this part of the State. I would be so glad if the State Board would take hold of the work in this section and send some good strong man to this field. My time is still unoccupied for the coming year, and I would like to have some churches. I prefer work in West Tennessee. But the will of the Lord be done, not mine. May God bless our editor in his noble work. The paper gets better all the time. We had sixteen conversions and thirteen additions to

the church as a result of our meeting. To God be all the glory.

G. W. BRAY.

Indian Mound, Tenn.

—The outlook at Sylva continues promising. Baptised two Sunday afternoon, a Presbyterian brother and his wife. We expect them to prove to be very useful members. Our little band at Sylva now numbers twelve, all adults. Nine came by letter and three by baptism. The lumber is out for our building and we hope to have it covered in by Christmas. Brethren, pray for us—we are poor but hopeful—and back up your prayers just now with substantial help for our building fund. We ask the State Board for nothing—preaching being provided for—but we do ask for voluntary contributions to enable us to build. We worship in the district school-house, there being no church building of any kind at Sylva.

W. D. TURNLEY.

Clarksville, Tenn.

—Rev. A. U. Boone has accepted the call of the First Church of Memphis and will enter upon the work the third Sunday in December. He has done a good work and carries with him the prayers and best wishes of all. Rev. W. D. Turnley made an exceedingly interesting talk Thursday evening at our regular monthly missionary meeting on Mexico. His work at Sylva is flourishing. Since accepting the work here last April the Lord has added to this and Little Hope Churches twenty-one. Good day yesterday. Observed BAPTIST AND REFLECTOR day. The same will be done at Little Hope Sunday. The New Providence Church will have a roll call the second Sunday in January. A special program has been arranged. I am greatly pleased with the BAPTIST AND REFLECTOR and the bill of fare for another year. Do you pray for the paper and its editor?

I. G. MURRAY.

New Providence, Tenn.

—We closed a meeting at Mill Springs, Tenn., a few days ago with good results. We had a glorious revival in the church. The membership was built up in the faith. We had a general work indeed. Fifty or more professions and renewals followed the faithful preaching of the word. We baptized fourteen during the meeting and others stand approved. Several others will join, I hope. We are greatly encouraged by the meeting. Many precious souls were saved. We secured the services of Bro. S. J. Pike of Turley's Mills, Grainger County, Tenn. Bro. Pike is a noble Christian man, a good preacher, and a strong man on the floor. He is a man of great patience and labors faithfully with the sinners. Pastors having revival work to do would do well to secure his help. His preaching is sound and his labors on the floor with penitents is safe. I am now at Roseberry church in a meeting. The indications for a good meeting are favorable. Pray for us.

D. F. MANLY.

Skaggsston, Tenn.

—Rev. Wm. Henry Strickland of Morristown has been laboring with me a full week with my church at Rogersville Junction. It is the verdict of all who heard him that his series of sermons are very fine. He is sound in the faith and doctrines of the Baptist denomination, a bold and fearless defender of the truth of God, an earnest, tender preacher of the whole gospel, a pleasant speaker, clear in argument, apt in illustration, forcible in the presentation of God's teachings. Any pastor or church will be fortunate in securing his services in holding protracted meetings; he certainly ranks high as a sermoniser. Regrets are general and deep that he has resigned his pastorate at Morristown. Brethren, we need such a man to locate among us and enter the evangelistic field. I hope we may retain him. He will be a safe man to "call in," having been a pastor so long. He will not desire to "turn down" pastors and "take the reins into his own hands." Give him a trial, brethren.

P. H. C. HALE.

—We have just enjoyed a precious revival here in the North Edgefield Baptist Church. Bro. B. Brett of Carthage did the preaching. His was a plain, simple way of putting the gospel truths. The church worked well with him, and the Holy Spirit used us in the saving of thirty-one souls and the reclaiming of six indifferent Christians. Twenty-three joined the church. On Thanksgiving day we made an offering of something like \$80 worth of clothing and provisions to the Orphanage. Bro. Brett preached us a helpful sermon, after which I baptised eight of those who had been received. At night Bro. Brett gave a lecture to young men on "How to Make Life a Success." It was one of the rarest treats of my life, so amusing and so full of instruction. We gave him a little purse for his services, which he thankfully received, and out of it made the church a donation toward paying off the debt which has been on it for the

past seven or eight years. We are all glad that God permitted Bro. Brett to come among us. May God bless him whenever he goes in the prayer of both the pastor and the church.

G. W. SHERMAN.

Nashville, Tenn.

—We are now located at Toluca, Mexico, in the State of Mexico, and within about forty miles of the "City of Montezuma." This is a city of about the size of Nashville, Tenn., and is said to be one of the cleanest and most healthful cities in the Republic. We have here a very neat chapel and a small church membership. This is almost entirely a Mexican city, as there are not more than one dozen English speaking people here. The Presbyterians have a church here, as also the M. E. Church, South, but each of these has a native pastor. There are now in the Republic of Mexico three American missionaries (Southern Baptists), their wives and one single lady missionary. About the first of December Bro. Cheavens of Missouri is to join our forces, and we all feel grateful for his coming. This is a fine missionary field and we hope the Lord has great blessings in store for his people here. We often think of the home land and the loved ones there. More anon.

R. P. MAHON.

Toluca, Mex.

—I noticed in last week's paper a statement as follows: "The fact was mentioned at the Memphis Association last week that the Whiteville Baptist Church, in which the Association was held, was organized by Dr. E. A. Taylor, then of Memphis, and that his dedicatory sermon was preached by Dr. C. H. Strickland, then of Jackson." Let me state a fact. By invitation of Bro. John M. Prewitt I went to Whiteville and preached two sermons in the Cumberland Presbyterian Church, May 17, 1893. There being several Baptists in the town, with a good outlook for a church, I went back and began a meeting on July 23rd of the same year, preaching until the 23th, when I called in Bro. W. L. Brown, who assisted me in the organization of a church of twenty members, and the following day we received two candidates for baptism and I baptized them in a pond in the town. On August 18th, I returned and baptized three more candidates and ordained two deacons, Brethren Jno. M. Prewitt and J. M. Pettigrew. I was then elected pastor, and by the help of the State Board preached to the church one year. I would not rob our dead brother of any honor that he won while alive, or of any the living may heap upon him now he is dead. Dr. Taylor was my friend, I had learned to love him and the attachment was mutual. I have many letters that testify this fact, and he often urged me to supply his pulpit in his absence, which I did on several occasions. Whoever made the statement as a "fact" was uninformed, for when the Whiteville Church was organized Dr. Taylor was still pastor in Utica, N. Y., coming to Memphis in September of that year.

W. H. BAUTON.

Covington, Tenn.

A Good Revival.

On the first Sunday in November we began a meeting at Huntingdon and continued two weeks. Elder W. J. Couch of Pembroke, Ky., did the preaching after the first Sunday. He is an exceedingly earnest man, full of faith, and well prepared to lead men and women on into greater faith and activity in work. His preaching was of an unusually high grade, clear, strong and full of the gospel. His untiring energy and devotion to the cause won all hearts. It was a Baptist meeting, but all Christians took an active interest in the meeting. I baptised eight Monday, the 21st, one restored, while some fifteen or twenty professed faith. Some will join other churches, and some will not join anywhere. I have but little confidence in a profession of religion that does not lead the party to obedience.

Our cause here has been rather on the decline until this year. The church has taken on new life. We are asking and expecting greater things of God. We observed thanksgiving the 24th, and took a collection of cash, goods and food to the amount of \$20 for the Orphans' Home at Nashville. We rejoice over the success of the work and trust the Lord will continue His blessings upon us throughout the State. We beg the pastors in the Southwestern District Association to preach on missions at once, take collections on the basis of so much per week, and collect one quarter now, and one quarter of the amount subscribed every three months. Let us do something, brethren, to spread the gladness of salvation. We depend upon you, brethren, don't disappoint us. Do you need cards for collections? If so drop me a card and let me send you samples. To the work, men of God, to the work.

W. S. BORAY.

Huntingdon, Tenn.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.—Rev. A. J. MOLE, 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. WILLIAMS, D.D., Corresponding Secretary, Richmond, Va. Rev. J. M. SNOW, Knoxville, Tenn., Vice-President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

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

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. E. University should be sent to G. M. SAVAGE, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HARRISON, Mowry 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, 720 Monroe Street, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn. Editor—Miss S. E. S. Shankland, 223 N. Vine Street, Nashville, Tenn.

Missionary Notes.

