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—At the home of the bride's mother in Jackson, Tenn., on the morning of Nov. 8, 1898, Mr. B. G. Haman and Miss Cora T. Hillman were united in wedlock by Elder P. A. Haman, the father of the groom. The fair young couple boarded the Y. A. M. train for Lebanon, Tenn., to spend a few days with the groom's father and family. They will make their home in Vicksburg. They have the best wishes of many loved ones and friends.

SENEX.

—Ford's Christian Repository for November received. This number, in addition to Doctrinal and Historic articles, as short stories by Mrs. Ford, has an exhaustive article of what the Editor, Dr. Ford, calls Eddyism (Christian Science). This will be followed by articles on Swedenborgism, Sanctificationism, Seventh-Day Adventism, Faith Cure, Divine Healing, Spiritualism, and other issues of the day. The November and December numbers will be sent free to all who subscribe for 1898, during this month. Price, \$2.00 a year. Address, Ford's Christian Repository, St. Louis, Mo.

Letter From a Preacher's Wife.
ROBERTSON, SWAIN COUNTY, WASH-
INGTON.

DR. D. M. BYE, Indianapolis, Ind.: Dear Doctor—I have delayed sometime in sending in my testimonial, as I have been waiting to see how the place was going to heal up; so I am now ready to recommend to the world your wonderful Oil treatment.

Three years ago I noticed a small lump coming in my right breast, and I called in our family doctor, who informed me that it was a tumorous cancer coming, so I began doctoring at once, but all the doctors failed to help me, and the best doctors of this country save me up to die, when I heard of Dr. D. M. Bye's wonderful Oil treatment, and of him being a man who had great faith in God, so I resolved to try him. He has taken the cancer all out, and it was so large that it took the whole breast off, but, praise God, the cancer is gone and the place is healed up nicely.

Suffering ones, do not be afraid to try Dr. D. M. Bye's wonderful Oil treatment; and any one wishing further information regarding this case can get it by writing to me.

MRS. C. E. BALTZORE.
P. S.—And the minister adds the following: My Dear Brother—We will send a big recommendation for you through out the country, and I shall go to preaching again, and I will recommend you from the pulpit. So may God bless your good labor and the loving arms of Jesus ever embrace you, is our prayer. Your brother in Christ.
REV. M. L. BALTZORE.

Want a Church.

There is a small company of Baptists in Charleston who for several years have wanted a Baptist Church, but it seems that all efforts have failed until now. By hard work I have persuaded the brethren and sisters to make another effort to organize, so we met on the fifth Sunday in last month and appointed a committee to call a council of churches to meet on the third Sunday in this month to organize. The following churches are invited to meet in council: First and Second Churches of Cleveland, Tenn., the Riceville Church and the church of Calhoun, Tenn. Charleston needs a Baptist Church. There is not a better mission field in the State than Charleston. The town is perhaps about seventy years old and there has never been a Baptist Church organized in the place. The brethren and sisters need encouragement. They are a poor little handful of Baptists surrounded with opposition and discouragement. They are all poor and need help to build a house to worship in. Brethren, pray for us that God the Father may provide ways and means whereby this work may be completed and that many souls may be added to the kingdom of our dear Redeemer through its influence.
W. H. BUNTONS.
Charleston, Tenn.

Matters About Morristown.

I shall spend the next week or ten days at Rogersville Junction, assisting Elder F. H. C. Hale in a protracted meeting. Later on I may assist Bro. W. C. Hale with his church at Warrensburg. Anent Will Hale, let me say it has been my good fortune at various places in my pastorate to have ex-pastors in my congregations, viz., in Anderson, S. C., I had the venerable I. S. Murray, who had pastored that church for a score of years; in Greenville, S. C., I had Dr. J. C. Furman and Charles Manley; in Nashville, Tenn., Dr. James Waters, and others in other pastorate, with all of whom I lived and wrought in greatest harmony and good fellowship. But from none of them did I receive more constant sympathy and earnest support than from Will Hale. He is a true and royal man, every inch of him. With a church of such men as he and Col. Tom Reeves, what could a pastor not do?

Prof. S. W. Thidell has removed his family to Moway Creek and will have some connection with the College. The professor preached for us here some Sundays ago a masterly sermon. It pleased everybody.

I am still abiding at the Virginia Hotel, "where elegant creature comforts" are served up three times a day. Good Sister Crump of the hotel has been greatly afflicted lately. Within five weeks two of her grown up brothers have died in Virginia. She has the heartfelt sympathy of her friends in these painful bereavements.

From all quarters the cheering reports come up about our four fine fifth Sunday meetings just passed.

Have you seen our Nolaebucy minutes for this season? Pastor Walters has given us an uncommonly good and satisfactory one.

WM. HENRY STRICKLAND,
Morristown, Tenn.

—Program of annual Sunday-school Convention of Beech River Association of Baptists to be held with the Wildersville Church beginning Friday night before the fourth Sunday in this month. A. Nunnery preaches the introductory sermon.

Saturday morning, 9 to 10 a. m.—The Superintendent and his work. Spoken too by all Superintendents present.

11 to 10—The teacher, including Advanced, Intermediate, Primary and Infant Class work. Teachers present will give their methods of preparation and delivery of the lessons.

Afternoon, 1. What is the relation of the church and Sunday-school? P. J. Davidson will lead.

2. What personal benefit do we derive from the Sunday-school? Talks from any present.

3. How shall we conduct the financial work of the Sunday-school? W. M. Newsom and J. K. Page.

4. Should special pains be taken to train the children in mission work? Mrs. W. R. Phillips.

5. Who are established already and don't feel the need of Sunday-school training? B. F. Parlow.

Saturday night, Query Box, 6:30 to 8 p. m.

Sunday 9 a. m.—Regular Sunday-school, in which all will participate. 10:30 to 11, short all around talks relative to the work; 11 to 12, preaching by the pastor.

We hope to see messengers present from every Sunday-school in our bounds as well as many from a distance. Wildersville is ten miles north of Lexington on the N. C. & St. L. R. R.

H. F. BARTLES,
V. P. West Tenn. S. S. Con.

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Old Series, Vol. LXI.

NASHVILLE, TENN., NOVEMBER 24, 1898.

New Series, Vol. I, No. 14.

LUTHER'S TRIUMPHAL HYMN.

Psalm xlv.

A mighty fortress is our God,
A bulwark never failing;
Our Helper He amid the flood
Of mortal ill: He prevailing:
For still our ancient foe,
Doth seek to work us woe;
His craft and power are great,
And armed with cruel hate,
On earth is not his equal.
Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The man of God's own choosing:
Dost ask who that may be?
Christ Jesus, it is He;
Lord Mahanah is His Name.
From age to age the same,
And He must win the battle.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall bring him.
That word above all earthly powers,
No thanks to them, abideth:
The Spirit and the gifts are ours,
Through Him with us to aid us:
Let goods and kindred go,
This mortal life also;
The body they may kill;
God's truth abideth still,
His kingdom is forever.

Second Answer to the McMinville Sisters.

In my first letter I told you to have patience with the members of our Baptist State Convention in Tennessee, as we are more conservative than the Baptist brethren out West. In time we will likely catch up with the spirit in this progressive "woman's age" and gladly welcome our sisters to seats in our Conventions as we do now to seats in our church meetings, and, in some sections, to seats in our Sunday-school Conventions, and as, in all sections, we welcome their money into our treasury. But if you can't wait for such "old fogies" to catch up with the times, you will have to take Horace Greeley's advice: "Go West and grow up with the country," where you will be welcomed to seats in their Associations and Conventions. Dr. B. H. Carroll of Texas tells us there were about 500 women appointed as delegates to their recent Baptist State Convention, and between 300 and 400 in attendance. In the November number of the Baptist Standard of Texas, Editor Cranfill tells us where women are admitted to seats in Baptist organizations in the following language, in which, as usual, he twists us about our old fogies:

"Texas, Arkansas and Indian Territory we can testify for. They all recognize our Baptist women as being worthy of seats in our general meetings. The failure of Virginia and other older States to admit the sisters is but an evidence of their behind-the-times attitude. Here in Texas we count the mothers and wives of our brethren just as good as the rest and fully as capable of forming just conclusions."

The writer can testify that in Kentucky they welcome women to their Sunday-school Conventions, appoint them to write essays before mixed assemblies. The Kentucky brethren will also allow the women to teach classes of grown men in Bible truths, provided they call it teaching a Sunday-school class, though Paul says, "I suffer not a woman to teach a man." Now, my sisters, we, here in Tennessee, will do the same thing. We will also allow you to attend our Conventions and gladly allow you to pray in our mixed assemblies, provided you sing your prayers, though Paul says, "Let your women keep silence in the churches." As you must know, all our real Christian hymns are simply written prayers to be sung. At the end of the last hymn of the first edition of his hymn book, David adds: "The prayers of David, the son of Jesse, are ended." Psalm lxxli: 10.

We allow these things, my sisters, because we have become accustomed to them, but if you attend our Conventions you must not expect to be heard unless you are singing. We have not become accustomed to women coming as delegates and voting and asking questions. You know Paul says: "Women must ask their husbands at home." He did not give any directions as to what old maids may do. But, as they have no husbands to go to for information, I think it would be nothing but proper Christian courtesy, in the Convention, to listen to them, if they should come, and give them the needed information and urge them to go forward in their noble missionary work, as Paul said to certain brethren, "Help those women that labored with me in the gospel."

I have given these facts, my sisters, to let you know that we are progressing, and may catch up with our Western brethren after a while; but you and Dr. Cranfill must be patient with us and must not expect us to move as rapidly as they do out West, where they do everything on a progressive and rapid scale.

ONE OF THE BROTHERS.

The Kingdom and the Church.

BY REV. E. T. HISCOX, D.D.

Through all the ages of Christian history the attention of Bible students has been much occupied with "the Kingdom," as presented by Christ and his Apostles in the New Testament records. Presumably what is to be understood by this phrase, variously presented as it is, "the Kingdom of God," "the Kingdom of heaven," "my Kingdom," as it is used by Jesus, and "the Kingdom." The phrase, "Kingdom of God," is used by Matthew, Mark and Luke freely. The "Kingdom of heaven" exclusively by Matthew and in the Epistles. By a careful reference to the various passages, it is evident the expressions are used with considerable latitude of meaning. That is to say, while they all relate to one general subject or condition of affairs, the specific application is quite varied and somewhat diverse within the general scope of its meaning. That the conception of "the Kingdom" is not easily grasped nor easily defined is manifest from the fact that so many and such varied explanations of it have been given by thinkers and scholars, all of which explanations have something to which all perhaps can agree, but none of which present a comprehensive definition satisfactory to all. It is likely that each one's conception of "the Kingdom" is largely influenced by its own personal, spiritual relation to Christ and the Gospel—to what extent that Kingdom is "within him."

In general, the definition seems accurate and satisfactory which states that the Kingdom is the reign of righteousness by Christ in the world through a regenerated human nature, and the establishment of God's authority as supreme in the hearts and lives of his people. These individuals constitute a new order of society in the world; their influence makes a new moral and spiritual force among men; the aggregate of these individuals constitute a community distinct in quality; in the world but not of the world; animated by one Spirit, acknowledging allegiance to a divine Law-giver, constituting the citizens of "the Kingdom invisible," thus forming the Kingdom of God on earth. The coming or enlargement of this Kingdom is effected in two ways: by an increase of its numbers, and by the increased sanctification and conformity of its members to the mind and the image of Christ. But no increase in the citizenship of this Kingdom is possible save by personal regeneration, repentance toward God and faith in our Lord Jesus Christ. No other qualification can admit them. They must be translated by the Spirit out of darkness into the Kingdom of God's dear Son to become partakers of it. Unless men be converted and become as little children, they cannot see the Kingdom of God. The Kingdom and the church are not identical. They bear a certain relation to each other, and in many cases a certain resemblance, near or remote, but otherwise are utterly distinct. There are many in the churches who are not in the Kingdom; and many in

the Kingdom who are not in the churches; and none but omniscience can accurately discern the difference, justly discriminate and righteously separate the wheat and the tares. When the consummation comes this will be certainly done. The churches have their organizations, their officers, their visible ordinances and their forms of service; the Kingdom has neither, and though an actual existence and power, yet it is invisible, except as seen in its fruits. It cometh not by observation, and yet its presence and progress are observable and traced by their influence. You cannot say, "lo here," or "lo there," but can behold it everywhere where new hearts and godly lives are found, marked like the moving of the seasons on the earth, the genial spring waking the earth to life from the death sleep of the winter. The church is composite. All the spiritual life it has belongs to the Kingdom; all the carnality it holds belongs to the world. The churches were designed to be a sort of visible representation of the invisible Kingdom. But the representation was never perfect, answering as free answers to face in a mirror, not even at first and in their purest state. Some so-called churches boldly claim to be the Kingdom absolutely, and assert that there is no salvation outside their fellowships and sacraments. But these claims are the falsest and most absurd of all. Such churches are monstrous perversions of the truth, most shameful caricatures, which bear no resemblance to the Kingdom in either form, spirit or works. They are a dishonor to the name they assume.

The church has its carnal ordinances, like the temple; that is to say, its forms and services, adapting it to its worldly estate. The Kingdom of God consists, not in eating and drinking, but in righteousness and peace and joy in the Holy Ghost. This is not all there is of the Kingdom, but these constitute its vital parts, and indicate the nature of the whole. The more carnal society becomes, the more worldly becomes the churches, depending more and more on forms and services and rituals, losing in the same proportion spiritual vitality and power, and becoming less and less like the Kingdom; more and more separated, until they not only lose similarity of resemblance, but seem actually to become strangers and foreigners to each other. It is beyond doubt and sadly true that thousands unite with evangelical churches without discerning the Kingdom in the church or realizing that anything more is needed than to unite with the church in order to be securely in the Kingdom. Jesus forewarned the Jews that they might see their fathers in the Kingdom of heaven and they themselves cast out. The unrighteous cannot inherit the Kingdom of God, nor will it help them at all if they have been in the church.

The true people of God should be in the churches enjoying their fellowship and aiding in their work. But it is the most perilous position in the world for unconverted persons to occupy. Jesus said of such that at the last day he would declare unto such, "Depart from me; I never knew you." It is likely that Jesus meant by the phrase, "The Kingdom of God is within you," that it was in the midst of them. And yet, in a very vital sense, it is true that unless the Kingdom—the Kingly reign of Christ—be established in the individual hearts and life, they can have no part or lot in it. It must be in the heart, or it can be to them nowhere.

Something needs to be said as to the new interpretation of "the Kingdom of heaven," which is now being given by not a few "advanced thinkers," some of them of prominence and of wide reading and thinking, but of very erratic thinking, in the estimate of this writer. The interpretation is certainly new to the great mass of Bible students, and, save to those fond of novelties, as baseless as it is new. The substance of it is, the Kingdom of heaven on earth is not composed of regenerated men and women, called to be saints, but is to consist of "regenerated society," whatever that may mean. It is to be a "world Kingdom," and is to be brought about by moral and mil-

nicipal reform. By a diffusion of the morality of the Gospel, men are to be induced to do right, to make righteous laws and to execute them righteously, and thus the Kingdom of God is to come. The Golden Rule and the Sermon on the Mount are the Gospel to be preached and relied on for the regeneration of society and the saving of the world. Redemption by the Cross and a ransom paid in "precious blood" belong to a decayed theology no longer needed. Think of regenerating Tammany Hall or Chicago's Board of Aldermen, or any other hot-bed of political corruption, large or small, by the Golden Rule and the Sermon on the Mount! The Gospel of the bloody sacrifice is the only Gospel which is the power of God unto salvation. Thence alone can come the Kingdom of God on the earth. That augments the Kingdom.—*Western Recorder.*

From South Carolina.

All eyes are now turning toward Darlington, where the Baptists will meet in their annual convention the last day of this instant. It looks at this writing like there will be some contention over the Conule Maxwell Orphanage, though matters may take a turn that will bring the delegates together in a harmonious mood. As there has been some dissatisfaction in regard to the management of affairs, it is believed that some heroic measures will be resorted to as a test of the power of the opposing forces. It has been suggested that a day be given to the discussion so as to give both sides an opportunity for saying all that may seem necessary.

Our denominational schools are growing in favor. Dr. Montague is delivering stirring addresses at strategic points in various parts of the State and drawing the affections of the people toward Furman University. The attendance is larger now than it has been at this time of the session for years. Not only is the patronage increasing, but there is unusual evidence of popular interest in the institution.

This month is to be Furman University month in many of the churches. Some Associations have recommended that collections be taken the second Sunday or some other day during the month. Some churches cannot adopt this method but will take a collection for the University some time this year. While no very large amount is expected from this general giving, it will serve to keep the people in a benevolent mood and will discover and develop liberal contributors at no distant day.

The Female College, under the management of Dr. M. M. Riley, is going on with good success, and he reports the spirit of the students to be more gratifying than at any time since his connection with the institution.

Cooper-Limestone, located at Gaffney, under the presidency of Prof. J. R. Mack, is making satisfactory progress. An effort is being made in the Spartanburg Association to raise \$10,000 to increase its endowment.

The associational high schools are justifying the high hopes that were entertained of them when they began a few years ago.

One of our heroic preachers of the State Mission Board went to one of our little towns last year and preached to a few men sitting on logs. Mutual interest sprang up between the hearers and the preacher. He repeated his visits to the little factory town and resolved to erect a house of worship. He collected \$1,898 from himself and \$2 from others and completed a commodious building. He was too poor to be allowed to make so large a contribution. Some neighboring Associations were aroused by his liberality and came to his relief. It is refreshing to find one so ready to undertake and accomplish such things, even though one cherish some skepticism as to its wisdom.

A beautiful house of worship was recently dedicated at White Oak, three miles in the country from Greenville. It is built in the shape of a cross, has vestibled entrances, two Sunday-school rooms and unusually good pews. It, too, is a child of the State Mission Board.

While the funds for State Missions have been lagging this year, the progress of the work otherwise was never quite so good. About 800 persons have been added to mission churches during the year, four churches organized and seven houses of worship dedicated. Dr. T. M. Bailey, our secretary, is doing his best as he grows older; he is one of our most tactful and popular workers.

Rev. W. J. Langston is quite well settled in his pastorate of the Pendleton-street Church, this city, and has taken fast hold of the hearts of the people. He is a fine sermonizer and his congregations are increasing. His successor at Pacolet is Rev. J. D. Huggins of Williston. He will enter upon his second pastorate at Pacolet with the beginning of next year. A less strong preacher than Pastor Huggins might enter upon such a course with justifiable fear and trembling. Williston is now casting about for a

pastor. It is one of our best fields and will doubtless secure a good pastor speedily.

Rev. W. D. Moorhead has accepted the care of First Creek and Little River Churches, Anderson County. He is a trained pastor.

Pastor A. S. Buyek has resigned his churches near Latta and is in quest of a new field. He is a Seminary man and will doubtless be engaged soon.

Pastor R. P. Galpin resigns a pastorate of several years continuance at St. Matthews. He is a vigorous worker and deserves a field of usefulness within our borders.

Pastor Richards has applied acceptably for city churches during the summer and is now spending a few weeks here while waiting to hear the decision of some churches out of the State. We covet him for a Palmetto church.

Pastor J. B. Marsh has done a fine work at Piedmont, but has resigned on account of broken health. The church there is trying to entice our devoted city missionary, J. S. McEmore, into their service. There are not near all the changes I could mention.

