

BUSINESS NOTICES.

All medical authorities agree that catarrh is no more nor less than an inflammation of the lining membrane of the nasal air passages.

--Well, Sarah, what have you been doing to make you look so young? O nothing much; only been using Hall's Hair Restorer to restore the color of my hair.

--I have been cured of a bad case of rheumatism by using one bottle of Salvation Oil, and I earnestly recommend it as the best liniment ever made.

--Beware of counter sites! See that you get the genuine Dr. Bull's Cough Syrup. Price 25 cents.

Ostarrh Cured. A clergyman, after years of suffering from that loathsome disease ostarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death.

Electric Belt Free. To introduce it and obtain agents the undersigned firm will give away a few of their \$5.00 German Electric Belts, invented by Prof. Van der Wyde, President of the New York Electrical Society.

Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for consumption. By its timely use thousands of hopeless cases have been permanently cured.

Look out for the big IF advertisement in this paper, and the information may be of great benefit to you.

ADVICE TO MOTHERS. Has WINDOL'S SCORPION STRAP should always be used for children teething. It soothes the child, reduces the fever, allays all pain, cures wind colic, and is the best remedy for Diarrhoea.

ROYAL BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength, and wholesomeness. More economical than the ordinary kinds, and can be sold in competition with the multitude of low cost, short weight kinds or phosphate powder.

Since it is now a well-established fact that catarrh is a blood disease, medical men are quite generally prescribing Ayer's Sarsaparilla for that most loathsome complaint, and the result in nearly every instance proves the wisdom of their advice.

Reckham's Pills not like sugar on a weak stomach. --All the people of a town or neighborhood are interested in having a bell at the time of funerals, weddings, celebrations, and holidays.

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE. FULL WEIGHT PURE. Its most superior excellence proven in millions of homes for more than a quarter of a century.

Its most superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government.

WILBON'S COMPOUND OF PURE COD LIVER OIL AND PHOSPHATES OF LIME, SODA, IRON.

For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and all other ailments. TO CONSUMPTIVES:--Wilbon's Cod-liver Oil and Phosphate has now been before the public twenty years, and has at last grown to favor and appreciation.

FITS STOPPED FREE. Imitate Persons Restored. Dr. KIDNEY'S GREAT NERVE RESTORER.

THE OLD RELIABLE Little Rock and Memphis RAILROAD. MEMPHIS Arkansas, Texas, And the West and Southwest. Many cities the shortest and hence the quickest line between Memphis and Little Rock.

READ What Mr. E. H. Coffin, Warden of the State Penitentiary, at Columbus, Miss., says: "I have tried many other remedies, but I have found that DUNCAN'S BLACK-BERRY ELIXIR is the only one that has cured me."

KNOXVILLE - TRUNK - CO., Wholesale and Retail Manufacturers. All Kinds of Trunks, Traveling Bags, &c. Write for price. We will give you as much goods for the money as you can get in the United States.

A MAN UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY, WILL OBTAIN MUCH VALUABLE INFORMATION FROM A STUDY OF THIS MAP OF THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY.

THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY, Including main line, branches and extensions East and West of the Missouri River. THE SHORT LINE TO DENVER AND THE WEST, FROM THE MISSOURI RIVER.

Baptist and Reflector

THE BAPTIST, ESTABLISHED 1846. THE BAPTIST REFLECTOR, ESTABLISHED 1871. CONSOLIDATED AUGUST 14, 1889. NASHVILLE, TENNESSEE, MAY 22, 1890. NO. 40.

SOUTHERN BAPTIST CONVENTION. SUNDAY MORNING. Your reporter attended the Sunday-school exercises, or, rather, mass meeting, at the First Baptist church in the forenoon.

Our own R. J. Willingham, of Chattanooga, then spoke to the children from the text "Watch." Watch your words, watch your actions, watch your thoughts, watch your characters, watch your hearts, dividing the text according to the letters.

THE CHICAGO, ROCK ISLAND & PACIFIC RAILWAY, Including main line, branches and extensions East and West of the Missouri River. THE SHORT LINE TO DENVER AND THE WEST, FROM THE MISSOURI RIVER.

Brother Johnson, of Missouri, is asked to lead in prayer. A hymn, "My soul be on thy guard," was sung. Then the usual collection is taken during the singing of a sweet solo. Text: "O Ephraim, what shall I do unto thee, O Judah, what shall I do unto thee?"

the spell which is now being thrown over me. It is no little thing if we keep people from getting worse. Hoses did much good in keeping his people from growing more wicked.

Let us enlist our will in the life of piety. If a man prays for cotton and does not work, what do you call it? So we must put forth our purpose as we pray. We can not understand the relation between sovereign grace and free will, but we must will to be better Christians or we never shall be.

Let us enlist our will in the life of piety. If a man prays for cotton and does not work, what do you call it? So we must put forth our purpose as we pray.

Brother Johnson, of Missouri, is asked to lead in prayer. A hymn, "My soul be on thy guard," was sung. Then the usual collection is taken during the singing of a sweet solo.

fought the good fight—I have finished my course. He stands looking for the crown. Would you like to stand calmly like that at last? We must live like Paul, forget the past and press forward.

Our sensibilities—feelings—should be enlisted. We need both conviction of thought and feeling. We must think about those truths which will make us feel.

Let us enlist our will in the life of piety. If a man prays for cotton and does not work, what do you call it? So we must put forth our purpose as we pray.

Brother Johnson, of Missouri, is asked to lead in prayer. A hymn, "My soul be on thy guard," was sung. Then the usual collection is taken during the singing of a sweet solo.

gathered. He tells of his little sister's asking for a lesson in the Bible in the sanctuary. She had fifty children present, and since then they have had Sunday-schools in Havana, the whole number amounting to two thousand children.

At 9:30 a.m., when the Convention was called to order by President Haralson, there was an immense attendance, although many delegates had departed for their homes.

Resolved, That we recognize the gravity of the problem, and recognize the Bible as the only authority. The Southern Baptist Convention, representing 1,200,000 souls, proposes to brethren of other denominations that leading representatives of different faiths be selected to seek to determine what the teaching of the Bible is on the disputed points, and the result of their investigations be published.

Whereas, the contract for publishing our Kind Words Sunday-school Series will expire in May, 1891, before the meeting of the Convention; and

(Continued on fourth page.)

CONTRIBUTIONS.

The Call to the Ministry.

BY J. W. M'GOWN.

I.

The request of one of the editors of the BAPTIST AND REFLECTOR for an article from my pen on this subject, originated, no doubt, in a kindly regard for the writer rather than in any pecuniary interest in him for such a task.

I hold, first of all, and above and in and through all, that the genuine call to the ministry is a divine one. For me no words and no type can too strongly emphasize this statement. Now and henceforth, as at the beginning, in my theology the minister is "made bishop of the flock by the Holy Ghost." His endowments and qualifications, his office and functions, he himself, is the gift to the churches of the great Head of the church. He is called of God, if called at all, and "enabled" by the Lord Jesus, who, himself, "puts him into the ministry," and makes him his "ambassador" to speak for him, and in his stead to beseech men to be reconciled to God.

Here, however, is not the point of our greatest danger. In this matter we already have pretty general unanimity. The danger is in another direction. The tests of a divine call to the ministry are far more likely to be overlooked than the need of it. How is such a call to be recognized? What are the proper evidences of it? and who are the rightful judges of those evidences? These are more difficult questions, and, in view of the tremendous interests involved in them, they demand the most solemn consideration of those who are divinely charged with the duty of solving them.

It seems to me that God has shown his conception of the importance of this subject by the peculiar safeguard and the conserving checks and balances which he has thrown around it. He has created two distinct tribunals to deal with two distinct lines of evidential phenomena concerning the question of a call to the ministry, and requires an absolute concurrence in every decision.

The first of these tribunals is the Christian experience and may I use the phrase—the spiritual consciousness of the person who is called. He must himself be persuaded of the divine source of his call. In the language of the apostle, he must "desire" the work of a bishop, and yet we all know that we may desire this work from wrong motives. There is such a thing as a natural taste for the principal functions of the ministerial life—a delight in study, in speaking, in being a leader. Let a man, at his own supreme peril, take care that his wish to preach the gospel rises higher than, and is mixed with, such motives as these. As he is, in the nature of the case, the sole judge of his inward call, he should be solemnly honest with himself and with the heart-searching God. The Scriptural analysis of a right "desire" for

the work resolves it into four ingredients, to wit:

1. A conscious and unmistakable love for Christ. (See 2 Cor. v. 11-16; Acts xx. 24.)

2. A disinterested longing for the salvation of men. (Read Rom. ix. 3; 1 Cor. ix. 19-25; Col. i. 25, and Phil. ii. 17.)

3. A deep sense of personal duty. (1 Cor. ix. 16, 17.) If a man can refrain from preaching the gospel with an untroubled conscience, let him by all means refrain from it.

4. An exalted conception of the dignity and difficulty of the work. (2 Cor. ii. 16.)

Possibly this line of thought has been in former times pushed too far. The fathers had an abiding conception of a soul crushed by the weight of ministerial work and fleeing from it in terror. For them Jonah was the type of all genuine calls, and in their view the called must submit to the divine will only when they found themselves in the whale's belly. But it needs not that a man should be thus whipped into the ministry, and, perhaps, such an utter terror of the work ought to be received as evidence of unfitness for it. He should, indeed, fully realize the dignity, the sacredness, the responsibilities of the office. He should have no low estimate of its vastness and its difficulties, and a spirit of self-confidence should be far, very far, from him. And yet he must have some sort of confidence, some assurance of strength somewhere else where would be the enthusiasm, the expectation, the hopefulness, without which all work is fruitless and dead? The point I wish to make is this: a man should be diffident of self and confident of Christ—should feel personal weakness and helplessness, and be strong in the strength which God supplies.

Through his eternal Son "I can do all things through Christ, which strengtheneth me." Such trust have we through Christ to Godward, not that we are sufficient of ourselves, but our sufficiency is of God, who hath also made us able ministers of the New Testament.

Of what I have written this is the sum. I believe that a man's divine call to the ministry is certified to himself by a desire for the work, a desire in which self is wholly sunk and which holds in view the love of God, the salvation of men, a sense of duty, and a feeling of sufficiency realized in a complete dependence on God.

The Baptist History of Tennessee

The readers of the BAPTIST AND REFLECTOR remember that the desirability of a complete history of the Baptists of Tennessee has often been suggested. The following plan suggests itself to my mind:

Let us make up a stock company of five-dollar shares, allowing as many shares as any brother may choose to take. Of said company let us have a publication committee, to superintend the work. Let them employ a competent man in each Association, to get up its history by churches and receive subscriptions for the book.

Where sufficient subscription can be obtained, let us have the history of the Associations bound separately. On this plan many Associations would take hundreds of copies of their own Association, as well as of the whole volume.

After all expenses of publication and distribution are met, let the remainder of the income from sale of books be equally divided between our various missions and educational interests.

If any one can suggest a better plan let us hear from him.

In my poverty I will gladly take stock in the enterprise to the amount of \$25.

What say you, brethren?

W. H. SMITH.

Willette, Tenn.

"The Hiredling and Wolf."

(John x. 12.)

Those who hold to the doctrine of apostasy claim that the term "sheep" in the above passage of Scripture represents Christians, the "hiredling" a hireling ministry, and the "wolf" the devil. Some Baptists, to ward off the doctrine of apostasy, contend that the wolf does not catch the sheep, but the hiredling, and that the sheep are merely scattered, not destroyed. Such expositions are far fetched and fanciful.

The wolf certainly does catch the sheep, and, if he catches them, he generally destroys them. When a wolf breaks into a fold of sheep (not Christians), he kills some and scatters the rest.

Let us see further if the wolf catches the hiredling or the sheep. Would Christ employ a hiredling as shepherd over his sheep? No. Who, then, employs the "hiredling"? The devil (the wolf), they tell us, but does he employ one of the sheep of the fold (a Christian), or one like himself? We know that he would not employ one sheep (a Christian) to watch over the flock. Did any body ever know one sheep to become a shepherd over the rest of the flock?

Why should the wolf (the devil) catch the hiredling, and not the sheep, since the hiredling is already in his possession? Would not the devil know the hiredling, whom he had employed, from the sheep?

Christ uses this parable to illustrate his relation to his people and their relation to him.

He is not a literal shepherd, but like one, his people are not real sheep, but like them.

As the shepherds watch over their sheep, so does Christ watch over the welfare of his people. As sheep are dependent upon their shepherd for food and protection, so are Christians dependent upon Christ for food and protection.