Our last year's work came out all right at the close, with a balance in the treasury. But we were frequently in a strain through the year; and this gave occasion to those who are not friendly to State Missions to predict failure. But the Missionary Baptists of old Tennessee stood staunchly by their chosen plans and they worked out most satisfactorily. But would it not be much better to keep up monthly or quarterly contributions to State Missions throughout the year? Let us, for example, pay by regular contributions the salary to our missionaries which will fall due February 10th. By taking heed to the lessons of the past, we can easily have our payment on hands by that time. Let us try.

A beautiful incident occurred in Greenbrier some time ago. Bro. A. H. Rather, the pastor of the Greenbrier church, was baptizing some people last fall and the water and weather were very cold. There stood upon the bank of the creek, wherein the ordinance was being administered, quite a number of good people. In the crowd was a middle-aged gentleman, not a member of any church, and not even a church "goer." When he saw the ease and grace and scripturalness of the ordinance as performed by Bro. Rather, who stood for quite a while in the cold water, while this gentleman was shivering in his overcoat on the bank, it affected this gentleman quite deeply. It ended in his presenting to Bro. Rather a handsome plot of eighty acres of land adjoining Greenbrier, and now Bro. Rather has a comfortable and beautiful home for life. This gift was worth about \$1,000, and our worthy brother, Pastor Rather, is comfortably fixed. The name of this generous gentleman is Mr. Fred Newman. Let us pray God to grant him an inheritance in that better land; not for the good he has nobly done for one of God's children, but for the good that pure and undefiled religion would be to him. This is the most unselfish act that I have heard of for so these many years.

Keokuk, the chief of the Sac and Fox Indians, walked a hundred miles to be baptized. In this he really imitated his Master, who walked a distance scarcely less for the same purpose.

The State Board, encouraged by the

success of the past years, has launched out into the deep and arranged for a \$10,000 work this year over against more than a thousand dollars less last. Let us see if the Baptists of Tennessee will warrant this advanced step.

The State Board meets Monday, December 5, 1898.

A. J. Holt, Cor. Sec.

Woman's Missionary Union.

Program for December, 1898. Subject, Cuba.

1. Praise service for God's hand in rescuing Cuba to hear the Gospel.

Note.—For blackboard illustration, see *Kind Words*, December 4th.

2. Item.—For over 400 years Roman Catholicism has held undisputed sway; flagrant Sabbath desecration, gambling, brutality, degrading sports are but the outward signs of deep moral degradation.

3. Bible Reading:

Light—1 Jno. 1, 5; Jno. viii. 12; Isa. ix. 1; Matt. v. 16; Isa. lviii. 8.

Life—2 Tim. i. 10; Jno. i. 4; Jno. x. 10.

Love—Jno. 3. 16; 1 Jno. 4. 11; Rom. xiii. 10; Jno. xv. 17.

4. Paper.—What vantageground have Southern Baptists under Cuba's new government?

5. Prayer by leader that we may enter the "open door."

6. Hymn—"To the Work, to the Work."

7. Leaflet—"The Island of Cuba and its people," read in sections by different members.

8. News Gatherers—Appoint beforehand some persons to secure short items from "Our Home Field" and other papers.

9. Roll call of members, apportioning absences among those present, who will make effort to have all in attendance at the New Year's meeting.

10. Business. Collection. Closing hymn.

Please note especially item 10 of the above program. Literature relating to the Christmas offering for China, together with collection envelopes, have been sent out by the Central Committee. These definite and carefully planned efforts are most effective in gaining the attention of the indifferent. Do not let the opportunity pass untaken.

We are unfortunate in being able to give information from headquarters concerning Cuba, our topic for the month. Dwell in thought upon the fidelity of those Christian women, true to the Master amid dangers and suffering. Shall we be less faithful than they? We who have received so much more? Shall our sloth and negligence give the world occasion to sneer at Christianity as a sham? Jesus Christ is still on trial; may we each prove loyal witnesses to Him, "the Way, the Truth and the Life."

OUR WORK IN CUBA TO-DAY.

In *Our Home Field* of October, 1898, is a full report of the Committee on Cuba in the Home Board, stating the present condition of affairs. It is thorough and gives many interesting details which space forbids to repeat. Dr. Tichenor was in Baltimore the last of October and made some of the following statements in an address to the Woman's Home Mission Society of Maryland:

During the war all personal communication was prevented and only recently has it been renewed. The missionaries were all forced to leave, as Mr. Dias had fallen under suspicion of the Spaniards, being accused of the

EASYGOING PEOPLE

Those who disregard early indications of disease.

The progress of catarrh is frequently gradual. Chronic catarrh secures possession without the knowledge of its victim.

It has become so common to say, "Every body has a little catarrh" that many easy going people pay slight attention to it. Yet no class of disease is so difficult to shake off.

Many people well advanced in years find themselves in the toils of catarrh. Mr. and Mrs. Collum, of Giddings, Tex., found help in Peruna. Mr. Collum's letter follows:

DEAR SIR:—"I think your Peruna is the best medicine I ever tried for catarrh. I have tried all the catarrh medicines that I could hear of and none of them did any good until I tried yours. I and my wife have both used the Peruna and Man-a-lin, and we are about well. I am 70 years old and my wife is 66. When we commenced to take your medicines we were not able to see after our work, but now she can tend to her work and I see after my farm. You can use this publicly if you want to."—A. P. Collum, Giddings, Tex.

—Ask any druggist for a free Peruna Almanac for the year 1899.

purpose to join the insurgents. Some young men, with a few of the deacons and all of the women, remained, faithfully discharging their duties, maintaining the Sabbath and week night services with the day schools. Baptisms were even administered during these troublous times by brethren set apart for the purpose.

The property belonging to the Home Board has all been saved except at the little village of San Miguel, seven miles from Havana. Most of the members being Cubans, were in sympathy with the insurgents. There were only eleven men capable of bearing arms and ten of these left one night with a party of soldiers. Raided by squads of military from both sides, the church was destroyed by fire. It was worth about \$800. The large property in Havana was most carefully guarded by Dr. Belot till his death in July, when his niece, Miss Gertrude Joerg, with the valuable assistance of the British Consul, protected our interests, collecting the rents. The church block of buildings has been rented for \$200 per month with \$50 additional expected in the near future. Buenos Ayres, the hospital property, is at present occupied by the civil governor, who pays \$50 per month. The municipal tax is heavy.

Great encouragement is felt at the fidelity of the members, only one known to have fallen away in all these times, which have been calculated to try the fortitude of more experienced Christians. An apostolic faithfulness, especially among the women, has characterized them in these days of suffering, privation, darkness and danger, with starvation staring them in the face. It is the purpose of the Board to enlarge its work and cover the entire island, its towns, cities and villages, till all are enlightened. The conditions are peculiar and trying, delicate and difficult. Some broad and wise plan must be devised; some suitable man must be secured to carry it out.

Who is he and where is he? In the midst of all the unsettled present conditions, nothing can be permanently established.

A committee to personally investigate will soon be on the ground and then it is hoped a forward movement can be made.

Cuba is a part of the inheritance of Southern Baptists. Our doctrines are at the antipodes of the Romish Church and take hold of the people as the teachings of other denominations do not. Prayer is needed, money is needed, but it should not be secured by diminishing gifts to other objects. Boxes of clothing are desired for Cuban missionaries as well as for those on the frontier.

A. A.

Dr. E. A. Taylor.

The sad news of the death of my beloved friend and pastor, Dr. E. A. Taylor, at Vicksburg, reaches me in my far off home, and being unable to be with those who, having labored together with him, now weep together as they recount his virtues and consider their great loss, I feel that I must express something of my estimate of him, my sorrow because of his separation from us and my sympathy with those who are nearest and dearest to him.

Soon after he became pastor at Memphis I became a member of his church and remained there until a few months before he left for Vicksburg, and during those years I was closely associated with him in his work as also in his home life, and I trust it is not presuming for me to say that I knew him as only a few others did, and to thus have known him I count one of the greatest privileges of my life. His sermons were among the best to which I have ever listened. They were clear cut and logical, and never lacking in strong points, and he greatly excelled in descriptive powers. His illustrations, many of them gathered in his travels in the Holy Land and in other countries, added much to the beauty and power of his sermons, and the most cultured of his congregations were glad to sit as learners at his feet. But even this was not the best that could be said of him. As a kind and loving pastor, I never saw his equal. In his ministrations in the homes of sorrow, sickness, poverty and distress, he manifested most clearly the Christ Spirit and revealed most fully the tenderness of his nature and the sympathy of his great loving heart. No sacrifice of time, strength or money was too great for him to make for the benefit of the suffering. In a cemetery in St. Louis on a monument erected to the memory of a Catholic priest, are these words: "He was the priest of the poor," and how truly can this be said of our brother departed, and I endorse the suggestion that a most suitable epitaph for him would be "The poor loved him." And in his home to which I had as free access as to my own, I have seen him in the most trying circumstances, but always calm, patient and loving, and in all the perplexities and anxieties of his life everywhere he preserved that imperturbable equanimity that comes only to those who walk closely with God. I have often wished that he would speak more of his rich and deep personal experience, but his extreme modesty and self-abnegation prevented him, and yet the beautiful life he lived among us spoke more clearly than words of the inner life he lived with his God.

