

are yet buried in a darkness no human wisdom can penetrate. The sun sets in scenes of artistic splendor as evening's curtain, painted by angel bands, and pinned in place with stars, only to be shrouded in dark storm clouds upon rising and be greeted by angry thunder and welcomed by the lightning's flash. Such are the uncertainties of all human affairs. The banquet hall is turned into a house of mourning; the rich by adversity's magic touch are made paupers; the strong are claimed by death and they dare not refuse. It is then the soul calls loudly for a sure shelter.

God is our refuge and strength. I am glad that our God is as he is. The most fertile imagination could not add, if made into reality, one improvement. Any change in his character would only be to mar the only truly perfect being. At once omnipotent, omniscient, loving, faithful and "Our Father." How precious! He who watches over me will never slumber nor leave me alone; he leads me in pastures green and beside the still waters I rest. He feeds me with manna and I shall hunger no more.

The oppressed need a place of refuge and the weak need strength. God has promised both to his people. He has not only promised it, but is himself our strength and refuge. I could not love a God who would place me under the restrictions we as Christians are under and then leave me to blind fate. I am happy that such is not my fate. My God has promised never to leave me alone.

God is a secure refuge. David (2 Sam. xxii. 3) calls him his shield and high tower. Human fortresses are no stronger against men than their weakest place, but no human power can ward off the great enemy of our souls. It is only when we are under the covert of his wings that we are safe. He as our shield is invulnerable, and as our fortress is impregnable. Gibraltar may furnish sure protection to her wards against the attack of men, but she will quake and tremble in the presence of his majesty. Her garrison may defy the armies of men, but all enemies are as nothing to assail our God. His breath carries destruction in it, and from the battlements of heaven he hurls noiseless darts of death.

Our God is a willing refuge for all the oppressed. If sin has burdened you until you are crushed, he furnishes you the oil of love to heal your wounds and gives you the water of life to bathe in and make you clean. He asks you to repose under the shade of the tree of life until you are weary no more. He gives you his angels for a body-guard and promises certain deliverance. What more do you want than this?

God is a permanent refuge. The eternal God is my refuge. Thank God his castles are never over-crowded and no want can enter there. Once inside the gates, we never desire to depart, and no enemy can come near us to mar our happiness. "My Father is stronger than I, and no man can pluck them out of my Father's hand." We might be content to live on earth always but for its insincerity and its constant change.

He is a sufficient refuge. To those under his care every blessing is assured. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." He transforms the barren plain into fields of golden grain, and the bitter waters of adversity into nectar fit for angels. Most precious, if possible, of all, our refuge is ever near to all who may desire him. You have but to ask in faith and immediately you are surrounded by his angels ready to bless. Earth has enough beauties to delight the eye for centuries, but they are too far away for most of us; but our God is ever near and altogether lovely. He is near to such as be of a contrite spirit and saveth the broken-hearted. Strength is for bearing burdens and discharging duties. We are deluged each moment by both. Go where we may, do what we can, burdens and duties fill the very atmosphere we breathe. Sometimes they are so pleasant that in discharging the duties and bearing the burdens we forget they are tasks. Some times they are such that we stagger to think they are for us, and faint beneath our load. Then we must have aid.

God does not give us strength, but is our strength. He who holds the stars in the hollow of his hand and the reins of the universe in his fingers is willing to come to our help. When we think we are strong we are really weakest, but when we faint God gives us strength. He has given us, in Christ, all heart could wish.

We so much need wisdom, for the wisdom of men is foolishness with God. When we are lost in the mid-ocean of doubt we have but to ask Jesus and he will pilot us to shore. I do not know the way to the haven of rest, but Jesus does, and he says, "I am the way." That is wisdom enough for me.

Then we need the strength of character. Jesus Christ is my righteousness. Within me is no good thing, but clothed in Christ's character I am immaculate.

late. When I am tempted to do evil he will always provide a way for me to escape. Should I sin Jesus is my advocate, and with such a representative I am safe even in the courts of heaven.

We need the strength of courage. Some duties involve so much danger that the strongest quake, but God's message is, "Never fear, for I, I am with thee." Moral courage is the greatest, and it only reaches its maximum when supported by an unwavering faith. Hobson has made his name as immortal as American history, but those who have died for Christ's sake have made their names as immortal as eternity. "I can do all things through Christ who strengtheneth me."

God promises all this to us in time of trouble, but the best way to prevent war is to prepare for it in time of peace, and the best way to keep out of trouble is to serve God during prosperity. Our natures are such, however, that we are as sure to meet trouble as darkness is to follow day. It is a happy thought, however, that when they come we need not be alone.

Some troubles seem to be general calamities, but all troubles are individual to some one. God is a sure refuge in national calamities. When Hezekiah's kingdom was threatened by a formidable force, prayer to God defeated them with great slaughter. We need godly rulers, for when the righteous reign the people rejoice.

We are to carry all our cares to him, "Casting all your cares upon him, for he careth for you." If anyone is sick we are to pray and use the best medical skill. When adversity comes upon us we are to look for God's blessing in that, for he tries us to make us better.

When David's child was sick he prayed for it until it died, and then rejoiced that he could yet go to the child. I know an instance in which the physician said, "I can do nothing now but pray. Your child is beyond medical aid." The patient survived.

When temptations gather thick around us; when adversity swallows us; when despair claims us for his own; when friends have forsaken us, we can still claim God's promise: "I will never leave thee nor forsake thee." "Blessed be the name of the Lord." Forrest City, Ark.

Churchism vs. the Bible.

There is too much talk to-day of what my church teaches, believes or allows. The cry, *Back to the Bible*, ought to be made from the pulpit with great emphasis. There is an alarming lack of reverence for the teaching of God's word expressed by such remarks as, "I don't or my church don't believe in ducking," and like expressions. One great difficulty with which the pulpit has to deal is that so many people read the Bible through colored glasses. A man puts on green-colored glasses and everything appears to be of the same green color, and so with red, blue or any color he may use. So there are a great number of denominational and alphabetical society colored glasses through which the people are reading the Bible, and the first thing to do always when you go to read is to put on your glasses. My plea is, leave off your glasses. Lay aside all thoughts of your church relation, if you have any, and as you read the Book bear in mind the tremendous fact that we are individually responsible to God who gave it.

May God help the rising generation to get above the present existing denominational ideas when they read the Bible, and who will, with eyes and heart opened, let its plain and simple truths find lodgment in purely honest hearts.

There is one man who never did and who never will read his Bible through any denominational glasses. He is not in the church to which he belongs because his church teaches this or that, but because he believes the Bible teaches what he believes. Nor will he ever subscribe to any denominational creed because peradventure his father or mother were members of this or that church, and then when its too late maybe find that he is bankrupt for eternity. If one, whoever he may be or whatever his relation is to you, fails to recognize his individual responsibility to God, that does not exempt you or me from this serious duty.

The man to whom the teaching of the Bible means but little, religion means less, and the church of which he is a member is his "all and all." The question that is so frequently asked by different classes of Christian workers, "Do you belong to the church?" ought to be put in the background and kept there, not that the church should be put out of sight, but that God's message to man should be brought in sight.

In a very significant sense we need more Bible-made Christians and altogether Bible-made church members. The man who is full of churchism may become skeptical or indifferent as to his obligations to God or church, but not the man who is full of the Bi-

ble. He who says the Bible teaches nothing specific as his duty to God and man, reads the Book with his eyes closed. He who is governed by the teachings of his church instead of the Bible commits a grievous mistake, and he who says that Christ taught no definite doctrine lacks comprehension. Rise above such ideas, my brother, and open the Bible and remember that as you read God looks on to see how you read. You need not love your church less, but the Bible more. You need not lower your church, but exalt the Bible. You need not quit your church, maybe, but follow the Bible, and then shall we know Jesus in all of his fullness to this world, and we shall have a sweeter consciousness of the meaning of his religion in our hearts, and the church will not be churchism and the Bible will be revered and its authority acknowledged, and Christ will be our "all and in all."

ALVAH F. GORDON.

Louisville, Ky.

The Cry of the Needy.

The Board's appeal, in a recent issue of the BAPTIST AND REFLECTOR, brought responses from three friends of Jesus in Johnson City and from one in Knoxville; five dollars from Johnson City and two from Knoxville. In behalf of the Board and the boys we thank these benefactors. But our needs are not supplied; we are still in debt. President Henderson was here to-day to ask this question: "What shall we do? The board bills are already due and no money is coming in." There was a serious, troubled look on his face and certainly there was a pain in my heart.

We agreed to keep the boys until after Christmas, and then if no one will assist them they must leave school. "Why do they not help themselves?" you ask. They do; but it takes what they have to purchase books, clothes and other necessary things. We do not carry them, we only help them. Many of them are poor in the things of this world, and having nothing more to give, have given themselves and God has accepted the offering. Oh! I wish you knew the struggle through which some of them have gone in order to enter college. I wish you knew how earnestly they are striving to fit themselves to be fit to our spiritual teachers and guides, and then I am confident you would lend a helping hand. Remember there are only four of them on the Board, the rest are helped from other sources.

May I appeal to you in behalf of those mothers who laid their sons upon the altar and counted it all joy when God called them to the ministry, to help? May I appeal to you whose earnest prayer to the God of the harvest to send more laborers into his harvest is answered in the call of these men to the ministry, to help? Fit them to be reapers of the grain already white to harvest! May I not appeal to you in the name of Jesus the Savior, whose cause needs thoroughly furnished men and whose helper you are, to help in this cause also?

Can we maintain ourselves in this age of generally diffused education if the leaders of our people are not educated? Who will educate our Baptist ministry if Baptists do not? Arise, ye Baptist host of East Tennessee, and glid thyself for the work of the Lord thy God! Arise and let the light of the glory of God shine through you upon our people!

B. R. AGRIS, for the Board.

Southwestern Baptist University.

I am pushing the work of collecting funds for our chapel and also for Ministerial Education. We must ask the denomination to give us \$7,000 on the chapel and \$2,000 for Ministerial Education during the next few months. Our needs are imperative and deserve the prayerful attention of every thoughtful Baptist in Middle and West Tennessee.

We do not wish collections for our wants to interfere with regular contributions to all denominational demands, but we are sure that a wise and prudent presentation of our claims will not injure necessarily any other benevolent object.

Let it be borne in mind that we built the W. T. Adams Hall where accommodation is offered to 150 young men at \$7 per month for board, fuel and lights, and Lovelace Hall, where 80 young ladies can be cared for at the same price, without any call upon the denomination at large. The building of the chapel could not be longer deferred and we have no one to whom we can look except our brethren and friends.

Memphis Association very wisely agreed to give \$750 to pay for the seats in the chapel without materially decreasing their contribution to missions and other objects.

We are asking the Central Church of Memphis to give us \$450 to pay for the stone work. If the Lord be with us, we feel that we shall carefully succeed.

I spoke six times on yesterday in four different churches in Memphis and a cordial bearing was accorded me each time. I take a pupil home with me this morning and

Jackson, Tenn.

W. D. POWELL.

LET US PRESS ON TO PERFECTION.

HERMON PREACHED BY DR. J. B. HAWTHORNE AT THE DEDICATION OF JACKSON HILL CHURCH, ATLANTA, GA., NOVEMBER 27TH.

Text, "Leaving the principles of the doctrines of Christ, let us press on to perfection."

In all my pastoral life I remember nothing that interested me more than the movement on the part of certain members of the First Baptist Church of Atlanta, which culminated in the organization of the church whose house of worship we are about to dedicate to God. Knowing the character of the men and women who headed that colony, I predicted for it a successful career. Standing here to-day in the presence of the strong and rapidly-growing church into which that little colony has developed, it is with the profoundest satisfaction that I recognize the fulfillment of my prophecy.

You have had four years of signal success. The additions to your numerical and financial strength, the rapid growth of the community in which you are planted, and the zeal and devotion of your membership have made it possible for you to erect this commodious and magnificent sanctuary in which to prosecute the sacred work of extending the kingdom of your Divine Master. My effort to-day shall be to stimulate you to go forward and seek attainments, both in personal character and church development, which will eclipse all of your past achievements.

In the passage which I have selected for my text, the apostle exhorts us to "leave the principles of the doctrine of Christ and go on to perfection." The "principles" referred to are repentance, faith, regeneration, atonement, resurrection and final judgment. In another passage they are called "first principles." They are starting points. A religious life that does not begin with these basal truths will be a disastrous and ignominious failure. These doctrines are verities which can never be overthrown. They make a foundation for the church and for personal character that is indestructible and immovable. They will bear the weight of worlds. The pillars of the earth may be shaken and the stars of heaven fall, but "the first principles of the oracles of God" will abide forever.

The inspired teacher exhorts us to leave these primal truths of our religion and go on to perfection. In what sense may we leave them? Can we afford to forget them? Shall we ever cease to need the doctrines of repentance, faith, regeneration, atonement, resurrection and eternal judgment? Will there ever come a time in the history of Christ's kingdom in the world, when we can afford to suspend the proclamation of these truths? No. To ignore them is to ignore the gospel. To set them aside is to reject Christ and build upon something that is human, fallible and worthless.

