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A Mereorial to Dr. Basil Manly, Jr.

Dr. Manly was born in Edgefield 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 be gave up his work as pastor to become founder and first President of the Richmond Female Institute. In 1850 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 28th, 1800, 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 preyer 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 wreeked, and some of the children killed, but that the workers instead of belog 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 Whitsitt. 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 overworked 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 Cava Hill near his beloved colleagues, Dra. Boyoe 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

BOOK AGENTS WANTED FOR **OUR WAR WITH SPAIR** TTO CAUSEM INCIDENTS. AND RESULTS. A sellable and exhaustive sheep of the war. Civil, Military, and Navel, from its beginning to the close. With many flow stee places and choice engravings. By Hen. SECSEY St. 111 and 114 a

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 ghad 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 Con-

vention who loved Dr. Manly will pre-

sent this matter to their people at once

worthy of our Lord and Master and of

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. Eston. 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. Whittinghill, J. M. McFarland, C. M.

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Watson-White Debate.

On Tuesday after the fourth Sunday in November, Elder W. J. Watson, Baptist, and Elder L. S. White, Campbellite, will begin a four days' debate at Defeated Creek Baptist Church. about twelve miles Northeast of Carthage, Smith County, Tenn. Two propositions will be discussed:

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, afilrmative; L. S. White,

Proposition, 2. The Holy Scripture teach that baptism to a penitent believer is for (in order to) the remission past sins. I. S. White, afilirmative, 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 80th 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 be 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 siding pastors in protracted meetlngs in this section. Some brethren encourage me to give myself to that work of siding pastors in meetings. 1 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 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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an np-to-date beneficial order, in Middle and East Tennessee and in West-ern and Central North Carolina. Com-pensation tirst-class. Editor of this paper a member. Particulars, D. W. III GGER, S. S. D.,

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THE LAW STUDENT

Who is unable to get away from home for the first years work may have proper direc-tion in reading by correspondence under reg-ular faculty of instructions. One who does ular faculty of instructions. One who does satisfactory work by this plan, through the texts assigned in Junior year, will be admitted regularly to Benior class for residence work in NOITHEITN INDIANA LAW COLLEGE as a candidate for degree of LLB. Nineteenth year: Graduate practising everywhere; write for list from your state. Lewis D. Bampson, Director, Valparaiso, Ind., U. B. A.

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Old Series. Yel. LXI.

NASHVILLE, TENN., DECEMBER 1, 1898.

UNTIL THE DAY BREAK.

A human soul went forth into the night,
Hhatting behind it dasth's mysterious door,
And shaling off with strange, resistiess might
The dust that once it wore
Ho swith its flight, so suddenly it sped—
As where the strange with the behind the bed
Marked not the way it went

Heavy with srief, their aching, tear-dimmed eyes
8sw but the shadow fail, and knew not when,
Or in what fair or nnfamiliar guiss,
It left the world of men.
It broke from atekness, that with iron bands
Had burned it has for many a grievous day;
And love itself with its reatraining 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 honse 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 alience of the moonless dark,
Leaving no footprint on the road it trod,
Straight as an arrow cleaving to lia mark,
The soul want home to God.
"Anser they oried, "be never asw the morn,
But fell asiesp outwearled with the strife"—
Nay, rather, he srose and met the dawn
Of averlasting itis
—Christian Burke, in Pali Mail Magazine.

PIONEER PREACHERS.

(Illustrated Sketches.) BY REV. J. J. BUBNETT.

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No. 5. New Series. Elder Dake Kimbrougk.

"Sacred to the memory of Rev. Duke Kimbrough: Born Nov. 10, 1782; died Sept. 21, 1849; aged 86 years, 10 months, 2 days." (Tombetone inscription in old fantly grave-yard, near Mossy 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 timee. The original stock is said to be Irish, as the name Kimbrough would seem to indi-

The pstriarch 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 be came to what is now Jefferson County, Tmnessee. 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 farm near Mossy Creek, where be spent the rest of

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

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

Of his sons, Bradley, Robert G. and Issue became Beptist 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 Tennecese has yet given to the world.

Of Elder Kimbrough's conversion we have no particular account, axcept that when the Lord made him a Christian the New Testament made him a Baptist, in spite of his inherited prejudices, which were strongy 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 the denomination. 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,

ELDER DUKE KIMBROUGH.

[The above out is the contribution of the Dandridge Baptist Chursh, of which Elder Kimbrough was pastor for fitty consecutive years-1799 to 1849.1

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 25tb, 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 Fears were requested by the church to act as a presbytery at the "following October meeting," the minute of which bas 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 her hand in marriage. His father-in-law also en- would have no other pastor, but when, by reason of published by request in the Tennessee Baptist: dowed him with a handsome farm near Dandridge, the infirmities of age, Father Kimbrough was no where he lived for some years, and then bought a longer able to attend his appointments regularly, the brough were unsurpassed. He retained his mind to church called first Elder James Kennon and afterwards Rev. Wm. Rogari, as sesistant pastors.

From 1808 to 1880 he was pastor of the Dumplin Church. In the last year of this pastorete the church divided on the question of Missions, Conventions, etc., with protest and counter-protest. The pastor tried nerd to hold the ohuroh together, and by bis influence succeeded in postponing the split, but divislon was inevitable. The "antis" were in the majority, The missignary minority declared themselves "on constitutional principles to be the church." and resolved to bold thair meetings on a different day. They also said, in their minute of May fourth, Saturday, 1889: "Father Khnbrongh has declined being pastor for either party, but believing him to be in principle with us, ate., we invite him still to be our pastor." But the invitation was declined, we can't certabily say why, but most likely on account of the existing complications and projudices incident to a church split. The retiring pestor, while missionary in sentiment and affiliating with his missionary brathren, was nevertbeless conservative and thought

In addition to the above Elder Khnbrough was pastor also of other churches. His labore also in revival meetings were abundant. With great regularity be being twelve in number with their names," etc. The attended the associational gatherings of the churches church was constituted and for several years held its and was often otherwise in the councils of bis brethren. He seema to have been a popular prescher on such occasions, often preaching the introductory or other sermons.

"In the pulpit he was remarkable for carnestness, grevity and un pretending dignity of manner." He had a deep, full voice, and was considered a natural orator. "With his remarkable voice," says Peter Bryan, who heard hhn often, "and natural ability as a speaker, Duke Khnbrough, if be bad been educated, would have been one of the greatest pulpit orstore h the State."

Elder Kimbrough was a man of two hooks-Bible and hymn book. To young ministers he was said to be a "living concordance to the Scriptures." Ha also loved to sing, and in his family devotions as wall as at church, he frequently became happy in singing the songs of Zlou. 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 bis day, Elder Kimbrough received little from the churchee in the way of support. One of his favorite sayhigs was, that the "Missionary Society" from which be 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 timee 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 travall 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 bis children would be converted. In confident anticipation of this event he would get happy and say: "The Lord bas cut me down with one hand and raised me np 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 aeross the room, leaning upon his staff. He regained his strength and lived to see the "glorions revival" and preach through it, witnessing the conversion and baptism of a number of his children.

Following is the tribute of the Dandridge church,

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 testhnony was: 'Gracel grace!' Its all of grace!' And with those triumphant words upon his lipe and a farewell tear in his aye, he passed without a grean beyond the veil, where, face to face.

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

the peculiar head-gear of the distinguished pastor. and supposing it to be the proper style for the pulpit, pulled out his pocket handkersblef, 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. Ha used frequently to relate the chrumstance, aftirming that be actually witnessed the occurrence

2. At a certain place a Presbyterian meeting was in progress. A proposition was made to a worldling, who was a Methodist by praindice, to go to the mestbe 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 altting in the house, to wear a cap or handkerchief on bis head. He kept this on, sometimes, even in the pulpit until time to begin the cervice. Occasionally there was in the congragation 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 luvitation was given and accepted. The uusophisticated brother had observed ing. "No," said the worldling, "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."

8. 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 bearers 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 bogs would root it up-and they did !"

4. Robert Newnan, a Baptist, is authority for the 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 numbers of times, but, making bis confession, bad 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, brethien, 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

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 Owasso 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 Chleago, 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-chairevangelist Rev. Daniel Shepardson has already held one meeting at Greeneville 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 thau 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 rotetion is confined olilefly to the smaller oburches, and it is a great pity that such pastorates can't be more permanent. We have 447 churches with 40,000 members. And Michigan Baptisis are noted for their generosity, conservatiam, and aggressiveness. They are sound in the faith? and loval to the great brotherhood in all of their interceta, 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-

which are hadly needed. We have only this one Stato college fostered by our conventiou. 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 twentleth 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 lifteen 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 Buplist, our new paper, has made its appearace at last, after having been hindered so long by the quarantine, and our people hall it as they would the appearance of the sun after a long season of cloud and

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 Baptiste 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 denoninational 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 mahhood, 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

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 he 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. Searcy, 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 mean while preached regularly.

Rev. Oscar Haywood, 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

Here And There.

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

Itey, D. J. Hunt celebrated Children's Day with his Librestone Church and Sunday-school with addressee 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 lu 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. Whitlook'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. Elizabethton and Snow's Chapel. At Walauga Church Pastor E. P. White is behir

tion, edification, and recreation. Our educational work assisted in a meeting by Rev. E. H. Yankey of Smithat Kalamazoo is in a flourishing condition. President wood. We heard Bro. Yankey preach two excellent Slocum has his heart set now on some new buildings sermons. He is a polished, entertaining and sosolhie

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

the Allentown Church.

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

The twenty or thirty Baptiste of Piney Flate 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 Phey Fiata with J. T. Pope at the head of both.

Near Plucy Flate is the home of the battle-scarred veteran and octogenariau, Elder Asa Routh. We spent the Sabbath with hhn, 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 hhn 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 k 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.

Jackson items.

Bro. J. W. Porter of Marysville, Ky., preached for the First Church at both services on yesterday. Hts sermons were full of spiritual food and the conl 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 cermoa 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. Hu 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 Sundayschool, and he is one of the best he 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 teachere. MADISON.

Jackson, Tenn., Nov. 21st.

North Carolina Baptists.

