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put up a fascy i lb box a; per ib		
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4 pounds mixed Caudy		
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a pounds Tarogo in Almonds.		
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-	Nic Hamn Miller & Hart's Bacon prod-	1
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, 🗪	18 the Boston Grannlated Sugar	1
the Very Best Money Can Bu	Beat Boston Granulated Sugar In	1
. 3	loo-lb sacks 5 50	١
21 - 1	20 lbs white Clarified Sugar 1 00	
3	20-ib bucket silver lesf lard, only . 1 30	
	10 lb bucket silver leaf lard, only 70c	
	21 lbs Fairbank's Compound only 1 00	1
0.5	20-lb bucket Fairbank's Compound only 100	1
2	If Iba Best Leaf Lard 1 00	
	10-bucket Cottolene for	1
Jahren L	Fancy Boston Hams only Se	
	Fancy Piente Hamsonly	
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2	Caramel Drip, per gallon, only	
_	New Orleans Molasses, the best per	1
- 05	gallon, only 85	
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Large package premium Oata only
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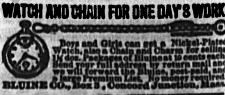
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Paptist and Resector.

desired and the same of the sa

SPEAKING THE TRUTH IN LOVE.

Old Series, Yel, LXI.

NASHVILLE, TENN., DECEMBER 15, 1898.

New Series, Vol. I., No. 17.

THE BLUE CROSS.—The Blue Cross on your paper this week will indicate that your subscription has expired. Please remit at once.

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 mountabra 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 more 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-

der to declare the remission of alua?" or what word would you place instead of the word "declare?" Not one of them can possibly be luduced to affirm that "baptlam is lu order to procure the remission of alus, neither will they affirm using any of the syuonyma of procure. Hence, they thus confess the lameness of their position. But, as remarked in the beginning of this article, they must have "for" to mean "in order to," or their whole fabric must crumble to dust. This error is a serious and grave one, involving the ealvation of souls, and hence its fallacy needs to be exposed. Once attention has been called to the weight of evidence against their position, people will no longer be led away by this modern halluctuation, aud having often been called upon to measure arms with them in face to face combat on this question, I felt that I owed it to the readers of the BAPTIST AND RE-FLECTOR to thus call attention to it.

Cave City, Ky.

Rev. J. N. Hall Napping.

My Dear Bro. Hall:-In your Baptist Flag of October 27th 1 find the following among your editorials: "Our worthy brother, D. R. Pryor, of Creal Springs, Ill., gets off the following excerpt as his severe judgment on the gospel mission people: 'I have watched with a good deal of interest the merciless attacks the so-called Gospel Missioners are making on all mission Boards and their officers. Their chief aim seems to be to destroy all confidence in our noble brethren who have the direction of all our mission work by whole. sale, and dark hints at dishonest dealings with the churches by misappropriating funds contributed for mission work."

You then go on to defend the Gospel Missioners from these charges by saying:

"It may be that Bro. Pryor has seen some statement from some one who pretended to be a Gospel Missioner that justifies the above strong language. But we have not seen any such statements, and we ask our brother to please quote the language that will justify these charges. It is very unfortunate to have a spirit of misrepresentation abroad in the land."

When I read that I said, Bro. Hall is such a busy man he has certainly not had time to read Dr. Hayden's paper of Texas for the last twelve months. But when I looked further into the contents of the same Ftag from which I clip the editorial above, I aid, Now I know how to account for his being aught napping when the Gospel Missioners are making their merciless attacks on our mission Boards." This number of the Frag shows that he does not have time to keep posted as to what goes into his own paper, along with his editorials. He writes his editorials hastily, bands them to his oilice editor, who makes up the balance of the paper, while Hall hastens to his appointment at his church, or goes to

to hold a debate with some Campbellite or Pedobaptist or Hardshell opponent. As proof that I am correct in this supposition, read the following, which I clip from the same number of his paper that contains his editorial denying that Gospel Missionens try to injure the Boards by bringing charges that will destroy confidence in the Boards and their agents. The first quotation I will make is from a paper read at the Enon Association (Texas) on Foreign Missions, aud published in this number of the Flag by Bro. J. J. Thomas, whose paper proves him to be an enthusiastic Gospel Missioner. I have space only for a short ex-

"Yes, corruption, favoritism and fraud in the manipulation and management of these Conventions and Boards have ever been a great hindrance to our miasion work. You have had a mild object lesson of how somewhat, brethren, mild attempt to suppress free speech among Baptists this morning. Yes, this corruption has been particularly apparent lu this Association, with its two ably edited religious papers, the organs of organizations, supplemental to our two great Northern and Southern Convention Boards."

tract as a specimen of the animus of the writer. He

If that is not a merciless attack on Conventions and Boards, then I do not know what Bro. Hall would call mercilesa. It proves Bro. Pryor's assertion to be correct, and that Bro. Hall was mistaken.

Here is an extract from an article lu the same paper, written by a missionary of the Gospel Missioners. one J. T. Moore, who tells us he once worked with the Boards, but is now going to Mexico on the Gospel Missiou plan, as he is convinced the Board plan is all wrong. Here is what he says of our Southern Baptist Convention work:

"I am coustrained to believe that the work fostered by the Home Mission Convention in Weatern Arkansas and Indian Territory is the most contemptible piece of business ever practiced under the guise of Baptist Missien work."

Baptist Mission work."

Here is what another Gospel Missioner says in the same paper, Bro. W. J. Pinkertou:

"I worked under the Board of the General Association of West Arkansas and Indian Territory two years, and I know whereof I afilrm. I am a Gospel Missioner, and the corruptions and impositions of the Board caused me to investigate the New Testament on the plan of missions, and the inevitable result was, I became a Gospel Missioner."

Now here are three different Gospel Missioners in the same paper accusing the Boards of corruption, fraud, imposition, favoritism and manipulation. Yet Bro. Hall tells us lu the same paper, "It may be that Bro. Pryor has seen some statement from some one, who pretended to be a Gospel Missiouer, that justifles the above strong language. But we have not seen any such statements."

Now, Bro, Hall, if you are correct these three preachers are not genuine Gospel Missioners, but only pretenders, and, of course, are hypocrites. But if they are real Gospel Missioners, as they say they are, then your assertion slanders them as much as their assertions slander the Boards and agents. Your denial of Pryor's assertions concerning the Gospel Missloners shows you have been too busy to keep posted as to what they are writing in your own paper. Hence this truth follows: If such a wide-awake editor and critic as J. N. Hall can be so much mistaken as to what Gospel Mission Baptists are teaching in his own day and time, and, even in his own paper. we ought not to be much surprised that Dr. Whitsitt should be mistaken as to what Baptisis taught in 1641. Bro. Hall, you and Dr. Whitsitt have been very unfortunate in your assertions concerning Baptist history and teaching.

When I first read Dr. Whiteltt's assertion that, in 1641, "hnmersion was a lost art," I said, how could he assert that, when in every Episcopal prayer-book in England the following directions were printed: "The child shall be dipped, unless it be certified that it is weakly," or words to that effect. I have not the English prayer-book by me. He might have said, with some plausibility, they had ceased to practice immersion, but it certainly was not a lost art when the manner of performing it was taught in every prayer-book that was read in every Polscopal Church. every Sunday, in England. If I mistake not, the same is taught in those English prayer-books down to the present day.

The only way I could account for Dr. Whitsitt's mistake was to say: Weil, I suppose Dr. Whitsitt has been two busy reading church history to pay any attention to the old English prayer-books. But then, when I read Bro. J. N. Hall's late paper and found he made assertions that were contradicted by the writings of three Gospel Mission Baptists in his own paper, of the same date, I said: Who would have thought it? Hero is our staunch Baptist, J. N. Hall, making a less excusable mistake than Dr. Whitsitt. It is not so surprising that Dr. Whitsitt, as a flaptist, with no taste for Episcopacy, should be ignorant of what is taught in an old Episcopal prayer-book of 1631, as that the wide-awake J. N. Hall should be ignorant of what is taught in his own weekly paper of 1808.

Brother Hall, we are all poor, fallible creatures, liable to err and make mistakes, and the above facts prove that you, as well as Dr. Whitsitt, are no exception to the rule. With love for all who love the truth. Youn Missionary Brothen.

LET US PRESS ON TO PERFECTION.

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

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

(Concluded.)

8. These sacred Scriptures set before us an ideal world. It is neither the world of the past nor the present, but of the future. The inspired prophets foresaw it and outlined it. In that world, there shall be up more war. The lion and the lamb shall lie down together, the golden chain of love shall bind man to man, tribe to tribe and nation to nation throughout the whole earth. In that world no one will say to another: "Kuowest thou the Lord?" but all shall know him, from the least to the greatest. That perfect world will be an extension of heaven. John. who saw it iu a holy vision, says: "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." In that perfect world there shall be uo more death, neither sorrow, nor crying, nor pain. There shall be no night thera. In it men shall need neither candle, nor the light of the sun, for God shall be their everlasting light.

You nasd not to be told how little the present world la like that perfect world of the future. To-day we are in the midst of wars and rumom of war; nation is rising against nation and kingdom against kingdom. Everywhere we hear the cry of the sick and suffering. Everywhere the air vibrates with the lamentations of

the bereaved and sorrowful. Everywhere we see the emblems of death. Everywhere we see men in rebellion against God, and sinking deeper and deeper into moral degradation and wretchedness. Alas, alasi for us if we shall never see a better world than this.

4. Brethren, in view of all these facts, what shall we do? If there is this great distance between the best churches of our time and the perfect church of the Bible; if the conduct of the foremost Christian in the world is but a little belter than a travesty upon the perfect Christian life set before us in the Word of God; and if the world of to-day is immeasurably distant from the world of holy prophecy, what does it behoove us to do? Shall we repudiate the divine ideals as too lofty and ethereal to be realized? No. Let us hold on to them. Let us pursue them with ever increasing energy and zeal. If we surrender them we shall lose all that we have gained, and degenerate into a state in comparison with which our present condition is supernal purity, goodness and

Lest you should be discouraged by what I luve said concerning past and present imperfection, I wish you to consider some things from which you may derive much comfort, hope and strength.

1. Though Christianity has been so imperfectly illustrated by its friends, it is not a failure. Its power is great and its achievements are glorious. It has been the teacher of the ignorant, the protector of the oppressed, and the deliverer of nations.

Before the advent of Messiah, knowledge was the property only of the favored few. Christianity has thrown open the temple of learning to all the world. There is no Christian country which has not made some provision for the intellectual training of every class of her people. Voltaire said: "We have never cared to enlighten cobblers and maid-servants; that is the work of the preachers." in these satirical words, he un wittingly uttered a truth which fills every true. Christian heart with joy. To enlighten cobblers and maid-servants, and all the poor, obscure and despised of this world is the work of preachers, because it is the work of their God and His Christ.

The churches of the Lord Jesus have fallen far short of what they might have been aud ought to have been; but with all their serious imperfections and short comings, they have contributed to the world's civilization about all that is worth preserving. Christianity, as represented by these churches, has been freedom's truest and strongest friend. It has been the great democratizer. It has liberalized every existing political government. It is destined to demolish every throne, and erect upon its ruins "a government of the people, by the people and for the people."

What would this country be with lis seventy millions of mixed population, representing every nationallty and race of earth, without the regenerating, conserving and uplifting influences of Christian principles and Christian institutions? Close up the Christian sanctuaries, silence the voice of the living ministry, and commit every copy of the Bible to the flames, and we would he a nation of barbarians.

2. Another encourageng consideration is that our possibilities are numerous and great. We can grow and grow rapidly into an incomparably better state.

There is no fate or arbitrary power which compels you to be the poor, jaundleed, cadaverous and miserable spiritual weaklings that you are. It is your divine birthright to have blood in your veins, flesh on your ixones, muscle on your limbs and fire in your

The wors of Calvary purchased for you the privilege to grow in grace and the knowledge and likeness of God. You need not crawl in the dust. You can stand erect if you will. There is no power on the earth or elsewhere which compels you to be a spiritual pigmy. You can be God's Hercules if you will

There is no forcordination which dooms you to feed with the swine. You can banquet with princes if you

You are not predestinated to live with the owls and hats. You can cleave the upper air and fly into the very fountain of light if you will.

"Now are we the sons of God." The children of Heaven's King were not born to be paupers and beggars. Men and women who claim to be heirs of God and joint heirs with Jesus Christ are not so poor that they need to drink the cup of devils and court the favor of the sous of Bellal.

It is our prerogative to grow into something better, nobler and grander than we are. By the use of means which a gracious God has committed to cur hands, we may build ourselves, the churches to which we belong, and the great world in which we live, into something incomparably better.

Shall we do this? Shall we make ourselves men in Jesus Christ, or shall we remain lu a state of apiritual babyhood? Shall we build our churches into magnificent proportions, and make them "fair as the moon, clear as the sun, and terrible as an army with banners,"

r shall we let them coutinue to be weak, imperfect aud comparatively unattractive and inefficient institutions which they have been and are to-day? Shall we let this old world remain in bondage to Satan and the prey of moral vultures, or shall we emancipate it from Satanic dominion, free it from the curse of ignorance. unbelief, sensuality and crime, and make it as pure and beautiful again as it was when God looked out from the heavens and pronounced it good?

8. The final and most comforting consideration is, that if we are Christians indeed, death will soon bring us to the perfection for which we sigh and hope. "When that which is perfect is come then that which is in part shall be done away. When I was a child I spake as a child, I understood as a child, but when I became a man I put away childish things," And the apostle is here speaking of knowledge, but his words are just as applicable to every and when we come to this life of ours, your life and other element of Chrisilan character.

This world is the Christian's training school. In respect to knowledge, goodness, usefulness, happiness and likeness to God, this life is the childhood period. Our thoughts and words and ways and pleasures are childleh, in comparison with what they shall be when that which is perfect is come. When we see face to face and know even as we are known, we shall put away all childish things and rise into the dignity, majesty and glory of perfect manhood.

This blessed transition is one of the absolute certainties of the future. It is beyond all peradveuture. It is fixed by the flat of the Almighty.

Christ has gone to prepare a perfect place for his people, and we have his immutable promise that he will come again and receive us unto himself, that where he is we shall be also. The fulfillment of that promise will be the realization of the ideals set before us in the sacred Scriptures. Then our long cherished dreams of purity, wisdom, uoblilty and bliss will come to pass. When we are with Christ and see Christ and are like Christ, we shall be satisfied. Then we shall for the first time see the church of the living God in a state of sinless perfection. The church without apot or wrinkle is not on this sublunary sphere, but up yonder in that nightless, sinless, sorrowless realm—the home of the angels and the dwelling place of just men made perfect.

When Christ comes back to earth he will bring with him that glorified company. The day approaches when the church above shall descend to join the church below. That radiant throng will "come down from God out of heaven as a bride adorued for her husbaud." Then we shall see for the first time perfection-sinless men, a sinless church and a sinless world. Then every nationality of earth will be a kingdom of God. Then every human law will be a law of God. Then every human occupation will be a service of God. Then every human tongue will be a voice of God, and every human thought a thought of God. O Time, roll on thy charlot wheels and bring round the day which shall witness this glorious con-

FAREWELL.

CLOSING SERMON OF REV. A. U. BOONE AS PASTOR OF THE BAPTIST CHUBCH AT CLARKSVILLE, TENN., PREACHED ON DECEMBER 4, 1898.

My text is in 2 Cor. xill. 14; and when I read this text some of you may naturally be inclined to leave the house. This language is seldom used except at the close of a service; and then it is associated with a reaching out for hats and overcoats and overshoes. etc. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, he with you all. Amen."

This form of language, in theological parlance, is known as "the apostolic benediction." It was used through the ages. It comes at the close of epistle and of service; and it is an expression of the best wish, the brightest hope and the most earnest prayer for the

I come to-day to conclude seven years of delightful association. I have looked my Bible through; I have ransacked the list of subjects; I have taken a bird's-eye view of the whole realm of theological thought; and I can find no more appropriate expression than this with which to close this work.