Alas! It is too true that many churches and religious teachers have forsaken these "first principles." The reason which they assign for it is that they have been superseded by a "new theology" and a more perfect system of religious culture. In our large cities there are many pulpits which have relegated to obscurity the vital doctrines of repentance, faith, regeneration, atonement, resurrection and judgment, and are now engaged in the discussion of such themes as "The Philosophy of Emerson," "The Beauties of Tennyson," "The Evolutionism of Darwin," "The Greatness of Gladstone," "The Conquest of Cuba" and "The Annexation of the Philippines."

A thousand years of such preaching would not give a lost sinner even a glimpse of the kingdom of God. The language has yet to be coined that will express the folly of these blind leaders of the blind. The principles of the gospel are as unchangeable as the axioms of mathematics, the laws of chemical affinity and mechanical force, and are as needful to man's spiritual life as food, air and water are to his physical being.

When man has discovered nature's last secret, it will still be true that two and two make four, that fire burns, that water seeks its level, and that the blood circulates through the arteries and veins. These elemental truths will remain, and the knowledge of them will never cease to be useful to man.

No intellectual and moral development can free us from the need of the "first principles" of the gospel, and up to the last hour of the world's existence, God's loyal, living ministry will be preaching repentance, faith, atonement, resurrection and judgment.

In what sense then are we required to "leave the principles of the gospel of Christ?" We are to leave them as the builder leaves the foundation, that he may carry up the building, stone above stone, story above story, tower above tower, from dusty basement to aullit pinnacle. We are to leave them as the child

leaves the alphabet, that he may learn how to combine its letters into words, and words into sentences, and how he may use words and sentences both in acquiring and in imparting knowledge. We can leave the "first principles of the oracles of God" only in the sense of advancing from the knowledge of them to the use of them, in building our characters and in promoting the redemption and spiritual elevation of our fellow men.

"Let us go on to perfection." If we are Christians, there is a sense in which we are already perfect. Our salvation is perfect. Clothed in the righteousness of Christ—a garment fairer than any vestment angel ever wore—we are perfect in the eye of divine law. Our great Sin-bearer has paid all our indebtedness to divine justice. Our salvation is just as real to-day as it will be when we stand up yonder on the right hand of Majesty, robed, crowned and sceptred.

We are perfect in our salvation, but not perfect in character—perfect in our escape from "the wrath to come," but not perfect in holiness. Godliness knows no finality. God is the only absolute perfection, and going on to perfection is simply going on to him. It is growing in Christ-likeness. It is to be richer and riper in spiritual knowledge, experience and strength every day than we were the day before. It is to look upon God with affections that grow as we gaze. It is having ever-increasing transformation, under the light of a closer and yet closer presence. To this going on to perfection there is no end. It is a path opening into infinity.

God's plan of developing men and churches is to set before them perfect ideals—ideals toward which they can make perpetual progress, but never reach. These ideals are found in this grand old book we call the Bible. I wish to present to your minds God's outlines of a perfect church, a perfect Christian and perfect world.

1. Before this young church I would set God's picture of a mature and perfect church. That perfect church is united, having one Spirit, one Lord, one faith, one baptism, one God and Father, who is above all and in all. It is a church in which every member is inseparably joined to every other member by the ties of a true spiritual brotherhood. It is a church complete in spiritual development, and ineffably rich in every spiritual treasure. It is a church clad in the spotless beauty of a perfect righteousness, and worthy to be called the virgin bride of Christ. That, my brethren, is the divine ideal, or pattern of perfection, to which you should aspire and toward which you should climb day by day.

Can you find any religious organization in the past, or in the present, which fulfills or embodies that conception? We are wont to go back to that first organized Christian body which we call the church at Jerusalem, and to take that as our pattern in doctrine, piety and usefulness. That church was exceptionally favored. It was planted by the twelve apostles. It was for years under their immediate supervision. But was it perfect? No. There were ugly and unholy divisions among those Jerusalem Christians. In many things they were disgracefully narrow and selfish. For a long time they were a church of "Hardshells," having no sympathy with the idea of giving the gospel to any people but the Jews. Notwithstanding its superior advantage in having the ministry of the apostles, that church was vastly inferior to the average church of our own day and generation.

What shall we say of the church in ancient Corinth? It, too, was planted by the ministry of the apostles. There the greatest preacher, living or dead, taught. What Bible reader would claim perfection for the Corinthian church? It rang with the shibboleths of party. Its members denied the resurrection of the dead. It permitted the grossest offenders to go unrebuked. It turned the ordinance of the Lord's Supper into a feast of drunkenness and gluttony. It introduced and maintained its divinely inspired teachers, it converted the house of prayer into an arena of contending factions. So far from making that church our standard of ecclesiastical purity, wisdom and order, not one of us, perhaps, would have fellowship for it, if it were in existence to-day.

Where among the New Testament organizations can we find a perfect church? Do we find it among the Christians of Galatia, who were disturbed by ungodly contentions, bewitched by false teachers, and who were rebuked by the Apostle Paul for their unprofitable speculations? Do we find it among the Colossians, who were given to dreamy and ungraceful folly and wickedness? Do we find it among Ephesians, who were cursed with heresy? Do we find it at Rome, where Paul said, some preached Christ from contention, hoping to add to his bonds? In vain do we look for perfection, even in those

apostolic churches. The very best of them would suffer by comparison with the most disorderly churches of our time. If the Judaism and Paganism of some of those churches should appear in a Baptist Church in the city of Atlanta there is not a district association in the State of Georgia that would receive it. I unhesitatingly claim that the average Baptist Church of to-day is purer, both in doctrine and practice, than any church planted by the ministry of the apostles.

Where, in all the past, do we find a perfect church? Do we find it in the second, third, fourth, and fifth centuries of the Christian era? No. We find it neither among those religious bodies which gave birth to the papacy, nor among such dissenters as the Montanists, Donatists, Novatians and Paulicans. Any church of this generation of men that should hold to the heresies of those early dissenters, would be branded as hopelessly corrupt in doctrine.

Do we find the perfect church in the dark ages of ignorance, superstition and persecution, when the "Mother of Harlots and Abominations" wore the scarlet robe stiff with earthly pomp, and drank iniquity from cups of gold? Where do the champions of the church succession theory find a religious organization, in that period of gross darkness, that is worthy of the imitation of any modern church?

Do we find the ideal church in the Reformation of the sixteenth century, when the champions and exponents of a purer faith and holier practice were cruelly intolerant? Do we find it in the time of that wicked despotism which incarcerated John Bunyan in Bedford Jail, and consigned Ridley, Latimer and Cranmer to the stake?

No. We do not find it even among the Pilgrim Fathers, who sought upon the shores of the western world a religious freedom that was denied them in the land of their birth; but who afterward burnt witches in Salem and drove Roger Williams into Rhode Island.

We do not find it even among ourselves, where religion is free, and where all the conditions are favorable to the growth of a pure Christianity. Nowhere upon American soil can you find, among any denomination of Christians, a local congregation that has attained to perfection in any Christian grace. On the contrary, you can find in almost every neighborhood of our vast territory, churches in which there are men and women as unfit for the congregation of the righteous as fallen angels are for the society of heaven.

Neither in city nor country is there a religious body to-day that we can point to as an infallible standard of Christian purity and piety. Neither behind us in the past, nor about us in the present world do we see what John saw in holy vision—a church "like unto a bride adorned for her husband." We see churches here and there doing comparatively well, and which are justly regarded as potential factors in the great struggle between the kingdom of light and the kingdom of darkness, but none of them have attained to the virgin purity and beauty of that ideal church which the inspired dreamer of Patmos saw coming out of heaven. The perfect church belongs to the future. We are moving in the direction of it, but it is still remote.

2. Another ideal which the scriptures set before us is the perfect Christian. He is a new creature. With him old things have passed away and all things are new. He is dead to sin. Crucified with Christ he is dead to self. He lives not unto himself, but unto him who died for him and rose again. Having risen with Christ, his affections are fixed upon things above, where Christ sitteth at the right hand of God. He stands a happy warrior, victorious over the world within and all the world without. He is clothed in the armor of a perfect righteousness. The shield of faith is on his arm and the sword of the Spirit in his strong right hand. His lips are full of grace, his heart of peace, and his life of love. His path, like that of the sun, grows brighter and brighter unto the perfect day.

That is the perfect Christian. But where is he? These eyes have never seen him. These ears have never heard his voice. He has never trod the pathway of mortals here below. We have found high-minded, sweet-spirited, honest and honorable men; we have found men of noble sympathies and of great practical benevolence; we have found spiritual men—men whose thoughts, affections and activities were enlisted in the pursuit of spiritual objects—but we have never found the Christian who could look up into God's face and honestly say: "Lord, thou knowest that I am perfect; thou knowest that there is not a spot on my garment nor a flaw in my armor; thou knowest that I am all that thou requirest me to be."

Such a Christian cannot be found, even in a Roman Catholic nunnery nor a Methodist holiness meeting nor in any Baptist Church. How much is the godliness of the most godly man in all this wide world like that of the most perfect man of the Bible? About as much like it as the twilight of a foggy day is like the splendor of a cloudless noon.

(Concluded next week.)

From the University of Chicago.

The end of the autumn quarter is drawing near and we are preparing for examinations. This quarter's work has been very helpful to me in many respects, chiefly because of the facilities at hand for work, having access to something like 800,000 volumes of books. There is abundant opportunity for one to spend considerable time here with profit if he should desire to do so. There are, of course, advantages from being in touch with a big institution like this, located in a great city like Chicago; and, on the other hand, there are disadvantages here. Along with the regular work in school, we have the advantage of numbers of lectures from prominent men from different countries as well as from different parts of our country. Some of these lectures are very fine, some not very palatable. One of the privileges I have esteemed very highly is that of being a member of the First Church, of which Dr. Henson is pastor, but on account of preaching outside of the city I have not had the opportunity of hearing him often. He is not very popular at the University, for the reason, I suppose, that he is too orthodox—has the ring of Southern orthodoxy, you know. He draws the big congregations just the same, whether he is liked out here or not.

I have decided to leave Chicago after this quarter, having been granted, through the kindness of Dr. Weston, a scholarship in Crozer Theological Seminary at Chester, Pa., some ten miles from Philadelphia, where I shall enter January 1st. Some may wonder at this. My answer is simply that I cannot conscientiously accept some theories taught here, and would rather not bear them at all. I consider Crozer to be better for my purpose than the theological department here. I have credit for about one year's work here anyway on account of credit I received for Hebrew taken under Dr. Savage, who is a better teacher of it, to my mind, than the author of the textbooks used. I am glad I came to Chicago, but I don't care to stay any longer. Will write again when I am located in Crozer. I ask the prayers of my friends in Tennessee in my behalf.

R. W. HOOKER.

Chicago, Ill.

Seminary Notes.

Prof. McGlothlin having been gone to the Florida Baptist Convention, the students of Biblical Introduction have had some time to review lecture notes.

Dr. Kerfoot has just returned from a few days stay in Washington City.

New students continue to come in, while some have to leave on account of sickness.

Bro. Barton did good work in the Orphans' Home Sunday.

Bro. Mahoney takes the lead in rapid Hebrew reading.

The Sunday morning prayer-meetings of the Tennessee students are one of the most enjoyable of our associations.

Some few of the brethren, with myself, have had the misfortune to lose our overcoats by having them stolen. It is rather hard on us who have not the means to buy another.

The Seminary students enjoyed Thanksgiving. The Baptist congregations of the city met at Walnut-street Church. Seminary brethren conducted the song service. Among other good things, ten-minute addresses were given on the reasons for thankfulness from the standpoint of, first, a business man; second, a professional man; third, a patriot; fourth, a Christian.

"The best thing in all the world is to be able to call yourself a Christian."—Eager.

"Providential opportunity means providential trust."—Buck.

On Thursday evening Dr. Sampay gave, in the Y. M. C. A. building, an interesting stereopticon lecture on his travels in Palestine. This was highly appreciated by the Old Testament students, who are very grateful to the doctor for complimentary tickets.

J. R. JOHNSON.

New Church Constituted.

In response to a previous call, a goodly assembly met at Williams' school-house Nov. 30th to organize a Baptist Church. Five churches of the Nolachucky Association, viz., Morristown, Mossy Creek, Macedonia, Alpha and Witta, sent messengers. Elders W. L. Cate, Robert Cate, W. C. Hale, J. B. Bundran and W. H. Strickland were also present. The presbytery was organized by electing Col. T. H. Reeves as president and Rev. W. C. Hale as secretary. The members to be organized chose W. K. Williams to represent them, submitting articles of faith, covenant, etc. After answering satisfactorily various questions, they were declared a duly constituted church, and after Scripture reading, prayer and further remarks, received the right hand of fellowship by the presbytery. The new church then appointed W. K. Williams as deacon, he having been a deacon in the Morristown church, and John Williams clerk and treasurer. All but three of the members come from the Morristown church. They propose to build a neat, commodious house of worship next year and move on in the work of the Lord. This movement is located in a thickly settled, prosperous community, and has a bright future.