Surely this world is better for his having lived in it, and the many whom he has led to Christ and the many others whom he has strengthened and built up in the faith bear loving testimony to his great worth and wonderful power for good. And to-day those whom he has served, both in this



worthy of the name, who did not aspire to be the father and the grandfather of healthy, capable children to hand down his name and the fortune accumulated by the sweat of his brow, from generation to generation. There never was a wife fit to bear that noble title, who did not wish to wear womanhood's most glorious crown, the scepter of motherhood. Thousands of wedded couples, otherwise happy, fall short of wedlock's greatest blessing, because they are childless. In the majority of cases, this is because the wife, through ignorance or neglect, suffers from weakness and disease of the organs distinctly feminine. For women who suffer in this way there is one great medicine that does not fail to accomplish its purpose. It is Dr. Pierce's Favorite Prescription. It acts directly on the delicate organs concerned and makes them strong, healthy, vigorous, virile and elastic. It stays inflammation, heals ulceration, soothes pain and tones the shattered nerves. It fits for wifehood and motherhood. It quickens and vitalizes the distinctly feminine organism. It banishes the maladies of the expectant months and makes baby's introduction to the world easy and almost painless. It measures the little new-come's health and nourishment in plenty. It is the best appetitive tonic for nursing mothers.

Mrs. Jennie Parks, of Marshall, Spokane Co., Wash., writes: "I am glad to tell of the good results of your great medicine, Dr. Pierce's Favorite Prescription. I was benefited by your medicine in confinement. It gives me strength. I have no tired feeling and my baby is the picture of health. I feel better than I have in ten years."

In cases of constipation Dr. Pierce's Pleasant Pellets should be used as an adjunct to the "Favorite Prescription," they are extremely simple, perfectly natural and insure prompt and permanent relief.

North and in the South, are in sorrow over what seems his untimely departure. But God makes no mistakes, and we must believe it and try not to murmur or even question his dealings with us.

To those upon whom this blow falls most heavily our hearts go out in most tender sympathy. His loving mother, who was so justly proud of her son upon whom she could always lean for advice and consolation, is now so sadly bereaved, and the fond elder brother who was father to him as well, watching over his education faithfully as he did and rejoicing ever in his development and successes, must feel that his hopes and ambitions are blighted and that a great light has gone out of his life. But upon his devoted wife, who has walked with him so lovingly and helpfully along the way, the blow falls with most crushing force, and words are inadequate to picture her desolation. But God's grace will surely be sufficient to sustain because he has so promised. We can only commend her and the dear children and all the loved ones to the Father who loves, though he does chasten and bid them dwell much upon the joy and glory of the home to which the dear one has been translated and which they who loved him and who love his Lord shall some sweet day share.

How fittingly it may be said of him that "he walked with God and he was not, for God took him," and the message comes to us all, "Be ye also ready." Mrs. Geo. M. McFadden.

Chicago, Ill.

Items From Limestone.

Saturday, November 6th, was a good day for Limestone Church. It was a day of fasting to all. Our beloved pastor, Rev. D. J. Hunt, arrived on the grounds, accompanied by Prof. J. T. Henderson of Carson and Newman College and Dr. R. R. Acres of Knoxville. President Henderson gave us a rich feast of good things in his most excellent speech on the rise and progress of missions. It was animating,

stimulating and inspiring to every lover of the cause of missions. Then followed Dr. Acres with an able address to the children on the subject of "Partners with Christ." This was an earnest, excellent address, such as he is able to give. These addresses should be a great stimulus to the church to go forward in Christian work. After this the church and vicinity spread a feast of good things which were very appetizing and were partaken of with a good relish.

In the afternoon we had a feast of good things given us by the children in a service of songs and recitations which was very enjoyable. Then came the ingathering of missions, which was very interesting to all. The mission agent and some brethren and sisters who were interested in the cause of missions conceived the idea of investing some money at usury for the mission cause and so threw their mites together, making about \$6. This they gave out to the children, giving a nickel to each child, instructing him to invest it in whatever he thought he could make the most of it for missions. The ingathering from the nickel investment was \$41.35, and twenty nickles not reported, which would increase the sum to about \$48.

The president of the L. M. S. distributed several packages of corn containing one hundred grains each to each member of the society to plant and give the proceeds to missions. The ingathering from the investment was \$18. The ingathering from the nickel and corn investments was \$51.77 for missions. This was followed by an address by Hon. Capt. Kennedy which was very interesting and stimulating. The church extended a vote of thanks to President Henderson, Dr. Acres and Hon. Capt. Kennedy for their excellent addresses. May God's blessings rest upon these beloved brethren and may his cause prosper in their hands.

J. J. DEAKINS.

Nelle, Tenn.

Ministers' Meetings.

Program of Ministers' Meeting of West Kentucky and West Tennessee, to meet with the Fulton Baptist Church Tuesday evening after the first Sunday in December, December 6th.

1. Sermon. Boyce Taylor, T. F. Moore.

WEDNESDAY.

2. Query box.
3. The pastor in his study. I. N. Penick, Z. Y. Brown.
4. Pastoral visiting; what is it and how to do it? Martin Ball and Lloyd Wilson.
5. What does the church owe to the community in which she lives? S. C. Hearn, T. M. McGee.
6. Adjourn.
7. Proper relation of Board of Deacons to pastor and church? W. K. Penrod, W. H. Sledge.
8. Relation of pastor to the finances of his church. R. W. Mahon, J. W. Gillon.
9. Reflex influence of missions. J. R. G. Hewlett, S. K. Tiggitt.
10. Query box.
11. Lack of spirituality in our churches, causes and remedies. R. W. Nowlin, J. L. Ellis.

THURSDAY.

12. Query box.
13. Why the constant change in pastors? Bro. Horner, I. N. Wise, W. T. Underwood.
14. The effects of such change. (1) On church. J. H. Milburn, B. F. Hyde. (2) On pastor. J. R. Martin, T. B. Bouse.
15. Ministerial courtesy, or what we owe each other as ministers. W. H. Ryals, W. F. Lowe.
16. Adjourn.
17. Query box.

18. Exegesis of Jno. iii. 9. J. N. Hall, Bro. Jones.

19. What does a church owe her pastor? W. H. Williams, A. S. Hall.

20. Query box.

21. Religion in the home and how to get it there? H. C. Roberts, B. F. Whitten.

Dear brethren, we are anxious that this should be the greatest meeting ever held in our midst, hence we extend a cordial invitation, not only to those names which occur in the program, but to all the ministers in the bounds of West Kentucky and West Tennessee, and will be glad to welcome brethren outside of this section.

Please drop me a card if you are coming so that we may provide a home for you. J. H. WRIGHT.

Fulton, Ky.

My Summer's Work.

I began my first summer's meeting with Beech Grove Church, near Dyer Station, Tenn. The meeting resulted in 10 conversions and 12 baptisms and all the church greatly revived. This little flock gave more than twice as much for missions this past year as the Executive Board asked them to give.

My next meeting was with Bethel Church, near Yorkville, Tenn. Bro. W. L. Norris assisted me here. He did some fine preaching, to the delight of all who heard him. The meeting resulted in thirteen additions to the church, eight of which were by baptism. This is my fourth year with Bethel Church. During this time I have held them five protracted meetings, which resulted in over 100 conversions and 85 baptisms.

My third meeting was held with Antioch Church. Bro. A. S. Hall of Trenton, Tenn., helped me at this church. Our people at Antioch were greatly built up by Bro. Hall's good sermons.

Next was my meeting with my old home church, Holly Springs. The meeting lasted six days. The church was greatly revived and seven sinners professed faith in Christ.