It, touches upon one of the great fundamental and distinctive doctrines of Christianity, the doctrine of the Trinity. And while this is not a Bibis word, and while uo one can explain how it is that God can be one in three, and three in one, at the same time, this doctrine, by whatsoever name we call it, is absolutely necessary to the power and perpetuity of our failh. It is a fundamental doctrine of Christianity. Some people have been greatly troubled and perplexed concerning tiris doetrine; and truly it is one of the great mysteries of revelation.

It is not my purpose or privilege, to-day, to unravel

that mystery. I am perfectly satisfied that if God had intended that we should thoroughly understand everything in connection with this doctrine, he would have so revealed. But we must remember that this is not the only mystery. There is a mystery lu the zephyr that fans our brows: "We hear the sound thereof; but we cannot tell whence it cometh; nor whence it goeth." There is a mystery in the snowflakes; there is a mystery in the dew-drop; there is a mystery in the cloud. There is a mystery in the flower of the garden, in the tree of the forest, in the beast of the field, in the fish of the rea. These things live and move, and have their being. They grow; but how, is the mystery. There is a mystery in the mountain, in the earthquake, in the rippling brook, in the great river, in the moaning sea. There is a mystery in the stars, in the rolling suns, in everything; mine, we have the mystery of mysteries. And yet, we know that it would be the wildest absurdity to say that life is a fable and existence a myth, because we cannot understand everything in connection with these things.

And so, while the doctrine of the Trinity is a mystery, it is a truth; it is a fact; it is revealed. My text declares it true. It speaks of the grace of Jesus, the love of the Father and the communion of the Holy

A little latter, near the close of our Savior's life, he said: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth."

In the baptismal formula which we use we are commanded to baptize believers "in the name of the Father, aud of the Son, and of the Holy Spirit." The three persons of the Trinity were all present at the baptism of Jesus: The Savior was baptized; the Spirit appeared in the form of a dove, and the Father spake from the battlements of heaven, and said: "This is my beloved Son, in whom I am well pleased."

There are other Scriptural evidences of the fact and truth that God is one and God is three. We also have the statements, from reliable sources, that this has been the belief of the church in all ages. The Apostles' Creed, one of the oldest documents in existence, declares a belief in the Father, in bis Son, Jesus Christ, and in the Holy Spirit. Twice every Sunday, we

Praise Illin, all creatures here below Praise Ilin; above, ye heavenly host; Praise Father, Son and Holy Ghost. And as a companion for that we sing also the "Gloria In Excelsis:"

"I'raise God, from whom all blessings flow.

"Glory be to the Father And to the Bon, And to the Holy Ghost. As it was in the beginning, is now, and ever shall be World without end. Amen.

I have said that this is a mystery, and it is; but I have found one or two illustrations which, I think, will throw some light upon the subject and help us to understand it. For instance, we will take man. A man is one being, and yet he is a trinity. He has a physical, an intellectual, and a spiritual nature. I am one, and yet I am three. This does not satisfy us. This does not clear away all the smoke and mist and confusion, but helps us.

Another illustration, found by some one, is lu the triangle. This is one geometrical figure. It is not a ness of this commuulon, this fellowship with God! It rectangle; it is not a circle; it is not a hexagon; it is just one thing, but has three sides; and from these three lines some one has found this lesson. The downward line represents the love of God in bis condescending greatness and goodness, reaching down from heaven to earth to bless and lift up man. The base of the triangle represents the work of the Lord Jesus Christ as he walked and talked and mingled with men. The upward line of the triangle represents the Holy Spirit as he draws men toward heaven, toward eternal life and glory.

I do not say that this is at all satisfactory, yet that illustration has been helpful to me, and I believe it will be helpful to you in the study of this very difficult subject.

Now the value of the doctrine of the trinity, that here is one God revealed to us as Father. Son and Holy Spirit. Do you realize that this is one of the most important and vital doctrines of Christiaulty? That it is peculiar to Christianlty and fraught with the greatest comfort and hope to Christian people? Reject the doctrine of the Trinity, and we have no ufallible Bible. We are taught that the Holy Spirit moved upon the minds of holy men, and they wrote God's will; but without the doctrine of the Triulty we

would not have any Holy Spirit.

Reject the doctrine of the Trinity and we have ue knowledge of God at all. John says: "No man hath seen God at any time; the only begotten Bon, which is in the bosom of the Father, he bath declared him,"

He tells us who and what God is. He reveals to us the love and merey and grace and the glory of God.

Reject the doctrine of the Trinity and we have no hope. How could we live without our Prophet to teach us the way of righteousness? How could we hope without our High Priest to offer himself for the. sins of men in his death, and to make continual interceesiou for the saints in his risen life? How could we trust him unless we believed him to be the King? Now these are the offices of Christ; and yet these truths depend upon the doctrine of the Trinity for their power and effectiveness.

How could we pray without the Holy Spirit to help us? How could we get through this world without the Holy Spirit to guide us? How could we know anything about God without Jesus Christ to tell us?

While the doctrine of the Trinity is one of the mysteries of revelation, it is one of the most important things that we can and do believe.

Just as we cling to this strange life of ours, which I do not understand and cannot comprehend; just as we hold fondly to this existence, which seems to us, sometimes, but a great dream, so let us cling to this truth, that God is one, and yet God is revealed to us as three—the Father, Son and Holy Spirit.

Well, now suppose we take another view of the subject, leaving this more profound position. The text means this: It is the hope, the wish, the heart's desire and the prayer of the apostle that these people may receive all that there is in God-all of his fullness and immensity and power. Euppose for a moment that you forget these difficult questions; and know that the prayer is simply this, that all of the blessings of heaven may be showered richly upon you. That is the prayer the apostle makes. It is his heart's desire. It is his prayer to God, that "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all, Amen"-that it may abide with you forever.

Ob, the grace of the Lord Jesus Christ! I was thinking some time ago about this matter of salvation by grace and salvation by works; and I thought that we might grant that, even if salvation were by works. it would be a very poor kind of salvation. The kind that I would merit, the kind that I could deserve by my works, I thought that would be a very poor, miserable sort of salvation at best; but the grace of the Lord Jesus Christ comes to me without works, it reaches me without any of my own merits; it brings to me full and free salvation, exactly what I need, exactly what I want, the religion of grace.

"The love of God!" This is something so great that we cannot grasp it. There is something ethereal about the love of God; and yet it expresses to us the idea of affection; the idea that God loves me, that God loves you; not only that I am legally saved, but that I am also adopted into his family. "Behold what manner of love the Father hath bestowed upon us. that we should be called the sons of God," And that this love may abide, and that this love may be immutable, and that this love may have its power over your lives, was the prayer of the apostle and is the benediction of the pastor.

"The communion of the Holy Spirit!" That expresses God on the giving hand, communicating to us this grace, this love, making us partakers of his divine nature. By him, and through him, we are enabled to take hold of the promises of God, and to enjoy his blessings for time and eternity. Oh, the sweetwas the prayer of the apostle that all the people might enjoy it. It is the prayer of the pastor that all the people may enjoy it.

I look into your faces, brethren, possibly for the last time. What shall I wish for you? What is the best thing? What is the supreme gift? I might wish you long life; but some things in life are worse than death. I might wish you riches; but some things are worse than poverty. I might wish you honor and fame: but some things are worse than obscurity. I desire not in this solemn and sacred hour to progounce a beuediction that would call for these things. The best thing that I can say to-day is expressed in the language of my text. No matter what comes, no matter where you may be, no matter what your trial or trouble, no matter what your success or failure, the very best wish of my heart to-day, the very best prayer I can offer for you is this:

"The grace of our Lord Jesus Christ, and the love of God, and the communiou of the Holy Spirit be with you all. Amen."

I know there are good things in life. L. I know there are pleasures in long life, pleasures in living comfortably, pleasures in frieudships, pleasures in the honora you may enjoy; but let me tell you, these things do not constitute the chief blessings.

I love my little children. I love them better than

life itself. I would do anything in the world to make them happy or to make them good. I expect great things of them. I expect to see them useful. I extake them to-day and lay them away lu our own beautifut Greenwood, under the snow, and let them sleep until the resurrection morning, than to see them go through life reaping all the pleasures, all the honors, and at last go down to the grave without God and without hope in the world.

I tell you, religion, religion is the chief concern of mortais here below. Earnestly, humbly, prayerfully, I say, once more: "The grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost, be with you all. Amen!"

Arkansas Letter-The Recent Convention.

I owe you and my many friends in Tennessee an apology for my tardiness in reporting one of the most interesting Conventious in the history of the State. It was our "Jubilee" meeting. Aud all things were combined to make it a great Convention. We met at Little Rock, the capital of the State, and were entertained by the noble Second Church and her sister churches, together with the friends of the city. When you are told that Dr. J. S. Kiriley and Ben Cox were the two most prominent pastors and that J. J. Taylor, Gov. J. P. Eagle and all their associates were in charge, you do not need to be told that things went just right. To be well entertained contributes largely to the success of any public meeting.

The key note of the Convention was struck in the very spiritual and delightfully fraternal devotional exercises, led by Dr. A. G. McManaway, while the committee on enrollment were making up their report. It was a spiritual feast that refreshed and undergirded us for the whole meeting. And from that time to the final benediction, the meeting was one of fine spirit and enlarged activity. Arkansas is not as well developed as some of the older States, but we do not shun comparison. We were about three hundred and fifty strong, and I have rarely seen a fluer body of men, whether reckoned by their ability, or devotion, or whole-souled consecration. And we are united. And in that lies a prophecy and promise of glorious results.

Of course we re-elected J. P. Eagle our President, and he manages the Convention with such a gentle hand that he makes us feel that we must have him there to see that we do everything right. Hon. W. Theo. Smith was elected Secretary, J. S. Wood and W. Conger, Vice-Presidents, and Dr. Kitchens,

ressurer. This was all done in the most agreeable namer. Then we were on the way. Our reports were encouraging, no debts on our boards and splendid showing for the money expended. We had one State evangelist, Itev. C. F. J. Tate, who had been sent to the weak and destitute places in the State. And bis work was encouraging in the highest degree. Our Sunday-school and Colportage Board, located at Fort Smith, with Rev. J. G. Doyle as Corresponding Secretary, brought in a flue report. More than a hundred new schools organized and running, seven assoctational colporters assisted, six new churches coustituted. a number of institutes organized, and large quantities of Bibles, Testaments, and good books and literature distributed, and a nice balance in the treasury to begin the next year on. The State Mission Board had a similar excellent report and a clean field for the coming year, and much successful work done. Our colleges were away ahead of previous years, aud enlargement is necessary. The Convention helped every worthy thing that was presented, if we except the Theological Seminary. All told the offerings amounted to some \$12,000.

As to the Seminary we heard Dr. Kerfoot in a very fine address on the fundamental principles of its founding, and then preferred to wait some developments before we assist any further in its work. We Were not captious in our objections to the thing done at the Seminary. We have always intended to be clear and positive and conscientious in our position. And when we said that we would not give any more support to it until the errors were corrected we meant it-meant it like brethren, and we still mean it so. But we said by former resolution and unanimous vote that as soon as the way is open, we will return to our allegiance and support. And we long for the day to come, for this thing was not of our seeking nor to our liking.

We had a number of visitors who delighted us. Dr. Seymour of Philadelphia was there and addressed the body. So was Dr. Frost, Aud so was Bro. A. J. Barton of Bichmond, but we hardly knew whether he was a visitor or homa-folks. When the speaking was to ba doue ba did his part admirably, and when the giving was going ou Barton was always in the midst of the biggest crowd. We like Barton over in Arkansas. Bev. B. L. Motiav was there in the interest of Home Missions. And we did not know be was so good a speaker till we got him fired up before the nativas over at Little Bock. If his church could have heard

pect to see them prosperous. But I would rather him, I think they would be lucliued to lucrease his salary, and hold him for years to come. Dr. Kerfoot. who is a master of the platform, was at high water mark. His address on the Seminary was strong, full aud kind; and, although we could not offer hhu auy money at that time, he may feel assured that we were delighted with him, and shall hope to have him

But what I shall say of W. D. Powell I scarcely know. To repeat what was so often said while he caught that Convention in his arms and hugged it into cheerful submission, and ran away with it, "He is a live wire, with overhead connection." But Arkansas will wait till Tennessee does more than she has before she undertakes to place any man in the Southwestern Baptist University.

We have some home talent that can make speeches on occasions, too. But to enter upon that list were to discriminate where so many deserve praise. But every man will approve it when I tell the readers in Tennessee that J. W. Conger has won a place in the hearts of this people which no other man holds. His work at Ouachita College is a marvel of indomitable will, wise and tactful achievement and patient and persistent work. I'lease everybody leave hhu alone, where he is making history to the glory of God and the upbuilding of this great State.

Perhaps I had better not continue this letter beyoud this point. Greet all my friends from Bristol to Memphis, and wish them a happy Christmas, and above all a good conscience before the Lord.

Fort Smith, Ark.

O. L. HAILEY.

The South Carolina Convention.

Our State Convention, which has just closed its sessions at Darlington, was an epoch-making assembly. Sounds of many changes were in the air as the hosts began to gather, and some changes were made in the make-up of Boards and the like. But upon the whole it was a brotherly meeting, marked by pronounced courtesy and considerateness of each for the other's feelings. It was characterized by peace and prayer.

The Convention organized by electing the venerable Dr. W. D. Rice as President. It was a fitting honor conferred on this faithful country preacher. All the officers of last year were re-elected. The Convention sermon was preached by Rev. E. E. Bomar, D.D., of Aiken, from 2 Peter i. 2-5, on the sublect: "God's grant and its realization." It was simple, inspiring, spiritual, appropriate, and excited most favorable encomiums of approbation.

Among the visitors were Drs. Dickinson and Pitt of the Religious Herald, Dr. Bell of the Christian Index. who also represented the Home Board, Dr. Willingham, Rufus W. Weaver of Louisville, representing the Baptist Argus and Seminary Magazine, and Dr. E. C. Dargan of the Seminary, who asked for \$800 for the students' fund and received more than \$900, a good deal of it in cash.

The State Mission report was full of encouragement. Eighty missionaries have labored in twenty-nine Associations, and 1,200 have been baptized by them. Dr. T. M. Bailey, our judicous and princely Corresponding Secretary, has done nobly, and never was he more loved than now. 'He is wise and great in plan and execution.

Furmau University received a large degree of attention. After a presentation of its needs by President Montague, in a speech marked by genuine eloquence, some \$1,000 were secured in pledges towards building Alumni Hall. This amount guarantees the proposed building and work will be begun before the opening of Spring. Furman reports an increase of students, and from every quarter there are signs of aggressive movement towards a larger future.

The all-absorbing topic among the brethren, both previous to and during the Convention, was that of the Orphanage management. After prolonged discussion, which was surprisingly temperate and dispassionate in tone—due very largely to the good seuse and others who pitched the key-it was voted that the election of a Superintendent be taken from the Board of Trustees and be held by ballot on the floor of the Convention. Rev. J. L. Vass was then nominated for re-election to the office of Superintendent. 186 votes were cast, 89 for Bro. Vass and 47 against him. It is evident that the minority has been greatly growing, and that it is of such a character as cannot be well ignored. It is generally understood that Bro. Vass' friends are advising him to resign, now that the Convention has for the third time stood by him. I have not heard that Bro. Vass bas indicated whether he will or will not resign.

The Woman's Societies were well represented at their meeting, and it is said that all their assaigns were of a most luteresting character. The Woman's Mimionary Union la now one of the regular Boards of this Convention and aubmits an annual report.

The Mluistara' Conference met one day before the Convention. The discussions were remarkably well conducted. One paper was extraordiuary, and far above the usual In ability and in its practical bearing on a burning aubject. It was that upou Mormouhun. prepared and read by Itev. A. C. Osborn, D.D., President of Benedict College (colored) of Columbia. By special resolution of the conference, and afterwards of the State Convention, the Suuday-achool Board at Nashville will be requested to publish It as a tract for general use within the bounds of the Southern Bautiat Convention

The Board of Trustees of Furmau University, meeting during the sessions of this Convention, conferred upou Wm. T. Derleux, for fourteen years pastor of the First Church at Spartanburg, the degree of Doctor of

Millington Notes.

