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# Paptist and Resector.

STATE OF STATE OF THE PARTY OF THE PARTY STATES

SPEAKING THE TRUTH IN LOVE.

NASHVILLE, TENN., DECEMBER 8, 1898.

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

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

Old Series, Vol. LXI.

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

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

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

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

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

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

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

-James D. Phalpe, in Christian Advocate.

# SUNSET SCENES.

BY REV. W. C. GOLDEN.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

treasursa to be bad for the taking,

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

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

penetrete. The suu sets lu scenes of artistic apleudor as evening's curialus, painted by augel 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 afikirs. The banquet halt is turned into a house of mourulus; 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 me." 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 to God defeated them with great slaughter. We need would place me under the restrictions we as Chris- godly rulers, for when the righteous reign the people tians are under and then leave me to blind fate. I rejoice. 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. xxll. 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, be 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 thau 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 constaut

He is a sufficient refuge. To those under his care every blessing is secured. "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 all the very atmosphere we breathe. Sometimes the 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 na, and faint beneath eur 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 rains 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 ue strength. He has given us, in Christ, all heart

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 Jasus 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. Jesu Christ is my righteousuess. Within me is no good thing, but clothed in Christ's character I am immacu-

are yet buried in a darkness no buman wisdom can late. When I am tempted to do evil he will always ble. He who says the Bibla teaches nothing specific 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 lo, 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

> 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 Hexekiah's kingdom was threatened by a formidable force, prayer

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

When David's child was sick be prayed for it until It died, and then rejoiced that be could yet go to the child. I know an instauce 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 aiphabetical 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 glasces. 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 shove the present existing denominational ideas when they read the Bible, and who will, with eyes and heart opened, let its plain and simple truths flud 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 be believes the Bible teaches what he believes. Nor will be ever subscribe to any denominational creed hecause peraciventure 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. falls to recognise his individual responsibility to God, that does not exempt you or me from this serious

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 bis "all and all." The question that is so frequently asked by different lasses 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

In a very significant sense we need more Biblemade Christians and altogether Bible-made church members. The man who is full of churchism mry become skeptical or indifferent as to his obligations to God or church, but not the man who is full of the Bias his duty to God and man, reads the Book with his eyes closed. He who is governed by tha taachings of bis church instead of the Bible commits a grievous mistako, and be who says that Christ taught no definite doctrine lacks compraheusion. 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 ito this world, and we shall have a sweeter consciousness of the meaning of his religion lu our hearis, and the church will not be churchlum and the Bible will be revered and its authority acknowledged, and Christ will be our "all and in all."

ALVAII F. GORDON.

The Cry of the Needy.

The Board's appeal, iu 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 themseves?" you ask. They do; but it lakes 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 be 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 sous 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 answererd 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 gird 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. AUREE, 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 thoughful Baptist in Middle and West Tennessee.

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

Let it be horne 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 enomination 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 3750 to pay for the seats in the chapel without materially decreasing their contribution to missions and We are asking the Central Church of Mamphis to

tive us \$450 to pay for the stone work. If the Lord be with ns, we feel that we shall carraluly succeed, I spoke six times on yesterday in four different churches In Memphis and a cordial bearing was a accorded me each time. I take a pupil home with me this morning and some walk.

Jackson, Tenn.

LET US PRESS ON TO PERFECTION. SERMON 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

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 as it will be when we stand up yonder on the right with the profoundest satisfaction that I recogniso 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 sciected 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 trnths 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

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 themee as "The Philosophy of Emerson," "The Beauties of Tennyson," "The Evolutionism of Darwin," "The Oreatness 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 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 phys-

When man has discovered nature's last secret, it will still be true that two end 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 ccase to be useful to man.

No intellectual and moral development can free 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 "isave the principles of the gospel of Christ?" We are to leave them as the builder leaves the foundation, that ne may carry up the building, stone above stone, story above story, tower above tower, from dusty basement to auxilt 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 to just as real to-day band 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 lu 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, plety 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 Christ, his affections are fixed upon things above, where 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 traduced and maligned 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 organisations 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 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 Judatsm and Paganism of some of those churches should appear is a Baptist Church in the city of Atlanta thera is not a district association in the Stata of Georgia that would receive it. I unhesitatingly ctaim that the average Baptist Church of to-day is purer, both la 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. Wa find it neither among those religious bodies which gave birth to the papacy, nor among such dissentars 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" wors 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 axponents of a purer faith and holier practice were cruelly intolerant? Do we find it in the time of that wicked despotism which incarcerated John Banyan 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

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 huaband." Wa 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 scriptnres 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 alttath 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, growa hrighter and brighter unto the perfect

That is the perfect Christian. But where is be? These eyes have never seen him. These sars have never heard his voice. He has never trod the pathway of mortals here below. We have found high-minded. sweet-apirited, 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 honsetly say: "Lord, thou knowsst that I am perfect; thou knowest that there is not a anot 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 Methodiat bolinear meeting nor in any Baptiet Chnrch. How much la the godliness of the most godly man in all this wide world like that of the moet perfect man of the Bible? About as much like it se the twillight of a foggy day is like the eplendor 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 querter's work has been very helpful to me in many respecta. chiefly because of the facilities at hand for work, havng access to something like 800,000 volumes of books. There is abundant opportunity for one to spend conalderable time here with profit if be should desire to do so. There are, of course, advantages from being in touch with a hig 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 acbcol; we have the advantage of numbers of lecthree 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 bearing him often. He is not very popular at the Univarilty, for the reason, I suppose, that he is too orthodox-ha bas the ring of Southern orthodoxy, you know. He draws the big congregations just the same, whether he la liked out here or not.

I have decided to leave Chicago after this quarter. having been granted, through the kindness of Dr. Weston, a scholarsbip in Crozer Theological Seminary at Chester, Pa., some ten miles from Philadeiphia, 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 ork 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, Iii.

# Seminary Notes.

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

Dr. Kerfoot has just returned from a few days stay h Washington City. New students continue to come in, while some have

to leave on account of sickness. Bre. Barton did good work in the Orphans' Home

Bro. Mahoney takes the lead in rapid Hebrew read-

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

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 huv another.

The Seminary students enjoyed Thankzgiving. The Baptist congregations of the city met at Walnutstreet Church. Seminary biethren 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 prefessional man; third, a patriot; fourth, a Chris-

"The best thing in all the world is to be able to call yourself a Christian."-Eager. "Providential opportunity means providential

trnet."-Buck.

On Thursday evening Dr. Sampey gave, in the Y. M. C. A. building, an interesting stareopticon lecture on his travals in Palestine. This was highly approclated by the Old Testament students, who are vary grateful to the doctor for complimentary tickets. of the same of the same of J. R. Johnson.

# New Church Constituted.

In response to a previous call, a goodly assembly mat at Williams' school-house Nov. 20th to organisa a Baptist Church. Five churches of the Nolachucky Association, vis., Morristown, Mossy Creek, Macedonia, Alpha and Witts, seut messangers. Eiders W. L. Cata, Robert Cate, W. C. Hale, J. B. Bundran and W. H. Strickland were also present. The preshytery was organised by alacting Col. T. H. Rasvas as prasident and Rev. W. C. Hale as secretary. The members to he 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 Scripturo reading, prayer and further remarks, received the right hand of fellowship by the presbytery The new church then appointed W. K. Williams as deacon, be having been a deacon in the Morristown church, and John Williams clerk aud treasurer. Al! 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 fu-

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-actool 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.

### Ministerial Education.

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

During Nevember we received contributions from J. C. Askew, and Henderson, Oak Grove, Nashville Centennial, Wartrace, Maple Springs, Saulsbury, Eldad, Macedonia, Spring Creek, Mt. Pleasant and Salem Churchea. The amounts sum up for the two months \$98.75 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 parilcularly. We have a store-bouse 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 lo 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 justitution and general public are not imposed on. Let us do a great year's work. G. M. SA VAGE.

