

Don't Fail to Come at Once and Secure Some of the Great Bargains in Groceries and Produce That are Offered at the

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BRIDGE AVENUE AND PUBLIC SQUARE



Don't Forget the Boys.

And carry along with You

10 packs fire crackers only..... 25c
1 doz. 8 ball Roman candles only..... 10c
1 doz. 10 ball Roman candles only..... 15c
4 10c pkgs "up to date" salutes..... 30c
4 10c Boxes Torpedoes..... 30c
6 Large Boxes Torpedoes..... 25c
1 doz. 2 oz sky rockets..... 10c
1 doz. 4 oz sky rockets..... 25c

We have all sizes of the original
"up to date" Cannon Crackers.
The best cracker made.
1/2 doz. 20 to the box, 2 boxes for..... 25c
Large 7 1/2 inch 20 in a box, per box..... 40c

Low Prices on ORANGES, NUTS, CANDIES, ETC.

Florida Oranges, per dozen..... 9 7/8
Extra Sweet Oranges, "any size" per doz..... 11 1/2
Pine Apples, per doz..... 10 1/2
Sicily Grapes, per lb..... 10 1/2
Italian-made Maraschino Candy; sweet made; put up in a fancy 1 lb box; per lb..... 25
Put up in 4-lb boxes..... 1 1/2
4 pounds mixed Candy..... 25
3 pounds 8 1/2 lb Filberts..... 25
2 pounds large Pecans..... 25
2 pounds Tarago-Almonds..... 25
4 pounds large soft shell Walnuts..... 40
3 pounds Mixed Nuts..... 45
1 Cacao..... 25
Fancy Northern Apples, per peck..... 25

JUST RECEIVED.

Our Supplies for Fruit Cakes. Lowest Prices Ever Heard Of.

4 lbs. New London Layer Raisins..... 35c
4 lbs. New Smyrna Layer Figs..... 60c
1 lb. Crystallized Orange or Lemon Peel..... 20c
8 1-lb. package Halloween Dates..... 25c

4 lbs. New Raisins..... 25c
8 lbs. New Currants..... 25c
2 lbs. New Leghorn Citron..... 25c
8 lbs. Seedless Raisins..... 25c
Seeded Raisins 1 lb packages..... 10c

Chocolat-Menier, for Cakes, per lb., 40c.

When you buy Miller & Harri's Berkshire Hams you positively get the best. No use to buy tough, salty bacon bellies, when you can get from us Miller & Harri's eatable ones. We have Miller & Harri's Boston Ham. We also have their Pic Nic Ham. Miller & Harri's Bacon products are the very best. 16 lb Boston Granulated Sugar only..... 1 00
Best Boston Granulated Sugar in 100 lb sacks..... 5 50
20 lb white Clarified Sugar..... 1 00
20 lb bucket silver leaf lard, only..... 70c
15 lb bucket silver leaf lard, only..... 70c
21 lb Fairbank's Compound only..... 1 00
20 lb bucket Fairbank's Compound only..... 1 00
16 lb Best Leaf Lard..... 1 00
10-bucket Cottoleone for..... 75c
Fancy Boston Ham only..... 75c
Fancy Picnic Ham only..... 75c
Fancy Sugar Cured Shoulders only..... 6 1/2c
Fancy Sugar Cured Hips..... 6 1/2c
Western Clear Hides, per lb only..... 10c
Caramel Drip, per gallon, only..... 20c
New Orleans Molasses, the best per gallon, only..... 35c
New Sorghum only..... 20c
Sorghum purchased in 5, 10 and 20 gallon kegs only..... 19c
10 lbs. Oriswold's Famous 4A Coffee, only..... 1 00
Mocha and Java, best money can buy, fit for a king, per pound only..... 25c
Are you fond of strong coffee? If you are, buy our Ajax; it's a tower of strength; 2 lbs for..... 25c
New York Hand-picked Navy Beans, per bushel..... 1 25
New York Hand-picked Navy Beans, 2 gallons, only..... 35c

20 lbs. New Grits, only..... 25c
Lady Peas, per gal., only..... 20c
9 lbs. new Oat Meal, for..... 15c
Best Pearl Meal, per bushel..... 15c
Just received new Hotted Oats fresh from the mill
11 lbs for..... 25c
4 10-cent packages Buckeye Oats only..... 25c
Large package premium Oats only..... 25c
Flour is tumbling down; bread is tumbling the same way; 4 large loaves, only..... 5c
8 lbs. New Rice, clean and white, only..... 25c

Miscellaneous Goods.

Pickled Hogs Feet, per doz..... 25c
2 pounds best full Cream Cheese for A NEW TILING—Picnic cheese, weight about 4 pounds, extra fine quality, only..... 15c
4 large cans Polk's Tomatoes..... 30c
4 cans early June Peas..... 30c
4 large cans Table Peaches..... 45c
You lovers of fine Sugar Corn, buy Louis McMurray's Gold Medal Mountain Pack. It's the best money can buy, per doz. only..... 95c
Polk's best Tomatoes, 3-lb cans per doz..... 85c
Polk's best Corn, per doz..... 75c
New California Evaporated Fruits just received from Los Angeles, Cal. 25 bags Golden Apricots..... 12 1/2c
100 bags and boxes large fancy Peaches..... 12 1/2c