Closing a pastorate of nine years I preached my last sermon here yesterday, and at night Rev. J. L. Sproles preached his first sermon as my successor. During this time I have had the most faithful, earnest and united support and co-operation of one of the best churches any man ever served. They were kind enough to want me to continue, but having moved into another State and having prepared so well for locating a pastor, I could not consent to do so. The work bas been small, and yet it will stand as a monument of God's goodness and the liberality of his people. I found the church with a small membership worshipping in a school-house. I leave them in a commodious church edifice worth \$1,500, and a pastorium of modern style valued at \$1,500. They have during the time given about \$1,000 to misssons, Ministeriai Education and the Orphanage, which puts them perhaps as giving more per capita than any other church in the Memphis Association. I have baptized about fifty into the church and received about twenty by letter, but after losses by death, letter and exclusion, the membership is only seventy-five. A good Sunday-school and Ladies' Aid aud Mission Society have been maintained and accomplished great good. Some of the most choice characters, as Christians, I have ever known are members of this church-a few have gone to their heavenly reward. I have given only oue-fourth of my time to this work, now the advance is made to one-half time, and the pastor located in the town.

Bro. Sproles served the church one year while in school at Jackson, and has held several revival meetings there since. He is deservedly popular and with this wide-awake church co-operating with him, he will do a fine work at this point and surrounding churches. I rejoice with the churches and congratulate them in securing his services. He is a young man of intelligence and deep plety, and consecrated to the Lord's work. May he and his work be greatly J. D. ANDRESON.

Seminary Notes.

Thursday was missionary day again. Much interest was taken by the students as was shown by their general attendance. About eleven or twelve hundred students were enrolled in the missions during November, counting the prison. Some sixty dollars were taken as collection in them.

After the general business of the meeting, Dr. G. W. Green of South China gave a "common sense" address on the missionary work in that section. First and foremost of all, our work is the preaching of the gospel, yet he is strongly in favor of native preachers and mental enlightenment. His talk will certainly do much good.

Bro. A. J. Barton, "the missionary orator," made a most earnest and effective address on missions-State, Home and Foreign. His subject was, "A Church aud Missions." Among other good things he said: "Each individual church must recognize the oneness of mission work—one Christ, one world, one mission for the world. Don't be a missionary at one point and calm spirit of Drs. C. S. Gardner, D. M. Itamsey and not at another. Unless a church is missionary it had better disband. The work of giving the gospel to the world is the one primary function and greatest work of the church. The first principle of life resides in activity-giving out."

A great number of the students attended Dr. Hawthorne's lecture at Breadway Baptlat Church Friday evening. His subject, "The World's Great Orators," was so well handled as to create an oratorical aspiration in many of his audience.

Bro. McCarter has accepted a call to an Indiana church. "January la the month of feastlug-examlnations."-Sampey. J. R. Johnson.

-Last Saturday was a good day at Eldad Church. One addition. The church agreed to alact some additional deacons at her naxt meating. Every meeting shows fruit of our summar revival. We were snowed under on Sunday. J. W. MOUNT.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Central Church-Pastor Lofton preached to two good congregations. Flue services. Exigefield—Pastor Rust preached to two good audi-

North Edgefield—Pastor Sherman preached. Good

audlences. Two received by letter and two by experience. Good S. S. 58 at Barton Mission.

Third-Pastor Golden preached to two good audiences. One reatored. 180 in S. S. Good young people's meeting.

Centeuntal-Pastor Stewart preached to very good congregations. 91 in S. S.

Immanuel-Pastor Itay preached to good congregations. Received one by letter. 108 in S. S. Pastor addressed the young ladles of Ward's Seminary in the afternoon.

Seventh-Pastor Burns preached. Two good services. Good B. B.

Howell Memorial-Pastor Howse preached to good congregations. One received by letter. Good S. S. Sadlersville-Pastor Cleveland preached to a good congregation in the morning.' Iteceived one by letter and one by experience. Good S. S.

Springfield-Pastor Brengle preached in the morning to a fine congregation. Itecelved three members. Bro. W. F. Shannon preached at night. 94 in S. S. Church called Bro. R. Brett.

First (col.)—Pastor Itom preached. Two members received. Will worship in the new auditorium next

Mt. Zion (col.)—Pastor Mason preached to large audiences. One addition. 104 in S. S. Good young people's meeting.

Dr. Holt was present and made some encouraging statements in regard to bis work. Dr. Folk preached for Pastor Baldy at Howling

CHATTANOOOA.

Green, Ky.

St. Elmo Church-Pastor Mofiltt preached at both hours. Congregations good. Morning subject, "Missions." Good impression. Meeting closed. The bad weather interfered. Bro. Fristoe preached excellent sermons. Three additions, two by baptism and one by letter.

Second—Pastor Gable preached at both hours. Two additions. Good interest in the mission at Rossville. Beech-street-Pastor Martin is much encouraged over his work. Good congregations and good Sunday-school.

First-Pastor Garrett preached at both hours. One hundred new achotars in Sunday-school. Best congregation in a year. One baptized.

Central-Pastor Fristoe preached. Four additions, three by letter and one by baptism. One profession.

-Mr. E. G. Elliott, deacon in the Baptist Church and a man very prominent in the affairs of bis county and State, died of catarrhal congestion at his home in Winchester, Tenn., December 4th, aged forty years. Funeral services by Rev. J. W. Terrill, assisted by Dr. B. G. SLAUGHTER. Z. C. Graves.

-On the evening of December let we had a very pleasant surprise. The door bell rang about 8 o'clock and when my wife opened the door she found quite a number of our members with their arms full of good things for their pastor. We scarcely knew what to do, there were so many people and so many bundles. Such expressions of appreciation from his people are ery encouraging to a pastor. Nashville, Tenn.

-Notwithstanding the anow, wind, rain and cold, I filled my appointment at Christiana yesterday. Nine in the service Sunday and seven Sunday night. A bad beginning for BAPTIST AND REFLECTOR Work. But the ending shall be good. I preached Saturday night at Bearfield, Bro. I. A. Halley's evening charge, a new church five miles south of Murfreesboro. Bro. Hailey is doing a good work ail around. Indeed, he is an all-round man. G. A. OGLE.

-The work at Lenoir City is moving on grandly. We sent on Thanksgiving day a box valued at \$82 to Rev. T. H. Feagin, our home missionary at Liberty, Texas. The ladles were very much enthused in the enterprise. We have purchased a 450 pound steel alloy bell, which rang out its first invitation on last Sunday. We have a large Sunday-school and au active church. Our Sunday-achool gives the collection of the first Sunday in each month to missions.

J. A. Bonimaon, Missionary. Lenoir City, Tenn.

-Dear Bro. Folk. - I read with luterest your notice of our Florida Convention recently, and thank you for it and for visiting us. We are always glad to see you at our Convention personally or as editor or Sundayschool Board man. Your figures were off slightly, giving us \$8,000 collected when it was \$6,500, and it was not the Convention that was organized eighteen years ago, but the Mission Board. The Convention met in its 44th session at Madison. Try to be with us next year in Del and see what we have there in our Stetson University.

W. N. CHAUDOIN, Cor. Sec.

-On the 12th of November I appealed to a few large manufactories that I buy of to help us on the "Powell Chapel." The following firms have very kindly remitted: Christian Peper, St. Louis, Mo., \$25; Swift & Co., Chicago, Ill., \$10; C. W. Goyer & Co., Memphis, Tenn., \$10; Wm. Fait & Co., Baltimore, Md., \$5; J. C. Grant Chemical Co., Chicago, Iii., \$5; George A. Clark & Brother, New York, \$5. Their names have been enrolled by Prof. H. C. Jamison as public benefactors of our chapel building.

Jackson, Tenn.

J. C. EDENTON.

-Pursuant to the action of Cumberland Association abolishing the regular fifth Sunday meetings and substituting therefor Workers' Conventions to be held at churches asking for such meetings, we therefore, in behalf of the Executive Committee, ask that oue or more churches make known to oue of us a desire to have such meeting in January, 1899, so we can present the matter to the committee at its meeting ou December 23rd, or to the chairman of the same. We we consider it of great importance. J. J. Garrott, I.

-I am the guest of Mr. Ira D. Saukey. I have arranged with Dr. A. C. Dixon to be in Jackson next spring at our Ministers' Institute. I am sure that the brethren of Tennessee will hear him with greatest pleasure. I have secured among other things some new apparatus for the University. Our students deserve the best. If any friends wish to accompany us to Mexico City, leaving Memphis ou the night of December 20th, they will please notify me at Jackson, Tenn. The price, \$46 for the round trip, is nunsually low. Any one wishing to go to any polut in Texas can do so for one fare. The tickets will be good for W. D. POWELL. twenty-oue days.

G. Murray, Hervey Whitfield, W. D. Turnley.

-Our church is getting along about as usual. Oue addition by baptism on Sunday night last. We elected Bro. Davis to serve us as pastor the first of last month. He will preach for us the second and fourth Sundays and every Sunday night. He is also preaching one Sunday at Riceville as a supply for Dr. Goforth, who is seriously sick, and it is not thought he will recover. That would leave only two of the old ministers of the Eastanallee Association, Brethren Hoyt and Higdon. Bro. Davis has just come out of a good meeting at Nice school-house in which there were about ten conversions. This is a mission station of our church. We will receive some additions from this meeting. Hope the editor may live long and continue to give us a good paper. W. C. Dodson. Athens, Tenn.

-The Humboldt Baptist Church is no longer without a pastor. By invitation, Itev. .L T. Wilson of Paducab, Ky., preached two sermons last Sunday, and the congregation was so well pleased with the services that they, at the close of the last sermon, ex- at the First Church. tended Bro. Wilson a unanimous call to fill the pulpit made vacant on account of the resignation of beloved Bro. Mahon, Bro. Wilson remained over and preached Wednesday night, when he accepted the call. Our new pastor is an eloquent and earnest preacher, and possesses all the other necessary qualities to make a successful pastor. The church sought the man and not the man the church, as is so often the case. We have reason to believe that the Holy Spirit has guided us in calling this brother to be our shepherd.

John T. CREWS. Humboldt, Tenn.

-Exchanged yesterday with Bro. Baker and was at Fairfield at II a. m. with the mercury quite low, and with a small congregation. But I received some help for our oburch. Was at Bell Buckle at 0:80 p. m. where the mercury was atill in a dying condition. But I received more help. I am under special obilgations to Bro. Evans, who put himself to much inconvenience to get me out to Fairfield and back to Bell Buckle. Sister Electra Lee made the largest cash contribution of the day. Thank the Lord for the women. Let the brethren and alsters make up Jackson, Tenn.

their minds how much they are going to spend for Christmas and then seud us only half of it and we will thank them most heartly and God will bless them. Bro. Folk may get tired of my begging through the paper. If he does, I am coming, brathren, any-ENOCH WINDES.

-Owing to the fact that many students were kept away from their classes this fall term by the quarantine restrictions, classes beginning Latin, and Greek, and Hebrew, and Algebra will be formed at the opening of the spring term, Jan. 10th. An extra amount of work will be done by these classes to enable them to enter the second year classes in these studies next September. By entering promptly at the opening of the spring term, Jan. 10th, and by close application. a year may be saved in these studies. This is a departure from established regulations, a concession granted ouly on account of the anomalous conditions of last September and October, and must not be regarded as a precedent for the future. Expenses for spring term for board, heat, light, lodging and college fees need G. M. BAVAGE. not exceed \$65.

-We are expecting Dr. J. J. Porter, pastor of the First Baptist Church of Jerseyville, Ill., to aid us in a meeting at Carthage beginning Jan. 8th, and continuing two weeks. Dr. Porter is well-known all over Middle and West Tennessee, both as pastor and evangelist. He held one of the most remarkable meetings in Carthage some sixteen years ago that our people ever witnessed. Many of our leading citizena were converted in that meeting and are looking with pleasure to bis coming again. It was my pleasure to assist Bro. G. W. Sherman in a meeting at the urge that the churches do not neglect this matter, as North Edgefield Chuch, Nashville, which resulted in shout thirty-seven conversions. Bro. Sherman is doing a fine work for his church, and luss a most noble and self-sacrificing people. I don't know of a church in the State with greater possibilities nor of a man in the State better calculated to develop and bring to pass those possibilities. God has wonderfully blessed their work as pastor and people, and atill they con-RUTHERFORD BRETT. tinue to grow. Cartbage, Tenn.

A Tribute to Dr. Hawthorne's Greatest Lecture.

Louisville has recently had a rare treat in the privilege of hearing Dr. J. B. Hawthorne's lecture on "The World's Great Orators." This lecture is, in my judgment, the greatest thing that even Dr. Hawthorne has ever done in the way of oratory. From first to last he held his audience with a master hand, except when he swept them off their feet, and even then he held them. There were times when the tension of listenbig was almost painful, it was so delightful. There were passages in the lecture fully as good as anything in the speeches of those of whom he spoke. This lecture alone is enough, if there were nothing else, to put Dr. Hawthorne high up among "The World's Great Orators." I have long known that he was an orator. But I never heard him do it on this wise before. He simply swept things before him. I would rather hear that lecture again than see Ntagara.

Louisville, Ky.

Notes on the Wing.

I had the pleasure of spending a Sunday recently in Memphis.

Bishop Potts was anticipating a fine meeting, with Dr. C. H. Jones to do the preaching.

Bro. Boone will find a royal welcome awaiting him

Bro. Moore feels encouraged at Johnson Avenue. On my next visit I will be with the breth tral Avenue.

Last Sunday I preached for Dr. Hatcher in Grace Church, Richmond, Next Sunday they will enter the basement of the new house. I saw him raise \$8,000 on the debt. I apoke to the Sunday-achool of the Second Church. On Monday I spoke a word to the students of Richmond College and dined with President Boatwright.

Next Sunday I hope to be with Bro, Crutcher at Shelbyville.

I leave Memphis on the night of Dec. 20th, over the Iron Mountain, with a party of friends for Mexico City. Fare \$40 for the round trip. This is a murvel of cheapness. We stop at Monterey, Saltillo, Toluca and Mexico City. Returning I will bring students to

the Southwestern Baptist University.

We shall be glad to have any one join us. Any one wishing to visit any point in Taxas can go with us that far at one fare plus \$2 for the round trip, tiekus that far at one isro plan days, at to be good for twenty-one days.

W. D. POWELL.

burgers of court opinion and process of the

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS .- REV. A. J. HOLT, D.D. designed for him should be addressed to him at Nashville, Tenn. W. M. Woodcock Treasurer, Nashville, Tenn.

FORRIGN MISSIONS .- REV. R. J. WILLING RAM. D.D., Corresponding Secretary, Richmond, Va. REV. J. H. SNOW, Knoxville, Tenn., Vice-President of the Foreign floard for Tennesses, to whom all inquiries for information may be addressed.

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

MINISTERIAL EDUCATION .- All funds for young ministers to the S. W. B. University should be sent to G. M. SAVAGE, L.L.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDERson, Mossy Creek, Tenn.

OPPHANS' HOME, -Hend all montes to A. J. WHERLER, Treasurer, Nushville Teun. All supplies chould be sent to C. T. CHERK. Nashville, Tenn. All supplies should be sent

WOMAN'S MISSIONARY UNION .- I'resident Mrs. A. C. H. Jackson, Nashville, Tenn. Corresponding Secretary-Mrs W. C. Golden

700 Monroe Street. Nashville, Tenn. Recording Secretary-Miss Gertrude Hill, Nashville, Tenn.

Editor-Miss S. E. S. Shankland 223 N. Vine Street, Nashville, Tenn.

Orphans' Home Items.