There is no little unrest among the pastors just now. Perhaps the low price of cotton has made some churches unable to pay salaries promptly and thus caused a slight increase of resignations. The "birds of passage" are usually more numerous towards the close of the year.

Several thousands of soldiers are coming to winter in South Carolina, being located chiefly at Charleston, Columbia and Greenville. While I write the blue-coats are making their first appearance in their camp here, though it will be ten days or more before the last installment arrives. About 7,000 will be encamped here. Just what will be the business, social and moral outcome is problematical, but we are going to try to make their stay among us mutually beneficial. Their coming will afford some increased opportunities for Christian work and the pastors are going to try to do all they possibly can for their spiritual welfare. D. W. Key.

Greenville, S. C.

East Tennessee Notes.

JACKSON.

Prof. Henderson and I made a hasty trip to Jackboro, leaving Mossy Creek last Friday evening and spent the night, on the way, with mine host, M. F. Tiller, at Careyville.

The writer occupied the pulpit at 11 a. m. for pastor C. L. Bowling and Prof. Henderson delivered a very entertaining lecture in the evening on education. After the lecture brethren Lloyd and Lindsay, two of God's noblemen, pledged and secured for the church \$100; for Carson and Newman College another brother secured for us the interest for three years (\$18) on another \$100. W. R. Irish and Alex. Lloyd, the two deacons, and Elders C. L. Bowling and J. S. Lindsay held a very pleasant meeting with us in the afternoon and gave us much encouragement in the work of raising the endowment.

TALBOT.

It was the writer's pleasure to preach on Sunday morning for Pastor S. S. Hale, Talbotts. The church celebrated the Lord's Supper after the sermon, and the pastor extended the hand of fellowship to twelve new members, a part of the results of the recent revival in which twenty-five professed faith. I have seldom seen a more intelligent and appreciative audience, or young converts of more apparent promise. I did not present the college work, but shall later.

MOSSY CREEK.

In the evening, according to previous arrangements, we had a mass-meeting in the interest of the college. The weather was threatening—some rain—and many of the older and more substantial members did not get out, but we took a small cash collection and subscriptions amounting to \$2,001.88.

COAL CREEK.

On my way home from the State Convention I ran out to Coal Creek, and through the kindness and help of Pastor John W. Reed I received \$100, making in all from the three churches visited, \$2,801.80. Coal Creek, with Pastor Reed and the help of Mr. K. L. Foster, an honored alumnus of the college, has the honor of making the first contribution, as a church, to the greatest educational movement ever undertaken by the Baptists of East Tennessee. We must have

ONE HUNDRED THOUSAND DOLLARS

Endowment Fund for Carson and Newman, and we must have it right away. There never has been a more opportune time for a great work and never such unity of sentiment and harmony of affection in an educational movement in Tennessee.

STUDENTS.

The manner and methods of raising the money is left entirely to the churches, the brethren and indi-

vidual contributors. What the college wants is the money, the means to carry on our educational work in the coming years, a system and a work worthy the twentieth century, the threshold of which we are soon to enter.

It will take one man too long to visit all the churches and to see all the benefactors of the college, so we suggest:

1. That every alumnus (or na) lend a helping hand. Send in at once your obligations or contributions. I shall take pleasure at any time in writing private answers to anyone who may desire to give money to the college, either for endowment, current expenses, or equipment. I can tell you in a few words some of our needs and ways in which your money can be of great service.

2. That pastors everywhere write me at once that I may arrange appointments and co-operative work with them, for we hope that each will consider himself a committee of one to help build an educational monument, enduring as time, to the Baptists of East Tennessee.

The Baptist preacher or layman who will not now take hold and help can hardly be said to be fit to march in the great Baptist column out of the nineteenth into the twentieth century. Brethren, fall in! S. W. TINDALL.

Mossy Creek, Tenn.

ALL THINGS TO ALL MEN.

SERMON BY REV. J. B. HAWTHORNE, D.D., PASTOR FIRST BAPTIST CHURCH, NASHVILLE.

"I am made all things to all men that I might by all means save some." 1 Cor. 9:22

Some superficial readers of the Bible receive from these words the impression that Paul was a sort of a religious ambidexter. They suppose that in his work of pioneering the religion of Christ, he resorted to double-dealing. They think his utterances to the Gentiles contradicted his preaching to the Jews, and that in some places he encouraged insubordination to Roman authority and in others protested unwavering fealty to Caesar. Having this mistaken conception of Paul's character, they plead his example in defense of the unrighteous and mischievous doctrine, that in the service of a good cause it is lawful to deceive.

A man who accepts this as a sound ethical principle says, "I am a merchant; the energy and enterprise which I put into my business are inspired by a desire to support my family, to relieve the poor and help the church. Having these worthy objects before me, if I can get the patronage of the public by so doing, I am warranted in publishing a tricky and misleading advertisement."

Another man says, "Believing that there is no salvation apart from the church and its sacraments, if by practicing a deception I can get a lost sinner into the church, it is a religious duty to deceive him."

This principle is very much in vogue in political circles. Men plead it in justification of campaign lies and ballot-box stuffing. Believing that the good of the country depends upon the triumph of their political party, they persuade themselves that in promoting the success of their party it is legitimate to mislead the ignorant and defraud the unsuspecting.

Neither by word or example did Paul ever support such a doctrine. In saying that he was "made all things to all men," he did not mean that he ever deceived the people as to his real convictions. He meant that in introducing the gospel among men, he manifested a becoming respect for their opinions and refrained from giving them unnecessary offense. If he sat at a man's table he conformed to the customs and manners of his household, as far as he could do so without violating his convictions of truth and duty.

If he was among the Jews, who esteemed it a great sin to eat the meat of an animal that had been sacrificed to idols, to avoid the displeasure of his Jewish brethren, he abstained from the use of such meat, though he believed it to be a legitimate article of food.

Among the Gentiles he showed his appreciation of all that was good and beautiful in Gentile civilization. He respected their culture, admired their architecture, and quoted from their poets and orators. But, while he was everywhere courteous, polite and respectful of the feelings and opinions of men, when the interests of the cause which he represented demanded a bold and direct assault upon any doctrine or custom, he did not hesitate to make it. Even before courts, governors and kings that were uncompromisingly hostile to his religion, he did not shrink from declaring the whole counsel of God. Solitary and defenseless he faced the fury of bowling mobs, and fed the flames of their wrath by holding up the cross of the despised Nazarene.

"I am made all things to all men," means that Paul found it necessary to vary his religious methods in meeting the endless variety of circumstances and conditions under which he was placed.

When he reached Corinth and Athens, I imagine

that he threw aside his old sermons and made new ones. He had there to meet minds of a superior mold and culture to those which he had confronted in other cities. In some places he expounded one feature of the gospel, and in other places explained and emphasized a different feature. He never allowed himself to become monotonous. He showed himself to be very resourceful. He was full of surprises. He seized upon every occurrence that could be used to illustrate the great message which he bore to lost men.

In the use of all this variety of means and methods, Paul was absolutely free of any selfish thought or feeling. Every word that he uttered and every movement that he made was in harmony with a supreme purpose—a purpose that was as high and holy as heaven. He was "made all things to all men that he might save some." Blessed is the preacher anywhere on God's footstool who can honestly say as much for himself. It is well for a Christian minister to seek learning—to store his mind with every variety of useful knowledge. It is well for him to gather from the gardens both of ancient and modern literature the rarest and loveliest flowers to adorn and perfume every expression of his thought. It is well for him to aspire to the very acme of oratorical culture and power. It is well for him to study men and all the approaches to their minds and hearts. It is well for him to study the currents of public thought and feeling, to see the significance of great passing events, and to know how to use them in the elucidation of great themes. But the preacher who is inspired to seek such an equipment by any other feeling than a burning, masterful desire to save his fellow-men from satanic bondage, is unworthy of high and sacred vocation.

Paul's consuming passion was for the salvation of men. The salvation of the gospel which he preached is a very comprehensive scheme. The average man has a very poor conception of the scope, magnitude and grandeur of it. It covers every evil from which men need to be redeemed. Men need salvation not only from guilt, condemnation and wrath, but from ignorance, error, narrowness, selfishness, self-consciousness, false ambitions, sadness and sorrow.

There are some people in this community who, if they had a truer conception of the scope of gospel purposes and of the amplitude of its provision for human needs, would be a little more just in their treatment of certain men in the pulpit who are trying to give the world the broadest application of Christian truth.

It is clearly the function of the Christian minister to expose and refute false doctrine, because such doctrine, when believed, is a barrier to salvation. In exposing the errors of false teachers of the gospel, I am just as loyal to my divine commission as when I am persuading men to repent of their sins and believe on the Lord Jesus Christ.

But in every congregation of Christian people there are some who think a minister goes beyond the realm of his legitimate work when he attacks any erroneous doctrine. If I should announce as my theme next Sunday morning the fatal heresy of baptismal regeneration, doubtless some of you would be heard to say, "What a pity our pastor will not let other people's creeds alone and confine himself to the preaching of the gospel." If I should marshal before you the social evils of this community—if I should array before you the iniquitous institutions and customs of this city which are drowning men in perdition, doubtless somebody would exclaim, "Oh! that he would give us the simple gospel."

There are some awfully pious people who imagine that the gospel has nothing to say about sin and vice and crime. What a pitiful idea they have of gospel preaching. Let a man stand in the pulpit and cry for the space of one hour, "Come to Jesus!" "Come to Jesus!" "Come to Jesus!" and they imagine that he is preaching the very quintessence of the gospel. But, to me, the repetition of such words would not be preaching the gospel. I am so constituted that my mind requires a definition of terms. "Come to Jesus!" What does he mean by that? Why should I come to him? What makes it necessary for me to come? In what sense shall I come, and how shall I come? What some people call the "simple gospel" is to me simple stupidity. I might spend my whole life in crying, "Come to Jesus!" and not one soul would ever come if I should throw no light upon the significance of such an invitation.

Men need to be convicted of sin, and to receive this conviction they must see themselves in the light of a great variety of gospel truths. They need to be carefully "weighed in the balances of the sanctuary." They need to be taught the nature, the demerit, the degradation, the destructiveness, the damnation of insubordination to God's will. They can have no appreciation of the glorious salvation of the gospel until they realize in every fibre of their spiritual being that they are lost.

He is the most skillful and successful preacher of the gospel whose sermons contain the greatest variety of gospel teaching, and who conveys to men the truest impression of the breadth and amplitude of the provision which God has made for the supply of man's needs, and for the elevation and glorification of his being here and hereafter.

In Christ's preaching of the gospel there was the same variety which we see in nature. He maketh the clouds his chariots; but no cloud is an exact reproduction of any other cloud. He fashions every leaf that flutters in the wind; but he never made two leaves exactly alike. He has placed upon this planet fifteen hundred millions of human beings, but no two of them have exactly the same form and features.

To some the ideal preacher is one who tells "the same old, old story" from day to day and from year to year. "Christ was not such a preacher. He did not tell the same old, old story every time. It was a new story that he told on every occasion. It was the story of the prodigal son in one place, and the story of the man who went down from Jerusalem to Jericho and fell among thieves in another place." In one sermon it was the story of a woman who took leaven and hid it in three measures of meal, and in the next it was the story of the shepherd, who left the ninety and nine sheep in the wilderness and went after the one that was lost.

Every sermon was a new story—a story, too, told so artfully and charmingly, that little children quickened their ears and looked up to him with eyes full of wonder—a story so thrilling and magical that the roughest men in the marts of trade would leave their stores and counting rooms and offices and listen to it for hours. He had the art of putting truth into a picture. "A sower went forth to sow his seed." "The Kingdom of heaven is like a net cast into the sea." "He that heareth and doeth these sayings of mine I will liken unto a wise man, who built his house upon a rock." He asked the questions, "Whom do men say that I am?" "What will a man give in exchange for his soul?"

When they would not admit him into the house as a preacher he went in as a physician. When they would not receive his doctrine, he said, "Where is your poor sick child? Let me heal him, and thus make sunshine and gladness in your heart and home."

By this variety of methods and measures he got the attention of men and won their confidence, that he might lead them into the light and freedom of his kingdom of truth and grace.

In becoming "all things to all men," Paul was walking in the footsteps of his great Master. He had no stereotyped methods. His methods were determined by the character, condition and environment of the people to whom he preached the unsearchable riches of Christ. One of the great needs of the church, to-day, is a ministry imbued with the spirit of Christ and Paul—a ministry that will get down from ecclesiastical stilts, throw away old cast-iron methods, liberate itself from stupid conventionalisms, and become more flexible, more elastic, and adaptable to the varying phases of human society and the endless variety of human trials, aspirations and wants.

Paul says that unto the Jew he became a Jew. When he spoke to an assemblage of Jews he let them know that he was proud of the unadulterated Jewish blood in his veins. He reminded them that he was "a Hebrew of the Hebrews," and had descended from a tribe which never forsook the worship of the true and living God. That was a stroke of policy, but one in which there was no lack of honesty and no violation of any true ethical law. By it he put himself on easy terms with the Jews, won their favor, and gained an opportunity to deliver his message of mercy and salvation.

The late John B. Gough illustrated much of the Pauline flexibility, skill and wisdom, in his career as a reformer. Thirty years ago he went to London and began a series of lectures in the far-famed "Exeter Hall." By his genial and polished manner and the withering of his almost matchless oratory, he won the admiration and patronage of the very cream of London society. Lords and bishops, literary men and women, philosophers and scientists, and every class of the nobility gathered to hear him. Lord Brougham, Disraeli, Bright and Gladstone sat as charmed listeners before him.

But the sympathies of the great man were not confined to the cultured, influential and noble elements of society. He looked with a pitying eye upon the poor, the degraded, the wretched and the outcast. He would not leave London until he had made some contribution to their relief—until he had spoken words of mercy and help to the very scum and dregs of London society. He knew how to come down to their level of thought and feeling and minister to their needs.

He made an appointment to speak in that part of

the city which was given up to the most degraded elements. A vast assemblage from the lanes and alleys, from the garrets and cellars, and from all the dens of ignorance and vice and misery, came to hear him. They were a multitude in rags and filth and squalid wretchedness. Not a trace of human beauty and loveliness was upon their faces, and the signature of devilry was where the image of God had been. As he stood before that vast array of miserable beings, the great orator and philanthropist was moved to tears. The scene at once revived bitter memories of his own earlier life.

He began his speech by telling them how poor and wretched he once had been; how as a child he had often cried for bread, when his widowed mother had not a morsel to give him; how that mother toiled and struggled all the day long and far into the night, year after year, to keep the wolf of starvation from the door, and how, at last, when her feeble, wasted limbs could toll no more, she folded them for the sleep of death. He told how they came and dumped her body into a pine coffin, pitched it into a street cart, hurried it away to the place of the dead, and buried it in a potter's field.

He told them what a wail he had been on the current of sin. He told them how he had been cursed by an insatiable thirst for strong drink, and how he had gone down, step by step, to villainy and disgrace. He told them that when he had reached the point where it seemed to him he could sink no lower, and when he felt himself divorced from all human respect and sympathy, friendly hands came and lifted him up and led him into a new path, in which he had since found peace and plenty and favor with God and man.

This timely and skillful portrayal of his own experience opened to him at once the hearts of the wretched people who stood before him. Many of those hard faces were wet with tears, and many of those lips which were so used to profanity and blasphemy pronounced blessings upon him. At the conclusion of his speech, hundreds of them were so completely transformed in thought and feeling and purpose, that they came forward and subscribed to an oath of total abstinence from strong drink, which they sacredly kept to the day of their death. Never was there a better illustration of the wisdom of the Pauline principle of becoming "all things to all men."

My brethren: What are the churches of this city doing to-day to save men that they were not doing forty years ago? They have Sunday-school at 9:30 a. m., a sermon at 11 a. m. and at 7:30 p. m. on Sunday, and a prayer-meeting on Wednesday evening. This routine is seldom varied, and is kept up from year to year. The people say, "This is good enough for us. We are walking in the way our fathers trod. We don't want any change, and just what we are doing we hope our children and children's children will continue to do."

The result of this unflinching fealty to old methods is that nearly half of the people of this city have ceased to attend religious service in any church, and half of the rest go only a few times during the year. Some of these non-attendants stay at home and read novels. Some go to club-rooms and play cards, and some to the saloons, where they drink whiskey and talk politics. This class of our population is growing worse every day. We have already reached the point where organized knavery openly defies the laws of our city and commonwealth.

Does it not behoove us as men professing to love God and humanity to pause and look into the causes which have brought us to this state of things?

Why do so few people attend religious services in our sanctuaries? It is either because there is but little attraction in the services, or because there are greater attractions elsewhere. I believe that one secret of our failure is that we have not the courage, the sanctified boldness, to adopt the Pauline principle of becoming "all things to all men." If there is nothing attractive in my preaching, and if those who come to hear me yawn and sleep in the sanctuary, it is my sacred duty to adopt some other style of preaching. And if I am incapable of discovering or inventing new methods, I ought to make way for some man who has such capacity.

There are men and women in our churches whose existence the world has almost forgotten, because of the unbroken monotony of their religious life. They are good people, but their goodness makes no impression upon the world. They are not felt because they have not the courage to change their methods of religious activity to meet the ever-changing phases, needs and exigencies of the world about them.

When a man has lived in a church five years and during all that time has not been instrumental in the conversion of a single human soul, he ought to be convinced that there is something radically wrong in his religious life, and when he is convinced of that fact, he owes it to God and his fellow-men to change

to some manner of living that is wise and more in harmony with God's will. Let not your idolatry to old plans and old methods make you an unhelpful and unrecogized factor in the Kingdom of God. Let the spirit of the great apostle possess your heart. Show a willingness to be anything, to do anything, to sacrifice anything, to suffer anything, for the salvation of this great world that lieth in wickedness.

The gospel is as immutable as the throne of the Almighty. It is the same yesterday, to-day and forever. It is the power of God, and the only power in the universe that can save a human soul from sin and hell. But the success of the gospel depends largely upon our methods of teaching it and of bringing it into contact with the hearts and lives of men. If our present modes of religious activity are not accomplishing God's gracious purposes, let us have the Christian courage and manhood to seek other and more effective modes. Let us be as resourceful in the work of God's kingdom as we are in business and politics. This is consecration to God; this is fidelity to our Christian vows. If we are unwilling to make such a surrender of ourselves to the Master's cause, we shall not stand in the judgment and hear from his lips the plaudit—"Well done, good and faithful servants."

Mississippi Letter.

During the summer Bro. Cebanias made a canvass of our State for the BAPTIST AND REFLECTOR, traveling from the Northern to the Southern boundary, and secured about six hundred subscribers. There were a great many before, so that you doubtless enter nearly a thousand homes among Mississippi Baptists. If so, you have not fewer than five thousand readers on this side of the line. These readers are entitled to as much news from our section as you are able to give them.

OUR SCHOOLS.

Last year yellow fever broke up Mississippi and human colleges at Clinton so that they were not able to resume work till December 7th. This year there was no fever in Clinton at the time for the opening of these schools, but it prevailed at Jackson and the quarantines were on, causing Presidents Lowrey and Wharton to postpone work till November 8th and 9th. The number of students in each college is encouragingly large and the prospect for a fine session is good.