Christ shows what he is like and what he is not like. He is like the good shepherd and not like the hiredling. Christ's sheep are like the good shepherd's sheep, and not like the sheep over which the hiredling watches.

"I am the good shepherd—that is, figuratively speaking—the good shepherd giveth his life for the sheep."

The wolf might catch all the sheep under the hiredling's care, but that would not prove that the good shepherd's sheep suffered the same calamity.

"And other sheep I have, which are not of this fold; them also I must bring, and there shall be one fold and one shepherd." Christ is that shepherd, and not a hiredling, therefore, the sheep are safe under his protection. If a sheep leaves the fold and strays upon the mountain or wanders in the wilderness, the good shepherd seeks it, and when it is found, returns it to the fold. Christ sees all his sheep. They are ever under his watchful care. They know his voice and he knows them.

"And I give unto them eternal life, and they shall never perish." (John x. 28.)

H. F. KILLEN.

Centralia, Texas.

—A man can never leave sin thoroughly until he loathes it heartily.

Northern Political Clergy

Since the Rev. Cooke, of Boston, has poured out his gall against the South to an admiring, enthusiastic audience he finds plenty of imitators who are willing to prostitute their calling to please fanaticism, and one, more able than himself, who goes a few steps further in the political slum. Rev. Dr. Gregg, preached Sunday, March 23d, to a large and applauding audience on the negro problem, in which he said:

"To the defense of his rights I consecrate my head and my heart and my hand, and my humanitarian instincts and my time and my patriotism and my purse, and if need be, as a final resort, my rifle."

The editor of the Boston Globe addressed an open letter to the author of this hypercritical cant, putting some very tough questions, which he nor any of his ilk will ever answer, but which the Southern negro, whose opportunities are many, may consider with profit to themselves, and if they are wise will not lend their aid and influence to the agitation of this question. The editor says:

I assert that the negro is not so well treated in Boston or Massachusetts, or the North generally, as he is in the South. You must know that in this city of Boston, which professes to be the original and still the chief headquarters of the friends of the colored man, he is ostracized in a more effective manner than in the South. Fewer occupations are open to him here, and he is not treated as well in many respects as he is in the South.

Do you not know that in the city of Boston, as in every other city and town in the North, there are only three or four occupations open to the colored man? He must be either a barber, a waiter, a janitor, or a porter. In what other calling can he succeed?

The white man in Boston does not admit the negro to social equality. Take the young colored man who is class orator at Harvard this year, a graduate of the Boston Latin school, a young man of fine attainments, and mentally well fitted for the position to which he has been elected. Unless he becomes a teacher or a preacher among his own race, what occupation is open to him in the city where he has been raised? Can he become a merchant, a physician, a lawyer, a banker, or even a mechanic? No. Will Harvard College make him one of its professors? No, certainly not. Here he can only enter one of the occupations I have named, and in which college education will not be worth two cents a ton.

How many colored sextons are there in the white churches? How would the members of your church like an assistant pastor, a colored man, to help you in your parish work and visit among them? How many business men, lawyers, physicians, or bankers, who sit in your congregation, and are delighted to hear you pound the South for its treatment of the negro, will take a colored man into business partnership with themselves?

Has the negro made any advance in Boston among the various vocations or in social life since he has been emancipated? If so, in what direction? Is not the reason because the sentiment of Boston, like that of other cities and towns in the North, is against him?

—It is said that Mr. George W. Childs confidently states that since the introduction of foreign and native mineral waters as a table beverage the use of wine has decreased one half at dinner parties and entertainments.

OUR PULPIT.

"The Kingdom of Heaven Founded by John the Baptist."

Please permit me to congratulate you on the splendid paper you are giving us. The editorials have the right sound. But I am sorry that I can not say as much of all your correspondents. In your issue of February 27th appears under the above caption an article by Wm. Norton. Please permit me to enter my protest against the position taken by the writer, that John the Baptist founded the kingdom of heaven. I presume that Brother Norton is a Baptist in heart, but, in my judgment, he is not in head. His head is wrong on certain points. As examples of where he is wrong, I mention the design of baptism and the setting up of the kingdom. Brother Norton got after Brother Spurgeon touching communion, in an article which was published in the Baptist of May 25th 1889. In the Moody Harding Nashville debate, Harding took this article of Norton's and with it rapped Moody on the head till he well nigh added him. Here is one club put by Norton into the hands of Campbellites. Now, in the article under review, Dr Norton has put into the hands of our opponents another club.

Last January, in a debate with a Campbellite, I had to meet the charge that Baptists hold that John the Baptist set up the kingdom—founded the church. In closing his article, Dr Norton says: "It is certain, from the words of Jesus, that the kingdom of heaven was founded by John the Baptist." Now, I say that it is certain from the words of Jesus—as well as from those of others—that John the Baptist did not found (set up) the kingdom of heaven. Now, contrary to the requirement of logic, I proceed to prove a negative.

1. The Doctor's proof-texts—"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. xi. 12.) The Doctor introduced this testimony to prove that John founded the kingdom, but the witness does not say so. The testimony does not apply to the author, but to the time that the kingdom was—not set up—but suffered violence. Hence this testimony fails him. (Luke xvi. 16.) "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This testimony, like the other, does not apply to the founder of the kingdom, but to when the law and the prophets ended and the kingdom of God was preached. Here the testimony fails him again. (Matt. xxiii. 13.) Here Christ reproved the scribes and Pharisees for shutting up the kingdom, and not only not going in themselves, but preventing others from entering. What has this to do with the founding of the kingdom? It does not tell who set up the kingdom, but what the scribes and Pharisees were doing. Is it not strange that Dr. Norton could not see that none of the testimony introduced by him applies to the point for which he used it? In order to twist and bend the testimony into the support of his untenable position, Brother Norton changes the testimony by translating it differently from the way it stands in our common version. But his translations are as far wrong as is his position touching the setting up of the kingdom.

2. Having shown that John the Baptist did not found the kingdom of heaven, I shall now proceed to show who did set it up.

I affirm the following proposition: Jesus Christ, the God of heaven, during his personal ministry on earth, set up his kingdom—built his church. In favor of this position I submit the following: While John the Baptist did not found the kingdom, he, as the forerunner of Christ, prepared the way of the Lord, as is evident from the language of the angel to Zacharias (Luke i. 13, etc., especially v. 17) "to make ready a people prepared for the Lord." Now hear the prophet Daniel, chap. ii. v. 44. "In the days of these kings shall the God of heaven set up a kingdom." Here Daniel testifies that the God of heaven should set up a kingdom in the days of these kings—the Roman Caesars. Let us now turn to the New Testament and see if this was fulfilled. Matthew, in the third chapter, tells us that John "came in those days"—"the days of those kings"—"preaching and baptizing in Jordan: those who confessed their sins." Here is the material prepared by John for Christ. In the closing part of this chapter Matthew tells us that John baptized Christ. In the next chapter he tells us that after Christ's battle with the devil, in verse 17, Jesus "began to preach, and to say, 'Repent, for the kingdom of heaven is at hand.'" John had said the same in Matthew iii. 2.

Now we have the material—persons—prepared by John. Jesus, the God of heaven, baptized, and preaching his own gospel. Now Christ commences the work of setting up the kingdom of heaven, according to the prediction of Daniel, and Matthew, in the latter part of chapter iv., tells us that Jesus began to call persons—Peter and Andrew, James and John—whom John the Baptist had baptized, to follow him. Here the work of Christ, the setting up of the kingdom, is going on. Now notice, not John, but Jesus, the God of heaven, is setting up the kingdom. Now hear John the Baptist in John iii. 29. "He that hath the bride is the bridegroom." Jesus (Christ) was the bridegroom, and his disciples, whom he had gathered were the bride—the kingdom. Now hear Jesus (Matt. xvi. 18) as he addresses Peter: "Upon this rock I will build my church." Here we see that Christ, not John, was to build the church. Here Christ named his institution Daniel called it "kingdom," Christ called it "church." Here, then, are kingdom and church in existence at this time, but not as separate organizations, for the kingdom includes the church and the church composes the kingdom.

Here I notice two objections.

1. Pedobaptists say that God set up his kingdom—church—in the days of Abraham, and that Christ was only continuing that same institution. Let us see. The time of establishing the church, according to the pedobaptist position, was before Christ 1910. (See Gen. xvii.) Our prophet—Daniel—B. C. 603—speaks; 1910—603=1307. Then 1307 years after pedobaptists say the church was organized. Daniel puts it in the future—"shall the God of heaven set up a kingdom." Again: In Matt. xxiii. 13, we are told that Christ reproved the scribes and Pharisees for not going into the kingdom. But if the pedobaptist position is right they were already in the kingdom. Hence it follows that the pedobaptist is wrong, or both Daniel and Christ are. Reader, which will you believe pedobaptists or Daniel and Christ?

2. Campbellites. Campbellites say that the kingdom was set up—the church built—on the day of Pentecost, and, as such, there was no church before Pentecost. Let us now test this

position. In favor of their Pentecostal theory Campbellites introduce, among other passages, the language of Christ to Peter—"I will build." They say that here, in A. D. 33, a year before Pentecost, Christ put the setting up of the kingdom—the building of the church—in the future—"I will build." The Greek verb, here rendered "I will build," is oikodomeo. Oikodomeo is the first person singular, future tense, of oikodomeo. Liddell and Scott define this word thus: "1. To build a house; generally to build. 2. Lat. or (metaphor) to edify. N. T."

1. If Christ here used the word in the sense that Campbellites say he did, to found or organize a church, he contradicted all that he had said about it before. 2. If Christ meant what Campbellites say he did, then he used the wrong word. The Greek word that means to found is themelio. Themelio is used six times in the New Testament—for example, Matt. vii. 25, where Christ says, "It was founded—themelios—on the rock." Then it follows that Christ, by the word build, did not mean that he would found, set up, establish his church, but he simply meant that he would build in the sense of carrying on the work which he had commenced to its complete consummation. Defining the word oikodomeo in the sense Christ used it, hear the following Greek Lexicon. Bagster, "To amplify a building;" Greenfield, "To build up to add to, augment, cause to increase;" Liddell and Scott, "To edify." The word occurs thirty eight times in the New Testament. In illustration of this sense I submit the following (Acts ix. 31) "Then had the churches rest throughout all Judea and were oikodomeon mendis, being built up" (1 Cor. viii. 1) "charity edifieth." "Greek agape oikodomei, love builds up. D. D. SWINDALL.

SUFFERING FOR CHRIST'S SAKE

Sermon Preached by Rev. W. H. Smith, at Willette, Tenn., Jan. 24, 1890, and Reported by J. W. Bailey.

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (Phil. i. 29) "Because to you it was graciously given on behalf of Christ, not only to believe into him, but also to suffer on his account." (Wilson's Emphatic Diaglott)

This letter was evidently called forth by a contribution sent by Epaphroditus for the apostle's benefit. Philippi was the chief city of Macedonia, to which Paul had been called by a vision. In this letter we scarcely find a single rebuke, but it is throughout a lively exhortation to strive for the faith of the gospel, or the doctrine of Christ. Jude says, "Earnestly contend for the faith." Brethren, we must strive together, for unto this are we called in the name of Christ. We enter Christ by faith, then we are graciously given the privilege to suffer for his sake. Paul's faith was so strong that he would not shrink from suffering for Christ's sake. Paul would say, "You saints to whom this letter is written, remember my sufferings while in your midst, how that I was imprisoned and beaten, and harassed even my life for His sake." The brethren at Jerusalem rejoiced that they were accounted worthy to suffer for Christ's sake.

There are two gifts, as shown by Mr. Wilson's version:

1. It is given to us to believe in Christ, in whom are all things, and wherein we are blessed with all heavenly blessings.

2. Having believed into Him, we are

given the exalted privilege to suffer for his sake. We must suffer trials, persecutions, etc.