The Thankegiving offering still contiques to come in. We have heard of the blessing that was so abundant that it was pressed down, shaken together and rupping over. Well, that is the kind of a blessing we received at the Drphans' Home. There is scarcely room enough to receive it." So we ask our friends to hold up. Do not send us any more provisions at present. If any have provisions in sacks on hand, have a sale and sell them for the Home. We want money now. We have plenty to eat, for which we devoutly thank the Lord, and everybody else that had any hand in this most generous and timely offering. But we need money now, and we need it badly. We owe a debt in bank for provisions bought last spring. We ought to pay that \$500 off and stop the interest.

That is just it. That merry old phrase tells it. We want a Christmas gift. The hogs are yet in our yard. We have no fence. We have about two and oneacrea to fence in. We have lately painted the roof, papered about twenty rooms and painted the chapel and dining-room. Now we want an iron fence. If the Baptists of Tennessee will just do as well in the Chilstmas offering of money as they have done in the Thanks-

A PURE GRAPE CREAM OF TARTAR POWDER

giving offering of provisions, we will

rejoice greatly. Let us all try it. The

plan is for every Baptist family in the

entire State to take up a collection at

the Christmas dinner tables for the Or-



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

A Mayor's Act.

AN EFFORT IN THE CAUSE OF SUFFERING HUMANITY.

The Suggested Method of Mayor Wolfner in Accomplishing a Praiseworthy Undertaking-Meny Poopio will be Benofited.

From the Optio-News, Wellsville, Mo.

The Hon. C. II. Weltner, mayor of Wellsville, Mo., has lately accomplished something of which he might justly be proud. It is an effort in the cause of suffering humanity and one which, for nearly ten years, he has been quietly trying to carry out.

Everyone in and around Wellsville knows Mayor Weltner, and of his progressive busing the property in the cause of his progressive busing the property in the property in the progressive busing the property in the property in

Mayor Weltner, and of his progressive business ability, which has made him a leader in

use, all the while, was fastening its clutches firmer upon him and he was about to despair of ever obtaining relief when Dr. Williams' Pink Pilla for Pale People were recommended for I ever used."

Mayor Wettner, and of his progressive business ability, which has made him a leader in various enterprises. It is this fact which inspires confidence and the hearty support of citizens in his undertakings.

About ten years ago he appealed to the best local physicians, as well as to a number of specialists, for relief from the dread disease—catarth, but his appeals were in vain; the doctors' efforts were fruitless. The disease, all the while, was fastening its chalches.

purify the blood, and, of course, that will he

Pink Pills for Pale People were recommended and as a last resort he began their use, the happy sequel of which is that he now feels like a new man.

"The best authorities state that entarth is a blood disease acting upon the mucous surfaces of the system. It does not always commence in the nose, but frequently starts in the stomach or lowels with symptoms like dyssing upon me. The physician whom I consulted diagnosed my case us 'pharyugeal catarrh' and prescribed for it.

"Instead of getting rellef the disease had a deeper hold upon my system.

"I sought other physicians, but their treatment was unavailing. I tried a number of catarrh remedies, but without obtaining any relief to speak of, and had come to the consultant of the system. It is a waste of time and money besides harmful to use in the nose in the nose in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants. This is because the blood is in such a condition as to irritate the stomach. It is a waste of time and money besides harmful to use of time and money besides harmful to use of time and money besides and the properties of the aystem. It does not always commence in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants."

The best authorities state that catarrh is a blood disease acting upon the mucous surfaces of the aystem. It does not always commence in the nose, but frequently starts in the stomsch or lowels with symptoms like dysstants. relief to speak of, and had come to the con-elusion that my case was incurable. Dr. withams' Pink Pills for Pale People were recommended to me, and I concluded to give recommends these pills and every drugglas

phans' Home. Brother pastor, will you please to mention and commend the plan from your pulpit next appointment? This one thing we have all noticed: The churches that are most deeply interested in this work are those ville, \$1. Total, \$3.50. whose pastors are most deeply inter-Expended for stationery, \$2.75; exested in the work and publicly and pripended for postage, \$5 08. Total, \$8,43, vately commend it. Will the sisters interest themselves in it? Encourage every child on the place to contribute.

in the State will be duplicated by a brother out of the State as a free gift. Don't forget our Chrir'mas gift for the orphanage. Send the money to A. J. Holl, Cor. Sec.

Nashville, Tenn.

Woman's Missionary Union.

Remember this: Every cent thus given

At the December meeting of the Centrsi Committee, the proposal to raise in Tennessee \$250 to build a suitable Sunday-school room for Mrs. Bessie Maynard, at Chofu, Japan, was very cordially endorsed. If only 24 more societies should follow the lead of Morristown and give \$10 each the New Year's present would be assured. Or, if each of our 168 W. M. U. societies and bands hould give \$1 each, there would re main less than \$100 as the "Young South's" share. But we shall not waste time on apportionments. We are all to go to work, every one, and secure as much as we can for our W. M. S. or Band to send to Mrs. L. D. Eakin, Chattanooga, before 1898 is gone. The amounts will be credited to Foreign Missions, and we shall therefore proudly report an increase of \$250, at least. over last year's contributions.

Our new Corresponding Secretary made an excellent report of work done during November:

Letters and postals received, 40; written, 114. Literature distributed, ---; Christmas envelopes, 7,291; programs, 1.004; icatleis, 2.005; tuission cards, 58; Missionary Day Programs, 14; Manuals, 5; "Chips," 4; suite barrels, 50; frontier letters, 8. Iteceived for Expanse Fund: From Immanuel Church, W. M. B.,

Nashville, 25c.; Centennial Church, W. M. S., Nashville, 50c.; Third Church, W. M. S., Nashville, 25c.: Edgefield Church, W. M. S., Nashville, \$1.50; Centennial Church, W. M. S. Knox-

Frontier boxes reported : Lenoir City Sunshine Band, \$33.66; Shelbyville W. M. B., \$40.00; Chattanooga First Church W. M. S., \$62.15. New societies: Whiteville W. M. B.,

Memphis Association, Mrs. West Harris, Vice-President; Erwin W. M. S., also Children's Band, Holston Association, Mrs. E. Lee Smith, Vice-Presi-

Fourteen boxes are in preparation, the First Church W. M. S. being engaged on its second box of the season, while the Third Church W. M. S. is about to send its third box of the year.

The Sunday-school classes of Misses Olive Upchurch and Florence Boyd Henning, have been jingling their cunning little mite barrels for several weeks already; they will not be found waiting when the Christmas Offering is called for.

Some will incline to one object, some to another, while some will divide their gifts between all. The plea of our China missionaries, and the earnest effort of the W. M. U. to heed and help, must not pass neglected. Distribute the Christmus envelopes cheerily and hopefully, with a word of explanation to the doubtful or unknowing; and then be diligent to gather them in, and to forward and report the contents.

Money for the Christman Offering for China is to be sent to W. M. Woodcock, Treasurer Baptist State Convention, Nashville. A report of the amount sent should be mailed to Mrs. W. C. Golden, Corresponding Secretary Tennessee W. M. U., 709 Monroe St., Nashville,

A few months ago a alster whose beautiful life of self-sacrifice is itself a gift, detarmined to have a special share in the foreign work. She selected Miss

C. J. White's plau of "village schools," as described on page 48 of the minutes of the Southern Baptist Convention, as her choice for the investment of \$25. She will read with natisfaction the foilowing letter, telling of the rich promise of returns:

My Doar Miss Heck:-Yours inclosing the kind words from the Woman's Missionary Union was received so ne time ago. We missionaries have a way of leaving what we cannot get written from week to week during the year, and bringing our letters to Macao where we do up our correspondence in a month, if we can, I am still in Macao and following the traditional rule, but oh! the number of unanswered letters I must take back to Canton.

I do thank you all for the kind and encouraging words. We enjoy every word that comes from the home land. I sometimes wish we thought of heaven as we do of America. Many of us have as many loved ones there as at home in the United States. Parhaps it is bacause we cannot get the messages from them that tuakes heaven seem further away, yet how much nearer it is than America! One breath too little and we are there, but a month to go to

It has been a matter of special joy to hear the good news of the Convention, and we praise the Lord with you. We follow with much interest all the news as the mails come to us every ten

Our mission now is sadly in need of

workers, the Greenes and Miss McMinn being in the United States, Mr. and Mrs. Chambers in Japan in search of health, Miss Sale in Hong Kong, not yet able to begin work. Dr. Graves has not been very well during the summer, but has been hard at work. Only Mrs. Graves and Miss Whilden are at work in Canton City. Miss North and I spend most of the time in the country. The village work is increasing so that I am fluding it very hard to get around to all the places that need a visit, and wish I had a companion. In the last few years our village schools have been productive of much good, and the women are coming in as we scarcely dared hope for them. The chapels in the market towns are well attended by the men, but the women and girls cannot hear the gospel there. We must go to them in their homes. and the school with a faithful teacher aid a good Bible woman can reach both women and girls. They are our women's chapels and are open night and day, many not wanting to leave even when the teacher is worn out so that she cannot teach or talk any more. The life of the women and girls in the villages is very monotonous, broken only by weddings and deaths, and a theater which takes place once a year usually. They cannot read nor write, so gossip holds high court in country villages. When a school is a teacher acquires great influence over the people. We need consecrated, wise, educated, capable teachers. Mine are all grown girls from the boarding school, and they are proving themselves worthy. Some of our girls are lovely and we thank God for them.

When we speak of the country, of course you know there is no real country in China. All are gathered into the villages and cities. No house is set in a field by Itself as at home. So we can meet many more in the country than we can In Cantoo, for we are better received and there in Jess prejudlos to labor against,

I could talk on forever about the village work, but must force myself to stup.

J. U. WHITE.
Canlon, China, Sept. 20, 1898.

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



pool before treme weak THE PARTY OF THE PARTY OF ness they

able to regain their coveled health and strength.
It is just these people that Dr. Pierce's Golden Medical Discovery is designed to aid. It is the strong, helping hand for those who are in the extreme of bodily weakness and nervous exhaustion. It promptly tones, nourishes and builds no the entire system. It gives keen appe nte, good digestion, pure blood, muscular strength, nerve-force and renewed activity.

When I first wrote you I was completely discouraged," says Mrs W. M. Satterly, living at Richford, Tloga Co., N. Y. (P. O. flox 40). In a letter to Dr. Pierce. "I was in pain all the time, could not lie In bed on account of severe, slorep could not lie in bed on account of severe, sharp cutting pains in my back and right hip. Helpin in through the tower part of my body and my elbows hurt me so much I could scarcely lift my baty. My akin was dry, hursh and scaly and hung like sacks on my arms. My mishand called the doctor, and he said it was weakness, and say age. His medicine did me no good. I kept getting worse and weaker. It seemed I should go crazy. One day I wrote you and received advice. I have taken Dr. Pierce's Golden Medical Discovery, his 'Pa-vorite Prescrintion' and 'Pleasant Pelleis' and now I can lie In bed with some comfort and can do a good day's work."

The most valuable book for both men and women is Dr. Pierce's Common Sense Medical Adviset. A splendid toos page volume, with engravings and colored sending twenty-one cents in one-cent stamps, to pay the cost of malling only, to Dr. R. V. Pierce, Buffalo, N. Y.

Rev. A. U. Boone.

loth-bound, 31 stamps,

To the Clarksville Baptist Church. Dear Brethren and Sisters: Your committee appointed to draft suitable resolutions expressive of the regret of the church at the departure of her former pastor, Rev. A. U. Bome, and of the high esteem in which he is held by this church, would respectfully report as follows:

Our brother came to this church at a time when it required a man and a pastor of the highest standard. For more than a quarter of a century she had been watched and cared for by n shepherd who was well nigh matchless. Realizing the conditions and requirements, he met them like the true and tried man of God that he is. He has won the love and esteem of the members of his congregation as well as the people of this community. Hohas been wise and conservative in counsel. He has been deliberate and consecrated in thought and in deed. He has been at all times and in all places truly devoted to the cause of the Master. For more than seven years he has served this church most acceptably. During that period the church has prospered both temporally and spiritually. His departure creates among the members of the church profound sorrow and regret, but placing the interest and advancement of God's cause above our own ties of affection and sellish desires, we bow submissively to the providence of God, and commend most heartily our brother to the people among whom he goes to labor. In the loss of our pastor we have also lost one who is dear to the church and community as he himself. We refer to his faithful co-worker and companion, who by har godly walk and conversation has exemplified the highest type of Christian woman hood. We commend her also to the people among whom she goes to live. May God's richest blessings go with them lo their new field and crown their efforts with sne-

H. E. BEACH, Ch'm.

F. N. SMITH, DANCEY FORT. Elder Henry Bass.

When it was announced September 22, 1898, that " Uncle Henry" was dead, all hearts in the Watertown community stood still to recount the deeds of a long and eventful life.

This venerable brother first saw the light of day April 8, 1812. Let us call back more than four-score years when this section of country stood in all of its pristine beauty, before the works of nature had been deformed by the hand of man, and we will discover the agencles which contributed so much to the greatness of this fallen hero.

In the latter part of the 18th century three brothers, named respectively Ezekiel, John and Dred Bass, left the old North State and plunged into the wilds of the great West to seek their homes and fortunes in what was then Western North Carolina, but now Middle Tennessee. As a mode of conveyance each family possessed a tar-wheel cart drawn by one horse. In these crude conveyances were placed their families, together with their goods and chattels, and they turned their faces toward the setting sun. For many long and weary weeks they wended their way through forests, crossing mountains and fording streams amid wild beasts and savage Indians.

The nearest residence to Watertown at that date was near Grant, Smith County, some ten miles north. From this point Ezekiel (father of the sublect of our sketch) rode in the bed of Round Lick Creek to the site of his future home, just north of Watertown, and made arrangements to construct the lirst house ever built in this community. Joined by his two brothers, they settled a valley contiguous to each other and began anew the battle of life. It was in this humble pioneer home that Father Bass was born, while the deer were yet wont to gambol upon the hillsides, and fish and smaller game were in great abundance.

The surroundings of his youth gave him a somewhat rustic air. He has carried with him through life that stern, unfaltering, unassuming disposition which would naturally be born of such surroundings. His education was very limited so far as letters were concerned, yet he had an education which was paramount to any acquired from text books. Ho studied nature's book and received instructions from

When nineteen years of age he was mightily convicted of sin. For twelve months he struggled with those impressions, attending preaching far and near for a radius of twenty-live miles. But it was not until May, 1832, that he found peace. While plowing in the field one day, in great agony, the Lord spoke peace to his troubled soul. But feeling his unworthiness he delayed attaching himself to the church till September, 1811, when, during a great revival, he united with the Round Church and was baptized by Elder John Wiscomn. He entered at once actively into the work of the church. He was elected a deacon in June. 1841. which position he held, and did not only hold, but executed, till September, 1851, when he was licensed to preach. He operated as a licensed minister two years, when he was ordained by a presbytery consisting of Elders E. B. Haynle, John Bond, John I'hillips and John Wiseman. His ministry was pushed with the same energy which had characterized him through life. Most all of his ministry was in destitute sections. He was never pastor of a church he did not constilute. The following churchrs were mainly constituted through his ministry, viz. Providence, Beech Grove, Sycamore, Mount Pleasant and Poplar Hill. He preached for most of them years after they were organized. He received very

little for his mhilstry, working with his own hands to make a support while he preached to the poor. Yet he had his reward. These were his crown of

The following taken from the minutes of Salem Association for 1890 will give some estimate of the work of this brother, and the esteem in which he was beld.

"We, the brethren composing Salem

Association, now in session with Syca-

more Baptist Church, Cannon County, Tennessee, with the brethren and sisters in attendance. To Elder Henry Bass, Greeting: It is with profound gratitude to God that we extend this greeting. It makes it all the more beiltting, because that twenty-five years ago this church with which, we are assembled, was organized under your ministry. In a quarter of a century this church has grown from the little nucleus gathered by you under God to be the strongest church in the Association. It stands to-day as a mighty army, battling for God and truth and worshiping in a large, new house, while many of those you gathered at the heginning have fought their battles, conquering the last enemy, and gone home to glory. Well do we remember, as an Association, when you and your fellows, Elders Cate, Martin, Bethel, Bowen, Barnett, Brien, McNabb, Jarred, Suit, Hunt and Dias, held the helm and guided the work of this Association. But they have been gathered to the Fatherland, while you alone remain till the shadows are a little longer grown. It would have been a profound pleasure to have greeted you at this sitting of this body, but the touches of time remind us that many of us shall see your face no more till we shall greet you in that sainted throng in the Father's Home."

