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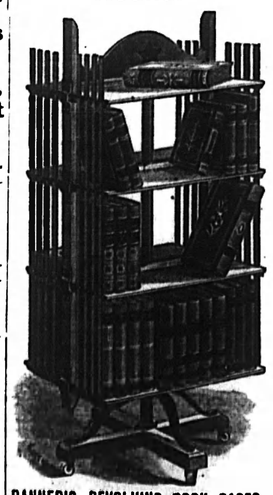
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ROMANISM IN ITALY.

Romanism and the Priests.

The Priest-hood, Past and Present—Who Became Priests, and Why—A Rare Avis—Discontent and Restlessness—A Starving Priest—A Pardonable Prayer.

BY REV. JOHN H. EAGER, D.D.

THERE was a time in Italy when the priest-hood offered an honorable and lucrative career to thousands of young men. The clergy ruled the country. Cardinals, bishops, and even lesser ecclesiastical personages lived like princes, dazzling and blinding the multitude with the splendor of their palaces and the greatness of their spiritual pertensions. In every family, from the highest to the lowest, it was considered honorable and desirable to have at least one son in the priest-hood, and hence instead of a dearth the church was often embarrassed by a superfluity of priests. Many of these young men brought fortunes with them, more than sufficient for their own support through life. In those days the church in Italy was immensely rich, having in its possession the key of the national treasury, being the almoner of prince and peasant, and the depository of perennial streams of wealth pouring in from every land under the sun. What if there were thousands of priests whose services were not needed, there was wealth in abundance in the coffers of the church to care for them.

But a great change has taken place in Italy. The priest-hood no longer offers such an honorable and lucrative career. The best families of the land no longer consider it a privilege to give their sons and their daughters to the church. Instead of unbounded wealth, even poverty and want are beginning to afflict the church, and the power and prestige of the priests are fast waning. They still seek after wealth and power as earnestly as ever, and in some cases they succeed in obtaining both, but this is now the exception, where once it was the rule. Very few young men in Italy choose the priest-hood of their own accord. I have often noticed in Rome that the young men in the theological schools are not from Italy, but from Germany, France, England, Ireland and America. These young men come to Rome to imbibe the spirit of Romanism at the fountain head, and if they succeed well, woe to the people who come under their influence. Priests themselves tell me that nearly all of the Italian young men who are now preparing for the priest-hood have been under training since they were little children, having had no choice in the matter themselves. Many of these are orphans, picked up here and there, and not a few, I am told, are the children of priests.

The motives which lead parents to give their children to the priest-hood are various. Some do it sincerely, believing that thus they can best serve God; others have a kind of superstitious feeling that to have a son in the priest-hood will in some way bring temporal and spiritual blessings. Others have no higher motive than to give their sons a chance to earn a piece of bread. One young priest told me, and such cases are not rare, that he had been wearing the black gown since he was a child, because his mother felt that the family inheritance would not be sufficient for her *two* sons. He also informed me that with most of his friends who had chosen the priest-hood for themselves it was simply a last resort. After having tried everything else without success, with a grim grace they yielded to the inevitable, shaved the tops of their heads, put on their robes, took up their breviary and enrolled themselves among the parasites of the land. What wonder that there are great irregularities and much immorality among the priests, that the service they render is usually mechanical and heartless, that infidelity and hypocricy are so common among them, that they are so seldom trusted, and so often hated by the people. I have yet to hear an Italian speak well of the priests as a class. I have talked with many persons on the subject, and invariably the verdict has been unfavorable. Even a priest himself told me that about one out of a hundred could be counted on as sincere and moral. Another priest, a theological student in Rome, told me that most of his fellow-students doffed their robes at night and became as young men of the world, not a few of them spending their time with those "whose feet go down to death, whose steps take hold on hell." I asked a gentleman once if it were true, as I had heard, that it was a common thing for a priest to have a concubine, and to my surprise he replied: "Certainly it is true. How could it be otherwise. They are man like the rest of us, poor fellows." Most people in this country will readily admit that a truly virtuous priest, a genuine celibate, is a *rara avis*, whose notes are seldom heard.

The truth is, most of the priests are victims of very untoward circumstances, and either human nature or the Romish system must undergo a radical change before any worthy and permanent reform can be expected. Many young priests long to escape from their unnatural and unsought bondage, and would welcome release on almost any terms, provided they could be assured of the bare necessities of life. I recall vividly a genial, attractive looking young priest in a mountain town of Tuscany, who was so unhappy and discontented in his position that he could not hide the fact from the people. He often visited a shoe-maker's shop, where a number of young men were employed, to while away the time which hung heavily on his hands. One day while sitting among them he said with a sigh: "How I envy you all. Your time is your own, and you can earn an honest, even if it is a modest, living. But I am only a slave, and must spend my time deceiving the people, teaching what I do not believe and basely playing the hypocrite every day." The chief man of the town, the uncle of the parish priest, urged him to doff his robes and flee to America, advice easier to give than to take. When last heard from he had simply been removed by the bishop to another town, with the caution to put a bridle on his tongue.

I once became quite intimate with a young priest in Rome, who did not hesitate to say that the supreme desire of his heart was to throw off the shackles of the Romish priest-hood. A prominent ex-priest once remarked in my hearing that if some millionaire were to endow an institution where priests could be received and cared for till they were prepared to earn their own living, not less than ten thousand would apply within the first week. This tells a sad story and is proof sufficient that a spirit of restlessness and discontent exists in many quarters. One great difficulty is, however, that after one has been trained from childhood for the priest hood, as a rule he is fit for nothing else, and once out of his native element he would find it most difficult to earn the bare necessities of life.

But the tables are turning, and the time does not seem far distant when necessity will force men out of the priest-hood. Though the number is already greatly reduced, many are almost without employment, and hence [illegible] hungers to the pangs of hunger. Last winter a young priest was arrested in Rome for theft. He confessed that he was starving, and that he had been unable to resist the temptation to steal a loaf of bread. I have known of other similar cases. Many priests in Italy have no regular parish, and depend chiefly on saying masses for souls in purgatory, [illegible] masses bringing in on an average about 50 cents. These [illegible] have greatly diminished in number of late, the dreadful superstition of purgatory being now almost a dead letter among the people. Last winter the Pope had to make a law excluding all priests not regularly and officially connected with the churches in Rome from saying masses in the city, as there were not even enough masses to meet the necessities of the regular priests. A most encouraging and stimulating fact indeed!

From my heart I pity the priests of Italy. How undesirable their situation, how dwarfed and emasculated their nature, how enslaved by circumstances, and in many cases how cheerless and hopeless their future for this life and for that which is to come!

Who could blame one for confessing that when thinking of these things his heart has often involuntarily exclaimed, "Lord, I thank thee that I am not an Italian priest."

The Southern Baptist Convention.

I will venture an amendment to Bro. A. M. Johnson's plan to entertain the Convention:

1. Let the mammoth building be good and well built.

2. Use this auditorium ten months in the year as a seminary, the other two months for the convention meeting and the training and teaching of poor preachers who cannot have regular Theological Seminary advantages.

3. Build the cabins for the use of self-boarders. By this means we can have a good seminary accessible to a class of poor people who have high aspirations, but cannot afford to attend a city school, and can accommodate the Southern Baptist Convention also. Bro. Cabaniss, lets hear from you. C. KINCAID.

Chestnut Ridge, Tenn.

Ordination.

The Baptist church at Adamsville, Tenn., called Elders Curry, Reeves and Davis to constitute a presbytery for the purpose of ordaining Bro. Walter Young to the full work of the gospel ministry, on May 1, 1892. Eld. Curry failed to attend. Eld. Rowsey was, by vote of the church, requested to act as one of the presbytery. Eld. P. M. Nolan, pastor of the church, preached the ordination sermon and examined the brother as to his Christian experience, doctrine and call to the ministry. The examination being satisfactory, the presbytery proceeded as follows:

Prayer by Eld. Rowsey, charge and presentation of Bible by Eld. Davis, laying on of hands by the presbytery, charge to the church by Eld. Reeves. The hand of Christian fellowship and good wishes was given by the Christians in the congregation.

Done by order of the church.

P. M. NOLAN, Moderator.
D. M. BOON, Church Clerk.

CONTRIBUTIONS.

Notes and Comments.

The *Chicago Standard* in an editorial on "A Radical Change Suggested," has a word to say about "the good times—may they come again—when we learned something by heart." We can heartily give you our hand on that, brother, for our modern system of education seems to ignore the cultivation of that noble faculty—the memory. Any man who is fit to judge in matters of this character will agree that the ability to recall and to repeat at will the finest passages from the greatest authors is not only an accomplishment, but a perpetual delight.

From a valued Virginia exchange we copy the following paragraph:

Some time ago, a lady friend handed us a little tract which carried us back to the days of our childhood. It was "A Letter to a Skeptical Friend," written by the late Governor Gilmer, of Virginia. We read it with no little interest. A busy lawyer, an active politician, at one time a member of Congress, then Governor of Virginia, and finally Secretary of the Navy in Tyler's administration, a brilliant orator and an elegant gentleman, Governor Gilmer was withal a devout Christian. This letter breathes the spirit of humble trust in the merits of a crucified and risen Saviour. It was a private letter, not intended for publication; but the Presbyterian Board of Publication, Philadelphia, have printed it in the form of a tract; and thus the private letter is made to do good service for the Master, long after the lamented and untimely death of the brilliant Gilmer.

"He being dead yet speaketh," is the tribute which the writer of that remarkable treatise, the Epistle to the Hebrews, pays to the first martyr, Abel.

The two meanest men we have ever read of are described in the following paragraphs, which we clip from the *Religious Herald*:

Some humorist (was it Mark Twain?), in describing the stingiest man that he ever heard of, says: "He employed a man to blast some rock. The man miscalculated the length of his fuse, and thus went up with the blast. When he came down he found his employer (watch in hand), and was accosted thus: 'You've been gone from your work just five minutes;' and his wages were docked for the lost time."

Apropos to this: A Connecticut man emigrated to one of the Southern States, and being asked by one of his new neighbors why he had come so far, replied: "The people were so stingy that I could not make a living." "What is your occupation?" asked the neighbor. "I'm a cooper." "And was there no demand for barrels?" "Oh, yes; but the people never wanted any barrels *made*, they only wanted the old ones *repaired*. A customer would bring me some half-a-dozen old staves, and three or four broken hoops, and say: 'I want this barrel repaired,' and I would do it. But the staves became older and fewer, and the hoops thinner and more worn, until, one day, a man brought me an *old bunghole*, and gravely said that he wanted that barrel repaired; so I took the next train, and here I am."

One of our correspondents tells us of a scene which he once witnessed while attending a session of the Presbyterian Synod, of North Carolina:

"The subject of 'publications' was under discussion, when a very sprightly speaker arose and spoke as follows: 'Some of our Sunday-school literature is of a questionable character. Not long ago I was glancing over one of these Sunday-school library books, when I happened to light upon an account of some matters in Texas; and pretty soon I found myself in the midst of a very graphic account of a fight between a man and a bear. Presently I came to this sentence: *'As this book is intended for Sunday reading, we must make this story short.'*"

As the warm weather is evidently approaching, and the city churches will soon begin to discuss the question: "Shall we get a supply, or shall we close during the pastor's vacation?" the following clipping may be in point:

Not a few of our churches in the cities seem to think it scarcely worth while to keep open at all during the heated term. The little boy who, when asked by the Sunday-school teacher, "What is the meaning of 'then had the churches rest throughout all Judea, and Galilee and Samaria?'" replied, "I reckon they didn't have any preachin'," may not have been a success as an exegete, but he was no failure as an *observer*.

One argument that we have never seen used in favor of keeping open all summer is that, in a city of any considerable size, there are sure to be some people who "cannot well attend church," except in warm weather. We have known churches in which a sudden "cold snap" would cut down the congregation at least one-half. It is a pity that these people who are so sensitive to cold, but who are "all right" as soon as the thermometer approaches the nineties, should be altogether cut off from hearing the gospel; for even if they do not *want* it, they certainly *need* it.

Here is a little paragraph that craves digestion:

The question, "Is life worth living?" has long been debated by optimists and pessimists. Somebody has wittily replied, "That depends upon the *liver*." That remarkable philosopher who composed the book of Ecclesiastes is sometimes supposed to have thrown some light upon the subject; but the question that he was discussing was really quite a different one—namely, "*What sort* of a life is worth living?" That every rational soul should have some distinct aim in life—some serious end to live for—would seem to be almost a truism in morals; and yet, when we see how a large proportion of the population of civilized and "Christian" communities do actually spend their lives, it seems hardly out of place to emphasize even so elementary a principle as this truism inculcates.

And here is another which is instructive, as well as amusing:

At a Presbyterian Synod, held at Charlottesville years ago, before there was any Bible Union Version, a minister addressed the Synod on "the Claims of the Colored People." He insisted that Presbyterians were not doing their duty to the negroes, and thought it shameful that such neglect should be allowed to continue. Another preacher, whose name is known all over the land, replied, and said that Presbyterians might labor as hard as ever they could to impress the negroes; but "down into the water they will *go boojoom!*" Such testimony as this, from such a source, would seem to be pretty strong ground for believing that the negroes thought the Bible was a Baptist book.

SPEE.

—That Christian has stopped following Christ who has reached a point where he won't speak to some of his neighbor.

Women Praying In Public.

I have a few times in life called on women to pray in my churches when I thought they had a gift to pray. From the reading of God's word it seems to me that women engaged in public religious work. Aquilla and Priscilla instructed Apollos in the very things he was preaching about. (Acts xviii. 26.) Phillip's four daughters publicly expounded the gospel. (Acts xxi. 8, 9.) Several women are mentioned in Romans xvi. as having done public work, among whom Phœbe is called a servant of the church, which means that she worked publicly in the church. (Phil. iv. 3.) Paul speaks of women who worked with him in the gospel, and our blessed Saviour showed himself first to the women and told them to go and tell the disciples of his glorious resurrection. Then I have thought if the Lord would so impress and qualify those dear sisters to such great work, why not qualify them to pray in public? Then we learn from Paul in I Cor. xi. 5: "But every woman that prayeth or prophesyeth with her head uncovered dishonoreth her head." He speaks of her praying or prophesying as though it were no unusual thing. It is said in Luke ii. 36, 37, 38: "And there was one Anna, a prophetess, a daughter of Phanuel, of the tribe of Aser. She was of great age and had lived with a husband seven years from her virginity, and she was a widow of about four score and four years, which departed not from the temple, but served God with fasting and prayers night and day, and she coming in that instant gave thanks likewise unto the Lord and spake of him to all those who looked for redemption." Then it seems to me if the Lord would move one woman's heart to pray and speak in public there might be others moved likewise. If I am wrong I want to be right. May the Holy Spirit help us.

D. L. MORRIS.

Springdale, Tenn.

Election.