North Carolina Baptiste 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 Greeneville December 8. Dr. Penick of Elizabeth 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 Cld 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, h progressing rapidly, and Pastor Brown le

Rev. A. M. Caxton, the new pastor at Mourae, le taking a strong hold on his people, and will doubtless bring "things to pens" in that oity, ...

As a result of a recent meeting in the Shelby Church Pastor Ludway 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. C. Baum is in Atlanta preaching in a mastlog for Dr. Marshall. Bev. W. M. Vines has been called to the pantors to of the First Church, Ashevilla. C. H. M.

PEPUTABLE AND DISREPUTABLE SINNERS.

FIRST BAPTIST CHURCH, NASHVILLE. Text, "He that is without sin, let him first east a stone at her And they that heard it, being convicted by their own conscisuose, went out one by one, beginning at the eldect even unto the lesst. And Jeeus was left alone and the women standing in the midst." (Jno. vill 7, 9)

Jesus was omnisolent, 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 hypocrisies and learned impostures, the pageantry 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 exptains the conduct of the pricets and elders towards him, Every day or two some Itabbi, or Scribe, or lawyer, or committee, was sent out to watch bis movements, put questions to him, aud, if possible, inveigle hhn into some embarrassing situatkm. 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

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

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 Mocce she should be stoned to death. What sayest thou shall be done with her?"

This was a devillah 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 bim before their ecclesiastical court.

He looked into their black hearts, read their dark designs, and determined to smite them with confusion and diamay. 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 siu. 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 aud begin the work of braining 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 loval to conventianolisms men can be even in the prosecution of schemes which are corrupt and infamous.

Had these whited ecepulchres been a comb of thieves and murderers their conduct could not have been mora 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

Left alone with the woman lu 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 mere.

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

Christ did not deal with this woman as an innocent being. His recognition of her gulit is implied in the "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 ravived her celf-respect. was full of the agony of despair, and he kindled with-

in bar 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 walf, half-crased by hunger, steals a loaf of bread, so-SERMON BY REV. J. B. HAWTHORNE, D.D., PASTOR of our own generation. This woman's conduct was ciety demands that he shall wear a convict's garb. It exceptionally disgraceful and oriminal, 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 ahmers, and that without the intervention of divine mercy everyone of them would shik to a starless doom. As this woman was already deeply convicted of sh, 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 anathamatiae her dark and troubled spirit. He knew that nothing but pity and meroy could put hope in her heart and inaphre her to struggle up to a better life. He knew bow she had been tempted, and he knew how prone poor human nature everywhere to yield is to templation. In commisserating her woe and bestowing upon her his saving mercy, he taught us a lesson which should guide us in all our efforte to save those who are loaded with shame and public reprobation.

> "Think mently of the erring; With which the dark temptation ceme, In come unguarded hour

You can not know how carnestly They struggled, or how well Until the hour of weakness came And suddenly they fell. Think gently of the arring : Oh. do not thou forget ! However derkly stained by sin.

lieir of the self-same heritage: Thou heat in eafety trod.

Speak kindly to the erring! With holy words and tones of leve From misery's thorny track

Forget not thou bast often sinned. And sinful yet must be: Deel gently with the erring one

it seems to me that the lesson to which Christ intended to give the greatest emphasis, by his rebuke to the Pharisees, and his meroy to the disgraced woman, is, that the terpitude 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 sinnere than she. Their bearts were more corrupt and their lives more cor-

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 all classes of men. Christ uncovered and anathemaregarded by the social world as a mere foible, which tised the sins of proud and lordly Pharisess because should not affect a man's reputation and respectability he wanted to bring them to repentance and lead them among his fellows.

God's standard of judgment is not public opinion. It is not the sentiment of the social world. In his mask from the rottenness of much that is called reand as black as the darkness of the nethermost hell. God is no respector of persons. Any transgression

of his law is sin-hell-deserving sin, no matter who la the trensgreesor. This is contrary to the sentinent of the world, but it is everlastingly true.

Lying is a crime-a detectable. any man. A har anywhere is a moral coward, an enemy to society, a conspirator against heaven, and God says that he shall be "east hito 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 brillhmt social occasion a thousand conventional iles will be told, but no one regarda them at all orbninal or disreputable, to use deceitful and misleading expressions at such a thne.

We have many political diplomatists of the Tallyrand type. They lie on a magnificent scale, and the world applauds them for it. Political henchmea manufacture campaign falseboods, invent election frauds, and spend thousands of dollare in buying votes, without effecting in the least degree their social atandhig. The men who administer the government of a powerful nation diamember weaker nations and without the offer of any compensation, deprive them of large districts of their territory, and we make damagognes of them. But if some obsoure pensunt invadee a melon patch, or robe a hen-rocet, be in deserred if unother seys, "I have studied and learned," he is worthy of a place in the chahr-nang. When a poor to be believed.

puts a stigma upon him which be carries to the grave. But if a man goes into the etock market, organisee a corrupt combination, and robe innocent invastore of a million of dollars, society lionises him. That man's sin is a thousand three more disgraceful and damnable hi the sight of God than the shi 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 sina and sinners are much less hartful

to the world than those whom we are wont to regard as respeciable. There is a thousand three more mischief in the example of a club-room staner than hi that of a street vagabond who gete drunk and wallows he the fifth of the gutter. Vickus abandonment lays a burden upon the public. It increases the burden of taxation, and disturbs the peace and accurity 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 begeis within them a dispositkm to cultivate sobriety, decency and virtue. A drunkard ataggering, reeling, falling, and rolling in a muddy etreet, begets in no man a dealer 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. Shis which are localised by the customs and conventisnalisms of high social life-gilded and decorated ains, practiced by the "Four Hundred," fumish an attraction which draws thousands and tans of thousands into a life of debauchery. shame and wrete hedness. In many a brilliant social event there is mora opposition to the etbics of Christianity, and more mischief to society, than comes from the disgusting uncleanness of a hundred low

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

I know that I am not contributing anything to my popularity among that element of eociety 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 orbninate in the eight of heaven because their alus are not diareputable in the eyes of their fellow-men. they can be cured of that deluskm only by such fidelity as Christ and John the Baptist lilustrated in theh preaching to the Pharisece. That dissolute and abhorred woman whom the cocial aristocracy of Jerusalem selsed and dragged into the presence of Jeans, demanding that she be stoned to deuth, was an angel of purity in comparison with the decorated hypocritas who clamored for ber destruction. There is a district in this city that has won for itself the significant name of "Hell'e Half Acre." There isn't a dirty den in that district that is not as clean as heaven in comparleon with nome of these gambling salogus to which leaders of Nashville society are wont to recort.

What I have said upon this subject has come from a heart that is burdened with benevolent concern for to the fountain of calvation. If I am not utterly calfdeceived, the same feeling insphee me to tear the pure eyes all sin is criminal. Every transgression is spectable in these degenerate three, and to arraign Treason against heaven, defiance of the Almighty, before the public and the bar of their own conselences men who, while they deserve to be branded as the chief of einnere, are living under the damnable deluskin that they are comparatively to nocent.

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 senso bation as that womau, whom the Pharieces dragged into the presence of our Lord. It la your privilege to go into his presence, to pour into his attentive car and responsive heart the story of your wicked and misspent life. And when you go, you will find that be hijust as companionate 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 min; if you aspire to a clean life: if you wish to be forgiven for all that h wrong in your past and to receive divine help in lifting vonreelf to a better und nobier life; if you wish to be numbered among the children of God und have your name rateistered 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 meralfol to me the sinner," be will say, "Thy eins, which are many, are all forgiven thee."

-If some one says, "I have studied and learned nothing," believe hhn not. If another sava. "I have learned, bat never stadied," neither believe hhn. But

Texas Letter.

The Baptist and Replector comes regularly and well filled with matter, all good; but come things it tells us makes us feel sad. The passing away of dear Bro. Huff casts a shadow upon us, as mamories of more than thirty years are awakened. If memory racalls correctly, Bro. Huff came from Virginia to Bedford County lu 1866, attending our Association (Duck Biver) 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 falthful 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 enterprise.

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 "boodle' 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. MUSE. Weimar, Texas.

The Work in Cuba and Porto Rico.

The committees appointed by the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention metin 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 Bico. After a full and frank discussion of the whole subject, the following preamble and resolution fire I said, Pshaw! was 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

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

Resolved, That in the opinion of this Conference held Nov. 28, 1898, in the City of Washington, D. C., and representing two great Home Mission Societies of American Baptists, North and South, with a constluency of two and one half million communicants, it is expedient that the following division of territory should be adopted by the Societies represented, vis., that the American Baptist Home Mission Society should prosecute its work lu the Island of Porto Rico. and in the two castern 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 Bodles in their work in the Indian and Oklahoma Territories was den daparture of Bro. E. A. Taylor. I met him the fully considered, resulting in the unanhnous passage last thus at Milton, Tenn., in August. He was in of the following resolution.

workers in the Indian Territory and Oklahoma, and manhood is a problem that will not be solved until

sion 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. KERPOOT. Ch'm.

B. 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 amply repaid in hearing such preachsions 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 \$0,000 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 dressed by Dr. S. E. Jones in a foreible address. 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, be 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 toll 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 hi 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 thak God and take courage. "Forgetting the things which are behind, we press forward."

This and That.

BAKER'S GROVE.

A wire nail in the bottom of my horse's foot baited 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 Greve. I landed at home Sunday afternoon at the end of a 24mile drive, and after warming and gazing into the

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 cared for. The writer was remembered by a little cash and the gift of an oil overcoat. The coat was presented by Messra. Lissie and W. T. Leeman. neither of whom are professors of religion. The former made a brief speech in well-chosen words, which will he 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 mat him in Nashville in 1872. He was then editor of the National Baptist, which I read for some tima. I always feel sad when good brethren are

I was shocked and grieved when I read of the sudfine health and full of life. I always admired him as Basolvad, That it is the sease of this Conference the Bonaparte of our ministry. He was a grand man, that there should be harmony among the Baptist. His departure in the prime and vigor of his splendid

we recommend that the Secretary of the Home Mis- we read in the light of eternity the dealings of Him "who doeth all things after the council of his own will." May God bless Sister Taylor and her little ones. These severed links will be reunited some where, somethne.