Besides the work done in these destitute sections, he did a vast amount of preaching for his home church (Round Lick). A'careful study of the records of titls church would, perhaps, show that he has done more preaching for this church and been instrumental in more accessions to the church than any other one man. He was Indeed a great man, yet not what the world would call great.

He was a successful business man, gathering about him abundance of this world's goods for comfort. While nearly half of his long life was given in actual service for the Lord, yet probably fifty dollars would have covered all he ever received for same. His hospitality was unbounded. "His house was ever open to Jesus and his friends."

Ho was one of the great moral factors in the community in which he lived, leaving bis impress upon the social life. In this section he will be quoted for years to come. His hatred toward the whiskey traffe was undying; and lo the temperance reform movement in Salem Association from the time be united with the church to the day of his deal he threw himself into the breach and fought beside its staunchest advocates. Elders R. W. January, J. M. D. Cate and J. W. Bowen, till he saw them all lay their armor by, and now ho leaves It under God in the invincible hands of Elder T. J. Eastes. He was first marrled to Miss Sinah Phillips, Nov. 4. 1830. Tisls union was blessed with six children, three of whom still live, one died in infancy, one preceded him to the letter laud only a few weeks and one fell in batilo in the old North State and his ashes sleep in the land of his

The wife of his youth went home Oet. 21, 1880. He was again mariled, to Mrs. Adaline Greer, March 20, 1880. who still lingers to mourn her loss. His friends and relatives are counted by the thousands. There is perhaps a progeny living and dead of three thousand souls from the three Bass pairturchs who first

See a Snow

We never did; but we have seen the clothing at this time of the year so covered with dandruff that it looked as if it had been out in a regular snow-

No need of this anowstorm. As the summer sun would

the scalp. It goes further than this: it prevents their formation. It has still other properties: will restore color to gray hair in just ten times out of every ten cases.

And it does even more: it feeds and nourishes the roots of the hair. Thin hair becomes thick hair: and short hair becomes long hair.

We have a book on the Hair and Scalp. It is yours, for the asking.

If you do not obtain all the benefits you expected from the use of the Vigor, write the doctor about it. Probably there is some difficulty with your goneral system which may be apply ramoved. Address.

DR. J. C. AYER, Lowell, Mass.

settled in this community. He had a brother (Archie) and a cousin (Bion Bass) who were ministers. He la a father-in-law of Elders J. T. Oakley and William Sheltou. He lived to be almost 87 years of age and peacefully breathed his last at his home, near Watertown, Tenn., in one mile of where he was born and reared. His type of men are fast passing away. O, that God would give us more such. He was one of the few who dared to do right regardless of the smiles of friends or

frowns of foes, Peace to his ashes. He

rests from hh labore while his works follow. Dr. T. O. BRATTEN, DR. W. R. SEAT, W. W. PATTON

Mrs. Sarsh R. Lowrey, wife of the lato Gen. M. P. Lowrey died at her home in Blue Mountain, Misa., Friday December 11, aged 70 years, Sister Lowrey was the mother of Dr. W. T. Lowrey, prealdent of Mississippi College, Cliuton, Miss, ;Prof. B. G. Lowrey, president of Blue Mountain Female College. Prof. Booth Lowrey, elocutionist In the Southwestern Baptist University, Jackson, Tenn., and Mrs. R. H. Graves, missionary to China.. We tender sympathy to the sorrowing children. Sister Lowrey lives in the noble and useful lives of her children.

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BAPTIST AND REFLECTOR.

The Baptist, Estab. 1886. The Baptist Befloctor, Betab. 1871. Consolidated August 14, 1886.

MASHVILLE, TENNESSEE, DEC. 15. 1898.

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JUST A WORD.

We hope that each one of our readers who is in arrears will remit by January 1st, as we have large obligations to meet then. Do not neglect this, please. The amounts are small to each subscriber, but in the end they become large to us.

A CHRISTMAS GIFT.

Do you want a nice Christmas gift for your friend-one which will be at the same time beautiful, useful, appropriate and cheap? Well, we have it for you. It is our new combination Teacher's Bible, self-pronouncing, large type, flexible back, gilt edged, silk sewed, linen lined, with concordance, maps and helps of various kinds. The price of the Bible is \$4.25, or \$5.25 with the index, and it is cheap at that. We offer the BAPTIST AND RE-FLECTOR and the Bible both for \$3.00, or \$3.50 with the index. You can keep the paper and give your friend the Bible. Or you might give him both. You could not, perhaps, give him a more appreclated present, or one which would do more good. Try it. Order now to be sure you get the Bible in

THE PHILIPPINES.

The great question which is before the American people to-day is what to do with the Philippine Islands. By our treaty of peace with Spain they come into our possession in consideration of the payment of \$20,000,000 for them. But it is by no means cerer states are generally against it. The Islands are verse sides of the shield of salvation, different protain that this treaty will be ratified by Congress, as there is considerable opposition, especially in the Senate, to its ratification on account of this clause in It.

This is not a party question. As a rule the Republicans are in favor of retaining the Islands and the Democrats are opposed to it. But when there are such conspicuous exceptions to the rule as Senator Hoar of Massachusetts on one side and Senator Morgan of Alabama on the other, it is manifest that it cannot be made a party question, but assumes the broader scope of a question in American policy, in which every citizen of this country has more or less interest, and as such we feel at liberty to discuss it.

There are two sides to the question. Let us state both sides as fully and fairly as possible.

I. Against our retention of the Islands it is urged;

(1) It is contrary to the traditional policy of our government as embodied in the farewell address of Washington and the famous Monroe Doctrine, which

over the Venezuelan affair. Are we so soon to for- his fellow Filippinos? That would mean unrest. get the emphasis then placed upon that doctrine instability and revolution. They are not prepared and reverse our position so stoutly maintained for self-government. They would soon become the then, together with the policy of 100 years—the prey to some stronger government and we might policy by which we look after the interests of this world to look after the Eastern Continent? Or is would all be glad to have them. To give them to the Monroe Doctrine to be evoked only when some one government would be to arouse the jealousies nation of the old world wishes to interfere in the affairs of this Continent, but to be suspended when we desire to interfere in their affairs? Can we play will have to keep them because we can't turn them fast and loose that way? Can we put the boot on either foot at pleasure? If we are to come out of that with our expansion in territory and In trade our Western shell and cross over Into the Eastern resulting from the acquisition of the Islands will hemisphere, and enter actively into its affairs as a come also an expansion in religion, that the mis-"world nation," must we not accept the in- sionary may go hand in hand with the merchant evitable result that other nations will then claim and the banner of the cross may float side by side the right to enter actively into the affairs of this with the stars and stripes. henrisphere? Then what becomes of the Monroe Doctrine? What becomes of our freedom from entangling alliances? What becomes of our peace, when we are liable to be mixed up in the constant broils of the nations of the East, both European and

- (2) These Islands are on the other side of the globe, 7,000 miles away from our shores. Shall we take the whole world into our embrace?
- (3) The inhabitants are a lot of semi-savages, uncivilized, uneducated, unchristianized. If they become part of our body politic they are likely to give us no end of trouble, with their constant broils and insurrections. It would take a long time for them to become assimilated to our American system.
- (4) The climate is inhospitable and unsuited to the constitution of Americans.
- (5) From a commercial point of view there is comparatively little trade which can be carried on between this country and the Islands, as neither of us has many products that the other would want.
- (6) If we were going to take possession of the Islands, we should have done so only with the free consent of Spain instead of forcing her to give them up at the point of the bayonet.

We should have let Spain fix her own price upon them. On the other hand some insist that we should not pay as much as \$20,000 for them, or indeed anything at all, as they properly belong to us by right of conquest, and it is unheard of for the victor in a war to pay an indemnity to the vanguished.

- II These are the arguments against the acquisition of these Islands. The arguments for their acquisition are about as follows:
- (1) The first may be summed up in one word. Dewey. Dewey conquered the Islands. It would be unjust to the name and fame of Dewey if we should now refuse to keep them, thus throwing away the fruits of his victory.
- (2) "The very worst use to which the stars and detail, it will perhaps be sufficient answer to them stripes can possibly be put is to haul them down at any place wherever they have once floated."
- (3) We need the Islands as trading posts for the growing commerce of our country. If there is not are not identical, as Bro. Barton seems to undermuch trade between the two people now, it can be stand them. True, when a person is regenerated developed and expanded. We suppose that in this he is saved. So also when he repents and believes argument is to be found the reason why, as a rule, he is saved. Regeneration should not be confoundthe people of the Western States are in favor of the ed with salvation any more than repentance and acquisition of the Islands while those of the East- faith should be. They are, as we said, simply obnearer the West than the East, and the principal commerce carried on between the two countries would be between our Western States and the Islands, while any trade from the East would go through the West, thus tending to draw the balance of tr. de from the East to the West. The strongest metive of the average American is money. Find out on what side his financial interests are and you will find out on what side he is.
- (4) By taking possession of the Islands we can give to them a stable government, such us they have never had before, and also a pure religion. For these reasons it is our duty which we owe to the inhabitants of the Islands and to humanity to acquire them. God has opened the door of a great opportunity to us. We should be faise to our trust if we should fall to take advantage of it.
- (5) If we do not keep the Islands what will we do tion of a soul, not to man. Baptists are Calvinists, with them? Give them back to Spain. That is or Paulinisis. impossible. It would mean continued oppression and continued insurrection and bloodshed. Whowas made so prominent a few years ago by Presi- ever else nuny acquire the Islands they are lost for

dent Cleveland in his controversy with England ever to Spain. Turn them over to Agulnaldo and as well give them to that other government at once. Western Continent and leave the nations of the old But what? Russia, Germany, England, Japan of the others and might lead to war.

> We have got the Islands, and it looks as if we loose, if for no other reason. We trust, however,

REGENERATION AND FAITH.

In last week's issue the following question and answer occurred:

Ques.-"If a man believe, that is the fruit of a new life. I think life must first be given before one can repent."

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

I am aware of the fact that this is the orthodox view among Baptists, but wishing to be right rather than orthodox. I want you to assist me by answering some questions and by giving an exegesis of some

Ques. 1.—Is not salvation conditioned on repentance and bellef? See Isa. 1. 20; Luke xtil. 3. 5; Acts ill. 19; vill. 22.

2. If a gift is conditional, must not the condition be fulfilled before the gift can be made? 3. If regeneration is first and repentance and

faith "follow instantly," and hence are inevitable. why exhort men to repent, as the whole Christian world does and as the Bible does, "that their sins may be blotted out?"

- 4. Please explain the following passages in the light of the answer to last week's question (Jno. ill. 18) (1) Is not the belief necessary in order not to be condemned? Can a man be regenerated and at the same time be under condemnation, which the precedence of regeneration to repentance and faith would seem to indicate when applied to this passage? Again, Acts xvl. 20-31. (1) When the trembling jailer asked what he must do to be saved, why did they tell him something that was not a necessary prerequisite to salvation, but the fruit of salvation? (2) Was he not already penitent, and if so. did not his repentance precede his salvation? See also Eph. ii. 8.
- 5. Will you give conclusive Scripture proofs of the precedence of regeneration to repentance and faith?

 L. E. BARTON.

Ans.—Instead of answering these questions in

when we call attention to the fact that Bro. Barton has misapprehended our meaning. We were not speaking of salvation, but of regeneration They cesses of the plan of raivution. Itegeneration is the divine side, repentance and faith are the human side. Salvation is the product of regeneration and

faith—using faith to include repentance. It is the resultant of these two forces. Regeneration is God's act; faith is man's. Regeneration is God's action upon the soul; faith is the soul's response to that action. Regeneration is a change in the dispositions of the soul. This change must be anterior to meral action, such as repentance and faith. Without the influence of regeneration no one would want to repent and believe. God, not man, tegins salvation. So we say regeneration preceeds faith logically. To put fiith before rageneration is to make man begin salvation. This Arminians do. But Caivinists always put regeneration first. They give the honor and the glory to God for the salva-

It was in this sense we meant that repentance and faith are the fruit of regeneration. They follow logically after it and are its natural consequent.

But, as we said, they follow closely upon it, and the two are simply the obverse sides of the same shield of salvation. The process of regeneration is not complete until it expresses itself in repentance and faith. God begins the salvation of man by leading him, through the influence of the Holy Spirit in regeneration, to repentance and faith. The man must respond to God's loving overtures before he can be saved. With regeneration, however, man has nothing to do. That is God's part. But with repentance and falth he has a great deal to do. That is his part. And so we exhort him to repent and believe, but his regeneration we leave to God, except to tell him that he must be born again.

Bro. Barton is correct in saying that this is the orthodox view. This is the position of Boyce, Strong, and of the Philadelphia and New Hampshire Confessions of Faith, one of which is adopted by nearly every Baptist church.

As for Scripture proofs, the following are a few that might be given. Psa. ixxxv. 4; Song of Solomon, 1. 4; Jer. xxxi. 18; Lam. v. 21; Psa. 11. 10; Ezek. xl. 19; xxxvl. 26; Jno. vl. 44. With these explanations it seems to us that Bro. Barton's questions answer themselves.

THE MEDAL CONTEST.

As we announced some time ago, a medul was offered to the clerk of any Association in the State getting out the best minutes. It was intended that this medal should be given at the State Convention, but several clerks who wished to compete for it did not have their minutes ready. We presume that all who wish to enter the contest have now sent in their minutes. If there are any who have not done so they will please send them to the editor. The contest will be decided in a short while. Competent and impartial judges will be selected for the purpose.

OUESTION BOX.

Ques. 1 .- I want to know if the jaller was justified before he sprang in and came trembling and fell down before Paul and Silas, and said, "What must I do to be saved?" Was he passed from death unto life or not?

Ques. 2.—If a man believe, that is the fruit of a new life. I think life must first be given before one can repent. R. F. SWIFT.

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

Ans. 2.—Repentance and falth are the fruit of regeneration. But they follow instantly upon it, so closely that they may be called concurrent or concomitant with it. They are simply obverse sides of the same shield of salvation.

Bro. Folk, the above answers to the questions appear contradictory to me. The first answer is Scriptural and right. It says: "It was only when he heard and heeded the gracious answer to that question," etc., "that he passed from death unto life." So far, so good, but the answer to the sec-ond question is when our editor gets over on the other side. "Repentance and faith are the fruit of regeneration." Dr. J. M. Pendleton in Christian Doctrines say: "Regeneration is the change which makes him the child of God," the sinner of course, e means, is made a child of God in regeneration. How can repentance and faith be the fruit of re-

generation when one must "hear" and "heed" faith before he can pass from death unto life? T. F. MOORE.

We might answer this question by asking, How can regeneration be the fruit of repentance and faith when one must be born again before he can pass from death unto life? If he is saved at faith, what need is there for regeneration? Should you retort, if he is saved at regeneration, what need is there for repentance and faith, then we answer again: Regeneration and repentance and fullh arc simply obverse sides of the same shield of salvation, regeneration being the divine side, repentance and faith the human side. The divine comes before the human. But we have answered this question more fully in our reply to Bro. Barten above.

-Washall sxpeet Banta Claus to send us a good Christmas pressut in the shaps of a large number of subscriptions, both reuswals and new subscribers. He is usually very kind to us that way.

PERSONAL AND PRACTICAL.

-Dr. John William Jones will soon begin the publication in the Religious Herald of a series of articles on "Recollections of Men and Things in the Southeru Baptist Convention." We are sure that the articlea will be deeply interesting. There is no one, perhaps, in the bounds of the Convention better prepared to write on that subject than Dr. Jones.