On the first Sunday in September I commenced my meeting with Clear Creek Church. Here the Lord gave us a great meeting, resulting in 31 additions to the church, 15 of which were by baptism. This was the last of my own meetings, but not all of my summer's work. It was my pleasure to be with Bro. T. F. Moore in two of his meetings, Medina and Oblon, and with Bro. A. S. Hall at Salem. I shall ever remember these brethren and their room was filled with people, and I was conducted to the dining-room by Dr. S. T. Smith, who gave us a formal introduction to our table, which was groaning beneath its load of bags of flour, sugar, coffee, canned fruits, butter, honey, jellies, flavorings, dress patterns, hats for children. Oh! too many things to name. And just look under the table at the baskets filled with potatoes, cabbage, apples. Well, I just confess that I did not know what to do. It was then announced that we would have a special from our "big-hearted" editor, J. G. Blalock, who delivered a thrilling special, impressing the power of personal effort when coupled with organic union.

Brothers and sisters, there are no words to be found that are full enough to express our profound gratitude and love for your many kind acts since we have been among you. Be assured these kind deeds will bear fruit to your credit in "The beautiful beyond." The evening was spent pleasantly in conversation and song and prayer.

While the children sang a beautiful song a collection was proposed, and Bro. Blalock, glad of the opportunity, passed the hat and received a liberal cash donation, principally from the children. God bless them. With our hearts full of gratefulness and love we are your unworthy servants.

J. B. ALEXANDER, MARY ALEXANDER, H. C. WILSON, Robertsville, Tenn.

Half Sick Half Well

Many persons have their good day and their bad day. Others are about half sick all the time. They have headache, backache, and are restless and nervous. Food does not taste good, and the digestion is poor; the skin is dry and scaly and disfigured with pimples or eruptions; sleep brings no rest and work is a burden.

What is the cause of all this? Impure blood.

And the remedy?

Ayer's Sarsaparilla

It clears out the channels through which poisons are carried from the body. When all impurities are removed from the blood nature takes right hold and completes the cure.

If there is constipation, take Ayer's Pills. They awaken the drowsy action of the liver; they cure biliousness.

Write to our Doctor. We have the exclusive services of some of the most eminent physicians in the United States. Write freely of all the ailments in your case. You will receive a prompt reply, without cost. Address, Dr. J. C. Ayer & Co., Lowell, Mass.

A Pounding.

Last Tuesday night while seated in my study reading "Early Days" and my wife reading the BAPTIST AND REFLECTOR, we were suddenly startled by a rash of men, women and children into the room. In a moment every room was filled with people, and I was conducted to the dining-room by Dr. S. T. Smith, who gave us a formal introduction to our table, which was groaning beneath its load of bags of flour, sugar, coffee, canned fruits, butter, honey, jellies, flavorings, dress patterns, hats for children. Oh! too many things to name. And just look under the table at the baskets filled with potatoes, cabbage, apples. Well, I just confess that I did not know what to do. It was then announced that we would have a special from our "big-hearted" editor, J. G. Blalock, who delivered a thrilling special, impressing the power of personal effort when coupled with organic union.

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BAPTIST AND REFLECTOR.

The Baptist, Estab. 1866. The Baptist Reflector, Estab. 1871.
Consolidated August 14, 1898.

NASHVILLE, TENNESSEE, DEC. 1, 1898.

EDGAR E. FOLK, EDITOR.
J. J. BURNETT, CORRESPONDING EDITOR.
S. W. TINDLE, M. and F. RALL, FIELD EDITORS AND GENERAL AGENTS.
W. J. COUCH.

SUBSCRIPTION PER ANNUM, IN ADVANCE.
Single copy, 2c. In clubs of 10 or more, \$1.75. To ministers, \$1.50.

OFFICE—Camden Presbyterian Publishing House.
Telephone No. 1543.

Entered at post-office, Nashville, Tenn., as second-class matter.

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THE FLORIDA CONVENTION.

We had the privilege of attending this Convention last week to represent the Sunday-school Board in place of Dr. Frost, who had to attend the Conference in Washington. Being a little tired out at the close of the Associational season, we were glad of the opportunity to spend a few days in the land of flowers and of sunshine, combining pleasure with business. The Convention met in Madison on November 25th.

When we reached the Convention on the afternoon of the second day it was well under way. It had been organized by the re-election of Dr. W. N. Chaudoin as President, Rev. L. D. Gelger as Secretary and E. H. Rennolds, Sr., as Historical Secretary. The introductory sermon was preached by Rev. C. H. Nash.

On Thursday a Thanksgiving service was held and the sermon was preached by Rev. W. J. Williams. We heard good reports of both these sermons. We were told also that the address of Prof. W. J. McGlothlin of the Seminary made a fine impression upon the Convention.

At night Dr. Geo. B. Foster of the University of Chicago, who is supplying the church at DeLand, Fla., for three months, preached a very fine sermon. At its conclusion Dr. W. N. Chaudoin, Corresponding Secretary of the State Board, read the report of that Board. About \$3,000 had been raised and expended last year. The Board, however, is now about \$2,500 in debt, a large part of this amount having been brought over from previous years and due to the freezes several years ago. About \$1,800 was raised in subscriptions for this purpose. Eighteen years ago the Convention was organized at Madison. At that time about \$180 was raised for the mission work. The recurrence of the figure 18 is a little curious.

The representative of the Sunday-school Board had a very favorable and kindly hearing. Dr. W. C. Luther followed in an excellent speech on the American Baptist Publication Society. The Florida Baptist Witness received full discussion.

Dr. W. A. Forbes, President of Stetson University, made a statement about the University. It has now \$450,000 worth of property, \$200,000 worth of it in interest bearing bonds as endowment. There are now about 265 students in the University. Dr. Forbes then made a very thoughtful address on the subject of Education, followed by Rev. S. M. Provence in quite an earnest speech.

Saturday was spent in the discussion of various reports.

Saturday night Rev. M. A. Clouts of St. Petersburg preached an excellent gospel sermon, after which a short mass-meeting in the interest of Foreign Missions was held, under the direction of Rev. S. M. Provence. He and others made brief talks on the subject. The Convention then adjourned to meet with the church at DeLand on Wednesday before the first Sunday in December, 1899.

On Sunday morning the editor preached to a very cultured audience.

This was quite a pleasant session of the Convention, though it was not so largely attended as usual.

Madison is about half way between Tallahassee and Jacksonville, on the F. C. & P. R. R. It is an old historic town. Its people are cultured and refined, and exceedingly hospitable. The citizens seemed to vie with each other in trying to make the stay of their guests pleasant. We have seldom enjoyed so cordial and delightful hospitality as that extended to us in the home of Mr. and Mrs. L. A. Fraleigh. The Baptists of Madison number about 100. Under the able leadership of their popular young pastor, Rev. Stephen Crockett, they are building a handsome new house of worship. They had hoped to have it completed by the Convention, but were disappointed.

United States Senator Samuel Pasco was First Vice-President of the Convention. He has for many years been superintendent of the Monticello Baptist Sunday-school. He is an earnest, consecrated Christian gentleman as well as an able Senator. He came into considerable prominence in connection with the Methodist Publishing House claim, being Chairman of the Committee on War Claims. It was a pleasure to meet him.

There were several ex-Tennesseans in the Convention. The President, Dr. W. N. Chaudoin, went from Tennessee to Florida many years ago, expecting to die. But he seems to have found the veritable fountain of youth in the balmy Florida climate, for he appears to grow constantly younger instead of older. There is no one in all Florida who is more beloved or who wields a wider influence than "Uncle Shad."

Rev. S. M. Provence of Tallahassee was born in Jefferson County, educated at Carson and Newman College and was once pastor in Brownsville. He has been in Florida about ten years. Like Dr. Chaudoin, he went there broken down in health, but has entirely recovered. Tallahassee, the capital, is one of the most important fields in the State. When he went there, six years ago, the Baptist Church had died. But under his ministry it was revived and has had a remarkable growth. He is one of the ablest preachers in Florida, or in the South. We are indebted to him for numerous kindnesses during the Convention.

Bro. E. H. Rennolds, Sr., the Historical Secretary of the Convention, is a West Tennessean, the son-in-law of Bro. Asa Cox, the veteran Moderator of the Western District Association. He is doing good work in his important position.

Prof. W. A. Cate went only recently from Carson and Newman College to Jasper, Fla., where he has charge of a flourishing school. It was gratifying to see that the Tennesseans were taking such prominent positions in the denominational life of the State.

The Woman's Mission Union of Florida, under the direction of the Corresponding Secretary, Miss Spalding, has been a valuable auxiliary to the Convention in its work. The ladies held an interesting meeting during the Convention.