Next Sunday is BAPTIST AND REPLECTOR day. "Remember the BAPTIST AND REFLECTOR." You JOHN T. OAKLRY. rnay open fire.

Carson and Newman College.

To-morrow morning E. K. Cox, H. B. McLain, Misses Mary and Allie Wilson will discuss the sublect: Besolved. "That Bismarck was a greater stateaman than Ghalstone." 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 ing as only Fred Hale can do. There were 21 accessand to Prof. W. Powell Hale, their instructor in elocutiou. Miss Nora Maples has the largest music class we have ever had during the fall term.

Dr. Phillips has been at Macedonia, near Morristown, couducting a meeting for Rev. J. C. Shipe. 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, ad-

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 J. T. HENDERSON.

Indian Creek Association Notes.

West Point, Holly Creek and Cedar Grove churches "have called Rev. C. C. Wluters. 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 sadiy neglected the towns and there is an effort being made to build in each

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

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. Faublon 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

From My Field.

I will continue another year with Obion 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.

Recifoot calls me again for the seventh thne, and the slaters presented me with a flue silk quilt as a token of appreciation of my work in the church. Such tokens of friendship are certainly appreciated by the hard worked pastore 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 deserva more than they are likely to get.

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

NEWS NOTES

PASTORS' CONFERENCE.

NASHVILLE.

Edgefield Church-Pastor Rust preached at both hours to fine congregations. Three professions; two received for baptlam 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 Mhadon S. S. B. Y. P. U. sublect, State Missions. Fine results. General results of the meeting, thirtyone professions, six reclaimed and twenty-four addi-

Centeunial-Pastor Stewart preached to splendid congregations. The meeting resulted in two professions and several reciained. Five additions.

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

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

Beventh-Pastor Burns preached at both hours. Good services.

Howell Memorial-Pastor Howse preached to good congregations. Flue 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 iu Mississippi,

Natchez, Miss.

-On Sunday, November 28, 1898, Brc. 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, Evensville 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 premise. He has been called to the pastorate of Smyrna church. D. V. Culver.

-Au 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 lu the section, but has been on the background for years, and it has arranged for regular preaching and good prospects. I expect to engage lu a meeting next week with Bro. Brett at New Salem. This will likely close my protracted work for this S. N. FITZPATRICK. Vear.

Enoch, Tenn.

-We sent boxes and money to the Orphanage from Thanksglving. Made a slip on freight. Will be corrected. Yes, get the BAPTIST AND REFLECTOR in every amily of every church. A man looks after it here. I have too much ou my bauds to make it go. On the first Sunday hi 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.

Lescaseas, Tenn.

-I closed a flue 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 ouly gava about \$8 for missions. There is a very great 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 men to this field. My time is still unoccupied for the combig year, and I would like to have some churches. I prefer work in West Tennessea. But the will of the Lord ba done, not mina. May God bless our editor in his nuble work. The paper gala better all the thne. We had sixteen conversions and thirteen additions to

the church as a result of our meeting. To God ba all past seven or sight years. We are all glad that God G. W. BRAY. Indian Mound, Tenn.

-The outlook at Sylvia continues promising. Baptleed two Sunday afternoon, a Presbytarian brother and his wife. We expect them to prova to be very useful members. Our little band at Sylvia 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 un-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-bat 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 Sylvis.

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 Sylvis 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 lu January. A special program has been arranged.....I am greatly pleased with the BAPTIST AND REPLECTOR 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 memberehip 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 isbore faithfully with the sinners. Pastors having revival work to do would do well to secure his help. His preaching is sound and his labors ou the floor with penitenta is safe. I am now at Roseberry church in a meeting. The indications for a good meeting are D. F. MANLY. favorable. Pray for us.

Skaggston, 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 defeuder of the truth of God, au 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. Regrete are general and deep that he has reeigned his paatorate 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 grecious 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 hhn, 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 take collections on the basis of so much per week, and helpful sermon, after which I baptised eight of thesa collect one quarter now, and one quarter of the amount who had been racelvad. At night Bro. Brett gave a subscribed every three mouths, Lat us do something. lacture to young men on "How to Make Life a Suo- brathian, to spread the gtadness of salvation. We cees." It was one of the rerest treats of my life, so depend upon you, brethren, don't disappoint us. Do amusing and so full of instruction. We gave him a you need cards for collections? If so drop ma a card little purse for his services, which he thankfully re- and let me send you samples. To the work, men of calved, and out of it made the oburch a donation to- God, to the work. ward paying off the debt which has been on it for the Hantingdon, Tann.

permitted Bro. Brett to come among us. May God bless hhn wherever he goes is the prayer of both the pastor and the church. G. W. SHERWAM. Nashville, Tenn,

-We are now located at Toluca, Mexico, in the State of Mexico, and within about forty miles of the "City of Montezumaa." 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 Bepublic. We have here a very neat chapel and a small church membership. This is almost antirely 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 thece has a native pastor. There are now is the Republic of Mexico three American missionarias (Southern Baptists), their wives and one single lady missionary. About the first of December Bio. Cheavens of Missourl is to join our forces, and we all feel greteful for his coming. This is a fine missiouary field and we hope the Lord has great blesshigs in store for his people here. We often think of the home land and the loved ones there. More anon.

R. P. MAHON.

-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 organised by Dr. E. A. Taylor, then of Memphis, and that ils 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 28th, 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. Ou August 18th. I returned and baptized three more candidates and ordained two descons, Brethren Jno. M. Prewitt and J. M. Pettlgrew. 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 organised Dr. Taylor was still pastor in Utlca, N. Y., coming to Memphis in September of that year. W. H. BRUTON.

Covingion, 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 unuaually high grade, clear, strong and full of the gospel. His untiring energy and devotion to the cause won all hearte. 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 loin other ohprohes, and some will not join anywhere. I have but little confidence in a profession of religion that does not lead the party to

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 onea,

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS .- REV. A. J. MOLT, D.D., Missionary Secretary. All communications designed for him should be addressed to him Treasurer, Nachville, Tenn.

POREIGN MISSIONS.-Ray, R. J. WILLIEG-MAN, D.D., Corresponding Secretary, Richmond, Va. REV. J. H. Snow, Knoxville, Tenn., Vice-President of the Foreign Board for Tensesses, to whom all inquiries for information may be addressed.

NOME MISSIONS.—Bay, L. T. TICERROS, D. D., Corresponding Secretary, Atlanta, Ge. REV. M. D. JEFFELSS, Vice-President of the Mome Board for Tennesses, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION .- All funds for young ministers to the S. W. B. University should be sent to G. M. SAYAGE, LL.D., Jackson, Tean. For young ministers at Carson and Nawman College, send to J. T. MEKEERsoy, Mosey Creek, Tenn.

ORPHANS' HOME.—Send all monies to A. J. WEERLEE, Treasurer, Nachville Tenn. All supplies should be sent to C. T. CHERK, Nashville, Tenn. All supplies should be sent

WOMAN'S MISSIONARY UNION .- President: Mrs. A. C. S. Jackson, Nashville, Tenn. Corresponding Secretary-Mrs W. C. Golden 709 Monros Street, Nashvilla, Tana.

Recording Secretary-Miss Gertrude Mill, Editor—Miss S. E. S. Shankland 223 N. Vins Street. Nachville, Tenn.

Missionary Notes.

Our last year's work came out sit 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 bands 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 baptising 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 nuite deeply. It ended in his present ing to Bro. Rather a handsome plot of eighty acres of land adjoining Greenbrier, and now Bro, Bather has a comfortable and beautiful home for life. This gift was worth about \$1,000, and our worthly brother, Pastor Rather, la 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 be 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 not that I have heard of for lo these

many years. Keokuok, the chief of the Sack and Fox Indiana, walked a hundred miles to be baptland. In this be really imitated his Master, who walked a distance coarcely less for the same pur-

The State Board, ancouraged by the

nuccess 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, De-

A. J. Holer, Cor. Sec.

Woman's Missiomury 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,

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.

see Kind Words, December 4th.

8. Bible Reading:

Light-1 Jno. 1, 5; Jno. viii. 12; isa. ix. 1; Matt. v. 16; Isa. Ivili. 8. Life-2 Tim. i. 10; Jno. i. 4; Juo. x.

Love-Jno. 8. 16; 1 Juo. 4. 11; Rom. xili, 10; Jno. xv. 17.

4. Paper-What vantage ground 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." 8. Leaflet-"The Island of Cubs and its people," read in sections by differ-

9. News Gatherers-Appoint beforehand some persons to secure short items from "Our Home Field" and other papers. 10. Appoint a special committee to

take charge of the Christmas offering for China, distribution of euvelopes, etc., seeking to interest others besides the members.

11. Roll call of members, apportioning absentees among those present, who will make effort to have all in attendance at the New Year's meeting. 12. Business. Collection. Closing

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 unutilized.

We are unfortunate in being able to give information fresh from headquarters concerning Cubs. 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 e? Shall our sloth and neetle gence 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."

OUB WOBK IN OUBA TO-DAY.

In Our Home Field of October, 1896. is a full report of the Committee on Cuba in the Home Board, stating the present condition of affkirs. 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

Marylandi. During the war all personal communication was prevented and only recently has it been renswed. The missionaries were all forced to leave, as Mr. Disa bad fallen under suspicion of the Spaniards, being account of the

Those who disregard. rly 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, "Everybody has a little catarrh" that many casy going people payslightattention 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 Pe-ru-na. Mr. Collum's letter follows: Perruna Medicine Co., Columbus, O.