Do Baptists believe in election as taught in the Catechism adopted by the Sunday-school Board of the Southern Baptist Convention? For May 8th I find this question and answer: What is meant by election? That all those who will finally be saved were chosen of God before the foundation of the world to be conformed to the image of his Son, to whom they are given the covenant of grace.

While I heartily indorse the above, I am of the opinion that not one-fourth of the Baptist preachers indorse it, nor one-tenth of the laity. The few Baptist preachers who indorse the above view of election appear to be afraid to preach it. I was taught election was a monstrosity. But my efforts in opposing the doctrine led me to adopt it. I could not think of God as a being limited in power and knowledge; I could not think of God's creating a thing not knowing what would be its end. I saw that Arminianism limited God's knowledge and power, that it represented God as sitting upon his throne without any fixed purpose. Arminianism represents God as not knowing one day what he will do the next. If God is awaiting the decision of men before he makes a decision, he is not an infinite sovereign. The preservation of the saints rests upon God's eternal purpose to save the elect; yet we have Baptists who claim to reject the one and believe the other. Arminianism dethrones God. It deprives Christ Jesus of the glory of man's salvation, for it teaches that men are elected after they believe, thus giving man a part of the honor of saving himself. If God had not decided to save the man before he believed, there must be merit in the act of believing. To teach that God's purpose to save is subsequent to certain acts of men, represents him as a finite, changeable being. Such a being does not come up to the measure of the God of the Bible.

J. M. MORRIS.

Grand Junction, Tenn.

—I notice in No. 41 of the BAPTIST AND REFLECTOR remarks by Bro. T. W. Young under the caption: "Sin and Holiness." He states that "A misconception of sin is always followed by a misconception of holiness," etc. This is *intensely* true and is the reason why those who believe in sanctification and in the power of man to live a *holy life on earth* get off on that tangent. But has not my good brother gotten so very straight as to lean over a little the *other way*? Listen. After emphasizing the magnitude and terrible character of sin, he says, "Infants, then, are depraved in nature and are sinners, though not transgressors. The *guilt* of sin lies in a *depraved nature*, while *transgression* shows the sinful disposition, and adds to the guilt." Hence he teaches that infants are *guilty* of *sin*. Our Savior says, speaking of little children, "For of such is the Kingdom of God." Mar. x. 14. The Kingdom of God is composed of *pardoned* subjects and *none others*. Adam transgressed the law of God, fell, incurred the penalty and brought upon the world—his progeny—*condemnation*; but Christ, the 'second Adam,' *removed* that *condemnation*. "Therefore, as by the offense of one, judgment came upon *all men* to condemnation; even so by the righteousness of one, the free gift came upon *all men* unto justification of life." Rom. v. 18. Original sin was *cancelled* by the blood of Christ. "For if when we were enemies in Adam we were reconciled to God by the *death* of his son, much more, being reconciled, we shall be *saved* by his *life*." Rom. 5-10. Saved, if saved at all, by the *life* of Christ, His resurrected and glorified *life*. Let us have more light, my brother. The truth loses nothing by fair, honorable and Christian like discussion.

J. R. JOHNSON, M.D.

Abbeville, Miss.

—Do not look forward to what may happen to-morrow; the same everlasting Father who cares for you to-day will care for you to-morrow, and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it.—*Francis de Sales.*

—In the conduct of life, habits count for more than maxims, because habit is a living maxim, becomes flesh and instinct. To reform one's maxims is nothing; it is but to change the title of the book. To learn new habits is everything, for it is to reach the substance of life. Life is but a tissue of habits.—*Amiel.*

OUR PULPIT.

Alive.

BY PASTOR C. H. SPURGEON.

"The righteousness of the testimonies is everlasting: give me understanding, and I shall live."—Psalm cxix. 144.

Yesterday afternoon I was the subject of a somewhat singular circumstance. An esteemed friend and relative came over to my house, evidently laboring under great disturbance of mind, and having inquiries to make of a very important order. He had seen a gentleman who had informed him that it was generally rumored that I had been taken ill with heart disease and had died in a very short time. It was clear I was not dead, and the great fear was removed. The question was put, "Would you like to see him?" But my kind friend was perfectly satisfied, and was too full of joy to wish to linger; he would go back and answer with certainty the many inquiries which continued to be made at the Tabernacle. How the report originated I am quite at a loss to tell. It has evoked much kindness, but it is rather odd to be called to assure your friends that you are yet alive; I can but show myself and ask my friends to see for themselves if I look like a dead man.

SPIRITUALLY ALIVE.

By this incident I was led to turn a heart-glance upon myself, and to say, "I wonder whether there is any question as to whether I am alive in the higher sense?" That I am alive as to my natural life is clear enough; but is my spiritual life equally evidenced? The inquiry came home to my own heart, and therefore I suggest it to yours, for it may profit you. Brethren, do you live unto God? Are you walking as those who are alive from the dead? Remember, my sisters, that it is written, "She that liveth in pleasure is dead while she liveth;" may no woman here come under that condemnation! Brethren, I call upon you also to remember the word of the Lord Jesus to the church of Sardis, "I know thy works, that thou hast a name that thou liveth, and art dead." Many exist upon the face of the earth, but into "life" they have never entered.

My subject is life, may the Lord of life help me to speak of it after a lively manner. A consideration of the text will help in the inquiry as to whether we live unto God or no; and it may further help those who sigh after the divine life to discover the way of divine quickening.

A SIMPLE PRAYER.

I. First let us consider this prayer in its simplicity. We ask you to notice, first, that this is a suitable prayer for the awakened sinner. He discovers himself to be guilty, and he perceives that there is a punishment for sin, and so far he understands his position. Alarmed by his conscience, he thinks he sees the Judge upon the great white throne about to pronounce the final sentence, and he knows what it must be, for it is written, "The soul that sinneth it shall die;" so far he understands well enough. He hears, also, that there is life, life in Christ Jesus, life for the guilty; but his mind is much confused with many terrors, and with the sure consequences of his sin. He has sufficient faith in the revelation of God to know that there is life in a look at the Crucified One; but he does not quite understand what that look means. Then is his time to pray, "Give me understanding, and I shall live."

Equally applicable, however, will this be in the case of one who is a Christian, and who is struggling against temptation. Perhaps, my brother, you are placed in a position where

YOU ARE FIERCELY TEMPTED

from without by the world, and possibly you may fear that you will not be able to survive it. It comes with such force that you are staggered by its power; you feel that you cannot bear up under such pressure; you despair of your spiritual life. Well, then, ask God to bring home his word to your heart, that you may act wisely, and may meet the rebuke of the ungodly and the temptations of the wicked prudently, baffling the adversary by your sacred vigilance. Pray, "Give me understanding, and I shall live," for a clear understanding is needful for your preservation from the enemy.

Do you not think that this prayer will often well up from the heart of the suffering believer? To some of our dear brothers and sisters life is one long pang, for bodily disease has fixed its fangs in their flesh. There are others whose life is always from hand to mouth, and sometimes bread is scant in the cupboard, so that grinding poverty breaks them to dust. These are sore ills, as those know who have to bear them. Some, too, are subject to domestic trials, watching daily the pining away of one they love; or bereavement has followed bereavement till they seem left alone in the land. Dear ones, who have been

CALLED TO SUFFER

in these ways, have you not cried out at times, "I shall never be able to bear it; I shall die of a broken heart under these great afflictions. O that I might hide me in the grave?" You fear that you will perish if the pressure continues; but you will do no such thing. God will help you to bear your burden by sustaining your soul with heavenly meat that others know nothing of. If the load be not made lighter, the shoulders shall be made stronger, and this shall be done by your having a clearer understanding of the word of God, and a fuller experience of its supporting power. Breathe, then, the prayer—"Give me understanding, and I shall live."

I thank God that a large number now present are not so much sufferers as workers. Now, I know that you who are working for God and trying to win souls often feel as if you were not half alive. I am compelled to make such a confession personally. I want to get alive to the utmost; not only having life, but having it "more abundantly." I have some life in me, thank God; but I want it to quicken me more completely. Sometimes we get into a sleepy state, and then the spirit chides us, and we cry, "This will never do."

WE NEED QUICKENING,

brethren; do you not feel that it is so? I believe that those who are most earnest are the very persons who blame themselves the most for the want of earnestness. Here, then, is our prayer, "Give me understanding, and I shall live."

Is not this a very proper and blessed prayer for aspiring minds in the Church of God, of whom I trust there are many present? Such men are not satisfied with themselves, but press forward to that which is yet beyond and above them. They have not reached that imaginary climax which some prattle of, who doto upon their fancied perfectness; but their motto is "Onward, Upward, Heavenward." These dwell on high, but their cry is "Higher, higher." They are calm and happy, but yet they sigh for a still serener frame, they have power in prayer, but they long for more of the wrestling spirit, and for greater prevalence with God. If there be any who are fired with such divine ambitions, what better prayer can they use than this, "Give me understanding, and I shall live?"

LIFE IN DEATH.

Last of all, when we shall not be so much aspiring saints as expiring saints—when we come to lie upon our last bed, and to look into the unseen, then may we still pray after the same fashion. When the eye shall begin to open to the light of heaven, and things but darkly seen before grow clearer in the dawn of the eternal day; when the songs of angels begin to break upon the opening ears of the soul, and heaven is drawing nearer, for grace is ripening into glory, and glory is coming to welcome its heir—then may we pray to live through the understanding and experience of the divine word. How blessed it will be to have such an understanding of divine realties that we shall stay ourselves upon the promises, shall rejoice in the everlasting covenant, and derive strong consolation from the oath of God. How blessed, then, to understand our living union with our risen Lord, and to know the experience of the happy Psalmist when he sang, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

Thus, I think I have shown you that this prayer sounds well on every note of the scale. You may sound it out of the depths of seeking penitence, and you may run up to the very highest note with the expectancy of glory, and the word will sound well on any note you touch. From the wicket-gate of humble faith up to the gate of pearl which admits into the golden city you may go on praying, "Give me understanding, and I shall live."

[CONCLUDED NEXT WEEK.]

Rev. xii. v.

As I am interested in the question of Bro. Stillman about the child spoken of in Rev. xii. 5, I would like to call forth the opinion of some who are not scholars.

I have been taught and impressed that the woman was typical of the church, and that this is a clear case of the Christ spoken of by John in his vision. I do not understand that Christ was born of the mysterious woman, but the vision clearly equips the church of Christ with the glory of God for raiment, a planet for a footstool, and the twelve apostles as a crown. I consider faith the child to be dallvered, and God foresaw the persecution that was to come to pass on the church for his people that they might be free from papal powers until he dethroned the powers that be and opened up the whole world for the gospel, that faith might spread to the ends of the earth.

I claim that between the Atlantic and Pacific oceans is the wilderness that was prophesied where the woman (or church) was to be fed a thousand two hundred and three score days. Now my argument is this, that if Christ is the child it destroys the figure of the church. Christ was not born of a church, and I do not know of any prophesy that speaks of him as being born of a figurative woman. And again, I understand John to speak of the future entirely, and we know that Christ was already born then, and that John was banished for his faith in Christ. I do not want an argument, but I want light on the subject.

R. N. CRAWFORD.

450 Poplar St., Memphis, Tenn.

Ocoee Association.

The second division fifth Sunday meeting convened with Shepherd Hill Church, Friday before the fifth Sunday, May 29th, at 10 a. m. Organized by electing Rev. Lucius Robertson chairman, and Rev. W. J. Cheek clerk. There were eight churches represented in all, though some were from other districts. Something over $13 was reported for State Missions. The meeting adjourned to convene with Friendship Church, Friday before the fifth Sunday in July. The present meeting was abundantly successful. The various questions were discussed with energy and warmth. We know that much good was done. Preaching was an important feature in the exercise. Bro. Cheek gave us a splendid sermon at 11 a. m. Saturday. Bro. Robertson preached at night. Although both of these brethren are young in years, as well as the ministerial work, they handle the Word with skill. An immense throng greeted us on Sunday, and after listening to a sermon from the writer, took up a collection amounting to $3.23 for the State Mission work. Dinner was served on the ground. All things considered, the occasion was one long to be remembered. We were compelled to leave immediately after noon, but they were preparing to begin an attack on the query box. Eld. S. H. Blair, one of our old veterans, was prominent among us. Bro. Lucius Robertson makes a splendid presiding officer for one of his age. There was a great deal of BAPTIST AND REFLECTOR seed sown. We hope an abundant harvest will be reaped.

B. F. BARTLES.

P. S.—The amounts reported from the churches were as follows: Ooltewah, $3.40; Friendship, 45 cts.; St. Elmo, $6.93; Shepherd Hill, $3.22.

Per His Sake.

How can we love those who do not love us—much less our enemies? mused Mollie, as she carefully watered her window plants, thinking meanwhile of her Sunday-school lesson: "Love your enemies, bless them that curse you, do good to them which despitefully use and persecute you." I don't see how it can be done. No one uses me despitefully, but if any one did I am sura I shouldn't love him. I shouldn't even try.—*Ram's Horn.*

CORRESPONDECNE

Seminary Commencement.

Thursday eveuiug, June 2ud, closed another Seminary session, and the most prosperous oue of them all. The busy, bustling times of examination, with all their work and worry, are gone, we have received our diplomas, and now we go out to rest aud work for the summer, or to accept permauent pastorates. We met for the closing scenes at Broadway Church, where a large crowd of our friends came to cheer us with a parting benediction. Dr. Broadus presided, and after music called on Dr. Eaton to lead in prayer. After explaining briefly the plan of work at the Seminary, Dr. Broadus proceeded to deliver diplomas of graduation in the various separate schools and in the special classes, Patristic Greek, Text Criticism, Theological German, etc., of which the Seminary affords an almost unlimited variety. Then came the delivery of diplomas to the general graduates, thirty-three in number, including twenty in the English course with the degree of Th. G., six in the Eclectic course with the degree of Th. B., and seven full graduates with the degree of Th. M. The full graduates are: R. E. L. Aylor, Virginia; A. M. Croxton, South Carolina; C. G. Elliott, Alabama; J. S. M. Finch, South Carolina; E. B. Hatcher, Virginia; R. A. Mahan, Kentucky; B. P. Robertson, South Carolina. Four of these delivered the addresses of the evening. Bro. Aylor's subject was "Selfishness Declined." It was a novel discussion of this detestable trait in human nature. Bro. Elliott spoke of "Convictions and the Courage of Them." Every one who knows Bro. Elliott can readily understand why he chose such a subject. I have the pleasure of introducing him to our readers as the newly elected pastor of the church at Covington, Tenn. The brethren there may count on a man whose motto will be the subject of his graduating address of last evening. Bro. Finch spoke in a pleasing and impressive style on "The Power of an Idea." He showed its power, whether good or bad, to shape the destinies of the world. Bro. Hatcher was the last speaker, and took for his subject, "Tact." He convinced his audience thoroughly that he had the tact to select and discuss in a charming way a popular subject. Bro. Hatcher is a man of large education and a deep insight into human nature and a force of character that stamps itself on others.