Two facts are eminently worthy of note. It was officially stated that each of the members entering the new organization had paid in full their subscriptions for this year to their pastor, and at the close of this service a collection, and a liberal one, was taken for State Missions. This new church is three miles separated from any other Baptist organization, Alpha and Morristown being nearest to them.

The above movement is not hasty. A flourishing Sunday-school and occasional preaching has been maintained for a year or part. I have been with them often, and regard the movement as timely and full of promise.

W. H. S.

Ministerial Education.

Contributions were received for Ministerial Education during October from W. M. Woodcock, treasurer; Rev. T. A. Waggener, Beulah Association, Mrs. Julia T. Johns, and from the churches at Wartrace, Henderson, Saulsberry, Bartlett, Woodland, Grand Junction, Hornbeak, Dyer, Darden, Mercer, Salem and Eldad.

During November we received contributions from J. C. Askew, and Henderson, Oak Grove, Nashville, Eldad, Macedonia, Spring Creek, Mt. Pleasant and Salem Churches. The amounts sum up for the two months \$88.75 cash, and \$50.05 in provisions.

There are eighteen beneficiaries. Is not this large family doing well to get along on so little? Let churches and individuals along the various lines of railway coming into Jackson ship me for these preacher boys, by local freight, pork and lard. We are needing these commodities particularly. We have a store-house under lock and key, besides the kitchen and dining-room.

Will not every church in Middle and West Tennessee take one cash collection during the year? These boys are just the ones whom various churches have approved as in their opinion called of God to preach, and sent here to be instructed. I do not see that the church which sent one is under any more obligation to contribute to his preparation to preach, no one knows where, than other churches. The church sending him is under all the obligation to pass on his fitness for such help, and to see to it that the institution and general public are not imposed on. Let us do a great year's work.

G. M. SAVAGE.

Memphis Association.

The incoming Association year of Memphis Baptist Association will expire in eight months. The Association will then meet at Dexter, Tenn. Our cause prospers when we work at it faithfully. The Sunday-school and home department will yield large returns if we put enterprise and enthusiasm into it. The Executive Committee is now composed of the pastors and superintendents of every church comprising the Association. Monthly meetings will be held the first Monday in each month, commencing with January. The First Baptist Church, Memphis, Second Street, near Adams, invites us to meet there. All who have the interest of our great cause at heart are invited to attend, that plans and work may be inaugurated to carry out the various recommendations made in the several reports at our meeting at Whiteville. Let us aim for a resident pastor for our churches; a thrifty Sunday-school in every church; a home department well developed in every community; a mission school in destitute localities; a hearty and generous contribution to all our Boards and denominational undertakings; a Bible in the hands of the people; a church on every hill top, and a school-house in every community. Bibles can be bought cheap; Sunday-school publications are instructive and inexpensive. Good books make good men and women.

Don't forget the Executive Committee meeting, first Monday in every month, at First Baptist Church, Memphis, Tenn. R. G. CRAIG, Ch'm. Ex. Com.

I had the privilege of trying to preach to Pastor Burns' congregation at Seventh Baptist Church, in South Nashville, Sunday night. A good audience both in number and otherwise. I appreciate the courtesy shown me by pastor and people.

B. F. STAMPS.

—One year ago I took charge of the Baptist work at this place. The outlook was very discouraging. The church numbered twenty-one, a number of whom wanted to disband on account of the slow progress of the work in the past two years. The ladies of the church had collected \$8.85, which was all the money in the treasury at that time. Besides, there were about 2,200 feet of rough lumber on the ground and one lot donated for a church building. At present the outlook is very encouraging. We have \$75 in the treasury, more than double that amount promised on the field here in cash, and about equal that amount in work, material, etc. We have the material on the ground for a solid foundation, which was commenced last week and will be completed this week. Lately we have received three additions to the church, two by baptism and one by letter, and several others are waiting to unite with us. We find here a kind and generous people, who are anxious to see our work prosper. Any contributions to us will be highly appreciated.

R. M. FAUBION, Pastor.

Lawrenceburg, Tenn.

—The Baptist Church at this place has been without a pastor for about five months. About two months ago the church elected Bro. R. A. Kimbrough of Jackson, Tenn. He has accepted the call and will begin work the second Sunday in this month. Bro. Kimbrough has been connected with the Southwestern Baptist University as teacher. For the past five months he has been out as agent, soliciting funds to complete the new chapel. Bro. Kimbrough is an able young minister, and we trust that through his labors and by the direction of the Holy Spirit great good may be accomplished for the Master. The Baptist cause in this town meets with strong opposition. There are two denominational schools here; and both draw strength to their respective cause. Notwithstanding the opposition, the Baptists stand as a mighty oak in the forest. The winds may blow and the storms may rage, and yet they withstand it all.

W. M. BRAY.

Henderson, Tenn.

—For fear that Bro. Bruton's letter should leave the wrong impression, I make the following explanation: "Building" should have been used instead of "organization." However, every one present understood that Dr. Taylor assisted in getting on foot a plan for building a church house and that Dr. Strickland dedicated the same. The reference was to the house, though organization may have been used. Dr. Taylor certainly deserves "honor" for beginning the beautiful church house in which we now worship. We wish it understood that we are not still worshipping in the Cumberland Church, but in one of our own, dedicated to the Lord, free of debt.

W. A. JORDAN.

Whiteville, Tenn. [The mistake may have been the editor's in using the word "organization" instead of "building." Thanks for the correction.—Ed.]

—Allow me to express my grateful thanks for the help the BAPTIST AND REFLECTOR has been to me during the past year. It has seemed very much like a letter from home every week, and I am almost ashamed for not having contributed oftener to its columns. My pastoral year, now closing, has been a happy, prosperous year indeed. I have held meetings at all four of my churches without ministerial help and witnessed over eighty professions of faith and baptized seventy-seven. All of them have unanimously called me for the next year. All are in loving harmony and in fine condition for work. God bless the brethren in dear old Tennessee. Pray for me.

W. H. SMITH.

Cave City, Ky.

—There will be held in Paris, Tenn., a Missionary Convention, beginning on Tuesday night after the third Lord's day in January, 1899. A program has been arranged and will be published soon. The date named above is one week later than was at first contemplated. This is to suit all who are interested. The announcement is made this far ahead so that all may have due time to arrange. Many brethren have signified their intention to attend. Dr. A. J. Holt will assist in making the meeting a success by aiding in preparing a program and otherwise.

MARTIN BALL.

—In response to the urgent appeal of Dr. Aores, President of the Ministerial Board, Prof. Moses of Knoxville sends \$2; R. C. Hunter of Johnson City, \$5; Sunday-school Association of Knoxville, \$15. \$125 more would put the Board out of debt. A friend in Louisiana has sent \$30 to this Board, one in the North, who has never seen this college, has sent \$80 this fall, and another in the North has sent \$400. This latter fund, \$400, has been loaned to the ministerial students.

J. T. HENDERSON.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Third Church—Bro. A. J. Barton preached on missions at the morning hour and pastor at night.

North Edgfield—Pastor Sherman preached in the morning and Bro. A. J. Barton at night. Delightful service. One received by experience. 88 in S. S.

Centennial—Pastor Stewart preached to small congregations. One baptized.

Seventh—Pastor Burns preached in the morning and Bro. B. F. Stamps of Ardmore, I. T., preached a helpful sermon at night. Good services.

Central—Good congregations. Splendid communion service. 225 in S. S.

Edgfield—Pastor Rust preached at both hours, also at the University of Nashville in the afternoon. One baptized.

Immanuel—Pastor Ray preached at both hours.

Howell Memorial—Pastor Howse preached at both hours. One received by letter.

Gallatin—Pastor Buria preached at the morning hour. No service at night.

Mt. Zion (col.)—Pastor Mason preached at the usual hours. Good services.

—The BAPTIST AND REFLECTOR is a household guide and religious companion.

BRANCH TUCKER.

—You are making a splendid paper, and with all my heart I bid you God speed.

J. M. ROBERTSON.

Dallas, Texas.

—Please permit me to say to my friends through your columns that my address is now Minor Hill, Giles County, Tenn. Having accepted a call to the pastorate of the Baptist Church there, I shall move my family to that community in a few days. The church at Minor Hill is the same one that lost their house of worship by fire on Shoal Creek a few months ago. They procured a new lot some two miles west of the old lot, and in the village of Minor Hill, and changed the name from Shoal Creek Church to Minor Hill Church. They are pushing on towards completion a splendid house.

J. A. SCOTT.

—A good day at Auburn. Rev. A. J. Brandon was with me and preached an excellent sermon from the same text with which he dedicated the Auburn Church fifty-eight years ago. Although age has crept upon him, he still has that zeal and fire that has so long distinguished him as a great preacher. After the sermon we ordained to the full work of deacon Bro. L. B. Robertson. Sunday night we arrived at Milton in due time, found a large congregation. Bro. Brandon preached, after which we ordained as deacons Wm. Byrn, Wm. Grandstaff and Charlie Robertson.

G. A. OGLE.

Milton, Tenn.

—A revival was held at Nelson's Cross Roads, Melga County, Tenn., by Rev. Noah Atchley of Birchwood, who has been in the ministry for five years last October. The meeting commenced November 6, 1898. There were twenty-nine additions to the Baptist Church, nineteen baptized and ten that were not ready at the time. There were fifty-two confessions during the meeting, the converts ranging from 8 to 45 years old. There will be also an organization at that place Sunday, December 4th. During the meeting there was a large attendance and good order.

DR. B. C. RUTHERFORD, REV. NOAH ATCHLEY.

—Your type makes me say "Miss Boles" instead of "Miss Bales" in my report of her marriage. Little "Tip," the baby boy of Brother and Sister W. J. Lunsford of Rutledge, was buried the 18th inst. He was two years and one month old—a very sad bereavement to his parents, being the first death in the immediate family. They have three yet living and no parents seem more attached to their children. May the God of all grace be their solace in this sore affliction. P. H. C. Hale is holding a series of meetings at Concord, Green County, this week. May the Lord save souls.

S. S. HALE.

—Our national thanksgiving was observed by many of the members of our church and the services were very interesting indeed. We had several prominent members and others who made splendid talks, recitations and some beautiful, appropriate songs selected for the occasion, also a collection for Orphans' Home.

We have a fine flourishing Sunday-school, numbering about thirty-five in regular attendance. Sister Brandon's class deserves special praise for promptness and generosity. They have made a special donation to the Orphans' Home of \$8.10. Sister Brandon takes great interest in the work and has fifteen of the noblest young ladies and gentlemen in the community. We would be glad to have more such zealous teachers and pupils.

—Pastor and family happy. On Wednesday morning, November 23rd, the pastor received a large ten-bushel box from his Guthrie Church and friends. It contained turkey, ham, salmon, oysters, crackers, cakes, canned peaches, pears, apricots, corn, peas, tomatoes, coffee, preserves, butter, etc. These are noble people. He desires to express to the givers his gratitude for this token, so substantially conveyed, of friendship and love. May the Lord abundantly bless them. The outlook at Guthrie is encouraging. Our Sunday-school is progressing; our congregations are growing; they are making some needed repairs on the church building, and they have a nice sum already subscribed towards a new building to be located in Guthrie. For all these signs of interest we thank God, and ask his grace and the power of his Spirit to rest on the people.

J. H. BURNETT, Pastor.

—In spite of rain, wind and snow, an extra pull at Fall Creek yesterday resulted in a liberal contribution to Winchester church-building. That puts Fall Creek right up to the best contributor on our list. Hitherto Paris Church has easily stood head. Now she has company right by her side. And I would not be surprised if, when I go over there and make that Christmas tree speech, Dec. 26th, Fall Creek walks "way up" front. May it be so. We need all we can get and more, too. The time is at hand when the spirit of liberality asserts itself if it ever does. Who will make our hearts glad with a generous contribution for the Lord's house? Not because I continuously beg, but for Christ's sake help us.

ENOCH WINDES.

Lascassas, Tenn.

Jackson Items.

On the fourth Sunday in November Rev. Oscar Haywood began his pastorate of the First Baptist Church. One was received into the membership of the church by letter.

Dr. W. G. Inman has accepted the pastorate of the Second Church, to begin his work January 1st. He gives up two good churches in this county—Spring Creek and Pleasant Plains. Both are good churches and in splendid communities. Dr. Heagle is supplying the Second Church until Dr. Inman arrives. He visited the city last week and secured a home.

Bro. Lovejoy reports a fine Sunday-school and steady growth at Highland Avenue Church.

We are in three weeks of Christmas, and yet we have accessions to the University continually. There will be a large influx the first of the new year. The advanced classes have been larger this term than usual. The theological department is prospering very finely under the able management of its dean, Rev. David Heagle, D.D., LL.D. It is thoroughly organized and forms a part of the college curriculum, and in all the classes most excellent work is being done. Important additions have lately been made to its library, and soon a large and commodious hall is to be set apart for the special use of this department. The action of the Arkansas Convention in recommending Dr. J. B. Moody to a position in this work is properly appreciated and all would be happy to have him to help Dean Heagle in the noble work.

MADISON.

Jackson, Tenn., Dec. 5th.