# Memphia Association.

The incoming Associational year of Memphis Baptlat Association will expire in eight months. The Association will then meet at Dexter, Tenn. Our cause prospers when we work at it faithfully. The Sundayschool and home department will yield large returns if wa 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, 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 coutribution to all our Boards and denominational underiakings: a Bible in the bauds of the people; a church on every hill top, and a school-house in every community. Bibles can be bought chesp; 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 mouth, at First Baptist Church Mamphia, Tenn. R. G. CRAIG, Cb'm. Ex. Com.

Burns' congregation at Seventh Beptist Church, in South Nashvilla, Sunday night. A good audieuse hoth in number and otherwise. I appreciate the onnrteay shown ma by pastor and peonia.

-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 ladles of the church had collected \$88.85, which was all the money in the treasury at that time. Besides, there ware about 2,200 feet of rough lumber on the ground and one lot donated for a church huilding. 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 severel 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 ap-R. M. FAUBION, Pastor. preciated.

Lawrenceburg, Tenn.

-The Baptist Church at this place has been with-Jut a pastor for about five mouths. 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 funda 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 drew strength to their respective cause. Notwithstanding the opposition, the Raptista stand as a mighty oak in the forest. The winds may blow and the storms may rage, and yet they withstand it all.

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 certaluly 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.

W. M. BRAY.

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

-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 mhilsterial help and witnessed over eighty professions of fkith and baptized seventy-seven. All of them have unanimously called me for the next year. All are in loving harmony and in flue condition for work. God bless the brethren in dear old Tennesces. Pray for 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. Acrea, President of the Ministerial Board, Prof. Moses of Knoxville sends \$2; R. C. Huntar of Johnson City, \$5; Sunday-school Association of Knoxvilla, \$15, \$125 more would put the Board out of deht. A friend in Louisiana has seut \$20 to this Board, one in tha 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 minis-J. T. HENDERSON.

# NEWS NOTES.

PASTORS' CONFEDENCE.

NASHVILLE.

Third Church-Bro. A. J. Barton preached on missions at the morning hour and pastor at night. North Edgefield-Pastor Sherman preached in the

morning and Bro. A. J. Barton at night. Delightful service. One received by experience. 88 in S. S. Centannial-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 aervice. 225 h 8. 8. Edgefield-Pastor Rust preached at both hours, also

at the University of Nashville in the afternoon. One Immanuel-Pastor Ray preached at both hours.

Howell Memorial-Pastor Howse preached at both hours. One received by letter. Gallatin-Pastor Burta preached at the morning

hour. No service at night. Mt. Zion (col.)-Pastor Mason preached at the usual boura. Good services.

-The Baptist and Reflector is a household guide and religious companion.

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

J. M. ROBERTSON.

Dallas, Texas,

Milton, Tenn.

-Please permit me to say to my friends through your columns that my address is now Minor Hill. Gliea 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 sgo. 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 Churob 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 bim as a great preacher. After the sarmon we ordained to the full work of deacon Bro. L. B. Roherson. Sunday night we arrived at Milton in due time, found a large congregation. Bro. Brandon preached, after which we ordained as deacons Wm, Bym, Wm. Grandstaff and Charile Rober-G. A. OGLE.

-A revival was held at Nelson's Cross Roads, Melga County, Teen., by Rev. Noah Atchley of Birchwood, who has been in the ministry for five years last October. The meeting commenced November 0, 1898. There were twanty-nine additions to the Baptist Church, nhieteen 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 meet-

DR. B. C. RUTHERFORD, RRV. 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 immediata family. They have three yet living and no parenta seem more attached to their children. May the God of all grace he 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 suve souls.

-Our national thanksgiving was observed by many of the members of our church and the services were vary interesting indeed. Wa had several prominent members and others who made splendid talks, racitations and some heautiful, 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 spacial donation to the Orphans' Home of \$8.10. Slater Brandon takes great interest in the work and has fifteen of the nicest young ladles and gentlemen in the community. We would be glad to have more such sealous teachers and

-Pastor and family happy. On Wednesday mornlug, November 23rd, the pastor received a large tenbushel box from his Guthrie Church and friends. It contained turkey, ham, salmon, oystere, crackers, cakes, canned peaches, pears, apricots, corn, peaa, tomatoes, coffee, preserves, butter, etc. These are noble people. He desires to express to the givere his gratitude for this token, so substantially conveyed, of friendship and love. May the Lord ahundantly 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, aud ask his grace and the power of his Sipirt to rest on the people. J. H. BURNETT, Pastor.

-In spite of rain, wind and anow, an extra pull at Fall Creek yesterday resulted in a liberal contribution to Winchester church-building. That puta 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 litself if it ever does. Who will make our hearts glad with a generous contribution for the Lord's bouse? Not because I continuously beg, but for Christ's sake help us.

Lascassas, Tenn.

# Jackson itema.

On the fourth Sunday in November Rev. Oscar Haywood began bis pastorete of the Firet 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. Hcagle is supplying the Second Church until Dr. Inman arrives. He visited the city last week and secured a

Sunday-achool and steady growth at Highland Avenue Church.

We are in three weeks of

Christmas, and yet we have accessions to the University sold at \$8.50. continually. There will be a large influx the first of the new year. The sdvanced classes have been larger this term than usual. The theoable 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 ils 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 hhn to help Dean Hea-

MADISON. Jackson, Tsnn., Dec. 5th.

gle in the noble work.

-The ohurch have is moving very nicely. Congregations are good. The weekly prayer meeting is wall attended and spiritnal. The Ladlar Missionary Society is growing in attendance and interest. We have a most axcellant Sunday-achool. Our young people and some older ones are greatly interested in tha work. Some of the young members of the school have been at work during the summar and madatheir report last Sunday. Last epring our Suparintendant, Bro. Ott, gave the girls eggs and the hoys corn to sea how much they could make during the summer. The report showed that they have made \$31.17. The report was read in the aftarnoon to a crowded honse. The exercises consisted of prayer, song, and some excellent recitations from soms young ladies, and short addresses by Brathren Horner, Glibert and Ott. Truly the young people did well, and all are enconraged to work more in the future, for this money will be spent by the Sunday-school to advance the work. H. B. M.

-I will leave Memphis on Decembar 20th for Maxico City with a party of friends. Wa should he ghid to have others join ua. It will cost soma \$45 for tha round trip, with stop over privileges in Texas and Mexico. We will visit Monterey, Saltillo, San Lnia, Toluca, Mexico City and Orixaba, where we will ass the coffee and all tropical products. Any who wish can ascend the Toluca volcano. It will give an opportunity to see much of our mlaskm work and to witness the marvelous development of our neighboring republic. Wa will see much of the home life of the natives. Wa will be received by many of tha leading officials in Mexico. Those who wish to fles from the rigors of our winter or who wish to inform themselves as to the possibilities of Axtac land will do well to join us. We can have a chair car and a Pullman from Memphis to Laredo without change. Tha party will return at will. I will remain about one day in each city and will then return with atndents for the Southwestern Baptlat University. Those wishing to engage a berth will please drop ma a lina. \$25 or gbt to pay for all extres on the trip. W. D. POWELL.

-The Baptist and Replector comes to us as a welcome visitor. The paper gets better all tha time.

Henderson, Tenn. W. M. BBAY,

# Timothy Dry Goods & Carpet

# COMPANY.

Ladies' Tailor-Made Bro. Lovejoy reports a fine Suits at \$8.50.

ENOCH WINDES.

suit in brown, blue, or black, handsomely finished, will be Capes.

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we are selling a splendid serge ornamented with fine mohair logical department is pros- suit with Spanish flounce skirt braid and jet, at \$5, worth in black, brown, navy blue. \$8.50.

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

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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.

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# MISSIONS.