A. 10. 10.

-That is certainly a very admirable farewell sermon which we publish from Bro. Boone this week. After leaving Clarksville he went to his old bome in Elkton, Ky., to rest awhile. He will begin work in Memphis next Sunday. We wish for him and the church there the most abundant prosperity, both temporal and spiritual. May the blessings of the Lord rest upon

-We call special attention to the advertisements of Nashville firms in the paper this week. These are all good, reliable firms. We hope our readers will patronize them as far as they can in buying their holiday goods. in doing so whether in person or by correspondence we should be glad to have you mention that you saw the advertisement in the BAITIST AND charge of our work at Havana. This is proper. The REFLECTOR. it will probably help you as well as us if you will.

-The Western North Carolina Baptist has been sold to the Biblical Recorder. Brethren Jenkins and Booue have been making a good paper, but it was difficult to run it in their limited territory; and especially after the dissolution of the Western North Carolina Convention, of which their paper was the organ, it seemed useless to continue it longer. The coustant tendency is to have fewer and larger and consequently better papers.

-The Religious Herald publishes an interesting article on Ellas Dodron, by Rev. Jas. B. Taylor, D.D. Bro. Dodson spent sometime in this State along in the early seventies, and there are many in Tennessee who remember him with much pleasure. In fact, those who once saw bim could never forget him. Dr. Taylor states that Bro. Dodson died in Wilmington in 1882 while Dr. Taylor was pastor there, and be is now burled lu Oakland Cemetery near Wilmington.

-The treaty of peace between the United States and Spain was signed in Paris on last Saturday at 8:45 p. m. by all of the commissioners on both sides. The Americans were dressed in evening attire, ready to attend a banquet to be given immediately after the signing of the treaty, but the Spaniards were black frock coats. "To the Americans it was a happy ending of the epilogue of war; for the Spaniards it was plainly a bitter tragedy, none the less painful because long foreseen."

-General Callyto Garcia, the distinguished Cuban soldier, died in Washington on last Monday morning. He was at the head of the Commission elected by the Cuban Assembly to visit this country and arrived in Washington last week, but the change from the warm climate of Cuba to the cold weather of New York and Washington was too great for him. He contracted a each. A number of persons are already working for cold which resulted in pneumonia and finally in bis it. It will make a beautiful and valuable Christmas death. Thus in the hour of her victory Cuba suffers a great loss. Her smiles are mingled with tears, her peans of victory with funeral dirgos.

AC AC AC

-We are glad to answer any questions we can in our question box. We wish, however, that brethren would not ask us any questions involving personal or of friends and relatives. The church was beautifully church difficulties, unless both sides will agree upon a statement of the case. Such questions usually have two sides to them, but we can of course only know the case as presented to us, and consequently are liable to appear to take sides, though quite unintentionally. Besides, if we knew both sides our answer might be very different. Really, however, we prefer not to answer such questions at all.

-We learn with much regret of the death ou Dec. 4th of Mrs. Eliza Warren Landrum, the widow of Dr. B. Landrum, of sainted memory, the mother of Dr. W. W. Landrum, the distinguished pastor of the First Baptist Church, Atlanta, Ga., and the mother of Mra. B. W. Bussey of Columbus, Ga, at whose home she died. Bhe has many warm friends lu Memphis as well as in New Orleans, Savannah. Macon. Atlanta and elsewhere who will be deeply grieved to hear of berdeath. Blie was a noble, qusenly woman, cultured, consecrated and self-sacrificing, a model pastor's wife. We sxteud our deep sympathy to bar bereaved family.

-We are very sorry to learn of the misfortune which befell Rev. D. B. Vance of Woodbury hast week in the destruction of his home by fire. We are glad to know that be had it pretty well insured. We hope be may soon be able to recuperate entirely from the loss. He is one of the truest, noblest, most generous men in our ranks. Whatever hurts hhn hurts the cause.

-Dr. W. D. Powell dropped in on us last Monday on his return from New York. He speut Sunday in Shelbyville, As stated by hhn in the paper, Dr. Powell is arranging for an excursion to leave Memphis on December 20th for Mexico City. The round trip will coet \$40. Persons going over into Texas can get to any point for one fare plus \$2. Dr. Powell is going to Mexico to bring students for the Southwestern Baptist University, and proposes to take some friends along with him to see the sights. It will, we are sure, be a delightfui trip.

—Dr. A. J. Diaz has for some time been in the employ of the American Baptist Publication Society. We are glad to know, however, that he again becomes a missionary of the Home Mission Board in church there, while a mission of the Home Mission Board, and while the property belongs to the Board, was built up very largely by bis instrumentality, and it seems right that he should have charge of it. We hope that with the restoration of peace be will again be able to accomplish a great work there.

-The Western Recorder has entered upon its seventy-fourth year. It is one of our staunchest and strongest Baptist papers. The Recorder will begin the publication in a short while of a series of articles by Dr. J. T. Christian, giving an account of what he found in the British Museum while in England last summer. These articles will afterwards be published in book form. We are sure that they will be interesting. It is understood that Dr. Lofton has given his book to the printer, and it will be published in a short while. The two books should be read to-

The Vice-President of the Senate laid before the Senate last week a communication from the Bishops of the M. E. Church, South, proposing to return the money received from the government, if the Senate would say by direct vote that they were deceived and misled in making the appropriation. The Senators, it is said, seemed disposed to regard the document as ingeniously worded. It is thought that they will simp y pass a resolution requesting the return of the money. As we have said before, it seems to us it would have been much better if the money bad been returned voluntarily.

-Wo recently sent one of our premium watches to Mrs. Lucy Dayton Phillips. She writes us an enthuslastic letter with reference to it, in which she says: "It is far handsomer than the cut given in the BAP-TIST AND REFLECTOR, and our jeweler says that the case will wear from twenty to twenty-five years, and the works are simply fine." Remember that we offer one of these watches for seven new yearly subscribers, or twenty-two four-months subscribers at 50 cents present either for yourself or for some friend to whom you wish to give it.

-Married at Antioch Baptist Church on December 7th by the pastor, Mr. Edward A. Banders and Miss Lucy A. Johnson, in the presence of a large number decorated for the occasion. After the ceremony the bridal party repaired to the home of the groom's father, Capt. Banders, and partook of an elegant supper. Mr. Sanders is a promising young business man of this city. He is a consistent member of the Autloch Church. His bride is a lovely Christian character, a member of the Concord Baptist Church. We wish for them the greatest happiness and usefulness in life. 16.16.16

-In compilance with a long-standing promise, we speat last Bunday in Bowling Green, Ky., filling Pastor Baldy's pulpit for him morning and night. He bas offered his resignation to the church, but it has not yet been accepted. He is a noble man and a splendid pastor. He has done a fine work in Bowling Green. We commend him cordially to some of our vacant churches on the lookout for a pastor. The church at Bowling Green has a membership of five or six hundred, among them some of the best people of the city. We snjoyed very much being with them. The congregations were good and we have seldom had so attentive listeners. AL SUNTENING OF THE PROPERTY.

THE HOME.

[Affectionately dedicated to the "Young

HOW JEAN WON.

BY LUCIE BAYTON PHILLIPS PART IV.

For the low-celled waln-scotted room was full of thick grey smoke, yet Jean could see a red tongue of flame creeping along the high carved mantel-plece.

She had no time to think how this had happened—it had happened, that was enough.

The Codars was on tire!

Poor Jean wrung her hands in grief and terror, but only for an instant. She knew she must try to plan to act.

There were no near neighbors. The homestead on the hill side was a lonely place.

Neither was there a blg bell to ring out the alarm of fire and cry for help. As for a fire engine, there was none nearer than the city, full twenty inlies distant.

Yet, help they must have, help from some quarter, and at once, or the house would go!

Her frightened call brought Elizabeth from the garden.

"The house is on fire, little Bettle," she tried to say quietly, though her white lips were quivering. "And there is no one to save it but us. We must try to do something. Run for your life to Dr. Moore's and Mr. andlfer's, and tell anybody you neet on the way."

"Why, how-where!" began the

"Don't stop to ask questions, Bettle dear," pleaded Jean, "hut run-run." She was off like a flash now.

Many a race the little feet had run with Jean in the old garden and or. chard, but she ran to-day as she had never done before.

The Cedars on fire!

Jean, left alone, seized the water. bucket and began to fight those cruel flames with heroic courage.

Again and again she filled the bucket to the brim from the mossgrown well in the yard, not once feel. ing the big sweep heavy.

She threw the water higher and higher, for the flames were gaining steadily, making her way back and forth through the smoke that choked and blinded her, and working with a strange, self-forgetting strength.

But her task grew more difficult. Twice the child fell in the hot. black smoke, but staggered up, and was at it again.

She must not let those destroying flames get higher than she could throw the water, yet-they were gaining fast.

Soon they would reach the celling. with its quaint frescoes, its painted cheruhs and roses.

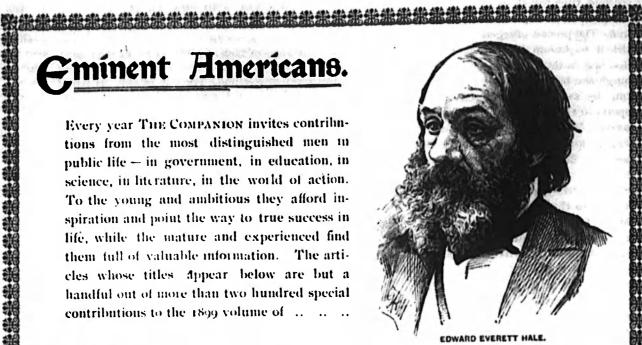
She drugged out a table and stood on that to throw up the water now: then put a chair on that.

She had indeed fought desperately. and yet Jean felt that she had done little more than to keep the lire from spreading.

The child could hardly bear to think of it sweeping over the dear oldaroom—the "holy of holles" at

Eminent Americans.

Every year Time Companion invites contributions from the most distinguished men in public life - in government, in education, in science, in literature, in the world of action. To the young and ambitious they afford in spiration and point the way to true success in life, while the mature and experienced find them full of valuable information. The articles whose titles appear below are but a handful out of more than two hundred special contributions to the 1899 volume of



The Youth's Companion

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For, on its walls hung the family portraits in massive gilt frames, portraits of the handsome dead husband, the gallant soldier-sons, and one of Elizabeth's fair young mother, whose eyes of haunting sweetness had often seemed to follow Jean as she swept and dusted this room sacred to the relies of better and happier days in the Stuart household.

And at this moment everything seemed at stake.

"It's all they've got left," she told herself, tears on her grimy cheeks; "I heard them say so-no longer than yesterday. And they won't get any money for it either, cause she's let her insurance run out. Oh, dear! I don't see how I can see it burn down! If only somebody would

It had in reality been but a little while since Elizabeth dashed down the lane to bring back help. But minutes seem hours at a time like this, and Jean could see a desperate

come." she sobbed. "And I can' do another thing myself. The old house they love so well must go, yes, and the garden, too!"

It did appear most likely, this last fear, for straight from the burning room toward the stately shrabs and ralnbow beds of the flower garden, a swift high wind was blowing.

When the men came at last, she sliently yielded her place to one of thom, and began to bring out for their use buckets and tubs, but when somebody eidled "Quick, a ladder!" she fairly flew to bring it also,

It was a heavy load for her to lift, she had never dreamed of doing so before-but now it seemed a light alfair-a mere hit of child's play to run and carry it to the men.

In this supreme moment John had

simply forgotten herself, that was all. Her one thought—the one hope of

her kind young heart, was to save

The Cedars—to save for little Bettle and her grandmother this home they loved so dearly. It was not long before she heard a cheerful shout go up from the roof,

and then one of the men sang out: "Well, she's about safe now, boys! The fire's all out, and not so much harm done either."

"But for you, Jean, the house would have burned to the ground," said the minister, when he found how she had kept down the fire before the men came. "Only your presence of mind, and your heroic efforts to check the flames, made it possible for us to save the place. I shall tell Mrs. Stuart to whom she owes the safety of her old home."

He spoke with much feeling, and dignity as well (happily unconscious of a blackened eye and grimy nose his work on the roof had given him).

They were all gathered now about "It'll be too late when they do the drenched parlor where Jean had fought the fire so bravely and alone It was easy to see how hard she had worked-how gallantly the child had contended against those fierce. invading flames. The room itself

was a silent witness of her heroism.

"That's so, parson," said one of the men with a kind glance at Jean's smoke.blackened face and blistered hands, "and I say here goes three cheers for the pluckiest little girl in the State of Tennessee!"

The rest took up the shoul with a will, and a hearty cheer was given, hut Jean heard it as something a long ways off. She felt strangely weak

"Little liettle helped, too," she said, trying to smile her thanks. "She did all she could, ran for the her home, too, and for life.

Here something seemed to give way, and the next moment Jean was lying a limp, miserable heap on the ground at their feet.

Old Mrs. Stuart seemed strangely moved when she was told the history of the fire, and what Jean had done. "I deserved nothing at her hands."

she confessed to the minister, "for, the truth is, I had determined to send Jean away to morrow. The child is honest, industrious and trustworthy, and yet I did not wish to see any stranger here. I had even persuaded myself that it was for Elizabeth's sake, for her happiness and well-being that I ought to get rid of Jenn. But I see now that it was only my own sellishness that prompted the thought; yes, I see that plainly, and confess it with

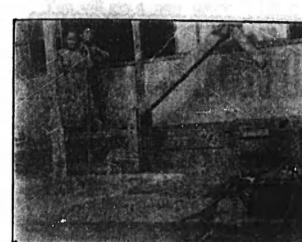
Tears—the slow, difficult tears of old age, shone in the proud dark eyes. And after a long life of morbid selfishness and repining, a vision of better things broke through the clouded sky of her troubled vision to lead the soul away from sin and sorrow, and guide it toward a more beautiful heavenly home, safe and happy through all eternity.

"We'll never forget how Jean worked to save our dear old home, will we, grandmother?" questioned Elizabeth, one day not long after:

"Jenn will find I forget nothing," returned Mrs. Stuart, and taking the orphan child in her arms with much tenderness, she kissed her for the lirst

Then indeed was Jean happyl She had won what her lonely young heart so longed for-love.

She had won more, as she found out later on, for The Codars became THE END. WHERE A ST



Blind Japanese Children.

By the kindness of Dr. Folk I am enabled to give you this picture of two blind children in the Japanese South is doing a grand and Orphanage at Chofu, from a photograph furnished by noble work. I enjoy Mrs. Mrs. Maynard. They are treading out the day's por- Maynard's letters so much tion of rice for their own use, singing cheerfully as and wish she could write they perform the tiresome task. I am sure you will oftener. May God bless be grateful both to our editor-in-chief and to our mis- the Young South." sionary for allowing un to look upon a scene upon which her eyes have often rested. Pray for her and these little blind creatures. May our God te light in their darkness! L. D. E.

VOUNG SOUTH.

Mrs. Laura Dayton Eakin. Editar,

201 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retroraum.

Our missionary's address: Mrs. Ilessie Maynard. 62 Sakai Machi, Kokura, Japan, via San Francisco, Cal.

Mission subject for December, CURA.

Young South Correspondence.

I must not waste time nor space in preliminaries this morning. Such a big lot of beautiful letters await you. I am sure you will say, "What a grand week!" when you have finished them, and noted the addition they make to our receipts. I am so grateful to all who have so promptly responded, and I hope the week to come will be a repetition of the good work. Let us send 1898 out with a fine closing record. What do you say?

The first offering was brought in person by such a manly little fellow, who introduced bimselfas Cleveland Lewis, Treasurer of the Juulor Union of the Central Baptist Church, Chattanooga. His society had marked the appeal for a better school-room for Mra, Maynard, and they immediately appropriated \$3 to that work. Let mo commend this example. If all the "Sunbeams," "Bands." "Unions," etc., of our dear young people and our ladies' societies would take up this work, Mrs. Maynard would soon rejoice in enough room to teach her little "Japa" on Sunday and during the week also. Oh! won't you help, and help right away? We are so grateful to this Junior Union for so prompt and generous an off ring. Let me hear from ever so many more before this week goes by.