1 lb. Famous Battle Axe Tobacco..... 30c
3-year-old Older Vinegar per gal., only..... 10c
Rifle Powder, per lb., only..... 20c
Shot, all sizes, per lb., only..... 8c
A 5-lb. box New Cod Fish, put in 1-lb. bricks, per box..... 30c
Remember, when you buy your canned goods from us you can select from a new stock of great variety of over 3,000 cases, contracted for early in the season, when they were much lower than they are now. Following are just a few:
4 cans Polk's Best Sugar Corn..... 25c
4 cans Blackberries..... 25c
4 large cans Grated Pineapple..... 25c
4 large cans Polk's Tomatoes..... 30c
4 cans early June Peas..... 30c
4 large cans Table Peaches..... 45c

250 boxes choice Prunes, 0 lbs. for..... 50c
Michigan Evaporated Apples, 5 lbs. for..... 50c
8 lbs. extra fancy country dried apples for..... 50c
4 lbs. Country Dried Peaches..... 25c
Royal Baking Powder 4 lb can..... 20c
50 lbs. New Graham Flour for..... 1 00
50 lbs. New Rye Flour for..... 1 00
Sweet Potatoes, per bu., only..... 80c
Irish Potatoes, large Northern, per bushel..... 40c
Irish Potatoes, home grown, second crop, per bushel..... 50c
Water Ground Meal, per bu..... 45c

Soap, Washing Powder.
20 bars good Kitchen Soap..... 25c
8 bars mottled German Soap..... 25c
7 packages Gold Dust for..... 25c
7 packages Pearlina for..... 25c
7 packages nine o'clock washing tea for..... 25c
8 1-lb. Bars Saxon (the genuine) only..... 25c
9 Bars Clarette Soap..... 25c
10 bars White Rose, as good as Ivory, if not better, only..... 25c
8 lbs. large lump starch, only..... 25c

McCann's Luxury Flour Per Bbl. \$3.70.

Ballard's Obelisk Flour is a Superior Patent to the Finest Made Per Barrel, \$4.00.

S. LEAHY & SONS,

PEOPLE'S CASH GROCERS.

LEADERS OF POPULAR PRICES.

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Consumption Cured.

An old physician retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous complaints. Having tested his wonderful curative powers in thousands of cases, and finding it to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by a dressing with stamp, naming this paper, W. A. Noyes, 225 Powers' Block, Rochester, N. Y.

BELLS

Send Alloy Church and School Bells. Send for Catalogue. The C. & B. L. Co., Hingham, O.
Shows and trunks at C. B. Horn & Co., 200 Union St.



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WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Chain for selling. Send your full address by return mail and we will send you a Nickel-Plated Watch and Chain for one day's work. No money required. Address: The Watch Company, 100 Broadway, New York.

First in War First in Peace.

Very true of the Smith Premier Typewriter, one sent with the ill-fated Battleship "Maine" in Havana Harbor, Feb. 15, 1898, and was recovered. This machine was in use for over two years, remained in the water of the Harbor for over one week and is still in working order. Brandon Printing Co., Nashville, are the General Southern Agents.

Baptist and Reflector.

SPEAKING THE TRUTH IN LOVE.

Old Series, Vol. 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,
Beneath the presence of life's cares to-day,
I joy in these;
But I can say
That I would rather walk the rugged way
If I like it please.
I cannot feel
That all is well when darkening clouds conceal
The shining sun;
But I can say,
God lives and loves—can say, since it is so,
"Thy will be done."

I do not see
Why God should ever permit some things to be
When he is love;
But I can see,
That I can see,
Though often dimmed through mystery,
His hand above.

I cannot speak
In happy tones—the tears drop on my cheek
Now I am sad;
But I can speak
Of grace to suffer with submission meek
Until made glad.

I do not look
Upon the present, nor in nature's book,
But I do look
For promised blessings in God's holy book,
And I can wait.

I may not try
To keep the hot tears back, but hush the sigh,
It might have been;
And try to still
All rising murmurs, and to God's sweet will
Respond, "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, he who sits in the pew should try to obey the words of Jesus, "Take heed how ye hear."

Dr. Pattison, 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 sentences 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 habit of looking too much on the right hand 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 little 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 win 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 forsake me, and fix your minds on him?" The experience of many a preacher verifies the witty utterance of Sydney Smith: "A sparrow fluttering about the church is an antagonist 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 the average in their ability to receive instruction. No preacher ought to be held responsible for the physical condition of the hearer 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."

This servant of the Lord wound up his life's work and died at his home, near Lancaster, Texas, January 13, 1898, in his 75th year. Friends and loved ones prayed earnestly for his recovery, but 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 obituary" for the Minutes (see Minutes for 1898, p. 8) pay worthy tribute to him as a "citizen, father, 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.

"Servant of God, well done!
Rest from thy loved employ!"

PIONEER PREACHERS.

(Illustrated Sketches.)

BY REV. J. J. BURNETT.

(Copyright applied for.)

Elder Jesse P. Roddy.

Jesse 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 now stands. He united with Bethel Church in December, 1841, and was baptized by Richard Taliaferro.

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, Elders 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 Association missionary for a number of years, laboring mostly in the mountain districts of Roane and Cumberland Counties. He was a great lover of the "hill country," where he was greatly beloved by the people, and where he was successful in planting new churches and building up struggling interests. He was a good organizer, an untiring worker, a successful revivalist. "He was at all times fully in the gospel harness, and no man would brook more difficulties to fill his appointments. He rode over mountains as no other man, visiting the poorest hovels to tell of Jesus and his love. He attracted crowds to hear him, and by his earnestness and sympathy held them as no other man. He labored successfully and built up a good interest in the destitution of our mountain country." (Wm. Whitlock.)