DEAR Sirs:-"I think your Pe-ru-m 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 Peru-na and Man-a-lin, and we are about well. 1 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. Baptiems were even administered during these troublous times by brethien 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 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 falthfulness, especially among the women, has characterised them in these day of suffering, privation, darkness and danger, with starvation starlug 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

A committee to personally inveetigate 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 froutler. 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 bis 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 Soon after he became pastor at Mem-

phis I became a member of bis church

and temained there until a few months

before he left for Vicksburg, and dur-

ing 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 hhn as only a few others did, and to thus have known him I count one of the greatest privileges of my life. His sermons wore among the beet to which I have ever listened. They were clear cut and logical, and never lacking in strong points, and be greatly excelled in descriptive powers. His illustrations, many of them gathered in bis 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 mluistratious 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 blm." 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 be 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 vet the beautiful life he lived among us spoke more clearly than words of the inner ilfo 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 strengthed and built up in the fkith bear loving testimony to bis great worth and wonderful power for good. And to-day those whom he has served, both in this



of marriage always a baby Without it wedlock is a sammer field hat neve dower that never buds, a uight without praver without an Amen. There neve

worthy of the name, who did not aspir to be the father and the grandfather of healthy, capable children to hand down his asms and the fortune accumulated by his asms and the fortune accumulated by the sweat of his brow, from generation to generatioo. There never was a wife fit to bear that noble title, who did not wish to wear womanhood's most glorious crown, the aceptre of motherhood. Thousands of wedded couples, otherwise happy, fall short of wedlock's greatest happiness because they are chitdless. 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 feminine. For women who suffer in this way there is one great medicine that does hot is it to accomplish its purpose. It is Dr. Pierce's Pavorite Prescription. It acts directly on the delicate organs concerned and makes them strong, healthy, vigorous, virile and elastic. It allays inflammation, heals ulceration, soothes pain and tones the shattered nerves. It ats for wischood and motherhood. It quickens and vitalizes the distinctly feminine organism. It han-ishes the maisdies of the expectant months and makes beby's introduction to the world easy and almost painless. It moures the little new-comer's health and nourishment n planty. It is the best anpportive tonic or nursing mothers.

Mrs. Jennie Parks, of Marabali, 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 is 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 te murmur or even question his dealings with

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 encousee, 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 lovhigly 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 be dose 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. GNO. M. MCFADDEN.

Chlcago, Iil.

Itams From Limestone.

Saturday, November 0th, was a good day for Lilmestone Church. It was a day of feasting to all. Our beloved pastor, Rev. D. J. Hunt, arrived on the grounds, accompanied by Prof. J. T. Hendersen of Cereon and Newman College and Dr. R. R. Acres of Knoxville. President Henderson gave ne a rich feast of good things in his most excellent spesoli on the rise and prog-

etimulating and inspiring to every lover of the cause of missions. Then followed Dr. Acree 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 appetixing 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 elaters 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 be thought be could make the most of it for missions. The ingathering from the nickel investment was \$41.85, and twenty nickies not reported, which would increase the

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. Acree 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.

sum to about \$48.

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 6tb.

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

WEDNESDAY.

2. Query box. 8. 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 Wilcon.

5. What does the church owe to the community in which she lives? S. C. Hearn, T. M. McGee.

0. 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. 0. Reflex influence of missions. J.

R. G. Hewlett, S. K. Tigrett. 10. Query box. 11. Lack of spirituality in our churches, causes and remedies. R. W. Nowlin, J. L. Ellis.

THURSDAY.

12. Query box. 18. Why the constant change in pas torates? 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. E. Martin. T. B. Bouse.

15. Ministerial courtasy, or what we owe each other as mhilsters. W. H. Ryals, W. F. Lowe, 10. Adjourn. or safe the bus pell and

17. Query box. or monthly subtreat

18. Exegesb of Jno. iil. 9. J. N. Hall, Bro. Jones.

19. What does a church owe her pestor? 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 igreatest 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 sec-

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

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. Tills 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 Obion, and with Bro. A. S. Hall at Salem. I shall ever remember these brethren and their good people. Bro. Moore's Obion people have just completed a new house of worship which would grace any of our cities, and will stand as a beautiful monument of the noble work done by this faithful band and their worthy J. T. EARLY. pastor.

Laneview, Tenn.

Bible Institute.

The Robertsville Baptist Church invites nil Baptist preachers, deacons, Sunday-school workers and Bible students generally to spend the week beginning December 19th with them in Bible study. Dr. A. J. Holt, Secretary of State Missions, will be present and lead in a study of missions. Rev. E. E. Folk, editor of the BAPTIST AND REPLECTOR, will lead in a study of the plan of salvation. Rev. Spencer Tunpell of Harriman will lead in a study of Old Testament introduction. Rev. Wm. B. McGarity of Jellico will lead in a study of the Acta of the Apostles. The Robertsville Chutch will furulsh free conveyance from Oliver Springs and free entertainment for all who come. Write to H. C. Wilson, pastor, that you are coming.

Robertsville, Tann, H. C. Wilson

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 sellow and disfigured with pimples or eruptions; eleep brings no rest and work



through which poisons are carried from the body. When all impurities are removed from the blood nature takes right bold and completes the cure.

If there is constipation, take Aver's Pills. They swaken the drowsy action of the liver: they cure biliousness.

Write to ser Dector. We have the exclusive services of some of the most eminant physicians to the United States. Writs freely all the sattlesiars in your case. You will receive a prompt reply, without cost.

Address, DR. J. A. L. Lowell, Mass.

A Pounding.

Last Tuesday night while seated in my study reading "Early Days" and my wife reading the BAPTIST AND RE-FLECTOR, we were suddenly startled by a rnsh of meu, 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. Ohl 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 de-livered a thrilling special, impressing the power of personal effort when coupled with organic union.

Brethren 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 aince 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 con-versation and song and preyer.

While the children sang a beautiful

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 gratefolness and love we

are your unworthy servants.

J. B. ALEXANDEN,

MARY ALEXANDER,

Dunlap, Tenn.

BAPTIST AND REFLECTOR.

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PLEABE NOTICIE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop as a card to that affect, and it will be done. If you are behind in your subscription, send the amount neceseary to pay np back does when you order the paper stopped.

. The label on the paper will tell you when your subscription expires Notice that, and when your time is out send on

your renewal without waiting to bear from us.

3. If you wish a change of post-office address, always give the post-office from which, se wall as the post-office to which you wish the change made. Always give in full and plainly every name and poet-office you write about.

4. Address all letters on business and all correspondence togsther with all moneys intended for the paper, to the BAP-YIST AND BRYLACTOR, Mashville, Tenn. Address only personal letters to the editor individually.

S. We can cond receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a

6. Advertising rates liberal and will be furnished on ap-7. Make all checks, money orders, etc., payable to the

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. Chandoin as President, Rev. L. D. Geiger 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 Bev. S. M. Provence in quite an earnest speech.

Saturday was spent in the discusson of various Continue Stational

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, 1809.

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

This was quite a pleasant session of the Convenusual.

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. Chaudoln, 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. Chaudoln, he went there broken down in health, but has entirely recovered. Taliahassee, 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-inlaw 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 difficuitles 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 friands 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 grievoudy against the Lord. The Lord "spake" to him, but he "gave no hood." 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 ho was in distress he humbled himself. But it would have been much better if he had done tion, though it was not so largely attended as 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 hitn 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 earnes heart, and God will accept and bless us more abundantly. Let us not be "distress" Christians, but let us at all times beseech God and humble ourselves before him.

OUESTION BOX.

Oucs.—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

Also let me know if Cornelius was saved before Peter preached to him, or was he justified from his sins before Peter preached?

8. Also let me know what Rev. ill. 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 imnortality 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 believe, that is the fruit of a new life. I think life must first be given before one can repent.
R. F. Swift.

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

8. In one sense it is entirely left to the sinners to be saved or lost. God does not compel them to ac cept 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 laith 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

Ques.—As I am the paster and I suppose the opponent complained of in the communication of M. A. Moreland in the paper ... last week, it seems that a brief renly from me is necessary. I have known Mrs. Moreland for a number of years and have been har past——bout two years. Has is an excellent Christian woman and unlike most of our people, reads and studies for hencelf and honestly, seeks to be on the right

aide. I am quite sorry, however, that she has suffered a little conversation, held in the privacy of the home, to so trouble her as to cause her to arraign ber humble pastor before the public as a heretic. How much better, falling to abow me my error herself, if she had gone to the Lord and asked him to lead me out of

darkness into light. I wouder how many church members pray for their restors.

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

I do not think the question as to when adoption takes place worth quarriing over and conceming that my remarks shall be few. Paul says in Gal. iii. 26, "For ye are all the chlidren of God by faith in Christ Jesus." And John in Jno. v. 1 says: "Whosoever 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

In Bom. vill. 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 therafose 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 pro-pels the blood, is the heart that loves and hates and rejoless, 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

I call it, generally, the seat of the affections and sometimes I sneak 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

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

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

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. eartfelt, old time religion, and she knows well that I have no respect for Campbellism, and I am per-suaded 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 falth, 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 believetb unto righteousness," etc. The physical heart is only taken as the seat of affec- old friends in Tennessee will not be surprised to learn tions, 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 nut the BAPTIST AND REFLECTOR in every home in Tennessoc 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, hy Marshall Saunders, for \$2.15, or \$1.75 if a niinlater.

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

2. The BAPTIST AND BEFLECTOR one year and either Forty Years in China, by B. H. Graves, or emplified, but true, purs Christianiprinciples.

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

8. 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 \$2.80, or \$2.00 if a minister, we will send any two of the above books.

(3) For one now subscriber and \$2.50, or \$2.00 if minister, we will send a copy of either Forty of mind. He thought with Virgil, 'Happy he who 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 \$8.00, or \$2.75 if a minister, we will send either the Teacher's Bible or both the Forty Years in China and the Life

(6) For two new subscribers and \$4.00, or \$8.00 if ministers, we will send any two of the books in (i) 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 wili 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

Write to us for sample copies, if desired.

PERSONAL AND PRACTICAL.

-We have received notice from a large number o 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

-- Macon, Ga., is in the midst of an exciting prohition campaign. The election occurs on December ist. 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 Christiauity 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 bad some difficulties with which to contend, but his that be 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 rejuetantly and under protest, but there was nothing else to be done. It was better this thau 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 bands. We hope, however, timt 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 principiss of Christianity, not such as the priests have ex-

-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 ita 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 parpose. 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.