The faithful are honored with the gift of suffering for Christ's sake. Stephen was thus honored. All the apostles were thus honored. The whole church at Jerusalem was thus honored. Suffering and persecution scattered the saints into all lands, and thus the gospel message was carried abroad to those who sat in darkness. The church of Christ has been a suffering church in all ages. Given persecuted Christians in the first centuries persecuted our fathers by robbing their houses and lands, by imprisonment, and cruel torture, simply because they contended for a pure church, faith, true evangelical faith, before baptism. Because they baptized again those who came to them from other communities; because they refused to recognize the baptisms and ordinations of the so-called universal church. Since that time our brethren have not ceased to suffer for the self same doctrine. For twelve hundred and sixty years, from the year 426, when in the fourth Lateran Council, canons were made to banish the Novatians as heretics, when Albanus, a zealous minister, with others, was punished with death for re-baptizing, to the year 1686, when the Waldenses were forbidden to exercise their religion on pain of death, and were driven penniless and homeless into the bleak snows of the Alpine mountains to perish with hunger and cold, when their eiek were cast into the dreary wintry fields miserably to perish. The Lollards' Tower stands as a ghastly monument to the faith and sufferings of our fathers. When reading an account of this tower, from the gifted pen of our beloved A. J. Holt, of Texas, now in foreign lands, my heart was filled with deepest emotions, and tears unbidden fell thick and fast. The huge iron cage, in which the faithful servants of Christ miserably starved to death in sight of a gasping world, the large rings and staples yet gory with the blood of the saints, with which they were securely fastened to the massive walls till grim death brought sweet relief. There all speak in thunder tones of the sufferings of our brethren, Smithfield, with its stakes and the smoke and ashes of the faithful, testifies that to the faithful is given the honor of suffering for Christ's sake. Though our English brethren secretly assembled in secluded places at the dark hours of midnight, they were sought out by their wily foes, and imprisoned, tortured, banished, burned, drowned, or beheaded. Yes, many of them were confined in the loy dungeons of the prisons, together with the sick, dead, and dying, and fed on stale bread and stagnated water, away from the light of the sun, moon, or stars, for months and even years together. Every school boy has read or heard of Roger Williams, who, in the dead of a New England winter, was banished from his home for contending for soul liberty. Though Mr. Williams, perhaps, never was a Baptist in the full sense of the term, he was Baptist enough to bring severe suffering from those who, though professed followers of the Prince of freedom, hated soul liberty. Dr. John Clark, John Orsdall, and Obadiah Holmes, of the First Baptist church, Newport, R. I. (the first permanent Baptist church in America), while on a visit to an aged brother in Lynn, Mass., in 1697, were all imprisoned and flogged, refusing to pay his fine, was kept in prison two months, and was whipped with a 3-corded whip. A man named Painter was tried and whipped in Massachusetts for not allowing his infant child to be baptized.

(Continued from first page.)

Whereas, the Home Mission Board has other important duties; therefore be it

Resolved, 1. That a standing committee of nine be appointed by this Convention as a Sunday-school Committee. 2. That the location and make up of the committee be determined hereafter. 3. That said committee be intrusted with our Sunday-school interests, that it gather up Sunday-school statistics and try to increase the number and efficiency of our Sunday-schools in cooperation with State Sunday-school colportage boards.

4. That said committee cause to be arranged a system of catechetical instruction rather than the International series.

5. That said committee be intrusted with the publication of the Kind Words Series, and do what it can to improve that series and increase its circulation.

6. That said committee be instructed and empowered to secure sealed bids for publishing Sunday-school literature and accept the best bid for a term not exceeding three years.

7. That any expense of this work is to be paid out of the royalty on these Sunday-school publications.

8. That this convention cordially commend this committee and its work to our brethren everywhere.

Signed by J. M. Frost, Virginia; Joseph Shackelford, Alabama; W. E. Atkinson, Arkansas; N. A. Batty, Florida; J. H. Kilpatrick, Georgia; P. H. Kerfoot, Kentucky; Joshua L. Voring, Maryland; J. L. Lawless, Missouri; C. Darham, North Carolina; E. C. Dargan, South Carolina; B. H. Carroll, Texas.

Rev. Dr. J. B. Gambrell, of Mississippi, said:

With very great regret, and a degree of seriousness, for the first time in my life I present a minority report before a Baptist Convention. I was a member of the Memphis committee, and thought we had settled it, but here it is again. After a long labor, we could not agree in the committee, and the minority report is as follows:

1. We believe the report to this Convention last year was intended to postpone this question till the expiration of the present lease, and we deem it unwise to re-open the question.

2. We believe our Sunday-school interests demand more thoughtful and impassioned consideration, and that the committee has not before it sufficient data at this time.

3. We recommend that a committee of seven be appointed to consider the whole Sunday-school question of Sunday-school literature and consider the arrangement of catechetical Sunday-school instruction, to take the place of the International Sunday-school series, and to report at the next Convention.

J. B. GAMBRELL, Mississippi. W. S. PENICK, Louisiana.

Dr. Gambrell said: "If you know how patiently the committee labored it would have your sympathy. All of you, especially you married men, know that we can't always have our own way. [Laughter.] Our committee was hopelessly divided. We did not agree on the main issue, and did not agree on cross issues. We could not agree as to whether this work should be done by the home board or a new board. We tried to settle this question at Memphis. The Convention said it ought to rest. But there are three kinds of Baptists in the South and they would not let it rest."

Dr. Frost—"I could not if I tried describe my feelings on this occasion. What can one do when a great emer-

gency is upon us, save to turn to the source of infinite goodness and ask guidance. This matter has to be settled. I do not believe we shall ever meet under more favorable circumstances. The minority think this a question not to be reopened. It is an issue in one part and it is for us to settle. Some thought because our Convention met on the Western border we would have small delegations; but we have full and overflowing representation from nearly all the States, notably Georgia, Kentucky, Tennessee, Missouri and most of our States. Pray, could we ever have more? Are we not competent to discuss and settle it? We need Sunday-school statistics, and must enter this work. Our twenty-six thousand churches have only eleven thousand schools reported. In Virginia six hundred and fifty schools report only fifty libraries. We are doing little or nothing for Sunday-schools. I was startled as I sat in study and thought of this. My resolutions are to induce us to have more interest in Sunday-schools and build them up. I had rather have a Sunday-school board, but will be satisfied with a committee. Some say it will not be a paying business. Why, we had a little Sunday-school paper and it paid all our Sunday-school board debt. Why, with our lesson helps and other supplies, we get a royalty of one thousand dollars paid by the lessee, who makes a profit after paying all editorial and other expenses. He thinks he has a good thing. Pass my resolutions or snuff them under, as you please, I have done my part.

After singing "There is a land that is fairer than day," Dr. J. B. Hawthorne, of Georgia, spoke. "I am delighted at the sweet Christian spirit of this discussion. Let it go on with an eye single to that meeting of which we have just sung. We had a Christian, fraternal discussion at our Georgia State Convention. I predict such will be the discussion here and now. We settled the question in Georgia, and I believe we shall settle it here, and forever. This is no new question, though some seem disposed to treat it so. In 1845, when the Convention formed, it considered Sunday-school literature and advancement. In 1845 the Southern Baptist publication began. Each year thereafter the Convention supported this society until 1851, when steps were taken to have organic connection by consolidating with it the Bible Board. But it went down with all the disasters of the war in 1863, the Bible Board falling into Federal hands at Nashville. But in 1863 the Sunday-school Board was organized at Greenville, S. C., and began publishing Sunday-school song books. From 1863 to 1875 each year the Convention indorsed their work. I will not detail the history, but have a little book giving it, which I will deliver to any interested. This Convention at Augusta, Ga., 1885, arranged to enlarge its Sunday-school literature. Since 1885, year by year, the Convention has indorsed and commended their Sunday-school work.

You all know the noble man who was our Sunday-school secretary in 1866-7-8 Dr. C. C. Bitting. He gave then eleven reasons why we should have a Sunday-school series of our own. He wrote that we should not secure our Sunday-school supplies from external sources, because they are not adapted to our use; second, because they are not so likely to be received with confidence by our people; third, because taking supplies from external sources would give to others control of a work which belongs to ourselves; fourth, it would remove a stimulus to production

of our own authors. Ah! no outside society could command the hearty sympathy of Southern Baptists; sixth, it would stanch the flow of liberality, react against all our benevolent objects, and impair the piety of our people; eighth, it would sow discord; ninth, it would tend to destroy the Southern Baptist Convention; tenth, a foreign society would be hostile to our convictions; eleventh, we can not be really represented in such a society. Now a few reasons for settling this question. It would be a matter of grave injustice to the Kind Words publishers not to settle it now. To defer it is to kill the Kind Words Series. The property is now worth thirty thousand dollars, and you would destroy it. My first reason is that we should sustain the majority report, because our publications will become a source of large revenue. I believe in four years the series will be worth fifty thousand dollars. Now twelve years ago the Methodist Book Concern owned three hundred thousand dollars. They have paid this debt save forty-two thousand dollars. The bond holders will not give up, and last year the net profits were eighty-three thousand dollars. My second reason is that we shall secure sound doctrinal teaching, and third, it will bring our Sunday-schools into strong sympathy with our Foreign Mission work, and, finally, it would inspire us with respect for ourselves.

Since Dr. Tiebenor made his report I feel like a millionaire. In our poverty, with the iron heel of despotism on our necks we could have a Sunday-school series, now that we are the richest people on earth, we do not need the financial aid of our fraternal Northern brethren. [Applause.] President Haralson subdued the applause, and Dr. Hawthorne continued. "I hope no one will say this is an attack against the American Baptist Publication Society. I hope no one will say I am sectional, though patriotism is reduced to its last analysis is sectional."

"All had the power of Jesus' name was sung, and Judge Freeman, of Georgia spoke. (The minority at this point amended their report that the present contract for Kind Words Series be continued till December, 1891, and that in all the acts of the Convention the publishers be protected.) Judge Freeman said: "I have convictions as well as Brother Hawthorne. I believe in the fear of God that it would be best for this Convention to adopt the American Baptist Publication Sunday-school series. If the Kind Words Series is worth \$30,000, sell them, do good with the money, and take Sunday-school literature on its merits. What has the Kind Words done in the past? For five years the Home Board has had it leased for \$1,000 a year. If it is worth \$30,000, they have not done well. It is a grave reflection on the Home Board. Let me tell you how I came to use the American Baptist Publication Society's Sunday-school series. Thirteen years ago I became a Sunday-school superintendent. We had to pay a Methodist firm, J. W. Burke & Co., \$13 a hundred for the Kind Words leaflets, when we could get good ones for \$9 a hundred from the American Baptist Publication Society. So we changed. My brother tells of the Methodist Book Concern profits. Well, a Methodist preacher tells his people what to buy, and they buy; but a Baptist preacher can tell his people, and they say, "Go about your business."

My brother quotes Dr. Bitting's reasons. They were given twenty-six years ago—one year after I stacked arms at Appomattox. Things have changed

since then. Reasons good then are not good now. I stacked arms then and stacked them forever. I killed as many of them as they killed of me. My school gives as much to our boards as any that take Kind Words. I was a member of the home board for years and begged my school to take Kind Words. They tried it a year and quit. There are three Southern writers on the Society's lesson helps to every one Southern man on the Kind Words series. Let all our schools take what they think best. The home board tried five years ago to sell their Kind Words series. Now they say they are the life blood of the Convention. They talk of discord. Discord began in the spring of 1889 with the secret circular sent out from Atlanta. Has not the society a right to come here and do mission work—have we pre-empted all the land? Shall we receive their books and gifts, then rule them out?"

Confusion arose and Dr. Broadus got the floor and said: "Brethren, we are divided. We all ways will be divided. There is no use of all this hurrah. One Baptist will do one thing, another a second thing, and others a third or fourth. It doesn't make any difference what the Convention does. What is the good of all this hubbalo? The schools and churches will do as they please. Let us stop speaking and take the vote. We are to talk this afternoon of Foreign Missions, our old original subject. Let us give it full time. Let us vote."

A number of questions were put. Division was called for. The minority was rejected and the majority report adopted by 119 to 176. "Jesus, lover of my soul," was sung and the Convention adjourned to 3 o'clock p. m.

AFTERNOON SESSION

The session was opened at 3 p. m. with prayer by Rev. Dr. W. H. Williams, of Missouri.

G. B. Moore, of South Carolina, submitted the report on Woman's Work. "It would be difficult to overestimate the importance of this feature of our work. Their contributions last year were \$31,257.76. The increase of our general contributions has not kept pace with the increase of gifts from women. We recommend the most intimate relations be cultivated between our boards and the Women's Missionary Union."

(On the motion to adopt the report Dr. Thomas H. Pritchard, of North Carolina, said:

"I have been a member of the Convention for thirteen years, and never made but one speech before it. I count it a great favor that I am to speak for this good cause. Victor Hugo said that this century was the woman's century; yet there are laws still upon our statute books discriminating against our women. There are but few States in this nation that give male and female teachers the same salaries. I protest, for women are better teachers than men. I believe in women's rights, but not in women's school superintendency. We had to pay a Methodist firm, J. W. Burke & Co., \$13 a hundred for the Kind Words leaflets, when we could get good ones for \$9 a hundred from the American Baptist Publication Society. So we changed. My brother tells of the Methodist Book Concern profits. Well, a Methodist preacher tells his people what to buy, and they buy; but a Baptist preacher can tell his people, and they say, "Go about your business."