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MINISTERIAL EDUCATION .- All funds for young ministers to the S. W. B. University should be cent to G. M. SAVAGE, LL.D., Jackson, Tenn. For young ministers at Careon and Newman College, send to J. T. MENDER

ORPHANS' HOME .- Send all monies to A. J. WHEELER, Trecenter, Nachville Tenn. All sapplies should be sent to C. T. CHERE, Nashville, Tenn. All enpplies should be cent

WOMAN'S MISSIONARY UNION.-President: Mra A. C. S. Jackson, Neehville, Tenn. Corresponding Secretary—Mre W. C. Golden 709 Monroe Street, Nachvilla, Tenn.

Becording Secretary-Miss Gertrade Hill, Nachville, Tonn. Editor-Miss S. E. S. Shankland 22 N. Vine Btreet, Neebville, 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 abnodance of flour, meal, 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 os 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 acknowledgement of a receipt of what they sent let no one think strange of it. Fully two-thirds of the boxes, barrels and sacks bors 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 aack.

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

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

WHAT WE ASK.

We carnestly request that every fam ily in this State or elsewhere, who are friends to the Orphans' Home will please take up a cash collection at the Christmes dinner table for our Orphana' 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? Lst every one begin saving up

# WHAT WE NEED.

We need that fence worst of all. We are approtected. A loose horse ren over one of our little girls in the yard, and als barely escaped serious injury. Hors die under our houss. We have no way to keep them out. We need that fence. Then while we have plenty of provisions now, we owe \$509 for provisions already bought. We need to pay that. If every Baptist family in the State will take up a Christman offering around their dinuer tables we can realise enough out of it to build our fence and pay our debta too. Sisters, please help us. Deacons, please meution 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 REPLECTOR, 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 bow 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 festi-

val; 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 presides 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 blm:

Money for all mission objects, raised 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 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 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 bas become, by the work our noble representatives were enabled to do through it, a living, immortal agent for the salvation of that vast empira-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 so giorify and vivily them? Suraly. 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 Christmee gift for Chine, 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 Soutbern Baptist women for a Christmas gift for Christ, I would not less appeal for all who own him Lord

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.

and love his cause to unite in this week

of prayer for missions. He who or-

dained prayer graciously waits to

answer our petitions. If we love souls

Erruestly 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-tsz 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."

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 giri could have a part in Central Committee work. But every one can do her share in rendering this work effective. He 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, 799 Monroe Street, Nashville, telling her how much was raised for the Christmas offering in your church, and how you enjoyed the Week of Preyer. 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 efibrisi After all, "missions" means individual consecration, individual

The frontier box sent by Inmaustreat W. M. B., Cleveland, should heve been reported as valued at \$74.80.

Living costs more out Wast than in the East. We make no mlatake when we clothe these frontier preachers and their familles.

# Church Organised.

Elder R. J. Wood came from West Point to Waynesboro some three weeks ego and began hunting up the Baptists in and around the town for the purpose of organising 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 constitueut members, among them Elders J. L. Morrison and R. J. Wood. The latter becomes pastor at once. Immedtately after organizing an opportunity was given for the reception of members and one was received for baptism. It is expected to complete the organisation soon, and that others will join. Pastor Wood is now burdened with the thought of building, and merits the sympathies, prayere 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 bouse at the M. E. Church at night, to the delight of all. "Oar 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.

A. O. M.

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 ascisting 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 dkl some fine preaching, I was told, at the beginning of the meeting. Evangellat 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 Buffalo, in Grainger County.

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

"Story of Yates, the flisslonary."

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

Fortunate is the person who has a good blographer. 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 errauged his material so to make it tell to the best advantage for ble subject, while it produces a wholesome and lu-

starvation sends of men who are well to do end sur-rounded by

plenty, Ill-neolth, in the majority of nerve, bone and sinew ore improperly or insufficiently nourished. Improper, insuf

ncient nourishment is storvation When a men's beed aches it is because the tissues of the brain do not receive Grient nourishment from the blood, or r ceive impure and unheelthy 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 meens 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 edge to the espetite, corrects all disorder of the digestion, makes the assimilation of life giving elements of the food per feel, invigorates the liver, promotes secretion and exerction, and vitalizes the whole body. It makes firm, muscular flesh, bu does not make corpulent people more cor-pulent. It cures of per cent. of all cases of lingering coughs, bronchial, 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 token ill in February, 1802, with hence "I was token ill in February, 1802, with hendache and pain in my lack." writes II, Gaddia, Rso., of 113 Stouth J Street, Tacona, Wash. "I called in a doctor and he came three times. He said I was billions but I kept getting worse; I thook a cough so that I could not aleep, only by being propped up in bed. My lungs hurt me, and I got so poor that I was just akin and hone. 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 sickly and effectively as Dr. Pierce's Pleasant Pellets. They never gripe. spiring influence for the mission cause. As the tragic and romantic incidents in Mrs. Judson's life aroused the feelings and enlisted the sympathics 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, bighly 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. CABANISS.

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 churob."-F. D. Srygley, in Gospel Advocate November 24, 1898.

Bro. Srygley's teachings and prac-

tice cut 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 Florids 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 callshuman sents to sespect his theory he must confine himself to the New Testament and spill out of the human secia he belongs to. When a men 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 wanta all Christians out of everything except the church he should get out of these things himself. Bro. Brygley neither presches nor practioss 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 be 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.

BAPTIST AND REFLECTOE, DEC. 8, 1898.

# 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, Ferdy Springer. Welcome address, C. C. Winters: response, J. W. Itoberts.

Duties and responsibilities of young people, Miss Alice Davis. Baptists and religious freedom, Riley

Davis. Baptists and missions, John Davis,

A. N. Hollis. Reclistion, Miss Nellie Martin.

Why I am a Baptlet, Pugb McCorkle and Mrs. Lizzie Moore. The advantage of a Sunday-school in

every church, Miss Ada Lay. "Ye must be born again," Jose Lay and O. F. Huckaba.

Young people and music, Jim Daf-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 RE-FLECTOR 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 Ploncer, 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 Columbur, Miss., editors.

The editors and publishers regarded this as the beginning of a new paper, and so mark it Vol. i. J. R. Graves became Associate Editor, beginning with the number of November 21, 1846. This number is marked Vol. 8. No. 13.

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

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

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 affectionale 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 Orilnda Baptist Church. e genuine Baptist from conviction. thoroughly imbued with the missionary spirit and liberal in the 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

His funeral took place Sept. 29th from the Orilnda 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 ssinted servant of God. The writer preached from the words of Paul recorded in 2 Tim. iv. 0-8. He was laid to rest in the family burying ground in Orilnda with Masonic honors.

He has passed from the church militant to the church triumphant, from the tolls, sorrows, pains, burdens and conflicts of earth to the rest, joys, rewards and blessed companionship of heaven. I would say to bis 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 Orilnda 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 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 wbereunto God has called me.

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

Thanks be to His name! The way bas been provided and I am rowing over the billows rafely. Have spent nost 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.

Mt. Vernon, Tenn.

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

JOHN WINSTON SLATEN.

# atch Cold Easily?

Are you frequently hourse? 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

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.

Be. Ancr's Cherry Pectoral Plusies protects im imps frim colds.

Help at Hand.

If you have any complaint whatever and desire the best medical edvice you can poesibly obtain, write the doctor freely. You will receive a prompt reply.

Address, DR. J. C. AYER,

PORTER. - Whereas, On Nov. 2, 1898, it pleased God in His infinite wisdom and goodnese to remove by death from our midst, our beloved brother, J. F. Forter, 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 weeful 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 their sad bereavement, directing them to Him who bindeth up the brokenhearted, and who alone can administer comfort in this beresvement.

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

> T. HERRON. C. L. HARRIS. Committee

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

If troubled with Dissiness, Furred Tongue, Bitter Trute in Mouth, Bloated Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Simmons Liver Medicine,

# BAPTIST AND REFLECTOR.

The Baptist, Esteb. 1886. The Baptist Reflector, Esteb. 1871. Conselidated August 14, 1888.