Leaving his native East Tennessee in 1862, he located in Dallas County, Texas, where he served the Lord

Campbellism and "For" in Acts II, 38.

BY REV. W. H. SMITH.

Campbellites always interpret "for," in Acts II, 38, "in order to." Indeed, there could hardly be any Campbellism without that interpretation. Their whole theory rests on that interpretation. If "for" does not mean "in 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 Campbellites, 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 uneasiness about the matter, they soon, when hard pressed with these stubborn facts, flee to the Greek word *eis*, from which "for" in Acts II, 38 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 by the English. King James' translators, than whom riper scholars have not been found, translated this little Greek word, *eis*, about 1,700 times, and forty-seven different ways, but never translated it "in order to." The same can be said of the English and American revisers of 1881, also of Sharp, Sawyer, Wesley, Hawson and Noyes. If *eis* means "in order to," is it not remarkably strange that none of these noted and scholarly translators so translated it? Add to the above Liddell and Scott's Greek-English Lexicon, Thayer's New Testament Greek Lexicon, and all other unabridged, standard Greek authorities, and the Campbellite interpretation appears more and more absurd. And then, if for argument's sake, their definition were admitted, still their position is not sustained.

The set phraseology, "baptism for (in order to) the remission of sins," cannot be sustained. If you say "baptism is in order to the remission of sins," no one can know just what you mean. Do you mean "in or-

der to declare the remission of sins?" or what word would you place instead of the word "declare?" Not one of them can possibly be induced to affirm that "baptism is in order to procure the remission of sins, neither will they affirm using any of the synonyms 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 salvation 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 hallucination, and 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 REFLECTOR 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 I 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 blots 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 *Flag* from which I clip the editorial above, I said, Now I know how to account for his being caught napping when the Gospel Missioners are making their merciless attacks on our mission Boards. This number of the *Flag* 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, hands them to his office editor, who makes up the balance of the paper, while Hall hastens to his appointment at his church, or goes 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 Missioners 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, and 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 extract as a specimen of the animus of the writer. He repeats:

"Yes, corruption, favoritism and fraud in the manipulation and management of these Conventions and Boards have ever been a great hindrance to our mission 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 in this Association, with its two ably edited religious papers, the organs of organizations, supplemental to our two great Northern and Southern Convention Boards."

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

Here is an extract from an article in 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 Mission plan, as he is convinced the Board plan is all wrong. Here is what he says of our Southern Baptist Convention work:

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

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

"I worked under the Board of the General Association of West Arkansas and Indian Territory two years, and I know whereof I affirm. I am a Gospel Missioner, and the corruption 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 in the same paper, "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."

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 Missioners 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. Whitsett should be mistaken as to what Baptists taught in 1641. Bro. Hall, you and Dr. Whitsett have been very unfortunate in your assertions concerning Baptist history and teaching.

When I first read Dr. Whitsett's assertion that, in 1641, "immersion 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 Episcopal 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. Whitsett's mistake was to say: Well, I suppose Dr. Whitsett has been too 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? Here is our staunch Baptist, J. N. Hall, making a less excusable mistake than Dr. Whitsett. It is not so surprising that Dr. Whitsett, as a Baptist, with no taste for Episcopacy, should be ignorant of what is taught in an old Episcopal prayer-book of 1641, as that the wide-awake J. N. Hall should be ignorant of what is taught in his own weekly paper of 1898.

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. Whitsett, are no exception to the rule. With love for all who love the truth, YOUR MISSIONARY BROTHER.

LET US PRESS ON TO PERFECTION.

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

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

(Concluded.)

3. 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 no 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: "Knowest 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 in 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 no more death, neither sorrow, nor crying, nor pain. There shall be no night there. In it men shall need neither candle, nor the light of the sun, for God shall be their everlasting light.

You need not to be told how little the present world is like that perfect world of the future. To-day we are in the midst of wars and rumors of wars; 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, alas 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 better 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 happiness.

Let us not be discouraged by what I have 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 unwittingly 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 and 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 its seventy millions of mixed population, representing every nationality 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 be a nation of barbarians.

2. Another encouraging 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, jaundiced, cadaverous and miserable spiritual weaklings that you are. It is your divine birthright to have blood in your veins, flesh on your bones, muscle on your limbs and fire in your eyes.

The woe 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 foreordination which dooms you to feed with the swine. You can banquet with princes if you will.

You are not predestinated to live with the owls and bats. 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 sons of Belial.

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 our 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 in a state of spiritual 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,"

or shall we let them continue to be weak, imperfect and 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?

3. 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 other element of Christian 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 childish, 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 peradventure. It is fixed by the fiat 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, nobility 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 spot 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 adorned for her husband." 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 chariot wheels and bring round the day which shall witness this glorious consummation.

FAREWELL.

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

My text is in 2 Cor. xiii. 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 overhoses, etc. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen."

This form of language, in theological parlance, is known as "the apostolic benediction." It was used in apostolic times, and it has been banded down 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 people.

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 Bible word, and while no 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 faith. It is a fundamental doctrine of Christianity. Some people have been greatly troubled and perplexed concerning this doctrine; and truly it is one of the great mysteries of revelation.

It is not my purpose of 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 in 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 snow-flakes; 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 sea. 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; and when we come to this life of ours, your life and 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 Spirit.