—The church here is moving very nicely. Congregations are good. The weekly prayer meeting is well attended and spiritual. The Ladies' Missionary Society is growing in attendance and interest. We have a most excellent Sunday-school. Our young people and some older ones are greatly interested in the work. Some of the young members of the school have been at work during the summer and made their report last Sunday. Last spring our Superintendent, Bro. Ott, gave the girls eggs and the boys corn to see how much they could make during the summer. The report showed that they have made \$31.17. The report was read in the afternoon to a crowded house. The exercises consisted of prayer, song, and some excellent recitations from some young ladies, and short addresses by Brathren Homer, Gilbert and Ott. Truly the young people did well, and all are encouraged to work more in the future, for this money will be spent by the Sunday-school to advance the work.

H. B. M.

Whiteburg, Tenn.

—I will leave Memphis on December 20th for Mexico City with a party of friends. We should be glad to have others join us. It will cost some \$45 for the round trip, with stop over privileges in Texas and Mexico. We will visit Monterey, Saltillo, San Luis, Toluca, Mexico City and Orizaba, where we will see the coffee and all tropical products. Any who wish can ascend the Toluca volcano. It will give an opportunity to see much of our mission work and to witness the marvelous development of our neighboring republic. We will see much of the home life of the natives. We will be received by many of the leading officials in Mexico. Those who wish to flee from the rigors of our winter or who wish to inform themselves as to the possibilities of Axtao land will do well to join us. We can have a chair car and a Pullman from Memphis to Laredo without change. The party will return at will. I will remain about one day in each city and will then return with students for the Southwestern Baptist University. Those wishing to engage a berth will please drop me a line. \$25 or get to pay for all extras on the trip.

W. D. POWELL.

Jackson, Tenn.

—The BAPTIST AND REFLECTOR comes to us as a welcome visitor. The paper gets better all the time. Henderson, Tenn.

W. M. BRAY.

Timothy Dry Goods & Carpet COMPANY.

Ladies' Tailor-Made Suits at \$8.50.

A good all-wool, tailor-made suit in brown, blue, or black, handsomely finished, will be sold at \$8.50.

At \$12.50

we are selling a splendid serge suit with Spanish flounce skirt in black, brown, navy blue.

No such line of suits can be seen anywhere else for the money.

Plush and Cloth Capes.

We will offer twenty-five very nice Plush Capes, richly trimmed in black Thibet fur, ornamented with fine mohair braid and jet, at \$5, worth \$8.50.

Fur Collarettes. Fur Collarettes.

Electric Seal from.....	\$1.50 to \$20
Seal and Astrachan from.....	3.50 to 15
Persian Lamb and Seal with Tabs.....	18 to 45
Imitation Stone Martin Collarettes.....	4.50 to 6
Imitation Stone Neck Scarfs from.....	1.50 to 5

Send us your orders. Tell us your wants in Dry Goods, Carpets, Window Shades, Ready-made Suits, Velvet or Cloth Jackets, or if you want samples of Silks or Dress Goods, we will be glad to send them. Money refunded if any article is not satisfactory.

Timothy Dry Goods and Carpet Co.,

Nashville, Tenn.

MISSIONS.

MISSION DIRECTORY.

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

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

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

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to G. M. SAVAGE, LL.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. MURPHY, Nashville, Tenn. All supplies should be sent to C. T. CHENE, Nashville, Tenn. All supplies should be sent prepaid.

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

WOMAN'S MISSIONARY UNION.—President: Mrs. A. C. S. JACKSON, Nashville, Tenn. Corresponding Secretary—Mrs. W. C. GOLDEN, 709 Monroe Street, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn. Editor—Miss S. K. SHANKLAND, 228 N. Vine Street, Nashville, Tenn.

The Orphans' Home.

Our Thanksgiving offering was a most signal success. The Baptists of Tennessee stood most royally by their Orphans' Home. We have received an abundance of flour, meat, potatoes and peas. We have enough of these things to last all the year if they will keep. Meats, fresh and cured, lard and clothing did not come in abundance.

But the store-room is full and running over. We thank everybody who helped us in this. It is impossible for our matron to keep a list of the barrels, boxes, sacks, etc., which came. Should anyone fail to receive an acknowledgment of a receipt of what they sent let no one think strange of it. Fully two-thirds of the boxes, barrels and sacks bore no mark upon them by which we could determine where they came from or who sent them. In every instance where the address of the sender was given Sister Saunders sent a letter acknowledging the receipt of the box, barrel or sack.

Again we thank everybody and we thank God the Father of the fatherless for putting it into the hearts of the people to help us thus generously.

CHRISTMAS OFFERING.

If the good people will respond as readily and as liberally to this appeal as to the last, we will pay off the \$500 of borrowed money, and have enough left to put an iron fence around the Home.

WHAT WE ASK.

We earnestly request that every family in this State or elsewhere, who are friends to the Orphans' Home will please take up a cash collection at the Christmas dinner table for our Orphans' Home. Teach the children to give to help the fatherless, motherless children in this Home. Will pastors please bring it before their congregations, and make frequent announcements of our request that a collection be taken around every Christmas dinner table for the Orphans' Home? Let every one begin saving up now.

WHAT WE NEED.

We need that fence worst of all. We are unprotected. A loose horse ran over one of our little girls in the yard, and she barely escaped serious injury. Hogs die under our house. We have no way to keep them out. We need that fence. Then while we have plenty

of provisions now, we owe \$500 for provisions already bought. We need to pay that. If every Baptist family in the State will take up a Christmas offering around their dinner tables we can realize enough out of it to build our fence and pay our debts too. Sisters, please help us. Deacons, please mention it and urge the church members to observe it. Pastors, please announce it and advertise it.

After the contribution is taken up you can hand it to your church treasurer to send to me, or send it to me direct. I will retain a list and publish it in the BAPTIST AND REFLECTOR, that all may see how much was given, and who gave it. The list will be preserved until the middle of January before published.

Let us all see just how generally and generously this contribution will extend. Send to

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

WOMAN'S MISSIONARY UNION.

A Christmas Gift.—An Appeal to Southern Baptist Women.

Christmas is essentially a home festival; the hearth is its center, love its circumference. Cold the heart that does not at this season wish the glow of its fireside to warm some one beside its very own; selfish indeed the love that does not expand to take in some poor and needy one. But in all and over all in Christian hearts prevails the thought of the great inestimable gift to man, or if amid all the hurry and glad bustle, earthly love and selfish pleasure crowd out this remembrance for a little while, we come back penitent, anxious to show in love to some neglected ones our love for Him who mingled with the poor and the forsaken. We love Christ with a new and Christmas joy, not so much because this day is believed by many to be his birthday, but because his birth, his life, his death have made all this joy possible. Home has become his sanctuary; the name of mother hallowed by his lips; sister, elevated by sisterhood with him; childhood, beautified by his loving touch; friendship idealized by his example—and if to all who fill these ennobled relations we rejoice to give—how much more rejoicing will it bring to give to Him who is the ennobler and inspirer of all. But gifts mean planning. A present snatched up in haste because it must be given, is unworthy of the name. The essence of a gift is the love and thought that prompt it. Love will make it as costly as the purse can buy, thought will make it fit the loved one's wish. Just so should we plan with love and thought our gift for Christ. It may mean planning, even pinching, to make it what we wish and what he needs, but in the joy of giving all this will be forgotten. Year after year Southern Baptist women have made a Christmas gift to Christ's cause of Foreign Missions. Last year the sum of \$1,350.42 was reported as their offering for extension of the work in China, and this, like the gifts of former years has become, by the work our noble representatives were enabled to do through it, a living, immortal agent for the salvation of that vast empire—for money given to God becomes a living thing and transformed to deeds, thoughts, words, lives and character can never die.

What gifts then are not best given to the dear, wonder-working hand that can glorify and vivify them? Surely, we, too, shall see our gifts again in glowing faces, bright with heaven's light around the throne. Then let us amidst the planning, plan for a gift to Christ for China, and place his name at the very head of our shopping memorandum. Nor is this all, with this Christmas gift for China, year by year,

has been coupled a week of prayer for world-wide missions, and none who have joined this service, heart and soul, would ever again omit it. The Christian world consecrated the first days of the year by united prayer, and we as Christian women rejoice to unite with them in special services of praise and prayer, taking to God each day some special mission field in our own or other lands. While thus appealing to all Southern Baptist women for a Christmas gift for Christ, I would not less appeal for all who own him Lord and love his cause to unite in this week of prayer for missions. He who ordained prayer graciously waits to answer our petitions. If we love souls we will love to pray for their salvation.

The Woman's Missionary Union has, as in former years, prepared a program of suggested topics for the week of prayer, January 1st to 7th, and a special program for the ingathering of the Christmas offering on Wednesday of that week. To every society or church asking for them these programs, together with Christmas offering envelopes, will be gladly sent free.

Ernestly and affectionately I would urge each one who reads these words to join us in these offerings and petitions. Come with us in this and we will surely do thee good. But better still, from getting good you will give good, and your gifts and prayers will become a living force in the kingdom of our Lord. FANNIE E. S. HECK,
Pres. W. M. Union.

"On the Yang-tze River plain and in its cities there are ten idol temples to one church in our Christian land. These temples cost as much or more than our churches. The people contribute the money to build these temples and to build and gild the idols. A single idol, 12 or 15 feet high, costs as much as many of our country churches."

Money for all mission objects, raised by woman's missionary societies in Tennessee, should be sent through the church treasurer to W. M. Woodcock, Treasurer Baptist State Convention. The Central Committee of W. M. U. supplies literature to increase information and awaken enthusiasm, therefore it makes the request that a report of amounts raised be sent to it, otherwise the committee cannot know whether its work is of value to the cause. It has been a busy time with our Secretary and her helpers, making up packages and writing hundreds of addresses. The tying of a string becomes an act of worship, when it is done securely and a prayer is knotted in with the twisted ends. Did you ever do up packages in that spirit? We wish every Baptist woman and girl could have a part in Central Committee work. But every one can do her share in rendering this work effective. Be sure to ask whether the Christmas programs and envelopes have been received; and urge the observance of the Week of Prayer and the offering for China; and take an envelope yourself and put a prayerful gift into it. Then some time in January, write to Mrs. W. C. Golden, 709 Monroe Street, Nashville, telling her how much was raised for the Christmas offering in your church, and how you enjoyed the Week of Prayer. Perhaps you will be able to report that a revival began with that week and souls have been saved. Perhaps you can joyfully tell of the warming of your own heart, and the winning of some lost one through your own personal effort. After all, "missions" means individual consecration, individual work.

The frontier box sent by Inman-street W. M. S., Cleveland, should have been reported as valued at \$74.80.

Living costs more out West than in the East. We make no mistake when we clothe these frontier preachers and their families.

Church Organized.

Elder H. J. Wood came from West Point to Waynesboro some three weeks ago and began hunting up the Baptists in and around the town for the purpose of organizing a church, and invited Elder A. J. Holt of Nashville to come and assist in the work. He with Elder C. C. Lawrence of Pleasant Grove Church, Deacon J. N. Davis of Indian Creek and A. O. Montague of Philadelphia Church, met Nov. 27th as a presbytery for the purpose of examining the applicants in regard to their soundness in the faith, etc. After a most thorough examination by Elder Holt and prayer by Elder Lawrence, the hand of fellowship was given and a church was constituted with 23 constituent members, among them Elders J. L. Morrison and R. J. Wood. The latter becomes pastor at once. Immediately after organizing an opportunity was given for the reception of members and one was received for baptism. It is expected to complete the organization soon, and that others will join. Pastor Wood is now burdened with the thought of building, and merits the sympathies, prayers and material help of his brethren. The members of the M. E. Church are very kindly letting the Baptists use their commodious new house for the present. I must not forget to say that Dr. Holt preached one of his inimitable doctrinal sermons at 11 o'clock to a fine congregation, and by request he preached to a full house at the M. E. Church at night, to the delight of all. "Our Secretary" won his hearers. Taken altogether, it was a red-letter day for Baptists at Waynesboro. The Executive Board met with Secretary Holt and transacted some important business.

Among the Churches.

Pastor D. F. Manly has closed a good meeting at Mill Springs. There were quite a number of conversions, backsliders were reclaimed and the church was greatly built up. Rev. S. J. Pike assisted in the meeting.

Rev. W. A. Catlett has been assisting Pastor J. F. Hale at Dumplin the past week. His sermon Saturday night on "God so loved the world" was a rich feast to the soul.

Rev. J. L. Dance closed a three weeks meeting at Rocky Valley yesterday with some 25 or more conversions and renewals. Bro. W. C. Bayless did some fine preaching, I was told, at the beginning of the meeting. Evangelist Sexton was in the meeting two weeks, closing out yesterday with his wonderful "Joseph sermon," one of the best of his many character sermons. He goes next Friday to help Dr. Baker at Buffalo, in Grainger County.

Bro. U. S. Thomas preached for Dr. Phillips yesterday morning and Prof. J. M. Burnett at night. J. J. B. Mosley Creek, Tenn.

"Story of Yates, the Missionary."