### NASHVILLE, TENNESSEE, DEC. 8, 1898.

RDGAR E. FOLK	EDITOR.
RDGAR E FOLK  J. J. BURNETT F. W. TIN FELL M. and F. BALL A. R. CARANIHA W. J. COUCH.  FIELD EDIT	CORRESPONDING EOITORS.
W. J. COUCH FIELD EDIT	ORE AND GENERAL AGENTS.

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. The label on the paper will tall you when your subscription expires Notice that, and when your time is out send on your renewal without waiting to bear from us.

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A. Address all letters on business and all correspondence, together with all moneys intended for the paper, to the Bar-TIST AND REFLECTOR, Nachville, Tenn. Address only personal letters to the editor individually.

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per will merve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a

Advertising rates liberal and will be furnished on ap-

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### 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 gift edged, slik 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 aione 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 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 lu 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 jealousles 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 ahns 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 aposiles were showing partiality to their friends and kindred and neglocting the widows and the poor of the Grook-speaking part of this young Christian community. The

densome anyhow, requiring a good deal of time and lubor, without having to endure complaints and bickering when they were doing the best they could. So they just culled 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 aposties 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.

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. Spirtemporal prosperity.

the place of the other. When he does he is pretty deny your eyes to God." ant 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

"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 RE-FLECTOR day, Rev. J. O. Rust, the elequent 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 lustructor in denominational affairs, introducing your children to the great men and the greater principles which you profess to love. apostles had probably found their task pretty hur- liesides, these are God's scouts 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 in the earth. They bring to you the richest thought of God's elect. matured on the field of action when the heart la 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 REFLEC-Ton, our State denominational organ. Dr. E. E. Folk, the editor, is a member of this church, and he is a nobie, thoughtful, scholarly, Christian gentleman. Take tills good paper, and help this good man to preach a sound gospel to the people of our The preacher is dependent upon the deacon. His State. He has an audience of a hundred thousand: and, if ho 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 car. The old saying, 'He that has cars to hear, let him hear,' can also now be translated, 'He that has eyes to see, let him see.' The pulpit appeals to the itual prosperity in a church is very apt to make ear; the press to the eye. Together they command with the gospel every avenue of approach Yes, each is dependent upon the other. But let to man's intelligence. Despise the pulpit, you deny not either make the mistake of attempting to take your ears to God; despise the religious pross, you

## 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 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 ou the merit of their vices and are not seeking official sanction of their immorality. It is a good time now to decide whether the Fedaral Government has been trified with and whether polygamy is to become a legalized institution. 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 1,800 majority. This is said to have been due to the negro vote, as this negross voted solidly against prohibition. The best white ladies of Macon went to the polls on the day of election and sung and prayed, but of course could not vote. Their songs and prayers had no effect upon the negrons, The vote of one ignorant negro

could annul the songs and prayers of a dosen ladles. We do not believe in woman suffrage, but when we a trial, for 500. consider such a scone as this it makes us almost wish that the women had the power of the ballot, at will make the offers as follows: least on moral questions. If they had, there is no doubt of the fact that the saloon would soon be driven from our midst.

gether 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 accurred 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 duo.

## 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 Encyclopedia. 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 recenty 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 pens to be on. ten fold more reason for passing laws against whiskev. 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, 1808, the report of the Statistical Secretary, a missionary table, showing an Itemized report of each missionary and colporter 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 Bail 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 Bali, Paris, Tenn.

# OUR PREMIUM OFFERS.

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: Pligrim's Progress, by John Bunyanı 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 Matthow T. Yates, by Chas. E. Taylor, lor \$2.50, or \$2.00 if a minister.

8. The BAPTIST AND REFLECTOR one year and the Universal Encyclopodia, for \$2.00.

4. The BAPTIST AND BEFLECTOR and a Self-Pronouncing Tencher's Bible, large type, morocco hound, glit edged, with concordance, helps, maps, etc., ibr \$8.00, or \$2.75 if a minister,

5. The Baptist and Replector four months as

Or. to encourage our friends to work for us, we

(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 Here these wives and mothers and sisters, to- How Christ Came to Church, or Pilgrim's Progress, or Beautiful Joe.

(2) For one new subscriber and \$2.80, or \$2.00 if a minister, we will send any two of the above books. (8) 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 \$2.60 we will send the Universal Encyclopedia.

(5) For one new subscriber and \$8.00, or \$2.75 if a minister, we will send either the Teacher's Bible or both the Forty Years in China and the Life

(6) For two new subscribers and \$4.00, or \$8.00 If ministers, we will send any two of the books in (1) or either of those in (2).

(7) For three new subscribers and \$8.00, or \$4.50 if ministers, we will send either the Bible or the

(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 hap-

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

# 20.00

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

# 10.10.10

-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 mouths 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.

# JAJAJA .

We want to put the BAPTIST AND REFLECTOR in \_\_It makes all the difference in the world whether when a person has done a wrong he boldly, unblushingly, persistently continues lu 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.

36.06.06

-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 bith, 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 Missourl.

# 20.00

"Tell me I hate the bowl? Hate is a feeble word!

I loathe, abhor, my very soul With deep disgust is stirred Whens'er I read, or hear, or tell

Of the dark beverage of haill"

-Ou account of the length of Dr. Hawthorne's sermon this week and the fact that we had on hand a herge 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 29th, 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

-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.

# 20.00

-We are bearing echoes from Baptist and Review TOR 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.

### 20.00

-Rev. Chas. G. Eiliott and Miss Mary Phillips Hackett, both of Meridian, Miss., were married on December ist. Bro. Elliott was formerly the popular pastor at Covington, this State. For some years be 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 wishee 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 edithig of his newspaper, The Outlook. He says that his physician tells him that be 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 that distinguished preacher, though he evidently tried very hard to walk in Mr. Beecher's footsteps. especially as to the new theology.

# اداداد

-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 wire 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 Cennescee will be delighted to bear from hhn. 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 quits 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 his. tory of the war and the subsequent developments resuiting from it. The military government established in our new possessions will be continued until Congrees has lagislated on the subject. On the Philipplus question the President is a little indefinite, evi-

dently preferring to wait until the treaty is finally concluded between the two commissions now sitting at Parls. We shall have something more to say with

reference to this question pext week.

# тне номе.

[Affectionately dedicated to the "Young Bouth" renders.]

HOW JEAN WON.

WY LUCIN 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

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 Isotation 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 de. termined 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 ua 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 matchises model, Jesus Christ!

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

"Is anything troubling you, grand. mother?" asked little Bettle anxious.

"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 pever knows what might happen, and I do not like tak-

'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.

Illiats as Reading, Rt. Iion. James Bryce. M. P. Art Stadenis in New York, The Bay with a Vaice, David Bisphans. Editar and Contributors, Opportunities for Young Explorers, Sir Clements Markham.

OUR eccece OFFER ... FOR 1899 NEW SUBSCRIBERS who cut out and send this slip with \$1.75 at once, will subscription until January, 1900. This offer includes the exquisite Companion Calendar, lithographed 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. 1) C 186 The Youth's Companion, Boston, Mass.

Cedars was to burn down-our dear okl home!" said Elizabeth still anx-

She turned her serious gaze upon the quaint, gabled-roof house, now smitten by golden shafts of the May sunlight.

The lilac bushes near the front door were full of plumy white and purple blossoms, faintly scenting the soft air. A strange hush and stillness seemed to pervade the place, and a deep peace to enfold it.

To the child who had spent all her young life there, it was very dear at this moment.

"I'll have everything made quite secure to morrow." said Mrs. Stuart, calmly. "As for a fire, we are hardly likely to have one at this season."

"But suppose it should burn down, where would we go, grandmothe?" persisted the child.

The stately old lady winced at this She had been rich until the war

Now, of all her fine property, only

"It's not likely to burn, as I said," she returned, making an effort to conceal her emotions. "It has al. ways been one of my dearest wishes that you would live on in the old homestead long after I am gone and enjoy it-not only the house, but the garden I love so Well, also."