A little later, 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, and 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 his Son, Jesus Christ, and in the Holy Spirit. Twice every Sunday, we sing:

"Praise God, from whom all blessings flow.
Praise Him, all creatures here below.
Praise Him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

And as a companion for that we sing also the "Gloria In Excelsis."

"Glory be to the Father
And to the Son,
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 in the triangle. This is one geometrical figure. It is not a 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 his 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 there 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 Christianity? That it is peculiar to Christianity and fraught with the greatest comfort and hope to Christian people? Reject the doctrine of the Trinity, and we have no infallible 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 Trinity we would not have any Holy Spirit.

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

He tells us who and what God is. He reveals to us the love and mercy 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 intercession 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. Suppose 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.

Oh, 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 sweetness of this communion, this fellowship with God! It was 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 pronounce a benediction 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 communion of the Holy Spirit be with you all. Amen."

I know there are good things in life. I know there are pleasures in long life, pleasures in living comfortably, pleasures in friendships, pleasures in the honors 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 ex-

pect to see them prosperous. But I would rather take them to-day and lay them away in our own beautiful 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 mortals 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 Conventions in the history of the State. It was our "jubilee" meeting. And 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 undegraded 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 finer 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. Couger, Vice-Presidents, and Dr. Kitchens, Treasurer. This was all done in the most agreeable manner. 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, Rev. C. F. J. Tate, who had been sent to the weak and destitute places in the State. And his 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 fine report. More than a hundred new schools organized and running, seven associational colporters assisted, six new churches constituted, 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, and 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. And so was Bro. A. J. Barton of Richmond, but we hardly knew whether he was a visitor or home-folk. When the speaking was to be done he did his part admirably, and when the giving was going on Barton was always in the midst of the biggest crowd. We like Barton over in Arkansas. Rev. B. L. Motley was there in the interest of Home Missions. And we did not know he was so good a speaker till we got him fired up before the natives over at Little Rock. If his church could have heard

him, I think they would be inclined to increase 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 and kind; and, although we could not offer him any money at that time, he may feel assured that we were delighted with him, and shall hope to have him come again.

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. Couger 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. Please everybody leave him 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 beyond 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.

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 consideration 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 Alken, from 2 Peter 1, 2-5, on the subject: "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 \$900 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 judicious and princely Corresponding Secretary, has done nobly, and never was he more loved than now. He is wise and great in plan and execution.

Furman University received a large degree of attention. After a presentation of its needs by President Montague, in a speech marked by genuine eloquence, some \$4,000 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 sense and calm spirit of Drs. C. S. Gardner, D. M. Ramsey 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. Vase was then nominated for re-election to the office of Superintendent. 180 votes were cast, 80 for Bro. Vase 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. Vase's friends are advising him to resign, now that the Convention has for the third time stood by him. I have not heard that Bro. Vase has 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 sessions were of a most interesting character. The Woman's Missionary Union is now one of the regular Boards of this Convention and submits an annual report.

The Ministers' Conference met one day before the Convention. The discussions were remarkably well conducted. One paper was extraordinary, and far above the usual in ability and in its practical bearing on a burning subject. It was that upon Mormonism, prepared and read by Rev. 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 Sunday-school Board at Nashville will be requested to publish it as a tract for general use within the bounds of the Southern Baptist Convention.

The Board of Trustees of Furman University, meeting during the sessions of this Convention, conferred upon Wm. T. Derieux, for fourteen years pastor of the First Church at Spartanburg, the degree of Doctor of Divinity. A. T. J.

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 has 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 parsonage of modern style valued at \$1,500. They have during the time given about \$1,000 to missions, Ministerial 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 and 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 one-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 piety, and consecrated to the Lord's work. May he and his work be greatly prospered. J. D. ANDERSON.

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 and 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 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 Broadway Baptist 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 is the month of feasting—examinations,"—Sampey. J. R. JOHNSON.

Last Saturday was a good day at Eldad Church. One addition. The church agreed to accept some additional deacons at her next meeting. Every meeting shows fruit of our summer revival. We were shown under on Sunday. J. W. MOUNT.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

Central Church—Pastor Lofton preached to two good congregations. Fine services.

Edgemoor—Pastor Rust preached to two good audiences.

North Edgemoor—Pastor Sherman preached. Good audiences. Two received by letter and two by experience. Good S. S. 53 at Barton Mission.

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

Centennial—Pastor Stewart preached to very good congregations. 91 in S. S.

Immanuel—Pastor Ray preached to good congregations. Received one by letter. 108 in S. S. Pastor addressed the young ladies of Ward's Seminary in the afternoon.

Seventh—Pastor Burns preached. Two good services. Good S. S.

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. Received one by letter and one by experience. Good S. S.

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

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

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 his work.

Dr. Folk preached for Pastor Baldy at Howling Green, Ky.

CHATTANOOGA.

St. Elmo Church—Pastor Moffitt preached at both hours. Congregations good. Morning subject, "Missions." Good impression. Meeting closed. The bad weather interfered. Bro. Frisbie 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 Roseville.

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 scholars in Sunday-school. Best congregation in a year. One baptized.

Central—Pastor Frisbie 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 his 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. Z. C. Graves. B. G. SLAUGHTER.

—On the evening of December 1st 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 very encouraging to a pastor. H. F. BURNS.

Nashville, Tenn.

—Notwithstanding the snow, wind, rain and cold, I filled my appointment at Christians 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. Halley is doing a good work all 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 \$32 to Rev. T. H. Feagin, our home missionary at Liberty, Texas. The ladies 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 an active church. Our Sunday-school gives the collection of the first Sunday in each month to missions.