During the services Dr. Broadus referred most touchingly to the Seminary's loss in Dr. Manly's death, and asked the audience to join with him in a prayer for God's grace and guidance in our great loss. Dr. Broadus' address to the graduates was brief, but pointed and touching, on the subject of *Prayer*.

Before the singing of the closing hymn, Dr. Broadus spoke of our new professor, Dr. Dargan, of whose election our readers are already informed, and then asked Dr. Kerfoot to lead in a prayer for God's blessing. Dr. Dargan comes to us at a great sacrifice, but, we trust, under the guidance of God, with a great blessing.

The closing hymn was that written by Dr. Manly for the Seminary's first commencement, and sung at every commencement since. It is so charming in itself aud so appropriate to the occasion that I give it here:

Soldiers of Christ, in truth arrayed,
A world in ruins needs your aid:
A world by sin destroyed and dead:
A world for which the Savior bled.

His gospel to the lost proclaim,
Good news for all in Jesus' name.
Let light upon the darkness break,
That sinners from their death may wake.

Morning and evening sow the seed;
God's grace the effort shall succeed:
Seed times of tears have oft been found
With sheaves of joy and plenty crowned.

We meet to part, but part to meet,
When earthly labors are complete,
To join in yet more blest employ,
In an eternal world of joy.

After the singing, Dr. Warder pronounced the benediction and the session was over.

NOTES.

Among the Eclectic graduates was Bro. W. H. Major, of Clarksville, Tenn; Bro. M. is a grandson of the beloved and lamented Dr. Sears, and will, we hope, emulate his grandfather's greatness and goodness. He received his preliminary education at Broadhurst Institute in Clarksville, where he spent five years. He commenced preaching and came to the Seminary three years ago. During his first session he was in charge of the Third Street Mission; during the second, assistant pastor of the Walnut Street church, and during this session has been pastor of the Little Flock church, near the city. He will return next session for full graduation and post graduate work. He will spend the summer in Kentucky, but will visit Tennessee.

Bro. W. B. Rutledge, of Pikeville, Tenn., has been doing Seminary and pastoral work for two years. He has combined them successfully and will return next session to complete his course. He has two churches and preaches every Sunday. Bro. R. is thirty years old and has been preaching three years. His college course was taken at Carson.

I regret that Bro. Stamps left before commencement and I failed to get a sketch of his history. He is already well-known to the BAPTIST AND REFLECTOR coterie by his pen, and will be heard from again.

Tennessee's men received a flattering and, we are anxious to believe, deserved compliment, from one of our professors yesterday.

Your correspondent hopes to spend the larger part of his vacation in Tennessee. W. OWEN CARVER.

Commencement at Jackson.

For the first time since I became a trustee of the Institution I have had the privilege of attending its final exercises and meeting with the Board. The delicate and generous hospitality of Bro. W. D. Deupree enhanced the pleasure of the visit. No one could fail to be impressed by the courteous attention and cordial warmth of the Jackson people.

Dr. J. M. Frost opened the Commencement with his sermon on Sunday morning, May 29th. He set the tune high. I almost got tired of hearing about that sermon. It seemed to have been forgotten that T. T. Eaton preached there one year before, and that this scribe tried his hand the year before that. It was depressing. I was sorry for Eaton. As for myself, I finally remarked in triumph: "Frost is a member of my church; that is our way of doing things."

Dr. Hale, of Birmingham, Ala., much beloved in Jackson for his recent labors in revival work, preached an excellent sermon at night.

The Apollonian and Calliopean Societies had their celebrations on Monday and Tuesday nights, respectively. Candor compels me to say I have never heard a finer general average of college oratory. It became my pleasant office to bestow the golden award each evening on the successful speaker. The faculty will do well to cherish the oratorical spirit that evidently possesses the members of these societies. The shades of Demosthenes and Cicero, though snubbed by Bro. Meek's prohibition, must have hovered around, at respectful distance, well pleased at the witchery of eloquence.

On Wednesday night Hon. Mr. Bullock, of the Jackson bar, delivered a chaste and beautiful address on the subject of education. Thursday morning the eight graduates delivered addresses, received diplomas, and at night the happy season closed with the Alumni banquet. I lost this last day. I submit, the linked sweetness is too long drawn out. Begging pardon of the faculty, I would modestly suggest compression of exercises. There are many obvious reasons for closing on Wednesday.

The Commencement was a brilliant one, and full of buoyant hopefulness. Why not? Think of the $50,000 which Col. Rosamon and President Savage succeeded in raising last December; of 200 students in attendance; of college property worth $60,000 hold in clear title, and of $128,000 of permanent endowment fund. No wonder enthusiasm ran high, and everybody's face was smeared with a smile. Hope beamed in the eyes of professors and trustees and friends, and courage thrilled in every heart.

We must have 300 students next fall, was the watchword. Let us have them. The finances are in good condition, and the long, sad days of hardness and privation are rapidly closing.

The city of Jackson is noticeably improving. New houses are going up; the streets are being paved with gravel brought from near the Tennessee River, which gives them the neatness and smoothness of the beautiful avenues of Florence, Ala.; a new system of sewerage has just been built, which will enhance the comfort and health of the city. What pride they do take in their new reservoir and the pure limpid water it pours into their homes! Wells are practically abolished. I think the city never took a deeper interest in our college than it does to-day. Everything is auspicious. I heard not one discordant note during the three delightful days of my visit. Now is the accepted time for the Baptists of Middle and West Tennessee to bestir themselves in behalf of the school. Many personal references I should like to make, but there is no room now. I will say that Prof. Brandon, a Middle Tennessee boy, in charge of the Preparatory Department, has won high favor in the Institution. I heard the examination of his class in geography, and was impressed with his vitality and mastery in his work.

The amusing incident of the week was Bro. McDaniel's presentation speech in bestowing an unabridged dictionary on a successful contestant in the J. R. G. Society. Full of sense and wit, it kept the crowded hall in an uproar of applause.

It was good to be at this Commencement. What pleased and touched me deeply was the quiet, but undemonstrative joy of those honored teachers who have toiled long and well. It was a happy time with them. The trustees broke the record of years and gave the "D.D." to two most noble and worthy preachers—Rev. F. R. Boston, of Memphis, and Rev. R. R. Acree, of Roanoke, Va.

W. R. L. SMITH.

Boscobel and Soule.

In order to clear away all possible misunderstanding in regard to the matter referred to by "Veritas" we state the facts somewhat in detail. We wish the public to understand us.

For three years past Soule College has been owned, managed and controlled by a Baptist gentleman. The President was a Baptist, most of the teachers were Baptist. The school in fact had a decided Baptist character. It was mentioned every year in the report on education at our State Convention and recommended as a Baptist college. It was a strong competitor of Boscobel College for the patronage, loyalty, and sympathy of our people. It was a school of high grade, of thorough instruction. I have it on good authority that one of the leading educators in this State—not a Baptist—said that in his opinion Dr. Graves' school at Murfreesboro was the best school for girls in the State. It was located right here at Murfreesboro, just thirty miles away from Boscobel College. They were upon the same territory, and both aspiring to a position and standing which neither could easily reach on account of the other. It was thought to be a good policy to combine them; and this was done. Of course, it was not meant that the Soule College building and the ground on which it stands were to be removed to Nashville. Nor was it meant that a school would not be conducted there. But it is meant that the men who made Soule College what it was, who owned it and controlled it, under whose management it advanced to the front rank of colleges in the State, have transferred the property to other hands and are coming to Nashville, and that henceforth these two Baptist interests are to be one; and in their union are to realize our dream of a college for girls under Baptist control, which would do away with all sham and give to young women a solid and thorough and comprehensive education. The new school will be a revised and improved edition of the old Mary Sharp. The promotors of this movement have not sought to injure anybody or anything; but "with malice toward none and charity to all" have sought to do the best thing for our sacred cause of Christian education. And they feel that it has been done. The feeling is growing here that the movement is a wise one, and that the Lord is in it.

C. S. GARDNER.

Nashville, Tenn.

—If Christians would give more they would grow more.

NEWS NOTES.

NASHVILLE.

Each church reported good services, and for the first time in some months every pulpit was filled by the pastor. Pastor Quisenberry began his work at North Edgefield and is already full of plans and winning the hearts of his people. He received two for baptism yesterday. Eight additions by letter were reported from the Third Church, three by letter at the Central and one by letter at the Immanuel. The meeting at the Howell Memorial closed during the week. The church was much helped.

MEMPHIS.

First Church—Regular services. Sabbath-school very large. Good interest in the church. Two additions by letter and one by experience. The church has adopted a circular letter and sent to all members who have moved away, advising them to get their letters and put their membership in churches where they live, deeming this best for the members, the churches, and the cause in general.

Trinity Church—Meetings continue with interest. Some interference by rain, but a number have joined. Bro. Forbes is still with Pastor Early.

Central Avenue—Pastor Owen reports good attendance morning and evening. Three received by letter. Sunday-school improving rapidly. J. W. Norris superintendent.

Frazer—Interesting Sunday-school. Speech by Bro. Craig. Sermon by Dr. Willingham. Church called Bro. Anderson to become pastor.

Millington—Pastor Anderson held usual services. Sunday-school picnic arranged for Saturday before the third Sunday.

Rev. C. M. Anderson, licentiate of the First Church, has just returned from our University at Jackson, where he has been pursuing his studies. The pastors were glad to see him in their conference.

CHATTANOOGA.

First Church.—Bro. C. G. Jones, the new pastor, preached morning and night. Good congregations and splendid interest. Morning subject, "The Transfiguration." At night, Rom. vi. 21; subject, "What have you gained by your sins?" Four additions by letter.

Second Church.—Pastor Wright preached. Morning subject, "Christian Courage and Fortitude." At night, "When and what must I do to be saved?"

Central Church.—Pastor preached. Morning subject, "One hundred years of Raptist Missions." At night from Mark ix. 8, "Jesus only." Good attendance and interesting services. Protracted services during the week. Much to the regret of the conference, the pastor offered his resignation, to take effect July 5th.

St. Elmo Church.—Splendid services at both appointments. Preaching by the pastor. Two received by letter and three by baptism. One approved. The protracted meeting closed with the night service. The Lord's Supper administered at night. The church is in a live condition, with congregations largely on the increase at every service.

Hill City Church.—Regular services morning and evening. Morning subject, "God's image marred by sin and restored by the blood of Jesus." At night, subject, "A complete picture," John xix. 5. Pastor Watson tendered his resignation at night.

Highland Park Church.—Pastor J. M. Chauncey had splendid service both morning and night. Attendance good. Morning text, Dan. vi. 16, "The God whom thou servest continually, he will deliver thee." At night, Eccl. iii. 14, "The works of God are complete."

KNOXVILLE.

Bro. Jones preached at the First Church to a good audience in the morning. There have been several inquiries among his flock recently. He went Monday to Wake Forest College to be present at the commencement and preach the sermon of the occasion.

Bro. Hailey preached at the Second Church in the morning on "Building for God," Neh. ii. 17, 18. In the evening, "Backsliding," Heb. x. 38. At 3 p. m. sermon at Opera house before the young ladies of Girls' High School. Subject, "Free Giving," Mat. x. 8.

Bro. Powers preached at Island Home in the morning and at East Knoxville church at night.

Bro. Pace preached at the new church on Deaderick street in the morning. Text, Gen. xxii. 14, "The Lord will provide."

Dedication of the Deaderick Street Baptist Church, Knoxville, Tenn., Sunday, June 5, 1892. Pastor, Rev. J. K. Pace. Hymn, No. 159, "Wonderful Words of Life." Invocation, by the pastor. Reading Scriptures, Rev. J. Pike Powers. Hymn, No. 87, "I Love to Tell the Story." Sermon, Rev. Carter Helm Jones Text, "I was glad when they said unto me let us go into the house of the Lord." Psa. cxxii. 1. Report of Building Committee, Deacon Thos L. Moses. He reported enough cash and good subscriptions in hand to pay all obligations on the building, hence could dedicate free of debt. Hymn, No. 259, "Rescue the Perishing." Prayer of dedication, Rev. J. Pike Powers. Hymn, No. 246, "All Hail the Power of Jesus' Name." Benediction, by the pastor. A voluntary collection was taken and will be used for putting in baptistery and for furnishing new church. The ladies had undertaken the furnishing, and the cash was turned over to them, which will enable them to cancel their indebtedness.

The Deaderick street meeting-house is built on a lot 100x140 feet, given by Capt. W. W. Woodruff. The incipiency of this prosperous mission really dates back to the latter days of the lamented deacon S. T. Powers He was appointed by the First Baptist Church to take charge of the work, though at his death he had not organized the Sunday-school. When the First Church house was dedicated, a subscription of $4,500 was raised to build a new house of worship, but his sad death and other matters stopped the work then undertaken. Soon after Rev. J. Pike Powers came to Knoxville, he started a Sunday-school on Asylum Street, near the Deaderick Street lot, which he conducted with marked success and consecration for more than fifteen months. When he took charge of the East Knoxville Church he resigned his charge. The First Church and the Asylum Street school then elected Deacon Thos. L. Moses superintendent of the school, which position he still holds with great honor and credit, being esteemed very highly for his work's sake. At the beginning of this year the First Church asked J. K. Pace to take charge of the work as pastor, which he did. March 14th the contract was let for the new house, dedicated last Sunday. In a few days it will receive the finishing touches. It is in one of the most populous localities in the city, a large number of the people being Baptists or in sympathy with them; the location is the best and some of the best Baptists in the city are enlisted for the work. In a short time a church of a goodly number will be organized. A meeting of days will soon begin and it is hoped much good may be done. When necessary the main church building can be built in front of the present one and it will then be used for Sunday-school. It will seat comfortably more than 400 people. J. K. P.

—Dr. John A. Broadus is to preach the Commencement sermon at Cornell University next Sunday.

—Harriman:—Excellent congregations both morning and evening. Two received by letter. A number of new Baptist families have recently moved to the city and will unite with the church.

—Mission boxes will be sent without cost to any one desiring them. If you would like to try the plan in your church or Sunday-school just write a postal card to Mrs. J. H. Snow, Johnson City, Tenn., indicating the number you think you can use in your church or school. You can return any that you do not use.

—The Baptist church at Zion Hill on the 7th day of May, 1892, proceeded by the laying on of the hands of a presbytery to set Wm. Brown forward to the full work of the ministry, and John Thomas to the full functions in the church as a deacon. The presbytery consisted of Elders L. Cunningham, O. G. Frazier, N. H. Haggard and B. Langston.

O. G. FRAZIER.

Seviervile, Tenn.

—The next session of the East Tennessee Sunday-school Convention will meet with the Trenton Street Baptist Church, Harriman, Tenn., on Tuesday before the fourth Sunday in July (19th), 1892. Let all the Sunday-schools in this division of the State be represented. A good program will be arranged and published in due time. Happy, prohibition Harriman will give a cordial greeting to all who come. W. C. GRACE, Pastor.