The second comes from Cottage Home:

"Will you please admit two little strangers into your Band? We send you 50 cents, the proceeds of our missionary chickens, to be given to Mrs. Maynard's work in Japan. Wo wish success to the Young South." TORY FITE.

DOSIA FITE.

We give you greeting most cordially. May you stay long with us! Thauk you so much for the help. The third comes from Oklahoma:

"Enclosed find 50 cents for our misrionary. My mother given 80 cents and I the rest. I would thank the members of the Young South who have pretty picture cards to spars, if they would send me some. May God

bless the work. Addrsss me at Putman, O. T." BASINA ELLISON.

We are so much obliged Won't you tell us about your home? Have you a church near you? The Young South will note the request and allow their cards to do work for bome mhalons as well as foreign The fourth brings good news from Watertown;

"Enclosed find \$1.25 for the matting on the chapelfloor of the Orphanage. I do hope we shall have a large Christmas offering. We all think the Young

We knew we should hear from this stronghold. and it would not surprise me at all to hear again before Christmas in regard to our room in Kokura. These little workers never

fall us. Stir them up, Ruby! We are most grateful for this assistance, and "Mamma Saunders" shall have it by the next mail. How I wish the orphans could hold their Christmas thanksgiving in a warm, comfortable room. Don't you? Will Mrs. Saunders tell us how much is still lacking to put that cocoa matting down?

The fifth is a touchlog message from Oakland:

"Enclosed find \$1.50 for Mrs. Maynard. It is a thank offering taken up in our family. I feel so thankful I did not take diphtherm, although I was exposed to it. My little playmate and classmate in Sunday-school, little Bennie Flippin, died from this dreadful disease, and I played with him the very afternoon he was taken sick, God in His Providence saw fit to take him from earth and transplant him to His own garden above. I miss him so much. He and I were the only two in the class, and it makes me so sad to see his vacant seat. I want to give my heart to God, and live so that I may

meet little Ben in heaven." MARY JONES. God grant you may spend a long eternity with the little friend takeu so early from earth's storms.

"He is not dead, this child of your affection, But gone unto that school, Where he will never need our poor

protection, Aud Christ himself doth rule,"

We are so glad to have you come to us in your sorrow. May you find comfort in the work done in the dear Lord's name! We thank you so much, and we hope you can interest others. May little lad!

The sixth comes from Columbia and says "private." I am sorry for that, because it is a very nice letter and I should like to share it with you. It brings \$2 from "The Helping Hands," a girls' society in Rev. J. H. Thompson's church, to be given to our mlasionsry. We are deeply grateful, and we beg their interest in the new room we are going to build for her. I remember with much pleasure their pastor and his wife, and I hoped to meet Mr. Thompson at Athens. He was a great worker in those old days when he was my pastor in Shalbyville. and I dare say his varied experiences in the West have made him stronger and more devoted to his Master. I am glad he is sustained by such "Helping Hands."

The seventh comes from our staunch and true little workers at Hadlemville:

The cakes of Ivory Soap are so shaped that they may be used entire for general purposes, or divided with a stout thread into two perfectly formed cakes for toilet use. For any use put to, Ivory Soap is a quick cleanser, absolutely safe

A WORD OF WARNING -There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and

Oppolit. 1881, by The French & Grande Co., Conduct.

*General Control Co., Conduct.

"We enclose \$1 for Mrs. Maynard. Forty-nine cents came from our pyramid, and we send the rest. We hope to be more prompt about writing hereafter. We enjoyed our missionary's letter so much and we send her some cards today."

FINDLEY FUQUA.

ELIZABETH FUQUA. Thanks! Fill up that pyramid agahi for Mrs. Maynard's little Sundayschool room, won't you? Ask mamma to help by interesting the ladles of her church. We always depend on you, you have stood so nobly by us so long.

The eighth message comes from Lovelace. Don't you hear the "Busy Bees" humming? The leader says: "Here are the 'Busy Bees' with their

Thanksgiving offerings amounting in

SIX DOLLARS

for Japan and the Orphanage. They earned these amounts mainly by raising and selling missionary chickens. One of these givers is a little man of seven and a half months, and named Edgar Davton White, for Mrs. Laura Davton Eakin and Bro. Edgar Folk, and he comes to bring his first offering to the Young South. Our chickens are not all sold yet, and we will continue to send as we make sales. May our Father graciously bless our Band, the orphans, and our mission-

B. D. WHITE, Leader. Now isn't that a grand report? am very proud of my share in the little name sake. So I feel sure Dr. Folk will be. Receive our thanks for the honor done us. See "Receipla" for names and credits. We are so thankful to each one who helped make up such a big lift to our work. Won't you remember the tiny chapel in Japan next time? May you never tire of gathering honey, dear little "Busy Bessl" Who says it does not pay to gather up the little gifts? We are very

much indebted to the leader of this Band. He has given much time and care to this work. May God rewald His servant!

We were looking confidently for the ninth from Antioch:

"We are late again, but we hope this offering will reach you in time for November. Divide it equally between Japan and the Orphanage debt. We are sorry to see so little interest manifeeted in Cuban missions. We hope soon to see the United States Baptists hard at work in that Island. By all means let us have the pictures from Japan, and first of all our missionary and her school. We hope for a glad surprise from the Young South for November."

ANTIOCIE HOME BAND.

This letter must have been delayed someway. It came just too late for last week, but it fits in nicely for this. Our Home Board is already doing valiant service in Cuba. Several missionaries are reporting baptisms, and both the Northern and Southern Boards are preparing to do battle with Roman Catholicism and skepticism and superstition. The Young South will not long stay out of the fray. The "plotures" are coming. We are so much obliged for the long continued interest of this Band in all our lives. God bless

************* Banishes Fatigue Kin-hee Coffee Roasted Java and Mocha.

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

Wrs. Derey's bookiet, "Casbo & Cakes," free, JAM. HERKIN & CO., Chetansu, Op. Lesessessesses

tham! They will take atock in our new work for Japen, I am aute.

I thought of lost orders as I read the tenth from Stanton. I feel se grateful our letters come safely though these days. Since that postman was caught up with our losses have amounted to 80 cents, and I think in both cases the two senders forgot to enclose the 15 cents. But you want to hear from Stanton:

"Please find enclosed

BIX DOLLARS AND PIFTY CENTS. Give \$8 to the Orphanage and \$8 50 to Mrs. Maynard. It is contributed by the Missionary Society and Mrs. Truss, Mrs. Martin, Mrs. Hicks and Mrs. Gilliam. The Young South has my beat wishes."

HARRY L. MARTIN. Thank you so much! See "Receipts" for names and credits. This is well done. May the example be closely followed in every church and community! We count you a pillar in the Young South temple, Harryl Work

Dyersburg sends the eleventh: "Enclosed you will find \$1.50 for Mrs. Maynard's new Eunday-school room. It is a Christmes offering. May God abundantly bless the Young South and our missionary."

for the little Japanese chapel now.

IVIE LEE PICKLE. We are very grateful for this addition to this, our latest fund. Who will follow in this friend's footsteps? We want to send it forward with a great rush. Put it at the top of every list you make for Christmas giving. Won't you do that?

Now, has it not been a "feast of fat things" today? Let us sing the doxology and be dismissed! Most gratefully

LAURA DAYTON EAKIN.

Receipts.

October offering	206 01 85 88 43 97
First wask in December	22 15
for Japan.	
T. and D. Fite, Cottage Home	80
Mrs. I. E. Etlison, Okiaboma Ter	80 20
Miss Beelm Ellison Mary Jones, Ockland	1 10
"Helping Hands," Columbia, by Pearl Phelan, Treasurer	2 00
F. And E. Fugue, Sedieravine	1 00
Jesse Armstrong, Busy liese, Lovelace Robert Armstrong	10 10
Myrtle Palketeon	BÖ
Bernie Hall	26 50
Stalia Henaley Ray Moulton	25
Ray Moulton	16 06
Edgar Dayton White	05
Gracie White	95
Myrtle White	80 00
Brainerd White	10
Missionary Bociety, Stanton, by H. I.	50
MATERIA DE LA CONTRACTOR DEL CONTRACTOR DE LA CONTRACTOR	2 80
Mrs. S. W. Trues, Stanton	26 25
Mrs, T. H. Hicks	40
FOR ORPHANAGE SUPPORT.	
Jeus Armstrong, Buey Bees, Lovelace	10
Robert Armstrong*** Earl Devanit	10
Willie Duncan	14
Myrtle Fulkerson Ora Fulkerson	25
Bernis Hall	80
Stella Heneley	25
Edgar D. White	25
Gracie White	80
Eldridge White	07
Edridge White Brainard White Edith and Finis Hasketts	10 25
Antioch Home lland	00
Mrs. H. W. Gilliam and family, Stanton	2 00
FOR & S BOOM AT KORUBA, JAPAN	
Innier Union Cen. Ban Ch. Chat he	100
Cleveland I awis. Treasular	3 00
Ivis Les Piekle, Dyarsburg	1 50

TOR ORPHANAOS CHAPSL.

STATE States without Medi-



RECENT EVENTS.

-The Baptist Argus of last week published handsome pictures of Prof. W. O. Carver, Rev. A. U. Boone and Rev. E. V. Baldy.

-Turbulent scenes occurred in the Freuch Chamber of Deputies last Monday over the Dreyfus case. Fistifights were indulged in on the floor. This is the French style.

-The Board of trustees of Furnian University conferred D.D. upon Rev. D. T. Derleux of Spartauburg, S. C., at their recent meeting in Darlington. Congratulations.

-In mentioning the fact that Rev. G. W. Bussey had accepted a call to Pelzer, S. C., we spoke of him as a brother-in-law of Dr. W. W. Landrum. This was a mistake. It was Rev. B. W. Bussey of Columbus, Ga., whom we bad in mind.

-The communication which we published from Rev. N. Futrell of Natchez. Miss., a week or two ago, was intended to be a private letter, and was published by mistake. Bro, Futrell wants to get to a more northern climate on the ground of health.

-Dr. S. Y. Jamison has been pastor of the West End Church, Atlanta, Ga., for eleven years. The church has never had any other pastor, and the Index says, "One is inclined, after talking with the West End people, to believe they never want any other."

-We acknowledge receipt of an invitation from Mr. and Mrs. F. M. Smith of Oak Grove, Tenn., to attend the marriage of their niece, Miss Ola Moore, to Mr. John L. Huggins on December 20th at Oak Grove. We extend cordial congratulations to the young couple.

-Gen. Wheeler lately proposed that each of the American colleges offer free education to two Cuban young men. Dr. Yager has written in behalf of Georgetown College, Ky., offering to educate two Cubans free. He suggests that each of our Baptist colleges in the South do the same.

-Mr. A. J. Parker and Miss Mattle Estes were married at Brownsville on Dec. 7th, the pastor, Rev. C. L. Anderling business man of Brownsville and bis bride is a lady of lovely character and line culture. May the blessings of the Lord ever abide upon them.

-Rev. U. S. Thomas is engaged in a meeting at Cookeville, Tenn., which promises to be a great meeting. Bro. Thomas is one of the best revivalists in the State. We are glad that he has come across the mountains into Middle Tennessee, and we take pleasure in introducing him to the Baptists of Middle Tannassee.

Excel Restaurant -FOR-

Ladies and Gentlemen.

C.S. PETERS, Prop. Telsphone tos. 517 Union St., Nashville.

Dissolution Sale.

Stock Must Be Closed Out

The firm of H. METZ & Co. will be dissolved Jan. 1, 1899.

☐ The short time left us compels us to make such prices as were never before made in Nashville. Our last week's business was very satisfactory, but stock is still large, and must be sold.

The following prices will give you an idea of how we are disposing of this excellent stock of FINECLOTHING.

Suits that were \$8.50. Now \$5.25.

Suits that were \$10.00, \$12.00 and \$13.00, Now \$7.50. and \$8.50.

Suits that were \$14.00, \$15.00 and \$16.00, Now \$10.00.

Suits that were \$18.00 and \$20.00, Now \$12.50 and

Suits that were from \$22.00 to \$28.00, Now \$16.50 to \$19.50.

Nothing will be reserved.

OVERCOATS, BOYS' and CHILDREN'S SUITS and EXTRA PANTS cut in same proportion.

TERMS OF SALE -- CASH.

H. Metz & Co.,

CLOTH'ERS, HATTERS AND FURNISHERS,

307 NORTH COLLEGE STREET. ARMANARARARARARARARAN WARRANARARARARARARARA

-Rev. Rutherford Brett of Carthage, Tenn., has been called to the pastorate of the church at Springfield, Tenn. We do not know whether he will accept or not, but presume that he will. He is one of our best preachers. He has a delightful field where he is, but the church at Springfield will give him larger opportunities for usefulness.

—We acknowledge receipt of an invitation from Mr. and Mrs. J. A. Moore to attend the marriage of their daughter, Miss Ivah Rosalind, to Rev. W. A. Jordan, on December 18th, in the Baptist Church at Whiteville, Tenn. Our warmest benedictions on the couple. May they be each for the other and both for God.

—The new building just completed by the First Baptist Church, colored, of this city will be dedicated next Sunday. The sermon will be preached by Rev. M. W. Gilbert, former pastor. The installation of the pastor, Rev. J. G. Ross, will take place in the afternoon, Dr. J. B. Hawthorne preaching the sermon. At night there will be a mass meeting.

To the Members of the Executive Committee of Cumberland Association. Greeting: We the undersigned members living in and near to Ulariaville, Tenn., hereby request the remaining ten members of said committee to meet with us in Clarkaville December 28, 1898, at 11 a. m., for the purpose of electing a chairman in room of Rev. A. U. Boone, who has recently removed from the bounds of our Association, and to transact such other business as may properly come before us. If any cannot attend this meating they are requested to write their wishes to some one who expects to be present. Signed: W. D. Turnley, Harvay Whittyfield, I. G. Muhaay, J. J. Garrott, Per W. D. T. -To the Members of the Executive

Glory-Glory to God.

Dr. D. M. Bye, Indianapolis, Ind.: Dear friend and brother.—I write to thank you for saving my life. I am now seventy-six years old; have bad cancer for over twenty years. For the last six years it has been very bad, it was on my nose and under my right eye. Many physicians treated me. I was treated last by an old doclor who claimed to euro cancer, but I got worse. claimed to euro cancer, but I got worse. My nose was eaten nearly off. I was afraid to wipe my nose for fear I would wipe the end of it off. My nose and face had swollen so that I could not see. My sufferings were so intense that I was compelled to go to bed, as I thought, to die in despair. Some friend sent me the Religious Herald published in Richmond, Va. Rev H. H. Butler, who lives near me and who H. Butler, who lives near me and who had visited me and given me much spiritual comfort during my sufferings, save me your book. "The Message of Hope," saying while there was life there was hope. He wrote to you for me. You sent the oils and I used them and began to improve immediately, and it was not long before my nose began to heal nicely. The great sore under my eye healed up, and I am now well. Glory—glory to God! I am now living and those terrible sores are gone. I can't find language to express my gratitude to you, dear Dr. Bye, for what you have done for me. I wish everybody suffering knew of your oil cure. God bless you. Yours, in grateful remembrance,

James Ballard, RD, Suffbik, Va.
Suffbik, Va., May 8, 1895.

Dear Dr. Bye—You have made one of the most wonderful cures in the case of Bro. Jesse Ballard I ever knew. He was at death's door; now he is wall.

was at death's door; now he is wall. Bay. H. H. Butler.

Persons afflicted will do wall to send for free book, giving particulars and prices of oils. Address Dr. D. M. Bye, Box 28, Indianapolis, Ind.

You will get a new notion of what a lamp-chinney can be, when you use a Macbeth: and of what it can do, when you get the right one. Get the Index.

Write Macbeth Pittsburgh Pa

AMONG THE BRETHREN.

Rev. G. H. Butler of McMinnville. Tenn., lias moved to Texas. He would like to have church work in that State.