J. A. BOHANNON, Missionary.

Lenoir City, Tenn.

—Dear Bro. Folk.—I read with interest 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 of Sunday-school 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 Deland 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 manufacturers that I buy of to help us on the "Powell Chapel." The following firms have very kindly remitted: Christian Paper, St. Louis, Mo., \$25; Swift & Co., Chicago, Ill., \$10; C. W. Goyer & Co., Memphis, Tenn., \$10; Wm. Falt & Co., Baltimore, Md., \$5; J. C. Grant Chemical Co., Chicago, Ill., \$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.

J. C. EDENTON.

Jackson, Tenn.

—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 one or more churches make known to one of us a desire to have such meeting in January, 1899, so we can present the matter to the committee at its meeting on December 23rd, or to the chairman of the same. We urge that the churches do not neglect this matter, as we consider it of great importance. J. J. Garrott, I. G. Murray, Hervey Whitfield, W. D. Turnley.

—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 on the night of December 20th, they will please notify me at Jackson, Tenn. The price, \$40 for the round trip, is unusually low. Any one wishing to go to any point in Texas can do so for one fare. The tickets will be good for twenty-one days. W. D. POWELL.

—Our church is getting along about as usual. One 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 Eastanalee 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. DONSON.

Athens, Tenn.

—The Humboldt Baptist Church is no longer without a pastor. By invitation, Rev. L. T. Wilson of Paducah, 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, extended 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 11 a. m. with the mercury quite low, and with a small congregation. But I received some help for our church. Was at Bell Buckle at 8:30 p. m., where the mercury was still in a dying condition. But I received more help. I am under special obligations 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 sisters make up

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

—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 only 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 not exceed \$45. G. M. SAVAGE.

—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 citizens were converted in that meeting and are looking with pleasure to his coming again. It was my pleasure to assist Bro. G. W. Sherman in a meeting at the North Edgemoor Church, Nashville, which resulted in about thirty-seven conversions. Bro. Sherman is doing a fine work for his church, and has 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 still they continue to grow. RUTHERFORD BRETT.

Carthage, 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 listening 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 Niagara. F. H. KERFOOT.

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 at the First Church.

Bro. Moore feels encouraged at Johnson Avenue. On my next visit I will be with the brethren at Central 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 spoke to the Sunday-school 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 marvel 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 Texas can go with us that far at one fare plus \$2 for the round trip, tickets to be good for twenty-one days.

W. D. POWELL.

Jackson, Tenn.

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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 REFLECTOR 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 appreciated present, or one which would do more good. Try it. Order now to be sure you get the Bible in time for Christmas.

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 certain 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.

1. 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 was made so prominent a few years ago by Presi-

dent Cleveland in his controversy with England over the Venezuelan affair. Are we so soon to forget the emphasis then placed upon that doctrine and reverse our position so stoutly maintained then, together with the policy of 100 years—the policy by which we look after the interests of this Western Continent and leave the nations of the old world to look after the Eastern Continent? Or is the Monroe Doctrine to be evoked only when some 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 fast and loose that way? Can we put the boot on either foot at pleasure? If we are to come out of our Western shell and cross over into the Eastern hemisphere, and enter actively into its affairs as a "world nation," must we not accept the inevitable result that other nations will then claim the right to enter actively into the affairs of this hemisphere? 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 Asiatic?

(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 \$20,000,000 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 vanquished.

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 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 much trade between the two people now, it can be developed and expanded. We suppose that in this argument is to be found the reason why, as a rule, the people of the Western States are in favor of the acquisition of the Islands while those of the Eastern States are generally against it. The Islands are nearer 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 trade from the East to the West. The strongest motive 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 as 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 false to our trust if we should fail to take advantage of it.

(5) If we do not keep the Islands what will we do with them? Give them back to Spain. That is impossible. It would mean continued oppression and continued insurrection and bloodshed. Whoever else may acquire the Islands they are lost forever to Spain. Turn them over to Aguinaldo and his fellow Filipinos? That would mean unrest, instability and revolution. They are not prepared for self-government. They would soon become the prey to some stronger government and we might as well give them to that other government at once. But what? Russia, Germany, England, Japan, that will be glad to have them. To give them to one government would be to arouse the jealousies of the others and might lead to war.

We have got the Islands, and it looks as if we will have to keep them because we can't turn them loose, if for no other reason. We trust, however, that with our expansion in territory and in trade resulting from the acquisition of the Islands will come also an expansion in religion, that the missionary may go hand in hand with the merchant and the banner of the cross may float side by side with the stars and stripes.

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 passages.

Ques. 1.—Is not salvation conditioned on repentance and belief? See Isa. 1. 20; Luke xlii. 3, 5; Acts iii. 19; viii. 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. iii. 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 xvi. 31. (2) 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? (3) 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?

Louisville, Ky.

Ans.—Instead of answering these questions in detail, it will perhaps be sufficient answer to them when we call attention to the fact that Bro. Barton has misapprehended our meaning. We were not speaking of salvation, but of regeneration. They are not identical, as Bro. Barton seems to understand them. True, when a person is regenerated he is saved. So also when he repents and believes he is saved. Regeneration should not be confounded with salvation any more than repentance and faith should be. They are, as we said, simply obverse sides of the shield of salvation, different processes of the plan of salvation. Regeneration 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 moral action, such as repentance and faith. Without the influence of regeneration no one would want to repent and believe. God, not man, begins salvation. So we say regeneration precedes faith logically. To put faith before regeneration is to make man begin salvation. This Arminians do. But Calvinists always put regeneration first. They give the honor and the glory to God for the salvation of a soul, not to man. Baptists are Calvinists, or Paulinists.