Blue Mountain Female College opened at the usual time and has a large body of students. Prof. B. G. Lowrey, who succeeded his brother W. T. in the presidency, will keep the school up to its high standard of efficiency.

Prof. Stone at Meridian is also pressing forward in the education of the girls who attend Stone Female College.

The Mississippi University opened November 15th. Oxford is recovering from the scourge of fever and will gladly welcome the coming of the students. In the faculty of the University we have four splendid Baptist men—Prof. Leavell, Deupree, Ferrell and Biley. They are all active workers in the Oxford church. The church is now without a pastor, but it will not be long before one is secured.

ASSOCIATIONS AND CHURCHES.

The quarantines kept our people from having the associational meetings at the regular times, except a few which met early. For two or three weeks these bodies have been holding their sessions, four or five the same week, and consequently the leaders in our educational and mission work have been on the road night and day. Cotton is low and the fall rains have come in great abundance, but we are going to make a hard pull to keep education and missions to the front.

Pastor H. F. Sprules was at Jackson during the epidemic, and along with other pastors rendered heroic service. The people have about all returned and settled down to work again.

Pastor Haywood of West Point declined the call to Jackson, Tenn., and remains with the West Point Church.

Pastor W. P. Price is at home in the parsonage at Winona. The churches at Brookhaven and Magnolia which he resigned are moving to secure his successor.

Clinton, the home of two colleges, is without a pastor.

The First Church, Vicksburg, is in sore distress over the death of Pastor E. A. Taylor, who died suddenly last week. He came to them from the First Church, Memphis, a short time ago, and was making fine progress in his work. He had long been my personal friend. He was a prince among Christian gentlemen.

Rev. M. B. Shirk of Oxyka, preacher and teacher during a long life, also died a few weeks ago. He was for a long time president of a college for young ladies, and many Southern Mississippi girls were devoted to him as their old leader.

Dr. W. S. Webb, formerly President of Mississippi College, has been quite feeble, and his relatives and friends are solicitous and prayerful. He has done a monumental work for the denomination not only in this State, but so far as his influence has reached.

Rev. L. S. Foster, the father and superintendent of the Orphans' Home at Jackson, and fourteen others in the Home, had yellow fever, but the Lord raised all of them up. Money and boxes would be acceptable at the Home now.

THE BAPTIST.

This is the name of our new Baptist paper. It is to follow the *Record* and the *Layman*, which the stockholders of the new paper published. It is to be issued from Jackson, and we are looking every day for it to knock at our doors. We have been two months without a State Baptist paper and are hungry for one. Dr. Searcy is in high hopes, and well he may be, if the pastors will give him their united support.

I have just learned that the noble wife of Prof. B. M. Leavell, LL.D., of Oxford, died yesterday. She loved the Lord with peculiar tenderness and strength and was a loyal and zealous Baptist. Her scholarly and consecrated husband will have the sympathy of a host of friends.

The Copiah Baptist Association last week held its postponed session with the church at Haelehurst. The weather was cold, but the attendance of delegates was good. Three churches, one recently organized, were received into the Association. The reports from the churches were, in the main, good. Brethren John P. Hemby, W. F. Yarbrough and Robert H. Purser preached helpful sermons during the Association. The officers were: R. H. Purser, Moderator; J. P. Hemby, Clerk, and J. C. White, Treasurer.

Haelehurst, Miss.

J. K. PACE.

Bibles in Santiago.

At a recent meeting of the Sunday-school Board of the Southern Baptist Convention, the following resolution was unanimously and heartily adopted:

"The Corresponding Secretary be requested to address an official communication to the public of the Southern Baptist Convention, giving notice that this Board holds itself in readiness to supply the missionaries of the Home Mission Board of the Southern Baptist Convention, at work in Cuba and Porto Rico, with Spanish Bibles and tracts and such other literature as they may need."

It is not within the province of the Sunday-school Board to appoint missionaries and carry on missionary work, and yet it gladly joins hands with its sister Board at Atlanta, and is ready to help in whatever way may be opened. We have already sent Bibles to Africa, to Cuban refugees in Florida, and in many different languages for distribution among the immigrants in Baltimore, and many other places throughout the Union. These appropriations for the most part are made either through State Boards or through the Home Mission Board of the Southern Baptist Convention.

We recently sent to Bro. O'Halloran, missionary of the Home Board working in Santiago de Cuba, nearly a hundred dollars worth of Bibles and Testaments, a large number of hymn books and nearly ten thousand pages of tracts, all of course in the Spanish tongue. These people have hitherto known nothing of the Bible, and now for the first time will hear, every man in his own tongue, of the wonderful works of God. Surely the Lord, who guarantees that his Word shall not return unto Him void, will watch over this seed-sowing, and his Word as it has free course and is glorified in the hearts of the people will yield a harvest in the coming years, rich in its gathering and golden in its glory.

Bro. O'Halloran writes encouragingly about his work; speaks of the great crowds who wait upon his ministry; has already received many for baptism; and has before him a great prospect for usefulness.

This work which he is doing in Santiago is hardly second to the work that has been done in Havana, and we rejoice greatly in the privilege of joining with the Home Board in carrying it forward.

Contributions to the Bible Fund have greatly increased during this Convention year, having already more than doubled what they were for the previous year; and with this enlargement of our work we shall be greatly pleased to have our churches and Sunday-schools contribute to our Bible Fund and so join in sending out the Word of God to destitute places.

Our work is going forward in every department with advancement upon former years. How wonderfully the Lord has blessed us, setting before us one open door after another, and so increasing the power of the Board for usefulness. Every order that comes for literature, every purchase that is made of the Board, as also every contribution that comes for

the Bible Fund, makes us more and more able to serve in the great fields which God is opening to us.

J. M. FAOER.

Nashville, Tenn.

Second Church, Jackson.

The Second Baptist Church of Jackson, Tenn., has just closed a very helpful and most gracious revival. The meeting, which continued two and a half weeks, resulted in ten professions of faith in Christ and a number of additions to the church. Many of the members who have been out of harmony with the church and all her interests were revived, and are now working in perfect accord with the brethren in trying to build up the cause of Zion.

A meeting cannot be correctly judged by the number of professions or additions. The church is a divinely organized institution with a world wide commission and is pre-eminently the dwelling place of the Holy Spirit. Through His influence the church is able to go everywhere preaching the doctrine of God. If, however, a church is torn and rent with divisions and strife, her voice will be as sounding brass and a tinkling cymbal, and the Holy Spirit, like a dove frightened from her nest, will retire deeply grieved. But let an earnest servant of God proclaim gospel truths to that church and let every member reconsecrate his hands, feet, lips, brain and his heart, and then the Spirit returns and inspires them and they become a mighty and potent force in reaching down after lost sinners and bearing them up toward God. He who under God does such a work merits the praise of his brethren. Bro. M. M. Bledsoe and H. L. Winburne did such a work for the Second Church.

I think as a revivalist Bro. Bledsoe has not a superior in this part of the State. His methods are eminently scriptural, and his preaching is simple and plain, and rich in Bible illustrations.

Bro. Bledsoe is waiting and praying that the Holy Spirit will lead him out into the evangelistic work. I regard him as thoroughly fitted for this peculiar and all absorbing work. I trust that the brethren may soon perceive the mind of the Spirit, and fill his hands and heart with this great and God-ordained labor.

At the close of the meeting the church unanimously called Dr. Inman of Humboldt, Tenn. I hope he will accept, for he has many warm friends in Jackson. I pray that the Second Church may prosper and grow, and become as active in spreading the gospel as she is strong in doctrine.

Every issue of the BAPTIST AND REFLECTOR grows more interesting.

D. D. SHUCK.

Jackson, Tenn.

From Bro. Couch.

The *Reaper*, for which I labored in West Tennessee, is merged into the BAPTIST AND REFLECTOR, and I have joined in the procession and shall henceforth work for the BAPTIST AND REFLECTOR. West Tennessee will be fully represented, and all parts of the State will be represented in the one paper that is now in Tennessee. Bro. Folk tried to unite Tennessee Baptists, and his labors surely deserve their appreciation. We may sometimes have thought Bro. Folk a little slow in taking a stand, but he has always got there. He may have made mistakes in the past; and who has not? but they have been as few as any man could make. So now all along the line let us see to it that his hands are loosed to be used for the Master. Now, to the *Reaper* subscribers: You have had a good little paper, but Bro. Ball's pen and his son's pen will still be used for West Tennessee Baptists in the BAPTIST AND REFLECTOR. You may say \$2 a year is too high. Well, if you do not get four cents worth out of each paper then it is, but if you do, then it is not. The editor is only making a living thereby, and is paying for a large number of first-class articles. It will continue to grow better.

I am engaged in a meeting with Bro. W. S. Boney, with some interest. I want all the readers of the BAPTIST AND REFLECTOR to pray for us. I shall write more next week. I am ready to engage in a meeting anywhere, especially in West Tennessee, as I go to represent the BAPTIST AND REFLECTOR.

W. J. COUCH.

Huntingdon, Tenn.

—I have resigned my work at Lola to accept the work at West Point. My last work at Lola was to baptize into the fellowship of that church three substantial members. This is a very promising field, supported by the State Board. Immediately after my resignation the church went into an election of a pastor, which resulted in a unanimous call to Bro. A. B. Smith as pastor. I thank Bro. Smith will make them a good shepherd. I believe I shall be well pleased with my work here at West Point.

C. C. WINTERS.

West Point, Tenn.

NEWS NOTES.

PASTORS' CONFERENCE.

NASHVILLE.

First Church—Pastor Hawthorne preached to a full house at the morning hour. Received two for baptism, four by letter and three under the watchcare of the church. Received ten since last report. Good services at night. Pastor goes to Atlanta next Sunday to dedicate the fourth church which grew out of the First Church while he was there.

Third—Pastor Golden reports good services at both hours. Good congregations. Good young people's meeting.

Edgeland—Pastor Rust preached to good congregations at both hours. Two received by letter and three for baptism.

North Edgeland—Good services at both hours. Preaching by Bro. Brett of Carthage. Meeting continues. Twenty-six conversions. Three joined by restoration and seven by experience. 163 in S. S.

Seventh—Pastor Burns preached to good congregations. Good interest. Work encouraging.

Centennial—Pastor Stewart preached to unusually large audiences. Two professions during the week. One received for baptism. Meeting continues during the week. Thanksgiving service at 2 p. m. Thursday.

Immanuel—Pastor Ray preached to good audiences. One received by letter. 111 in S. S.

Howell Memorial—Pastor Howe preached to good congregations. Pastor aided in ordination of deacons Thursday evening by Brethren Hawthorne, Holt, Price and Burns.

Mill Creek—Pastor Price preached. Good services. 51 in S. S.

Antioch—Pastor Folk preached at both hours to good congregations. Pleasant services.

Gallatin—Pastor Burts reports very favorably concerning his work. 90 in S. S. The new house of worship is nearing completion.

Mt. Zion (col.)—Bro. Shelby preached in the morning and pastor at night. Good services.

First (col.)—Pastor Vandavell has returned after a sick spell. Dr. Clark preached in the morning and pastor at night. 90 in S. S. The church has lost its house of worship.

Bro. Rutherford Brett of Carthage reports favorably of his work. He is assisting Pastor Sherman in a meeting with pleasing results.

Bro. L. B. Jarmon reports his work at Franklin moving along nicely.

Bro. S. J. McCracken was present at the Conference.

Dr. Holt reports good services at Greenbrier with Pastor Rather. One received for baptism and \$11.65 collected for missions.

CHATTANOOGA.

First Church—Meeting began last Monday. Dr. Fred Hale preached all the week powerful sermons. Twenty additions up to date. Meeting continues this week.

Beech-street—Best congregations of this year. Three additions since last report.

St. Elmo—Fine congregations. One addition. Meeting begun, in which Rev. W. C. Cleveland of Nashville will assist the pastor. Three requests for prayer.

Central—Baptized one and one received for baptism. Congregations increasing. Pastor much gratified at prospects.

—It was a sad day for our people last Sunday when our pastor, R. B. Shoun, resigned the care of our little church at Roan's Creek in order to enter school at Louisville, Ky. He has served us faithfully and we loved him very much as our pastor. A MEMBER.

—War has been "waged." Darkness is disappearing and light is now shining. We have had sixteen professions, and last night a number manifested an interest. Perhaps thirty or forty gave their hand for prayer. We pray for Rockwood to be completely converted. Pray for us. U. S. THOMAS.

—Dr. Tindell is working earnestly to raise an endowment for our college. He preached an interesting sermon for my church at Talbot's last Saturday. Miss Carrie M. Boles was married to Mr. M. E. Rankin on the 6th inst. She was one of my Talbot members and manifested great zeal for Christ in our recent meeting. Mr. Rankin is a worthy member of Oak Grove Church. S. S. H.

Moody Creek, Tenn.

—I have been in two very successful meetings recently. In one there were fifteen conversions, and in the other eighteen, to the church. I go to-morrow to assist Bro. I. L. Blos, near Owensboro, in a two weeks

meeting. The good Lord continues to bless us here. We are to have our first anniversary service on the first Sunday in December. Had three additions to-day. ALVAH F. GORDON.

Louisville, Ky.

—Dear Bro. Folk:—Will you let the BAPTIST AND REFLECTOR say for us how deeply our hearts were touched by the letters of love and sympathy that have come to us since the death of our daughter. We would like to reply to each one of them, but as that seems impossible, we beg that our friends will accept this as an expression of our grateful appreciation of their sympathy and love which so helped us to bear our burden of sorrow.

MR. AND MRS. R. R. AORER.

Knoxville, Tenn.

—Happily busy in the Lord's work, I have not much time to write for the paper, yet must send an occasional greeting to old friends. Verily there is no place like Texas. Of course all have read of our great Convention, three times as large as the Southern Baptist Convention. Present strife is fast giving away to intelligent activity and consecrated zeal. The future staggers the imagination to contemplate it. Our church here is moving along pleasantly. Have had a splendid revival that decreased our roll more than 60. The church pays to all objects about \$2,000 per year, and is now about to erect a \$10,000 new building. Glad to note that Gallatin is soon to finish her new building. ROBT. N. BARRETT.

Waxahachie, Texas.

—The work at Elizabethton is progressing nicely. Our church is thoroughly united upon our pastor, Bro. D. A. Glenn. He is doing a splendid work here. His sermons are very spiritual and instructive. The church is growing in influence and power, the membership becoming more consecrated and devoted to the work of our Lord and Master. Our prayer-meeting and Sunday-school are getting along nicely. We intend to make an effort to do more for missions and education in the future than we have in the past. Our church has bright prospects before it. God has blessed us in a great many ways and we believe our church is becoming a great power for good in our community. JAMES D. JENKINS.

Elizabethton, Tenn.

—Owing to the recent illness of my mother, Mrs. West Harris, I was sent to Whiteville as her representative in the work. Being my first experience, I felt a trifle timid, but was soon put to ease by the kindness of the lovely Christian people met there. My home was with Mr. and Mrs. Duncan, both members of the Presbyterian Church. The memory of this sweet home and the loving Christian courtesy shown me will linger long with me. The subjects presented at the meetings were ably discussed by the brethren present. I found all of them in sympathy with mamma's work, so had little difficulty in organizing a Missionary and Ladies' Aid Society, which agreed at once to send a box. Another practical result was the request from members of ten other churches to visit them with a view to organization of societies. CLARISSA S. HARRIS.

Memphis, Tenn.

—We have just finished the work of our annual meetings and come in home for a few months stay. The Lord has dealt bountifully with us during this season. We began our meeting at Rover, this county, the first Sunday in October and continued there for ten days with almost surprising success. At the close of the meeting we witnessed a scene that will ever live in our memory. Twelve candidates stood at the water's edge demanding baptism at our hand, ten of whom were grown men and women, five mothers and one father in the number. Bro. G. P. Williams administered the ordinance of baptism, the writer not being able. There is great promise in that field. This is my first year's work with the church, and the Lord has wonderfully blessed our efforts. Our people shall never forget our faithful Bro. Williams, who so earnestly assisted me in the meetings of the four churches in charge this season. We praise God for all blessings. CHAS. V. HALE.

Shelbyville, Tenn.

—The outlook for the work at Fayetteville is encouraging. Since I began my work here in September, the interest has continued to increase. This is my first pastorate and the brethren have not failed to recognize that I need their hearty co-operation and sympathy. I am truly grateful for such a pleasant field in which to labor. A sweet fellowship pervades the entire membership of our church, hence we are expecting great things of the Lord. We are making preparations for a meeting. Will not those interested in the work join us in prayer that the Lord may help us? We have preaching at both morning and even-

ing hours. This does well for a church whose membership is so small. Baptists are at a disadvantage in this section. Other denominations have gotten the start of us. The State Convention which convened here last year did much for the Baptists. The officers of Fayetteville were deeply impressed and have not yet ceased to speak of the intelligence and personnel of that body. This is a fertile country and densely populated, indeed a suitable place for churches and schools. Dick White College, under the management of Prof. J. M. Langston, Jr., and C. T. Kirkpatrick, is growing in the minds and hearts of those who are acquainted with its work. These young men are gentlemen of scholarly attainments and deep piety and have therefore greatly endeared themselves to the people of Fayetteville. Prof. Langston is the moderator of William Carey Association, and under his leadership we hope to have a prosperous year. Dr. Hawthorne lectured here Monday, the 14th, to an enthusiastic audience. The house was exceptionally large for a small town. H. M. GREEN.

Fayetteville, Tenn.

Carson and Newman College.

Our young men observed last week as the "Week of Prayer" set apart for all our colleges. A fine religious interest has developed and the meetings continue. So far we have had no formal sermon, only short gospel talks. One of our strongest students, a young man from Middle Tennessee, has been converted and others are deeply interested. I am better pleased with the condition and work of the college than ever before.

We are planning to add \$65,000 endowment by June 1, 1901, the semi-centennial of the establishment of the college. This will give us \$100,000, and nothing short of this will enable us to sustain ourselves among the educational forces of our section. An average of \$1 from East Tennessee Baptists will make the amount. Of course some must give more than this, as perhaps fifty per cent. of our people will not be reached. Dr. Tindell is beginning the work with skill and enthusiasm. J. T. HENDERSON.

Here And There.

Rev. E. Lee Smith is taking bold at Erwin. Sister Smith is organizing the women and children for missionary work. The church recently gave them a pious, I believe, to repair their house of worship. They contemplate holding a meeting, with the aid of the pastor, in the near future. Bro. Smith is a good preacher and fine worker, and in sister Smith he has a splendid help-met. May the Lord prosper them in this important field.

Rev. J. H. Moore, pastor at Fordtown, will begin a meeting with his church in December, assisted by Rev. A. J. Watkins.

Dr. W. H. Strickland is helping Pastor W. L. Cate in a meeting at Alpha. Prayer is requested on behalf of the church and the preached word.

Yesterday we worshipped with the home church. Our pastor, Dr. Phillips, preached a helpful sermon on the duty and importance of self-examination, and administered the Lord's Supper.

Pastor J. C. Shipps is assisted this week by Dr. J. M. Phillips in a meeting at Macedonia.

Carson and Newman College observed the "Week of Prayer," witnessing the conversion of one of her pupils and the manifestation of interest on the part of others. J. J. B.

Moody Creek, Tenn.

Who Will Help Us?