—Blountville church is weak enough to need, and yet we have eleven State Mission boxes which we hope to fill and then send for more. Bro. A. H. Pierce, Lovelace Church, Greene County, tells me that a number of these boxes taken to his Sunday-shool from the late Convention at Jonesboro, are being filled by the Sunday-school children. Let me beg all the churches and Sunday schools in the State to send for boxes. Address Mrs. J. H. Snow, Johnson City, Tenn. They cost you nothing. Each is to hold $1. The names of State Missionaries and mission stations of the whole State are printed on the boxes. It is an easy way to raise money. Put them in the hands of church members and children and the result will be glorious.

N. J. PHILLIPS.

—The Associations will begin to meet the last of July—Big Hatchie, Concord, Hobston, Cumberland, Nollachucky, Chilhowie, etc. In laying off the year's work it was assumed that all the Associations would make a little advance over last year. This will indicate progress. To do less would indicate backsliding. It will be much easier and better every way for the churches to bestir themselves and receive credit, as churches, for all they do than to have to resort to high pressure methods at Associations. This is all wrong and will not be resorted to if Associations will do their duty now. But we shall be compelled to get the money in some way. Now is the time to work. We are not meeting obligations to missionaries as we should. What we do let us do quickly. J. H. ANDERSON.

—Bro. T. T. Thompson conducted with me a series of meetings in this town, closing on the 24th inst. The time was unfavorable for the meetings. First, because of the cool and rainy weather, and especially because of two other protracted meetings in the town the first week of our meeting. When these closed our congregations became large; but owing to other engagements we were compelled to close. There were three valuable additions to the church, and we feel assured the clear, earnest presentation of truth by Bro. Thompson will result in future good. He is well adapted to protracted meeting service, as well as an efficient agent for the Baptist Orphans' Home. His collection for the Orphans' Home was liberal for the small church, and will be increased. WM. HUFF.

Tracy City, Tenn.

—Two of my churches have had red-letter days lately. Beginning on Friday before the fourth Sabbath in May, the Orlinda Baptist Church had a Sunday-school celebration. The large church house was full, some speeches were made, a bountiful supply of provisions was furnished by the Orlinda people, and the occasion was pleasant, profitable, and in every way successful. On Saturday we had the privilege of listening to Bro. E. E. Folk, of Nashville, and the day was a feast to body, mind and soul. On Sunday Bro. Folk preached us a very fine sermon on 1 Cor. xiii. I wish every church in the State could hear it. Bro. Folk obtained eleven new subscribers and two renewals. Our people at Orlinda appreciate that excellent paper, the BAPTIST AND REFLECTOR, and, I think, are determined to come to the front in Sunday-school work, in the study of God's word, in general church work at home, in reading their church paper to keep informed about our denominational work, and in contributions to the great missionary enterprise. May the Lord inspire that noble band of brothers and sisters at Orlinda to make the immortal Carey's motto theirs: "Expect great things from God, attempt great things for God." And may God's blessings rest on that noble paper and its gifted editor who is doing so much to marshall all our denominational forces in the sublime mission of evangelising the world.

J. H. BURNETT, Pastor.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

Rev. J. H. ANDERSON, Missionary Secretary. All communications designed for him should be addressed to him at Nashville, Tenn.
W. M. WOODCOCK, Treasurer. Send all money for State, Home and Foreign Missions to him at Nashville, Tenn.

FOREIGN MISSIONS.

Rev. H. A. TUPPER, D.D., Corresponding Secretary, Richmond, Va.
Rev. R. J. WILLINGHAM, D.D., Memphis, Tenn. Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed.

HOME MISSIONS.

Rev. I. T. TICHENOR, D.D., Corresponding Secretary, Atlanta, Ga.
Rev. O. L. HAILEY, Knoxville, Tenn. Vice President of the Home Board for Tennessee, to whom all information or inquiries about work in the State may be addressed.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. B. University should be sent to G. M. Savage, D.D., Jackson, Tenn.
For young ministers at Carson and Newman College, to W. A. Montgomery, D.D., Mossy Creek, Tenn.

Woman's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE:

Mrs. G. A. Lofton, President, 60 South Summer Street.
Miss S. E. S. Shankland, Corresponding Secretary and Treasurer, 253 N. Vine Street, Nashville, Tenn.

Woman's Missionary Union.

CENTRAL COMMITTEE NOTES.

The meeting of the Woman's Missionary Union, held in connection with the Southern Baptist Convention at Atlanta, was the best of the four annual meetings since its organization. There was much to encourage those women who are laboring in the cause of missions, and every Woman's Missionary Society, whether it be large in membership, or whether it be just one earnest worker, should feel the impetus to still nobler endeavor.

While not forgetting the recommendations of our Foreign and Home Boards, let us make a special effort on behalf of our own State. Our State missionaries need our contributions, and many localities frequented by summer visitors need the personal influence which those visitors might exert.

A Christian woman, spending a few weeks in one of our mountain villages, immediately took a class in the Sunday-school. Among her pupils were some who had walked several miles to attend for the first time. To test their religious ideas, she asked, "What do you know about God?" After some hesitation the girl replied, "I know 'God damn.'"

Dear sisters, we need not look far to find ignorance of which we do not conceive. Shall we not minister to the health of our souls as well as of our bodies, during this vacation, taking with us tracts, papers and Bibles to distribute among whites and blacks, being cordial in our relations to a struggling church in the country neighborhood, and remembering to communicate of the spiritual good we have been privileged to enjoy in abundance.

Now is the time for the sisters in the country to improve the opportunity of long days and good roads. Meet together, "in His name," to talk of the missionaries—our brothers and sisters in heathen lands—to pray for them and to help them. Teach the children to love those little ones who know not Jesus. Teach them that the promises of the Bible are not for the indolent or the stingy. May our young Christians be such as our Lord commended—those who work and those who give.

S. E. S. SHANKLAND.
Cor. Sec. and Treas. C. C. of Tenn.

Sunday-school Convention.

Old Holston Association, always ready to move forward in any good work, has organized a Sunday school Convention. This was done by the delegates from the various Sabbath-schools within the Association, May 21st, in the Jonesboro Baptist Church. Bro. R. M. Murrell preached the introductory sermon. He used as a text Eph. ii. 5, "By grace are ye saved." It is enough to say that the sermon was excellent and that Bro. Murrell is one of our coming preachers. The following brethren were elected officers for the ensuing year: J. K. P. Hall, moderator; A. L. Morgan, secretary, and R. H. Dungan, treasurer.

After the organization the regular program was taken up and the various topics touching Sunday-school interests were discussed with interest and profit.

The moderator appointed the following committees: On By-laws and Constitution, Brethren E. H. Bachman, D. A. Bowen and J. J. Adams. On resolutions, Brethren J. H. Snow, J. H. Moore and S. B. Rogers and Brethren J. J. Adams, J. F. Toney, S. M. Brandon, U. J. Phillips and D. W. M. Ramsey were appointed as the Executive Committee for the ensuing year. Bro. J. A. Cargille was elected vice-moderator.

The discussions of Friday and Saturday were full of interest and well attended. If anything deserves special mention, above all others, it was the teaching of a class on Sunday by Mrs. J. H. Snow. All present were well pleased with her methods of teaching and convinced that she is a godly woman. Would that there were many other such women as she holding up the hands of their husbands in the pastorate.

The following is the Constitution to govern this body:

Article 1. This Convention shall be composed of representatives from Baptist Sunday-schools within the bounds of the Holston Association, each school being entitled to one delegate, and to one additional delegate for every twenty-five members of the Sunday-school.

Art. 2. The officers of this Convention shall be a President, one Vice-President, a Secretary and Treasurer, to be elected annually by a majority of the delegates in attendance.

Art. 3. The President shall annually appoint an Executive Committee composed of five members, who shall represent the interests of the Convention during the year, and prepare a program and arrange for the session of this Convention succeeding their appointment.

Art. 4. The objects of this Convention shall be: 1. To promote the interests of Sunday-schools throughout the Holston Association. 2. To encourage the organization of Sunday-schools in destitute localities. 3. To encourage the circulation of Sunday-school literature. 4. To develop efficiency in Sunday-school workers, and foster improved methods in Sunday-school work. 5. To cultivate a missionary spirit and stimulate activity in missions.

Art. 5. This Convention shall meet annually on Friday before the fifth Sunday after the first of April, the place to be selected by the Convention for the next meeting.

Art. 6. This constitution may be amended at any annual meeting by a vote of two-thirds of the delegates present in favor of the amendment.

E. H. BACHMAN,
D. A. BOWERS,
J. J. ADAMS.

The pulpit Sunday morning was filled by Bro. S. B. Rodgers, of Greenville. At night Dr. Montgomery preached to a full house a sermon full of gospel and deep spirituality. The doctor needs no praise from my pen, for the ones who will read this article well know that he never makes a failure, but always preaches a strong sermon. In this connection I desire to say some things concerning his relation to Carson and Newman. It will be with most profound regret that the students learn of his resignation. Wherever he goes he will carry with him the love and reverence of those who were placed under his charge, and especially will the young ministers miss his wisdom and words of cheer and encouragement. His last year was the best in the history of the institution and he retires with a splendid record. We hope and feel sure that the one whose earnest servant he is will soon open up to him a good field of labor. The brethren in this part of the State regret that our college has lost him as president and wish him many years of useful labor in the vineyard of the Master.

Baptist interests at Jonesboro are flourishing. Our pastor, Bro. Adams, is at Wake Forest now, where he went a few days ago to graduate, and will return in a few days to his work. Soon the church is to undergo general repairs and some additional rooms are to be provided for Sabbath-school purposes.

I. G. MURRAY, Sec. *pro tem.*

Japan: It's History.

For hundreds of years the gates of Japan were closed against all foreigners, and for thousands of years her records were unread by all except the chosen scholars of the land. It is less than forty years ago that anything at all definite was given to the world concerning a people whose well-authenticated history, it is claimed, antedates that of Greece or Rome. When the mighty Babylon was in its glory, those people were laying the foundation of an empire that should witness the rise and fall of more than a score of the great Eastern kingdoms.

Like that of other ancient nations, the history of Japan begins with a mythological period. According to the holy books of Shinto, the world, in the beginning, had no form, but resembled the inside of an egg. The white portion became heaven, and the yellow portion became earth. A plant, resembling a reed, then appeared and became a god, or *Kami*. This god was the first of a line of spiritual beings, who ruled the universe for millions of years, ending in a god and goddess Izanagi and Izanami. From their union sprang the islands of Japan, the mountains, seas and all the natural objects of the empire. What pretends to be the authentic annals of the country begin about 660 B. C., though there is no native documentary proof of this. No Japanese writings antedate the seventh century.—*Rev. H. A. Tupper, Jr.*

The Help America Has Given to Japan.

It was American diplomacy that, at great expense, peacefully secured the opening of Japan to the world; and the American conscience which refunded the sum of nearly $750,000, unfairly—in connection with England, France and Holland—taken in unjust indemnity, which example none of the other powers has followed. It was American private generosity that maintained Japanese students at school in this country during civil wars at their own home, an act which so deeply touched the Japanese heart that the Mikado's embassadors, in 1872, declared in writing, "It will do more to cement the friendly relations of the two countries than all other influences combined."—*Rev. W. E. Griffis in Gospel in All Lands.*

Japanese in San Francisco.

The Japanese Christians in San Francisco have pledged $5,000 toward a church building and will raise it. They are contributing toward this sum by the month. Upward of twenty preachers have been sent out from this mission to Japan and the Sandwich Islands. The last month they have averaged above one convert per day. For two years there has been a continuous revival.—*Missionary Review.*

The Baptist and Reflector

does not steal things, but occasionally borrows a good thing when it finds it lying around loose. There comes to hand this morning in an exchange, a rather generous ad., from a leading New York publisher, who is bidding for school advertising, and this is what he says about it:

"School advertising, to be effective, must be thoroughly well done. The announcement should be carefully prepared, well displayed, and placed only in such newspapers as are known to have a circulation among the better classes of people. It will not do to use a miscellaneous list of newspapers. Avoid sensational and class publications, and rely on papers that go into the homes where they are read by old and young alike. No other mediums will produce satisfactory results."

True as Gospel, every word of it. The funny part is, that if it had been written specially for the BAPTIST AND REFLECTOR, like a suit made to order, it could not have been a better fit. The salient point of difference appears in the fact that this paper's "reduced rate" is just seventeen times as much as the price charged for the same space and display by the BAPTIST AND REFLECTOR.

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BAPTIST AND REFLECTOR

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

Prize Debate.

BY JOHN U. HELM.

Resolved, That woman should have equal rights of suffrage with men. Negative

[The following address of Bro. Helm in the debate at Carson and Newman College, May 16th, was so good we asked to publish it. We have never heard a better college debate perhaps than that was. All the speeches were good. But this one took the prize. When it is remembered how Bro. Helm has made his way through great hindrances, it will be all the more appreciated. H.]