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 faith 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. lxxxv. 4; Song of Solomon, i. 4; Jer. xxxi. 18; Lam. v. 21; Psa. li. 10; Ezek. xl. 10; xxxvi. 20; Jno. vi. 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 medal 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.

QUESTION BOX.

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

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 must I do to be saved?" It was only when he heard and heeded the gracious answer to that question, "Believe on the Lord Jesus Christ and thou shalt be saved," that he passed from death unto life. He was convicted but not yet converted.

Ans. 2.—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.

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 second 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* says: "Regeneration is the change which makes him the child of God," the sinner of course, he means, is made a child of God in regeneration. How can repentance and faith be the fruit of regeneration 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 faith are 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. Barton above.

—We shall expect Santa Claus to send us a good Christmas present in the shape of a large number of subscriptions, both renewals 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 Southern Baptist Convention." We are sure that the articles 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.

—That is certainly a very admirable farewell sermon which we publish from Bro. Boone this week. After leaving Clarksville he went to his old home 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 them.

—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 BAPTIST AND 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 Boone 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 constant tendency is to have fewer and larger and consequently better papers.

—The *Religious Herald* publishes an interesting article on Elias Dodson, 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 him could never forget him. Dr. Taylor states that Bro. Dodson died in Wilmington in 1882 while Dr. Taylor was pastor there, and he is now buried in 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 wore black frock coats. "To the Americans it was a happy ending of the episode of war; for the Spaniards it was plainly a bitter tragedy, none the less painful because long foreseen."

—General Calixto 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 cold which resulted in pneumonia and finally in his death. Thus in the hour of her victory Cuba suffers a great loss. Her smiles are mingled with tears, her tears of victory with funeral dirges.

—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 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 on Dec. 4th of Mrs. Elias 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 Mrs. B. W. Bussey of Columbus, Ga., at whose home she died. She has many warm friends in Memphis as well as in New Orleans, Savannah, Macon, Atlanta and elsewhere who will be deeply grieved to hear of her death. She was a noble, queenly woman, cultured, consecrated and self-sacrificing, a model pastor's wife. We extend our deep sympathy to her bereaved family.

—We are very sorry to learn of the misfortune which befell Rev. D. B. Vance of Woodbury last week in the destruction of his home by fire. We are glad to know that he had it pretty well insured. We hope he 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 him hurts the cause.

—Dr. W. D. Powell dropped in on us last Monday on his return from New York. He spent Sunday in Shelbyville. As stated by him in the paper, Dr. Powell is arranging for an excursion to leave Memphis on December 20th for Mexico City. The round trip will cost \$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 delightful 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 charge of our work at Havana. This is proper. The church there, while a mission of the Home Mission Board, and while the property belongs to the Board, was built up very largely by his instrumentality, and it seems right that he should have charge of it. We hope that with the restoration of peace he 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 together.

—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 simply 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 had been returned voluntarily.

—We recently sent one of our premium watches to Mrs. Lucy Dayton Phillips. She writes us an enthusiastic letter with reference to it, in which she says: "It is far handsomer than the cut given in the BAPTIST 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-month subscribers at 50 cents each. A number of persons are already working for it. It will make a beautiful and valuable Christmas 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. Sanders and Miss Lucy A. Johnson, in the presence of a large number of friends and relatives. The church was beautifully decorated for the occasion. After the ceremony the bridal party repaired to the home of the groom's father, Capt. Sanders, and partook of an elegant supper. Mr. Sanders is a promising young business man of this city. He is a consistent member of the Antioch 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.

—In compliance with a long-standing promise, we spent last Sunday in Bowling Green, Ky., filling Pastor Baldy's pulpit for him morning and night. He has 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 enjoyed very much being with them. The congregations were good and we have seldom had so attentive listeners.

THE HOME.

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

HOW JEAN WON.

BY LUCIE DAYTON PHILLIPS

PART IV.

For the low-ceiled wain-scotted room was full of thick grey smoke, yet Jean could see a red tongue of flame creeping along the high curved mantel-piece.

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

The Cedars was on fire!

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 big 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 miles 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. Sandifer's, and tell anybody you meet on the way."

"Why, how—where?" began the child.

"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 orchard, but she ran today 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 moss-grown well in the yard, not once feeling 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, as well as dangerous, every moment.

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 ceiling, with its quaint frescoes, its painted cherubs and roses.

She dragged 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 fire from spreading.

The child could hardly bear to think of it sweeping over the dear old room—the "holy of holies" at The Cedars.

Eminent Americans.

Every year THE 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 inspiration 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 . . .



EDWARD EVERETT HALE.

The Youth's Companion

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THE LINCOLN-DOUGLAS DEBATE.
CAUSE AND CURE OF FEAR.
HOW I WENT TO THE MINES.

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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 relics 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 come!"

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 need of haste.

"It'll be too late when they do come," she sobbed. "And I can't 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 shrubs and rainbow beds of the flower garden, a swift high wind was blowing.

When the men came at last, she silently yielded her place to one of them, and began to bring out for their use buckets and tubs, but when somebody called "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 affair—a mere bit of child's play to run and carry it to the men.

In this supreme moment Jean 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 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 she 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 shout with a will, and a hearty cheer was given, but Jean heard it as something a long ways off. She felt strangely weak and faint.