As soon as the new chapel of the Southwestern Baptist University is finished, which will be very soon, the theological department here has the promise of a large and commodious room, to be used for class work and other purposes. This room will need to be fitted up with writing desks, wall maps, historical charts, pictures, stationery, carpeting, etc., so as to be both attractive and suitable for its work. Here then is a fine opportunity for some benevolent individual, or, say for some ladies' society in one of our churches, to do a good work by furnishing these desirable improvements. To any such person or society that will do so, we will promise not only that they shall have our sincerest gratitude and that of many others interested in this department, but the name of such benefactor will be inscribed conspicuously upon one of the walls of this room as a lasting remembrance of the good deed done. And especially does it seem to us that there must be somewhere just the society of good overhauled Baptist ladies who will delight in undertaking this work. Any such organization or any person that will so do is requested to write for fuller particulars either to the President of the University here or to the subscriber, who is dean of the theological department. DAVID HEADLE.

Jackson, Tenn.

MISSIONS.

MISSION DIRECTORY.

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

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

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

MINISTERIAL EDUCATION.—All funds for young ministers to the S. W. B. University should be sent to M. S. BROWN, D.D., Jackson, Tenn. For young ministers at Carson and Newman College, send to J. T. HENDERSON, Mosey Creek, Tenn.

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

WOMAN'S MISSIONARY UNION.—President: Mrs. A. C. B. JACKSON, Nashville, Tenn. Corresponding Secretary—Mrs W. C. GOLDEN, 709 Monroe Street, Nashville, Tenn. Recording Secretary—Miss Gertrude Hill, Nashville, Tenn. Editor—Miss S. E. SHANKLAND, 223 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

"The religion of Christ has made a republic like ours possible; and the more we have of this religion the better the republic."—Field.

It is matter for thanksgiving that the children and young people of our churches are receiving special training in Christian service. The habit of giving what we have, whether money or talent, has to be cultivated as well as the other habits of thought and action essential to well-rounded Christian development.

The "Young South" has done and is doing a work which will be manifest in the next generations of church members. Besides its circle, mostly of individual helpers, we most cordially urge the formation of children's mission bands.

Kind Words has a program every month for bands, and a Band Manual will be sent to any who desire to organize. Any band which has not yet reported its existence is affectionately invited to write to Mrs. W. C. Golden, 709 Monroe Street, Nashville, and receive a hearty welcome into W. M. U.

The following paper was read by Miss Emma Hampton of Cleveland at the Athens meeting on "Children's Work":

Having for a number of years been identified with the infant class of our Sunday-school in Cleveland, work among the children has been so largely a part of my life that I have grown to love it as I love nothing else—unless it be the missionary work—hence it has been a double pleasure to watch the gradual development of the missionary spirit in the little ones of our congregation.

We might ask ourselves the question, How early should work among the children begin? They enter my class so early that I have been laughingly called "head nurse" in our Sunday-school. I have had several of the little darlings to come into the class before they could walk, or when they were toddling about, so timid at first that they would cling to the skirt of the nurse or the mother who brought them. But it is an easy matter to win them over, and again and again I have seen the child that the parent feared would never stay in the class alone grow to be one of the most regular in

attendance and among the first in the children's corner on Sunday morning. I always insist that they shall be started early, for then the little minds are more plastic and it is easier to mould them aright before error has crept in. Then what a responsibility rests upon the teacher through whom the Bible is transmitted to the child, and how carefully we should guard our words that they may make the right impression.

While discussing this subject last evening, some one was telling me of an egregious error made upon the mind of a child who from his earliest recollection had seen pictures of the Savior only in his infancy, and when the teacher spoke one morning of the baby Jesus he said, "Ain't he grown yet? He's been a baby so long—ain't he grown yet?" This shows the failure on the part of some one to have made plain the mission of the Savior.

As soon as these little ones are able to understand I believe the *doctrines* of the Bible should be taught; and, among the many beautiful doctrines, that of *missions*. They should know all about the three Boards—the particular mission of each. Being familiar with these and the workers associated with them, they will soon learn to give (and to love to give) through these mediums that others may know more of the babe of Bethlehem, developed into the Savior of the world who took the little children in his arms and blessed them.

While missions can be taught in the Sunday-school class, more attention can be given to this important subject if a band is organized for special study in missions, and I hope the day is not far distant when every church in the State—yes, in every State in our broad Southland—will have in it a "Sunbeam" band.

I regretted having been compelled to give up the supervision of the children's society in our church, but am rejoiced to tell you that that department of our work is progressing nicely. They met once a month, at first, now they have their meetings twice a month; and last Sunday morning I overheard an enthusiastic little fellow, who has recently been honored with the title of Vice-President, say to the leader: "Miss Florine, less meet ever Sunday," so I suppose, from this time forth, the "Sunbeams" of the Inman Street Baptist Church of Cleveland will have to meet "ever" Sunday.

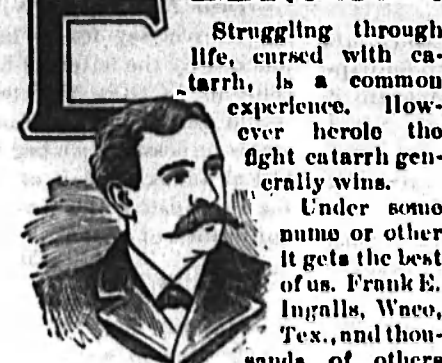
Our children never tire of hearing of the little ones across the seas and are indefatigable in working for pennies to send the gospel to them, and they always contribute largely to our missionary boxes. Still I believe the one thing that lies nearest their hearts is the Orphans' and its occupants. They can tell where it is located, often the number of children within its walls, and they are almost as well acquainted with "Mamma Saunders" as some of us are.

Miss Hampton writes in a private letter (that another box, value \$84.80, has just been packed by the W. M. U. of Inman-street Church, to which the Sunbeams contributed a large package. This society sent a large quantity of literature to the soldiers at Chikamauga. The Cleveland Inman-street Church has a mission-loving pastor, which makes it easy for his people to be of like spirit. Besides the set times for mission offerings, a collection is taken every Sunday night, to be divided among the different bands.

Some little Parisians (not French) deserve to see these words of appreciation from one who knows and loves them well:

"Wish you could have seen the Sunbeams packing their frontier box! All so interested and anxious to cheer the lives of the dear family in Indian Ter-

EVERY-DAY HEROISM!



have been permanently cured of catarrh by Dr. Hartman's successful remedy Pe-r-u-na. Here is Mr. Luggill's letter: Dr. S. P. Hartman, Columbus, O.

DEAR SIR:—"Pe-r-u-na and Man-a-lin have cured me of one of the worst cases of catarrh any one ever had. My case was so severe that I was compelled to discontinue my business, that of conductor on a railroad; but I am now entirely well."

Ordinary treatment of catarrh is for local relief. Cures are not expected. Dr. Hartman's method eradicates catarrh absolutely. Get his latest book and learn how to combat this insidious disease. The Pe-r-u-na Medicine Co., Columbus, O., will mail Dr. Hartman's books free on application.

H. A. Scott, Bart, Tenn., writes: "I feel very thankful to my Maker and your great medicine that I am cured. I would not be without Pe-r-u-na in the house."

Pe-r-u-na has been curing catarrh for forty years. It plucks out the roots of catarrh and builds people up. All druggists sell it.

—Ask any druggist for a free Pe-r-u-na Almanac for the year 1899.

ritory. They are certainly a Sunbeam Society, and do all they can to help the Master's work and brighten the life of their leader."

And the bright rays are shining out from Clarksville, too, wrote Miss Fox: "Our Sunbeam Band had for their subject yesterday afternoon, 'Frontier Missions.' They became very much interested in the subject, and want to send a box to one of our frontier missionaries. Will you please send us the address of some missionary whom you think we can help? Also the necessary directions for sending boxes. We will be very grateful to you for such information."

Very soon after, Miss Fox reported the sending of this box, saying:

"The Sunbeams were very enthusiastic, and took great pleasure in soliciting. With some help from the Ladies' Missionary Society, they filled a box which was valued at \$62."

Dandridge W. M. S. has sent a box, value \$82.15. What a privilege to share in so blessed a work! One missionary says that his boys had to go barefooted to school last winter. We must not allow this.

But while caring for those of our own nation, we will not forget those "a far off." In reckoning up our Christmas list, put the Christmas offering for China in a prominent place. The literature for this special occasion and the week of prayer, will soon be mailed to every society and many individuals. Take note of its beauty and fitness, and make use of it.

Regiments have their character, like individuals. Some of them are reckless, intractable, and regardless of their own health. They reap the results in the highest measure of sickness and death. Another regiment, composed largely of young men who have had Christian training, shows the character of men in the regimental record. They are not less brave in the fight, but they are disciplined, intelligent and

dutiful. They are easily led to observe proper sanitary regulations, and they reap the results in a comparatively light rate of mortality. The hard surroundings develop stronger character and men out of boys of this kind, Christian character tells in the army as elsewhere. There were not a few boys in the camp who wore Christian Endeavor buttons; and some through all the changing scenes of Cuba did not fail to send the weekly text for the meeting at the church at home.

Bible Institute.

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

H. C. WILSON.

Robertsville, Tenn.

Resolutions.

At a regular meeting of the Maryville Baptist Church, held on Wednesday night, Nov. 2, 1898, the following preamble and resolutions were adopted by a unanimous vote:

Whereas the investigation of the case against the Rev. W. A. Ferrell, late pastor of this church, shows him to have been guilty of grossly immoral and unchristian conduct, utterly unworthy of a Christian and a minister of the gospel; therefore be it

Resolved, That the fellowship of this church be and the same is hereby withdrawn from him.

Resolved, That his church letter and credentials as a minister of the gospel be and the same are hereby demanded to be returned to the clerk of this church at once.

Resolved, That the clerk of this church be instructed to record these resolutions in the minutes of this meeting and, also, to send copies of them to the Rev. W. A. Ferrell and to the BAPTIST AND REFLECTOR for publication.

A true copy test.

S. M. MORTON, Church Clerk. Maryville, Tenn.

Orphans' Home.

Contributions for Tennessee Baptist Orphans' Home for October, 1898:

Springfield—Miss Annie Huey, clothing; value \$5.

McMinnville—Box containing sweet and Irish potatoes, turpils, dried fruit and sack of meal.

Friendship Church, Wiseman Association—Box of merchandise; valued at \$8.75.

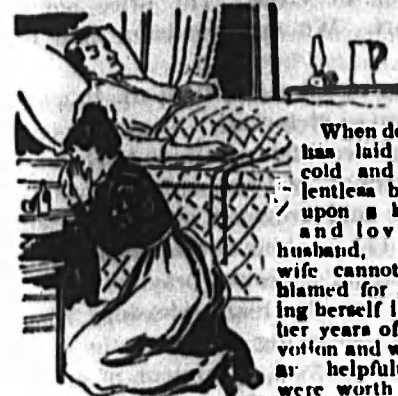
Antioch—Miss Sue Reeves, bushel of dried apples.

Donor unknown—One box of apples. Nashville Centennial Church—Rev. W. J. Stewart, one barrel of sweet potatoes.

Nashville Central Church—Mr. John McCanu, at the solicitation of Mrs. T. W. Green, one barrel of flour.

Donor unknown—Three sacks of flour. Thanks to friends at market-house for bread, meat and vegetables, and also to the ladies of the Immanuel Church for sewing for the children of the Home.

JAMES H. C. SAUNDERS.



comes so soon to this tragic end.

If men would only take the most common sense precautions against the encroachment of ill health, there would be fewer houses of mourning, and fewer women left alone almost helpless before the battle of life is half over. A man's liver and stomach are twin machines that work together, either to make animals healthy or to make them sick. If they work wrong, they deplete and poison his blood. Impure and impoverished blood means sickness and death. If they work right, they purify and enrich the blood. A man whose blood is rich and pure, and whose liver is active cannot well be unhealthy. Headaches, biliousness, indigestion and constipation, which men generally disregard, are Nature's warnings that the twin mechanism, stomach and liver, is working against, instead of for him. Dr. Pierce's Golden Medical Discovery is the best medicine to use under these circumstances. It creates appetite, corrects all disorders of the digestion, invigorates the liver and fills the arteries with rich, red, healthy blood. As an invigorating, restorative tonic, it is far superior to all the malt extracts. It does not build sickly, fatty fat as cod liver oil does, but the firm, muscular tissues of health. "For the last nine years," writes William Miller, Esq., of 64 Mulberry Street, Reading, Pa. "I have been very poor in health. I suffered with a running sore leg. I tried many kinds of different medicines, and doctors without relief. Then I used three bottles of 'Golden Medical Discovery' and can say that I am entirely cured. I can now do as good a day's work as the next man."

Unfailing—Dr. Pierce's Pleasant Pellets for constipation and biliousness.

Resolutions of Thanks.

God is merciful and kind. He works everything after the council of his own will. He buildeth and none addeth thereto. His cause shall lead a triumphant victory in all the earth. His goodness and manifest power have been so realized among his saints at and around our little village that our hearts run over in thanks of gratitude for his works and his workers, for his gifts and the gifts of his people in the erection of a beautiful house of worship in a clean village, in a beautiful country, among a cultured and enterprising people, where we may, according to our own faith, worship God, keep the ordinances, and push on to conquest the great truths of God.

Whereas, God put it into the hearts of a few Missionary Baptists in and around Milton, Rutherford County, Tenn., to build a Missionary Baptist Church in said village; and

Whereas, Every line of march and every wheel of providence and every individual move co-operated with every moral action with ultimate reference to the completion of this cozy and commodious structure; and

Whereas, Contributions came from all quarters, sexes and sizes and denominations; all hearts seemed to be opened to this God-given enterprise; therefore be it

Resolved by this church now in conference, Saturday, Oct. 23rd, 1898, That we tender our thanks to all the individuals and persons and contributors of whatever kind for their contributions to our church, praying that they may feel that they have only lent to the Lord.

Resolved, That we return our hearty thanks to the building committee, viz: Wm. Byrns, Dr. A. A. McCullough, S. P. Furgason, G. J. Sneed and W. D. Grundstaff, for their perseverance, taste, economy and satisfaction with which the work committed to them was prosecuted.

Resolved, That we appreciate in the highest degree the efficient work of our subscription and collecting com-

HE BROUGHT IT FROM THE WORLD'S FAIR.

And kept it two years.

The great World's Fair, at Chicago, in 1893, while it gave pleasure to many, gave pain to not a few in an indirect result of a visit to the White City. People were lured along the miles of wonderful exhibition by every step, and did not realize their exhaustion until they dropped into a chair in some broad corner by the lake, and "cooled off." That's what began the trouble in many cases. Of one such case, Mrs. L. W. Stevens, Fort Fairfield, Me., writes:

"My husband took a severe cold and cough—yes, he got it at the Fair. He was in the World's Fair, which we attended. The cough lasted over two years, was accompanied by spitting of blood, and nothing could be found to help him, although various remedies were tried. Several doctors were consulted, but their prescriptions were ineffectual. Finally, I saw an advertisement of Dr. Ayer's Cherry Pectoral in my paper, and I ordered 'non my husband to get a bottle and try it. The very first dose helped him and he was completely cured in a short time. We feel

very grateful for what Dr. Ayer's Cherry Pectoral has done for us, and shall keep it constantly on hand in the house."—Mrs. L. W. Stevens, Fort Fairfield, Me.

Two years of doctoring for a cough, two years of "remedies" that gave no help, prescriptions that profited only the men who wrote them, and then a bottle of Ayer's Cherry Pectoral, which helped from the very first dose and effected a complete cure in a short time. The difference between Dr. Ayer's Cherry Pectoral and all other cough medicines could not be better stated than in this comparison of results. It has cured one time, coughs and asthma cases of chronic bronchitis and asthma. It is a specific for croup and whooping cough. It cures all coughs and colds and cures all cases of the throat and lungs promptly and effectively. In response to a letter from Dr. Ayer's Cherry Pectoral, I have put up in half size bottles—sold at half price—50 cents. More about cases effected by Dr. Ayer's Cherry Pectoral in my paper, and I will send you a bottle free, on request, by the J. C. Ayer Co., Lowell, Mass.

Friendship Association.

To the Churches of the Friendship Association. Dear Brethren:—You can all bear record that our report of mission work for last associational year was indeed humiliating. We have a great country, a great people, and splendid churches, and it is high time we were taking our places in the front ranks in our great mission movement. We should more than double our contributions this year. Can't we all give one special service each month in our respective churches to our mission cause, and thereby bring to the attention of our people the urgent needs of our mission fields?

Our church has adopted the plan, and we have already held two such services with encouraging results. How many will co-operate with us? By request of our Foreign Mission Board I shall act, during this year, as associational representative of Foreign Missions, and while we press the claims of this department of our work, let us not neglect Home and State Missions.

Let us move up all along the line, and come up to our Association next year with reports of mission work commensurate with our ability. Next week I shall mail to each one of our churches some suggestive letters, and take this opportunity to ask for your hearty co-operation.

B. F. WHITTEN.

From Florida.

The BAPTIST AND REFLECTOR, as usual, comes to us this week laden with many good things, and yet it promises to do even more for us in the coming year. Can it be possible? Truly it is the best religious paper we have.

Florida is closing the year with protracted meetings and Associations, both of which are very enjoyable.

It was my privilege to attend the Wekiva Association, which convened with the Apopka Baptist Church on Oct. 7th. The business was done with much order. Bro. Lawton makes a good Moderator. Everything was done in a kindly Christian spirit, making the whole thing a complete success. Dr. Chagolev preached the 11 o'clock sermon on the Sabbath. A grand sermon, too, and made the people feel enough to make up a large mission collection of \$17.65. We think this large, considering the condition of the people just now. Very nice dinners were spread every day under the largest tree I ever saw. Its limbs spread 102 feet. Several tables were shaded by it. It is said that there is another oak as

large as that one in this State, at Hawthorne.

Our church is without a pastor. May God send us one filled with the Spirit. (Mrs.) S. A. B.

Umatilla, Fla.

Ruth Acree.

Ruth Acree, third daughter of Rev. R. R. Acree, the beloved pastor of the First Baptist Church of Knoxville, passed away to her heavenly home on Sunday night, October 30th, at 12 o'clock. For many, many long months she endured with great patience and resignation and Christian fortitude the terrible disease which finally ended in death.

Suffering from heart trouble, she could not lie down, but sat in her chair with the river flowing at her feet, waiting and longing for some white-winged vessel to bear her over to the other side. At last it came, she stepped on board and has safely landed in the haven of rest. She was an affectionate daughter, a devoted sister and a loving friend. In their sore bereavement, Brother and Sister Acree and their children have the sympathy and love of this entire community.

On Monday afternoon brief and impressive funeral services were held at the residence, and concluded in beautiful Gray Cemetery, where, with delicate hands, we laid her body to rest and covered her grave with the choicest flowers of affection.

Bright, early, transient; Fresh as morning dew, She sparkled, was exalted And went to heaven.

J. PIERCE POWERS.

Knoxville, Tenn.

A Copy Free.

A subscription to the *Gentlewoman* of New York, the popular dollar woman's monthly magazine is offered with the BAPTIST AND REFLECTOR, both papers for \$2.10 per year. As some of our readers may not be familiar with the *Gentlewoman*, the publishers have agreed to send a free sample copy of the *Gentlewoman* if applied for at once. Readers who would like to examine the magazine before sending in their subscription to the BAPTIST AND REFLECTOR, will receive a free copy of the *Gentlewoman*, by sending a postal card asking for it, mentioning the BAPTIST AND REFLECTOR to the Gentlewoman Co., German Herold Bldg., New York City.