This book is published by the Sunday-school Board of the Southern Baptist Convention at Nashville, Tenn. Here is what Dr. Yates' missionary associate at Shanghai, Rev. A. B. Cahaniss, has to say about it:

Fortunate is the person who has a good biographer. Mrs. Ann Hasseltine Judson was thus blessed in Dr. Knowles and Rev. M. T. Yates is equally fortunate in President Charles E. Taylor of Wake Forest College, who has so arranged his material as to make it tell to the best advantage for his subject, while it produces a wholesome and in-



The wolf of starvation howls at the doors of thousands of men who are well to do and surrounded by plenty. It means that body, brain, nerve, bone and sinew are improperly or insufficiently nourished. Improper, insufficient nourishment is starvation.

When a man's head aches it is because the tissues of the brain do not receive sufficient nourishment from the blood, or receive impure and unhealthy nourishment. When a man gets nervous and sleepless, it means that the blood is not properly nourishing the nerves. When his skin breaks out with blotches and pimples and eruptions, it means that the skin is being fed upon the impurities of the blood. Almost every known disease is primarily due to improper nourishment through the blood, which is the life-stream. Dr. Pierce's Golden Medical Discovery is the greatest of all blood-makers and purifiers. It gives edge to the appetite, corrects all disorders of the digestion, makes the assimilation of the life-giving elements of the food perfect, invigorates the liver, promotes secretion and excretion, and vitalizes the whole body. It makes firm, muscular flesh, but does not make corpulent people more corpulent. It cures 98 per cent. of all cases of lingering coughs, bronchitis, throat and kindred affections, which, if neglected, lead up to consumption. It is the best of all nerve-tonics and restoratives. Kept by all medicine dealers.

"I was taken ill in February, 1902, with headache and pain in my back," writes H. Gaddis, Esq., of 315 South J Street, Tacoma, Wash. "I called in a doctor and he came three times. He said I was bilious but I kept getting worse. I took a cough so that I could not sleep, only by being propped up in bed. My lungs hurt me, and I got so poor that I was just skin and bone. I thought I was going to die. I used two bottles of Dr. Pierce's Golden Medical Discovery and it made me sound and well. It saved my life."

No remedy relieves constipation so quickly and effectively as Dr. Pierce's Pleasant Pellets. They never gripe.

spring influence for the mission cause. As the tragic and romantic incidents in Mrs. Judson's life aroused the feelings and enlisted the sympathies of hundreds and thousands of readers in that romantic age of missions, so we think the incidents in the life of Dr. Yates, though not so thrilling, will be found very entertaining, highly instructive, and just adapted to the needs of our people in this practical, working, missionary age.

Reader, if you have not read this book, you have missed a missionary treat. Every Baptist family should have it. The first dollar you get send it with an order for the book.

In a future article I will give some recollections of M. T. Yates and interesting incidents in his missionary life while I was with him at Shanghai.

A. B. CAHANISS.

With a Comment.

"If Christians now will preach and practice nothing but what Christians preached and practiced in New Testament times, they will be nothing but Christians, and belong to nothing but the church."—F. D. Brygley, in *Gospel Advocate* November 24, 1898.

Bro. Brygley's teachings and practice out himself off from being simply a Christian and a member of nothing but the ohnroh. He has recently preached through his paper a series of articles on Florida and Alabama that did not touch the gospel side, edge nor bottom. He also is a full-fledged member of "The Gospel Advocate Publishing Company," an institution nowhere mentioned in the New Testament. If the reverend gentleman wishes well-thinking people among what he calls human sects to respect his theory he must confine himself to the New Testament and spill out of the human sects he belongs to. When a man tries to influence people in error to preach and practice only what is in the New Testament, he should adopt the practice himself; and when a man wants all Christians out of everything except the church he should get out of these things himself. Bro. Brygley neither preaches nor practices only what is in the New Testa-

ment, and he knows it. And when he urges the people to belong to nothing but the church he knows he is in other things himself. The sooner he turns to the New Testament teachings and practice and abandons the unscriptural things he belongs to the sooner people will believe he is sincere in what he says. JOHN T. OAKLEY.

Young Peoples' Meeting.

Program of the young people's meeting which will be held with the Cedar Grove Church Friday before the fifth Sunday in January, in connection with the fifth Sunday meeting.

Devotional exercise, Ferdie Springer. Welcome address, C. C. Winters; response, J. W. Roberts.

Duties and responsibilities of young people, Miss Alice Davis.

Baptists and religious freedom, Riley Davis.

Baptists and missions, John Davis, A. N. Hollis.

Recreation, Miss Nellie Martin.

Why I am a Baptist, Pugh McCorkle and Mrs. Lizzie Moore.

The advantage of a Sunday-school in every church, Miss Ada Lay.

"Ye must be born again," Jesse Lay and O. F. Hunkaba.

Young people and music, Jim Daffnell. EDNA E. MARTIN, Sec'y.

"The Baptist."

Bro. Folk:—In speaking of the Baptist papers which figure in the Baptist History of the South, you say, "The Baptist part of the BAPTIST AND REFLECTOR is a little younger, having been started in 1836." I see also the present volume of the paper is marked Volume 61.

Now, if it will not be entirely out of place, let me say there is some mistake somewhere. The first Baptist paper started in Nashville was merged into the *Banner and Pioneer*, and became a part of that paper. The paper of which J. R. Graves became editor was started August, 1844, published by W. F. Bang & Co., for the Tennessee Baptist Education Society, C. K. Winston, J. H. Shepherd, J. H. Marshall, committee, with R. B. C. Howell of Nashville and Wm. Cary Crane of Columbus, Miss., editors.

The editors and publishers regarded this as the beginning of a new paper, and so mark it Vol. 1. J. R. Graves became Associate Editor, beginning with the number of November 21, 1846. This number is marked Vol. 3, No. 13.

In those days the paper was published every Saturday and took as its motto: "One Lord, One Faith, One Baptism."

You are certainly right in saying it had much to do with the history of Southern Baptists, if Howell and Graves were both "successionists."

LOVER OF HISTORY.

In Memoriam.

T. J. Willis departed this life Sept. 28, 1898. He was born in Robertson County, Tenn., April 19, 1822. He was married to Miss Holland Aug. 8, 1848. He became a Christian in early life, and was a consistent member of a Baptist church for more than fifty years. He was a good neighbor, an upright citizen, a devoted husband, an affectionate father and a steadfast Christian. He was a bright and enthusiastic Mason, and his noble spirit seemed to be influenced by the lofty ideals and uplifting purposes of this time-honored institution.

At the time of his death he was a member of the Orlinda Baptist Church, a genuine Baptist from conviction, thoroughly imbued with the missionary spirit and liberal in his support of the great denominational enterprises. He was the pastor's friend, and for

nearly eleven years he stood by the writer with his prayers, his counsel, his sympathy and his means. His church lost an exemplary member, the community an obliging neighbor, the State a patriotic citizen, his family a godly father and the world a choice spirit.

His funeral took place Sept. 29th from the Orlinda Baptist Church. One of the largest congregations ever assembled in that church came to pay a last tribute of respect to the memory of this sainted servant of God. The writer preached from the words of Paul recorded in 2 Tim. iv. 6-8. He was laid to rest in the family burying ground in Orlinda with Masonic honors.

He has passed from the church militant to the church triumphant, from the toils, sorrows, pains, burdens and conflicts of earth to the rest, joys, rewards and blessed companionship of heaven. I would say to his stricken children, grandchildren and other relatives, and to his sorrowing friends, follow the Savior that Bro. Willis honored, and look forward with bright anticipations to a glorious reunion beyond.

To the Orlinda Baptist Church I would say, close up the ranks thinned by death; hold aloft the blood-stained banner of Christ, and hasten the glad and glorious day when Jesus shall be crowned "King of kings and Lord of lords." J. H. BURNETT, Pastor.

A Grateful Preacher.

It is not in a Pharisaic spirit or for any selfish motive that I express my gratitude through the BAPTIST AND REFLECTOR for my present situation, but with deep humility and profound thankfulness to Him who doeth all things well.

For more than four years I have been trying to preach the gospel under the most adverse circumstances, struggling with the cares of life, endeavoring to free myself from the necessary indebtedness that I might be able to show myself a workman that needeth not be ashamed, and that my time might be given wholly to the work whereunto God has called me.

From the beginning of my ministry the prayer of my heart has been "that God would provide means by which I might be enabled to be freed from all indebtedness and be at liberty to preach the gospel where my lot might be cast."

Thanks be to His name! The way has been provided and I am rowing over the billows safely. Have spent most of the proceeds of my daily labor to obtain an education preparatory to the ministry. I have not been burdensome, nor neither have I asked a single favor of the churches or the denomination during the struggle for freedom to do my Master's will, but was thrust upon my own meager earnings. Am glad I have not been a weight and burden on the denomination and the churches in this accomplishment. I now, after the struggle is over, ask the first favor of the brethren in Tennessee and elsewhere, as far as is convenient, to allow me to do something for you and the Master's cause. I hope to give my life to the evangelistic work. I have twice in vain applied to the State Mission Board for work in the Territory, but will work among my brethren if they will allow me.

Churches desiring my services may address me through this paper. I desire the prayers of all the brethren that my life may be spent to the glory of God and to the good of souls.

JOHN WINSTON SLATEN.
Mt. Vernon, Tenn.

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

Catch Cold Easily?

Are you frequently hoarse? Do you have that annoying tickling in your throat? Would you feel relieved if you could raise something? Does your cough annoy you at night, and do you raise more mucus in the morning? Then you should always keep on hand a bottle of

Ayer's Cherry Pectoral

If you have a weak throat you cannot be too careful. You cannot begin treatment too early. Each cold makes you more liable to another, and the last one is always harder to cure than the one before it.

Dr. Ayer's Cherry Pectoral Pastic protects the lungs from cold.

Help at Hand.

If you have any complaint whatever and desire the best medical advice you can possibly obtain, write the doctor freely. You will receive a prompt reply. Address, DR. J. C. AYER, Lowell, Mass.

PORTER.—Whereas, On Nov. 2, 1898, it pleased God in His infinite wisdom and goodness to remove by death from our midst, our beloved brother, J. F. Porter, and

Whereas, In his death his sorrowing wife loses a kind and affectionate husband and companion, his children a loving father, and the church a useful and faithful member. Therefore be it

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

Resolved, That we as a church hereby express to his bereaved wife and children our deepest sympathy in this their sad bereavement, directing them to Him who bindeth up the broken-hearted, and who alone can administer comfort in this bereavement.

Resolved, That a copy of these resolutions be handed to the afflicted family; that they be also spread upon our minutes and a copy be furnished the BAPTIST AND REFLECTOR and also the *Western Recorder* for publication.

C. L. WALL,
T. HERRON,
C. L. HARRIS,
Committee.

Done by order of Beaver Creek Baptist Church at Gallaway, Tenn., Nov. 6, 1898.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloating Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicoine.

BAPTIST AND REFLECTOR.

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J. J. BURNETT.....CORRESPONDING EDITOR.
W. W. TINKLE.....CORRESPONDING EDITOR.
M. and F. BELL.....FIELD EDITORS AND GENERAL AGENTS.
W. J. COUCH.....

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PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. 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 hear from us.
3. If you wish a change of post-office address, always give the post-office from which, as well as the post-office to which you wish the change made. Always give in full and plainly every name and post-office you write about.
4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

OUR NEW BIBLE OFFER.

We make our subscribers this week by far the best premium offer we have ever made. Think of it! The BAPTIST AND REFLECTOR and a Combination Teacher's Bible, self-pronouncing, large type, flexible back, literally gilt edged, silk sewed, linen lined, with concordance, maps, and helps of various kinds, both for \$3, or \$3.50 for the paper and Bible with index. The price of the Bible alone is \$4.25, or \$5.25 with the index, and it is cheap at that price. This is the very thing for a Christmas present, and we shall expect a great many of our subscribers to take advantage of the offer, as they have been accustomed to do with similar offers in the past. The proposition is made either to old subscribers or renewals.

PASTORS AND DEACONS.

We have been requested to write an editorial defining the relation between pastors and deacons. The relation, we think, is indicated in the 6th chapter of Acts, which gives the origin of the office of deacon. It is true that the word deacon is not used in that connection, but evidently the new officials spoken of there were deacons, a "Board of Deacons," if you choose to so term them.

Their origin was on this wise: A great many Jews had come up to the feast of Pentecost from all over the world. Many of these probably had come to the Passover and had remained in Jerusalem until Pentecost, fifty days later, expecting to go home then. But 3,000 of them were converted on the day of Pentecost, and they decided to remain in Jerusalem to be with the other disciples of Christ. Other friends probably remained with them. The number of the disciples multiplied. The result was that there were a good many Jewish Christians left in Jerusalem away from home, with no means of subsistence and no way of earning a living. As a consequence it became necessary for the Christians who were better off to share with them. This they very cheerfully and generously did. But jealousies arose. Some of these converted Jews had been Hebrew-speaking Jews and others Greek-speaking Jews. The apostles acted as a committee to distribute the alms as they were needed. But they themselves had been, as a rule, Hebrew-speaking Jews. So the Greek-speaking Jewish Christians got the impression that the apostles were showing partiality to their friends and kindred and neglecting the widows and the poor of the Greek-speaking part of this young Christian community. The apostles had probably found their task pretty bur-

densome anyhow, requiring a good deal of time and labor, without having to endure complaints and bickering when they were doing the best they could. So they just called the congregation of the disciples together and said: This is not our business anyhow. It is not right that we should leave the Word of God, studying it and preaching it, and serve tables, devote ourselves to feeding the poor. You pick out seven men and we will appoint them over this work. But we will continue steadfastly in prayer and in the study of the Word, as it is proper and imperative that we should do.