The Baptists of Florida have had many difficulties with which to contend. They are only about 25,000 in number. These have come from all over the world and are not very homogeneous. The freezes several years ago destroyed nearly all their money crops and brought untold disaster upon them. But in the face of these difficulties they have gone bravely and cheerfully forward. They deserve the greatest credit, as also the largest help possible from their brethren in more favored States.

—Many of our friends have been responding to the statements sent them recently. We thank them. We hope that all who received such statements will respond as soon as practicable, by the end of the year at latest, as we have large obligations to meet then.

MANASSEH.

That was an interesting Sunday-school lesson we had recently. Manasseh had sinned grievously against the Lord. The Lord "spoke" to him, but he "gave no heed." The Lord then sent a dreadful affliction upon him—captivity, chains, humiliation, shame. "And when he was in affliction [B. V., distress] he besought the Lord his God and humbled himself greatly before the God of his fathers." Yes, when he was in distress he humbled himself. But it would have been much better if he had done so before, when the Lord first spoke to him. It would have saved him that captivity with all its humiliation and suffering. But there are some people who are like Manasseh. They will pay no attention to the gentle warnings of providence. They will not heed when God speaks to them kindly and lovingly. God has to knock them down before they will take a hint. He has to send some great affliction upon them before they will beseech him and humble themselves before him. It is only when they are "in distress" that they will call to him. But they may be sure that if they do not hearken the first time God speaks he will speak again in louder tones. They had better not wait for him to speak the second time.

Crying to God when in distress is not much evidence of repentance. At least it leaves the impression very strongly that the repentance was insincere and was caused only by the distress in which the person found himself; that like Judas he repented of the consequences of his sin, not of the sin itself. But when we turn to God and humble ourselves before him and love him while in health and prosperity, not only will calamity be averted and distress removed, but it will be evidence of an earnest heart, and God will accept and bless us more abundantly. Let us not be "distressed" Christians, but let us at all times beseech God and humble ourselves before him.

QUESTION BOX.

- Quæ.—1. I want to know if the jailer was justified before he sprang in and came trembling and fell down before Paul and Silas, and said, "What must I do to be saved?" Was he passed from death unto life or not?
2. Also let me know if Cornelius was saved before Peter preached to him, or was he justified from his sins before Peter preached?
3. Also let me know what Rev. III. 20 teaches. Does it teach that it is left to sinners to be saved or lost, accept the gospel, believe it and live, or refuse the gospel and be lost? The gospel is to bring life and immortality to light.
4. I think a man could believe and be lost. Let me know if I am wrong or not. I mean he can believe about Christ or the gospel.
5. If a man believes, that is the fruit of a new life. I think life must first be given before one can repent.
- R. F. SWIRT.

Watertown, Tenn.

Ans.—1. We think not. Else there would have been no need for his asking, "What must I do to be saved?" It was only when he heard and heeded the gracious answer to that question, "Believe on the Lord Jesus Christ and thou shalt be saved," that he passed from death unto life. He was convicted but not yet converted.

2. We think not. He was a "devout" man, but he had not yet received remission of sins through believing on Jesus, nor had he received the Holy Spirit.

3. In one sense it is entirely left to the sinners to be saved or lost. God does not compel them to accept salvation by main force. He offers salvation to them and they have the free will to accept or reject. But he does incline some by the influence of the Holy Spirit to open the heart to Christ as he stands at the door and knocks.

4. Yes, a man can believe about Christ and be lost, but he could not believe on Christ and be lost. The first is simply an historical faith, the second a saving faith.

5. Repentance and faith are the fruit of regeneration. But they follow instantly upon it, so closely that they may be called concurrent or concomitant with it. They are simply obverse sides of the same shield of salvation.

Quæ.—As I am the pastor and I suppose the opponent complained of in the communication of M. A. Moreland in the paper of last week, it seems that a brief reply from me is necessary. I have known Mrs. Moreland for a number of years and have been her pastor about two years. She is an excellent Christian woman and unlike most of our people, reads and studies for herself and honestly seeks to be on the right

side. I am quite sorry, however, that she has suffered a little conversation, held in the privacy of the home, to so trouble herself to cause her to arraign her humble pastor before the public as a heretic. How much better, failing to allow me any error herself, if she had gone to the Lord and asked him to lead me out of darkness into light. I wonder how many church members pray for their pastors.

Three points of my offending with Mrs. Moreland are Paul's conversion, adoption and the heart. Since you and I agree on the first point, Bro. Folk, I slip out of the dispute on that point and put you in as "opponent."

I do not think the question as to when adoption takes place worth quarrelling over and concerning that my remarks shall be few. Paul says in Gal. III. 26, "For ye are all the children of God by faith in Christ Jesus." And John in Jno. v. 1 says: "Whoever believeth that Jesus is the Christ is born of God." It seems to me, in the light of these and other texts, that in the new birth, which is spiritual, we become God's real children by birth and not by adoption.

In Rom. VIII. 28 Paul says: "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body." It seems clear from this that adoption comes with the redemption of the body and that is something for which the children of God are waiting and must therefore be in the future. But the real point of my offending is the heart question. Mrs. Moreland and I differ as to what and where the heart is. She thinks the pear-shaped muscle, the engine that propels the blood, is the heart that loves and hates and rejoices, etc., and says that is the seat of her religion. I think the muscular heart has about as much to do with our religion as the stomach or liver and is no more capable of performing the functions of the heart of Scripture than those organs.

Now, Bro. Folk, your opinion right here is what is wanted. Which is right?

I do not know what the heart is, but I do know it is sometimes used in Scripture for all that is meant by mind.

I call it, generally, the seat of the affections and sometimes I speak of it as a faculty of the mind. Heart and mind seem to me strangely associated, each mysteriously influencing the other. As the Holy Trinity is three in one, may not the heart and mind be two in one?

I believe and teach that with the intellectual part of us, we believe about Christ and with the loving, trusting faculty, we believe in Him, and that is what I call justifying faith.

Wherein, therefore, on this point do we differ, Bro. Folk? And if I am a Campbellite are not you as truly one?

I was a Baptist, my brother, before you were born, and flatter myself that I know what Baptist doctrine is quite as well as you do.

Mrs. Moreland knows, as do all that ever heard me, that I have never preached otherwise than a genuine heart-felt, old time religion, and she knows well that I have no respect for Campbellism, and I am persuaded that you know it too, Bro. Folk. I hope you will be very careful in the future, to be slow about branding me as a Campbellite.

PASTOR.

Ans.—We had not the least idea to what pastor our questioner referred. We only answered the statement of the case as given by her. We know the writer of the above communication quite well, however, and really we should as soon suspect ourself of being a Campbellite as to suspect him. Evidently he was misunderstood by the good sister. We agree thoroughly with him on the above points, with the amendments which we presume he will accept, that when we become children of God through faith, we then receive spiritual adoption into the family of God, but that our full adoption does not come until the redemption of our body.

As to heartfelt religion, no one, we believe, preaches it more earnestly than does this pastor. The physical heart is, of course, not the heart referred to in the Bible when it is said that "with the heart man believeth unto righteousness," etc. The physical heart is only taken as the seat of affections, and as the representative of what we may call the spiritual heart. We accept the statement of "Pastor" that "with the intellectual part of us we believe about Christ, and with the loving and trusting faculty we believe in him."

OUR PREMIUM OFFERS.

We want to put the BAPTIST AND REFLECTOR in every home in Tennessee this fall. We make the following offers:

1. The BAPTIST AND REFLECTOR one year and either of the following books: What Baptists Believe, by J. L. Burrows; The Ministry of the Spirit, by A. J. Gordon; How Christ Came to Church, by A. J. Gordon; Pilgrim's Progress, by John Bunyan; Beautiful Joe, by Marshall Saunders, for \$2.15, or \$1.75 if a minister.

All of these are standard books and are valuable to have in any home.

2. The BAPTIST AND REFLECTOR one year and either Forty Years in China, by B. H. Graves, or

Life of Matthew T. Yates, by Chas. E. Taylor, for \$2.50, or \$2.00 if a minister.

3. The BAPTIST AND REFLECTOR one year and the Universal Encyclopedia, for \$2.60.

4. The BAPTIST AND REFLECTOR and a Self-Pronouncing Teacher's Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for \$3.00, or \$2.75 if a minister.