Our President once said that the reason so many theories are so much tangled is that God is not taken as the starting point. This, I am confident, is the great "blunder" in this so-called "Woman's Rights" movement. But, after all this theorizing, the true solution of this problem must be the answer to this question: "What place did the Creator intend woman to occupy?" Was she to have equal rights of authority? The affirmative say that she was. This I deny. The gentleman who has just preceded me says: "Practically speaking, her sphere knows no limit." If this is true, the way is open to her as preacher, as legislator, or whatever else she may wish to follow. In speaking of "equal authority," he further says: "This is the foundation stone on which all opposers of equal suffrage lose their arguments." Now, I am willing to accept this. And, so long as this rock of adamant remains unshaken, just so long must equal rights be denied woman. In his vain attempt to overthrow this foundation stone, the affiirmative speaker makes the assertion that "Sovereignty was delegated to neither man nor woman, alone, but to them conjointly." If he means to say that each had their own peculiar work to perform, I shall agree with him. But, if he claims that it was left undecided as to which was the head of the family, and which was fitted to endure the most severe and outward forms of life, the statement is false. The very fundamental idea of all good government contradicts such an assumption. Creating two independent and supreme heads to the same family would be like having two governors in the same State or two kings ruling the same country. When popery began to assume such great proportions there were two popes, each claiming supreme authority. The result was division and war. If the mind of one were at all times the desire of the other, there would be necessity for but one supremo head. And if the mind of one were at all times the desire of the other, which would often be the case, there would yet be need of one from whom there could be no appeal. And yet, with these facts before us, the affirmative would have us, believe that there were two created and placed over the kingdom of home with equal authority. But he says: "If woman had not been man's equal, their offspring would not have been his equal." If moral and intellectual equality is what he refers to, I find nothing objectionable in the statement. But, if he claims that the race would have degenerated had not woman been given equal rights of authority, the theory is absurd. Can he possibly point out any difference between the capabilities of the children of one who is now a mother and the future offspring of the same mother, though she may have conferred upon her the authority of the Cæsars? There could not possibly be the least distinction. Moreover, I can find no better explanation of the necessary distinction which exists between man's sphere and woman's than has been given in the language of the affirmative speaker himself. He says: "Man is endowed with masculine superiority—he deals with the coarser outward forms." That is true. It is just what I claim. It is man's business to go out into the more "outward forms," hence, as the gentleman has well said, "Man is endowed with masculine superiority." He is adapted to political conflicts. And it is his work to see that woman is protected from the "coarser, outward" struggle for existence. But hear him speak again. He further says: "Woman is endowed with feminine superiority—she deals with the higher, the serener, the more inward forms." That is exactly it. The one is the complement of the other. No words of mine could better express the relationship existing between man's work and woman's. And I thank the gentleman for this frank confession. Yet, notwithstanding this nice discrimination that he has made between the life work of each, he wants to place upon woman equal responsibilities in the government, after having verily conceded the fact that she was not "equally endowed" for the "coarser, outward forms" of life. Conferring equal authority confers equal responsibilities. And to place woman in a position where she will be equally responsible and at the same time verily acknowledge her as not being equally capacitated for that work is simply unjust and tyrannical. But he asks the question, "Does Paul teach equal authority?" And then attempts to evade what must prove fatal to his plea for equal rights by saying: "It is useless for me to attempt to explain Paul's writings on which the eminent divines of all Christendom are at dispute." But, I ask, what is all this dispute about? Is there any "dispute" as to whether Paul teaches inequality of authority? I say there is not. The only trouble that there has ever been is, "Shall we accept reason or revelation?" Most of the "eminent divines" he speaks of are Unitarians—those who claim a right to receive or reject inspired truth at their own discretion. Hear the words of Elizabeth Cady Stanton and you will have a fair sample of this movement. She says: "Woman is educated to reverence the priests and the bishops, to believe in the plenary inspiration of the Scriptures, and as both alike teach her inferiority and subjection, it is not easy to teach her terms of self-respect and equality." She don't for once dispute but what the Bible teaches this, but, in her fanatical zeal, she is led to denounce it as being fit only for the dark ages. But what does Paul have to say of equal authority? He says: "I would have you know that the head of every man is Christ and the head of the woman is the man." Yet, the affirmative tell us that there are two heads to the same family. But how is man the head of the woman? Let Holy Writ answer for itself. "As Christ is the head of the church." Is the Church equal in authority with Christ? Who will say that Christ is not the law-making and authoritative power of the church? If Christ is the law-making and authoritative power of the church, then man must be the law-making and authoritative power since Paul has declared that "Man is the head of the woman even as Christ is the head of the church." Furthermore the Apostle says: "I suffer not a woman to teach nor to usurp authority over the man." But the affirmative say that she shall have authority over the man, Paul to the contrary notwithstanding. If men believe not such plain declarations of the word of God, they would not be persuaded "though one rose from the dead."

Of course the claim is that woman could be of so much more service to humanity were she granted equal rights. What! Shall we impeach God's wisdom in forming his plans? Did he not know what was best for the world? Can we hasten the uplifting of our fellow-man by modifying and reversing this divine order? The advocates of this movement say that we can. For my part, I don't believe it. God never established an order that man could make an improvement on. But the gentleman says: "This question of 'Woman Suffrage' is a question of development," and must needs be developed to be received. Yes, I am quite confident this is a "development theory." It must have come up alongside of Darwin's "development theory." Yet, unfortunately for the advocates of this movement there are more than one "missing link" that will never be found. The presumption in this whole movement is that woman is but an undeveloped man. I learn that in the beginning God made them "male and female" and I am certain that society will never be benefitted by trying to develop them into anything else. Yet, they speak as though woman were only a slave. So far as her liberty is concerned she is not a slave. And because she has been cruelly mistreated and enslaved it is no reason that we should add insult to injury by seeking to place burdens upon her equally subversive of the order of creation. But it does seem that since the first cannon was fired in the Revolutionary War even until to-day every new question must seek to justify its claims under the garb of liberty. The whiskey men when told that it was not best for the country for them to deal out their poisonous stuff, as they had been doing, began this very cry of personal liberty. For so long have I heard this sickly sentimentalism that I have been made to cry out in the language of Madame Roland, "Oh liberty, liberty, how many crimes are committed in thy name!" But have wo a right to do anything that is not for the best interest of society? Have we a right to do that which is in direct conflict with inspiration? If we are privileged to change one order that God has ordained, we may change two. And, if we may change two, we may change a thousand. So that we are rarily forced to admit that we must receive every order as it has been given, or reject all. They all stand or fall together. Moreover, it is upon this same principle of men claiming a right to change what the Creator has established that has been and is and will be the great curse of the ages.

Yet, wo are told that the country is in great peril and that women are needed as politicians, policemen, and even constables in order that the danger may be averted.

The affirmative speaker says: "Surely, in this day of political corruption there is a reform needed." He seems to overlook entirely the very fundamental idea of all true reforms. If great reforms are to be started in congress, and if this is the cause of this political degeneracy, I am certainly wiser than ever before. Go back, if you please, to the kingdom of the Cæsars. There you will find a government that needed to be reformed as badly as any nation, that ever existed. And, too, I find the greatest reformer the world has ever known. He came to bring about a reform, not only for that nation, but for the whole world. What plans did he adopt? What methods did he propose? You cannot say that he was not conscious of these evils, nor that he was not adopting the only plan to remove them effectually. Did he advise woman to cry mightily day and night until the government would grant her a voice in its affairs? He did no such things. He recognized the elevation of individual character as being the only hope for the elevation of nations. He proceeded on the principle, as Lyman Abbott has expressed it, that "out of right manhood would grow right system."

[CONCLUDED NEXT WEEK.]

—While stopping at Memphis, on my return from Atlanta, I accompanied Brethren Henderson, Archer, Myers and H. B. Pender on a visit to Dr. J. R. Graves. He is intensely helpless and at times suffers beyond description, but all this only strengthens that unflinching faith which has supported him in the maintenance of truth in the midst of the severest persecution that men have endured since Baptists were scourged with the lash and burned at the stake. It is a feast of soul to see him breathing out his last days in glowing anticipation of the eternal world.—*L. C. Kellis, in Texas Baptist and Herald.*

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BAPTIST AND REFLECTOR

Nashville, Tenn., June 9, 1892.

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A COLPORTEUR FOR THE M. T. S. S. CONVENTION.

The Middle Tennessee Sunday-school Convention meets at Wartrace on June 29th. It is expected that the meeting will be a pleasant one. The program is interesting, the community hospitable, and everything favorable. But is that all the purpose of the meeting, to have a pleasant time? Or is the purpose simply to discuss Sunday-schools, missions, etc? Then what advantage has such a Convention over our fifth Sunday meetings, except that it is supposed to bring all the Sunday-school workers in Middle Tennessee together once a year? But is there no practical end to be gained? After a talk with the president, Prof. J. E. Bailey, we want to suggest that the Convention appoint a colporteur and put him in the field. His duties would be to canvass during the week, selling books, tracts, Sunday-school literature, etc., and then on Sunday to organize Sunday-schools whenever practicable. Could he make expenses? We think so, and much more, if he is the right man. But how would you pay him? First, the commission on the sale of books, etc., ought to pay probably half of his salary. Then the different Associations in the State ought to, and we think will cheerfully pay the other half, which would be only some $50 for each one. We suggest some plan like this. It would given practical purpose to the Convention, and we think would put life and vigor into it. We should be glad to hear from other brethren on this subject.

AN ERRORLESS BIBLE.

It is said that at the recent Baptist Congress in Philadelphia "Rev. Mr. Hanna was practically alone in the stand he took that the Bible was utterly without error and to attack it meant to attack the Savior who inspired it," and also that his address was received with hisses, as well as applause. Dr. Pidge, Dr. E. G. Robinson, late president of Brown University, and recently called to the new Chicago University, Dr. J. W. Willmarth, Prof. Norman Fox, and Prof. Nathaniel Schmitt all spoke on the subject, taking the position that there are plainly errors in the Bible. If there has ever been any doubt in the mind of any Southern Baptist of the wisdom of establishing our own Sunday-school Board, where we can teach the children of the South the truth as we believe it, that doubt ought to be gone now. *Our* belief is in a whole Bible, in a plenary and not a spotted inspiration, and it is such doctrines we want taught to our children. If others believe differently, that is their privilege. But let them not teach their doctrines to our Southern youth.

WHAT MAKES MOBS.

The Supreme Court still has under advisement the case of H. Clay King, sentenced to be hanged for the murder of David Poston at Memphis. We have only this to say, that strongly as we have been opposed to mob law, if Mr. King is not punished for his cold-blooded murder, we shall feel like withdrawing all opposition to mobs, concluding that that is the only way to get justice in this country. It is a sad fact, but we are afraid it is true, that the courts themselves, the legally established channels of justice, are more responsible for mobs than any other source, by their miserable technicalities and inexcusable delays. We await with interest the outcome of the King case. We *expect* him to be granted a new trial, and then either cleared or sentenced to the penitentiary, and then pardoned by a soft-hearted governor. That is the usual course in such cases, and we repeat it, *that is what makes mobs.*

AN AWFUL CALAMITY.

That was a terrible calamity at Oil City and Titusville, Pa., Sunday. It had been raining almost every day for a month. Oil Creek was swollen. There came a cloud burst over Titusville and flooded the creek and valley. In the midst of the flood some oil tanks along the creek burst, pouring their contents on the waters. And then somehow the oil caught fire, and a stream of fire and flood came rushing along, carrying death and destruction in its wake. It seemed, as some one said, that "hell had broken loose." There were 100 or more lives lost and about $3,000,000 worth of property destroyed. But that was only a faint picture of that day when "the earth shall melt with fervent heat," and when the wicked shall call upon the rocks and hills to hide them from the wrath of the Lamb.

THE WOMAN QUESTION.

The Cumberland Presbyterian says that the most exciting debate of the entire meeting of the recent General Assembly of the Cumberland Presbyterian Church was when the question concerning the ordination of women was discussed. The same thing was true in the General Conference of the M. E. Church at Omaha, recently, when the question of seating women as delegates was up. In our own Southern Baptist Convention the question which always arouses the warmest discussion is the woman question unless it be the negro one. It is funny. Dr. Gambrell says that no one can discuss the woman question and talk sense. Why is this?

SOME NEW BOOKS.

LIFE OF SPURGEON. By Robert Shindier. Published by A. C. Armstrong&Son, New York. Price, $1.00

Among the many lives of Spurgeon recently published this is in some respects the best. It was written by the authority of Mr. Spurgeon before his death, and its facts are reliable. As a history it is the best we have seen. It gives the facts of the great preacher's life in a simple, straightforward way, which made the book of exceeding interest to us. It is lacking though, we think, in quotations from his writings, such as are found in Couwell's and other lives of Spurgeon. One who does not care to buy more than one book of the kind wants to get some samples of Mr. Spurgeon's writings and sermons as well as to read the account of his history.

RICH AND POOR. A Tract for All Times. By the Bishop of Liverpool. Published by Thos. Whittaker, 2 and 3 Bible House, New York. Price, 10c.

This is a very suggestive and helpful discussion of the parable of the rich man and Lazarus, and is especially appropriate to this materialistic age.

TWENTY-THREE SERMONS BY CHARLES HADDON SPURGEON. Selected from 2,061 published discourses by A. G. & J. M. McManaway. Price, $1 00.

These discourses are among Mr. Spurgeon's greatest sermons, and include what was probably his greatest one, on Baptismal Regeneration. The book is timely. We hope it will have a large sale. It may be ordered from us.

THE PREACHER'S COMPLETE REGISTER. By Rev. J. M. Hubbert, pastor of the First Cumberland Presbyterian Church, Nashville, Tenn. Published by the Cum. Pres. Pub. House, Nashville. Price, $2 sent by mail.

The following are the contents: Preface, Directions for Using Register, Sermons Preached, Index of Texts Used, Communicants Received, Baptismal Record, Marriages Solemnized, Funerals Conducted, Miscellaneous Addresses, Number of Pastoral Visits Made, Salary Received, Annual Summary, Attendance at Church Judicatories, etc. One or two things in the book a Baptist would have no need for, but altogether this is the most complete and most satisfactory register we have ever seen. Every pastor should have one. It may be ordered through us.

PRINCIPLE AND POLICY; or, Truth, Heaven's Detective. By Deacon Ramsey. A Plain Dialogue for the Millions on the Greatest Question of the Age. Single copy (postage prepaid), 3 cents; 3 copies, 10 cents; 100 copies, $2.50; 1,000 copies (postage not prepaid), $15. Send orders to B. T. Taylor, Smithland, Ky.

This is the series of articles published in the BAPTIST AND REFLECTOR some months ago put in tract form. It will be helpful to the cause of truth.

QUESTION BOX.

[He it understood that the editor claims neither omniscience nor infallibility, but merely gives his opinions with the best lights before him, upon the questions asked.]

Ques. Mr editor Pleas state in your Next isue of the BAPTIST AND REFLECTOR hoo Was Melchisedec and What was his origen and Mishen and What tribe he Belonged to as he Was Preast of the Most hy god and christ Was Bornd Boath Preast King how can there Bee two Preasts of the Most hy god Please answer.

Ans. - We hasten to reply for fear some soul may be lost by delay. We are glad to be able to give the desired information. It will be found in Gen. xiv. 18-20 and Heb. vii. 1-3.

Ques. In my neighborhood Sunday, May 29th, there was a Methodist society, or church, as some call it, organized. They received several members who wanted to be immersed. The circuit-rider stood on the bank and said the ceremony. The exhorter dipped them. Would that be legal in a Baptist church?

A SUNSCRIBER.

Ans. - No.

PERSONAL AND PRACTICAL.

—It is harder to learn an old dog new tricks than a new dog old tricks.

—Rev. Loville C. Greer has been appointed city colporteur by the Methodists, and in addition to that work he will act as colporteur for the BAPTIST AND REFLECTOR Book House, and is authorized to act as agent for the BAPTIST AND REFLECTOR.

—Tennessee has been making quite a raid upon Virginia of late. Boston of Memphis, Tribble of Jackson, Smith and Quisenberry of Nashville, Jones of Chattanooga, Jones of Knoxville, all came directly or indirectly from Virginia. And they are all first-class men. We shall be glad to get more of the same kind.

—In reporting a meeting recently held by him at Gadsden, Ala., Bro. F. D. Srygley says in the *Gospel Advocate*: "There were two immersions"—no professions of faith, we judge—"and one Baptist abandoned denominationalism"—and joined the Campbellites, we presume.

—Ductles is the way a brother spelled duties in a letter to us. And he was not far wrong, though that is not the way Webster spells it. Etymologically, however, the brother was correct. Duty means simply something which is *due*, which we ought to do, which we are under obligation to do.