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the South we are a long way behind the Methodists. The report says thirty-two thousand dollars. There is fifteen hundred dollars from North Carolina; the Methodist women have given six times as much. All the women of England, Scotland, and Ireland gave three hundred thousand dollars; the women of America gave three millions of the four millions given for Foreign Missions. The women of the South gave one fifth of that. They control one hundredth of the property, and are giving twenty times as much as the men in proportion. If men gave as women do they would give eighty million dollars, thus sending out eighty thousand for sign missionaries. If European Christians gave as much, then there would be furnished one foreign missionary for every five thousand population. Our women meetings are models. I went to their meeting, but couldn't get in. I peeped through the door and saw the prettiest sight in Texas. The church was beautifully decorated, but the sweet women talking for the Master's cause were prettier than the flowers. I lay it upon the hearts of the pastors present to do better in encouraging these women. I am going home to organize a children's society for missions."

Dr. F. M. Ellis, of Maryland, spoke next. "I am not here to inflict a speech nor to eulogize women. That has been well done. But I am here to talk to you as a pastor. I am not troubled about women preaching. I am willing for any to preach the gospel. I am more concerned to-day for the quality than for the quantity of Baptists. Covetousness has no part in Christianity. It is easy to blow about being a Baptist, but we are giving less than two hundred thousand dollars and there are one million two hundred thousand of us. And we give five hundred million dollars for tobacco. How shall we improve? It is easy to tell people how. The mother is the best trainer of the child—whether she is or not she has the job on her hands. [Laughter.] Women are best fitted for the teaching of children and developing character. The great school of the Baptist churches is the infant class of the Sunday-school. How can we do it? First, we want to be more concerned about principle than in sentiment. The great incentive to Christian activity is Christian intelligence. Intelligence without prayer is harmful. I hold in my hand a small prayer card and a tract written by Brother Eager in Rome—they go to together. Our women send these to every pastor for thirty cents a year, giving the topic and details for the monthly subject. This prayer card is to be put in your Bible so it will face you every day and bring you to your knees to pray for missions. If all are thus influenced how long before our beggarly one hundred thousand dollars would mount up into millions. Every step these women take is baptized in prayer. I know that a half dozen of the most devoted women in the land are burning out their lives on the altar of God's service. God has given them the solution of the missionary problem. Pastors, do not rest till you feel the thrill of their work in your family altar. God bless the great work." This was a fine speech.

Dr. T. T. Eaton, of Kentucky: "Of course we are all in favor of the women. Christianity is in favor of the women. How can women best serve the Master? The statement that women have given \$33,000 to missions! Why, that is not nil. When I take my collection one half is given by women. I am glad our women are working along our lines, working on New Testament principles, Women's work is to make men better

and nobler. Dr. Fricbard says he hopes to see more women clergies, stores and depot agents. I want to see fewer. I take off my hat and bow in my heart to every woman I see behind the counter. I see behind her a history—probably a drunken father or trifling brothers. Make our boys better and the girls will have happy homes. I thank God our women are working in Scriptural lines. Let the women missionary committee in our churches, and work in line with the church." This speech was not considered by some as doing full justice to our women and their work.

The report was adopted. On motion of Dr. Harris, of Virginia, the order of business was suspended to hear the report of the Centennial Committee.

Dr. Curry, of Virginia, reported from the committee. 1. That the Baptists of the world should have in 1892 a suitable commemoration of the beginning of Baptist missions at Kittering, England. 2. That this Convention send fraternal greeting to the American Baptist Missionary Union, and invite them to cooperate with Baptists of Great Britain and the world in this celebration. 3. That this joint committee be empowered to make all suitable arrangements as to place and programme. 4. That if agreeable to the joint committee, the Southern Baptist Convention will be happy to entertain the Centennial celebration within its borders. 5. As a suitable and wise memorial the Southern Baptists should strive to put one hundred missionaries in the field and increase all its work proportionately.

Dr. Curry eloquently supported his committee's resolutions, fervently detailing the growth of Baptist missions from its humble beginning in the little cottage at Kittering, England, to the present. "At Queen's College," said he, "in the study of the president, Dr. Angus, hangs the old sign, 'Wm. Cary, Cobbler, Makes and Mends Shoes—patent of nobility nobler than that of the Guicliphs, who trace their blood back one thousand years. The year 1892 is the centennial of 1792 and quadrennial of 1492, when this continent was uncovered to the world. A few years ago I made a pious and patriotic pilgrimage to the isle of Patmos, where Columbus went to beg for aid to go in search of the Western World."

He spoke at great length and with great force, the president having frequently to repress the applause. The report was then adopted.

On motion of Dr. Eaton the Sunday-school Committee was directed to examine the Sunday-school books and approve such as they deemed suitable for Sunday-school libraries.

After routine announcements, the Convention adjourned, with benediction by Rev. G. A. Ogle, of Tennessee.

After dismissal, the delegates were driven over the city through the courtesy of the Chamber of Commerce, and the city looked like a gem of beauty on the bosom of the swelling prairie.

MONDAY NIGHT. The Convention seemed wearied with its arduous work and the members were slow to assemble last evening, but there was a full house when the gavel of the president rapped to order.

After a song service a telegram was read as follows: "St. Louis, Mo., May 12, 1890.—The Methodist General Conference sends Christian salutation. See 1 John iv. 11: 'Brethren, if God so loves us we should love one another.'"

Dr. J. B. Link, of Texas, moved that speeches be limited to five minutes.

Rev. J. L. Carroll, of North Carolina, moved that a page be set apart in the minutes sacred to the memory of G. W. Norton, of Kentucky, Dr. H. H. Tucker, of Georgia, Dr. W. H. Mcintosh, of Georgia, and Dr. S. Handerson, of Alabama.

On motion of J. L. Carroll of North Carolina, the secretary was directed to send a suitable response. Rev. Henry Cramer, of Colorado, was introduced to express fraternal greetings from Colorado Baptists, which he did with great warmth. He gave a good account of the Baptist growth in Denver, saying the two Baptist churches of Denver have grown to ten, and we are now arranging to endow a Baptist female college. President Haralson grasped his hand and heartily reciprocated the greeting.

Rev. J. W. Bozeman led in prayer. Rev. J. B. Vandeventer reported on Foreign Missions. The report stated that the increase of contributions was very gratifying, but the interest account was growing lamentably large, seventy-six thousand dollars having been borrowed, as against forty-nine thousand dollars last year. The cost of State agencies is increasing.

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Dr. J. W. Warder, of Kentucky, explained his plan of systematic benevolence.

Rev. E. R. Carswell, of Georgia, spoke, emphasizing the point that the mission conscience needs to be deepened in Christian hearts. "Missions," said he, "are not an appendage to the gospel, but the gospel itself. Study the ratio of your responsibility."

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Professor Harris read a postal from W. D. Powell, at Sonora, Mexico, where he had just organized a church—a self-sustaining church.

On motion of Dr. Burrows, this subject was made the special order for 10 a. m. Tuesday.

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J. L. Carroll, of North Carolina, reported from the Committee on "Time and Place" that the next Convention will meet at Birmingham, Ala., Saturday before the second Sunday in May. Rev. Carter Helm Jones, of Tennessee, to preach the Convention sermon. Dr. E. B. Miller, of Mississippi, proposed to strike out Birmingham and insert Atlanta.

On a division vote it stood 23 ayes, 176, Birmingham all the balance, and on motion of Dr. J. William Jones, the choice of Birmingham was made unanimous.

Dr. Burleson, of Texas, moved to strike out May and insert June, to allow educators to attend. After remarks by Dr. J. W. Warder, of Kentucky, Dr. J. L. Johnson, Tennessee, and Dr. T. T. Eaton, Kentucky, the motion was lost.

Dr. Burrows, Georgia, urged that if the resolution was adopted many delegates would lose two Sundays. He asked that the time be fixed as Friday before the second Sunday in May. The vote was reconsidered, and Saturday was stricken out and Friday inserted, and the original resolution, as amended, was passed.

Pagan fields were spoken to by Rev. C. H. Jones, of Tennessee, chairman of the committee on those missions. He said: "I had intended to make a few simple suggestions on this report last evening. The convention postponing the matter till this morning has given the matter undue importance. Yet I shall only speak the simple suggestions I originally intended. Many years ago a Baptist preacher who had been a home and foreign missionary said: 'I am ready to preach the gospel to you that are in Rome.' He went on and in the Appian Way was met by the committee on hospitality. Paul, the Baptist preacher, went on till his influence was felt in the royal palace of that regal city. He protested against the tyranny of State. His followers have ever since protested. Centuries after George B. Taylor said: 'I too, would see Rome. He was the direct apostolic successor of Paul. Taylor too protested. Think of the other pagan fields. Only two preachers to toll the gospel to fifteen million Brazilians. To day sever as before it seems that our South American continent holds out her hands for aid. There is an untranslatable French phrase noble obligation. Obligated to be noble is what the Baptists are obliged to be. South Americans are not calling for Methodists or Presbyterians—it is the Baptists they demand. Men and women are ready to go. Let us go home and tell our churches to have Dr. Tupper buy the tickets and send them. Let us give them a pure gospel and give it this year."

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was the opening hymn of the morning session. There was a large attendance, though the house was not crowded. Dr. Burleson led in prayer.

The minutes were read, and approved as read.

Dr. J. B. Link, of Texas, moved that speeches be limited to five minutes.

Rev. J. L. Carroll, of North Carolina, moved that a page be set apart in the minutes sacred to the memory of G. W. Norton, of Kentucky, Dr. H. H. Tucker, of Georgia, Dr. W. H. Mcintosh, of Georgia, and Dr. S. Handerson, of Alabama.

Dr. J. B. Link offered a resolution instructing the Home Missions Board to employ an assistant secretary, to devote his whole time to church extension.

Dr. Burrows stated that he had responded to the greeting of the Methodist General Conference as follows: "The Southern Baptist Convention sends Christian salutations. See 1 Thessalonians, 1. 11."

J. L. Carroll, of North Carolina, reported from the Committee on "Time and Place" that the next Convention will meet at Birmingham, Ala., Saturday before the second Sunday in May. Rev. Carter Helm Jones, of Tennessee, to preach the Convention sermon. Dr. E. B. Miller, of Mississippi, proposed to strike out Birmingham and insert Atlanta.

On a division vote it stood 23 ayes, 176, Birmingham all the balance, and on motion of Dr. J. William Jones, the choice of Birmingham was made unanimous.

Dr. Burleson, of Texas, moved to strike out May and insert June, to allow educators to attend. After remarks by Dr. J. W. Warder, of Kentucky, Dr. J. L. Johnson, Tennessee, and Dr. T. T. Eaton, Kentucky, the motion was lost.

Dr. Burrows, Georgia, urged that if the resolution was adopted many delegates would lose two Sundays. He asked that the time be fixed as Friday before the second Sunday in May. The vote was reconsidered, and Saturday was stricken out and Friday inserted, and the original resolution, as amended, was passed.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary. All communications directed for him should be addressed to him at Nashville, Tenn.

LETTER FROM ROME.

Foreign Visitors The Carnival a Failure—Buffalo Bill's Wild West The Possible Future Queen of Italy—A Blow to Romanism Mission Work.

This has been a crowded winter in Rome. At the beginning of the season it was greatly feared that the Paris Exposition would keep away many visitors.

I am very glad to say that this year the Roman Carnival was a failure. This was partly due to the presence of la grippe, partly because of the death of the king's brother, in consequence of which a national mourning was proclaimed for ninety days.

The sensation of the season was the visit of Buffalo Bill's Wild West. Every day for two weeks he drew thousands of Romans to his mammoth tent.

Crispi, the present Prime Minister of Italy, in the new law concerning the management of all charity institutions has given Romanism the heaviest blow it has received since the loss of the temporal power in 1870.

of the people. Who can wonder that considerable enthusiasm was manifested, and that Buffalo Bill was feasted and feted, and went away with a pocket full of money.

Among our notable visitors this winter was the ex Empress of Germany with her daughters. Of course she was received at court with great honor, as the representative of the German nation, and the daughter of Queen Victoria.

At the beginning of the season it was greatly feared that the Paris Exposition would keep away many visitors. The thousands of foreigners who visit Rome every year are a very important and substantial element in the life of the city, for in one way or another they leave large sums of money behind them.