5. The BAPTIST AND REFLECTOR four months as a trial, for 50c.

Or, to encourage our friends to work for us, we will make the offers as follows:

(1) For one new subscriber and \$2.15, or \$1.75 if a minister, we will send one copy of either What Baptists Believe, or The Ministry of the Spirit, or How Christ Came to Church, or Pilgrim's Progress, or Beautiful Joe.

(2) For one new subscriber and \$2.30, or \$2.00 if a minister, we will send any two of the above books.

(3) For one new subscriber and \$2.50, or \$2.00 if a minister, we will send a copy of either Forty Years in China or the Life of Yates.

(4) For one new subscriber and \$2.00 we will send the Universal Encyclopedia.

(5) For one new subscriber and \$3.00, or \$2.75 if a minister, we will send either the Teacher's Bible or both the Forty Years in China and the Life of Yates.

(6) For two new subscribers and \$4.00, or \$3.00 if ministers, we will send any two of the books in (1) or either of those in (2).

(7) For three new subscribers and \$6.00, or \$4.50 if ministers, we will send either the Bible or the Encyclopedia.

(8) For seven new subscribers and \$14.00 we will send a beautiful watch, gold-filled, suitable either for a gentleman or lady.

(9) For twenty-two new subscribers at 50 cents for four months we will send this watch.

(10) For eighteen new subscribers and \$36.00 we will send a splendid sewing machine, price \$50.00.

Now let our friends go to work all over the State, and let us have a grand rally for the paper and for missions.

Write to us for sample copies, if desired.

PERSONAL AND PRACTICAL.

—We have received notice from a large number of pastors in the State indicating their intention to observe BAPTIST AND REFLECTOR Day next Sunday. We thank them for it. We hope that every pastor in the State will do so. It will help them and help the cause. And now for a forward movement all along the line.

—Macon, Ga., is in the midst of an exciting prohibition campaign. The election occurs on December 1st. Dr. J. L. White, pastor of the First Baptist Church, has been doing valiant service in the campaign. All of the Baptists of Macon stand solidly with him. We trust that the forces of temperance and Christianity may win a glorious victory.

—We had the pleasure of spending a while in the home of our friends, Rev. and Mrs. W. Y. Quisenberry of Montgomery, Ala., on our way to and from the Florida Convention. Bro. Quisenberry is pastor of the Adams-street Church at Montgomery. He has had some difficulties with which to contend, but his old friends in Tennessee will not be surprised to learn that he is meeting them earnestly and fearlessly and that he is accomplishing a good work. He has a large and important field. We were glad to find him looking so well.

—Spain has at last yielded to the inevitable, and has accepted the proposition made by our government to pay her twenty million dollars for the Philippine Islands. She did so very reluctantly and under protest, but there was nothing else to be done. It was better this than war, with the probability of losing the Islands without any compensation at all for them. Now that we have these islands what are we going to do with them? There is danger that we may come into complication not only with the natives but with other foreign countries, such as Germany or Russia. We very much fear that they will prove a white elephant on our hands. We hope, however, that the possession of them will result not only in expansion of our trade, but also in giving to the islands a stable government which shall be dominated by the principles of Christianity, not such as the priests have exemplified, but true, pure Christian principles.

—In the Convention Teacher for December there is a fine article by Dr. T. P. Bell on the subject of "The Bible as the Word of God." Among other things Dr. Bell says: "In its inspiration; wherein is seen one mind, and that more than human, guiding the minds of all the numerous and long time separated writers, and bringing them into a beautiful unity of thought and purpose, and infallibly guiding them in the expression of that thought and the setting forth of that purpose. One Spirit rules, one mind directs, one purpose pervades the whole Book from beginning to end, and what man or men could surpass this? It is the work of one to whom a thousand years is but as yesterday when it is past, and who himself is the same yesterday and to-day and forever." These are true, strong words.

—Dr. J. C. Hiden of Richmond, Va., furnishes the Alabama Baptist the following catechism: "Rev. J. C. Long, late Professor of Church History in Crozer Theological Seminary, was a brilliant, able, thoughtful, scholarly man, of a decidedly philosophical cast of mind. He thought with Virgil, 'Happy he who can find out the causes of things.' He knew that his old friend Wm. F. Broadbush had an extraordinary antipathy to cats; but he did not know the cause of this antipathy; so he determined to investigate at headquarters, and the following colloquy ensued. Long: 'Dr. Broadbush, your antipathy for cats is a very strange thing to me. How do you account for it?' Broadbush: 'I don't account for it at all.' Long: 'Well, can you tell me how you feel towards a cat?' Broadbush: 'No, the feeling is indescribable.' Long: 'Do you feel towards a cat as you do towards a snake?' Broadbush: 'No, the feeling is altogether different.' Long: 'Well, Dr. Broadbush, can you tell me what makes you feel most nearly as you feel when you see a cat near you?' Broadbush: 'Yes, to have some fellow around who keeps worrying me about it, and won't let me alone.' We suspect that ended the catechism."

—A soldier in the First Tennessee Regiment, now on his way to the Philippine Islands, wrote to a friend in Nashville, and his letter was published in the Nashville American of November 22nd. In it he says: "The Chaplain is a 'peach.' He plays whist and other card games in the officers' state-room from morning to mid-night, and indulges in such little profane words as 'By God,' etc." And again: "In the dining-room the officers are still gambling, even the Chaplain. I saw him with a stack that showed the successful gamester. By the way, be and Barr, non-combatants, never leave their quarters without first buckling on their Colts." The Chaplain referred to, as is known, is Rev. L. J. Leland, a Baptist minister. We hope the charges against him are not true, but as they have been thus publicly made they are reflections not only on him but on the Baptist denomination and on the cause of Christ, and we do not hesitate to say that if the charges are true Mr. Leland is unworthy of the sacred office which he has thus disgraced. In the name of the Baptists of Tennessee and in the name of Christianity we call upon Gov. Taylor to investigate these charges, and if they are sustained to demand the resignation of Mr. Leland, unless he should express the deepest penitence for his conduct.

—Brethren sometimes complain of the price of the BAPTIST AND REFLECTOR. They think \$2 is too much to pay for a paper. But let several facts be borne in mind: 1. The uniform price of every State paper in the South, with one exception, is \$2. 2. When something was said at our recent State Convention about reducing the price of the BAPTIST AND REFLECTOR the Convention unanimously voted against the reduction. They thought that a reduction in price would mean a reduction in value, and they felt that Tennessee is worthy of the very best paper which can be given. 3. No Baptist paper published at less than \$2 has lived for more than a few years in the South, while the \$2 papers have been permanent. 4. No publisher of a Baptist paper in the South, even if the price is \$2, has grown rich. The fact is that most of them have had to struggle along under debts and burdens. It takes every cent of the \$2 to pay the expenses of the paper, and sometimes even more. As for ourselves we have made a living out of the paper, but we haven't yet made a fortune. 5. \$2 seems cheap enough, certainly, for a religious paper like the BAPTIST AND REFLECTOR, for instance. This is only four cents a week. Where else could you get so much and so good literature for the money? We try to give you the worth of your money and more. 6. We propose to put back on the paper every \$1 which comes from subscriptions and to live only on what may be received from advertisements. So that when you pay \$2 for your subscription you are helping to build up the paper.

THE HOME.

If any little word of mine
May make a life the brighter,
I'll make a heart the lighter,
May make a heart the lighter,
God help me speak the little word
And take my bit of ailing
And drop it in some lonely vale,
To set the echoes ringing.

[Affectionately dedicated to the "Young South" readers.]

HOW JEAN WON.

BY LUCIE DAYTON PHILLIPS.

PART II.

The truth was she had felt herself quite alone with Elizabeth, but it was a different thing when it came to Jean.

To Mrs. Stuart the orphan girl seemed an intruder upon the sacred sorrows and solitude of The Cedars. More than once she felt inclined to resent her presence, as if Jean really were to blame for being there.

For many years that sore, proud old heart had selfishly indulged its morbid craving for solitude.

She had never found the old house lonely herself.

Loved shapes and phantom faces come and went in those memory haunted rooms that kept her company.

The handsome young husband, who had died in his prime, and left her to struggle on with the children alone; the beautiful daughters who had faded away one by one, just when life seemed fairest and fullest of promise; the soldier sons who had fallen on distant battle fields, these lived in her thoughts, and furnished her companionship. Her bereft heart craved no other.

It hurt her to see an alien and a stranger in those sacred rooms where her children had been born, and where four of them had lain in death's strange beauty.

But she must remember Elizabeth, and for her sake endure Jean's presence. And the thought that she was making the lonely child happier partly consoled her.