"Little Bettle helped, too," she said, trying to smile her thanks. "She did all she could, run for the men, and—"

THE END.



Blind Japanese Children.

By the kindness of Dr. Folk I am enabled to give you this picture of two blind children in the Japanese Orphanage at Chofu, from a photograph furnished by Mrs. Maynard. They are treading out the day's portion of rice for their own use, singing cheerfully as they perform the tiresome task. I am sure you will be grateful both to our editor-in-chief and to our missionary for allowing us to look upon a scene upon which her eyes have often rested. Pray for her and these little blind creatures. May our God be light in their darkness!

L. D. E.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

201 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed—Young South Motto: Nulla Vestigia Retrorum. Our missionary's address: Mrs. Jessie Maynard, 82 Makai 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 himself as Cleveland Lewis, Treasurer of the Junior Union of the Central Baptist Church, Chattanooga.

His society had marked the appeal for a better school-room for Mrs. Maynard, and they immediately appropriated \$1 to that work. Let me 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 "Japs" 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 offering. 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. We wish success to the Young South."

TONY FITZ.

DORA FITZ.

We give you greeting most cordially. May you stay long with us! Thank you so much for the help. The third comes from Oklahoma: "Enclosed find 50 cents for our missionary. My mother gives 80 cents and I the rest. I would thank the members of the Young South who have pretty picture cards to spare, if they would send me some. May God

bless the work. Address 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 home missions as well as foreign.

The fourth brings good news from Watertown:

"Enclosed find \$1.25 for the matting on the chapel-floor of the Orphanage. I do hope we shall have a large Christmas offering. We all think the Young South is doing a grand and noble work. I enjoy Mrs. Maynard's letters so much and wish she could write oftener. May God bless the Young South."

RUBY WATERS.

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 touching 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 diphtheria, although I was exposed to it. My little playmate and classmate in Sunday-school, little Benjie 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 taken 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, And 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 God be very near to all who loved the 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 missionary. 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 Shelbyville, 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 Madisonville:



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"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 again for Mrs. Maynard's little Sunday-school room, won't you? Ask mamma to help by interesting the ladies 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 all to

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 he is named Edgar Dayton White, for Mrs. Laura Dayton 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 missionary!"

B. D. WHITE, Leader.

Now isn't that a grand report? I 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 "Receipts" 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 Bees!" 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 reward 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 manifested 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."

ANTIOCH HOME BAND.

This letter must have been delayed somehow. 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 "pictures" are coming. We are so much obliged for the long continued interest of this Band in all our lines. God bless

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OBITUARY

SHELTON.—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 months and 16 days. For 20 years he has been a member of Cane Creek Baptist 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, be the earnest prayer of her pastor.

W. E. HUNTER,
Jackson, Tenn.

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HARTMAN.—Mabyn L., daughter of J. C. and Mary H. Hartman, born Nov. 23, 1892, breathed her last on the morning of Oct. 10, 1898. She was a beautiful, loving and attractive little child, ever ready 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 children to come unto me. She was always ready to go to Sunday-school, and never forgot to ask papa and mamma for her pennies to give. The little darling, although so sick, never forgot her manners when called. She was the idol and pet with all her relatives, 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 have 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 sweet day see her.

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

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BAPTIST and REFLECTOR,

NASHVILLE, TENNESSEE.

OBITUARY.

OWEN.—Bro. Montgomery Owen died at his home in Wilson County on Oct. 17, 1898. He was born Jan. 23, 1830, and entered the Master's service while young. He united 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 L. Perkins, with whom he lived happily until her death which occurred several years before his. He left five sons and three daughters, and a host of friends to mourn his departure. He suffered greatly in his last sickness, but bore it with Christian patience, and at last when the sunset of life came he had nothing to do but to cross over to his beautiful home that had been awaiting him so many years.

J. W. LANNON,
T. A. MARTIN,
Committee.

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

OWEN.—Death has again invaded our ranks, taking our beloved brother, Stephen Owen. He was born in Halifax 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 settlement of the State. Married Miss Judith S. Robertson Oct. 10, 1847; three boys and five girls was the result of this union. The boys went to their reward in advance of their father and no doubt were waiting and watching to welcome him home to glory. Bro. Owen in early life gave his heart to

the Savior, and I was for many years a devoted member of Republican Grove Baptist Church, but at the organization of Lanesville 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. S. DILON,
J. T. SAUNDERS,
Committee.

Read and approved by the Lanesville Baptist Church Nov. 20, 1898.

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4 lbs. New Loudon Layer Raisins..... 35c
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Western Clear Hides, per lb. only..... 07
Caramel Drip, per gallon, only..... 20
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Sorghum purchased in 5, 10 and 20 gallon kegs only..... 10c
10 lbs. Griswold's Famous 4A Coffee, only..... 1 00
Mocha and Java, best money can buy, fit for a king, per pound only..... 25c
Are you fond of strong coffee? If you are, buy our Ajax; it's a tower of strength; 2 lbs. for..... 25c
New York Head-picked Navy Bean, per bush..... 1 25
New York Hand-picked Navy Beans, 2 gallons, only..... 85c

20 lbs. New Grits, only..... 25c
Lady Peas, per gal., only..... 20c
1 lb. New Oat Meal, for..... 15c
Best Pearl Meal, per gal., only..... 15c
Just received new Hotted Oats fresh from the mill..... 11 lbs. for..... 25c
4 10-cent packages Buckeye Oats only..... 25c
Large package premium Oats only..... 25c
Flour is tumbling down; bread is tumbling the same way; 4 large loaves, only..... 5c
6 lbs. New Rice, clean and white, only..... 25c