And then she walked on alone. strolling among her flower beds, looking fondly at this and that favorite: at the snowy lilies and bridalwreath; at the early roses of white and pink, the borders of gray tulips and crimson poppies, at the wonderful color-scheme brought out so viv-

idly by the spring sunlight. "How she does dote on the old house, the garden—the whole place," thought Jean, who had been watch. lug her onconsciously. "I believe

myself it would just kill her to lose

The next day when Mrs. Stuart had gone to the city by the early morning train, the two children hurried through their tasks that they might go and play in the garden.

It was their fancy to take their dinner out to a shady nook in the lower end, and spread it on the

"I've got the nicest sort of a little table-cloth we can use," said little Bettie, prancing about, "and so it will be just like a picnic, won't it,

"Why, yes, only we'll have more fun than folks do at picnics, I think," said Jean, adding a saucer-pie, a cup of raspberry jam, and a plate of cookies to the chicken and biscult she had packed in a small covered basket.

"Let's take the rug from my old play-house out there to sit on," suggested Elizabeth. "We can spread it down under the apple tree and call it our arbor."

"Oh, that's just the thing! Well, you may run on ahead with the basket now, little Bettle," said Jean, who was always the most agreeable of play-follows. "I'll come myself as soon as I close the doors, and tidy up things a bit in the sitting-room."

It was nearly eleven o'clock now. The day was bright and warm, but a west wind blew in fitful gusts.

While she busied herself in putting the room to rights, she heard a door bang heavily to.

The sudden noise in the silent house startled her. "That must be the back door of the

parlor," she thought. "I'll just run in and see."

But what she saw at a single glance made her turn as white as death.

(To be continued.)

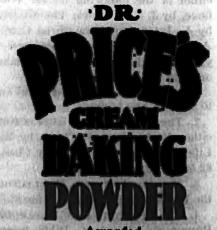
A POSSIBLE SURPLUS.

G. W. Breck.

Jaroes Paya.

The statisticians are beginning to count up the coat 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 Congres 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 \$200,000,-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

A PURE CRAPE OREAM OF TARTAR POWDER



Awarded Highest Honors, World's Fair Gold Madul. Midwinter Felr

# VOUNG SOUTH.

to East Record Street, Chattangora. Tenis, to whom communications for this department should be addressed—Young South Motto:

Our missionary's address: Mrs. Reste Maynary, 22 marie and hi, Kokura, Japan, via Han Francisco, Cal.

Mission aubleot 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 fellowablp of our churches about 8,800 members. Most of the male missionaries have been driven from the island, but the work goes on. - Foreign Mission Journal for

Young South Correspondence.

Well, hers 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 Christmaslist, don't let it be Mrs. Maynard. Put away an offering for this work so dear to ber 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 ber 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 ladles 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 tbank-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

Wast Indiea:

"I send you 85 cents for Mrs. Maynard. I am ten years old and I giva a tenth of all I make to missions. I cannot make very much though, while I am in school." CHARLIE JETER

No. 2 la also from Cuba: "Find enclosed 45 cents, our Thanks-

giving offering for Japan. Graudma gave 10 cents of it. I am just six years old, but I love to hear mother read the Young South letters." STOVALI/JHTER.

No. 8 comes in the same band:

"I send you 20 cents, my thankoffering for Mrs. Maynard. I hope it may do some good. I am a little Sunday-school boy." EDDIR TILSON.

Then the teacher of these brave little workers sends No. 4: "I enclose 5 cents for a dosen mite-

boxes. We have a missionary band, and we hope to save some nickels and hava an opening in the spring." Mas. Maogie Jeter.

We are so glad to hear from these friends again, and so grateful to each

one of them. Set them to work for the little room in Kokura, won't you, dear Mrs. Jeter? I want to be able to say that every single member of our band has some "stock" in this gift we are going to make to the Lord in far-off Japan. I send the boxes with great pleasure.

No. 5 la from old friends who have changed their place of residence, and are now in the Indian Territory: "Enclosed find 55 cents which Stan-

ley contributes to start the 'Chapel Fund' for Mrs. Maynard's Sundayschool. We are living in the Territory now, and have much better church privileges than you would expect us to enjoy." Mas. MOLLIE TINSLEY. Stanley Tinsley of Indian Territory

has the honor of making the second offering for the chapel. Hurrah for this close friend of the Young South! Who follows him? We are so grateful to this cheery outpost who never weary in well-doing. Stir up the others, Stanley, and send agahi before the New Your comes in

No. 6 comes from another who never falls us and bears the familiar postmark Columbia:

"My collection for Japan amounted to 65 cents, and I send it at once. Each member of our family remembered our Orphanage, too, and so I did not get quite as much as I wanted for 'Miss Bessie, but I'm not discouraged and will go right to work again and you shall hear from me soon."

FLORENCE SHELTON. Ah! ien't she a dear little giri? We are proud of you, Florence. I know you'll collect for the chapel where "Miss Bessie" can work and be happy remembering the little ones who helped to build it.

Now, No. 7 from Hickman:

"Enclosed you will find \$1, which we send as a thank-offering that we live in a gospel land and have Christian parents. I hope this gift will reach some child who is not so blessed. We have also filled a sack for the orphans. We pray for our dear mission-LENA SMITH.

GRACE SMITH. Thank you so much! These are two more of our most faithful friends. Mrs. Kannon writes me that the Orphanage has been most generously remembered. I am so glad our baud is helping in that way. See now what can be done in your neighborhood for our chapel, won't you?

No. 8 is very brief and comes from Calneville: "Enclosed find 25 cents for Japan."

We are so much obliged. Can't you stir up some others and collect for that

hear from you again. Now comes No. 9, and if I was a boy would call it "a stunner!" It is

new work of ours? Do try and let us

dated at Hall's: "Enclosed find

FIVE DOLLARS AND FIFTEEN CENTS. nard. The Sunday-school gives \$1 to the Orphanage. The Sunbeams contributed 65 cents for Japan, and they hope to send an offering every month." CARL SMITH, Pres.

I can't exactly tell whose 'Home' sent the generous offering, but we are most grateful for each and all the gifts. Now, won't you see what Hall's will do towards that chapel for our dear missionary? I believe you will, Interest as many as you can, grown-up folks and all, and write again sonn. Oh! for more such bands of workers.

GUS TIGRETT, Treas.

No. 10 is such a sweet me mage from away down in Louisiana: "From my earliest recollection have been a reader of the Young South.

and I have always been interested in the work of the poble little band Repecially do I feel that they are doing

Endorsed by the Governor,
West Virginia's chief magistrate recommends Peru-na, the National Catarrh
Remedy and Nerve Tonic.

EPRESENTATIVE MEN are slow to speak for publication. This is be cause their infinence 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: CHARLASTON, West Va., March 9, 1898. The Peru-na Medicine Co., Columbus, O. GEXTLEMEN:-"I can recommend your preseription Pe-ru-na as a tonic. Its reputation

> me with the very hest results." Very truly, Gov. G. W. ATKERSON.

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 clusive, persistent, penetrating. It may exist in any organ of the body. For this national malady there exists the national scientific remedy Pe-rn-na which for forty years has been doing a grand work.

as a cure for catarrh is excellent, it having

been used by a number of people known to

GOV. G. W. ATKINSON Pe-ru-na is the unflinehing 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 anbject of catarrhal diseases. Dr. Hartman's books on estarrh 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 deaire to contribute comething for her support which I send as a Thanksglving-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 fail 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 ime, seems to me to bring a pecultar blessing. It comes from the devoted father of our own beloved Mrs. Maynard and is dated at Covington:

"I hand you euclosed

BIX DOLLARS AND FIFTY CENTS

are members of your band, but we are generally interested in your work, and in the welfare and work of 'our mlosionary' in a very special sense. God bisss 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; Baselo Susan Turner, 25 cents,"

JOHN M. HABLOWE.