Yesterday I made my first visit to the Pope, but I must reserve an account of this interesting fact for another time.

At the first meeting there was some embarrassment, but all voted the new arrangement a success; as the fire spread, and soon the meetings moved smoothly, resulting in a great financial and spiritual good.

and those they placed in power. Though this had long been a well known fact, nothing could be done without a new and stringent law.

Before Mr. Morton reached home she met the pastor, and sure of sympathy, told her trouble.

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"All right, why you be successful." This closed the conversation and the two ladies walked away from the church door.

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Your society is not alone in its lack of interest, it is the rule not the exception, was the consoling reply.

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Baptist and Reflector.

J. R. GRAVES, LL.D., Special Editor. MEMPHIS, TENN.

EDIGRAMS.

B. F. Dickson, Indiana. Indeed we have no time to devote to the discussion of eternal election and reprobation and God's foreknowledge harmonized with man's free moral agency, as prescribed by Calvin.

If Dr. Graves had sent ten cents to Wharton & Baron, Baltimore, Md. for a copy of the London Confession of Faith, he would have saved the trouble of writing his article on the subject in the last BAPTIST AND REFLECTOR.

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not expect to return from Texas until next July—until too hot for us to remain. We expect great benefit from the breezes of its prairies as in former visits, and we work to support those at home and our two young ministers at Jackson.

This comforting thought flashes like a diamond in a recent sermon of Dr. Davidson, of London, and it may help others as it has us in affliction.

"It is in the darkness that we see furthest and learn most. The bright daylight shuts us up in our own little atom of a world, and hides from us the grandeur of the universe. Strain your vision as you will, and bring the most powerful lenses to your aid, you can then learn nothing of the glorious vault of space, or of the handiwork of God in far-off worlds; but night comes and throws its pall of darkness around us, and when we think we may well close our eyes and retire to rest, there opens to us infinitude, with its distant shores of sparkling spheres, and we find that we need the darkness in order that we may see. An hour's total eclipse of the sun is the means of teaching us incomparably more of that great luminary than years of uncloudy brilliance. And is it not sometimes the case that in our seasons of brief but terrible darkness of soul we discover more of God's real character and attitude toward us than during long months of unclouded joy?"

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publish the following and keep it standing for one month? It fully represents the spirit of Roman Catholicism to-day. It was published by us a few months since:

There is nothing in this wide world as ridiculous as a Catholic editor inveighing against Protestantism, unless it be another Catholic editor engaged in the same business. The latest ecclesiastical effort at writing of that kind which has come to my notice is the following paragraph from Father Phelan, editor of the Western Watchman, St. Louis:

"We would draw and quarter Protestantism, we would impale it and hang it up for crows' nests, we would tear it with pinners and fire it with hot irons, we would fill it with molten lead and sink it into hell fire a hundred fathoms deep."

"Why not give it a common, old-fashioned, straightforward, country 'cussin'?" —Gospel Advocate.

Come, Labor On. Come, labor on! Who dares stand idle on the harvest plain.

While all around him waves the golden grain? And to each servant does the Master say, "Ho, work to-day!"

Come, labor on! Claim the high calling angels can not share. To young and old the gospel gladness bear. Redeem the time—its hours too swiftly fly. The night draws nigh.

Come, labor on! The enemy is watching night and day. To sow the tares, to snatch the seed away. While we in sleep our duty have forgot, He slumbereth not.

Come, labor on! Away with gloomy doubts and faithless fear! No arms so weak but may do service here. By hands the feeblest can our God fulfill His righteous will.

Come, labor on! No time for rest till glows the western sky. While the long shadows o'er our pathway lie. And a glad sound comes with the setting sun,— "Servant, well done!"

Come, labor on! The toil is pleasant and the harvest sure. Blessed are those who to the end endure. How full their joy, how deep their rest shall be. O Lord, with thee!

There are still twenty eight thousand wild Indians in this country, sixty whole tribes on whose darkness no ray of gospel light has ever fallen, as pagan and as savage as were their ancestors when the first white man landed upon these shores.

Ninety Dollars Still Wanted! This amount is needed to pay the expenses of two "Self-helpers" until the 20th of June next. Brethren and sisters help us to help them:

QUESTIONS AND ANSWERS.

In this column any suitable question will be answered by Dr. J. R. Graves. Nevertheless all questions to receive attention must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Direct all questions, the answers to which are desired, to Dr. Graves, to him, 917 Main street, Memphis, Tenn.

1. Do the acts of baptism complete the membership to the church? or does it require the extension of the hand of fellowship by the church to such person to make membership complete?

2. Is a person who belongs to the Kingdom of Christ entitled to partake of the Lord's Supper without regard to his local membership? If not, why not? Your brother L. Christ, Memphis, Tenn.

Answer 1000—1. The word of God knows but one initiatory ordinance or adding act, viz.: baptism. The band of fellowship is only a voluntary act on the part of the members who choose to do it—expressive of their cordial fellowship of the party united. Tens of thousands of our church members never received it.

2. No one can be a citizen of the kingdom of Christ without first becoming a member of a local church of Christ, since the churches—that is, scriptural churches—are the visible constituents and only executives of the kingdom of Christ as the tribes were the visible constituents and executives of the kingdom of Israel, which was a type of Christ's spiritual kingdom.

P. 8.—There are no kingdom ordinances, they all belong to the local church.

That promise of Christ is still in the—we hope not far—future, after Christ's second advent and the restoration of the twelve literal tribes of Israel, else how could the twelve apostles sit on twelve thrones and judge or rule over the twelve tribes of Israel, the risen David—type of Christ—being once more the reigning king of Israel under Christ, the King of kings?

A church of Christ is simply a local organization that can come together in one place to eat the Lord's Supper, to hear and judge a case of offense, to receive or exclude a member, etc.

Was the kingdom of heaven set up in the days of John the Baptist? If so, was it set up by John the Baptist? If you answer the last two in the negative, in what sense was the kingdom of heaven present—"at hand"—when John preached his first sermon? A. HAZARD.

Answer 1000—It certainly was. Christ said, "From the days of John the Baptist until now the kingdom of heaven suffers violence and the violent assault it," which they could not do unless it existed. It was not set up by John, but by Jesus Christ himself, out of the material John prepared for him. (See Dan. ii.) It is, therefore, a divine institution—"of God"—of heaven—because by God and from heaven.

The kingdom was present when John preached his first sermon, authoritatively, as the Confederacy was present when by his aid and by the authority of General Lee he announced to the people of Chambersburg, Pa. the terms on which their property would be saved from the depredations of the Confederate army, which was just "at hand," John was in the kingdom in the sense that a member of General Lee's staff was in the Confederate army under General Lee's authority, although the officer of no special command—company, brigade, or regiment. By all means, Brother Reader, send a pre-paid order for the new book, "John's Baptism," in which you will find all you wish to know more fully explained.

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Baptist and Reflector.

NASHVILLE, TENN., MAY 22, 1890

EDGAR E. FOLK, Editors and Proprietors. O. L. HAILLEY, Editor and Proprietors.

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THE SOUTHERN BAPTIST CONVENTION

It was a great Convention—one of the most remarkable which we have ever held. Remarkable for the numbers in attendance. The delegation—seven hundred and eighty-four—was, we believe, about the largest we have ever had, while the attendance of visitors was next only to the meetings at Waco and Memphis. It was remarkable for the eloquence displayed. From beginning to end, with very few exceptions, the speaking was of a high order, while several of the speeches were among the finest ever heard in the Southern Baptist Convention, notably those of Drs. Broadus on the Seminary, Hawthorne on Kind Words, and Curry on the Centennial of Mission in 1892. The Convention was remarkable also and will be historical for the settlement of a much vexed and long continued question—the disposition of Kind Words Series. The final determination was to remove this series from the control of the Home Mission Board and establish a committee of nine, located at Louisville, Ky., to arrange for its permanent publication. Allow us to say here that we approve most heartily every step taken in this matter. We approve the continuance of the Series for reasons which we have given before. The majority in favor of this—419 to 176—was no larger than we anticipated and predicted. We approve its removal from the control of the Home Board, because it has proved a source of burden and annoyance to that board and of prejudice against it. We approve its location in Louisville. For some reasons we should have preferred its coming to Nashville, and there was a strong undercurrent in the Convention in favor of its coming here. But, upon the whole, it was considered that Louisville was the best place for it, and we heartily concurred and voted for that city. We want to add just

this. Let the brethren in Louisville get up the very best series of Sunday-school literature they possibly can. Let it be put upon the market upon its merits. Let there be no attempt at forcing any Sunday-school to take this literature in preference to any other because it is published in the South. Let us have only an open, generous rivalry, and an honorable competition. If the Kind Words Series survives by such methods, as we believe it will, let it survive. If it dies, let it die. We can not afford to run it upon any other principles.

Once more the Convention was remarkable for bringing young men to the front. Heretofore the Convention has been run almost entirely by the older brethren, and no young man dared open his mouth in it unless specially invited to do so, and then with fear and trembling. This year the chairmanships of several important committees were filled by young men who had never appeared upon the floor of the Convention and some of the best speeches of the meeting were made by these and other young men in speaking upon the reports. And yet it was not exactly a young men's Convention. We should deplore it if it had been. On the contrary, the older brethren had abundant opportunity to speak and made ample use of it. There was no pushing them aside, no crowding them out. It was simply a beautiful blending of the old and the young of experience with enthusiasm of conservatism with progressiveness for which we may thank our honored president, Judge Harbison, who so adroitly managed to bring out the older and the younger without seeming to give preference to either. The inauguration of this new policy, together with the settlement of the Kind Words controversy, will make this session of the Convention remarkable and historic.

Convention Notes

—Some people give according to their means, and some according to their meanness.—T. Eaton. Which way do you give? —"I went to the Seminary and learned all that they know up there and then went back to Georgia," said Rev. F. C. McConnell, of Gainesville, in a speech full of wit and pathos. —Rev. P. T. Hale, of Birmingham, Ala., made a witty speech advocating Birmingham as the next place of meeting, which had a good deal to do with the decision of the question. —Some of the best speeches made were by young men, such as Revs. F. C. McConnell, of Georgia, B. D. Gray, of Mississippi, and C. H. Jones, of Tennessee. Look out for the young men. —The house in which we met was beautiful, one of the most beautiful houses of worship we ever saw. It was poetry in architecture. Pastor Wells and his people are to be congratulated upon having so fine a building. —Birmingham won. Atlanta made a good fight. But Birmingham had the argument on her side. Somehow she generally manages to "get there." And we believe that she will entertain the Convention most royally too.

—Dr. Eaton told of a man whom he met, who was drunk, and who said in a conversation, "Parson, I give as much as any one else according to my religion." Very likely. And is not that true with most of us?

—"Any fool can trust any body, and get cheated for his pains. Any fool can trust nobody. Wisdom is shown in knowing whom to trust." This is one of the nuggets we picked out of the sermon on Sunday by Dr. John A. Broadus.

—It seemed a little strange that as the Baptist hosts started into Texas every river in that part of the country should overflow its banks. Red River was higher than it has been known to be since 1851 and washed away the railroad tracks all along its line.

We gave a great deal of our space last week, and again this week, to the Convention reports, believing that we could not give you any more interesting matter to read. Next week we will get straightened out again. Send in your articles and news items, please.

—After the large contribution for the Seminary, Dr. Eaton proposed we sing, "Praise God from whom all blessings flow." "Raise it Brother Eaton," said Dr. Kerfoot, and Dr. Eaton, who never raised or carried a tune in his life, we suppose, immediately took the grins.

—Rev. J. T. Johnson, of Jefferson City, Mo., used to be a prosperous merchant, but esteeming the reproach of Christ greater riches than all the wealth of the world, he left behind his financial ambition and gave himself to preaching the unsearchable riches of Christ. His work in Jefferson City has been quite successful.

—The Baptists certainly had a hard time getting to Fort Worth. One special Baptist train came in eight hours behind its schedule time, another fourteen hours, another seventeen hours, and another twenty eight hours behind. It was a matter of congratulation, though, that we all got there finally.

—Dr. A. J. Holt had just returned from his tour in the East, and he looked as smiling and pleasant and was just as friendly as if he had not recently talked with Spurgeon and Stoney, or baptized a man in the Jordan, or been around the world, and written the most charming letters about all these events which it has been our pleasure to read in many a day.

—When one speaker had spoken on one subject for nearly an hour the audience got impatient and went to talking to each other. After a while the president rapped his gavel and appealed to the Convention to have some consideration for the speaker. A witty Tennesseean remarked, "We think the speaker ought to have some consideration for his audience."