WOMEN'S GENTLEMAN FOR THE BAPTIST AND REFLECTOR. Send your order to the Gentlewoman Co., German Herold Bldg., New York City.

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EDGAR E. POLE.....EDITOR.
J. J. BURNETT.....CORRESPONDING EDITOR.
M. W. TINDLE.....CORRESPONDING EDITOR.
M. and F. BALLE.....FIELD EDITORS AND GENERAL AGENTS.
W. J. COUCH.....

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PLEASE NOTICE.

1. All subscribers are presumed to be permanent until we receive notice to the contrary. If you wish your paper discontinued, drop us a card to that effect, and it will be done. If you are behind in your subscription, send the amount necessary to pay up back dues when you order the paper stopped.
2. The label on the paper will tell you when your subscription expires. Notice that, and when your time is out send us your renewal without waiting to hear from us.
3. If you wish a change of post-office address, always give the post-office from which, as well as the post-office to which you wish the change made. Always give in full and plainly every name and post-office you write about.
4. Address all letters on business and all correspondence, together with all money intended for the paper, to the BAPTIST AND REFLECTOR, Nashville, Tenn. Address only personal letters to the editor individually.
5. We can send receipts if desired. The label on your paper will serve as a receipt, however. If that is not changed in two weeks after your subscription has been sent, drop us a card.
6. Advertising rates liberal and will be furnished on application.
7. Make all checks, money orders, etc., payable to the BAPTIST AND REFLECTOR.

BAPTIST AND REFLECTOR DAY.

Remember BAPTIST AND REFLECTOR day, the first Sunday in December. Do not fail to present the claims of the paper to your people on that day and try to secure subscribers for it. In doing so you will not only help us, but you will help us to help you. You will be putting an assistant pastor in the homes of your people, which will bring information and we hope inspiration to them. Try it.

UNDER THE JUNIPER TREE.

That was an interesting story we had about Elijah in our Sunday-school lesson some time ago. A short while before he had stood on Mt. Carmel facing the open hostility of the 850 prophets of Baal and of Ashteroth and the indifference of the multitude. There he stood "alone, alone, alone," and yet not alone, for God was with him. With that powerful help he overcame all opposition in a victory whose brilliancy and completeness have no parallel in all history—unless it be the recent history made by Dewey and by Schley. But after the excitement of that occasion the reaction seems to have come, and when a woman, Jezebel, pointed her forefinger at him and threatened his life, he ran as fast as legs would carry him half way across the land of Palestine, and did not stop until he had gone a day's journey out of the country and down into the wilderness. There he sat down under a juniper tree, put his head between his knees and prayed God that he might die, because, as he told the Lord, he was the only prophet of the Lord left, and they were trying to kill him. Poor man! He had a fit of the blues, a desperate fit of the blues. The world all looked dark to him. His buoyant nature had rebounded, and instead of being upon the mountain top he was now away down in the valley. It seemed to him that he did not have a friend left in the world. But the Lord, you remember, sent a messenger to him, and told him to go down to Mt. Horeb. There he sent a whirlwind and stirred him up, and an earthquake and shook him up, and a fire and scorched him, and then He spoke to him in a still small voice, so sweet and loving, and told him that there were seven thousand others left who had not bowed the knee to Baal. He was not alone in the world. He had a good many friends, and he had work to do among them. He was commissioned to go and anoint Elisha as his companion and as his successor, to teach the young ministers in the theological schools, and then when his work was ended he was taken home gloriously and triumphantly in a chariot of fire. It was certainly much better for

Elisha to go to heaven in that chariot of fire than for him to go from under the juniper tree as he wanted to do. The Lord knew what was best for him.

Reader, do you ever get under the juniper tree? Do you ever have the blues? Do you think sometimes that you haven't a friend left in the world, and do you feel like praying to God that you may die? Then did you never have that other experience of Elisha? Did you never have the Lord to send you down to Mt. Horeb, and come to you in a whirlwind and an earthquake and fire, and then speak to you in a still small voice, and reveal to you that you still had many friends left in the world, and that you still had a work to accomplish for Him? We do not know that the Lord will take you up to heaven in a chariot of fire. But wherever and however he takes you it will be better for you to go in the Lord's way and in the Lord's time than in the time and manner in which you felt like you wanted to go.

The lesson of it all is: Trust God. Rely upon him. Follow his leadings. Be guided by him. Listen to his still small voice speaking to you and telling you your duty. Perform that duty faithfully. And when it is done the Lord will carry you home to glory.

THE PEACE NEGOTIATIONS.

A report was sent out from Paris last Monday to the effect that the Spanish Commissioners had refused to proceed with the peace negotiations, and that they had been broken off. This at once started talk of war again. It is announced, however, that this was a mistake. Our Commissioners have presented to those of Spain a proposition demanding the cession of the whole Philippine Archipelago, but offering to pay twenty million dollars for it, and also agreeing to give Spain the same commercial privileges on the Islands for the period of twelve years which the United States will enjoy. We presume that Spain will be compelled to accept these terms. The mistake made by our government was in not stating definitely in the protocol what we wanted to do with the Philippines. We were in a position then to dictate terms. But the trouble was that we had not then made up our own mind on the subject. We suppose, however, that Spain will be compelled to yield to any demands which we may make, upon the penalty of having the war renewed. She, herself, is in no condition for going to war again—with no navy, and with her army demoralized and rebellious. Spain has done her best to bring other countries to her relief, but they do not care to become involved in a war with the United States, especially when England stands by our side. Spain is evidently in a very bad fix. She is "between the devil and the deep blue sea." If she declines to cede the Philippine Islands, that will involve her again in war with the United States. If she agrees to cede them, it may lead to a Carlist uprising, and to placing Don Carlos upon the throne instead of the present King, Alfonso. On the other hand, some of our United States Senators threaten to give trouble if our Commissioners agree to pay Spain anything for the Philippine Islands, claiming them by right of conquest. It seems to us, however, that under the circumstances twenty million dollars will be a small amount for us to pay. The next week will probably bring forth something definite in the negotiations. Our Commissioners have given Spain until November 28th to accept or reject their last proposition.

THANKSGIVING DAY.

The day on which this paper is published is Thanksgiving Day. It is the day set apart by the President of the United States as the day on which the people of these United States shall assemble themselves together in their respective places of worship, and in prayers and hymns and sermons return thanks to God for his blessings upon us during the year just closing.

Certainly the American people have much to be thankful for this year. In the first place there are the abundant crops, more abundant this year than almost ever before in the history of the country. How fertile the land has been and how it has seemed to rejoice in the rich harvests it has brought forth. It is true the price received for the crops has not been large, as a rule. But God has done

his part in giving the crops. The price put on them is man's part. We may condemn man, but let us thank God.

Then there is our recent war with Spain, in which our arms have been so victorious. That is an occasion for sincere and heart-felt gratitude to God. It was a war of humanity, of love, which we waged. God was with us and crowned our efforts with glorious success. Let us show our appreciation of his kindness in grateful songs and prayers.

And then there are the many blessings which God is continually bestowing upon us—the blessings of life, of health, of food, of raiment, of shelter, of friends, of living in a Christian land, a land of Bibles and pulpits and Sunday-schools and prayer-meetings and all those spiritual blessings which we receive from his hand. How our hearts should swell with gratitude as we contemplate them and with what fervent feeling we should sing, "Praise God from whom all blessings flow."

PREMIUMS.

There is either insincerity in the claim made by some of our two-dollar contemporaries that they cannot be published for less than two dollars, or else they are being published at a loss. Evidence of this is found in the fact that these papers, their claims to the contrary, are published for less than two dollars. They are always offering and giving premiums. To give premiums costs something and the cost comes out of the price of the paper. There is neither business nor sense in charging a man two dollars for a paper and then paying him one dollar to induce him to take it.—*Word and Way*.

This would be true—if true. We do not know how our contemporaries do, but certainly the BAPTIST AND REFLECTOR does not do that way. We always add to the price of the paper approximately the price of the premium which we offer. The difference, however, is that we buy books in large quantities to be used as premiums, and get them at wholesale, and we give our subscribers the benefit of these rates. Take, for instance, our premium Bible; the publisher's price on it is \$1.25. We get it for something over \$1.00 and charge our subscribers \$3.00 for the paper and Bible. In the first place the Bible becomes an inducement to persons to subscribe for the paper. A good many people who did not realize the value of the paper will accept our proposition to take the paper and the Bible, and next year, after having read the paper for a year, and having come to appreciate it, they will feel like continuing it and paying two dollars for the paper by itself. And then, in the second place, we feel that we are doing good in circulating so many copies of the Bible. As a matter of fact, about the cheapest way you can get a nice Bible is to get one in connection with the BAPTIST AND REFLECTOR. This our subscribers are coming more and more to appreciate. Many of them are taking the Bible.

MRS. PHILLIPS' STORY.

We begin the publication this week of a continued story written by Mrs. Lucy Dayton Phillips, wife of Dr. J. M. Phillips, pastor of Mossy Creek Church, Mossy Creek, daughter of Dr. A. C. Dayton, author of *Theodosia Ernest*, and the sister of Mrs. Laura Dayton Eakin, the accomplished editor of the *Young South Department*. As might be expected, Mrs. Phillips wields a very facile pen. She has written a number of stories for different periodicals which have always been read with much interest. We congratulate our subscribers upon having the privilege of reading one of her stories. We may say that we also have in hand another short story from her pen, which we will publish soon. We propose to spare no pains and expense to give our readers the very best possible.

QUESTION BOX.

1. Is the doctrine taught by Mormons more dangerous than that taught by the Campbellites? If so, in what respect?
2. Does the Bible teach that there is a spiritual kingdom on earth? If so, where?
3. Will you please explain what is meant in Luke xiv, 23, where it says, "Go out into the highways and hedges and compel them to come in, for my house shall be filled." What is meant by "compel them," etc.?

Uptonville, Tenn.
1. The doctrine of the Mormons with reference to salvation is essentially the same as that of the Campbellites, as we showed sometime ago. Both teach the doctrine of salvation by baptism. Of course, how-

ever, the Campbellites do not believe in polygamy, which is a prominent principle in the Mormon faith, and which they still hold and practice, despite the laws of the United States to the contrary. In this respect Mormonism is much more dangerous than Campbellism.

2. Our views on this subject are expressed fully in the article by Dr. Illicox, which we copy from the *Western Recorder* on another page this week.

3. In the parable it may have meant a literal physical compulsion. But as applied to our bringing men to Christ it means a moral compulsion, an earnest zeal, an urgent persuasion.

Your editorial clipping in the issue of November 3rd, from the *Nashville American*, under the head of "Ingersoll and Philip," is closed with the eulogistic remark that "after all this is a Christian nation." We often hear this remark applied to this and some other nations of the earth. But taking the example and teaching of Jesus and the apostles as our standard for judging Christianity, does it not look like something of a blur upon the jewel of consistency to call this, or any other nation that is propagated and sustained by the use of carnal weapons, a "Christian nation?" May the Lord help us to uphold the true standard of Christian warfare, both in using and commanding spiritual weapons instead of carnal. Would be glad to hear from the BAPTIST AND REFLECTOR further upon this question if it is not asking too much. G. H. DUNBAR.

Grand Junction, Tenn.

Would not mean, of course, that this is a Christian nation in the sense that every man in it is regenerated, or that Christianity is the national religion; but only, as we think the context showed, that the general sentiment of the nation is favorable to Christianity and is becoming more and more so.

OUR PREMIUM OFFERS.

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

1. The BAPTIST AND REFLECTOR one year and either of the following books: What Baptists Believe, by J. L. Burrows; The Ministry of the Spirit, by A. J. Gordon; How Christ Came to Church, by A. J. Gordon; Pilgrim's Progress, by John Bunyan; Beautiful Joe, by Marshall Saunders, for \$2.15, or \$1.75 if a minister.
2. The BAPTIST AND REFLECTOR one year and either *Forty Years in China*, by R. H. Graves, or *Life of Matthew T. Yates*, by Chas. E. Taylor, for \$2.50, or \$2.00 if a minister.
3. The BAPTIST AND REFLECTOR one year and the *Universal Encyclopedia*, for \$2.00.
4. The BAPTIST AND REFLECTOR and a Self-Pronouncing Teacher's Bible, large type, morocco bound, gilt edged, with concordance, helps, maps, etc., for \$3.00, or \$2.75 if a minister.
5. The BAPTIST AND REFLECTOR four months as a trial, for 50c.

Or, to encourage our friends to work for us, we will make the offers as follows:

- (1) For one new subscriber and \$2.15, or \$1.75 if a minister, we will send one copy of either *What Baptists Believe*, or *The Ministry of the Spirit*, or *How Christ Came to Church*, or *Pilgrim's Progress*, or *Beautiful Joe*.
- (2) For one new subscriber and \$2.30, or \$2.00 if a minister, we will send any two of the above books.
- (3) For one new subscriber and \$2.50, or \$2.00 if a minister, we will send a copy of either *Forty Years in China* or the *Life of Yates*.
4. For one new subscriber and \$2.00 we will send the *Universal Encyclopedia*.
- (5) For one new subscriber and \$3.00, or \$2.75 if a minister, we will send either the Teacher's Bible or both the *Forty Years in China* and the *Life of Yates*.
- (6) For two new subscribers and \$4.00, or \$3.00 if ministers, we will send any two of the books in (1) or either of those in (2).
- (7) For three new subscribers and \$6.00, or \$4.50 if ministers, we will send either the Bible or the *Encyclopedia*.
- (8) For seven new subscribers and \$14.00 we will send a beautiful watch, gold-filled, suitable either for a gentleman or lady.
- (9) For twenty-two new subscribers at 50 cents for four months we will send this watch.
- (10) For eighteen new subscribers and \$30.00 we will send a splendid sewing machine, price \$50.00. Now let our friends go to work all over the State,

and let us have a grand rally for the paper and for missions.

Write to us for sample copies, if desired.

PERSONAL AND PRACTICAL.

—We have received the address of Prof. W. O. Carver, delivered at the opening of the Seminary, on the subject, "Missions and the Kingdom." We published an abstract of it soon after its delivery, taken from the *Western Recorder*. It is an admirable discussion of the subject.

—Rev. Rutherford Brett is in the city assisting Pastor Sherman in a meeting at North Edgeland Church. He is doing some splendid preaching. There have already been about 30 professions. The meeting still goes on. Bro. Brett is one of the best preachers we have in the State.

—Dr. I. T. Tichenor, Corresponding Secretary of the Home Mission Board, with Brethren King and Connolly, of the Board, have gone to Havana as a committee of the Board for the purpose of placing our property there in good legal condition. We hope their mission may be successful and also that they may escape the danger of yellow fever.

—The Baptists of Atlanta propose to organize a Social Union. The *Christian Index* says: "The first meeting will probably be at the Kimball House on the night of December 1st, at which time it is expected that over one hundred men will sit down together and every one of them be a Baptist in good standing." Why cannot the Baptists of Nashville also organize such a union?

—The recent death of Bro. J. F. Porter of Gallaway is a matter of very deep regret. Like his friend, Dr. E. A. Taylor, he died very suddenly. He was the father of Bro. J. W. Porter of Gallaway, formerly of Tennessee, now of Kentucky, and was a man of great usefulness in the Master's cause. He will be much missed, not only in his own church, but in the bounds of the Memphis Association.

—A beautiful little incident came to us the other day. A certain Baptist brother in this State had rented out a farm for \$250. Finding, however, on account of the low price of cotton that it would be difficult for the renter to pay this amount, he voluntarily proposed that if the renter would pay him \$200 in corn he would return his notes. It is such incidents as this that show that there is a reality in the religion of Jesus.

—After many tribulations on account of the yellow fever, *The Baptist*, published at Jackson, Miss., makes its appearance on our desk. It is a neat 16 page paper, somewhat on the order of the BAPTIST AND REFLECTOR, though a little smaller. We are glad to welcome it among our exchanges. With Dr. J. B. Searcy as editor, and Dr. T. J. Bailey as business manager, we shall expect it to be one of our most interesting papers. We wish them great success.

"Our lives are songs:
God writes the words
And we set them to music at pleasure,
And the song grows glad, or sweet or sad,
As we choose to fashion the measure.
We must write the music, whatever the song,
Whatever the rhyme or metre;
And if it is sad, we can make it glad,
Or if sweet, we can make it sweeter."

—The fact was mentioned at the Memphis Association last week that the Whiteville Baptist Church, in which the Association was held, was organized by Dr. E. A. Taylor, then of Memphis, and that its dedicatory sermon was preached by Dr. C. H. Strickland, then of Jackson. The citizenship of both is now in heaven. They were both called suddenly away. But thank God they were prepared. They have simply changed worlds. They could say with Paul, "For we know that if our earthly house of this tabernacle were dissolved, we have a

building of God, an house not made with hands, eternal in the heavens."

—At a meeting of the Hixdehurst, Miss., Baptist Church, on Sept. 4th, Dr. J. K. Pace, pastor, made a financial and numerical statement of the work during the five years of his pastorate, from Sept. 1, 1893, to Sept. 1, 1898. During that time the church has contributed for all purposes \$15,001.23. There were received into the church 85 by baptism, 91 by letter. The present enrollment is 238. The church proposes to build a parsonage in a short while. This is a fine record.

—As stated last week, Dr. Chas. Manly of Andersonville, S. C., has accepted a call to the pastorate of the First Baptist Church, Lexington, Mo. Dr. Manly was at one time pastor of the First Baptist Church at Murfreesboro, this State, and President of Union University. Later he was President for a long time of Furman University of Greenville, S. C. He is one of the most cultured men and one of the most graceful writers we have in the South. He promises to send an occasional article for our columns.

—At the Howell Memorial Baptist Church on last Thursday night Brethren A. S. Kirkpatrick and C. B. Marker were ordained deacons. Dr. J. B. Hawthorne preached an able sermon. Rev. S. H. Price of the Mill Creek Church delivered the charge to the deacons, Dr. A. J. Holt delivered the charge to the church, and Rev. H. F. Burns of the Seventh Church offered the ordaining prayer. The services were very impressive. The church is in fine working order. Pastor Howse is leading his people into a higher and better life.

—The Virginia General Association met at Lynchburg on November 11th. Dr. A. E. Owen was re-elected President. There was a large attendance. The *Religious Herald* speaks of the meeting as a "magnificent session," "the best of them all." The receipts for State Missions during the year were \$11,800.81. The receipts of the Sunday-school and Bible Board were \$7,510.75. The next session of the Association will be held at Bristol. This is coming pretty near to Tennessee—in fact only a few feet away. If possible, we hope to be present.

—The *Christian Index* claims to be the oldest Baptist paper in the country. It was started in 1820, and is now in its 78th volume. *Zion's Herald* was started in Boston in 1823. The *Western Recorder* was started in 1825. The *Baptist* part of the BAPTIST AND REFLECTOR is a little younger, having been started in 1830. The *Index* says: "The history of the *Western Recorder*, the *Religious Herald* and the *Christian Index* would be in the history of Southern Baptist life. Each has been a factor in that history." We don't think that the *Baptist* could well be left out of that catalogue.