Mrs. Maynard will not read these kind words without tears, but they will be happy tears. She will be so ghad to be thus remembered by those she loves the bast. 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 hind.

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 rether small, about a dosen formed another chase 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

pennica for ber 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 asnd you a small contribution. \$1, for Mrs. Maynard, 50 cents from 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."

JOR E. E. GAITHER, ALFERD B. GAITHER, JR. Thanks. That's really all. It has

\*\*\*\*\*\*\*\*\*\*\*\*\*

Aids Digestion Kin-hee Coffee

Rossied Java and Mocha Packed in air-tight cans and always ftesh and strong. For sale uy grocers everywhers.

Mr. Horer books, College Cales, free JAA, HERRING & CO., Cincinnati, O.

-

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

LAURA DAYTON EAKIN.

## Receipts.

November offering	85 43	
FOR JAPAN.		
Charlia Jeter, Cuba, Tenn  Hovali Jater  Eddia Tileen Florenee Shellon, Columbia Lana and Grace Sinith, illckman Bee Bin, Cainsville "Our Home," Hall's Hail's Hunbeems Ida M. Walton, Louislana Mre. W. W. Turner, Covingtou (teerre H. Turner John M. Harlowe Little Givers, South Chattanooga Jee and Aifred Gallber, Meuiphia	8 61	20 600 25 60 00 00 75 25 00 00 00 00 00 00 00 00 00 00 00 00 00
MON S. S. BOOM AT KOKUNA, JAPAS	٤.	

Stenley Tinaley, Indian Territory ..... 55

FOR ORPHANAGE SUFFUEL.			
Hall's Subbeams	-	1	W
Total	.\$41	17	40
For Japan  " Orphanage		111	M
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" Repairing Chapel	• • •		2
" Repairing Chapel	• • •	0	9
(X) portage.		7	Ц
Copperage.	'	to	6
" Poetage	• • •		#(
4 (1) 48 - 44 ( 4 ) ( 1		_	_

# RECENT EVENTS.

-The church at Hazlehurst, Miss., under the efficient pectoral care of Dr. J. K. Pace is constructing a nest and commodious parsonage.

-In eighteen years Buffalo, N. Y., has increased in population from 150,-000 to 870,000. The Baptlata have increased from 1,800 to 4,591 members, and from seven churches to twenty-

-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. Shns, is being assisted by Dr. L. G. Broughton. Great throngs crowds 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 editorably 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 abort while. He is a good man, and his old friends in Tennessee will join us in wishing him much success wherever he mny 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 inlareating, 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 recomend him both as a lacturer 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. Water Magheth Pittsburgh Pa

# AN AFFAIR A Guardsman's Trouble. CF THE NATION 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 Drivi's there are few guardsmen more popular and efficient than max R. Davies,

**的现在形成形成的形成的现在形成的影响的影响的影响的影响。** 

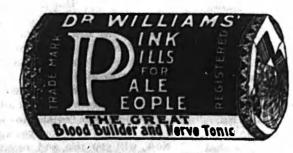
It has been said of Americans that they are "a nation of dyspeptics" and it is true that few are entirely free from. disorders of the digestive tract, Indigestion, Dyspepsia, Stomach and Bowel trouble, Catarrh of the Stomach, or Constipation. The treatment of these diseases with Cathartic medicines too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

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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 wraper being printed in red ink on white paper. For sale by all druddists or sent postpald on receits of price, Ju cents per box, by the Dr. Williams' Medicine Ca. Schenectady, N.Y. A copy of our diet book free on request.

AMONG THE BRETHREN.

ins; sergeant of Co. B.
lie has been a real.
dent of Detroit for the
past six years, and his
home is at 416 Third
Avenue. For four
rears he was connected

Rev. B. W. Brown who recently back to Bells, Tenn.

The French Rroad Church of Asbille, 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. B. Sullivan.

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

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

A prohibition fight is on in Fulton, Ky., led by Revs. J. H. Wright and J. N. Hall, assisted by other ministers of the city. We heartly 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 uumbers over forty.

DOOK AGENTS WANTED FOR OUR WAR WITH SPAIN

Every Southarn Baptlat la glad to earn that Dr. H. F. Sproles of Vicksburg, Miss., will exegete the Sundaycinal lessons for the Convention series

Beware of Ointments for Catarrh that Contain Mercury,

as morenry will surely destroy the sense of smell and complety derange the whole system whou entering it through the mucous surfaces. Buch articles should asver be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by P. J. Cheney & Co., Toledo, Ohio, contains no inercenty, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In huying Hall's Catarrh Cure he sure you get the senaine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Noid by druggists, price 76 cents per source.

of the Sunday-school Board at Nashville during the last half of 1800. A wiser selection could scarcely bave

Hon. J. Wade Barton of Cottage Grove, Tenn., informs us that the senthnent is constantly growing in Henry County of West Tennasse for the abolition of the saloons. Bro. Barton is s descon in the Baptist Church at Cotlage Grova and la a man of great influence. Ha insists that an affort he

GIMORES PLUM PUDDING

you could make at home

Ask your proces for them

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

The old fien and Women do Bless

Thousands of people come or send every year to Dr. Bye for his Balmy Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range feom sense of the punded years on account of the punded years. 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. Bye, Box 25, Indianapolis, Ind. [If not allicted, cut this out and send it to some suffering one.]

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

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

A religious discussion will be held at Spring Hill Church near Paris, Tenu., beginning Tuesday, December 18th. The disputants are C. H. Bell of Raiston, Baptist, and J. D. Craig, Campbellite. The Baptists feel confident that the goepel bell will resound clearly

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

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in Picture Lessons and

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1420 Chastnut Street, Philadelphia

Periodicals

and alarm the people as to the danger-ous heresies abroad in the land.

Dr. W. P. Throgmorton of the Buptist News, Du Quoin, Iii., continues to show up the modern gospel mission theory in what he considers its proper light. Here is a recent utterance: "Gospel missionen, are not true Baptists. They are libeliers of the denomiuatiou. They are repeaters of the stale slanders made by the Hardsbells and Alexander Campbell sixty years

The Columbia Association, com posed of the churches in Washington. D. C., had a notable meeting some weeks ago. This Association gave last year for current expenses \$55,629.01; and for missionary, benevolent and educational puryoses, \$18,914.88. The most notable address of the Association was that delivered by President B. L. Whitman of Columbian University on "Education."

-At her own residence, Lamar, Tenn., Mrs. Lollie Guill was ou Nov. 24, 1898, united in holy matrimony to Prof. J. B. Adkerson of Nashville. Tenn., Rev. G. A. Ogle of Milton, Tenn., officiating. The occasion was

-In giving au account in the paper of the box packed by the W. M. S. of Inman-street Church you made a mistake in the figures, which please rectify. The box was valued at \$74.80, instead of \$34.30, quite a difference you see. Our Secretary is away from home just now, and fearing she would not see the mistake in time to have it rectified will do so myself as President of the W. M. S.

A. L. BARTLETT. Cleveland, Tenn.

Minutes of State Convention

The Minutes of the State Baptist Convention bave been largely distributed. If any one fails to receive one, send a two-cent stamp and it will come by next mail. There are about 900 ordained ministers in the State. I am trying to reach them with a minute. Write me if you don't get one.

Paris, Tenn.

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MARTIN BALL, Sec.

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Do You Have Rheumatism or Neuralgia? Are You Sleepless, Nervous, Iraitable? Kiduey 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 Erce by Mail.

Well people bave healthy kidneys | tism, sciatica, neuralgia, uric acid You are in no danger of being sick if troubles and Bright's disease, which is 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 If you are sick, begin with your kidneys, because as soon as they are well they will help all the other organs to

The treatment of some diseases may be delayed without danger, not so

with kidney disease.