20.00 -Dr. J. C. Hiden of Richmond, Va., furulahes the Alabama Baptist the following catechism: "Rev. J. C. Loug, iste Professor of Church History in Croser Theological Seminary, was a brilliant, able, thoughtfui, scholarly man, of a decidedly philosophical cast can find out the causes of things.' He knew that his old friend Wm. F. Broaddus had an extraordinary antipathy to cats; but he did not know the causa of this antipathy; so be determined to investigate at headquarters, and the following colloquy ensued. Long: 'Dr. Broaddus, your antipathy for cats is a very strange thing to me. How do you account for it?' Broaddus: 'I don't account for it at ail.' Long: 'Well, can you tell me how you feel towards a cat?' Broaddus: 'No, the feeling is indescribable.' Long: 'Do you feel towards a cat as you do towards a snake?' Broaddus: 'No, the feeling is altogether different.' Long: 'Well, Dr. Broaddus, can you tell me what makes you feel most nearly as you feel when yon see a cat near you?' Breaddus: 'Yes, to have some fellow around who keeps worrying me about it, and won't

let me alone.' We suspect that ended the CAT-echism' 20.00 -A soldier in the First Tennessee Regiment, now on its 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 pisys 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 diningroom the officers are still gambling, even the Chaplain. I saw him with a stack that abowed the successful gamester. By the way, be and Barr, noncombatants, 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 hhn 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 Baptisis 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. 8. 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 atruggle along under debts and burdens. It takes every cent of the \$2 to pay the expenses of the paper, and somstimes even more. As for ourselvas 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 BAP TIST AND RAPLECTOR, 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 mors. 6. We propose to put back on the paper every \$1 which comes from subscriptions and to live only on what may be reonived from advertissments. So that when you pay

\$2 fur your subscription you are helping to build up

the paper.

тне номе.

If any little word of mine May make a life the brighter, I' any little song of mine May make a heart the lighter. Goll help me speak the little word And take my hi of alneing

And drop it in some lonely vale,

To set the echoes ringing.

[Affectionately dedicated to the "Young South" reeders.

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

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 com-

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 allen and a stranger in those sacred rooms where ber 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-inhand 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 waitupon ber, rather than a companion and a playfellow."

But Elizabeth did forgot it entire. lyl

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

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

Indeed, Jean had changed all ber little world.

I could hardly say how many merry romps and races, wild games and happy plays, the two children enloyed 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 boxbordered 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 Bettle 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, overrun with a climbing rose, and while their fingers were busy, had told fairy-tales to each other.

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

"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

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

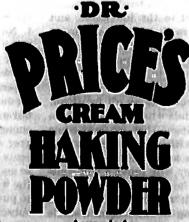
"I wish I were pretty like you, Jean," she said wistfully, a flitting sadness on her plain, freckled little face. "But I don't mind being so ugly myself, it's only for grandmother's sake I care. My mother was beautiful, you see. And so was my Aunt Rachel. I must take after the Davenants, for grandmother 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-fashloned in her speech and manner, yet quite too childleh 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

e PURE BRAPE OREAM OF YERTAS FEWRER



Highest Honors, World's Pair Gold Medal, Midwinter Fale

Escaped Death.

Unusual Experisnee Graoteii Le Roy Rowen—Given up to Die by Feur Doetors Because of a Serious Compliection of Diseases—Row He Saved Himself.

To escape death after being given up by four doctors, and bidden good-bye to family and friends, is an esportence not greated every men. Yet it happened to Mr. Le Roy Buwen, of Decorla township, Blue Earth Co., Minn.

Mr. Bowen is a farmer, but formerly resided in Mapleton, where he was clerk and city marshall for a number of years. He is a well-known number of the Masonlo fraternity and is of sterling bouesty and uprightness of charactor.

It is story is of the greatest juigrest. He was counts and made every preparation for rightuese of charactor.

Ilis story is of the greatest inisrest. He my accounts and made every preparation for

Ills story is of the greatest juisrest. He said:

"I was suddenly taken sick in the spring of 1893. The doctor was summoned. He pronounced my sees one of gravel and said the pain was caused by the passage or a stone from the kidneys to the bladder. I doctored with him for three months, but was not benefited. Ouca a week I would have a bad spail of two or three days duration, during which i suffered untoid agony.

"Finelly I went to Mankato and consulted a specialist. He stated that I did not have gravel, but thought it was rhenmalism at the stomach. I continued to visit him until the and of August. Then I became completely bedridden and sent for another dector. He called my complaint infismmention of the bowels and treated ma for that.

"The doctor laid my case before the flowing of Rush Medical College, Chicago, and it was decided that I hed neuralgin of the stomach. I was treated for that until December, but continued to grow worse. Then the decree weld I searly do worse and the decree weld I searly do worse and the decree weld I searly do worse and the decree weld I searly do worse.

stomen. I was trasted for that until Dscember, but continued to grow worse. Then
the doctor seld. 'I can't do you say good.
All the help I know for you is as operation.'
'Very well,' I replied, 'go on and operate,
if that is left for me.'
"The appointed time came; the four doc"The appointed time came; the four doc-

our looks anyway," went on Jean,

"But still it's nice to be pretty," Insisted Bettle with a little sigh. "I hate disappointing grandmother. She would be so pleased if I were only rosy cheeked and bright eyed like everybody, and Elizabeth cannot fail you, Jean!"

The tone was a little sad, but there was not a trace of envy in it.

"Never mind about my looks, little Bettie," returned Jean, anxlously, her sunny face clouding over. "And if you would only never say anything about my-my being pret. ty before your grandmother. It frets her someway."

"You think that because you don't understand poor grandmother." said Elizabeth earnestly. "It is only that she has had so much trouble that makes her seem a little-well, hard and cross. Yes, that is all. Now, come!" and challenging her by a single, but familiar, gesture to a game of "tag," the two children were off in a wild race, past the flower beds, now burst into a brighter rain how bloom with the coming of autumn; over tangles of sweet brier. love-vine and morning glories toward the gold-paved paths of the gnarled old orchard.

They had settled the matter of Jean's beauty, and Elizabeth's lack of it, with childish wisdom and innocence, and both were better fer the thoughts and talk they had together that fair peaceful morning in the rose draped summor-house.

In doors, however, Mrs. Stuart had come to a widely different conclusion. She, too, had been thinking over the matter of Jean's budding charms, and her little granddaughter's sad deficiences in face and figure.

"It will never do to keep Jean here, I see that," she told herself. spinning a whola web of worries

"It doesn't matter so much about 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 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 appoint-ments, and it is a laudable ambition. Now that the charming winter even ings, with the cheery fires and bright lights, have come again, almost all housewives are bringing out the work askets with dainty table pieces put away to embroider. Nothing adds more to the table than such adornings. The Honiton lace center pieces are the latest, and are lovely enough for a princess. There is one requireme necessary to the success of having such pleces, and that is to know how to launder them properly. It is necessuccess. 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 s 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. Ravslings of new linen to mend or darn these frail pieces are best. The desire and fad 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 lvy 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 handwork. Money cannot buy such often. They are a unique gift. and not expensive if you can embroid-er; yet the simplest one you prise mora than silver or gold,—Keutuckienne.

VOUNG SOUTH.

Mre. Leura Dayton Bekin, Bditer,

an Hart flecond Street, Chettanceas, Tenn., to whom communications for this department should be address. Young bouth Motto: Nulla Vestigis Betrarana.

Our missionery's address: Mrs. Bessie Maynard. of Baka! Worth, adknrs, Japan, vis San Francisco, Cat.

-Mission subject for November, Ja-

Young South Correspondence.

Eight letters this morning to gladdeu our heartsi 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 Mm, Maynatd."

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 bas our sincerest gratitude.

The second comes from Joncaboro:

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

LOIS LER PROPLES.

KATHRYN 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 postofiles order for \$2. Our missionary chickeus 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 Orphanege 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 v thout her cheerful presance.

I always know there is something lovely in sight when I read "Wartrace" on the envelope. This time is no exception: "Enclosed find cheek for \$2.50, a

Thanksgiving offering from the 'Little Workers' for Japan." MABEL 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 oue! I do not wonder at their succeas because I know their leader and several generations of her family. She is not one to faiter by the way in a just cause, and we price her and all like her more than we have words to tell. The next comes from Bidwell:

Enclosed la \$2, the proceeds of the ofes mother has given us. Divida equally between the Orphanage and Japan. We are two little girls."

CARDIE 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

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

"I want to join the Young South Baud. I enclose 25 cents for our misslouary. I earned most of it by studying bard. Mamma gives me a penny for every beadmark I get. Papa takes the BAPTIST AND REFLECTOR, and I enjoy the Young South page. I am iust 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 bear 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. DIAZ 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 Ladiee 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 irust that others will as-

have seen somewhere that \$250 will

MRS. SUE L. MASON. Does that take away your breath? I

build a comfortable room for our missionary's Sunday-school, aud 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 \$000, 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 Ladles' 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 Tennessea. Think of our own Mrs. Maynard, going from Ilia State to represent us in that far-away

fectly clean. Be sure you use Ivory Soap, or the remedy may be worse than the grease spot. IVORY SOAP IS 99%. PER CENT. PURE *********************************** land, think of her having to crowd 50 churches, but to individuals. I hope restless little Japanese children in a you may always wait for what you 9 x 12 room. She says: "We are terwant until you have the money to pay ribly cramped in our work." Will we

The many uses to which Ivory Soap is applicable, make

it an economical as well as a valuable soap. Spots on clothing

are quickly and easily removed by an application of the foamy

lather of Ivory Soap with a dampened cloth and a brisk rubbing.

Ivory Soap cuts the grease and leaves the surface rubbed per-

allow that state of things to continue?

No! 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 ber

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 contribu-

tions 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 Mas-

ter 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. I, '99. Do all

you can to interest others and pray

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

The First Church in Chattanooga

is enjoying the series of meetings

conducted by Dr. Fred Hale of

Owensboro, Ky. He is preaching won-

derfully strong sermons, but he says

the church will not be blessed until

the debt of \$6,000 is paid. On yesterday

a few of its membars raised over half

of it in a few moments, and we hope to

bold a grand "Thanksgiving" on the

Mth with all the debt pald! Then we

shall hope for the "joy of salvation,"

and that sinners may be taught the

way of life etarnal. One of the blessed

things of heavan will be the absence of

debt. It is such a curse, not only to

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 bope. LAURA DAYTON EARIM.

Chattanooga, Tenn.

Receipts.