—We call attention to a communication published on page 10 of this week's issue with reference to the memorial chapel which it is proposed to erect to the memory of Dr. Basil Manly, Jr. Dr. Manly was one of the best known and best loved ministers that has ever been in the ranks of Southern Baptists. Some one said of him that there was more heaven in his face than many of us will ever get to see. This memorial chapel will be a very appropriate monument of his memory. We hope that the contributions to it will be many and liberal.

—Rev. A. U. Boone of Clarksville, Tenn., has been unanimously called to the pastorate of the First Baptist Church, Memphis. We do not know whether he will accept the call or not, but presume that he will. Bro. Boone is one of the best preachers and finest pastors we have in the State. He has accomplished a splendid work during his seven or eight years pastorate at Clarksville. If he accepts we congratulate the First Church, Memphis, upon securing him, and we congratulate him upon going to so important a field as that which Memphis presents to him. We shall expect him to keep up his record for efficient service there.

THE HOME.

THANKSGIVING.

For the days when nothing happens,
For the cares that leave no trace,
For the love of little children.

For each sunny dweilug-place,
For the silens of our fathers,
And the closin where we pray,
Take, O gracious God and Father,
Praise this Thanksgiving Day.

For our harvest safe ingathered,
For our golden store of wheat,
For the cornlands and the vinelands,
For the flowers upspringing sweet,
For our oasts from want protected,
For each inlet, river, bay,
By thy bounty full and flowing,
Take our praise this joyful day.

For the dangers to the nation,
Warded hence by sovereign love,
For the country, strong and hopeful,
Sons arise to God above.
Never people called and chose
Had such loving kindness shown
As this people, God-defended!
Therefore, praise to the throne!

For our dear ones lifted higher
Through the darkness to the light,
Ours to love and ours to cherish
In dear memory, beyond sight,
For our kindred and acquaintance
In Thy Heaven who safely stay,
We uplift our psalms of triumph,
Lord, on this Thanksgiving Day.

For the hours when heaven is nearest,
And the earth-mood does not cling,
For the very gloom oft broken
By our looking for the King,
By our thought that He is coming,
For our courage on the way,
Take, O Friend, unseen eternal,
Praise this Thanksgiving Day.

—Margaret E. Singler.

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

HOW JEAN WON.

BY LUCIE DAYTON PHILLIPS

PART I.

Little Bettle Davenant sat up stiff and straight in her high backed chair, knitting a stocking of dark gray wool.

But her small fingers moved in a slow, listless way, her eyes roving meanwhile over the sunny garden and orchard, outstretched before the open door.

Near by, carefully mending a table cloth of fine damask, sat her Grandmother Stuart, erect and keen-eyed still, though a full half century had gone by since she came here a bride from "old Virginia."

She had caught the child's wandering glance, and a certain wistfulness the small face wore, and, as she thought, understood it.

"Put up your knitting for the present, Elizabeth," she said, "and run out to play in the garden."

"But I'm not quite done my task yet, grandmother," replied the little girl primly.

"Never mind your task for this once. Get your sunbonnet and take a run in the orchard, if you like. The fresh air will do you good."

She climbed slowly down from her chair and taking her bonnet from a hook behind the door went through the green latticed porch, now almost hidden by the fragrant honeysuckle and purple wisteria that clung closely about it. Then she followed a box bordered walk that led to the gate of the big, old-fashioned garden.

It had never looked more lovely, perhaps, than on this perfect June morning. Its wealth of roses and lilies, its gay beds of verbenas and borders of pinks and peonies, were enough to gladden the eyes of any child, and a moment later little Bettle was lost to sight among the stately

holly hocks and snowy syringas that waved to and fro in the gentle breeze. How still everything was! But it was always quiet at the old colonial-like house on the hill side. A deep hush seemed to have fallen over the place where she had lived all alone with her grandmother since she was a few years of age—she was nearly thirteen now.

It had been very lonely for the child. She had never once had a playmate, nor had she been sent to school.

Mrs. Stuart had herself taught her and in her own peculiar way had tried to make the little orphan happy and contented.

But even her laugh had a subdued ring and she was not a bit like other children. There was something all too sedate and prim in her movements, something quite grown-up in the way she spoke and looked. The clear hazel eyes were much too old and wise for the small face.

Only in size did little Bettle seem a child.

And today she appeared even more forlorn than usual as she took her solitary stroll in the old garden, stopping a moment to see if there were any caryophyllus blossoms left—those fragrant, pine apple scented things; or idly watching a jewel winged hummingbird flash in and out of the honeysuckle arbor and rose bushes.

It was not long until she was back again in the quaint, low-ceiled room, where a grandfather's clock with its slow, heavy "tick," made the only sound.

"I'll finish my task now, grandmother," she said sedately. "I don't care to stay out any longer today."

"Very well, Elizabeth, but I should think you would enjoy playing in the garden on a fine morning like this."

"It's not very much fun to play when you are by yourself," explained the child, hesitatingly; "I don't know any game that just takes one, you see, grandmother."

The old lady flashed a sharp glance on the pale little face.

No, she was not complaining.

There was a look however, on the serious, unchildish features that gave her a feeling of anxiety, a dread of something she had not once thought of till now.

Elizabeth was too lonely. The child needed, yes, she saw that only too plainly, young companionship. The Cedars was a quiet, solitary old place, and suited her well. But Elizabeth must have a play-fellow—a little girl about her own age. Strange she had not found this out before!

A PURE SHAPE CREAM OF TARTAR POWDER

DR. PRICE'S
CREAM
BAKING
POWDER

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

The very next week there was an orphan girl about thirteen, Jean Thorne, by name, going to and fro at The Cedars.

Mrs. Stuart had taken in this half-fed, half-clad child only as "help," however, part of her work being to wait upon and amuse "Miss Elizabeth."

It had been what we are accustomed to speak of as "a mere accident," that she had taken her at all. For it had been no part of the old lady Stuart's plan to choose a girl like Jean as a companion for Elizabeth. She had only intended to invite the daughter of a widowed niece to come on a visit to The Cedars and see how the experiment succeeded before doing anything more.

She had not been able to accomplish this when her minister called to ask of her—as he expressed it—"a personal favor."

Then he told her of an orphan child he had seen taken to the almshouse a few days ago before from her mother's grave.

"And I confess it grieves me very deeply to see this little girl in such a place," said the good man, "especially as her mother was a gentle woman of more than ordinary refinement and fervent piety. It was her misfortune to leave Jean utterly alone in the world when she died, however, and there really seemed no other door open to her. If I had a home myself, there would be. But since—as it is—"

He paused, sighing heavily.

Mrs. Stuart knew how keenly he felt his young wife's death. He was the last man to parade his grief. He shrank from even the mention of his loss.

"You can bring the girl to The Cedars," she said somewhat hastily. "I can see, then, if she is good tempered, honest, and willing to work," and it may be that I—

But she had no chance to lay her plans before him, for the minister almost overpowered her with thanks, and then rushed away "to tell the good news to poor little Jean."

Mrs. Stuart put no warmth in her welcome to the orphan child when she came the next day. She was not thinking of Jean, but of Elizabeth. It was only for her sake that the other was endured in the sacred old home.

"She looks at me as if she most hated me," said poor little Jean to herself more than once in those first days of her stay there, "I wonder if I could not find something to do that would make her love me just a little. But I'm 'fraid not—I'm 'fraid she never will."

Nor did it seem at all likely then. It is, as you all know, "the unexpected that happens."

(To be continued.)

The Denominational Paper.

It is well once in a while to let ourselves realize to the full the importance of our denominational papers. With our free and independent churches and our voluntary co-operation, Baptists have peculiar need of organs of communication. We can be held together only through intelligence. No machinery yet devised has made Baptists independent of the widespread diffusion of intelligent information. While nearly all efforts thus to inform and instruct through

the medium of the press have been through private enterprise, yet this private enterprise has been rarely misdirected. Few men have so widely influenced the Baptist mind as the editors, and in addition these have by their exertions given the medium through which the most vigorous minds have won wider influence than was otherwise possible. If in all this long list of private ventures for the denominational good there can be found one that permanently enriched its proprietors that historical fact needs discovery. It is a record of noble, self-denying labor for the good of others.

The denominational paper has to contend with opposition. There are the people who will not read anything beyond the almanac and the county paper. It is often said that there are so many Baptists that can be reached by cheaper papers. The *Christian Index* reaches perhaps some fifty thousand of the Baptists of Georgia each week. Then, as is the case with all missionary causes, we must reckon with the brother who never has any money for anything that is religious. These are the common obstacles to all enterprises.

To us the hope of the future is in the young. If each now convert begins with his denominational paper, that paper will stay with him. If each new household set up by loving hearts that have just mated begins with the denominational paper, that paper will get to be a family fixture. If each young man or young woman just venturing out on life's active money-making career can be persuaded to include the denominational paper in the necessities of that life, there will never be any hesitation in the future. Here is the hope for wider circulation and wider usefulness for all our papers. It means for us an intelligent and active missionary membership as well. The interests of the papers are those of the churches.

Yet few pastors realize this. Rarely, when we ask a pastor for a list of his eligible members, does he include the young. Yet here is the field to be constantly cultivated. We confess we begrudge the inroads made here by the Baptist Union. Were joined in the good it does through its Culture Courses, and we have loyally upheld it. Still the fact stands that the Baptist Union mortgages the young, who for the sake of the denomination's future, ought to be interested in the broader work of all the churches. Pastors must remember this, and if they never do other work for us, see that the young become subscribers. Then the future will be much less difficult. — *Christian Index*.

LEIGH.—Sister Sarah Leigh of Mt. Plagah Church died a most happy and triumphant death at her home July 4, 1898. She was in her 70th year. She had been a devout Christian almost half a century. No old member could excel or equal her in attendance upon the services of the church. She was everybody's friend. Her grandchildren were very fond of her. She is best known through her sons—Rev. J. P. Leigh, for many years a useful pastor and preacher, and Henry Leigh, an upright Christian and deacon of Mt. Plagah Church. As Sister Leigh's pastor for many years, I bear testimony to her piety and zeal. She enjoyed her religion. She is at rest in heaven above where all is love.

J. D. ANDERSON.

YOUNG SOUTH.

Mrs. Laura Dayton Eakin, Editor.

44 East Second Street, Chattanooga, Tenn., to whom communications for this department should be addressed.—Young South Motto: Nulla Vigilia Sine Somno.

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

—Mission subject for November, JAPAN.

Young South Correspondence.

Here it is at last! Read every word with a prayer in your heart for God's blessing on our dear missionary and her work.

62 Sakai Machi, Kokura, Oct. 18th. "My cherished young friends:—I do hope you are not saying 'our missionary has forgotten us.' My little nephew has sent me word by his mamma that I had forgotten him, and I am afraid there are many feeling the same way, but don't you ever let that thought come in and keep you from doing your best for the Lord's work in Japan, because even though I should forget, He never does, and it is for Him you are working after all. True, your help to His cause comes through me and this makes me remember with tenderest love and gratitude each member of the Young South. And I do remember, yes, indeed, I do! Believe that, even if at times I seem to forget. Ask Mr. Maynard which paper of all the many we receive I open first. I cry out sometimes in my joy, 'Hurrah for the Young South!' when you have done especially well. Sometimes, as has been the case more than once this summer, there was so little 'Young South' and so much 'Ivory Soap,' that I was very quiet after reading it and he knew better than to ask many questions. No, dear young people, I have never for one moment forgotten. I have never failed to read every line from you, and more than that, even in the loneliest season of our paper, I have never lost faith in you. I am sure the coming of the cool weather will arouse your lagging energy as it has mine, and we will all do better work. I did not intend to let the summer pass without a letter to you, but it was such a hot summer, just all we could do to endure it and keep from giving up and saying, 'I am sick.' God brought us safely through without any illness, but we were far from vigorous when it was over, and in view of the fact that we must try and keep up with the work, the letter writing had to be cut down. I trust, however, Mrs. Eakin was able to give you the story that I sent, which being a true one, I am sure, stir your hearts and make you long to do more for these children that they may grow to be noble Christian women."

"Ah! yes, we are all happy to see the cooler weather coming on, though it is far from cool here in the middle of the day. The nights and mornings are quite cool. We will all start out to fresh work, we with our Sunday-schools, women's meetings, etc., and you with your mite boxes, missionary home, self-denial days, etc., and may the Lord of the vineyard not have cause to be ashamed of his slothful servants. Let us see what great things we may be able to accomplish ere the close of 1898.

"As I write there is a great tumult in the streets, drums beating, boys yelling, and the clatter, clatter of many *geta* (their wooden shoes, you remember.) If you had lived in Japan as long as I have, you would know that it is an *omatsuri* (honorable festival) to some of their numerous gods. This I think is the fall thanksgiving for the abundant rice crop, and it is so abundant this year it will furnish abundant excuse for much riotous eating and

sake drinking today. Flags are in front of the shops and many of the houses, tall bamboos are planted one on either side of the street and between them a row of lanterns hung, which tonight will make the streets very beautiful, as these arches are erected at short intervals through them all. But oh! the sins, the blackness of darkness of these feast days, in the sight of God! I cannot bear to think or write of them.

"I wish you dear friends could have been with me when I went out to Chofu this summer. I think I wrote you about Chofu last summer, a little seaside village just across the straits from us, but like a different clime, when we go over there from the hot, close city. There the sea and mountain breezes alternate and render the summer days not only endurable, but often delightful. We are thankful that we have so pleasant a place and such kind friends so near us. There is a girl's school and an orphanage and three nice large foreign houses all owned by our brethren of the Northern Baptist Union. We spent a while in the house occupied by the lady who has charge of the Orphanage, and as we have gone over there for a short rest for the summer now, these little orphans have become very dear to us. This summer I taught the boys for a while and they seemed to feel very near to me, and would talk to me very freely of their hopes and plans for the future. I am sure that some of them are true Christians already and their strong faith is very beautiful to me. There are twenty-five in all, ten boys and fifteen girls. Each one of them came from a life of misery and want into this comfortable home. One of the boys was a strolling beggar, and though young had walked over the entire *ken* in which Chofu is situated. The parents of another belonged to the hated *clay*, or outcasts of Japan. This boy is now one of the best boys at the Orphanage. Two of the children are blind. I am sending Mrs. Eakin a picture of these two blind ones which I am in hopes she will be able to have copied for you. The little girl has one of the sweetest, happiest faces I ever saw. She has learned so many beautiful songs, as indeed all of them have, and as she walks about the yard with her sightless eyes turned up to the sky, singing and smiling, for she is always smiling, I often thought 'Ah! little blind one, there are many in Japan far more blind than you, for you have the light of heaven shining in your young heart, and from that into your face, while they have open eyes, but a dark blind heart that does not even care to see the true Light.' With their studies and various employments they are a happy band, and Miss Browne is doing a noble work for Japan, for I think each one of these children will become a useful and honored Christian man or woman.

"I am going to tell you a little story about the faith of these little orphan Japanese, who are taught from the first to take everything to God in prayer. One of the little boys was very fond of playing with the foreign children, and on one occasion they were doing some pasting, and had in the starch one of their mother's nice silver spoons. The orphan was seen to leave just in the midst of the ship-building, and when the next piece of gluing was ready there was no spoon, nor could it be found after much search. Now this boy when first taken into the Orphanage several years ago was known to be a thief, but since he had learned how wrong it was, he had left off all his



It is a hard thing for a man in active service to keep himself clean. Scarcity of water necessitates an economy in its use, especially when it has to be saved from the drinking allowance. The man in the field should have, therefore, the best quality of soap, pure white Ivory Soap. It is safe from loss by sinking in the streams.

IVORY SOAP—IT FLOATS.

Copyright, 1898, by The Procter & Gamble Co., Cincinnati.

bad habits and was one of the best of the boys. Still it was thought best to inquire into it, but the little fellow declared his innocence, and begged that until it was found. A week went by, each day they met, and led by their teacher asked God to bring to light the truth. One day just after the prayer, a messenger came in haste. "Please be at rest! the spoon is found," said the Japanese girl, while a note from the mother expressed her deep regret that anything had been said about it, as the three-year-old boy of one of the ladies had been found digging wells in the sand heap with it, and when questioned said it was his shovel that he brought out to play with long time ago, and hid in the sand heap every day to keep the big boys from finding it. Now, children, don't you know there was joy at the Orphanage? The children laughed and sang and some of them cried. *Saiji* San was very quiet, but there was a deep thankfulness in his face.

"I became so deeply interested in these children that I felt tempted to write and ask some rich Baptist to endow an Orphanage in the Southern Baptist Mission, and put me in charge of it. Ah! well. Lack of money is a sad hindrance. Kokura would certainly have a Kindergarten today for the many poor little ones we meet every time we go out, if only the money for it could be had, but our Sunday-school work takes all we can spare. Never mind! We will try to be faithful over the little and some day—who knows what the Lord may intrust to our keeping.

"I have such a fine photograph of the school here in our home which I am going to have copied for you in the *Journal*, and maybe also in the *Young South*.

"I received some cards from one of my good little friends not long since, and among them came pretty paper dolls. It gave me an idea. It will be so nice to give each of my children a paper doll at Christmas. Who will send some more? Put them inside of larger cards or pasta board, so they will not

be torn, tie with a string (*do not seal*), and direct to me 62 Sakai Machi, Kokura, Japan, via San Francisco. Ask your postmaster what the postage will be. I have had to beg some cards from another missionary, as my supply was getting very low. Do save up your advertisement and Sunday-school cards for me, and send them on as soon as possible. I want a big lot before long.

"And now, my dear Young South Band, may the Lord, whose we are and whom we serve, watch over you, help you to grow in zeal and earnestness in His work, and most richly bless your efforts to send the news of His blessed truth to the heathen! Your devoted friend,

BESSIE MAYNARD."

"Did not our hearts burn within us?" Will our dear friend cry "Hurrah" at the close of November? I am sure she gave three cheers in October. There will be very little time left when you read her sweet message, but much can yet be done to redeem this dreary month if all strike at once. Let us show our deep appreciation of her beautiful letter by an immediate response, by a willing offering for her work in Japan. If you can only send a few pennies, God will know that is your best. Send them on with a prayer. If there is a dollar you owe to Him, if a crisp five or ten is due your Master, let me have it before the Christmas month comes in. Oh! don't you wish we could pay our missionary's full salary, and carry on that Kindergarten too? I pray God we may

Stands Any Test
Kin-hee
Coffee
Roasted Java and Mocha.
Packed in air-tight cans and always fresh and strong. For sale by grocers everywhere.
Mrs. Eakin's booklet, "Coffee in Cans," free.
JAS. HENCKEN & CO., Cincinnati, O.

grow to it! Meanwhile send on the cards and the dollars.

Yes! there are a few other letters. You shall have them after you have said "thank you!" to our Japanese correspondents. Wave all your handkerchiefs! Take off your caps! Cry from your hearts, "God bless and keep you, dear Young South missionary, across the sea! We will do our best!"

The first I open is from Trezevant: "I send you 55 cents for dear Mrs. Maynard. I want to join the Young South and be a regular contributor."

MAUDE CLAY.

Thank you very much! Please send only 2-cent or 1-cent stamps hereafter, please. I find it hard to dispose of the higher denominations. The post-office will not even exchange them. "Uncle Sam" is not very accommodating. Do let us hear from you again.