Swamp-Root is the great discovery of bladder specialist, and is a genuine mail. on the kidneys.

gravel catarrh of the bladder, rheuma- Binghamton, N. Y.

the worst form of neglected kidney Swamp-Root corrects bishility to oold water and promptly overcomes

that unpleasant necessity of being compelled to go often during the day and o get up many times during tha night.

The way to be well late pay attention o your kidneys.

To take Swamp-Root when you are uffering 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 mora Dr. Kilmer, the eminent kidney and about it, both sent absolutely frea by

specific with wonderful healing action | The great discovery, Swamp-Root is so remarkably successful that our read-It will be found by both men and ere are advised to write for a free samof kidney and bladder disorders, lame BAPTIST AND REFLECTOR when sendback, dull pain or ache in the back, lug thair addressee to Dr. Kilmer & Co.,

-Poultney Bigelow had some memorable experiences with the Bussian police recently, and has described them in an article which he has written for the next volume of the Youth's

Pains in Head, Neok, Shoulders, Back, Front, Sides, Hipa and Limbs are readily cured by Simmona Squaw Vine Wine or Tablets.

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 Tolu-ca, Mexico, was favored last Sunday with two strong sermons from Bev. Lloyd T. Wilson of the Second Church. I take pleasure in letting my friends and Baplist brethren know that I am now connected with the large and popular grocery firm of Leahy & Sons, corner of Front and Bridge Avenue, and should be glad to recaive their patronege.

J. L. Davis.

Dr. M. A. Simmons Liver Medicine has since 1840 steadily risen in public favor, and the demand for it far exceeds that of any other Liver Medicine.



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The best inventive talent on both eides the Atlantic is constently used to Improve Singer sewingnuschines; thue they are always "up-to-date." Only the best materials and the most modern automatic machinery are used in the manufacture of Singer sewing machines.

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### OBITOARY

WHITTLE.-T. E. Whittle was born In Sevier County, Tenn., Oct. 28, 1809. In the fall of 1827 be professed faith in Christ and joined the Baptist Church at Boyds Creek. He moved to Bradley County in 1840 and helped to organise Antioch Church. In 1853 he moved to Catooca County, Ga., and there united with Salem Cbu ch and remained there until death. He died July 15, 1898, and was buried at Antiocb. As a deacon, be tried to do his duty, and as a father be tried to teach his children to love the bouse of God. His greatest theme was to work for the prosperity of the churches, and always seemed to rejoice when the churches were in a prosperous condition.

The Lord has come again, To take our father dear; But when we look around to see, We know the Lord is near.

C. A. LOUDON. Apleon, Tenu.

Dr. M. A. Simmons Liver Medicine searches out all Impurities in the Sys-tem, and expels them harmlessly by the natural channels

WILLIS.-Whereas, God in His providence has seen fit to remove by death our beloved brother, T. J. Willis, there-

fore be it Resolved, That in his death the church loses a faithful member, a conscientious deacon; the family a kind and loving father, a dearly beloved uncle and an affectionate grandfather, and the community an earnest neighbor and a model eitizen.

Uncle Tommy, as be was familiarly called, had his place in the Sundayschool and church, and no place was better filled. The church militant has lost a faithful soldier, but the church triumphant adds one more to its immaculate throng.

Resolved, That a copy of these resolutions be given to the afflicted family. that they also be spread upon the minutes of our church, and a copy be furnished the BAPTIST AND BEFLECTOR. also the Western Recorder, for publica-T. D. BERRY,

J. A. CHOCKER. WM. MCNEELY,

Done by the order of Orlinda Baptist Church, Orlinda, Tenn., Nov. 25, 1898.

Simmons Squaw Vine Wine or Tab-lets Prevent and cure Palpitation of Heart, Dissiness, Sick Headache, Chilly Sensations.

WILLIAMS .- I have a disease that will some carry me to my long sought home, which is lu heaven. The beau-



ties of another month of May I may never see again on this earth, but heaven brings sweeter rest. The beauties of May is a charru to me on earth, but now I am looking far beyond these beauties. Heaven's charms are wint I am anxious to see or know. I was born Oct. 5, 1841, was married to Joseph Lamb Oct. 2, 1860; afterwards married to Nelson Williams Oct. 4, 1880. Professed religion September, 1890, joined the Baptist Church at Mt. Pleasant, Tenn.; was baptized October 4tb in Harpeth River by T. A. Csriton, and ever from that day to this have. I been thankful to God. I ask for pardon. His presence and His smiles are so sweet to me that I do not doubt Him. His work is sure and steadfast. I have been made to rejoice so often, I know that my Redeemer lives. Its God's own band that leads me there.

MARY WILLIAMS. This obituary was found in her trunk after her death, which occurred June 12, 1898. She lived a consistent Christian, and died praising God.

HER SISTER.

To settle the stomach and Overcome the Nausea of Prospective Mothers, take Simmons Squaw Viue Wiue or

PARTLOW.-Mrs. Mary McCartney Partlow was born Sept. 1, 1871, and died of brain fever at the home of her parents near Halloway, Teun., Aug. 8, 1898. She was married to Richard Partiow Dec. 25, 1895. As a daughter, she was respectful and obedient, and idolised by fond parents. As a sister, she was affectionate, confiding and true. As a wife she was kind, loving an I devoted. As a friend she was loved by an extensive acquaintance as was attested by their attention during her sickness and presence at burial service. As a Christian she was sempulously conscientious. Not satisfied with the mere formality of church membership, she sought the higher life of Christian experience and spiritual consecration, and by both word and deed during the last year of her life she left the sweetest assurances her friends could have of her readiness to enter into a still higher life. Which has its beginning at the portals of heaven. After funeral services, conducted by the writer at Rocky Valley Church, a large concourse of people witnessed the interment of her remains in the church oe netery near by. We can be recoucited to the loss of such endeared friendship only by contrasting our less with her gain. May her sincerity of purpoee in life and triumph in death be the means used of God to bring aud keep her many friends in clour touch with Him who h aver ready to recognise true devotion

W. E. BELL.

Vesta, Tenu.

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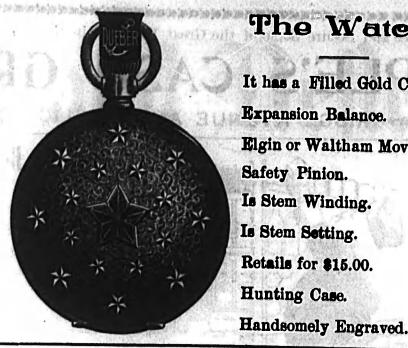
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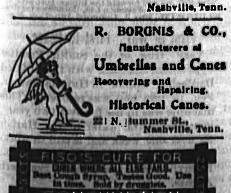
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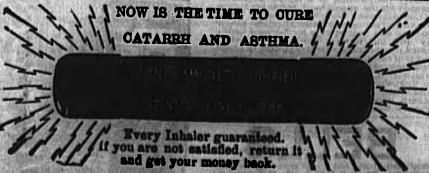
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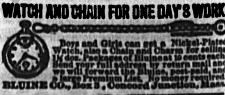
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SATISFIED.

i cannot say,
i the presence of life's cares to-day,
i joy in these;
But I can say
would rather walk the rugged way
If liim it please.

i cannot feel
That all is well when darkening clouds conceal
The shining sun;
But then 1 know
God lives and loves—can say, since it is so,
"Thy will be done."

i do not see

Wby God should e'er permit some things to be
When be is love;
But I can see,
Though often dimmed through mystery,
Ilis band above.

i cannot speak nes—the teardrops on my cheek Noow i am sad; But i can speak ufter with submission meek Until made glad.

I do not look
I'pon the present, nor in nature's book,
To read my late;
But I do look i blessings in God's holy book, And I can wait.

i may not try
To keep the hot tears back, but hish the sigh,
it might have been;
And try to still
All rising murmurs, and to God's sweet will
liespond, "Amen!"