Dr. E. B. Miller of Arkadelphia, Ark., is being assisted in a gracious revival by Rev. C. W. Daniel of Pine Bluir. Much good is being accomplished.

Rev. W. H. Williams succeeds Rev. Geo. E. Rurilngame in the pastoral care of the church at Clinton, Ky. He will devote his entire time to the work of this church.

Rev. H. Clay Roberts of Mayfield, Ky., has recently closed a delightful meeting with the Gilead Church near Elizabethtown, Ky. Twelve happy converts united with the church.

Rev. B. F. Hyde of Bardwell, Ky., will succeed Rev. W. H. Williams of Clinton, Ky., as pastor of the church at Arlington, Ky. Bro. Hyde is a worthy successor to Bro. Williams.

Rev. A. S. Hall of Trenton, Tenn., has been called to the care of the church at Greenfield, Tenn., to succeed Rev. W. H. Williams of Clinton, Ky. Bro. Hall is an admirable preacher.

If troubled with Dizziness, Furred Tongue, Bitter Taste in Mouth, Bloated Feeling after eating, Constipation or Sick Headache, use Dr. M. A. Sim-mons Liver Medicine.

A profitable meeting in the Immanuel Church, Little Rock, Ark., has just closed. Pastor Taylor was ably assisted by Rev. Robert D. Wilson, formerly pastor at Fordyce, Ark.

Prohibition lost by a majority of 1,393 in the recent fight at Macon, Ga., although its defeat only makes its advocates all the more determined. Rev. J. L. White of the Baptist Church



was one of the most vigorous of the fighters for this noble cause. The good women of the town engaged personally in the campaign. Dr. M. A. Simmons Liver Medicine

searches out all Impurities in the System, and expels them harmlessly by the natural channels

Dr. M. E. Broaddus of the First Baptist Church, Bristol, Va., has again taken the field in behalf of the Southwest Virginia Institute, his church work being committed to the case of Rev. M. D. Early. Dr. Broaddus intends to secure enough money to liquidate the indebtedness on the Institute before he finishes canvaseing.

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

Dr. W. A. Jairell of Dallas, Texas, who has been one of the leaders in the opposition to the organized work in Texas published a strong card in the Texas Baptist Standard of Dallas last week in which he took occasion to lay down all of bis bitter warfare against the methods and policies of the Texas Baptist Convention. This legratifying intelligence.

Beware of Ointments for Catarrh that Contain Mercury,

an mercury will surely desiroy the sense of smell and complety derange the whole avaient when entering it ibrough the nucoue surfaces. Such erticles should never be used except on prescriptione from reputable physichans, as the damage they will do is ten fold to the good you can possibly derive from them. Itali's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, contains no mercury, and is taken internally, acting directly upon the blood and mucous aurfaces of the system. In buying Itali's Catarrh Cure be sure you get the gennine. It taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonisis free. Sold by druggists, price 75 cents per bottle. Hail's Family Pills are the best.

COMMERCIAL COLLEGE OF BENTLICKY UNIVERSITY.

Americal Bodel of World's Expension Such benging, Budlesen, Story-hand Ty

recei Alloy Church and School Hella, 27 Send for Untalogue, The C. S. BELL, CO., Hillshore, G.

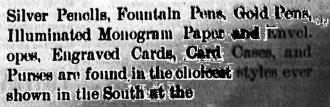
Stief's Christmas Display

Comprises the most desirable articles of value and beauty ever seen in Nashville at prices far beleow what first class goods have ever been offered before. If unable to may us a visit write for our illustrated catalogue. Mail orders receive prompt and careful attention. Satisfaction fully guaranteed.

Diamonds, Watches, Jewelry, Silver, Cut Glas, Fency Goods, Specteoles, Eto.

B. H. STIEF JEWELRY CO., Mashville, Tenn. J. B. CARR, Manager.

For Christmas,



Brandon Printing Co. Nashville, Tenn.

They invite you to call or write to them. Mail orders have careful and immediate attention.

Ohristmas Presents

I have a handsomer line of goods than ever for the coming Holidays, and prices, as always, the most reasonable.

E. WIGGERS, Jeweler, 308 Union St.

Timothy Dry Goods & Carpet

COMPANY.

Ladles' Tailor-Made Suits at \$8.50.

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

At \$12.50

we are selling a splendid serge ornamented with fine mohair 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

We will offer twenty-five very nice Plush Capes, richly trimmed in black Thibet fur.

Fur Collarettes Fur Collarettes

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

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

Timothy Dry Goods and Carpet Co.,

Neshville, Tenn.

are materializing admirably. The meeting will be held two days, begin- magnificent reception at Jackson. ning Tuesday night after the third Sunday in January 1899. Such denom-Inational leaders as Drs. J M. Frost,
J. O. Rust, Geo. A. Lofton, E. E. Folk
and A. J. Holt of Naahville; W. H.
Ryals of Trenton; C. L. Anderson of
Rrownsville; I. N. Penick of Martin; W. D. Powell and Oscar Haywood of Jackson, as well as a number of others, will be present and take part in the

CANCER

Miss, received for the second times a hearty and unanimous call to the care of the First Church, Jackson, and has accepted. He left the church at West Point in less over like departure. At

Rev. Martin Ball of Paris informs us the city presented him with an ele that the plans for his missionary rally gant cane, and his church gave hhn a handsome water est. He received a

GOOD Is order to advertise our paper, new authorithers, if sent seeds, see city and seed this con-

The Sans-Cara treatments for the cure of Catarrh,

MISS LILLIE PRUSH, Elwood, Ind., writes: -Three years ago I was a mere skel oton and thought to be a hopeless victim of Catarrhal Consumption. My entire armon was esturated and diseased with the enterrha

Three Months Home Treatment Free!

OBITUARY

EHELTON .- At his home four miles

Southwest of Jackson, Tenn., Bro. L.

A. Shelton died Nov. 18, 1898. He was

born Jan. 2, 1858, aged 40 years 10

mouths and 16 days. For 26 years he

has been a member of Cane Creek Bap-

tist Church. Was baptized into the

fellowship of that church by Bro.

Reuben Day, one of the old pioneer

preachers of West Tennessee. Bro.

Shelton leaves a devoted wife, whose

home is made lonely and sad, because

her loving companion is gone. He leaves one brother and two sisters who

sorrow for the loss of their brother and

his cheering words. Cane Creek has

lost one of her best members and one

who helped to bear the burdens of his

church. We shall miss his counseling

voice and his strong arm in the church.

We commend his dear wife to God who

is able to bind up the broken-hearted

and give peace to the troubled breast.

May our Heavenly Father watch over

and care for her in this trying ordeal,

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

HARTMAN.-Mabyn L., daughter of

J. C. and Mary H. Hartman, born Nov.

23, 1892, breathed her last on the morn-

ing of Oct. 10, 1893. She was a beau-

tiful, loving and attractive little child,

ever seady to do what was right. She

was only a little flower transplanted

on earth for a short time and plucked

by the One who said suffer little chil-

dren to come unto me. She was al-

ways ready to go to Sunday-school,

and never forgot to ask papa and

mamma for her pennice to give. The

little darling, although so sick, never

forgot her manners when called. She

was the idol and pet with all her rel-

atives, to know her was to love her. A

few brief hours before she passed away

she smiled so sweetly. No doubt, but

she saw little brother and sister who

had gone before, beckoning her to her

beautiful home on high. How sad for

papa to have no little pet to greet him

at the door with a kiss, so sad for

mama to bave no little darling to say

take me in the bed, mamma. May the

blessed Lord help them to realize that

she is safe in the arms of Jesus. She

will never know the trials and troubles

of this life. She was too pure and

sweet to stay here, and they will some

Grieve not. psps.mamma, brothers dear Although I'm absent from thy fold; Aunt Willie knows we'll meet again At the beautiful gates of gold.

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sweet day see her.

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EAPTIST and REFLECTOR,

NASHVILLE, TENNESSEE.

OBITUARY.

...

OWEN.-Bro. Montgomery Owen died at his home in Wilson County on Oct. 17, 1898. He was born Jan. 28. 1830, and entered the Master's service while young. He uulted with the Fall Creek Baptist Church and remained until moving in the neighborhood of the Gladeville Baptist Church and he moved his membership there. It was a fortunate thing for this young church to receive him as a member. He was ordained a deacon and also appointed Superintendent of the Sunday-school, in which capacity he faithfully served his church and Master until released from his labors. Bro, Owen was married May 20, 1850, to Miss Syrena 1. Derkina, with whom he lived happily until her death which occurred aeveral years before his. He left live sons and three daughters, and a host of friends to mourn his departure. He anffered greatly in his last sickness, but bore it with Christian patience, and at last when the suuset of life came he bad nothing to do but to cross over to his beautiful home that

had been awaiting him so many years. J. W. LANNOM, T. A. MAUTIN, Committee.

C. G. Holloway, Walton, Tenn., writes: Have used Dr. M. A. Siurmour It cures Chronic Chills, Coustination and Indigestion. I believe its sirength and action at least ten to one more efficient than Black Draught.

OWEN .- Death has again invaded our ranks, taking our beloved brother, Stephen Owen. He was born in Hallfax County, Va , Jan. 20, 1817, died in Rutherford County, Tenn., Oct. 10, 1898, aged 81 years 8 months and 20 days. He came to this county in the early asttlement of the Siate. Married Miss Judith S. Robertson Oct. 18, 1847; three boys and five girls was the result of this uniou. The boys went to their reward in advauce of their father and no doubt were waiting and watching to walcome him home to glory. Bro. Owen in early life gave his heart to

Pains in Head, Neck, Shoulders, Back, Front, Sides, Hips and Limbs are readily oured by Simmons Squaw Vine Wine or Tablets.

the Savior, and was for many years devoted member of Republican Grove Baptist Church, but at the organization of Lascossas Church became and remained a member of this church until God called him above. He was one of those quiet, unassuming characters that we meet with occasionally. His last Illness was of a few days when he fell asleep in the arms of the Savior he had trusted so long.

Resolved, That our church lost in Bro. Owen a good and worthy member, the bereaved family a kind and indulgent husband and father, the country a good citizen.

Resolved, That we bow in humble submission to the will of our Heavenly Father in our sad bereavement, knowing that He doeth all things well.

Resolved. That we extend our sincere sympathy to the bereaved companion and daughters and all relatives and friends of Bro. Owen, and that we will try to be ready when the summons shall come, as he was, to depart and be at rest in the Savior's presence.

Resolved, That this preamble and resolution be spread on our minute book, a copy sent to the BAPTIST AND REFLECTOR for publication and a copy furnished the family of the deceased.

> W. A. JONES, C. B. DILION, J. T. SAUNDERS. Committee.

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NASHVILLE, TENN., DECEMBER 22, 1898.



Yearoing wistful through the distance, long-lost comrades of the Past, As the Christmas nears I ball you in a love that's still steadfast. For last night I dreamed my footsteps had again atray'd back to you, And you met me with your amiles as ever you were wont to do. Out above the brooding hills I saw the red streaks of the morn, Like rose-broider'd paths to Heaven from a wilderness forlorn; In the village streets I lingered where as children we had play'd, When we thought the hilltops bounded all the world that God had made; And we grasped and clasped a moment as before there came farewells, Wblle we heard

The bells a-ringing-Heard the gladsome Christmas bells.

Long-bush'd voices, dear old comrades, that within my dream would rise, Sounded as though born of music drifting down from Paradise: Thoughts of early sweethearts' greetings in the glad old-fashion'd way Brought some tears for dreams that perish'd in oar youthbood's flower'd May; Friends who'd suffer'd seem'd drawn closer unto me than they had been,-For the hearts that have their sorrows temper judgment on all men; As about zone days we chatted and among changed ways we trod, Earth seemed really drawn up somehow just a little nearer God. . . . And I'd like to be in person where each old-time comrade dwells While the Lord's

In the gladsome Christman balls! -Cumberland Presbyterian.

"ALL THINGS COMMON."

BY REV. B. F. STAMPS.

We are too apt to go to the Bible with a pracon-celved theory instead of forming our theories from a careful, prayarful study of God's word. The Campbal ite, in order to establish bis theory of the Pentecostal origin of the church, eeeks to invalidate the action of the church in celecting Matthias to fill the place of Judas, A certain class of theologians, who are wise above what is written, delight to criticise the alleged mistake of the Jerumlem church in forming what said theologians are pleased to call a commune. That each was not the case is attested by the opinions of our best coholare. The verbs in the original are nearly, all in the huperfect tense, which denotes a con-Unuance of the action or events described, perhaps brough a period of at least eeven years.

From the best lufbrmation we can get, a comewhat

free literal translation would be comething like this: "And the multitode of them that believed were of one heart and of one soul. Neither eald any one that aught of the things which he possessed was his own; but they held all things for the common good (of all.) And with great power gave the apoetles witness of the reenrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that hicked, for as many as were possess lands or of house would sell them and would bring the price of the things that were sold and lay it at the apoetles' feet, and distribution would he made to every man according as he had used!"

Luke then proceeds to tell of Bernahes, who of his great liberality sold land and brought the money and laid it at the apoetles' feet in order to supply the wants of his poor brethern and sisters. Luke then proceeds to tell us of one Annaniae, a hyposrite, who

wanted to appear liberal, but who knew nothing of the true spirit of giving as it was manifested by Barnabas. The sequel tells its own tale of the result. The words of Peter to Ananias show that the disciplea were not bound to sell their property and put the proceeds into a common fund: "While it remained was it not thine own?" He could have kept it. He did not have to cell it. "After it was sold, was it not in thine own power?"-i. e., to use it as be pleased.

I conceive that this first church was acting under the direct guidance of the Holy Sphit, and instead of criticiaing its actions we abould emulate its example. especially in contributions. It seems to me that this narrative furnishes us the divina model on this point.

 A great necessity had arisen. The poor saints in Jerusalem needed help, which called for large contributlons. James intimates that the love of God does not dwell in that man who can shut up the bowels of his compession in the face of the cries of his fellowmen. Have we not a great necessity on us? Do not our moontain regions, our frontiers, our cities and our foreign population at home, as well as our newly acquired possessions and the open doors in China, and even to the uttermost parts of the earth, call for enlarged contributions?

2. No man claimed that his property was his own. Surely all that we have and are bekings to God 8. They held their property for the common good.

When we become members of the church, to which is committed the Master's work on earth. we enter into covenant relation with the memberahip of that church, and should strive to build up the meruberahip by all the means in our power. If each esteems others better than himself, nothing will be withheld from contributing to the good of the membership, and thus advancing the common cause of the Master. There is not enough fraternal fellowship among us.

4. They gave cheerfully of their means, withholding nothing, even to their houses and lands. I fear that the reason we are too eager to condemn these early disciples is because we are not willing to follow their example. Jesus says for us not to lay up treasures on earth where moth and rust corrupt and thiovee break through and steal, but to lay up treasures in heaven. We are too quick to condemn those who follow this command of the Savior.

I shall not urge the brethren to sell out their homes and contribute their all to the cause, but some of us can make considerable progress along this line without any danger whatever. Too many follow tha example of Ananiaa without meeting his immediate doom. But God is not mooked, and whatsoever a man sows, that shall be also reap.

Echoes From the Prohibition Campaign in Macon.

In response to your note requesting me to give your readers a history of our great prohibition contest, I enckee our official letter which deals with the results, and the methods employed by the whiskey men. It is a sad atory, but I pray that it may at least arouse the Anglo-Saxon Christian to realize his duty in politics. Too long we have currendered the leadership to men without conviction, hence irresponsible.

THE ADDRESS.

The Anti-Saloon Leegue of Bibb County having decided not to contest the prohibition election on account of the defective provisions for such contests in the local option law, have instructed the committee of one hundred named below to lieue the following

The lacta herein stated are known to hundreds as eye wituesees in Bibb County, who watched the progress of the registration, and who remained at the voting precinets on the election day, and to thoueande who attended euch precincts during a portiou of that day. It would, therefore, be unnecessary to publish them as information to the people of this county, but we believe that these facts are of great