FOR JAPAN. A Friend
L and K Peoples, Jonesboro
L K. White Hipley, by her mother
Little Workers, Wertrace, by Mim Ar-| Little Workers, Wartrace, by Mim Arnoid | 2 50
| C. and M. Smythe, Hidwell | 1 00
| Orah Jones. Htatesville | 25
| L. G. and D. Roth, Nashville | 1 00 FOR ORPHANAGE SUFFORT.

FOR & & ROOM AT KOKURA, JAPAN.

Ladles' Ald Boolety, Morristown, by

Colportess. R. E. Room, Kokura, Japan

Always the Same Kin-hee Coffee

Roasied Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere.

Mrs. Herera bookiet, "Coffee & Cakee," free, JAS. HEREIN & OO., Clasiasseu, O.

RECENT EVENTS.

-The First Church, Philadelphia, is arranging to celebrate the bi-centennial of its founding with appropriate services next month.

-The New York Baptist State Convention reported a deficit of \$7,068. The debt a yeer ago was \$3,025, which was increesed the past year to the above amount.

-The Baptist Congress which met in Buffalo, N. Y., November 15-17 was very alimly attended. There were few visitors present, and also the people of Buffalo took very little interest in it.

-We are sorry to learn that Rev. J. H. Grime of Watertown bas been sick ever since last September from overwork, resulting in nervous prostration and bronchitis. We hope that he may soon be restored to health and strength.

-Rev. G. W. Bussey, who was chaplah of the First South Carolina Regiment during the Spanish war, has accepted a call to the First Baptist Church of Pelzer, S. C., and will take charge Jan. 1st. He is a son-iu-law of Dr. S. Landrum of sainted memory, and a brother-in-law of Dr. W. W. Landrum of Atlanta.

-It is said that there are 25,000,000 children in the Sunday-schools of the world, and of this number 18,000,000 are in the United States. The increase in this country has been rapid, there being only 6,000,000 enrolled in Sunday-schools in 1875. Nearly a million are engaged as teachers in Sundayschools.—Baptist Argus.

-Dr. H. F. Sproles has resigned the pastorate of the Baptist Church at Jackson, Miss., and will probably accept the call to the First Baptist Church, Vicksburg. He has been paator at Jackson for eighteen years and has done a noble work there. He is one of the best preachers and moet beloved pastors in the South.

-Rev. F. M. Yeager of Elkton, this State, has accepted a call to New Decatur, Ala., for half his time, and the probability is that he will soon move there and give the church all of his time. We shall be very sorry to lose him from Tennessee. He is one of the best preachers and moet active pastors we have in Middle Tennessee.

-The South Carolina Baptist Convention meets at Darlington this week. It promises to be quite a lively meeting on account of troubles in connection with the Baptist Orphanage. There has been a considerable division with reference to it. It seems strange that there should be any division on such a subject. We hope that everything will be satisfactorily settled.

AMONG THE ERETHREN.

Rev. Mead M. Bledsoe of Jackson, edified the saints of the Trinity Church, Memphis, last Sunday. Bro. Bledsoe is a favorite in that community.

Dr. W. G. Inman of Humboldt, Tsnn., has decided to accept the care of the Second Church, Jackson, Tenn., and will enter into the work January

The meeting at Camden, Ark., in which evangelist C. J. F. Kyger asslated Rev. W. F. Dorris resulted in many conversions and 11 baptisms.

Rev. Nat Futrell formerly of Milan, Tenn., has resigned the care of the Wall-street Baptist Church, Natchez, Miss., which he has acceptably served for some time. The word burney

Evangelist Sid Williams and singer. James A. Brown, have closed a meeting at Vincannes, Ind. There were twenty-saven accessions to the church during this masting, to stop get a

For Life and Liberty.

In this story, which holds the reader breathless, the famous explorer of darkest Africa, Henry M. Stanley, tells how he was once caught by ferocious savages, and saved himself only by cool courage and clever strategy. This is but one of more than 200 stories and articles to be written by distinguished statesmen, scholars, soldiers, sailors and story-writers for the 1899 volume of

THE YOUTH'S OMPANION

THE COMPANION always fulfils more than it promises, and its promises are definite and substantial. A full and beautifully illustrated announcement of the principal features to appear in the 1899 volume will be mailed to any address, FREE. The character of the contributions to the new volume is suggested by the titles of some of the more noteworthy ones.

OPPORTUNITIES FOR YOUN	G E	XPLO	DRE	RS,	•	SIR CLEMENTS MARISHAM.
ANDREW MUIR'S ATONEME!	NT,		•			HERBERT DATES.
THE GROWING CHILD,						. DR. MARY P. JACOBI.
THE CUNNING OF BIRDS, .						JOHN BURROUGHS.
THE BOY WITH A VOICE, .		•				DAVID BISPHAM.
THE RUSSIAN CRUSOES						GENERAL A. W. GREELV.

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HENRY M. STANLEY.

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ILLUSTRATED ANNOUNDEMENT AND SAMPLE COPIES, PAGE. W. X 186 THE YOUTH'S COMPANION, 201 Columbus Ave., BOSTON, MASS.

A revival was conducted last week in the church at Benton, Ky., by Revs. N. S. Castleberry of Benton, and I. E. Wallace of Calvert City, Ky. It was spoken of as a very helpful meeting.

It is said that Chicago has seven churches for sale or for exchange for good saloon property. The attention of the Home Mission Society of the North should be turned to Chicago.

Evangelist Frank M. Wells who was educated at the University in Jackson, Tenn., is holding successful revivals in Mississippi. He has just closed a profitable meeting at Friar's

The Jews of Richmond, Va., invited Dr. J. C. Hiden of the Grace-street Church, to conduct Thanksgiving services for them in their elegant and capacious Synagogue. Such a thing rarely occurs.

Rev. Ben M. Bogard of Charleston. Mo., has returned from Searcy, Ark., where he held a revival for Rev. A. L. Powell, the popular pastor. Twentysix believers were baptized at the close of this meeting.

Dr. T. T. Eaton of the Western Recorder wisely writes: "To repress Bar tist enthusiasm is one of the most effective ways of checking the progress of Baptist views." A Baptist who is not enthusiastically a Baptist is worse than no Baptist.

A revival was inaugurated Wednesday. November 80th at the Central Baptist Church of Memphis. Dr. T. S. Potts will be assisted by Dr. Carter Helm Jones of the Broadway Church, Louisville, Ky. The meeting will continue two or three weeks.

Dr. H. M. Wharton of Brantly Church, Baltimore, Md., expects to be aided in a meeting with his church by Dr. A. C. Dixon of New York. It is rarely the case that so strong a team of gospel preachers is linked together. The meeting will be in January.

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

is uuquestionably a versatile writer and knows how to strike the nail squarely on the head. The major portion of this editorial ought to be read by every

A good old lady who recently heard

Dr. F. C. McConnell of Lynchburg, Va., preach exbuberantly exclaimed: "Why is it that the Lord does not raise up more men like that little fellow McConnell, and let the world be soon converted and stop all this begging for The work of Rev. C. F. J. Tate in

the capacity of State Evangelist for Arkansas during the past year has been little short of phenomenal. There was an average of more than one profession of conversion for each day's labor, and more than one addition to a Baptist Church for each day's work.

Rev. R. D. Wilson of Fordyce, Ark., has been called to the care of the First Church, Bryan, Texas. The brethren of that church are urging him to accept the care of the church. Bro. Wilson received many of his excellent ministerial qualifications while in Tennessee, aud we can vouch for his

The bitter race war which occurred among the soldiers encamped at Anniston, Ala., last Thursday was an exceedingly unfortunate affkir. Several white men were wounded and a number of negroes killed. Two members of the Third Tennessee Regiment were wounded. It seems that our great peace camps are disgraceful affairs.

The minds and hearts of the brethren of Weet Tennessee are being turned in eager anticipation toward the next session of the West Tennessee Baptist Sunday-school Convention which will be held at McKensle in April. President T. E. Glass of Brownsville, and other prominent workers are active in their preparations for a great Conven-

Although Dr. J. M. Weaver, pastor of the Chastnut-street Chursh, Louisville, I ty., is a man of considerable aga he is at ill quite vigorous in the procla

mation of gospel truth. In a recent meeting which he held with Rev. J. E. Hixon at Christianburg, Ky., there were twenty-two accessions to the church, sixteen by baptism and six by

The Baptisi Standard of Texas and the American Baptist Flag of Kentucky are united on the proposition that "a minister of Jesus Christ can find no time for secret societies of any sort." We are constrained to quote the verse: "Behold how good and how pleasant it is for brethren to dwell together in unity." "Let brotherly love continue."

It appears that the Baptist Congress which met some weeks ago in its sixteenth annual session at Buffalo, N. Y., was devoid of that sparkling naivele which has heretofore characterised it. Doubtless there was a larger amount of vigorous thinking, but it seemed to he, for the most part, of the tongue and grove order. The sessions were vary poorly attended.

The Theological students at the Southwestern Baptist University lu Jackson, Tenn., fittingly observed magnolia on the campus of the University. The exercises accompanying this were very impressive. Dra. G. M. Savage and David Heagle of the faculty, and Rev. H. L. Winburne and J. E. Boseman of the student body delivered short, appropriate addresses Rev. F. C. Flowars recited an original peem, and Rev. J. F. Ray led a very touching prayer.

The Scuthwestern Baptist University of Jackson, Tenn., la strongly antrenched in the affections of Arkansas Baptists. Some of the best preachers of that State received their college training at the University. Buch man as E. B. Miller of Arkadalphia, O. L. Hailey of Fort Smith, C. W. Daniel of Pine Bluff, W. F. Dorria of Camden, R. D. Wilson of Fordycs, W. J. Bohinson of Forest City and a host of others received their tridning at Jackson. At the recent Arkansas Convention a resThe Sens-Cers treatment for the cure of Catarrb, Consumption, Bremchitis, Astkma, Desfuess and all diseases of the Head, Throat and Luage.

Throat and Luage.