"THE PREACHER AND HIS HEARER." BY REV. D. W. KEY, D.D.

Difficult as it is to preach well, perhaps it is still more difficult to hear well. For the sake of the preacher as well as for the sake of himself, be who sits in the pew should try to obey the words of Jesus,

"Take heed how ye hear."

Dr. Pattisou, professor in Rochester Theological Seminary and author of the "History of the English Bible" and other works, in his recent book, The Making of a Sermon, devotes a chapter to "The Preacher and His Hearer." Some things are so well said in his sententious way and others so felicitously quoted that I feel justified in giving a few samples to the BAPTIST AND REFLECTOR audience.

John Foster is spoken of as one who "caught a hahit of looking too much on the right baud side of the meeting because half a dozen fellows sit together there." Beecher said: "An audience puts me in possession of everything I have got. It wakes up the power of thinking and imagination in me." While poor preaching admittedly has httle effect, it may be made efficacious by good listening. Spurgeon said once: "I have listened to many sermons from preachers called poor, in all corners of the country, and I never heard one which did not teach me something if I was in the spirit to profit by it."

There are three classes of preachers—the preacher you cannot listen to, the preacher you can listen to, the preacher you cannot help listening to.

But while the preacher must whi attention, there is a certain natural inattention which every speaker observes and feels. It is common to audiences the world over. The wonderful Chrysostom once chided his congregation: "I am expounding the Scriptures, and you all turn your eyes to the lamp, and to him who is lighting them. What negligence is this to for-sake me, and fix your minds on him?" The experlence of meny a preacher varifies the witty utterance of Sydney Smith; "A sparrow fluttering about the church la en entegonist which the most profound preacher in Europe is wholly unable to overcome."

Dr. Dale allowed himself fifteen years to get a new idea into the minds of his congregation; and yet his people were far above tha average in their ability to receive instruction. No preacher ought to be held responsible for the physical condition of the hearsr or his mental attitude, such as is produced by a heavy meal, the hurried walk due to tardiness, the morning newspaper, bad ventilation and a thermometer registering in the eighties. A noted scientist wrote: "An ineradicable tendency to think of something else makes me an excellent test-object for orators."

Dr. Pattison tells how to secure good attention. He does it in a way that is easily understood, but difficult of fulfillment. His method will be readily endorsed as suited to awaken and hold the interest of congregations. If the preacher will do four things, interest, instruct, convince and inspire his hearers, he will have little trouble on account of inattention in the pew. These things may be done hy attention to the preparation and delivery of the sermon. Of course he does not mean to say that every preacher can secure the same degree of interest on the part of the hearer, since preachers are unequally endowed by nature. One good listener in a congregation la a great help to a preacher, and the more of them the better. If every church-goer would cultivate the habit of attentive listening and conscientiously try to be an interested auditor, the power of the pulpit would be immensely reinforced.

Greenville, S. C.

PIONEER PREACHERS.

(Illustrated Sketches.) BY BEV. J. J. BURNBTT. [Copyright applied for.] Elder Jesee P. Reddy.

Jeese Preston Roddy was born August 10, 1823. When eighteen years old he was convicted and converted under the ministry of Elders Charles and Richard Taliaferro in a school-house meeting, Roane County, near where Hopewell Church new stands. He united with Bethel Church in December, 1841, and was haptized by Richard Talhiferro.

About the close of the civil war he began to exercise his gifts in a public way, and soon afterwards, at the call of Bethel Church, was ordained to the full work of the gospel ministry, Eldere J. B. McCallon, Asa Newport and R. T. Howard constituting the presbytery. In his early ministry he was associated with Elder McCallon as missionary of the old Hiwassee Association.

Elder Roddy was a leader, together with Y. Rose, Allen King, W. A. Selvidge, Horace Sturges and others, in the organization (September, 1875), of the Big Emory Association, and became the first missionary of that body. He was employed by the Executive Board as Assoclational missionary for a mostly in the mountain districts of Roane and Cumberhmd Counties. He was a great lover of the "hill country," where he was greatly beloved by the

ELDER JESSE P. RODDY. Cut contributed by Big Empeople, and where he was ory Association.1

successful in planting new churches and huilding up struggling interests. He was a good organizer, an untiring worker, a successful revivalist. "He was at all three fully in the gospel harness, and no man would brook more difficultlea to fill his appointments. He rode over mountahra as no other man, visiting the poorest hovals to tell of Jesus and his love. Ha attracted crowds to hear him, and hy his samestness and sympathy held them as no other man. He lahored successfully and built up a good interest in the destitution of our mountain country," (Wm, Whitlock).

and the Baptists as the efficient missionary of the Dallas County Association. He was also pastor of the Prairie Valley Church until physical disabilities compelled him to reeign. The clerk of the church bears testimony to the high esteem in which the church held this beloved pastor.

This servant of the Lord wound up his life's work and died at his home, near Lancaster, Texas, January 13, 1808, in his 75th year. Friends and loved ones prayed earnestly for his recovery, hut it was the Master's will for him to rest from his labors.

At the recent session of the Big Emory Association beautiful and tender words of testimony were spoken by Elder Joseph Wilson, Bro. S. J. Martin and others in regard to the character and life of Bro. Roddy as a pioneer of the mountains" and a bringer of glad tidings to the poor.

The committee appointed by the Association to memorialize Elder Roddy in a "biographical ohituary" for the Minutes (see Minutes for 1896, p. 8) pay worthy tribute to him as a "citizen, fathar, friend and faithful servant of the Lord; now gone to his reward, and rejoicing that his record is on high, while it is ours to rejoice that his influence abides with us in his works that follow.

> 'Retvant of God, well done! itest from thy loved employ!"

Campbelliam and "Fer" in Acts ii, 28.

BY REV. W. H. SMATH. Campbellites always interpret "for," in Acts ii. 88 "in order to." Indeed, there could hardly he any Campbellism without that interpretation. Thair whole theory rests on that interpretation. If "for" does not mean "h order to," their whole structure must fall. Still, the united scholarship of the world is against them. It is true that the older dictionaries did give "in order to" as a remote definition of "for," but all the latest and best of them leave out the definition "in order to" entirely, except when "to," the sign of the infinitive, is added, as "the man went for to see." Here they correctly give "in order to" as a definition. But they never give that meaning except where the sign "to" of the infinitive is

added to "for."

Should the reader doubt the above statement, please refer to Webster's International, The Standard, Worcester or the Encyclopedia Dictionary. These, all of them recognized standards, unanimously agree as I have indicated above. Yet Campbelitee, in the face of all this ponderous and overwhelming weight of authority, still stoutly maintain that "for" means "in order to." But, as a strong evidence of their un-easiness about the matter, they soon, when hard pressed with these stubborn facts, flee to the Greek word ets, from which "for" in Acts II, 88 is translated, avowing with all possible emphasis that if the English word "for" does not mean "in order to," the Greek word eis, from which it is translated, does mean "in order to." But in this they are left worse off, if possible, than they are hy the English. King James' translators, than whom riper scholars have not been found, translated this little Greek word, els, about 1,700 thnes, and forty-seven different ways, but never translated it "in order to." The same can be said of tha English and American revisers of 1881, also of Sharp, Sawyer, Wesley, Hawson and Noyes. If els means "in order to," is it not remarkably strenge that none of these noted and scholarly translators so translated it? Add to the above Liddell and Scott's Grack-English Lexicon, Thayer's New Testament Greek Lexicon, and all other unabridged, standard Greek anthorities, and the Campbellite interpretation appears mora and more abourd. And then, if for argumant's sake, their definition were admitted, still their position is not sustained.

The set phraseology, "baptism for (in order to) the remlaskm of sine," cannot ha sustained. If you say Leaving his native East Tenacesee in 1801, he located . "baptism is in order to the ramisalon of sins," no one in Dellas County, Taxas, where he sarved the Lord can know just what you mean. Do you mean "in or-