This was done. The men thus chosen were known afterward as deacons. The duty of the deacons as thus indicated was to look after the poor, to "serve tables," while that of the apostles was to give themselves to prayer and to the Word. In other words, it is the duty of the deacons to look after the temporal affairs of the church while the preacher looks after the spiritual affairs. The deacon of course will take an interest in the spiritual affairs of the church and the preacher will take an interest in the temporal affairs. But each has a special and distinct work to do. Both positions are important. One could not get along without the other. Each is dependent upon the other.

The preacher is dependent upon the deacon. His freedom from care, his opportunity to devote himself to prayer and to the ministry of the Word, his highest efficiency in the pulpit, depend in no small measure upon the deacon and the faithfulness with which he performs his duty. The temporal affairs of the church lie largely at the basis of the spiritual. So also is the deacon dependent upon the preacher, not only so far as the ministry of the Word is concerned, but also to help him in the discharge of his temporal duties. Spiritual prosperity in a church is very apt to make temporal prosperity.

Yes, each is dependent upon the other. But let not either make the mistake of attempting to take the place of the other. When he does he is pretty apt to get himself into trouble. Let not the deacon try to run the whole church. Let him remember that he is not to be the boss of the church, but, as his name indicates, its servant. He belongs to the church. The church does not belong to him. He is to assist the pastor, not to run him; to back him up, not butt him out. Let not the pastor try to take the temporal affairs of the church out of the hands of the deacons and into his own hands. By virtue of their office they are the finance committee. Let them remain so. Of course he should counsel with them, receive advice from them and give advice to them. But he should not go to the extent of trying to be the finance committee himself, either for the collection of his own salary or of mission funds or other funds. Let him talk with the deacons about these matters. Let him give them information about their duties in regard to them and instruction as to how they should proceed in discharging it. But the actual and active work should be left to the deacons or some one appointed either by themselves or the church to work under their supervision.

"Let not the shoemaker go beyond his last." Let both pastor and deacon stick to his sphere, or rather to his ecclesiastical hemisphere. Each in his place—the deacon attending to the temporal affairs of the church and the pastor to the spiritual, each helping the other, each a complement to the other—in this way will the highest efficiency and the greatest temporal and spiritual prosperity be secured. This is God's plan, and it is very hard to improve on God's plan.

THE RELIGIOUS PRESS.

Taking occasion of its being BAPTIST AND REFLECTOR day, Rev. J. O. Rust, the eloquent pastor of the Edgefield Baptist Church, this city, preached a striking sermon last Sunday morning on the subject of the Press, in the course of which he said:

"I do not know but that the highest development of journalism is seen in the religious press. Some people think they can get along without reading the religious paper; all I have to say is that that is un-religious egotism. A good religious paper is your weekly instructor in denominational affairs, introducing your children to the great men and the greater principles which you profess to love. Besides, these are God's agents telling you how goes

the battle of the world; or, to change the figure, they are watchmen on the towers reporting the spread of the kingdom on the earth. They bring to you the richest thought of God's elect, matured on the field of action when the heart is at the white heat of love and the thought is born of inspiration. They expound the gospel to you in your quiet hour when you can take it in through the eye. They linger with you with the message and permit you to repeat these delightful impressions until they are confirmed into convictions to gladden the heart and sweeten the life. In fine, they are the amanuenses of the Holy Spirit keeping the record of his daily work in the earth—God's current historians who hold up to fame the humble heroes of the cross and publish the illustrious achievements of grace which would never otherwise be known to a world that is half delirious with human ambition and fevered with a thirst for material success.

"I am proud to say that the Baptists of Tennessee have such a paper in the BAPTIST AND REFLECTOR, our State denominational organ. Dr. E. E. Folk, the editor, is a member of this church, and he is a noble, thoughtful, scholarly, Christian gentleman. Take this good paper, and help this good man to preach a sound gospel to the people of our State. He has an audience of a hundred thousand; and, if he was adequately supported, we would soon have the best Baptist paper in the land.

"In conclusion, let me urge you to support the cause of Christ in current literature. The kingdom of heaven sits on a tripod—faith, hope and love are its eternal supports. In these days the gospel is appealing to the eye as well as to the ear. The old saying, 'He that has ears to hear, let him hear,' can also now be translated, 'He that has eyes to see, let him see.' The pulpit appeals to the ear; the press to the eye. Together they command with the gospel every avenue of approach to man's intelligence. Despite the pulpit, you deny your ears to God; despite the religious press, you deny your eyes to God."

A TEST CASE.

At the recent election a Mr. Roberts was elected a member of Congress from Utah. There does not seem to be anything very striking in this statement. But when it is known that Mr. Roberts is not only a polygamist, but that he avowed on the stump that he practiced polygamy, and openly defended the practice, and welcomed it as an issue in the campaign, it gives occasion for serious consideration. It should be remembered that Utah was admitted to the Union as a State, with the distinct understanding that polygamy should be abolished. The new Constitution of the State had a clause prohibiting plural marriages, in response to the requirement of Congress. Now this State turns around and elects an avowed polygamist to a seat in the halls of Congress to make laws for his State, or undo those already made. It is certainly a peculiar situation. It seems to us that by the laws of Congress and the Constitution of his own State Mr. Roberts was not eligible to a seat in Congress, and we hope he will be refused it. As the *Central Baptist* well says:

His silent admission to a seat would be not only a confession that the general government is powerless to enforce its own contracts and to control polygamy, but becomes a precedent which it will be hard to destroy. There may be men in Congress whose conduct is no better than that of Mr. Roberts, but they have not been elected on the merit of their vices and are not seeking official sanction of their immorality. It is a good time now to decide whether the Federal Government has been trifled with and whether polygamy is to become a legalized institution.

Let the matter of seating Mr. Roberts be made a test case as to the constitutionality and efficiency of the laws against polygamy. The question must be decided sooner or later. The sooner the better.

PROHIBITION IN MACON.

We mentioned last week the fact that Macon, Ga., was in the midst of a hot prohibition contest which was to be decided on December 1st. We are very sorry to report that the whiskey forces carried the day by about 1,000 majority. This is said to have been due to the negro vote, as the negroes voted solidly against prohibition. The best white ladies of Macon went to the polls on the day of election and sang and prayed, but of course could not vote. Their songs and prayers had no effect upon the negroes. The vote of one ignorant negro

could annul the songs and prayers of a dozen ladies. We do not believe in woman suffrage, but when we consider such a scene as this it makes us almost wish that the women had the power of the ballot, at least on moral questions. If they had, there is no doubt of the fact that the saloon would soon be driven from our midst.

Here these wives and mothers and sisters, together with the best citizens of Macon, are compelled to endure the damnable influences of the saloon in their midst because those negroes loved whiskey and voted for it, while the women who were most deeply concerned about having the saloon removed from their fair city, were compelled to stand by powerless, and see the negroes put in their ballots, and force the accursed saloon upon them. Of course not all negroes are ignorant, and not all love whiskey or would drink it or would vote for it, but too many of them do. Here in Tennessee in the campaign of 1887 it was to the negro vote that the failure to secure prohibition was due.

CIGARETTES AND WHISKEY.

The Tennessee Legislature at its last session passed what is known as an anti-cigarette law, forbidding anyone to sell or give away a cigarette, or cigarette paper, or any substitute for cigarettes having tobacco wrappers or otherwise. The law was violated by some of the tobacco sellers. They were indicted. The case was carried to the Supreme Court of the State, which tribunal recently decided the law constitutional. We hope that the result will be to put a stop to the pernicious cigarette habit which has been undermining the health of so many of our boys and young men, and destroying their happiness and usefulness in life.

So far so good. We applaud our law makers and judges for their action in this matter. We trust, however, that they will not forget that where cigarettes have slain their thousands, whiskey has slain its tens of thousands, and if there is any reason for passing a law against cigarettes there is ten fold more reason for passing laws against whiskey. They have taken one step. Let them not hesitate to take the next and more important one.

MINUTES OF THE CONVENTION.

We have received a copy of the Minutes of the Tennessee Baptist Convention which was held at Athens in October. They are neatly printed. In addition to the Minutes proper they contain also an historical synopsis of the Convention, the financial tables for the year ending September 30, 1898, the report of the Statistical Secretary, a missionary table, showing an itemized report of each missionary and colporteur in the Convention for the year '97-'98, a list of ordained ministers in the State, the Minutes of the Tennessee Ministers' Conference, of the Woman's Missionary Union, and of the Tennessee B. Y. P. U., together with the Constitution of the Convention. Secretary Ball deserves the thanks of the denomination in the State for the painstaking accuracy with which he has done his work. A copy of the Minutes will be sent by him to any one upon the receipt of a two cent stamp. Write to Rev. Martin Ball, Paris, Tenn.

OUR PREMIUM OFFERS.

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

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

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

2. The BAPTIST AND REFLECTOR one year and either Forty Years in China, by R. H. Graves, or Life of Matthew T. Yates, by Chas. E. Taylor, for \$2.50, or \$2.00 if a minister.

3. The BAPTIST AND REFLECTOR one year and the Universal Encyclopedia, for \$2.00.

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 \$2.50, or \$2.00 if a minister, we will send any two of the above books.

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

4. For one new subscriber and \$2.50 we will send the Universal Encyclopedia.

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

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

(7) For three new subscribers and \$5.00, 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 \$35.00 we will send a splendid sewing machine, price \$50.00. Now let our friends go to work all over the State, and let us have a grand rally for the paper and for missions.

Write to us for sample copies, if desired.

PERSONAL AND PRACTICAL.

—It evidently makes a good deal of difference as to whose ox is gored, or as to what foot the shoe happens to be on.

—Somebody once asked Samuel Taylor Coleridge: "Can you give me in two words a satisfactory proof of the truth of Christianity?" "Yes," said Coleridge: "Try it."—*Religious Herald*. "O taste and see that the Lord is good."

—As we announced last week, Rev. Oscar Haywood of West Point, Miss., having received a second call to the First Baptist Church, Jackson, Tenn., has accepted it and has entered upon the active work of the pastorate there. We wish him much success in it.

—Dr. J. B. Searcy has resigned as pastor of the Corinth Baptist Church to accept the editorship of the *Mississippi Baptist*.—*Baptist Argus*. Our usually wide awake contemporary is rather belated with this announcement. The resignation of Dr. Searcy occurred about three months ago.

—Wake Forest College is to begin at once the publication of a quarterly bulletin. Its columns will be devoted to the work of Christian Education in North Carolina, and will have special reference to this work as it is carried on at Wake Forest College. President C. E. Taylor is to edit the paper.

—It makes all the difference in the world whether when a person has done a wrong he boldly, unblushingly, persistently continues in his wrong doing, or whether he humbly and deeply repents of his wrong. In the first case he deserves nothing but censure and condemnation. In the second he should receive sympathy and help.

—As we mentioned sometime ago, Rev. B. G. Manard has become a member of the editorial staff of the *Word and Way*, published at Kansas City, Mo. He is adding much life and spice to the paper. Bro. Manard is a Tennessean by birth, and has also spent a good deal of his ministerial life in this State. His old friends are glad to know of his successful work in Missouri.

"Tell me I hate the bowl!
Hate is a feeble word!
I loathe, abhor, my very soul
With deep disgust is stirred
Whenever I read, or hear, or tell
Of the dark beverage of hell!"

—Our account of the length of Dr. Hawthorne's sermon this week and the fact that we had on hand a large amount of news matter which required immediate insertion, we were compelled to divide the sermon. It will be concluded next week. It is, as you see, a very fine sermon, and will, we are sure, be read with much interest, despite the delay in the publication of a part of it.

—A terrible storm swept over the Massachusetts Coast on Saturday night, November 23rd, doing considerable damage to boats of all description. The greatest disaster, however, was to the steamer Portland plying between Boston and Portland, which went down in the storm with all on board. Of over one hundred persons on the ship not one survived, and the story of the disaster will never be told in this world.

—Rev. A. J. Barton, Assistant Corresponding Secretary of the Foreign Mission Board, spent last Sunday in the city on his way to the Louisiana Convention this week. He preached Sunday morning at the Third Baptist Church, and at night at his old church, the North Edgefield. At both places he was given good audiences and the people were delighted with his sermons. His many friends in this city are always glad to have him among them.

—We are bearing eczema from BAPTIST AND REFLECTOR day last Sunday. It happened, however, to be very bad weather on that day, and the attendance upon the various churches was much smaller than usual. We thank those who presented the claims of the paper, as so many did. We should be very glad to have them do so again next Sunday, or some other Sunday when there is a larger attendance. As a rule, those who go to church in bad weather are those who read the BAPTIST AND REFLECTOR.