—Rev. J. D. Chapman, of Milledgeville, Ga., is doing a fine work. His church has recently paid off an eleven hundred dollar debt, and has improved and beautified their house of worship. Chapman is one of those whole souled, pious, popular fellows who could sue ooked anywhere, especially when assisted by the fine woman whom he is so fortunate as to call his wife.

—While the two hundred and seventy-five delegates over the Cotton Belt Route were lying at Camden, Ark., on account of a break in the levee, Dr. John L. Johnson, of Winchester, Tenn., was requested to preach a sermon under the trees. The brethren were greatly pleased with the sermon, which was a very fine one, such as Dr. Johnson knows so well how to preach.

—In appreciation of his exceeding courtesy and kindness to all, the delegates upon the Cotton Belt Route made

up a purse to present Mr. W. G. Adams, the genial and gentlemanly passenger agent of that route with a gold-headed cane. Mr. F. S. Yeager, of Chattanooga, made a good presentation speech, and Mr. Adams replied graciously. Every one, and especially the ladies of the party, fell in love with the courteous agent.

—That was quite a touching little incident on Tuesday. It was announced that Dr. Wells, the pastor of the church who had been reported dangerously ill from brain fever, and for whose recovery the Convention had been fervently praying was in the house. Immediately there were calls for him to come to the front. As he did so, some one started "Praise God, from whom all blessings flow," which the Convention took up and sang with spirit. The occasion seemed to be too much for Dr. Wells, and he sank back in his chair overcome by his emotions, while many eyes in the house overflowed with tears of sympathy and gratitude.

—We were amused at two of our Tennessee friends on Sunday night. Their work is in a large city. They, with a good many other Baptists, had gone to hear Dr. Ellis at the Spring Palace and found themselves attending a Sunday evening concert. Why, they said, we have been fighting just this thing for four years in and here we are attending one. We could not help remarking jokingly, "Yes, when you are at home you fight it. But as soon as you get away from home you go to one yourself." A good many Christians, you know, do that way. In justice to these two, it should be stated that they became so disgusted in a short while that they got up and left, even before the sermon.

—One of the most delightful events of the convention was the "Seminary dinner," on Monday, gotten up by Rev. C. E. Nash, and partaken of by about forty old Seminary students. The following were the toasts, with the speakers: Our Stomachs—Rev. H. W. Tribble, Jackson, Tenn. Our Pocket books—Rev. A. J. Duckinson, Selma, Ala. Our Brains—Rev. D. M. Ramsey, Tuscaloosa, Ala. Our Editors—Rev. E. E. Folk, Nashville, Tenn. Our Seminary—Dr. F. H. Kerfoot, Louisville, Ky. Our Wives—Rev. J. S. Kirtley, St. Louis, Mo. Rev. P. T. Hale, of Birmingham, Ala., presided in a very happy and graceful manner. The occasion was pleasant and long to be remembered.

—On Sunday night Dr. F. M. Ellis was appointed to preach at the Spring Palace. Quite a number of Baptists went out to hear the eloquent preacher, but were a good deal chagrined to find that the Palace was running in full blast, admission fifty cents, with the privilege of hearing a grand Sunday evening concert. Dr. Ellis was only a side show to the concern. All the time he was preaching people were promenading around, laughing and talking and viewing the exhibits. Even his fame and eloquence could not keep many of them quiet. They had gone there for a different purpose, and they did not care to listen to a sermon. To the credit of the Baptists be it said that after the sermon was over they nearly all left, and did not remain to see the exhibits or hear the sacred (?) concert. But we can not help saying, that it was an outrage to entrap the Baptists into attending a Sunday evening performance, under the subterfuge that one of our most distinguished ministers

was to preach there. The whole proceeding was a shame and a disgrace. It was an indignity to Dr. Ellis and an imposition upon the Baptists, and a fraudulent using of sacred things to loosen the sacrilege of the Sabbath. We stop here, not because our anger is cooled down, but partly for want of space, and principally for want of words in our vocabulary to express our feelings of indignation.

THE CONVENTION.

(Continued from fifth page.)

A lady sent up a pair of diamond cluster earrings and diamond ring to be sold for Zacatecas, Mexico, church. A collection for Zacatecas church followed, the total being \$1,088.30. Here it was announced that Pastor J. Morgan Wells was in the house. He was called forward, and all stood and sang, "Praise God from whom all blessings flow."

Dr. H. McDonald led in a thanks giving prayer. The report was then adopted. Hon. Joshua Levering reported on the Methods and Workings of the Boards, with suggestions for improvement. 1. That the boards in receiving funds for different purposes, special funds should be reported separately. 2. In accepting salaried positions officers should give their entire time to their duties. 3. Only actual cash should be reported in the treasurer's statements. 4. In publishing Home and Foreign journals it is deemed best to exclude all outside matter not genuine. 5. In submitting annual reports see retaries are urged to make a report of all needed information.

Mr. Levering said, "The secretaries approve this report," and it was unanimously adopted. Rev. E. Y. Mullins, of Maryland, reported on Pagan Fields. Mohammedanism is disputing the advance of the Cross in Africa. Our new field, Japan should be studied. The Chinese empire has a great past and a great future. Our missionaries in all these fields are nobly laying the foundation for a large work. The one work of the church is to carry out Christ's command—disciple all nations. With the clear voice of God calling, let us hear and obey. Let us see as Christ saw and love as Christ loved." Mr. Mullins spoke, calling special attention to the new mission field of Japan. Everything in Japan is new, save the scenery. New constitution, new economy, new social order, new coinage, even a new alphabet. Yet it is only thirty-five years since Commodore Perry entered Japan and opened its doors to the world. All this means the fall of Buddha and the rise of Christ. Japan has 226 churches with 447 American and English missionaries, but the Buddhists are organizing to oppose Christianity. They propose: 1. To unite all sects. 2. To educate their priests better. 3. To re-convert the Japanese converts. 4. To send missionaries to America and Europe to convert us. Several Americans and Englishmen have been converted. Rev. E. Z. Simmons, of Canton, China, spoke next. "There has been one picture on my mind for eleven years—it is that of the Convention at Atlanta. Many of those prominent there are gone. I want to make you another picture to-day, our work in China and our need. To reach the Chinese we must preach the gospel.

Dr. Graves and I do our best to preach. We have 400 or 500 to hear us. One of us stands at the door and gives out tracts, the other speaks from the pulpit. We do also a good deal of country work, and also what we call class work. Forty or fifty from all parts of our field study with us one month of every three. When they are not studying they are out telling what they have been taught. These are not paid for their services. We have another kind and a better kind of work, that is our work among women. You know what noble women we have. I wish we had many more such workers. They go from house to house as well as teach in the eleven day schools for Chinese women. These ladies review the lessons of two hundred girls and two hundred women once a week. Our women have more invitations to visit households than they can accept. There is no limit to this work. We have also a boarding-school for girls, which is doing well. Twenty years ago there was no school for girls in Canton, now the heathen have fourteen, and they are taught by Christian converts. One time I baptized ten and at another thirteen of these scholars. Very few attend school without being converted. Last year we had seventy-six baptisms at Canton. Our native brethren in Canton have bought lots and built eight chapels of their own. We do not ask for chapel money from America. Our native brethren are supporting five pastors. Our converts are generous givers. We have a printer who gives two hours several days each week to special evangelistic work. The unconverted bear high testimony to the good life of our converts. I have never heard more earnest, magnetic preachers than some of our converts. One of our preachers was once a successful school teacher. We have five hundred and fifty-eight members at Canton. I come to ask for thirty men laborers for our field. Help us by your prayers and sympathies. Pray for us, especially for our new missionaries. Fathers and mothers, pray also that God will send your children as foreign missionaries. Help us also by your contributions. We thank you for all your gifts. May God bless you in all your work. Don't neglect the Japanese mission. In many respects it is the most important mission.

Rev. Dr. A. J. Holt, of Texas, "I met Stanley January 16, 1880, and had a striking interview with him. He said twenty years ago he passed through the Uganda country. The people asked him the principles of Christianity. He said he was not a very practical Christian, but would send them a missionary. They promised to protect any missionary he would send. He went back to London, England, and in Exeter Hall told the British. They took up a collection of £250. He went away, and forgot about the matter. Years later he passed through the Uganda country, and delegations met him with Bibles and thanked him. They said the king was persecuting them, but soon a new king friendly to the Bible mounted the throne. Mr. Stanley told me this in Cairo. A gentleman sitting by said Mohammedanism suited the African best, as he could not understand the three gods as well as the one God. Mr. Stanley said: 'I beg to dissent. The Triune God is best adapted to the Africans; those of Central Africa understand well.'"

Dr. J. W. Warder, of Kentucky, indorsed the Chinese converts as Scriptural workers. The report was adopted. After routine announcements, adjourned with prayer by Rev. G. E. Brewer, Alabama.

FOREIGN MISSION BOARD—RICHMOND, VA. President, H. H. Harris, Virginia; vice-presidents, Joshua Levering, Maryland; George Whitfield, Mississippi; B. H. Carroll, Texas; W. L. Kilpatrick, Georgia; J. B. Searcy, Arkansas; N. A. Bailey, Florida; W. F. Attkisson, West Virginia; C. W. Tomkins, Louisiana; G. F. Bagby, Kentucky; J. P. Greene, Missouri; A. E. Owens, Virginia; W. C. Bledsoe, Alabama; J. L. White, North Carolina; R. J. Willingham, Tennessee; A. J. S. Thomas, South Carolina; H. A. Upper, corresponding secretary; T. P. Bell, assistants corresponding secretary; J. C. Williams, treasurer; A. B. Clarke, recording secretary; H. C. Burnett, auditor.

HOME MISSION BOARD—ATLANTA, GA. President, John D. Stewart, Georgia; vice-presidents, W. N. Chabondin, Florida; J. S. Felix, Virginia; A. G. McManaway, North Carolina; A. J. Rowland, Maryland; G. W. Hyde, Missouri; F. M. Law, Texas; I. G. Gibson, Georgia; W. S. Penick, Louisiana; R. W. Sanders, North Carolina; O. L. Halley, Tennessee; M. M. Riley, Kentucky; A. B. Miller, Arkansas; W. A. Mason, Mississippi; G. S. Anderson, Alabama. I. T. Lichenor, corresponding secretary; J. A. Williams, assistant corresponding secretary; A. D. Blair, treasurer; A. O. Briscoe, recording secretary; B. F. Abbott, auditor. Board of managers: J. B. Hawthorne,

AFTERNOON SESSION. The session was opened with prayer by Rev. D. Searcy, of Arkansas. President Haralson announced centennial committee as: Rev. Dr. J. L. M. Curry, Rev. H. H. Harris, Rev. H. A. Tappan, Rev. T. P. Bell, Rev. George Cooper, Virginia. Rev. Dr. J. W. Carter reported on hopeful view of the mission and stated that all fields were open, and many were asking to be sent; interest in the mission is increasing. Contributions are increasing. We recommend that \$150,000 be raised for the work of the coming year.

Dr. Carter spoke earnestly, advocating greater efforts in the good work. Dr. S. H. Ford, of Missouri, spoke of the thrilling hope of Christ's coming. The report was adopted. D. J. M. Frost, of Virginia, reported on place and members of Sunday-school Board, Raleigh, N. C., as the place. Dr. S. H. Ford, moved to strike out Raleigh, N. C., and insert Louisville, Ky.

Drs. J. B. Hawthorne, of Georgia, T. H. Pritchard, of North Carolina, T. Eaton, of Kentucky, S. H. Ford, of Missouri, C. Durham, of North Carolina, J. W. Warder, of Kentucky, F. H. Kerfoot, of Kentucky, J. L. Carroll, of North Carolina, and J. J. Hall, of North Carolina, favored Louisville as the place, while Dr. E. C. Dargan, of South Carolina, Joshua Levering, Esq., of Maryland, Professor H. H. Harris, of Virginia, Drs. J. B. Gambrell, of Mississippi, and J. L. Burrows, of Virginia, favored Raleigh. The debate was warm, but good-natured. The vote resulted: Raleigh, 36; Louisville, 234.