—It is unfortunate that the Fifth Sunday meetings and Commencement exercises should come off about the same time. We are flooded this week with reports of both of these. As something had to wait we concluded the Fifth Sunday meetings could better do so than the Commencements. We shall try to get in all of the Fifth Sunday meetings next week.

—Dr. J. H. Luther of Temple, Tex., advocates in the *Texas Baptist Standard* the plan of dividing the Southern Baptist Convention into two bodies. With all due respect to him - and we have much - we want to say that whatever plan of the six proposed for reducing the delegation to the Convention shall be adopted, it will not be that, not at present certainly. The Southern Baptists are not yet ready for that step.

—Sam Jones has struck the town — struck it like a cyclone. Nightly there are audiences ranging from 4,000 to 6,000 people which congregate in the great tabernacle to hear him. We have a good many things to say about him, but we shall reserve them until next week, in accordance with the request printed in large letters upon a streamer across the pulpit, "Save your verdict until the evidence is all in."

—The June number of *The Review of Reviews* is exceedingly well illustrated, and apart from its fifty portraits of public personages of the day, it has some good pictures of another character. Most notable are the illustrations accompanying a short article on "The Home and Haunts of Shakespeare," giving a beautiful full page view of Ann Hathaway's cottage, a fine picture of the church in which Shakespeare was buried, a full page interior of the church, together with a picture of Shakespeare's house.

—It is announced from Rome that the Pope will exhibit at the World's Fair in Chicago. Exhibit what? It would be very interesting to have him exhibit some of the thumbscrews and racks and other instruments of torture used by some of his predecessors on so called heretics, such as Baptists and others, and many of which are still in existence, though not in use, thanks not to the Pope, but to God. This is said to be the first time the Pope has exhibited. The purpose of his doing so now is quite transparent. It is simply to gain a stronger hold upon America. We trust it will be remembered, however, that the Pope is like a tiger—beneath velvet paws he carries sharp claws, which he can use when occasion requires. Beware of the Greeks bearing gifts.

—We commend to the attention of the *Independent*, of New York, the recent lynching of a negro in that State for exactly the same crime for which several have been lynched down South. Two questions we should like to ask the *Independent*: 1. Do you approve the lynching in New York? 2. If lynching down South be "barbarism," as declared in a recent editorial in the *Independent*, is it not barbarism in New York? Be it understood that we do not approve of lynching either here or in New York, as we have repeated over and over again. But human nature is the same the world over, and when a black brute commits a heinous crime upon a defenseless woman he is pretty apt to be promptly strung up as soon as caught, whether it be in Tennessee or in New York. They that live in glass houses should be very careful how they throw stones, Brother *Independent*. Matt. vii. 3-5.

—Rev. W. Y. Quisenberry, of Virginia, the newly-elected pastor of the N. Edgefield church, reached Nashville last Friday, and that night he was formally recognized as pastor. A large congregation was present, despite the inclement weather and the Sam Jones attraction. Dr. Smith presided with ease and grace. Speeches of welcome were made by the editor and by Brethren Golden, Gardner, Hyde of the Presbyterian church, Davidson and Van Ness. Bro. Quisenberry made quite a pleasant response, after which the members of the church and others came forward and extended to him the right hand of welcome. Bro. Quisenberry comes with an excellent reputation as a consecrated minister of Christ. In Virginia, where he has heretofore labored, he has been quite a successful pastor, and Dr. Smith remarked that if he did not succeed here it would not be his fault. But he will succeed. The members of the church all seem united and hopeful and enthusiastic over the prospects. Speaking of their new pastor, a prominent member said to us: "Our people are going to take to him as a duck to water"—a natural figure for a Baptist to use. But it meant that the members are going to give to their new pastor their prayers, their sympathy, their love and their co-operation. And that means that he will be able to accomplish a great work for the Master in the field to which he has been called, with the large opportunities which it presents.

RECENT EVENTS.

—During the first year's pastorate of Rev. G. S. Tumlin, at LaGrange, Ga., he has recived into the church twenty members by baptism.

—It is said that Rev. J. N. Hall won a glorious victory for the truth in his recent debate at Rogers, Ark., with an infidel, at which we rejoice.

—MRS. Laura DaVault, widow of Bro. E. E. DaVault, our missionary to China, was married to Rev. James E. Bear in Chinkiang, China, April 22.

—Mississippi College, Clinton, Miss., has conferred the degree of D. D., upon Rev. W. P. Harvey, of Louisville, Ky., an honor worthily bestowed.

—We congratulate our friend and former room mate, Rev. W. T. Campbell, upon his marriage to Miss Emma Spurgeon, at Hustouia, Mo, on May 25th.

—We regret to hear of the death of Rev. A. W. Price, of Wadesboro, N. C., last week. He was in the prime of his young manhood, and was a promising preacher.

—There have been twenty-five additions to the church at Eminence, Ky., in a recent meeting in which Pastor F. B. Raymond was assisted by Rev. W. F. Kone, of Shelbyville, Ky.

—Rev. J. D. Chapman, of Milledgeville, Ga., has been assisting in a meeting at Quitman, Ga., in which here had been twenty-five additions to the church at last accounts.

—The beautiful new church at Umatilla, Fla., will be dedicated next Sunday. An interesting time is expected. We presume our Florida correspondent will write us about it.

—Rev. W. L. Pickard preached the commencement sermon at Florence and Bro. A. W. McGaha of Birmingham delivered an address before the graduating class of the Judson at Marion.

—The degree of D.D., was conferred upon Rev. J. A. Spright, editor of the *Asheville Baptist*, N. C., by Rutherford College. We congratulate him upon the honor—if it be our honor.

—We regret the enforced retirement on account of ill health of Dr. I. R. Branham from the editorship of the *Christian Index*. We trust that he may soon be sufficiently restored to return to his post.

—The *Central Baptist* speaks of Dr. W. B. Caldwell, who died recently at Louisville, Ky., as "one of the most prominent and useful pastors of the South." Dr. Caldwell was an M. D. not a D.D.

—Rev. W. A. Whittle of Birmingham preached the commencement sermon at Blount College last Sunday. Next week Bro. Whittle goes to take part in the commencement exercises in two other colleges.

—The church at Charleston, South Carolina, though with much regret, releases their pastor, Dr. E. C. Dargan, to become Associate Professor of Homiletics and Latin Theology in the Southern Baptist Theological Seminary.

—Considerable improvements have been made upon the Baptist Church at Cartersville, Ga. The Baptists do well to hold their own in the home of Sam Jones, but under the inspiring leadership of Dr. Dobbs they are doing it, and more.

—The First Church of Denver, Col., of which Rev. Kerr B. Tupper is pastor, has a membership of 1,187. During Dr. Tupper's pastorate of two years the church has raised over $49,000 and about 900 new members have been added to it.

—It is said that the congregations of the Bethany Church, Denver, Col., of which Dr. James Waters is pastor, are so large that a more capacious house will be necessary in the near future. We are glad to hear of Dr. Waters' success in Denver.

—During the four and a half years that Rev. C. G. Jones, now pastor at Chattanooga, was in Lynchburg, Va. there were 429 additions to the church. *The Herald* says: "Bro. Jones' departure is a grief to Virginia Baptists. May blessings abound towards him in Tennessee."

—Rev. E. V. Baldy of Cuthbert, Ga., has a fine article in the last *Christian Index* upon "Bible Study—A plea." The subject is a timely one, and Bro. Baldy shows that he knows how to handle it. He is one of the most cultured young ministers we have in the South.

—Dr. H. L. Morehouse, for many years the Secretary of the Baptist Home Mission Board of the North, resigned that position at the late Anniversaries. The resignation was accepted, and he was made Honorary Secretary. Dr. C. R. Henderson, of Michigan, was elected to the Secretary's place.

—In a meeting at Camden, South Carolina, in which pastor M. W. Gordon was assisted by Bev. T. E. Jasper, there were twenty-four additions to the church. During the seven months that Bro. Gordon has been pastor at Camden there have been thirty additions and $600 have been expended towards improvements.

—It is said that the chapel car sent out by the American Baptist Publication Society to the Pacific Coast has been the spiritual birthplace of nearly 500 souls. It is proposed in future to confine this car to Minnesota and Dakota and to raise subscriptions to build another car for the Pacific Coast.

—Rev. Jas. S. Daugherty, of Hico, Tex., has just closed a meeting of a month's continuance, with forty-eight additions to the church. Several brethren assisted him at different times, but for the most part the preaching was done by himself. In sixteen months the membership of his church has increased from 91 to 175.

—Rev. W. A. Whittle, author of "A Baptist Abroad" and pastor of the Second Baptist Church of Birmingham, has been in demand this commencement season. Last week he delivered the address to the graduating class of Walnut Grove College, in Northeast Alabama. Rev. W. Y. Adams, president of the college, is doing a great work for the youth of East Alabama and West Georgia.

—Among the nineteen young men who were presented to the audience as candidates for the foreign field, one is the son of a Boston millionaire, and another is the grandson of the man who was for a generation the leader of the Anti-mission Baptists of Kentucky and the Southwest (Dudley), and did more than any man in his day in all that region against the Foreign Mission movement among the Baptists.—*Religious Herald.*

This is a striking instance of the irony of fate.

—The 40th commencement of the Brownsville Female College (Brownsville, Tenn.), occurred Wednesday, June 1, 1892. There were ten young ladies who graduated and received diplomas. They were all as beautiful, lithe, perfect and graceful in form, fertile and cultivated in mind, charming and lovely in dispositios as any "sweet girl graduates" I ever saw. They all read or recited original essays of rare beauty of thought and diction. I may be pardoned for speaking of one in particular, as it was composed and recited by my own beloved daughter. Her thome was "The Palace of the Soul." It was written in verse, every second and fourth lines of the stanzas rhyming. As she stood before that intelligent and appreciative audience and painted in beautiful words the different rooms constituting that "palace," made up of the noble traits that form a grand character, and pointed them to the final palace of the soul in our Father's house, where there are many mansions, many in the audience said she looked more angelic than any human being they ever beheld. Tears of paternal pride and grateful joy rolled down my cheeks. I could not but call to mind the words of Sir Walter Scott:

"Oh! if there be a human tear,
From passion's dross refined and clear,
A tear so limpid and so meek
It would not stain an angel's cheek,
'Tis that which pious fathers shed
Upon a dutious daughter's head."

B. B. F.

THE HOME.

God's Appointments.

BY MARGARET E. SANGSTER.

This thing on which thy heart was set, this
thing that cannot be,
This weary, disappointing day, that dawns,
my friend, for thee:
Be comforted: God knoweth best, the God
whose name is Love
Whose tender care is evermore our passing
lives above.
He sends thee disappointment? Well, then,
take it from his hand
Shall God's appointment seem less good than
what thyself had planned?

'Twas in thy mind to go abroad, He bids thee
stay at home
O happy home! thrice happy if to it thy guest
he come.
'Twas in thy mind thy friend to see. The Lord
says, "Nay, not yet."
Be confident, the meeting time the Lord will
not forget.
'Twas in thy mind to work for him. His will
is, "Child! sit still!"
And surely 'tis thy blessedness to mind the
Master's will.
Accept thy disappointment, friend, thy gift
from God's own hand
Shall God's appointment seem less good than
what thyself had planned?

So, day by day and step by step, sustain thy
failing strength.
From strength to strength, indeed, go on
through all the journey's length
God bids thee tarry now and then, forbear the
weak complaint.
God's leisure brings the weary rest, and cordial gives the faint.

God bids thee labor, and the place is thick
with thorn and brier
But he will share the hardest task, until he
calls thee higher.
So take each disappointment, friend, tis at
thy Lord's command
Shall God's appointment seem less good than
what thyself had planned?

—The Sunday-school Times.

A Calling Reform.

In an age of reforms, and when women are acknowledged to be equal to whatever they choose to undertake, it seems strange that they are willing to endure the present system on calling. A score of short, formal calls are often received and paid without any opportunity for real acquaintance. A few unnecessary and often insincere remarks on the pleasure of meeting are followed by inquires about health, talk about the weather, a little aimless gossip and the call is ended.

"I'm about to say I'll never make another call," said a discouraged matron. "My whole afternoon has been given up to calling, and I've come home tired out, without having received a single new idea or inspiring thought; in fact, without having heard a single remark worth listening to. At one place I was treated to the trials of my hostess in getting a false set of teeth, at another I had to hear all the particulars of the children's illness with scarlet fever, while the shortcomings of a dressmaker occupied the time at a third. Really, I was thankful that at the other places they were content to keep to the beaten paths, much as I dislike such small talk ordinarily. And all this in the nineteenth century!"

Doubtless most of us have had similar experiences which left us discouraged with the existing state of things, and almost ready to retire from a society so senseless and superficial. Not realizing that any woman who deprives herself of friends and acquaintances loses a large part of her life, we helplessly returned to the unsatisfying round, feeling hopeless of any great change or improvement. But why should we feel either helpless or hopeless?

We are particular about our calling costumes, we are careful to go at proper times, we make preparation to receive our callers in an appropriate manner. Now, if we can do all this, can we not go a step farther? Why can we not so prepare our minds as to give and receive some intellectual help or stimulus?

"There is no one so ignorant but that he may teach me something," said a wise man. And when we think how much we might learn from the bright people whom we meet, what inspirations they might give us, ought we to be satisfied with the trivialties of the average call? "It's a poor rule that works only one way," and we must not despise our own mite of ability, but rather endeavor to put our stock of information in the most attractive and helpful form. Of course the brevity of the ordinary call is a great obstacle to really worthy conversation. That the difficulty is by no means insuperable, however, the memory of occasional thoroughly enjoyable calls is conclusive evidence.

There can never be a reform in the matter if minds are vacuous and hearts are unresponsive. Success requires an alertness of mind, a readiness of speech, a quickness of apprehension and a sympathy of heart, in short, the ability to make the most of one's resources—an ability which care and effort will soon develop.—*Congregationalist.*

Trifles That Make a Perfect House.

"What have I done to-day?" the tired mother asks. "Nothing but take care of baby, plan the meals, and 'pick up.' My life is wasted on trifles." Take courage, weary mother! The progress of the world depends on the devotion of good women to just such "trifles." Who can do greater work than these—care for a child and look after the interest of home? She who, with patient mother-love, gently prepares a human soul for life's responsibilities, does valiant service for both God and man. During the first years of a child's life the attention of its mother must, of necessity, be devoted to the care of the body, but the body should be made a fit temple for the indwelling of an immortal soul. Taking care of the baby is surely no trifle when viewed in this light. And what are the other services that go to make a home? Innumerable as the sands of the seashore for number, and in themselves almost as insignificant in character, but the grand sum total serves, as does the sand-shore, to stem the swelling tide of outside sin and suffering that menace with sullen war the sanctity of home and safety of society.—*Mothers Magazine.*

A Young Queen.