And, yet, to see the two children playing so merrily together, playing as sisters might, gave this proud old lady a distinct regret, a pang of almost pain.

"I must never allow her to fancy herself my granddaughter's equal, because I permit her to amuse Elizabeth," Mrs. Stuart would say, as she watched them romping on the green slope of lawn, or strolling hand-in-hand about the sweet old-fashioned garden: "I'll not have Jean getting foolish notions in her head, nor Elizabeth either—as for that. She must remember that she is a Davenant, and her mother a Stuart. She must not forget that Jean is only our hired 'help,' a maid to wait upon her, rather than a companion and a play-fellow."

But Elizabeth did forget it entire-ly!

Before the grandmother found a chance to impress these facts upon her mind anew, the last of the Davenants had learned to love the alma-house orphan very dearly; to look up and cling to her, as to an older sister.

And little Bettie had never in all her young life been so happy as now. The days that used to drag by in such dull, eventless fashion, flirly flew past now that she had Jean.

Indeed, Jean had changed all her little world.

I could hardly say how many merry romps and races, wild games and happy plays, the two children enjoyed together that first summer in the old homestead of the Stuarts.

Many idle, golden hours they whiled away in the big flower garden, wandering with the bees and butterflies among the square box-bordered beds of Sweet Williams, of Lady's Slipper and Prince's feather; haunting the fragrant honeysuckle arbor and rose bowers, and hiding in some tangle of morning glories and trumpet vine.

"We do have the best sort of time together, don't we, Jean?" said little Bettie one fine morning in October when the air was like wint, and the sky as blue as turquoise.

They had taken their "tasks" out to the latticed summer-house, over-run with a climbing rose, and while their fingers were busy, had told fairy-tales to each other.

"Yes, we do," answered Jean gravely. "It's just like heaven to me, only—"

"And you are never to go away, you are to stay with us always, Jean," urged the child affectionately.

"Why, I don't see how I could live without you now."

"You are so kind and so good to me, little Bettie," returned Jean, grateful love shining in her big dark eyes.

Elizabeth seemed struck by the beauty of the rosy oval face.

"I wish I were pretty like you, Jean," she said wistfully, a flitting sadness on her plain, freckled little face. "But I don't mind being so ugly myself, it's only for grandmother's sake I care. My mother was beautiful, you see. And so was my Aunt Rachel. I must take after the Davenants, for grandmother says none of her people ever had red hair and brown freckles like mine."

"Don't talk so about yourself," said Jean tenderly. "I don't think you are—to say—ugly, and by the time you are grown up, you may turn out a real beauty—who knows?"

"Well, you do know how to comfort a person—I'll say that," returned the little girl gratefully.

She was rather prim and old-fashioned in her speech and manner, yet quite too childish and healthy-minded to harbor unnecessary doubts as to the truth of Jean's prophecy. A lonely childhood is a sad thing, and no success or happiness that may come in maturer years can atone for it, but so far Elizabeth Davenant was sound and sweet at heart.

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Escaped Death.

Unusual Experience Groaten Le Roy Bowen—Given up to Die by Four Doctors Because of a Serious Complication of Diseases—Now He Saved Himself.

From the Bioterprise, Mapleton, Minn.

To escape death after being given up by four doctors, and bidden good-bye to family and friends, is an experience not granted every man. Yet it happened to Mr. Le Roy Bowen, of Decoria township, Blue Earth Co., Minn.

Mr. Bowen is a farmer, but formerly resided in Mapleton, where he was clerk and city marshal for a number of years. He is a well-known member of the Masonic fraternity and is of sterling honesty and uprightness of character.

His story is of the greatest interest. He said: "I was suddenly taken sick in the spring of 1893. The doctor was summoned. He pronounced my case one of gravel and said the pain was caused by the passage of a stone from the kidneys to the bladder. I doctored him for three months, but was not better. I died. Once a week I would have a bad spell of two or three days duration, during which I suffered untold agony."

"Finally I went to Mankato and consulted a specialist. He stated that I did not have gravel, but that I was rheumatism in the stomach. I continued to visit him until the end of August. Then I became completely bedridden and sent for another doctor. He called my complaint inflammation of the bowels and treated me for that."

"The doctor laid my case before the faculty of Rush Medical College, Chicago, and it was decided that I had neuritis of the stomach. I was treated for that until December, but continued to grow worse. Then the doctor said, 'I can't do you any good. All the help I know for you is an operation.' 'Very well,' I replied, 'go on and operate, if that is left for me.' 'The appointed time came; the four doc-

tors present examined me for two hours, then they retired and consulted for the same length of time. They concluded that they did not know what ailed me. The head physician asked permission to 'cut,' as he expressed it, and find out. I asked how big a place he wanted to cut. He said 'he thought four inches long enough. I did not want any such side-and-seam game played with me, so the operation did not occur. I continued under the doctor's care, but my case was considered hopeless. I made my will, balanced my accounts and made every preparation for death."

"The day after day was passed in intense agony. As a last resort I told my hired man to get a box of Dr. Williams' Pink Pills for Pale People. I had read considerable about them and thought I would try them. Immediately after beginning the use of these pills I commenced to feel better and in two weeks I was out of bed and around, thanks to Dr. Williams' Pink Pills for Pale People."

"I hereby certify the above statement is true, to the best of my knowledge and belief."

La Roy Bowen.

Witnesses: J. A. Bildee, Mrs. Le Roy Bowen.

Mr. Bowen's post office address is Benson, Minn. He will gladly answer any inquiry to these enclosing stamp for reply.

It was nature's own remedy that accomplished this cure caused by impure blood for Dr. Williams' Pink Pills for Pale People are composed of vegetable remedies that stir up a powerful influence in purifying and enriching the blood. Many diseases long supposed to be incurable have been cured by the potent influence of these pills. This universal remedy is sold by all druggists.

from a single thread. "For, as they grow older, Elizabeth will feel more sensibly the difference in their appearance. She will become sensitive over her plain features, her red hair, and under sized figure. The contrast between them will be noticed by everybody, and Elizabeth cannot fail to be made unhappy."

This thought haunted her all that day, so that by night-fall her mind was quite made up.

She would find some way to console Elizabeth, but Jean must go.

(To be continued.)

Almost every housekeeper has a weakness for handsome table appointments, and it is a laudable ambition. Now that the charming winter evenings, with the cheery fires and bright lights, have come again, almost all housewives are bringing out the work baskets with the table pieces put away to embolden. Nothing adds more to the table than its adornings. The Honiton lace center pieces are the latest, and are lovely enough for a princess. There is one requirement necessary to the success of having such pieces, and that is to know how to launder them properly. It is necessary to observe a few rules to insure success. They should never be allowed to become much soiled, so as to require hard rubbing. Borax should always be added to the water in which embroidered linen or delicate lace work is washed, for it cleans them quickly and easily without rubbing. The center pieces are not so large as formerly—a small oval or round piece for the center with a rose-vase put in the center of it is lovely. A single American beauty rose to adorn it. Ravings of new linen to mend or darn these frail pieces are best. The desire and need for lovely embroidered pieces is still paramount; nothing can excel it, and to give as a present there is nothing more acceptable. Holly berries and ivy leaves are pretty for Christmas decorations. Nimble fingers are very busy now fashioning surprises for the holidays. No present is considered so elegant as a piece of one's own handiwork. Money cannot buy such often. They are a unique gift, and not expensive if you can embroider; yet the simplest one you prize more than silver or gold.—Kestutis.

YOUNG SOUTH.

Mrs. Laura Dayton Bakia, Editor,
24 East Second Street, Chattanooga, Tenn.,
to whom communications for this department should be addressed.—Young South Mission, N. Y. 100, N. Y. 100, N. Y. 100.
Our missionary's address: Mrs. Bessie Maynard, 24 East Second Street, Japan, via San Francisco, Cal.

—Mission subject for November, JAPAN.

Young South Correspondence.

Eight letters this morning to gladden our hearts! These end our work for November very well. If we had only done as well the other weeks! But we won't weep over the past. We'll just press onward for December. I feel sure there are very few members of our big band who will not think it a privilege to send a

CHRISTMAS PRESENT

to the Young South. I am hoping to be overwhelmed with work until 1898 goes out with its record. I wish you would not wait until the last week or two either. Make up your mind what share of the Christmas money belongs to God and send it right away. We must make this last month of the year the very best of all.

The first letter is without date and I cannot decipher the postmark. It says: "Enclosed find \$1 to be equally divided between the orphans and Mrs. Maynard."

A FRIEND.