On motion of Dr. E. C. Dargan, the secretaries were directed to print and distribute seventy-five hundred copies of the minutes and be paid one hundred dollars each for their services. Rev. Dr. A. J. Rowland, of Baltimore, from the Committee on Nominations reported as follows:

Following is a correct list of the delegates to the Southern Baptist Convention from the State of Tennessee: M. D. Early, F. R. Boston, W. L. Brown, D. P. Chockley, E. E. Folk, P. T. Glass, H. R. Schramm, W. B. L. Smith, W. H. Pmtlb, J. H. Snow, H. W. Tribble, R. A. Venible, J. B. Graves, W. W. Woodruff, J. H. Grime, L. B. Jarmon, B. C. Jarroll, W. H. Byala, C. H. Jones, D. M. McReynolds, S. E. Jones, C. E. Wright, J. L. Johnson, F. S. Yeager, G. A. Lofton, W. B. Rutledge, W. O. McCoy, F. W. Carney, E. B. McNeil, E. W. Norton, S. B. Mahoney, W. G. Inman, G. A. Ogle, J. P. Gilliam, G. M. Favage, Wm. Huff, O. L. Halley, J. H. Burnett, F. L. Dupont, R. J. Willingham, J. T. Oakley. Total—41.

This is the largest delegation we believe, which Tennessee has ever sent to the Convention, and we may say it was one of the finest bodies of men in the whole Convention. Tennessee is coming to the front with rapid strides. The progress she has made in the last few years has been remarkable. We shall expect it to be even greater in the next few years. While much has been done, much remains to be done.

—This tells the story. Congratulations: "Your presence is solicited at the marriage of Robert N. Barrett to Miss Fanny O'Brien, in Lafayette, Ky., May 28th, at 7.30 a.m."

—In its refinements, its elegancies, its graces and adornments are seen the glory and perfection of life. It is the highest honor to be equal to them and capable of sustaining them, and the greatest happiness to appreciate them properly and enjoy them rationally.

M. C. Kiser, D. G. Roy, F. M. Daniel, S. T. Jimison, J. M. Greene, George Hillier, J. T. Pondleton, E. L. Coorally, V. O. Norcross, Henry McDonald, Lansing Burrows, William Orenshaw, Henry Hillier, J. C. O. Black.

The report was unanimously adopted. Rev. H. T. Daniel, of Kentucky, reported from the Committee on Vice-presidents' reports: "Nearly all report most perfect harmony and good circulation of missionary literature. A report increasing interest in missions."

Rev. A. J. S. Thomas, of South Carolina, reported from Committee on Enrollment, of 784 messengers; 300 of the first class; 191 of the second class and 93 of the third class. Rev. G. W. Hartfield, of Louisiana offered a resolution condemning the Louisiana lottery, which was unanimously adopted.

On motion of Dr. W. P. Harvey, a unanimous vote of thanks was tendered the Baptists and citizens of Fort Worth for their cordial and munificent hospitality, to the newspapers for excellent reports, to railroads and hotels for reduced rates, and to all who have contributed to the comfort of the convention. Dr. J. M. Frost, of Virginia, reported as the Committee of Publication, Arthur Peter, T. C. Bell, W. B. Caldwell, F. William Harrison, J. T. O'Neal, U. W. Ghenea, M. M. Riley, T. M. Swan, J. J. Rucker. These were confirmed. Routine announcements were made.

The venerable Dr. J. L. Burrows, of Virginia, in melting tones, spoke some farewell words, and asked all to join in singing the "Sweet by and by." Hands were shaken, Dr. Burrows prayed, and President Haralson, thanking all the members for many kindnesses, declared the convention adjourned sine die.

THE TENNESSEANS. Following is a correct list of the delegates to the Southern Baptist Convention from the State of Tennessee: M. D. Early, F. R. Boston, W. L. Brown, D. P. Chockley, E. E. Folk, P. T. Glass, H. R. Schramm, W. B. L. Smith, W. H. Pmtlb, J. H. Snow, H. W. Tribble, R. A. Venible, J. B. Graves, W. W. Woodruff, J. H. Grime, L. B. Jarmon, B. C. Jarroll, W. H. Byala, C. H. Jones, D. M. McReynolds, S. E. Jones, C. E. Wright, J. L. Johnson, F. S. Yeager, G. A. Lofton, W. B. Rutledge, W. O. McCoy, F. W. Carney, E. B. McNeil, E. W. Norton, S. B. Mahoney, W. G. Inman, G. A. Ogle, J. P. Gilliam, G. M. Favage, Wm. Huff, O. L. Halley, J. H. Burnett, F. L. Dupont, R. J. Willingham, J. T. Oakley. Total—41.

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THE HOME.

The Day Will Come.

The day will come when men have grace To know themselves, and sometimes take A humble task, a lowly place, And use it well for honor's sake.

The day will come when men shall know That goodness only can be great, That no man can be mean and low Whose nobleness is his estate.

The day will come when men shall serve One Master, Christ, and own him King, And unto him, without reserve Their lives for sacrifice shall bring.

The night is dark, the time is late, We strive, and struggle, and endure So much we pray, so long we wait, O happy day, be swift, be sure.

Mammy! Mammy!

For the rich to be charitable to the poor is a good thing, no doubt. Yet there is little real merit in the giving if it entails no personal sacrifice.

A millionaire might have given thousands from his abundance, and yet have given less than did the widow of an artist, whose helpful deed happened to come to our knowledge.

Her husband had been little known before his death, but he had painted some good pictures, and was full of high hopes and ambitions, when "death came tacitly and took him," ending thus his hopes and his dreams.

He left his widow with three children—of whom the eldest was eight years old—a few unsold pictures, and a life insurance policy of trifling amount.

If over a woman seemed to have all she could do to keep her head above water, Adeline Sargent was that woman. She calculated her resources. She let part of the rooms in her tiny house.

She out off every unnecessary expense, and then found that it would take what seemed to her like most pinching economy to keep her little brood warmed, fed and clothed.

Yet it was to her, and no other, that one of her neighbors turned for help. He was an old man, who had been her lodger once, and he knew the tender heart to which he sent an appeal from his sick bed.

His grandchild, his last tie to life, had been taken away from him, ill, and carried to the hospital connected with the work-house. He could not go to see how she was—would Mrs. Sargent go for him? No such appeal could be made in vain to her.

She left her little girl of eight to take care of the two still younger ones, and off she hurried to the hospital. She found there the little one she went to see; but she found her with the smile she had worn in dying, frozen upon her lips, and needing nothing more of this world except a grave.

While Mrs. Sargent was lingering to arrange about the burial, a little girl toddled up to her, looked searchingly at her, and cried, "Mammy, mammy!" A cry of inquiry, it seemed infinitely piteous, and then, after a long, baffled

look in the lady's face, the child was turning away. One of the nurses saw her, and cried out, "Come here, you tiresome thing!"

"Why mayn't she stay with me a little while?" Mrs. Sargent asked, putting out a detaining hand.

"O" answered the nurse, "she's such a horrid, tiresome child. Why, her mother died a whole year ago, and she won't forget her, but keeps on posturing every now and then, to see if she can't find her 'mammy'."

"She won't forget her!" The words stirred Mrs. Sargent's motherly heart to a very passion of pity. It only she could cheer the poor little wail, and make her feel that all kindness and tenderness had not gone out of the world when her mother died!

"Will you lend her to me for a few days?" she asked. The nurse stared. "You'd be sick enough of your bargain," she said. "Why, that's the most troublesome child in the whole place, but if you are in earnest, I'll ask the matron."

It was quite an unusual request, the matron said, but there was no harm in it, that she saw, so she consented and Mrs. Sargent went away, holding in her own the tiny hand that seemed somehow to be pulling at her motherly heart strings.

Stopping to see her old lodger on the way, and tell him as tenderly as she could of his loss, she took home her borrowed child.

Her three little ones gathered round the new comer. They were their mother's own children, and their hearts overflowed with kindness toward the stranger. One brought her play things, another thrust into her hands her own bit of bread, and the eldest, used to being little mother to the others, began lovingly to brush out the soft hair of the borrowed wail.

Did you ever notice how a pale plant, kept in a cellar all winter, thrives when it is taken out into the spring sunshine? So did poor little Mary revive, and grow bright in the love warmth of the cheap, sunny, happy little home to which she had been brought, just for a few days.

Before the week was over, you would hardly have known her. She had actually learned to play. And then Mrs. Sargent began to ask herself if, indeed, she could carry back, into the cold and darkness, this stray chicken she had sheltered under motherly wings. Could she keep her?

She thought that she had been economical before, but she saw now how she could be more so. And the little ones, who were her own, clung to this other little one who had been nobody's, and so it was that they all resolved to keep her, and it seemed to little Mary that she had really found her mother.

Surely, surely, on that day when our Lord shall reckon up his children Adeline Sargent will hear a voice saying, "Inasmuch as thou didst it unto the least of these my little ones, thou didst it unto me?"—Youth's Companion.

The great mistake which seems peculiar to our nature is, that we are ever connecting happiness with the idea of receiving, and are always thinking of giving as of a loss to ourselves. We do not understand that selfishly to keep is to be impoverished, while freely to relinquish is to be enriched. Yet here is the grand discovery of the spiritual life, and once this discovery made, in order that the spiritual life may attain its object, it only remains to find the strength to put it into practice. Selfishness is wrong, no doubt, but it is not only wrong, it is ignorant, for it looks for happiness where it is not, and

is unhappy, for it wanders from the path of peace.—Prof. Naville.

Words for Woman.

Confucius—Woman is the masterpiece.

Herder—Woman is the crown of creation.

Voltaire—Women teach us repose, civility, and dignity.

John Quincy Adams—All that I am my mother made me.

Lessing—Nature meant to make woman its masterpiece.

Lamartine—There is a woman at the beginning of all great things.

Whittier—If woman lost us Eden, such as she alone can restore it.

E. S. Barrett—Woman is last at the cross and earliest at the grave.

Richter—No man can either live piously or die righteously without a wife.

N. P. Willis—The sweetest thing in life is the unobtruded welcome of a wife.

Voltaire—All the reasonings of men are not worth one sentiment of woman.

Beecher—Women are a new race, re-created since the world received Christianity.

Leopold Schefer—But one thing on earth is better than the wife—that is the mother.

Shakespeare—For where is any author in the world teaches such beauty as a woman's eyes?

Michelet—Woman is the Sunday of man, not his repose only, but his joy, the salt of his life.

Margaret Fuller Osoli—Woman is born for love, and it is impossible to turn her from seeking it.

Louis Desnoyers—A woman may be ugly, ill shaped, wicked, ignorant, silly, and stupid, but hardly ever ridiculous.

Lord Landsdale—If the whole world were put into one scale and my mother in the other, the world would kick the beam.

Malherbe—There are only two beautiful things in the world—women and roses, and only two sweet things—women and melons.

Bulwer Lytton—O woman, in ordinary cases so mere a mortal, how in the great and rare events of life dost thou swell into the angels!

Saville—Women have more strength in their looks than we have in our laws, and more power by their tears than we have by our arguments.

Emerson—A beautiful woman is a practical poet, taming her savage mate, planting tenderness, hope, and eloquence in all whom she approaches.

Thackeray—Almost all women will give a sympathizing hearing to men who are in love. Be they ever so old, they grow young again in that conversation and renew their own early time. Men are not quite so generous.

Ruskin—Shakespeare has no heroes—he has only heroines.

Gladstone—Woman is most perfect when the most womanly.

Cabanis—In wishing to extend her empire, woman destroys it.

Boucault—I wish Adam had died with all his ribs in his body.

Bulwer—To a gentleman, every woman is a lady in right of her sex.

Cowley—What is a woman? Only one of nature's agreeable blunders.

Saadi—A handsome woman is a jewel; a good woman is a treasure.

Rocheboucauld—A fashionable woman is always in love with herself.

Corvantes—All women are good—good for nothing, or good for something.

Victor Hugo—Women detest the serpent through a professional jealousy.

Francois I—A woman changes oft; who trusts her is the softest of the soft.

Anna Cora Mowatt—Misfortune

sprinkles ashes on the heart of the man, but falls like dew on the head of the woman and brings forth germs of strength of which she herself had no conscious possession.

George Elliot—A passionate woman's love is always overshadowed by her fear.

Heine—Handsome women without religion are like flowers without perfume.

Corvantes—Between a woman's "yes" and "no" I would not venture to stick a pin.

Luther—Earth has nothing more tender than a woman's heart when it is the abode of pity.—Exchange.

The Secret of a Long Life.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. Here are some of the reasons.

She knew how to forget disagreeable things.

She understood the art of enjoyment. She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and in that of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much of her friends.

She retained her illusions and did not believe that all the world was wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She retained an even disposition, and made the best of every thing.

She did whatever came to her, cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.—Ladies Home Journal.

Toll-tale Polly.

A lady living in the far West has a parrot whose powers of mimicry are really wonderful. It will frequently repeat whole sentences in the exact tone of the speakers, although it can rarely be induced to utter the same sentence twice.