MIBS LILLIE PROSE, Elwood, Ind., writes:—Three years ago I was a more shaleton and thought to be a hopeless victim of Charrhal Concumption. By entire system was saturated and diseased with the entarrhal poison. It belonged to a concumptive family and no concever expected me to get well again; but I was placed in charge of Dr. H. Beaty who gave me his flam. Correspondent of Dr. H. Beaty who gave me his flam. Correspondent of Dr. H. Beaty who gave me his flam. Correspondent of Dr. H. Beaty who gave me his flam. Correspondent of Dr. H. Grey etcompt, flavoured in weight and after a S months' course was completely curved. I am now in perfect health and a stoot hearty woman, as you will see by my process.

Three Months Home Treatment Free!

To introduce the San-Core Cure in every community and prove that it cures when all others have introduced the San-Core Cure in every community and prove that it cures when all others in the stoot a west over a similar time seem recuires a description of your trouble, name and P. O. address at once; or, write for Question Blenk and prompt attention will be given you free. Address Da. M. Baatry, Prin'l, Nailonal Dispensary, Dap't T 47. 126 W. 12th St., Cincinnati, O.

olution was adbpted advising the election of Dr. J. B. Moody of Tampa, Fig., as Dean of the Theological Department of the University.

Not a few Baptista have informed us that they are dissatisfied with the decision of the Conference of brethren from the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention which met in Washington, D. C., some days ago to determine the relation of the two bodies in proceeding work in the Islands of Cuba and Porto Rico. The Conference expressed its opinion that it was expedient for the Home Mission Society to prosecute work in Porto Rico and in the two eastern provincee of Cuba, while our Home Mission Board is confined to the eastern portion of Cuba as a field of labor. Many brethren express themselves as deeply chagrined over this decision. Southern Baptists will thus relinguish entirely too much territory and curtail their possibilities. What shall hinder missionaries from the Society and the Board working together in all parts of Cuba and Porto Rico? There is strong opposition among many to this statute of limitations.

Beware of Ointmeats for Catarrh that Contain Mercury,

as mercury will surely destroy the sense of smell and complaty derauge the whole system whan ontaring it through the nucous surfaces. Such articles should navar be used axcept on proscriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cura, manufactured by F. J. Chaney & Co., Toledo, Ohio, contains no increasing upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be one you get the ganulue. It is taken internally, and made in Toledo, Ohio, by F. J. Chauey & Co. Testimonials free.

Rold by druggists, price 75 cents per bottle. Hall's Family Pills are the best.

OBITUARY

The Fahrfield Baptlat Church and the entire community were greatly afflicted on the fourth of this month by the death of Miss Mattle Singletou. She professed faith in Christ at the age eighteen and united with Fairfield Baptist Chursh and made a faithfui member until God hy death took her away. She was everybody's friend. She had been a great favorte with all who knew har from her childhood up. She was remarkably Intelligent, of an amhible disposition, gentle manners, and sincere and cordial in her social intercourse. All of these charms were lucreased by a high education and genulna piety. She was a devoted Christian, exemplyfying the Spirit of Jesus Christ in all the walks and relations of

Two or three customers can compel any dealer to keep Macbeth's lamp-chlmneys.

Does he want your chimneys to break? Get the Index.

life. She made an efficient teacher in the Sunday-school. Every obligation she strove to discharge with a religious conscientious. She was most devotedly loved by her mother, two brothers and two sisters who survive her. She let her light shine in her happy home and in the hearts of all the family. She lived close to God, and it was that which made her kind and spiritual. She lived in constant walk with the Holy Spirit. She was one of the nobleet and sweetest women in this community. There was nothing little In her make-up. Her useful sess seemed to plead that she might be sparad. Sha seemed greatly needed by her famlly, by her church and by every interest in the community, and besides all this how indispensable she was to the happiness of the hearts of which she was the center. She was submissive to the will of God. Her patience was wonderfui. She never murmured nor complamed. She bore her suffering with great fortitude, and breathed out her life as if going to sleep. Thus passed away a noble spirit of great usefulness and promise. May God's grace strengthen and sustain the bereaved in this great sorrow.

> CLAY WALKER. MISS ELECTRA LEE.

Cancer of The Breast.

The letter of Sister Billings should be read by all suffering ones. So many women are dying of this terrible dis-case. Reader, cut this out and send it to any similarly afflicted. For free book, giving price of the Oil and par-ticulars, address Dr. D. M. Bye, Box 25, Indianapolis, Ind. West Bridgewater, Mass., Dec. 28, 1895. Dr. D. M. Bye, Indianapolis, Ind.: DEAR DOCTOR.—It is with a heart

of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth which had of that cancerous growth which had for six years been preying on my system. When I commenced your treatment on June 0th, the hard bunch on my left breast could scarcely be covered by a phit bowl; my body was much blosted, and I could only take liquid or the softest of solid food. On December 0th the last of the fungus growth came out. my body has reprocember of the last of the fungus growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbore say, "It seems a miracle!" Words cannot express my gratitude, but I will, whenever and wherever I may proclaim the good news. Truly sud gratefully youre, MRS. NANCY F. BILLINGS.

Resumed Work.

My friends in Tennessee will be glad to know that I have resumed work (evangelistic) in Mississippl after a delay of two months caused by yellow fever. We began a revival here last Sunday night and have flattering prospects for a good meeting. The interest is deepening every service, and the Holy Spirit was with us last night in great power. The church is being revived, and we shall soon have a great religious awakening, and I trust an ingathering of souls. For this we are working and praying. The strong holds of sin are mighty and numerous in this State, but God's Spirit is sufficient for tearing them down.

As Amos preached in the valley of Tekoa. so I am preaching in the valley of the Mississippi.

Nothing pleases the devil batter than when a preacher feeds the people on "sweetened whid." Bro. D. H. S. Cox is the highly esteemed pastor, and it he a great pleasure to be associated with such a whole-souled, big-hearted brother. My time la now engaged till Christmas, and by that thre I guess the Lord and the church will direct

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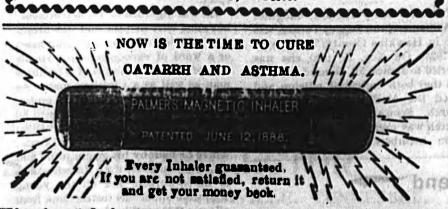
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J. L. Davis,

OUR NEW SILVER TEA SET.

14

SHUCK.-Whereas, It bas pleased Almighty God to remove from earth, the beloved wife of Elder D D. Shuck, who was for a few years a devoted member of the J. R. Gravee Society;

Resolved, That we extend to him our beartfelt sympathics and that we pray the Holy Spirit to comfort and guide htm that he may be submissive to the will of God and be enabled to train up his children in the nurture and fear of the Lord.

Resolved, That these recolutions be spread upon oar minutea, one copy be sent to the Baptist and Reflector. and a copy sent to the bereaved hus-G. M. BAVAGE.

> J. W. MOUNT, J. S. PATE.

WINOO.-Whereas, It has pleased our Heavenly Father to remove one who was once an active and faithful member of our society in the person of Elder A. C. Wingo, in the prime of life and in the midst of usefulness; be

Resolved, That while we feel the loss of a brother and fellow servant of the gospel, we submit to the infinite love and wisdom of God in removing him from earth to glory.

Resolved. That we extend our sympathies to the bereaved young wife and to his widowed mother, and that we pray the Holy Spirit to comfort them in their affliction.

Resolved. That these resolutions be spread upon our minutes, one copy be furnished the BAPTIST AND REFLEC-TOR, and a copy be sent to the bereaved ikmily.

> G. M. SAVAOE. J. W. MOUNT. J. S. PATE.

Committee for the J. R. Graves

HENAED.-Mary Henard, daughter of Williamson and Peggey Tucker, was born in Hawkins County, Tenn., May 19, 1823. On Nov. 15, 1840, she was married to James M. Henard. About 1844 they both embraced religion and joined the McPheters Bend Baptist Church. Soon afterwards Long's Bend • sion of teaching in this county until he ganic members. Soon they were

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Baptist and Reflector.

called to the desconship of the new church, in which capacity they served until his death in 1867, when he was called from his labors on earth, leaving Mary with five children, two girls and three boys, to battle in the world. The Tennessee Baptist had been his much esteemed companion. Mary ramained a widow until death. She was called from labor to rest July 21, 1898. She passed peacefully and quietly away, leaving her five children, one brother and two sisters, also hosts of other relatives and friends to mourn her loss. As a widow she always battled for the right, always ready to as slat in the work of her church and other charity calls of her country. Her home was known as the preacher's

home, assisted by her orderly sons. It was her misfortune to lose her eye sight and live a good portion of two years in total blindness, which she bore with great firmness. She died at the home of her son Lewis, near Lost Mountain, Tenn., aged 75 years and two months. The funeral services were held, as per her request, by Elder J. C. McLain from 1 Cor. xv. 55-57 at the New Lebanon Cemetery, on July 23, 1898, where her body rests until the resurrection morn. Then she will come forth in full brightness, with good eyes, and see the blessed Savior with the redeemed of earth, will know dear friends even as she is known. Blessed BRANCH TUCKER. resurrection.

Fry, Tenn.

DAVIS,-Whereas God, who doeth all things well, and in bis all-wise providence, has removed from our midst our affectionate brother, Joe H. Davis, He was born April 29, 1871. and died Oct. 6, 1896, aged 27 years, 5 months and 7 days. He professed faith in Christ Aug. 24, 1883, and was baptized into the fellowship of the Indian Creek Baptist Church Sept. 16, 1883. He was married to Anna A. Hull June Resolved, That in the death of Joe

H. Davis the church has lost an earnest and consistent member. He had just started out upon the threshold of life. He bad been preparing himself for life's great work. He had gone into his work to win the goal. He was always found proclaiming himself and persuading others to turn from that which would tear down and destroy. In the Sunday-echool he was painetaking as a pupil, teacher and superintendent. In his personal wave he possessed that which endeared him to his friends. He was a man worthy of re-

He was dignified in his deportment. but none were so poor and downtrodden but what received a helping hand or a word of encouragement. In his life we have an example of a business man as well as a Christian man. As it has been demonstrated in his profesbecame one of the faculty of the "Dickson Normal Collega" of Dickson, Tenn., where he had by his gentle mind and Christian manner, won the affections of his co-workers and all the young who were under his instructions from all over this southland. Taking Christ as his companion at a very early age, and being called away in the rosy morn of life, be lived a life that is an example for old and young; such a man is a gratification to all.