God knows the generous giver! May she have her reward! Somehow I think the message comes from a dear old lady, but I am not good at guessing. Whoever it is has our sincerest gratitude.

The second comes from Jonesboro: "Enclosed find 50 cents, our birthday offering for our missionary. We are only five and three years old, but we enjoy hearing about the missionaries. We wish the Young South a happy Christmas."

LOIS LEE PROPLES.

KATHERINE ADAMS PROPLES.

Isn't that a sweet message? God keep the two tiny ones for many years of noble service in His cause! We are so grateful for this addition to Japan's column. Come again soon.

The third is from an old, old friend of ours, but a little girl still, and bears date Ripley:

"You will find enclosed postoffice order for \$2. Our missionary clichees have just been sold. I shall leave you to place it where it is most needed. Lucie Kate is in school and I write this for her."

Mrs. LIZZIE WHITE.

Shall I give it to the Orphanage Support and Japan? Thank you very much! Are there not more of these 'set apart' chickens ready for market? Who has some turkeys? They will bring good prices now. Let us bear from many besides Mrs. White. She never leaves us long without her cheerful presence.

I always know there is something lovely in sight when I read "Wartace" on the envelope. This time is no exception:

"Enclosed find check for \$2.50, a Thanksgiving offering from the 'Little Workers' for Japan."

MAHLE ARNOLD, Leader.

Ah me! How proud I am of such a band as this. They come up so promptly, so persistently, so cheerfully with the results of their labor. God bless them every one! I do not wonder at their success because I know their leader and several generations of her family. She is not one to falter by the way in a just cause, and we prize her and all like her more than we have words to tell.

The next comes from Bidwell:

"Enclosed is \$3, the proceeds of the 1898 mother has given us. Divida

equally between the Orphanage and Japan. We are two little girls."

CARRIE MAI SMYTHE,

SARAH SMYTHE.

I'm sure that's nicely done. Thank you so much! May the poultry do wonderful things for you always! We shall hope for a Christmas offering from Bidwell. Stir up some others, won't you?

Here's another sweet message from a new member at Statesville:

"I want to join the Young South Band. I enclose 25 cents for our missionary. I earned most of it by studying hard. Mamma gives me a penny for every headmark I get. Papa takes the BAPTIST AND REFLECTOR, and I enjoy the Young South paper. I am just eleven years old, and my only little sister is ten days old, and the sweetest baby in the world. I am not a bit jealous, although she has taken my place. I was baptized last August by Bro. Ogle, and I think he is one of the best preachers we have."

ORAH JONES.

I always rejoice when I hear of one beginning to serve the Lord in the days of her youth. God keep you ever faithful and true! We are much obliged for the offering, and so glad to welcome you into our Band. Can't you come again before Christmas and bring in some others? Doubtless there are other good mothers who will thus encourage their little ones.

Now greet these dear faithful Nashville friends:

"Please find enclosed \$1 for our missionary."

LILLIAN ROTH,

GEORGE ROTH,

DIAN ROTH.

We just couldn't "run" the Young South without this Band. They are so constant in their devotion to our interests. God keep them all.

Now comes the crowning event of the month! I do not know when any letter has so touched my heart and raised my hopes. It comes from a friend who has worked nobly with us in the past, and bears date Morristown. Just read it:

"The Ladies Aid Society of the First Baptist Church of Morristown want to start a 'Building Fund,' in the interest of Mrs. Maynard's Sabbath-school room. We send

TEN DOLLARS

as a Christmas offering for that purpose, and we trust that others will assist."

Mrs. SUE L. MASON.

Does that take away your breath? I have seen somewhere that \$250 will build a comfortable room for our missionary's Sunday-school, and will enable her also to carry on a Kindergarten. Yes! I remember. It was in a letter from Mrs. Maynard herself in this paper of November 3rd. So that is thoroughly reliable information. I have wanted to suggest our raising it but was afraid! In shame I confess it. I thought it might interfere with the salary. But you will not allow that to happen. You will send just as much as you were going to on her \$500, and add a little more to give her a bright new room to bring her little Japs in from the streets and the homes about her. I feel sure you will do it and from my heart I thank Mrs. Mason for the start she gives this work. Will she tell her Society how glad we second her proposal? I wish the Ladies' Societies throughout the length and breadth of Tennessee would take this up with consecrated enthusiasm! What say you, Nashville, Memphis, Knoxville, Chattanooga, Clarksville, Shelbyville, Murfreesboro, all the places where our good women meet to work in God's name? Is not this a work that ought to be done by the Baptist women of Tennessee. Think of our own Mrs. Maynard, going from this State to represent us in that far-away



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land, think of her having to crowd 50 restless little Japanese children in a 9 x 12 room. She says: "We are terribly cramped in our work." Will we allow that state of things to continue? Not no! Not since the Morristown ladies have shown us the way to stop it. Let us do this! Let every member of a society reading this speak to her fellow-members of this work at her very first opportunity. I feel sure every one will respond. You can have the Church Treasurer send your offering to me and so include it in the contributions for missions. But don't let it end there. There are hundreds of good women and dear girls, there are earnest godly men and bright boys who will take a special interest in building this room. Let each one who has it near at heart to please our Master send at once a Christmas gift to go towards this \$250. How happy this will make our dear co-worker in her Japanese home. Let us see what we can raise before Jan. 1, '99. Do all you can to interest others and pray God's blessing on us all as we do this new work for him. Who will join the Morristown Society? Answer quickly! We can't afford to be long about it. Our missionary is suffering for the lack of it every day. God help us to do our duty.

The First Church in Chattanooga is enjoying the series of meetings conducted by Dr. Fred Hale of Owensboro, Ky. He is preaching wonderfully strong sermons, but he says the church will not be blessed until the debt of \$4,000 is paid. On yesterday a few of its members raised over half of it in a few moments, and we hope to hold a grand "Thanksgiving" on the 24th with all the debt paid! Then we shall hope for the "Joy of salvation," and that sinners may be taught the way of life eternal. One of the blessed things of heaven will be the absence of debt. It is such a curse, not only to

churches, but to individuals. I hope you may always wait for what you want until you have the money to pay for it. It is the only safe way.

I am counting largely on our December work. Begin it right away. Cover my desk with letters. I shall not murmur at the extra work. In great hope.

LAURA DAYTON EAKIN.

Chattanooga, Tenn.

Receipts.

First half-year's offering \$100 01
October offering 50 00
To November 15th 24 72

FOR JAPAN.

A Friend 50 00
L. K. White, Ripley, by her mother 1 00
Little Workers, Wartace, by Miss Arnold 2 50
C. and M. Smythe, Bidwell 1 00
Orah Jones, Mataville 1 00
L. G. and D. Roth, Nashville 1 00

FOR ORPHANAGE SUPPORT.

A Friend 50 00
L. K. White 1 00
C. and M. Smythe 1 00

FOR A ROOM AT KOKURA, JAPAN.

Ladies' Aid Society, Morristown, by Mrs. Mason 10 00

Total \$200 01

Received since April 1, 1898:

For Japan \$115 01
Orphanage 27 72
Club 5 00
Repairing Chapel 5 00
Cooperage 8 10
R. C. Room, Kokura, Japan 5 00
Postage 5 00

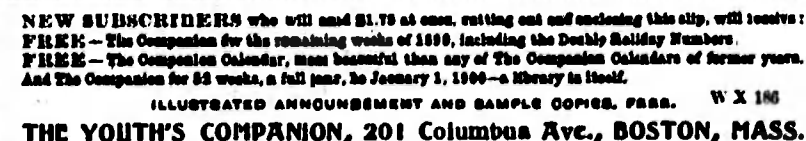
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Evangelist Sid Williams and singer, James A. Brown, have closed a meeting at Vincennes, Ind. There were twenty-seven accessions to the church during this meeting.



The editorial of last week in the *Religious Herald* on "Denominational Journalism" is a gem. Dr. R. H. Pitt

Although Dr. J. M. Weaver, pastor of the Chestnut-street Church, Louisville, Ky., is a man of considerable age he is still quite vigorous in the proce-

The Southwestern Baptist University of Jackson, Tenn., is strongly entrenched in the affections of Arkansas Baptists. Some of the best preachers of that State received their college training at the University. Such men as E. B. Miller of Arkadelphia, O. L. Halley of Fort Smith, C. W. Daniel of Pine Bluff, W. F. Dorris of Camden, R. D. Wilson of Fordyce, W. J. Bohlsman of Forest City and a host of others received their training at Jackson. At the recent Arkansas Convention a re-

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