Some of our readers may enjoy reading the following account, which we clip from *St. Nicholas*, of the daily life of the little Queen of Holland:

"Queen Wilhelma, as she is called, though her mother, Emma, is, for the present, acting as queen regent, is a bright, happy child of twelve years, willing to study, and, like other little girls, glad also to play.

"She owns dozens of finely dressed dolls, but her favorite pets are her Shetland pony and one hundred and fifty pet pigeons, which she cares for herself.

"When first told that she was to be queen, she exclaimed, in dismay: 'Shall I have to sign all those papers as mamma does?' But queenly duties will not be forced upon her for several years to come.

"Wilhelma gets up every morning at seven o'clock, and her study hours are from nine to twelve. Then she has her simple noonday meal. She takes a ride upon her pony every afternoon, no matter what the weather may be, and, after a dinner at six, and a pleasant evening with her mother, goes to bed at eight o'clock. Her governess is an English woman, Miss Winter.

"About $240,000 have been set apart for the little queen's annual household expenses. Her household comprises two chamberlains, four professors, an equerry, two lady's maids. Besides these, she has a 'military household,' whatever that may be. . . . She lives in a castle called 'Het Loo,' surrounded by meadows and very old trees. In the castle garden there are beds of fine tulips, of which her father was very fond. In his study, now the young queen's private audience room, is a large collection of arms and armor displayed upon the wall."

A Little Girl's Talk.

A few Sundays ago I heard a little girl's talk over her pocket-book before church time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten-cents and a paper one."

Her brother said: "A tenth of that is three-cents."

"But three-cents is such a stingy little to give. I shall give this ten-cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten-cents? The silver ones are prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No; I'll give good things."

So she had put one ten-cents in her pocket when some one said:

"I hope we can raise $300 for home missions to-day."

Then that little girl gave a groan.

"O, this is home mission day! Then that other ten-cents has to go too." And then she went to get it, with another doleful groan.

I said: "If you feel so distressed about it, why did you give it?"

"O, because I made up my mind to always give twice as much to home missions as anything else, and I shall just stick to what I made my mind up to."

Now this little affair set me to thinking:

1. We should deal honestly with God in giving. "It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.—*Selected.*

The Things That are Lovely and Lovable.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the temptations. Forget the fault-finding and give a little thought to the cause which provoked it. Forget the peculiarities of your friends and only remember the good points that make you fond of them. Forget all personal quarrels or histories that you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out as far as possible all the disagreeables of life—they will come, but they will only grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday, start out with a clean sheet for to-day, and write upon it for sweet memory's sake only those things that are lovely and lovable. —*Lutheran Observer.*

Memories.

We ought to watch closely the character of the memories we leave in our homes. One person has left this testimony: "Many a night, as I remember lying quietly in the little upper chamber before sleep came on, there would be a gentle footstep on the stair, the door would noiselessly open and the well-known form, softly gliding through the darkness, would appear at my bedside. First there would be a few pleasant inquiries of affection, which gradually deepened into words of counsel. And then, kneeling, her head close to mine, her most earnest hopes and desire would flow forth in prayer. Her tears bespoke the earnestness of her desire. I seem to feel them yet where they sometimes fell on my face. The prayers often passed out of thought in slumber, and came not to mind again for years, but they were not lost." Is it not worth while for every mother to try to weave such memories into the early years of children's lives? —*Western Christian Advocate.*

Mines of Money.

—Dr. Abbott says that if Adam had saved a hundred dollars a day for six thousand years, and had found no bank to give him interest, he would have saved less than Cornelious Vanderbilt is worth to-day. "Yet these two men are brothers."

DR. PRICE'S
Cream Baking Powder.
Used in Millions of Homes—40 Years the Standard.

YOUNG SOUTH.

MRS. O. L. HAILEY, Editor.

No. 218 N. Fourth Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Ring out ye bells
The news to tell,
This is the glad Centennial Year.

Dear Aunt Nora:—About a month ago, our Sunday-school teacher, Mrs. Williams, provided us with one of your chapel cards and bells, and very soon we settled the question as to "who should have the first opportunity of using them?" by "drawing straws," one of us taking the card for one week, and another the bell. The next Sunday we returned them to our teacher with our collections and she let two others have them, until in this way eight of our class have collected $9, which we forward to you, requesting you to appropriate it as you think best to advance the good cause for which you are so earnestly laboring. We inclose 2 cents for new labels for our card and bell. You will hear from the other four members of our class after awhile. We think we have taxed the cheerful givers of our village sufficiently for the present. Wishing you great success, we are, lovingly,

WINNIE BRADSHAW,
ANNIE HOLLAND.
TROY HOLLAND.
BIRDIE HOLLAND.
MAMIE HOLLAND.
CARRIE AND MABEL FULLER.
SALLIE FEATHERSTON,
GAITHER GRAYSON.

Newbern, Tenn.

Dear Aunt Nora:—I will try and write you. I want to join your happy little band of workers. Papa takes the BAPTIST AND REFLECTOR. I like to read the little cousins' letters. I have been reading them for a long time. I feel like I want to do something for Jesus. I send 2 cents for a chapel bell. May God bless you in your noble work. I will close for fear of the waste basket. Lovingly,

MARY BELL MCHANEY.

Gibson, Tenn.

Dear Aunt Nora:—Inclosed find $2. One dollar is my friend Burt Cunningham's through the bell, and the other one is from my bell. We received our bells on Sunday morning and had them filled before noon the next Sunday. I send you a 2-cent stamp for labels. I will try to fill my bell again, four times, then I will be entitled to a certificate. Burt is off on a visit now, or maybe she would send with me again. I remain your friend,

MABEL ASKEW.

Medina, Tenn.

Good, Mabel. Success to you. I send labels for Burt also.

Dear Aunt Nora:—As father has renewed his subscription to the BAPTIST AND REFLECTOR, I have decided to write to you. I wrote you a letter over two years ago, but it has been so long I guess you have forgotten me. If you remember, I told you that my sister told me to be a good girl and to meet her in heaven. I am trying to follow in her footsteps. I professed religion last September and joined the church. Now I want to work for the cause of my Savior. Send me a chapel bell and I will try to get it filled. Please find inclosed a 2-cent stamp. Love to Aunt Nora and the cousins. EVA WALLIS.

Ziegler's, Tenn.

Dear Aunt Nora:—I am a little girl 11 years old. Will you please send me a picture of Rro. Diaz, for which you will find 2 cents inclosed. Yours, NETTIE CUNNINGHAM.

Goodlettsville, Tenn.

Dear Aunt Nora:—I have been thinking for some time I would write to you. We take the BAPTIST AND REFLECTOR and I read it all the time. I send you two stamps, for which please send me a chapel bell. I live in the country and go to Sunday-school as often as I can. It is so lonssome in the wiuter. We have so many guests in the summer. I will close, as I am afraid my letter will find its way to the wastebasket. Yours truly,

LIZZIE GLENN.

Gibson Wells, Tenn.

Dear Aunt Nora:—I got my bell and want you to send me four more for some little children in mamma's Sunday-school class. She has about twenty little tiny fellows in her class. Spring Creek is our church. We have a good school and a prayer-meeting. Bro. Jarmon is preaching for us. I try to be good and hope I will be a Christian. I had a brick card. I hope I will soon fill my bell. I have 40 cents in it. It is hard to get money for the cards and bells. Your little niece. DORA POLLARD.

St. Bethlehem, Tenn.

Dear Aunt Nora:—Inclosed find 4 cents for a chapel card and bell. I have not written to you in so long, I am afraid you have forgotten me. I think I can fill the card and bell easily. I will close now with much love to you and the cousins. Yours truly, J. W. PREWITT.

Forest City, Ark.

Dear Aunt Nora:—As so many of the cousins are writing may I write too? I want to enlist in the happy band. I live in Tennessee, fifteen miles south of Lebanon. Papa, mamma, one sister and myself belong to the Baptist Church at Ramah. Bro. John T. Oakley is our pastor. We all love him very much and think no one can preach a better sermon than Bro. Oakley. Bro. Folk, editor of the BAPTIST AND REFLECTOR, preached quite an excellent sermon at Ramah on last first Sunday. I go to Sunday-school every Sunday. Our Sunday-school is improving. We had quite a large crowd to-day, most of whom seemed to take an interest in worshipping in God's house. Some of the cousins write about their pets. I will tell them about mine. They are not like the pets you all have been writing about. My pets are my little brothers and sisters. The youngest is a sweet little boy just beginning to talk. He says he is going to be a "preacher." I have four sisters and two brothers living and three little brothers in heaven. As this is the first letter I ever wrote for publication, I will close. Write, cousins, all of you. ALICE RICKETTS.

Cherry Valley, Tenn.

Dear Aunt Nora:—Would you let another little girl in your happy band? I am a little strawberry picker and I will send a stamp for a chapel card and bell. I will do the best I can with them. Good-bye.

GRACIE MCELHANEY.

Suburbs, Tenn.

Dear Aunt Nora:—I inclose one 2 cent stamp, for which please send me a chapel card. I suppose I did not send the stamp when I sent the money to you, as I did not receive the card. I received my certificate and like it very much. I am going to have it framed soon. Wishing you much success, I close, with much love to you and all the cousins.

MAGGIE FETZER.

Fetzerton, Tenn.

Mrs. O. L. Hailey:—I wrote to you sometime ago. I saw your reply in the "Young South," stating that you had sent Sallie Pettis a brick card, but that your books did not shew that it had been heard from. I have the letter which I will send you, where you recognized having received the $2, and the stamps also. Inclosed you will find a 2-cent stamp, for which please send me a chapel bell. Lovingly, WILLIE PETTIS.

Chestnut Pluff, Tenn.

Allright, Willie, I am glad you could shew me the letter. Such mistakes will occur, although I try to be so careful. The money was received and sent on just the same as though I had given credit on my books.

CENTENNIAL FUND.

Enid Freeman, $5.00; Roy Crawford, Knoxville, Tenn., $5.00; Mrs. A. Montague, Tennessee, $2.00; Maggie Fetzer, Tennessee, $5.00; Fortie Lovelace, $1; Katie Ford, $2; Annie Bell Swan, $1; Eve May Crawford, $1; Josie Talley, $1; Infant class of the Central Baptist Church, Memphis, Tenn., $5; May Blankingship, $1; Winnie Bradshaw, $1: Annie, Troy, Birdie and Mamie Holland, $4; Carrie and Mabel Fuller, $2; Sallie Featherston, $1; Gaither Grayson, $1; Mabel Askew, $1; Burt Cunningham, $1.

What Are You Good For?

"Children," said Mr. Brown, "what is my watch good for?"

"To keep time," answered the children.

"But suppose it can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

"And what is this pencil for?"

"To mark with," said the children.

"But suppose it has no lead, and will not mark, what is it good for?"

"Good for nothing."

"Well," said Mr. Brown, "what is the use of my knife?"

"To cut with," answered the little ones.

"Suppose it had no blade," he asked again, "then what is the knife good for?"

"Good for nothing."

"Tell me now," said Mr. Brown, "what is a boy or girl good for? What is the chief end of man?"

"O that's catechism," said Willie Brown. "To glorify God and enjoy him forever."

"Very well. If a boy or girl does not do what he or she is made for, what is he or she good for?"

And the children all answered, without seeming to think how it would sound, "Good for nothing."

Dear boys and girls, if you are not seeking "to glorify God and to enjoy him forever," is it not just as if you were "good for nothing."—*Selected.*

Doing Errands for Christ.

"Mamma," said a little five-year-old boy, "I wish Jesus lived on earth now."

"Why, my darling?"

"Because I should have liked so much to have done something for him."

"But what could such a little bit of a fellow as you have done for the Saviour?"

The child hesitated a few moments, then looked up into his mother's face and said: "Why, mother, I could have run on errands for him."

"So you could, my child, and so you shall. Here is a glass of jelly and some oranges I was going to send to poor old sick Margaret by the servant, but I will let you take them instead, and do an errand for the Saviour; for when upon earth he said, 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'"

So remember, children, whenever you do any kind act for anybody because you love Jesus, it is just the same as if our Saviour were now living on the earth and you were doing it for him.—*Herald of Mercy.*

A Boy Adopted by a Cow.

A letter from Kansas has a surprising story. It tells of a cow, which, when she had lost her calf, showed so much sorrow that it awakened the sympathy of her owner's fourteen-year-old son, and he showed her some slight kindness. The grateful cow at once became fond of him, watched for him as she would for her calf, and since then she has shown her pleasure whenever he comes near her. Indeed, no one but this boy can manage the poor animal, and wonderful stories are told of her devotion to him. The Kansas papers say that lately the boy had occasion to go to a neighboring town, and as he remained away until after milking time, his sister not daring to approach the cow in any other way, decided to personate her brother. So she put on a suit of his clothes, and went into the barn-yard. The girl succeeded in deceiving the cow until the boy was seen coming up the road, when instantly the indignant animal kicked the pail ever, and made a bound in the direction of the youth, showing unmistakable evidences of delight.—*St. Nicholas.*

—Every man on earth is leading some kind of a long procession.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.
Royal Baking Powder
ABSOLUTELY PURE

Sonle College Commencement.

This was an important event. It was the closihg up and a general reviewing of the last year's work, and with many of a number of consecutive years.

THE EXAMINATIONS

were entirely satisfactory. There were a number of educators present from time to time, and as the examinations were open the classes were put to the severest tests. But in the most trying ordeal there were two things clearly shown by the pupils, that of self-possession and womanly independence in thought and action. A few illustrations. Take the Sophomore class in mathematics, under Mrs. Brame; as they were being plied with questions and immersed with examples in plane and Spherical trigonometry some one apologized. But instantly Mrs. Brame insisted that they should increase their severity, with this remark: "I stand responsible for this class doing anything in the book."

A Latin class in the Junior year played with Latin grammar and Horace as with toys. Miss Williams, their teacher, threw down the gauntlet and invited the severest test. Then to see the Seniors grappling with Logic, Ethics and Psychology made one feel that a master workman had had hold of their minds. Space will not allow any more in detail on this point. But in a word it was thorough and solid.

THE GRADUATING CLASS

consisted of twelve beautiful young ladies. Seven of this number took the degree of B. A. and five that of B. S. They represent three different States. The graduating essays were deep in thought, beautiful in composition and well delivered. The conferring of degrees and farewell address by Dr. Graves was a touching scene; and many hearts were lifted to God for the young ladies who were starting out to fight the battle of life.

THE BACCALAUREATE ADDRESS

by Hon. A. S. Marks, of Winchester, Tenn., captivated the crowd. He paid one of the most beautiful and at the same time one of the most touching tributes to Dr. Graves, the president, I ever heard. He told how he had moulded the womanhood of the South, and how he had made the red hills and craggy mountains about Winchester to become classic. He closed by saying that Winchester would submit to the inevitable, and that Dr. Graves might go where duty bids till his work was over, and then they would ask that he come to take his long rest, with Mary Sharp College as a monument, a befitting tribute to one of the noblest lives Southern chivalry has ever produced.