Resolved, That a copy of these rasolutions be published in the BAPTIST AND REFLECTOR, one sent to the bereaved family, also one to his wife, who has our sympathy to her bereavement.

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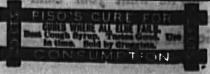
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NASHVILLE, TENN., DECEMBER 8, 1898.

New Series, Yel. I., No. 18,

DREAMS AND REALITIES I dreamed I walked by the sounding sea, Whose bright waves murmured a message for me. Where ourling billows cast pearls at my feet, And the voice of waters gave a voicome sweet

Old Series, Vol. LXI.

But I woke to find but the burning plain, And I took up the tolls of life again; Though often I pause midst the busy day, While those unseen wavelets around me play

I dreamed that wealth furnished the power to ronm And leagues of waters were 'twixt me and home, And the sunlit shores of blue Gallice Unfolded their sacred paths to me

But I woke to find the vision unreal, And never n wave had been crossed by my keel; Yet oft mid the hours of my busy time There seem to come breezes from Palestine

And then my vision is a fair, young face, That brightens to welcome n fond embrace; And we stroll together the old paths o'er, Through forest glades or by moonlit shore.

But my waking reveals the prosy life, The maiden is now both mother and wife; Yet oft in the gray of the silvering hair I see the promise of a morning fair.

Again my dream is of heavenly shore. And the wearisome ways of want are o'er: Crown, robe and welcome to me are given. While thoughts are crowding. Cnn this be heaven?

The vision passes, I am far from home. Through the maxes of doubt and dearth I rosm: But hopes come back to my way-weary eyes-I have had a vision of Paradise.

-James D. Phalpe, in Christian Advocate.

SUNSET SCENES.

BY REV. W. C. GOLDEN.

We now enter that part of California that reminds you of "the land of sunsbine and flowers." Orange groves and lemon groves, peaches, pears, plums, prunes, and raisins innumorable. You forget about the dreary old Missions and the stories of robbers, indians, and Mexicans. The first orange grove makes you forget the miles and miles of dry plains, whose very dry appearance makes you so thirsty that you go to the cooler for a drink to relieve the drypess. You even forget the sand hills and the sand plains where you could almost taste the sand as you ate, and could if the windows had not been down and the doors closed. And ilnally you forget the cacti with their thousands of thorns and needles that kept you from sleeping. They wore not on the train, but you were afraid to go to sleep for fear of dreaming of them, and even a dream of those things would almost kill you before you could wake. Water is a coatly article to the railroads across the plains and desert, but they surely make it up when they strike the orange groves, for if you do not cat oranges your mouth waters so you do not care for a drink.

Beautiful homes, fruit, and flowers, orange groves, orohards, and vineyards moot the wondering eyes on every side. It is worth considerable to see the people on the train rush from one side to the other, especially the women, almost in ecatacies over the beautiful scenery. "Ign't it beautiful. Just look how awfully "It's just too pretty for anything." And on and on. I can not remember half of the exclamations. I only remember that I acquiesced with "Yes," and "It is so," and "It certainly is," and so on and so on, until I had agreed to every ecstatic exclamation that bad been made, a thing that becomes so common that you make them in your sleep

Our train ran into Los Angeles, the "city of the angels," and came to a standstill in a great, cool depot, called The Arcade The first American that ever entered this town, it ts said, came in 1822, and be came as a prisoner. Today it is one of the prettiest if not the most beautiful city of all the West, covering a territory of nearly forty square miles, through which flows the Los Angeles River. The cleanliness of its well paved stracts, the arrangement of its business cantree, the beauty of its commodious homes and splandid churches make it one of the first cilics of this country for all that is neat and desirable.

The First Baptist Church is one of the finest in tho city, a beautiful new brick, just completed. The pastor, Rev. Joseph Smalo, is a student from Spurgoon's college, London, and is one of the Lord's faithful ones. We attended the Sunday School and the morning service here and found one of the most devout, active, sweet-spirited churches that it was ever our pleasure to meet. In the afternoon, we went to the Chinatown of Los Angeles. Our first introduction to the Sabbath scenes there was a street service at which we heard an old man, trembling as he stood and tottering as he walked. His testimony was that he bad not been saved long and that he wanted to hurry to do some good before he had to leave this world.

We strolled down the broad streets adjoiring the dense, dark quarters where the Chinese were coming and going, lazily smoking their long pipes and jabbering to each other. Inside of closed doors, we could see, through the wludows, the Chinese working at their various trades: sewing, shoomaking, hair braiding, jewelry work, and many other kinds, all of which I do not now recall. Along this same street, we came to a Chinese Mission and went in. Men and women were teaching the Chinese. They have them in classes but they bave to talk to them one at a time, for they will have it so. My observation impressed me that it would be a great teacher that could engage the earnest attention of more than one Chinaman at a time.

As we were returning late in the evening, a Spanish or Mexican wedding procession was just leaving one of the old Mission churches of the city. I should have said one of the oldest, judging from its appearance. A great crowd of children walked back into the church, and so we went in too. The teachers grouped the children in classes and then began their Spanish jabber. The children were restless and the teachers were cross. We turned away from what appeared to me to bo a miserable farce as a religious or Sunday School exerto Sunday School.

like all other cities, far from what its name would indicate, and yet it is a choice spot of earth in many respects. Within is limits are some of the most noble spirits I have over known. The First Baptist Church is a model church in many respects. The throb of life and the thrill of Christian enthusiasm is felt in all its services. It is in most respects the ideal workshop for Christians

We took Los Angeles as our center, having the oxtensive cable and electric car lines and the numerous branches of the Southern Pacific as a perfect net work of travel in the city, its suburbs and the surrounding towns. One day we went out to the Ostrich Farm, Pasadena, and Mt. Lowo, and up the incline railroad, the most wonderful in the land. In a length of 3,000 feet, it makes an ascent of over 1,300 feet. No wonder you feel as though your heart would jump out at your mouth at times. Here where the popples and other wild flowers bospangle hill and dale and where the clouds obscure the sun but fifteen days in a year, we lived in two ellmates the same afternoon

The next morning we ran down to Santa Monica, passing the soldiers' home on the way. The ttlp was through a beautiful country of orchards and farms, until our train ran into the flower gaiden of Santa Monica. Wo walked down where the roaring ocenn beats against the white sand, and looked and looked and lirtened until our hearts grow weary. Not far above us was the Southern Pacific wharf, one of the longest over constructed When the sun's rays were bonding low, we returned to the olty, thanking God for such a day in such a country.

The light of enother day found us ready for a longer trip. We took the Southern Paelfic, which runs in a loon in the form of the figure eight that takes in the country osst of Los Angeles for nearly sixty miles. Beautiful orchards, villages, and towns fringe the way. Redlends is the farthest town on the loop. In eight years it has grown from almost nothing to a town of nearly 18,000 people. Tha two Smiley brothers have

practically made the town. They have enent one and a half million dolfars on the large park of thousands of acres, in which they have beautiful homes. They are very religious and will not employ a man that drinks. Thoir gifts to public interests, libraries, and churches are enormous. We returned through San Bernardino, originally a Mormon town, but long alnoe given up by them. The return took us through Riverside, noted for its thoroughfare of ten miles length, lined with magnolia, pepper, palm, and eucalyptus trees with a background of ten thousand acres of orange groves. This beautiful street, ten miles long, is called Magnolia Avenue, and is known all over California because of its beauty.

On our last day in California, we took the train for Sac Pedro, a beautiful sea port town with lighthouses and sandy beach We at once went on board the little steamer for the Island of Catilina, thirty miles out in the Pacific Ocean. The island is twenty-five miles long, and from a half to eight miles wide, and Ita hills rise to a height of 3,000 feet. The island is owned by the Banning brothers of Los Angeles. After a few hours we ran into port at the beautiful little town of Avalon nestled under the hills of Catilina. The boats, fishermen and shells were the most common things. You feel just like staying here, especially when the sea was rough coming over. In the afternoon we returned to Los Angeles You want to know if any one got sick, but there is no need of saying. If any body did there is no need to say who. Just make the trip and you will never need to worry any one with such a question, for you will doubtless know for yourself.

The experience of a trip to Catllina was a thrilling one, not only from the travel upon the sea, but from the scenes upon the island and your thought of it as you leave it. As to the experience and thrill of the travel upon the Pacific Ocean the thrill at times almost exhausta one. No one can tell it so as to make it real. It cise. I went away glad that I did not have to go there is like a story of love, it must be experienced to ba fally understood. The little island, covered with flowers and Los Angeles, "the city of the angels," so called, is its foliage peculiar to itself, the mountain goats, rabbits, and birds, and its happy people, leave a strange feeling upon you as you gase ont on the broad acres and miles of the meinland of our own country.

Another day is about over as we are pulled up into the great and beautiful Arcade depot of Los Angeles. The very thought that at the rising of the ena wa were to leave this flower garden of a place bringe a sting of regret. But thus it is with the choicest spots and the choicest spirits of life-we must give them np.

Our Refuge and Strangth. BY REV. W. JAB. ROBINSON.

Men intuitively foal the need at times of supernatural help. Our natures are such as to make us more dependant than independent. Experience teaches na the weakness of all human strength, and the insecurity of all human protection.

The mountains are the grandest of all God's decorations for the earth. They bathe their faces in heaven's asure, and drink from the fountains of the clouds. They cover their feet in living green and for a girdle they entwine themselves with the forests: for a mantie they use the silvery snow, and bare their heads majestically before their Creator. In praise to nature's god their brooks chant magic music down their elder to water the plains and swell the rivers for irrigation.

They are the strongholds of liberty. Here man finds impregnable fortrasses and protection for right or wrong. Here beasts of prey, venomous serpents and numerous birds live together in undisturbed anarchy. In their bosom is to be found most iperulous

treasursa to be bad for the taking,

David saya, Though the earth be removed and the
mountains be carried into the sea; though the waters thereof roar, and be troubled, yet will we not fear. Such a refuge men wants.

Human protection is an otter failure. This is seen by looking over the pest and contamplating the uncertainties of the future. The events to transpire