Here's our own faithful Parisian again:

"Enclosed you will find \$1 for our dear missionary and 50 cents for the Orphanage. I make my missionary money by selling butter. I keep house for papa. There are only just papa and I, since my dear mother left us, and it is very lonely. I enjoy working for my dear Master, whom I love, and I like to read the Young South so much. I hope we'll have a letter from our dear missionary soon."

NELLIE POWELL.

May the orphan's God be very near you, Nellie. We are so glad you keep with us. May your efforts be greatly blessed!

Clinton's Sunbeams are most welcome this dreary day:

"I send you \$1.65 for Mrs. Maynard from the Sunbeams. Also two stamps for which please send some missionary literature for our society."

ROSEIE HOLLINGSWORTH.

Read Mrs. Maynard's letter to them, Roseie! I'll send you a package immediately with much pleasure. This is one of our never failing springs. God bless them every one!

The last is from Shop Springs: "Please find enclosed 50 cents for Japan. It seems quite a while since we sent in a contribution, but we are not so large a band as we were. We wish you great success."

INFANT CLASS SHOP SPRINGS S. S. It's the tiny drops that fill the ocean! Let us have a great many more of such faithful bands as this one, and we'll have that Kindergarten in Kokoro before you know it! We are so much obliged for this new proof of their continued interest in our work.

Look hard at our November "Receipts." Don't let them figure up so miserably behind our glorious October record. Do this moment and shake out all the boxes and banks! Send a

THANK OFFERING

this thanksgiving season! I appoint each one a collector of such gifts. Shower my desk with letters before December 1st. I rely on you. So does our dear Mrs. Maynard. You will not fall us now. Most anxiously yours,

LAURA DAYTON EAKIN.

P. S.—I came near forgetting Nellie Dunn's birthday offering, 12 cents for her 18 years. May God spare her to give many more!

Receipts.

First half-year's offering	\$200 01
October offering	85 30
First week in November	12 25
Second week in November	5 25
Third week in November	8 00
FOR JAPAN.	
Isabel Clay, Trezevant	55
Nellie Powell, Paris	100
Clinton Sunbeams, by R. Hollingsworth	1 05
Infant class, Shop Springs S. S.	50
Nellie Dunn, Miss. No. 18, 1st Dep. S. S.	12
Chattanooga	18
FOR ORPHANAGE SUPPORT.	
Nellie Powell, Paris	50
R. Hollingsworth, Clinton	54
Total	\$670 05
Received since April 1, 1898:	
For Japan	\$111 30
Orphanage	55 31
Cuba	50
Bayling Chapel	5 10
Outportage	2 10
For Japan	55
Total	\$670 05

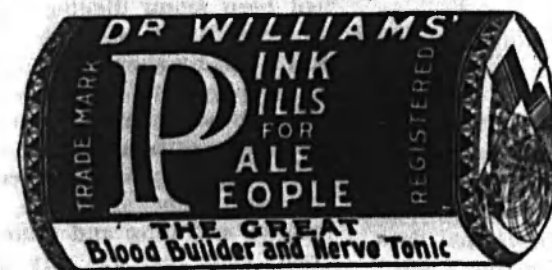
How to Get Strong

A system which has become run down by the trying weather of the past summer is not in a condition to meet the severe winter of this climate and will easily fall a prey to disease unless a proper tonic is used.

Dr. Williams' Pink Pills for Pale People are the best medicine in the world for building up and strengthening an enervated system.

Do not confuse these pills with ordinary purgative pills. They do NOT act on the bowels, thereby further weakening the body. They build up the blood and strengthen the nerves.

Major A. C. Bishop, of 713 Third ave., Detroit, Mich., is a well known civil engineer. He says: "When I had my last spell of sickness and came out of the hospital I was a sorry sight. I could not regain my strength, and could not walk over a block for several weeks. I noticed some articles in the newspapers regarding Dr. Williams' Pink Pills for Pale People, which convinced me that they were worth trying and I bought two boxes. I did not take them for my complexion but for strength. After using them I felt better, and know they did me worlds of good. I am pleased to recommend them to invalids who need a tonic or to build up a shattered constitution."—*Detroit Free Press.*



The great success of Dr. Williams' Pink Pills for Pale People has led to many attempts at imitation and substitution. The genuine are always sold in packages like this, the wrapper being printed in red ink on white paper. At all druggists or direct from the Dr. Williams Medicine Co., Schenectady, N.Y., 50 cents per box.

RECENT EVENTS.

—There are in the Philippine Islands about 7,500,000 people. Nearly half of this number inhabit Luzon, the principal island of the group.

—Ray A. E. Owen, D.D., has resigned the pastorate of the Court-street Church, Portsmouth, to take effect January 31st. He will give the whole of his time to the presidency of Ryland Institute, Berkeley, Va.

—The Louisiana Baptist Convention which was to have been held with the church at Baton Rouge last week, was postponed on account of yellow fever in Baton Rouge, and will now meet with the church at Monroe on Dec. 8th.

—We mentioned last week the official illness of Judge George R. Sage of Ohio, the Baptist jurist, who became prominent in Nashville several years ago in connection with the bank trials. We are sorry to state that his illness resulted fatally. Judge Sage was a strong man and an upright judge.

—The Baptist News, Duquoin, Ill., has just closed its third year. It is one of the most interesting of our exchanges. Dr. Throgmorton, its editor, is doing valiant service for the cause of Christ. Just at present he is writing some strong articles in a controversy with the American Baptist Flag on the subject of Boards.

—During the yellow fever scourge in Jackson, Miss., every adult person in the Baptist Orphanage near by was stricken with the fever, except Mrs. Foster, the wife of the manager. In all there were fifteen cases among the inmates, but there was not a single death among the number, which is a matter of deep gratitude.

—The joint commission from the Holston and Tennessee Conferences met in Chattanooga recently, and decided to continue the Midland Methodist. Rev. J. A. Lyons of the Holston Conference was made editor, and Rev. W. M. Green, of the Tennessee Conference, assistant editor. We welcome these brethren to the trip.

—It is stated that Dr. Robert Stuart McArthur, of Calvary Baptist Church, New York, intends to go immediately after Thanksgiving to Porto Rico and Cuba, accompanied by an artist, for the purpose of gathering materials for a series of lectures to be given in Calvary Church, under the auspices of the Young People's Society of the church.

—Mrs. Hill, wife of Capt. J. L. Hill, died in this city on last Sunday night. She was a member of the Edgefield Baptist Church, and has lived a quiet but pious and exemplary Christian life. Besides her husband, she leaves eight children, four sons and four daughters, to mourn her loss. We tender to the bereaved family our deep sympathy.

—The first issue of The Baptist (Mississippi) contained the address by Dr. Robert Stuart McArthur on "The Baptist Name," delivered in the First

About half the lamp-chimneys in use are Macbeth's.

All the trouble comes of the other half.

But go by the Index.

Write Macbeth Pittsburgh Pa

Baptist Church, this city, during the Christian Endeavor Convention here last July, and at our request written out for publication in the columns of the BAPTIST AND REFLECTOR. It was certainly a fine address, and we are glad to have our neighbor give a wider circulation to it.

—The Baptist Argus publishes a handsome picture of Dr. Carter Helm Jones, who has just closed his first year's work at Broadway Baptist Church, Louisville. During the year there were 101 additions to the church, 73 by letter and 28 by baptism. A successful meeting has just been closed, the pastor doing all the preaching. Chairs frequently have to be brought in to hold the congregations which come to hear this popular preacher.

—Rev. John R. Swanner has moved from Heber, Ark., to Searcy. His correspondents will please take notice of the change in his address. He says: "I want to do some evangelistic work in Tennessee this winter. I would accept the care of a church or churches in Tennessee if the Lord would open up a field. If any church desires my help in revival meetings, or wishes to correspond with me, they can write to me at Searcy." He is a native Tennessean and a good man.

—A fire in Brownsville, Tenn., last Monday destroyed Johnson's cotton gin, the beautiful Methodist Church and several other houses. There was no insurance on the church building, furniture or organ. The loss is estimated at from \$30,000 to \$40,000. The wind was blowing a gale of sixty miles an hour at the time of the fire. It was heart-rending to see the magnificent spire and building crumbling before the devouring flame. We sincerely sympathize with our Methodist friends in their great loss.

AMONG THE BRETHREN.

Rev. R. C. Pender retires from the pastoral care of the church at Brenham, Texas, and enters at once into the work of an evangelist.

Rev. Berry T. Lannom is holding a revival this week with his church at Lebanon, Tenn. Bro. Lannom is doing all the preaching.

The Baptist of Jackson, Miss., is on our desk. It has a splendid paper. Drs. J. R. Searcy and T. J. Bailey will give Mississippi Baptists a paper of which they may be proud.

In a recent meeting with his church at Cave City, Ky., Rev. W. H. Smith witnessed fifteen professions and baptized thirteen believers. Bro. Smith did all the preaching.



To Grocers.

We have direct proof that peddlers of washing-powders say that the stuff they're selling is "made in the same factory" as Pearlina—and that buying from them will save going to, or ordering from, the grocery store. Do you want people "saved" that. You have these same washing-powders in stock. Possibly you are giving them out, whenever you can, in place of Pearlina. You are trying to push them into notice; they are trying to crowd you out. You think you are "making more money on them." But will it pay you, in the end?

Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, he honest—and it back.

Have You Tried Swamp-Root?

This Eminent Physician's Great Discovery Promptly Cures All Kidney, Bladder, and Uric Acid Troubles.

To Prove its Wonderful Merits Every Baptist and Reflector Reader May Have a Sample Bottle Sent Free By Mail.

It is now conceded by eminent scientists that the most important organs of the whole body are the kidneys.

They filter your blood and work away night and day, whether you sleep or are awake.

People are apt to believe that kidney disease is a rather rare disease, but recent discoveries have proven that it is a most common trouble.

And the proof of this is that most diseases, perhaps 85 per cent, are caused in the beginning by disorders of the kidneys.

BECAUSE they fail to filter your blood.

You cannot be sick if your blood is pure—free from kidney poison and disease-breeding germs.

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

When your kidneys are not doing their work it will be manifested by pain or dull ache in the back, rheumatic pains, sciatica, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up during the night, uric acid, sleeplessness, nervous irritability, yellow, unhealthy complexion, puffy or dark circles under the eyes, loss of energy and ambition.

If your water when allowed to remain undisturbed for twenty-four hours forms a sediment or settling or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is a vegetable remedy, the great discovery of Dr. Kilmer (the eminent kidney and bladder specialist) and has truly wonderful restorative powers over the kidneys. It will be found by both men and women just what is needed in all cases of kidney, liver, bladder and uric acid troubles.

Swamp-Root will set your whole system right.

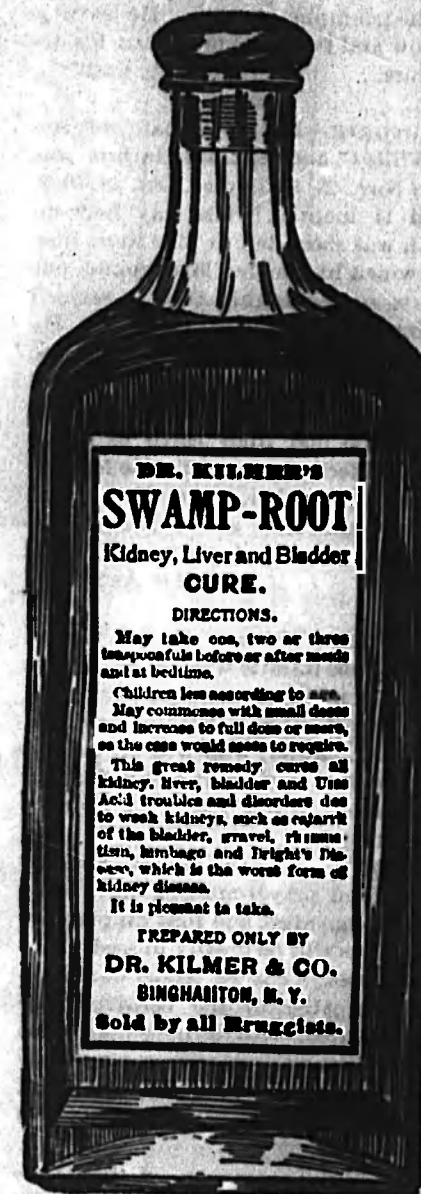
The best proof of this is a trial, and nothing could be fairer than the offer to send a sample bottle of this great remedy and a book telling all about it, both sent absolutely free by mail to any address.

The protracted meeting at Huntington, Tenn., is proving to be a source of great good. Ten have already confessed Christ and united with the church. The preaching of Evangelist W. J. Couch of Pembroke, Ky., has been remarkably effective.

Elder D. Tolbert Spaulding of Paris, Tenn., has recently accepted the care of New Prospect Church near Gleason, Tenn. He also serves three churches in Henry County, Tenn. The brethren of his Bethlehem church, near Paris, contemplate the erection of a splendid house of worship at an early date.

Arkansas Baptists have taken great interest during the past year in the Baptist Orphanage which was established about a year ago at Monticello, in that State. Financial Secretary W. W. Gardner reports \$1,002.20 in the treasury and \$500 taken in pledges. Nothing appeals more to true Christians than this enterprise.

Rev. W. A. Hamlett, who has been the successful pastor of the Trinity Baptist Church, Memphis, Tenn., for



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

If you are already convinced that Swamp-Root is what you need, you can get the regular fifty cent and one dollar bottles at the drug stores.

more than a year, was recently unanimously called to the care of the church at Grenada, Miss. It is thought that he will accept. The Grenada saints may count themselves fortunate if they secure the services of this consecrated young man.

Chaplain E. Sidney Harris of Jackson, Tenn., who was the spiritual adviser of the Second Tennessee Regiment until he became chief agitator in a drunken brawl, was tried last week by the Memphis Conference of the Methodist Church in session at Paducah, Ky., and sentenced to six months suspension from the immunities and privileges of the pulpit. Mr. Harris passionately confessed his guilt before the Conference.



OBITUARY.

SMITH.—On Sunday, October 2nd, at 9 a. m., Mr. W. G. Smith passed away from the scenes of time and space. He was a good man, held in high esteem by all who knew him. He honestly and faithfully tried to do what seemed to him his duty. He was born March 18, 1831, in Cheatham County, Tenn.; was reared in Davidson County; was baptised into the fellowship of Old Mill Creek Church near Nashville in the year 1847; died a member of the Trenton Baptist Church in the triumphs of faith. He leaves a widow and two sons to mourn his departure. W. H. RYALS, Pastor.

GUTHRIE.—Little Freeman, only son of Willis C. and Gertrude Guthrie, was born Nov. 23, 1897, died Oct. 23, 1898, aged 11 months. His stay here on earth was short, but in this short time he twined his tender love around our hearts so thoroughly that it seemed almost impossible to give him up. He was the idol and pet of two families, yet we realize it is well with the child and that our Heavenly Father plucked this little bud from earth to bloom more perfectly in heaven. He leaves a father and mother, a grandfather and two grandmothers and a host of kindred to mourn his departure.

His Auntie.

MILLER.—Whereas, It has pleased God in his infinite wisdom to remove from our midst on Sunday, October 23, 1898, one of our most faithful members, Bro. I. J. Miller, who was an earnest and devoted Christian; and we bow in submission to our Heavenly Father's will; therefore,

Resolved, That the church, Sunday-school and prayer-meeting have lost a faithful member, and that his presence among us will be greatly missed.

Resolved, That we tender our heartfelt sympathy to the bereaved wife and children, with the hope that, when life's toils and sorrows are over, they will all be gathered home, and be an unbroken family in the Kingdom of God above.

Resolved, That a copy of these resolutions be spread on the minutes, also one be sent to the family and one to the BAPTIST AND REFLECTOR for publication.

By order of the Centennial Baptist Church, Nov. 2, 1898.

E. M. GARDNER,
WM. GIBSON,
W. J. STEWART,
Committee.

SKIPPER.—We, your committee to whom was assigned the sad duty of drafting resolutions in memory of our beloved sister, Mrs. M. E. Skipper, beg leave to submit the following:

Whereas, It has pleased our Heavenly Father, in his infinite wisdom, to remove from our midst our much beloved sister, Mrs. M. E. Skipper, who departed this life on March 27, 1898, in the 58th year of her age in the triumphs of a living faith of a true Christian and by her death our church and Sunday-school has sustained a sad loss; therefore, be it

Resolved, That we bow in humble



STATIONER, OHIO, CITY OF TOLEDO, [...]
FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, Ohio, and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1898.
A. W. GILKISON,
Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.
Sold by druggists, 75 cents.

submission to the will of Him who is too wise to err and too good to do wrong, and while we lament our loss we are consoled in the thought that "All things work together for good to them that love God."

Resolved, That we cherish the memory of our departed sister and tender our sympathy to the bereaved daughters and say to them, "Sorrow not as those who have no hope."

Resolved, That these resolutions be spread upon the church record and a copy be furnished the bereaved children.

MRS. LOTTIE BANDY,
MRS. LULA DEMENT,
MRS. E. E. PATTER,
Committee.

GREGORY.—Whereas, It has pleased God in his providence to remove from our midst our beloved brother, James H. Gregory. He was born Sept. 21, 1857. He professed faith in Christ at the age of 15 years and joined the church at Payton's Creek, and was baptized by Elder Haynie. He was married to Miss Martha Winkler on the day of —, 18—, and he and his wife joined Mt. Tabor Church by letter. He was ordained to the deaconship about 1887, and lived a consistent member until his death. He departed this life Oct. 6, 1898. His funeral was conducted by Bro. E. L. Smith and M. L. Ramsey.

Resolved, That in the death of Bro. Gregory his family has sustained an irreparable loss, the community a kind hearted neighbor, and the church a good and faithful member. But let us submit to the will of God, knowing that our loss is his eternal gain. We bow in humble submission to the sad providence of God, knowing that he doeth all things well.

Resolved, That a copy of these resolutions be spread on the church book, one sent to the Carthage Times, one to the Baptist Flag and one to the BAPTIST AND REFLECTOR for publication, also a copy to his dear family.

Done in church conference Oct. 30, 1898. M. L. Ramsey, Moderator; W. C. Earps, Clerk.

E. L. SMITH,
W. I. WEST,
I. P. McDONALD.

SCARBROUGH.—Whereas, It has pleased our Heavenly Father, in his infinite wisdom to call from our midst and from the toils and cares of this life to the haven of joy and peace our beloved sister, Abbie Scarbrough, we part from her with sad hearts, but humbly bow to the will of Him who doeth all things well, having the assurance that the works of a sweet Christian life follow her.

Resolved, That we thank our Heavenly Father for the gentle life and example of our departed sister and for the hope of meeting her "In the sweet bye and bye."

Resolved, That in the death of our sister the family has lost a loving daughter and sister and the church one of its brightest lights. Her last request was that all she had be given for the spread of the gospel.

Resolved, That we extend the mother and relatives our deepest and heartfelt sympathy and pray that the Holy Spirit may comfort them.

Resolved, That these resolutions

be spread on our church record, that a copy be furnished the family of the deceased and a copy be sent to the BAPTIST AND REFLECTOR for publication.

Done by order and in behalf of East Fork Baptist Church.