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Pickled Pig's Feet, per doz..... 25c
2 pounds best full Cream Cheese for A NEW THING—Picnic cheese, weight about 4 pounds, extra fine quality, only..... 15c
Cape Cod cranberries, per gallon..... 30c
French Macaroni, per package only..... 5c
4 lbs. fresh Oyster crackers..... 25c
4 lbs. fresh Soda crackers for..... 25c
4 lbs. fresh Ginger Snaps for..... 25c
5 gallon can, worth \$1. We fill it with the best Oil, both for pound only..... 25c
8 spoons best Machine Thread..... 25c
Best pickles, small size, per gal. 1 dozen American Sardines for..... 25c
5 nickel Cigars, just think of it, for..... 25c
2 boxes 2-oz. Garrett's or Brutto's Snuff for..... 15c

1 lb. Famous Battle Axe Tobacco..... 80c
9-year-old Cider Vinegar per gal., only..... 10c
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Shot, all sizes, per lb., only..... 0
A 5-lb. box New Cod Fish, put in 1-lb. bricks, per box..... 80c

Remember, when you buy your canned goods from us you can select from a new stock of great variety of over 8,000 cases, contracted for early in the season, when they were much lower than they are now. Following are just a few:

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100 bags and boxes large fancy Peaches..... 12 1/2c

250 boxes choice Prunes, 9 lbs. for..... 50c
Michigan Evaporated Apples, 5 lbs. for..... 50c
8 lbs. extra fancy country dried apples for..... 50c
4 lbs. Country Dried Peaches..... 25c
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50 lbs. New Rye Flour for..... 1 00
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Irish Potatoes, home grown, second crop, per bushel..... 50c
Water Ground Meal, per bu..... 45c

Soaps, Washing Powder.

20 bars good Kitchen Soap..... 25c
8 bars mottled German Soap..... 25c
7 packages Gold Dust for..... 25c
7 packages Pearlina for..... 25c
7 packages nine o'clock washing tea for..... 25c
8 1-lb. Bars Saxon (the genuine) only..... 25c
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10 bars White Rose, as good as Ivory, if not better, only..... 25c
8 lbs. large lump starch, only..... 25c

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NASHVILLE, TENN., DECEMBER 22, 1898.

New Series, Vol. I., No. 13.



Yearning wistful through the distance, long-lost comrades of the Past,
As the Christmas nears I hail you in a love that's still steadfast.
For last night I dreamed my footsteps had again stray'd back to you,
And you met me with your smiles as ever you were wont to do.
Out above the brooding hills I saw the red streaks of the morn,
Like rose-broder'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,
While 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 our youthhood'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 gone 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

Good will's a-ringing
In the gladsome Christmas bells!
—Cumberland Presbyterian.

"ALL THINGS COMMON."

BY REV. B. P. STAMPS.

We are too apt to go to the Bible with a preconceived theory instead of forming our theories from a careful, prayerful study of God's word. The Campbellite, in order to establish his theory of the Pentecostal origin of the church, seeks to invalidate the action of the church in selecting Matthias to fill the place of Judas. A certain class of theologians, who are wise above what is written, delight to criticize the alleged mistake of the Jerusalem church in forming what said theologians are pleased to call a commune. That epoch was not the case as attested by the opinions of our best scholars. The verbs in the original are nearly all in the imperfect tense, which denotes a continuance of the action or events described, perhaps through a period of at least seven years.
From the best information we can get, a somewhat

free literal translation would be something like this:
"And the multitude of them that believed were of one heart and of one soul. Neither said 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 apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked, for as many as were possessors of lands or of houses would sell them and would bring the price of the things that were sold and lay it at the apostles' feet, and distribution would he made to every man according as he had need."

Luke then proceeds to tell of Bernabas, who of his great liberality sold land and brought the money and laid it at the apostles' feet in order to supply the wants of his poor brethren and sisters. Luke then proceeds to tell us of one Ananias, a hypocrite, who

wanted to appear liberal, but who knew nothing of the true spirit of giving as it was manifested by Bernabas. The sequel tells its own tale of the result. The words of Peter to Ananias show that the disciples 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 sell it. "After it was sold, was it not in thine own power?"—i. e., to use it as he pleased.

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

1. A great necessity had arisen. The poor saints in Jerusalem needed help, which called for large contributions. James intimates that the love of God does not dwell in that man who can shut up the bowels of his compassion in the face of the cries of his fellow-men. Have we not a great necessity on us? Do not our mountain 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 belongs to God.

3. 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 membership of that church, and should strive to build up the membership 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 thieves 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 the example of Ananias without meeting his immediate doom. But God is not mocked, and whatsoever a man sows, that shall he 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 enclose our official letter which deals with the results, and the methods employed by the whiskey men. It is a sad story, but I pray that it may at least arouse the Anglo-Saxon Christian to realize his duty in politics. Too long we have surrendered the leadership to men without conviction, hence irresponsible.

J. L. WHITE.

Macon, Ga.

THE ADDRESS.

The Anti-Saloon League 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 issue the following address.

The facts herein stated are known to hundreds as eye-witnesses in Bibb County, who watched the progress of the registration, and who remained at the voting precincts on the election day, and to thousands who attended such precincts during a portion 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