One day when the parrot's mistress was very busy, and did not care to see callers, she happened to look out of the window, and saw an acquaintance approaching the house.

"There comes Mrs. B! Dear, dear!" she said in a tone of impatience.

A moment later Mrs. B was ushered in. On the instant Polly exclaimed, with a remarkable imitation of her mistress' tone and emphasis, "There comes Mrs. B! Dear, dear!"

Blushing with confusion, the embarrassed hostess innocently made matters worse, by saying, hastily: "Oh, please excuse Polly, Mrs. B. You know what a way she has of repeating everything I say!"—New York Press.

—Did you ever see a child who would not return a smile? There may be a few children, but they are the exception, not the rule. The child face is a mirror in which is reflected the face of him who looks into it, as its mind gives back the image of one who is training it. Those in charge of children should not forget this.—Mississippi Teacher.

YOUNG SOUTH.

MRS. C. L. HAILEY, Editor. No. 117, Main Street, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

DEAR CHILDREN: Ere you read this I shall be in Knoxville again, if nothing happens to change our plans, and you must write to me there. Remember this, and direct your letters to 34 West Fifth Avenue till I tell you differently. I then expect to renew our Bible Queer Stories and hope our Bible students will be ready to go to work again in good earnest.

We have a nice lot of letters still on hand, and our funds are booming. April's fund amounted to nearly thirty dollars. Did you notice that? The warm summer days are near at hand, but let us determine not to let a single fund amount to less than ten dollars, and may God bless you in your efforts.

Loveingly, AUNT NORA.

DEAR AUNT NORA: I received the pictures of Brother Diaz quite recently. I think he is such a noble, zealous looking man. As yet I have had very poor success in selling them. I also received a picture I presume was that of Brother Powell. Many thanks, I appreciate it most sincerely. My "Queer Stories" I fear do not reach you promptly, as I can not mail them regularly. I answered the last one but neglected to send it off. We went up on the hills, some four miles north of Austin, one evening last week and enjoyed ourselves splendidly viewing the beautiful scenery and gathering flowers. Ella and I are fond of flowers to a passion. Especially "wild" ones. Some of the loveliest flowers ever seen grow here in Texas. Aunt Nora, have you ever visited Texas? "Boom" is the sole theme of conversation now. Austin has undertaken a very great project, and all hope it will be crowned with success. I will introduce my small brother, Hugh. He is the sweetest little fellow. Aunt Nora, allow me to wish you a pleasant visit. I will close for this time. LILLA A. VANN. Rathoo, Texas.

Thanks for your kind wishes. Lilla. My visit "home" is proving all we planned and wished it to be. I have never visited Texas.

DEAR AUNT NORA: It has been a long time since I wrote to you, but I have neither forgotten nor given up the mission work. Inclosed I send you one dollar to use as you think best, also two cents for Mr. Diaz's picture. Since last writing to you I have passed through the saddest hour of my life. Last fall my sister, Alice, the one next older than I, and my almost inseparable companion from childhood, after a few days' sickness, was taken from us. She was a precious, dear girl, and a very pious one, and we have no doubt but that she is now resting in the glorious Over There. One of my sisters was married the 16th of last December, and is now living in White county, Ark., and one of my brothers was married the 15th of January. He is living near us. Our family is quite small now. With much love to you, Unolo Orren, and little James, I will close.

Clifton, Ark. VAN FARRAR.

DEAR AUNT NORA: I have been wanting to write for some time and ask you to let me join the cousins in their good work. I am a little girl nine years old. My papa is a Baptist minister. He gave me ten cents last week for reading to him the nice letters from the cousins, and he said that he would give me ten cents every time I read them so

well to him. I am so glad that I can make a little money myself to send you. I send two cents for Bro. Diaz's picture. Send the ten cents where you think best. I will try to do better the next time I write. I also read the Queer Bible Stories. Mamma finds them in the Bible for me. The Story for this last week is the eleventh chapter of St. John. Lazarus was the dead man. The Savior raised him from the dead. I find twenty-five mistakes. With love to you and the cousins, I will close.

SWEET MOORE, Chickamauga, Tenn.

DEAR AUNT NORA: Here I am again. I fear you and the cousins will get tired of my coming so often. But I only wish to say a few words this time. Aunt Nora, you wanted to know if I had ever sent you a corrected Queer Bible Story. No, I have never corrected any of them. I read all of them with pleasure, and think that they are ever so nice and instructive, but I have never tried to correct them. Aunt Nora, I received Brother Diaz's pictures all right, and I was pleased with them. I sold one of them to papa for twenty-five cents, which you will find inclosed for Cuba.

MELISSA FINK, Fall Branch, Tenn.

DEAR AUNT NORA: Father takes the BAPTIST AND REFLECTOR and I like to read the Young South. I am a little boy eight years old. I am going to school and like my teacher very well. I am studying the History of the United States, arithmetic, geography, writing, and spelling. I will send ten cents for Cuba and a stamp for Brother Diaz's picture. I will close with love to you and all the cousins.

STATHAM P. STRIBLING, Cook, La.

DEAR AUNT NORA: Will you allow another little cousin to introduce herself to you? I am eight years old. My papa takes the BAPTIST AND REFLECTOR. I like to read the cousin's letters very much. I am going to school. Cousin Ada Laniss is my teacher and she is also my Sunday-school teacher. I go to Sunday-school every Sunday at Mt. Olivet. We have preaching twice a month. Brother Gilliam is our pastor. We all love him very much. I will send five cents for Cuba and stamps for Brother Diaz's picture. I send much love to you and the cousins. I will close for fear of the waste-basket.

Leoville, Tenn. LULA SULLIVAN.

DEAR AUNT NORA: Will you let another little cousin join the Young South? I am a little girl nine years old. I have three brothers and two little sisters. My papa takes the BAPTIST AND REFLECTOR. I like to read the cousins' letters very much. My papa is a preacher. There is not a church house in Oklahoma Territory. Can't you and the cousins help build one? We need one so badly in Norman. I will close as this is my first. Love to you and the cousins. MINNIE CORN, Norman, O. T.

DEAR AUNT NORA: Will you allow another little cousin to join your happy band? I am a little boy eight years old. I have been thinking for some time I would join. I will send five cents for Cuba. I do not go to school, but my brother Willie teaches me at home. Mamma takes the BAPTIST AND REFLECTOR. I will close.

CALVIN F. ROBINSON, Milburn, Texas.

DEAR AUNT NORA: Will you let another little cousin in your already large band of workers? My mamma and papa love the BAPTIST AND REFLECTOR so much. We have taken it thirteen years. Papa says he can't give

it up. We hope your father will live long to edit the Young South. But I will send ten cents for Cuba, also a two-cent stamp for Brother Diaz's picture. What has become of my nammas, Willie Graves? Papa and mamma were so rejoiced to hear of your sister Lillie's conversion. I will close with love to all.

WILLIE GRAVES SIMONSON, Knoxville, Tenn.

DEAR AUNT NORA: Good morning to you and the cousins. I thought I would step into your corner and beams and speak a few words this beautiful spring morning. This is my birthday. I am nine years old, and I will send you one dollar for Cuba. I must tell you about my nice present that mamma gave me. It is a nice gold braastpin. Last year sba gave me some pretty cards. We have a Baptist church at Willis. We have about forty-three members. Brother C. P. Tupper is the pastor. We have few Indian members. Now I will tell you what a Methodist preacher said: A child is as pure as Adam was before he fell; and another said that Judas was a saint, and that he fell from grace. Bro. Tupper preached a sermon on the preservation of the saints. My papa is a doctor. He is very busy. I will close.

WILLIS, L. T. BASIMA ELLISON, Leoville, Tenn.

DEAR AUNT NORA: Will you let a little boy twelve years old be one of your nephews and help work for Jesus? I send ten cents, which I earned myself by catching rats. Papa gives me two cents for every one, and I give half to missions. This is for Cuba. I have tried to correct your story, but am afraid it is not right.

ROBERT SULLIVAN, Leoville, Tenn.

Here is a problem for you children. Who can tell me how many rats Robert caught?

DEAR AUNT NORA: I thought I would write to you. I have never written to you before, and send you ten cents for Cuba, and also a stamp for Brother Diaz's picture. My mother takes the BAPTIST AND REFLECTOR and likes it very much. I will close with much love to you and all of the cousins. LEE ARNwine, Mouse Creek, Tenn.

You see, Lee, your letter was neither lost nor thrown into the waste-basket, although it was a long time coming to light. Do not be discouraged. Write again and send us some money. I sent you the pictures. Did you get them?

DEAR AUNT NORA: I enjoy reading your and the cousin's letters very much, and I thought I would introduce myself to you all. I have written off the Bible Queer Story and find it interesting. I hope you will find it correct. As this is my first attempt to write to a paper, I will close, with love to all.

MAGGIE GEORGIANNA BRADFUTE, Stamper, Tenn.

DEAR AUNT NORA: Another little girl comes knocking at your door, will you let her in? I'm eight years old. I have wished for a long time to write to you, but was afraid you could not read my writing. Boulah says I can write well enough now, so I will join the little workers if you will let me. I have answered three of the Bible Stories, and hope they are correct. I go to school at the Institute in Somerville. It is a good school and our primary teacher is very strict, but I like her for she is kind to us. I study geography, arithmetic, and third reader. We have to read in a magazine twice a week, and say a Bible verse every morning. I will close by sending five cents for Cuba and a kiss to little James.

SOMERVILLE, TENN. ORA GREEN.

This is a nice letter and nicely written; Ora, and we gladly welcome you into our band. I am sorry I did not get to see you and Boulah while at Mt. Moriah last month. Write to us again.

DEAR AUNT NORA: We have not written to you in such a long time that we fear you have forgotten us, but we will try to do better in the future. We have appreciated the Bible Queer Story and hope it is right for we did it all by ourselves. We send you twenty-five cents for Cuba.

WILLIE AND IRBY GRACE, Knoxville, Tenn.

DEAR AUNT NORA: Good morning to you and the cousins. I thought I would step into your corner and beams and speak a few words this beautiful spring morning. This is my birthday. I am nine years old, and I will send you one dollar for Cuba. I must tell you about my nice present that mamma gave me. It is a nice gold braastpin. Last year sba gave me some pretty cards. We have a Baptist church at Willis. We have about forty-three members. Brother C. P. Tupper is the pastor. We have few Indian members. Now I will tell you what a Methodist preacher said: A child is as pure as Adam was before he fell; and another said that Judas was a saint, and that he fell from grace. Bro. Tupper preached a sermon on the preservation of the saints. My papa is a doctor. He is very busy. I will close.

WILLIS, L. T. BASIMA ELLISON, Leoville, Tenn.

DEAR AUNT NORA: I wrote to you about six weeks ago. I never saw it in the Young South. I guess it was lost. This is a fine day. It is warm and pleasant. What has become of Willie Watts? He has not written in a long time. I hope to hear from him very soon. I will send five cents for Cuba. I will try and send more after a while. I live on Chickamauga Creek. I will close for the present. Good-day.

HANNIBAL LIGHTFOOT, Jersey, Tenn.

DEAR AUNT NORA: Our paper failed to come, and I do not know whether my exercises were right or not. I received two of Brother Diaz's pictures. I only put a one-cent stamp in my letter, so I inclose three cents more. I will try to sell one of his pictures. I was sorry to miss one of our papers. I guess the postmaster was careless. With love to you and little James, I close.

NEAL SINGLAIR, Chestnut Bluff, Tenn.

I sent nearly all the cousins three pictures each, Neal, so they could sell some of them, but I will drop your three cents in our box, and if you succeed in selling your other picture and learn that I have more to give away, you can send again for one if you wish it.

DEAR AUNT NORA: I will try and write to you and the cousins again. Papa is just getting over his gripple. Mr. Tait died Thursday with his gripple. Papa gave me an organ, and I can play a few pieces. I sold one of Brother Diaz's pictures to my uncle for ten cents. I send it to you for Cuba. I am going to try to sell the other one to Mrs. Hondrick, my school-teacher. Well, I will close, with much love to you and the cousins.

MATTIE JENNINGS, Pearsall, Texas.

For Cuba.

Van Farrar, 21, Grace Hamilton, 20 cents; Mamma Garden, 15 cents; Mrs. H. E. Fletcher, 10 cents; Jennie Scott, 5 cents; Willie and Irby Grace, 25 cents.

The best lessons a man ever learned are from his own mistakes.—H. W. Beecher.

—Whatever you dialike in it, other talk care to correct in yourself.