E. T. MCKINNEY,
A. J. FOSTER,
DONIE CLOUGH,
Committee.

FITZGERALD.—Rev. Asa Fitzgerald was born on Duck River, in West Tennessee, Oct. 11, 1800. He died August 30, 1898. His father's name was Archibald Fitzgerald, a resident of South Carolina. His mother was Carry Hooper, of Dutch descent. Of a family of thirteen children Asa was third in age. When four years old his father moved to Indiana, in the vicinity of Evansville. When Asa was about 16 years old his father moved back to Tennessee. Some years later Asa concluded to return to Indiana. In 1820 he was married to Judith Warren of Indiana. After remaining there six years he again came back to McMinn County, Tenn. Then in a few years to Bradley, where he lived for many years. He was married twice. By his second wife only one of two children are living. His name is Wm. H. Fitzgerald.

aid, now in Carson and Newman College preparing for the ministry. Asa was happily converted to the Christian religion in 1828, and for a long time, till his death, he liked to tell how well he loved the Lord. He was licensed to preach by White Plains Baptist Church in 1831. He held the pastorate of churches regularly until age demanded him to resign. Joined Antioch Church in the year 1866, and remained a member until his death. In his death Antioch Church lost one of its very best members. The last words he ever uttered in public church work was in repeating one verse of the old hymn:

"On Jordan's stormy banks I stand
And cast a wishful eye.
To Canaan's fair and happy land,
Where my possessions lie."

Resolved, That a copy of this obituary be recorded in our church book, also a copy be sent to the BAPTIST AND REFLECTOR for publication.

ARCH FITZGERALD,
M. V. LUDWIN,
J. P. MITCHELL,
Committee.

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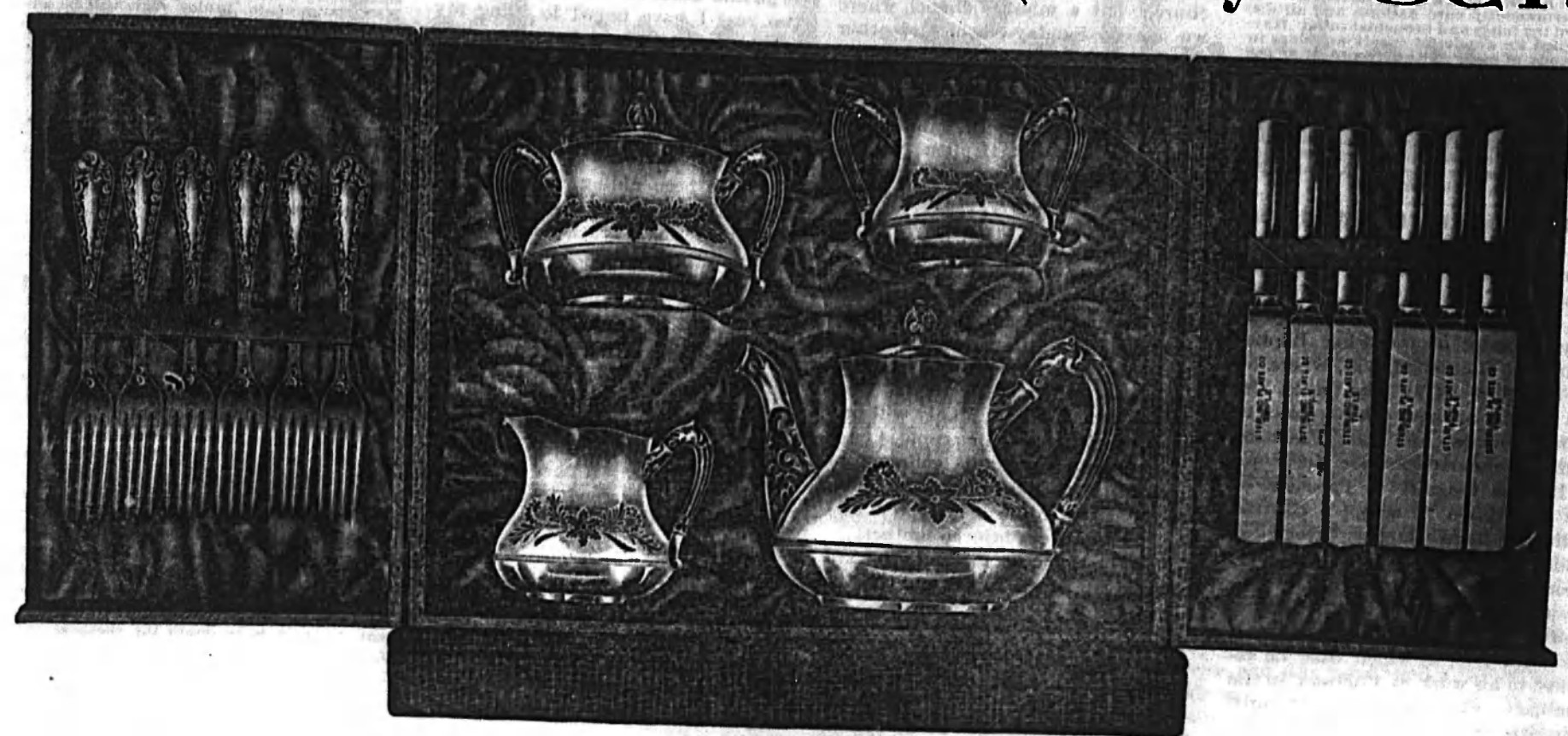
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A Memorial to Dr. Basil Manly, Jr.

Dr. Manly was born in Edgfield County, S. C., December 19, 1825. He was well educated, and at the age of 25 became pastor of the First Baptist Church at Richmond, Va., where he did a noble work for four years. In 1854 he gave up his work as pastor to become founder and first President of the Richmond Female Institute. In 1856 he resigned as President of this Institution to accept a position in the Southern Baptist Theological Seminary as one of the original professors. In 1871 he was offered the Presidency of Georgetown College, Kentucky, which he accepted and held until 1879, at which time he returned to his work as Professor in the Seminary, where he remained until his death, January 31, 1892. Mr. Spurgeon died on the same evening.

Dr. Manly was beloved by all who knew him. He was kind, gentle and full of good works. On the night of March 28th, 1890, a terrific cyclone swept across Louisville, which wrought death and destruction in its path. About 100 lives were lost, many of which were children. On April 1, 1890, five days later, the regular monthly meeting of the Seminary Missionary Society was held. After a song Dr. Manly spoke of the merciful deliverance from the storm, followed by a prayer of thanksgiving by Dr. Eaton. The reports of the various mission schools were then read, one of which stated that the mission at the corner of Eleventh and Market was totally wrecked, and some of the children killed, but that the workers instead of being discouraged had taken hold with renewed energy, not only to repair the loss, but, if possible, to raise an amount sufficient to erect a building for mission work, which, as the report stated, is very much needed in this section of the city.

Dr. Manly brought the measure before the Society and \$250 were subscribed by the students for the work. Speeches were made by Drs. Eaton, Kerfoot and Whitsett. All felt confident that the necessary amount would be secured. Resolutions were passed to the effect that Dr. Manly be the chairman of a committee of five to push the work. A number of small contributions were soon added, and in a few months the feeble and over-worked man was called home and not permitted to build the house, which would have been a monument to his memory. Now he sleeps in beautiful Cave Hill near his beloved colleagues, Drs. Boyce and Broadus. But he is not forgotten. He lives in the books he published, in the songs he wrote, in the hearts of Southern Baptists, who will delight to honor his memory.

During the last few weeks enough money has been raised and added by friends in Louisville to buy the very lot Dr. Manly desired, and this is now paid for, a beautiful corner lot on Eleventh and Jefferson streets. Now we want to build upon this lot a house

worthy of our Lord and Master and of his beloved servant. "A Memorial Chapel to Dr. Basil Manly, Jr.," not a church, but a mission chapel, where we can do Sunday-school and other mission work in one of the most populous and needy sections of our city. And we believe that every Baptist in the South who knew Dr. Manly, and many who are not Baptists, will be glad of an opportunity to contribute to this work. And in view of the fact that our Convention meets in Louisville next May, we feel that the dedication of this house to the memory of Dr. Manly would be one of the most appropriate and pleasant features of the occasion, and if all pastors and Sunday-school superintendents within the bounds of the Southern Baptist Convention who loved Dr. Manly will present this matter to their people at once and forward the amounts collected in the next thirty or sixty days, the building will go up to the glory of God and the memory of our beloved brother.

Now, brethren, do not wait; forward your private contributions and the collections to W. H. Newman & Co., 732 Main Street, Louisville, Ky. The receipt of your contributions will be acknowledged through your home paper. A. R. Love, Superintendent Eleventh and Market Mission. T. T. Eaton, Carter Helm Jones, John H. Eager, John T. Christian, John H. Boyet, J. M. Weaver, Wm. Ritzman, B. A. Dawes, John Bass Shelton, Frank Masters, M. P. Hunt, E. C. Dargan, F. H. Kerfoot, John W. Lowe, A. N. Whitlinghill, J. M. McFarland, C. M. Thompson, Wm. H. Whitsett, A. T. Robertson, J. M. Frost, J. N. Prestidge, J. W. Warder, W. P. Harvey, A. F. Baker, D. Y. Bagby.

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Watson-White Debate.

On Tuesday after the fourth Sunday before the Society and \$250 were subscribed by the students for the work. Speeches were made by Drs. Eaton, Kerfoot and Whitsett. All felt confident that the necessary amount would be secured. Resolutions were passed to the effect that Dr. Manly be the chairman of a committee of five to push the work. A number of small contributions were soon added, and in a few months the feeble and over-worked man was called home and not permitted to build the house, which would have been a monument to his memory. Now he sleeps in beautiful Cave Hill near his beloved colleagues, Drs. Boyce and Broadus. But he is not forgotten. He lives in the books he published, in the songs he wrote, in the hearts of Southern Baptists, who will delight to honor his memory.

Proposition, 1. The Holy Scriptures teach that the sinner must pray for pardon and expect it in answer to his prayers at faith, and before baptism. W. J. Watson, affirmative; L. S. White, denies.

Proposition, 2. The Holy Scriptures teach that baptism to a penitent believer is for (in order to) the remission of sins. L. S. White, affirmative; W. J. Watson, denies.

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From Morristown.

I resigned the church here on the 6th to go into effect on the 30th inst. All the year I have hoped to bring my family to Morristown, but the salary has never justified it, and I have had to live away from them. So I give up the church. Here is a great field that needs a great worker. God send them the man.

I have been aiding Elder P. H. C. Hale at Bull's Gap for a week in a protracted meeting. Much good has been done and the work goes on. Bro. Hale is a most sweet spirited man, carrying the atmosphere of prayer about with him, and how he works and aids the visiting brother with his house-to-house gospeling. He knows everybody, salutes everybody, hunts up everybody and invites them to church. He knows where all the good workers are and he sets them to work. I have been most hospitably entertained from home to home. Rev. Mr. Steele, the Methodist pastor here, has been very friendly and helpful.

As to my future my plans are not made yet. I shall spend a few weeks in aiding pastors in protracted meetings in this section. Some brethren encourage me to give myself to that work of aiding pastors in meetings. I confess it has always had charms for me. May the Lord direct me. I prefer not to leave East Tennessee.

Your paper keeps up to high-water mark. W. H. STRICKLAND.

Morristown, Tenn.
[Dr. Strickland is an eloquent gospel preacher. We hope that he will get sufficient evangelistic work to keep him employed in this State.—Ed.]

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NASHVILLE, TENN., DECEMBER 1, 1898.

New Series, Vol. L, No. 15.

UNTIL THE DAY BREAK.

A human soul went forth into the night,
Shutting behind it death's mysterious door,
And shutting out with strange, resistless might,
The dim light once it wore.
No swiftness, its flight, so suddenly it sped—
As when the lightning bolt is bent
The arrow flies—these wailing round the bed
Marked not the way it went.
Heavy with grief, their aching, tear-dimmed eyes
Saw but the shadow fall, and knew not when,
Or in what fair or unfamiliar guise,
It left the world of men.
It came from darkness, that with iron hands
Had bound it that for many a grievous day;
And lo! itself with its restraining hands
Might not its course delay.

Space could not hold it back with fettering bars,
Time lost in power, and ceased at last to be;
It swept beyond the boundary of the stars,
And touched eternity
Out from the house of mourning faintly lit.
It passed upon its journey all alone;
So far not even thought could follow it
Into those realms unknown.

Through the clear silence of the moonless dark,
Leaving no footprint on the road it trod,
Straight as an arrow cleaving to its mark,
The soul went home to God.
"Amen," they cried, "he never saw the morn."
But fell asleep outworn with the strife—
Nay, rather, he arose and met the dawn
Of everlasting life.

—Christian Burke, in Fall Mail Magazine.

PIONEER PREACHERS.

(Illustrated Sketches.)

BY REV. J. J. BURNETT.

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No. 5, New Series.

Elder Duke Kimbrough.

"Sacred to the memory of Rev. Duke Kimbrough: Born Nov. 10, 1782; died Sept. 21, 1849; aged 66 years, 10 months, 2 days." (Tombstone inscription in old family grave-yard, near Mosy Creek.)

The Kimbroughs are a numerous and noted family. According to family tradition, the first Kimbrough in this country was John, who came from England in early colonial times. The original stock is said to be Irish, as the name Kimbrough would seem to indicate.

The patriarch of the family, the distinguished head of a noted line of preachers and a man of marked ability, was Elder Duke Kimbrough, the subject of our sketch. He was the son of Bradley and Sarah Kimbrough, and was born in Virginia. His father was a well-to-do farmer. His mother, whose maiden name was Thompson, was the daughter of a wealthy planter in South Carolina. Young Kimbrough when but a lad moved with his parents to North Carolina, Rowan County, where he grew to manhood. At the age of 21 he came to what is now Jefferson County, Tennessee. Here he met a Miss Mary Gentry, daughter of Robert Gentry, who lived near Dandridge, and owned a fine farm on the French Broad River. Falling in love with Miss Gentry, he sought and obtained her hand in marriage. His father-in-law also endowed him with a handsome farm near Dandridge, where he lived for some years, and then bought a farm near Mosy Creek, where he spent the rest of his life.

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

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

Of his sons, Bradley, Robert G. and Isaac became Baptist preachers of distinction. His grandson, Dr. I. B. Kimbrough of Texas, and Rev. I. N. Kimbrough of Indiana, a great grand nephew of the elder Kimbrough, are among the strongest men East Tennessee has given to the world.

Of Elder Kimbrough's conversion we have no particular account; except that when the Lord made him a Christian the New Testament made him a Baptist, in spite of his inherited prejudices, which were strong in Episcopalian. Also the record of his baptism has perished. It is reasonably certain, however, that he

joined what is now the Dandridge Church by experience and baptism, soon after the organization of that church, the record of which is as follows: "The church of Christ on French Broad River, constituted March 23, 1780, by Jonathan Mulkey and Isaac Barton, being twelve in number with their names," etc. The church was constituted and for several years held its

possible to heal the breach that was being made in the denomination.

In addition to the above Elder Kimbrough was pastor also of other churches. His labors also in revival meetings were abundant. With great regularity he attended the associational gatherings of the churches and was often otherwise in the councils of his brethren. He seems to have been a popular preacher on such occasions, often preaching the introductory or other sermons.

"In the pulpit he was remarkable for earnestness, gravity and unpretending dignity of manner." He had a deep, full voice, and was considered a natural orator. "With his remarkable voice," says Peter Bryan, who heard him often, "and natural ability as a speaker, Duke Kimbrough, if he had been educated, would have been one of the greatest pulpit orators in the State."

Elder Kimbrough was a man of two books—Bible and hymn book. To young ministers he was said to be a "living concordance to the Scriptures." He also loved to sing, and in his family devotions as well as at church, he frequently became happy in singing the songs of Zion. His voice for singing, I have been told, was as "clear as a girl's," even when it had become tremulous with age.

Like most of the preachers of his day, Elder Kimbrough received little from the churches in the way of support. One of his favorite sayings was, that the "Missionary Society" from which he received his principal support was his wife and children—a number of them stalwart and faithful sons.

In old age the spirit of prophecy seems to have come upon Elder Kimbrough, and at times he seems to have had the vision of a seer. A notable instance is related by one of his sons and published in Borum's "Sketches." His father, when about 70 years old, had a serious spell of sickness and was given up to die. During this sickness he had uncommon travail of soul, and predicted a wide-spread and glorious revival of religion, through which he would be permitted to live and preach, and in which his children would be converted. In confident anticipation of this event he would get happy and say: "The Lord has cut me down with one hand and raised me up with the other." Beginning to recover he said to his wife: "Bring me my staff." She told him he could not walk; but he was sure "the Lord had sent his angel to bid him get up and walk, and he would obey the Master." He arose, therefore, and walked across the room, leaning upon his staff. He regained his strength and lived to see the "glorious revival" and preach through it, witnessing the conversion and baptism of a number of his children.

Following is the tribute of the Dandridge church, published by request in the Tennessee Baptist:

"The piety and Christian character of Father Kimbrough were unsurpassed. He retained his mind to the last, and manifested a firm and unshaken faith in the Son of God. He felt that all was right. He had no doubts. His dying testimony was: 'Grace! grace! It is all of grace!' And with those triumphant words upon his lips and a farewell tear in his eye, he passed without a groan beyond the veil, where, face to face,

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

the peculiar head-gear of the distinguished pastor, and supposing it to be the proper style for the pulpit, pulled out his pocket handkerchief, bandaged his head and took a seat in the pulpit, to the great amusement of the congregation.

Prof. R. R. Bryan is authority for the above. He used frequently to relate the circumstance, affirming that he actually witnessed the occurrence.

2. At a certain place a Presbyterian meeting was in progress. A proposition was made to a worshipping, who was a Methodist by prejudice, to go to the meet-



ELDER DUKE KIMBROUGH.

[The above cut is the contribution of the Dandridge Baptist Church, of which Elder Kimbrough was pastor for fifty consecutive years—1790 to 1849.]

meetings, at what was known as "Koont's Meeting House," three miles northeast of Dandridge, but the name of Duke Kimbrough does not occur in the list of the twelve constituent members; it stands 25th, however, on the membership roll. In July, 1793, he appears as a leading member of the church.

As soon as converted, like Saul of Tarsus, he began "straightway to preach Christ." He was called to ordination by the above church, "August fourth, Saturday, 1797," and Elders Richard Wood and Jesse Fearn were requested by the church to act as a presbytery at the "following October meeting," the minute of which has perished.

Elder Kimbrough became pastor of this old historic church in July of 1799 and continued pastor until his death, in September, 1849, a period of more than fifty years. As long as the old shepherd lived the church would have no other pastor, but when, by reason of the infirmities of age, Father Kimbrough was no longer able to attend his appointments regularly, the church called first Elder James Kennon and afterwards Rev. Wm. Rogan, as assistant pastors.

From 1808 to 1830 he was pastor of the Dumlplin Church. In the last year of this pastorate the church divided on the question of Missions, Conventions, etc., with protest and counter-protest. The pastor tried hard to hold the church together, and by his influence succeeded in postponing the split, but division was inevitable. The "anti" were in the majority. The missionary minority declared themselves "on constitutional principles to be the church," and resolved to hold their meetings on a different day. They also said, in their minute of May fourth, Saturday, 1839: "Father Kimbrough has declined being pastor for either party, but believing him to be in principle with us, etc., we invite him still to be our pastor." But the invitation was declined, we can't certainly say why, but most likely on account of the existing complications and prejudices incident to a church split. The retiring pastor, while missionary in sentiment and affiliating with his missionary brethren, was nevertheless conservative and thought

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