—Rev. Chas. G. Elliott and Miss Mary Phillips Hackett, both of Meridian, Miss., were married on December 1st. Bro. Elliott was formerly the popular pastor at Covington, this State. For some years he has been pastor at Meridian, where he has done excellent work. His bride is the daughter of Dr. J. A. Hackett, who was for so long the editor of the *Baptist Record*. We extend to the happy couple our best wishes for prosperity and usefulness in life.

—Dr. Lyman Abbott has announced his resignation of the pastorate of the Plymouth Church, Brooklyn, N. Y., and is to confine himself to the editing of his newspaper, *The Outlook*. He says that his physician tells him that he cannot endure the strain of both engagements. Dr. Abbott was the successor of Henry Ward Beecher at Brooklyn Church, and we imagine that he found it very difficult anyhow to fill the shoes of a distinguished preacher, though he evidently tried very hard to walk in Mr. Beecher's footsteps, especially as to the new theology.

—In a private letter from Dr. J. B. Moody of Tampa, Fla., he says: "The weather is fine, and our health is good, and outlook encouraging. It would pay to run down here just to see the best church for the money you ever saw. Osborne is a builder, a wise builder, a wise master builder. He ought to give his life to it. He is helping me in my work and I appreciate it." Dr. Moody, by the way, promises to write an occasional article for our columns. His old friends in Tennessee will be delighted to hear from him. The Arkansas Convention last week nominated him as a member of the Theological faculty of the Southwestern Baptist University. He would make an excellent man for the position.

—The second session of the Fifty-fifth Congress met in Washington on last Monday and was called to order at noon by the Vice-President in the Senate and the Speaker in the House. There was quite a large number of members present for the first day. The President's message was a document of about 21,000 words. Nearly one-half of it is devoted to reviewing our Spanish war, the causes leading up to it, the history of the war and the subsequent developments resulting from it. The military government established in our new possessions will be continued until Congress has legislated on the subject. On the Philippines question the President is a little indefinite, evidently preferring to wait until the treaty is finally concluded between the two commissions now sitting at Paris. We shall have something more to say with reference to this question next week.

THE HOME.

(Affectingly dedicated to the "Young South" readers.)

HOW JEAN WON.

BY LUCIE DAYTON PHILLIPS

PART III.

"I must go to the city to-morrow to attend to some important business," said Mrs. Stuart one bright morning the next spring, as she and Elizabeth walked in the lovely garden, and Jean weeded the hyacinth beds close by.

For Jean was still at The Cedars. Mrs. Stuart had not been able to send her away, as she had planned to do, owing to Elizabeth's long illness that winter.

It was the child's fancy to have Jean to nurse her, and nowhere could be found one more tender and loving, more patient and faithful, than she had proved during all those anxious, trying weeks.

Mrs. Stuart could not help feeling grateful towards the orphan girl, but she had not yet learned to even like poor Jean. There was something strangely antagonistic in their natures. And, then, the truth was, this eccentric old lady, with a will of her own, craved deeply to be alone again; alone with her memories, her dead, and Elizabeth. It was to her an exceeding bitter trial, which few could understand, perhaps, to see a stranger at her hearth-stone and table, a person of "Jean's class," sharing the daily life of The Cedars.

Long ago she had refused to allow any servants on the premises, arranging for them to come and do the work required, and then return to their own homes close by.

But for Elizabeth's sake she had forced herself to endure Jean's constant presence in the sacred old home.

She believed it to be still for Elizabeth's sake that she wished to go back to their former isolation to live alone again, these two, as they had done so long before Jean came.

But to do her justice, it might be said that this woman was unconscious of her own selfishness.

Long brooding over her pain and losses, morbid musings over the dead and gone past, had made her like her thoughts—all self.

For, indeed, thinking does turn into character. Destiny itself is determined by the thoughts over which we brood. A soul may climb toward immortality on the golden rounds of pure and noble thoughts, while those unseen friends that free us from our earthly fetters are only such divine visitors as high ideals and unselfish aspirations.

Happy the man or woman who builds his thoughts after the one matchless model, Jesus Christ!

"Yes, I must go to-morrow," repeated Mrs. Stuart. "It will not do to wait, even for a day."

"Is anything troubling you, grandmother?" asked little Bettie anxiously.

"Well—no. But I've let my fire insurance run out. I've never done so before these thirty years—and I want to see my lawyer and get it renewed. One never knows what might happen, and I do not like taking risks."

"Oh, wouldn't it be dreadful if The

Hints to the Ambitious

The boy or girl seeking opportunities to achieve honorable success in life will find much that is suggestive, inspiring and helpful in the articles by successful men and women written for the 1899 volume of

The Youth's Companion

THE following five contributions to the new volume serve to indicate the character and value of The Companion from week to week. They are but a handful out of more than 200 articles and stories by the most distinguished of living writers to appear in the 52 issues of 1899.

Illustrations by Rt. Hon. James Bryce, M. P.

The Boy with a Voice, David Blapham.

Opportunities for Young Explorers, Sir Clements Markham.

Art Students in New York, G. W. Brock.

Editor and Contributors, James Paya.

Opportunities for Young Explorers, Sir Clements Markham.

OUR OFFER FOR 1899

NEW SUBSCRIBERS

who cut out and send this slip with \$1.00 at once, will receive The Companion every week from the date of subscription until January, 1900. This offer includes the exquisite Companion Calendar, illustrated in twelve colors, suitable for the prettiest corner in the house. With the beautiful Double Holiday Numbers this makes one of the most delightful of Christmas or New Year's gifts.

Illustrated Announcement and Sample Copies sent on request. D. C. M.

The Youth's Companion, Boston, Mass.



JAMES BRYCE.

A POSSIBLE SURPLUS.

The statisticians are beginning to count up the cost of our war with Spain. All estimates made at the present time are to be taken with more or less allowance. On the whole, however, we think it may be said the sum of \$200,000,000 will cover the entire outlay direct and indirect. This is just the sum derived from the sale of bonds, or rather that will be derived when all the bonds shall have been delivered and paid for. The new taxes, in the meantime, are pouring a steady stream of money into the treasury. It was supposed at first that they would yield \$175,000,000 per annum; but it now seems likely that they will bring \$350,000,000. When Congress meets it may abolish some of them; but we do not look for any such results. The probabilities are, therefore, that inside of a year we shall again witness the spectacle of a national surplus. If it could be used in reducing our bonded indebtedness, we should be glad to note it. But it is pretty sure not to go that way. What with the Nicaragua Canal, to cost \$100,000,000 or \$300,000,000, a regular army, as demanded, of 100,000 men, and a navy competent "to fight all creation," we shall have need for large balances. The more is the pity.—Christian Advocate.

A PURE CREAM OREAN OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

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

(To be continued.)

YOUNG SOUTH.

Mrs. Laura Dayton Bakis, Editor.

301 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South, Editor, P. O. Box 100, Chattanooga, Tenn. Our principal address is Mrs. Bakis, Maynard, 301 East Second Street, Kokura, Japan, via San Francisco, Cal.

Mission subject for December, CUNA.

CUNA.—"Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The twelve years' work of our missionaries in Cuba has been one of the marvels of modern missions. Since January, 1896, there have been baptised into the fellowship of our churches about 3,800 members. Most of the male missionaries have been driven from the island, but the work goes on.—Foreign Mission Journal for December.

Young South Correspondence.

Well, here we are well into the last month of 1898. What kind of a week have we had? Did somebody ask that? A very good one indeed, thank you! Almost twice as many letters as last week brought us, and a very generous supply of offerings. If we keep this up throughout this Christmas month, we'll go far towards wiping out our failure in November to come up to October, and so average up quite well. You will be thinking now of that little Sunday-school room we are going to build for our dear missionary. Whoever you leave out of your Christmas list, don't let it be Mrs. Maynard. Put away an offering for this work so dear to her heart and ours before you begin to buy for mother and father and the rest. Better still send it right away to me, and when she reads our Christmas number, let there be already a long list of builders hard at work. You want a few boards, some nails, some panes of glass, some shingles in that tiny home for the poor little "Japs" who do not know our Savior, and whom our missionary will soon gather about her to learn of Him. If you can only get one nickel send it along. I want this little chapel to belong to every one of us. If the ladies will only take it up and help as generously as those at Morristown, we shall soon have the necessary \$250. Let's see what we can do before Jan. 1, '99. Think over the year's blessings and send on your thank-offerings before the holidays distract your mind.

Now you shall listen to the pleasant visitors that have come to talk to us. No. 1 comes from Cuba, Tenn., not West India: "I send you 85 cents for Mrs. Maynard. I am ten years old and I give a tenth of all I make to missions. I cannot make very much though, while I am in school."

CHARLIE JETER. No. 2 is also from Cuba: "Find enclosed 45 cents, our Thanksgiving offering for Japan. Grandma gave 10 cents of it. I am just six years old, but I love to hear mother read the Young South letters."

STOVAL JETER. No. 3 comes in the same band: "I send you 20 cents, my thank-offering for Mrs. Maynard. I hope it may do some good. I am a little Sunday-school boy."

EDDIE TILSON. Then the teacher of these brave little workers sends No. 4: "I enclose 5 cents for a dozen mite-boxes. We have a missionary band, and we hope to save some nickels and have an opening in the spring."

Mrs. MOLLIE TINSLEY. We are so glad to hear from these friends again, and so grateful to each

Endorsed by the Governor

West Virginia's chief magistrate recommends Pe-ru-na, the National Catarrh Remedy and Nerve Tonic.

REPRESENTATIVE MEN

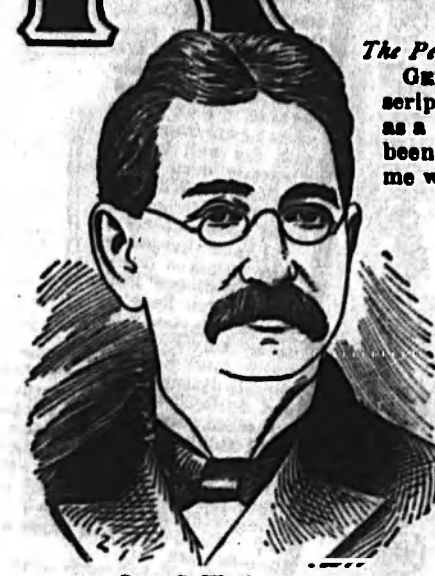
are slow to speak for publication. This is because their influence is so great. The endorsement of Governors, Senators and Congressmen guarantees merit. Public words of praise from such prominent officials must be based on positive knowledge. The recognition which the catarrh remedy Pe-ru-na is constantly receiving by men of national fame is very gratifying. Among recent letters from persons of eminence is the following from Governor Atkinson of West Virginia. The governor says:

CHARLESTON, West Va., March 9, 1898. The Pe-ru-na Medicine Co., Columbus, O.

GENTLEMEN:—"I can recommend your prescription Pe-ru-na as a tonic. Its reputation as a cure for catarrh is excellent. It having been used by a number of people known to me with the very best results."

Very truly,

Gov. G. W. ATKINSON.



Gov. G. W. ATKINSON of West Virginia.

Catarrh is the national disease. Not an American family is free from it. The search for relief and cure is constant. Experiments of all kinds are continually made without result for good. Ignorance of the causes and nature of catarrh is universal. Catarrh is elusive, persistent, penetrating. It may exist in any organ of the body. For this national malady there exists the national scientific remedy Pe-ru-na which for forty years has been doing a grand work. Pe-ru-na is the unflinching foe of catarrh and overcomes it wherever it may exist. It is the prescription of Dr. Hartman, President of the Surgical Hotel, Columbus, O., who gives personal attention, without charge, to a voluminous correspondence on the subject of catarrhal diseases. Dr. Hartman's books on catarrh are mailed on application. All druggists sell Pe-ru-na. Ask any druggist for a free Pe-ru-na Almanac for the year 1899.

personal work for the Master in maintaining a missionary in Japan. I desire to contribute something for her support which I send as a Thanksgiving-offering. Enclosed find

FIVE DOLLARS.

My home is in West Tennessee, but I am teaching in the swamps of Northern Louisiana. I like the South very much, though I shall always be partial to my native State. You have my best wishes for your noble work."

IDA M. WALTON.

Isn't that grandly done? Words fall to express how thankful we are. Are there any more Tennessee girls who have wandered far from home? We will be so glad to enroll them in our ranks. We greet you most cordially, Miss Ida. Such generous offerings as this send up our "totals" so encouragingly. Let us hear from you again.

Now, will you rise and receive the benediction? No. 11, the last for this time, seems to me to bring a peculiar blessing. It comes from the devoted father of our own beloved Mrs. Maynard and is dated at Covington:

"I hand you enclosed

SIX DOLLARS AND FIFTY CENTS

for 'our missionary.' Two of the givers are members of your band, but we are generally interested in your work, and in the welfare and work of 'our missionary' in a very special sense. God bless you all in your homes and work, and her in her contracted home but blessed work. Credit as follows: Jno. M. Harlowe, \$5; Mrs. W. W. Turner, \$1; George H. Turner, 25 cents; Basalo Susan Turner, 25 cents."

JOHN M. HARLOWE. Mrs. Maynard will not read these kind words without tears, but they will be happy tears. She will be so glad to be thus remembered by those she loves the best. We are so honored to number them among our friends, and we thank them all for using the Young South as the medium of their aid to Japan. May God keep them until Mrs. Maynard comes back to her native land.

I was stopped right here by an old friend coming in, and now the postman has brought the afternoon mail, and so I am delighted to give you two more letters.

No. 12 is from old friends in South Chattanooga:

"We come again with another dollar for Mrs. Maynard. We would have brought it sooner, but our class being quite large and our room rather small, about a dozen formed another class called 'Precious Gems' under the leadership of another Miss Brown. However, we will not for get Mrs. Maynard. We remember her in our prayers and we are going to continue bringing our pennies for her support."

LITTLE GIVERS.

I am so glad you did not have to wait a week for that sweet greeting. Try always to reach me by Tuesday of each week. We love these "Little Givers." Won't the "Gems" work for the new chapel? Do ask them. We are so much obliged for this help.

And No. 18 from Memphis must go in. We are so glad to hear from these friends again:

"We send you a small contribution, \$1, for Mrs. Maynard, 50 cents from mamma, and 25 cents from each of us. We wanted to wait to get more, but as you call for the little gifts we wait no longer. We would like best of all to see a picture of Mrs. Maynard teaching the little Japanese children."

JOHN E. E. GAITHER, JR. ALBERT B. GAITHER, JR. Thanks. That's really all. It has

Aids Digestion Kin-hee Coffee Roasted Java and Mocha.

Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere. Mrs. J. E. Gaither, Jr., Coffee & Cocoa, Free. J. A. HENKIN & CO., Cincinnati, O.

grown so dark I can scarcely see to write. So I must say a hurried good-by. Come on in great force now! Affectionately yours,

LAURA DAYTON EAKIN.

Receipts.

First half-year's offering \$200 01
October offering 85 85
November offering 45 07

FOR JAPAN.

Charlie Jeter, Cuba, Tenn. 25
Morrill Jeter 25
Eddie Tison 25
Florence Shelton, Columbia 1 00
Lena and Grace Smith, Hickman 1 25
Don E. Cainville 8 50
"Our Home," Hall's 5 00
Hall's Nurseries 5 00
Ida M. Walton, Louisiana 1 00
Mrs. W. W. Turner, Covington 25
George H. Turner 25
Dorothy M. Turner 5 00
John M. Harlowe 1 00
Little Givers, South Chastanoga 1 00
Joe and Alfred Galber, Memphis 1 00

FOR A. & B. ROOM AT KOKURA, JAPAN.

Stanley Tinsley, Indian Territory 50

FOR ORPHANAGE SUPPORT.

Hall's Nurseries 1 00

Total \$417 48

Received since April 1, 1898 \$258 50

For Japan 58 74

"Cuba 5 00

Repairing Chapel 5 00

C. S. P. 5 00

A. & B. Room, Kokura, Japan 10 50

Postage 40

Total \$417 48

RECENT EVENTS.

—The church at Hazlehurst, Miss., under the efficient pastoral care of Dr. J. K. Pace is constructing a neat and commodious parsonage.

—In eighteen years Buffalo, N. Y., has increased in population from 150,000 to 370,000. The Baptists have increased from 1,800 to 4,391 members, and from seven churches to twenty-three.

—We have received a catalogue of Colgate University, Hamilton, N. Y. It contains full information with reference to the Institution. The University has a large and able corps of instructors. It is among our best schools.

—A powerful revival is in progress at the Raleigh, N. C., Baptist Tabernacle, in which the pastor, Dr. Shins, is being assisted by Dr. L. G. Broughton. Great throngs crowd the church to the doorways, and many are turned away.

—The Atlanta Journal of recent date had a fine picture of Rev. R. L. Motley, whom it describes as "the live and progressive young pastor of the Central Baptist Church, this city." Bro. Motley is doing a fine work in Atlanta, as his old friends in Tennessee will be glad to know.

—Rev. B. F. Stampe has resigned the editorship of the Baptist Signal, Ardmore, I. T. He spent several days in Nashville last week. He has not quite decided yet what he will do, but he is expecting to return to the Territory in a short while. He is a good man, and his old friends in Tennessee will join us in wishing him much success wherever he may go.

—Dr. W. R. Price of Johnson City, has been in the city the past two weeks giving psychological lectures and practical demonstrations in psychology. His lectures have been exceedingly interesting, and the demonstrations simply wonderful. Together with a number of others we had the privilege of taking private instructions from him. We found these instructions not only full of entertainment, but of much practical benefit. We cordially recommend him both as a lecturer and as an instructor. He is a Baptist, and a true Christian gentleman.

More light from your lamp, whatever lamp you use; and almost no chimney expense, no breaking. Use the chimney we make for it. Index.

Write Morish Photograph Co.

A Guardsman's Trouble.

From the Detroit (Mich.) Journal.

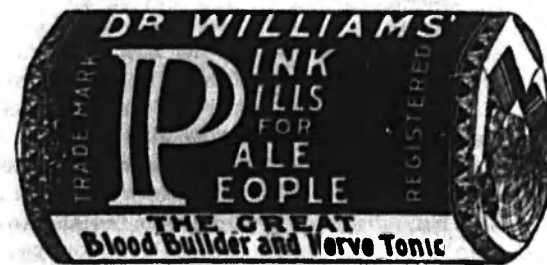
The promptness with which the National Guard of the different states responded to President McKinley's call for troops at the beginning of the war with Spain made the whole country proud of its citizen soldiers. In this there are few guardsmen more popular and efficient than Sgt. R. Davies, Dr. sergeant of Co. B.

He has been a resident of Detroit for the past six years, and his home is at 416 Third Avenue. For four years he was connected with the well known wholesale drug house of Farwell, Williams & Clark, in the capacity of bookkeeper.

"I have charged up many thousand orders for Dr. Williams' Pink Pills for Pale People," said Mr. Davies, "but never knew their worth until I used them for the cure of chronic dyspepsia. For two years I suffered but could only be helped temporarily. I think I am a victim. Some days I could eat anything, while at other times I would be starving. Those distressing pains would force me to quit work."

"I tried the hot-water treatment thoroughly, but it did not succeed. I have tried many advertised remedies but they would help only for a time. A friend of mine recommended Dr. Williams' Pink Pills for Pale People, but I did not think much of them."

"I finally was induced to try the pills and commenced using them. After taking a few doses I found much relief. I do not remember how many boxes of the pills I used, but I used them until the old trouble stopped. I know they will cure dyspepsia of the worst form and I am pleased to recommend them."



AN AFFAIR OF THE NATION

It has been said of Americans that they are "a nation of dyspeptics" and it is true that few are entirely free from disorders of the digestive tract, Indigestion, Dyspepsia, Stomach and Bowel trouble, Catarrh of the Stomach, or Constipation. The treatment of these diseases with Cathartic medicines too often aggravates the trouble.

THE LOGICAL TREATMENT

is the use of a remedy that will build up the system, thereby enabling the various organs to act as Nature intended they should. Such a remedy is found in

Dr. Williams' Pink Pills for Pale People

The genuine are never sold loose by the dozen but always in packages like this, the wrapper being printed in red ink on white paper. For sale by all druggists, or sent postpaid on receipt of price, 50 cents per box, by the Dr. Williams' Medicine Co., Schenectady, N. Y. A copy of our diet book free on request.

AMONG THE BRETHREN.

Rev. B. W. Brown who recently located in Jackson, Tenn., has moved back to Belle, Tenn.

The French Road Church of Asheville, N. C., has called Rev. Charles Durham of Gastonia. He is one of the foremost young preachers of North Carolina.

Rev. R. W. Mahan of Clinton, Ky., has recently closed a meeting of unusual power with Lake Milligan Church, Alexander County, Ill. He assisted Rev. E. R. Sullivan.

Rev. C. E. Perryman of Princeton, Ky., closed a meeting last week at Big Rock Church in Stewart County, Tenn., which resulted in forty conversions and thirty-two additions to the church.

Rev. W. L. Jones of the East Baptist Church, Paducah, Ky., recently resigned the care of that church and accepted the pastorate at Benson, Ill. Bro. Jones was greatly beloved in Paducah.

A prohibition fight is on in Fulton, Ky., led by Rev. J. H. Wright and J. N. Hall, assisted by other ministers of the city. We heartily wish for the abolition of liquor and the saloon from that town.

A genuine revival spirit pervades the Grove Avenue Church of Richmond, Va., under the ministry of Dr. J. C. Hiden. Without any extra meetings four persons have recently confessed faith. Dr. Hiden's Bible class numbers over forty.

BOOK AGENTS WANTED FOR THE ONLY OFFICIAL and regularly illustrated HISTORY OF OUR WAR WITH SPAIN THE CAUSES, INCIDENTS AND RESULTS. A reliable and exhaustive story of the war, Civil, Military, and Naval, from its beginning to the close. With many fine steel plates, and one hundred engravings. Price, 75 cents. Sent by mail on receipt of price. Write to the publishers, THE NATIONAL PUBLICATION CO., 117 N. 11th St., Philadelphia, Pa.

Every Southern Baptist is glad to learn that Dr. H. F. Sproles of Vicksburg, Miss., will execute the Sunday-school lessons for the Convention series

Beware of Ointments for Catarrh that Contain Mercury.

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

of the Sunday-school Board at Nashville during the last half of 1898. A wiser selection could scarcely have been made.

Hon. J. Wade Barton of Cottage Grove, Tenn., informs us that the sentiment is constantly growing in Henry County of West Tennessee for the abolition of the saloons. Bro. Barton is a deacon in the Baptist Church at Cottage Grove and is a man of great influence. His insight that an affair be



made to induce the Legislature to grant Henry County the privilege of doing away with the saloons. Let every lover of law and order work to that end.

The old Men and Women do Bless Him.

Thousands of people come or send every year to Dr. By for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, they send for home treatment. A free book is sent, telling what they say of the treatment. Address Dr. D. M. By, Box 25, Indianapolis, Ind. If not solicited, cut this out and send it to some suffering one.

Rev. Julius S. Berry of Blue Mountain, Miss., on account of failing health has resigned the care of the church at Baldwyn, Miss., and is succeeded in this pastorate by Dr. G. M. Savage of Jackson, Tenn. Dr. Savage does much effective preaching in connection with his arduous duties as president of the University at Jackson.

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

A religious discussion will be held at Spring Hill Church near Paris, Tenn., beginning Tuesday, December 13th. The disputants are C. H. Bell of Raleigh, Baptist, and J. D. Craig, Campbellite. The Baptists feel confident that the gospel bell will resound clearly.

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

DO YOU GET UP WITH A LAME BACK?



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

SWAMP-ROOT is the Great Remedy for Kidney, Bladder and Uric Acid Troubles.—To Prove its Wonderful Merits, You May Have Sample Bottle Sent Free by Mail.

Well people have healthy kidneys. You are in no danger of being sick if you keep your kidneys well.

They filter your blood, keep it pure and free from disease-breeding germs. Your other organs may need care, but your kidneys most, because they do most.

If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to health.

The treatment of some diseases may be delayed without danger, not so with kidney disease.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist, and is a genuine specific with wonderful healing action on the kidneys.

It will be found by both men and women just what is needed in all cases of kidney and bladder disorders, lame back, dull pain or ache in the back, gravel catarrh of the bladder, rheumatism, sciatica, neuralgia, uric acid troubles and Bright's disease, which is the worst form of neglected kidney trouble.

Swamp-Root corrects inability to hold water and promptly overcomes that unpleasant necessity of being compelled to go often during the day and to get up many times during the night. The way to be well is to pay attention to your kidneys.

To take Swamp-Root when you are suffering from clogged kidneys. This prompt, mild and wonderful remedy is easy to get at the drug stores. To prove its merits you may have a sample bottle, and a book telling more about it, both sent absolutely free by mail.

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

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A Bright and Prosperous New Year to You

Use the Baptist Periodicals

and your school will be prosperous because the Baptist Periodicals are popular wherever used, and popularity brings prosperity.

They are brim full of all the latest ideas to Bible study. Note reduction in Picture Lessons and Bible Lesson Pictures.

THE COLPORTER (monthly), single copies, 10 cts. per year; twenty or more copies, 8 cts. each a year.

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Baptist Periodicals

QUARTERLIES MONTHLIES

Advanced Intermediate Primary Picture Lessons, 24 cts. per set; Bible Lesson Pictures, 75 cts. per quarter.

ILLUSTRATED PAPERS

THE COLPORTER (monthly), single copies, 10 cts. per year; twenty or more copies, 8 cts. each a year.

The church at Humboldt, Tenn., which has been without a pastor since the resignation of Rev. R. Perry Mahon who is now a missionary at Toluca, Mexico, was favored last Sunday with two strong sermons from Rev. Lloyd T. Wilson of the Second Church, Paducah, Ky.