He spoke of Mary Sharp as a "work shop." I thought how befitting the title, and how different this from many of the fashionable female schools of to-day. Work has been the watch-word of Mary Sharp, it has been the watch-word of Soule and will be of Boscobel, with additional facilities for work. The mission of Boscobel will be to make women, not dolls or toys.

A very intelligent Methodist man had a daughter in the graduating class. I asked him his reasons for sending his daughter to Soule College. He replied: "It was the only place where I could get what I wanted." The art display showed the touches of skilled fingers. The music also deserves mention. It was indeed very fine. While this is a literary institution, and special stress is put on this line of work, yet I believe their art and music equal the best.

The recitations in elocution showed splendid training in voice culture. But enough. As I write the girls are leaving.

Every train carries away its cargo of humanity. The girls leave laughing and weeping.

But time would fail me to recite all of interest connected with this affair; and I must close by saying that when I shall visit Boscobel next year I hope to meet all the undergraduates of both schools, with many others.

I heard the commencement sermon by Dr. W. R. L. Smith highly complimeted. J. H. GRIME.

Brownsville Female College Commencement.

FORTIETH ANNIVERSARY.

This excellent institution has just closed a series of as brilliant exercises as have ever been witnessed at any school on such an occasion. The baccalaureate sermon was delivered on the 29th ult. by Dr. G. A. Lofton, of Nashville, and was a clear, forcible and able presentatieu of the theme: "Woman, the Guardian of the Home." He showed that woman should be the silent power in the world—the electric force, most powerful, but most noiseless. As the Scriptures teach, man is the head, but woman is the neck on which the head turns. He brought out in strong language the responsibility of the mother in the home. There she should reign queen. She should be a keeper at home, for only the keepers at home are the keepers of the home. He held up to all the model woman as pictured by Solomon. The trenchant and impressive style of the speaker won for him the closest attention of the large audience throughout the whole of the discourse.

NEW TRUSTEES.

At the annual meeting of the Board of Trustees the following names were added to the list of trustees of the college: William Thomas, Esq., Dr. T. K. Powell, Dr. W. B. Moore, Capt. T. H. Norvell, P. H. Anderson, M. D., J. S. Patton, M. D., H. P. Hudson, M. D., Rev. E. E. Folk, F. R. Boston, D.D., R. J. Willingham, D.D., W. L. Estes, M. D., Pa.; J. M. Wells, D.D., Texas; J. R. Garlick, D.D., Va.; Col. A. F. Fleet, Mo.; J. M. Moody, D.D., Col.; C. G. Skillman, D.D., Mo.; J. N. Prestridge, D.D., Ky.; John Bagby, M. D., Ark.; J. R. Trotter, M. D., Mississippi.

The elocutionary and musical entertainment Monday evening and the grand annual concert Tuesday evening were models of their kind and reflected much credit upon the institution. The pupils showed during the performances that ease and grace of manner not always present with amateurs, but when present completely captivates the audience.

The annual address was delivered on Tuesday morning by Hon. W. H. Haywood, of Dyersburg. He portrayed in a beautiful and eloquent manner the bright careers of the graduates of this institution.

On Wednesday ten as beautiful and accomplished young ladies as ever graced such an occasion received diplomas of graduation. They represented five different States. Their names are as follows: Miss Annie E. Carlton, Ark.; Miss Phredonia Estes, Tenn.; Miss May B. Folk, Tenn.; Miss Emma Hodges, Tenn.; Miss Edna May Hodges, Tenn.; Miss Daisy Keemon, Ala.; Miss Willie T. Parrish, Ky.; Miss Medora Rice, Tenn.; Miss Birdie Scott, La.; Miss Fannie Windes, Tenn.

The school was never on a more solid foundation nor its future more bright and encouraging than it is to-day. One hundred and fifty-three pupils were enrolled during the session. The session has been characterized, as stated by the president, by hard, earnest work, such as is seldom equaled and never surpassed without endangering the very life of the pupil. For solid, thorough and extensive training this school, in several departments at least, is excelled by no female college in America, North or South. Such au institution as the Brownsville Female College, headed as it is by a gentleman of the highest culture and scholarly attainments, and by a lady of the greatest refinement and superior ability, assisted by an able corps of teachers, is an honor to the cause of education and deserves the highest success that can come to it. OBSERVER.

Jackson Items.

The last items were written just after Dr. P. T. Hale had delivered the literary address. Since these the commencement exercises have been completed. J. D. Campbell, of Hardeman, won the prize offered by Dr. Graves to the contestants of the J. R. G. Society of Religious Inquiry. Allen Winham, of Texarkana, won the Frost medal for the best oration in the Apollonian Society contest. C. W. Daniel, Monticello, Ark., won the Sam Meek medal for the best oration in the Calliopean Society. Mr. Sam Meek, an old Calliopean, came down from Nashville to preside over the meeting of his old society. He is the founder of this medal. Mr. W. S. Dugger, of Mississippi, won the Strickland medal for the best oration delivered by the graduating class. There were eight graduates, one from Illinois, two from Mississippi and five from Tennessee. This is the largest graduating class the University has sent out since the removal from Murfreesboro. Four of them are ministers, two will study medicine, one will be a lawyer and one will be a merchant. All are Christians and well equipped for the duties of life. This has been the most prosperous year of the University. Notwithstanding the financial pressure, the number enrolled this year is greater than any previous years. Nine States have been represented and two States of Mexico were represented.

The faculty will remain as last year. The Trustees report the most satisfactory meeting they ever had. Nashville gave a generous and noble aid, in the presence of Drs. Frost, Smith, Savage, and Mr. S. W. I. Meek. Dr. Frost's splendid sermon is the theme of universal praise. Dr. Smith did a good work on committees and awarding the medals; he and Dr. Savage did good work as trustees and Mr. Meek endeared himself three hundred fold to the Calliopean Society by giving them $300. The friends of the University are much gratified with the progress made the last year and anticipate greater progress during the next year.

Bro. E. B. McNeil appointed a Centennial Mission meeting with his Ararat Church for June 4th and 5th. Several went out from the city, and were greeted by a large crowd made up of good farmers and their families who extended to their visitors an old fashioned Southern hospitality and good attention to all the speeches and the two sermons delivered. The church is located in a fine farming section; the citizens are well to do, intelligent and refined. Bro. A. J. Barton preached on Saturday, Bro. W. H. Tribble on Sunday.

The subjects discussed were the Centennial Movement, Wm. Carey, the Welsh Baptists, W. D. Powell and Mexico, A. J. Diaz and Cuba. The speakers were Bros. Barton, Tribble, Savage, Deupree, Wells, McNeil and Irby. The meeting was a great success and greatly enjoyed by the church. A nice collection was taken on Sunday. The wide-awake pastors who have these mass-meetings will report a good harvest in the near future. The BAPTIST AND REFLECTOR was highly commended by several speakers. MADISON.

Dr. J. R. Graves' Experience With The Electropoise.

To the many friends of Dr. Graves any recent information in regard to his condition will have peculiar interest. The doctor has been for some weeks trying the virtue of the new instrument for which such wonderful powers are claimed, and the results have been encouraging in a high degree. From the beginning there has been manifest improvement in his condition in several respects.

The latest bulletin received by the Nashville office from Mr. C. W. Harbert, manager of the office at Memphis, reads as follows: "Dr. Graves' daughter said to me to-day, 'Papa is as cheerful as a bird this morning, and has not a particle of pain. He is going to try to get an old friend of his to use the Electropoise.'"

Dr. Graves was asked later if he was willing that this statement should be published. He replied, yes, put it in the BAPTIST AND REFLECTOR, and added that he would like to have the editors of the Texas papers also publish it.

It may be mentioned incidentally, that Mr. C. W. Herbert, manager of the Memphis office, is a member of the Central Baptist Church of that city, and was himself baptized by Dr. Graves about forty years ago.

Mr. J. E. Dubois, Manager of the Nashville Office, while in Memphis arranging for the establishment of the Memphis branch, visited Dr. Graves personally three times and obtained his consent to make trial of the curative powers of the instrument. He is still, through his assistant, directing the treatment in this difficult case.

The Nashville (Central) offices are in the Cole Building, rooms 54, 56 and 58. Address, DUBOIS & WEBB.

—Sarsaparilla belongs to the smilax family of plants, and is found very generally over the American continent; but the variety that is the richest in medicinal properties is the Honduras root, of which the famous Ayer's Sarsaparilla is made.

—Hall's Hair Renewer renders the hair lustrous and silken, gives it an even color, and enables women to put it up in a great variety of styles.

News From the Mountains.

It is pleasant to dwell in the mountains. How bracing the air, how strengthening the water, how beautiful the flowers, how majestic the hills, how enrapturing the scenery, how tall the trees, how lovely the birds, how strong, beautiful, industrious, kind, true and hospitable the people. Their hospitality is unexcelled in all the earth. Never was there a people more ready to hear the Gospel than they. There is much religious destitution in these mountains.

At the request of Pastor B. F. Summers, I recently held a two weeks meeting at Sunbright, on the C. S. Railroad, in Morgan County.

The meeting was one of great power. The church at that place was cold and the Lord had almost spewed them out of his mouth. The church by this meeting was greatly revived. The brethren decided to go to work. So they organized a Sunday-school and prayer-meeting and appointed a committee to raise funds to repair their house of worship. There were some fifteen or more professions. Ten of these joined the Baptist church and five went to the Methodist. There were thirteen accessions to the Baptist church, with more to follow. This community is mostly Methodist, but the Methodist brethren came in and helped us greatly. Bro. Gorman, the pastor of the Methodist church, Bro. Wright and Bro. Mosier of the Methodist brethren, rendered us valuable assistance. It is true they thought that we ought to catch the fish and they string them, but not so; and moreover, when I go back to Sunbright, which will be soon, I expect to throw out my net wide. Our Methodist brethren have had full sway in this section for years. But a few years ago there were no Baptist churches in this section. But they are multiplying rapidly now. I found in Bro. Summers a faithful helper. His heart was made glad in seeing two of his own daughters come in as well as his son-in-law. Bro. J. B. Williams, of Knoxville, was with me and conducted the singing. He is a helper indeed in the work of the Lord. Well, the Sunbright people fed and slept the preacher well, and when he went to leave forgot not to give him a good purse of the "filthy lucre," which a preacher sometimes needs. I came here (Wartburg) from Sunbright and preached Sunday. It was a glorious day, large congregations, two accessions and one baptism. Thirty or forty desired the prayers of the church. Seventy-two in the Sunday-school. This new church is moving on nicely. They were invited to go out of the Presbyterian house of worship and they went. But they now have an excellent home at the newly built Masonic Academy, well furnished, etc.

The church now numbers forty members and are full of life, enthusiasm and zeal. They are preparing to build a house of worship.

There will be held a Missionary and Sunday-school Convention here on June 3rd, 4th and 5th, 1892. It will be one of the largest religious gatherings ever assembled on the Cumberland plateau. I trust that some of the brethren from our cities will come out and be with us. It will be good for them, we will feed and sleep them well while here and will meet them at Lancing, Tenn., with conveyance if they will write to William Preytag, Wartburg, Tenn. Wartburg is four miles from the railroad. Come, brethren, and be with us.

I forgot to say in my report concerning the Sunbright meeting that it was my pleasure to baptize ten persons while there. Hundreds witnessed the scene and many said "that is baptism." R. C. MEDARIS.

Wartburg, Tenn.

—Send in your school announcement. "Time and tide wait for no man." There is concentrated wisdom in this old adage. Place your order with the BAPTIST AND REFLECTOR *now*, and let the advertising begin when you think best.

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100 WORDS FOR $1.

In order to meet the views of principals of schools who do not desire to advertise extensively, but appreciate the importance of keeping their names before the public, the BAPTIST AND REFLECTOR will publish, during the next three months, announcements of schools classified and prominently displayed, set in nonpareil type, without display lines, at a rate of *one cent per word*. No limitations.

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with or without cuts, are solicited, and will be given choice positions and reduced rates. Address,

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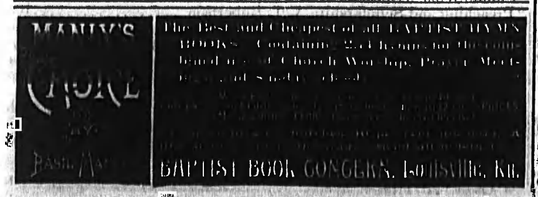

—You have made a mistake, if in making up your schedule of school advertising, you have left out the BAPTIST AND REFLECTOR. Fortunately, it is not too late to remedy the error.

—A stingy man is a man who has no mercy on himself.

WHAT 10 cts. WILL BUY.

1 bbib Giant Bermuda Freesia for winter blooming. 1 pkt. Pansy Seed, for winter blooming, and a THREE MONTHS' TRIAL SUBSCRIPTION to the MAYFLOWER, a 24 page Horticultural paper, each issue containing 1 or 2 large Elegant Colored Plates of some new flower, all by mail postpaid for only 10 cents.

The FREESIA is an improved strain of that lovely flower, bearing large spikes of beautiful, fragrant, white and yellow blossoms, unsurpassed for winter blooming. The PANSY is a strain especially recommended for winter blooming in pots, all colors mixed.

THE MAYFLOWER is well known as the best publication on Flowers, Fruits, Gardening and Home Adornment in general. It has over 300,000 subscribers, and goes all over the world. Each issue contains 24 or 32 pages, elegantly illustrated and bound with a handsome cover, and ONE OR TWO LARGE, ELEGANT COLORED PLATES. It is edited by John Lewis Childs, assisted by many of the best known writers and cultivators the world over—among whom are Wm. Falconer, Eben E. Rexford, W. N. Pike, E. S. Rand, Mrs. Henry Ward Beecher, etc. It has correspondents in all parts of the world, and its articles are the most interesting, instructive and valuable to be had. We send it for 3 months, together with the Pansy and Freesia for only 10c. that you may become acquainted with its merits.

Get two of your friends to accept this offer with you and we will send you free a bulb of the BERMUDA EASTER LILY for your trouble. For 5 trial subscribers, besides your own, we will mail you free the EASTER LILY and a plant of the CHRISTMAS MEXICAN PRIMROSE. For 10 trial subscribers at 10c. each we will send TWO LILIES and TWO PRIMROSES, and for 20 we will send 4 LILIES, 4 PRIMROSES, AND 5 OTHER RARE, NEW, PERPETUAL BLOOMING PLANTS. All by mail postpaid. Remember that each subscriber gets for 10c. the MAYFLOWER for 3 months (with 4 or 5 large colored plates), and a bulb of Freesia and packet of winter-blooming Pansy Seed, with directions for culture. Write at once, this offer will not appear again. Address

JOHN LEWIS CHILDS, Floral Park, N. Y.

Rev. Dr. Hawthorne's Experience with Germetuer.

I am free from catarrh. I believe that I could get a certificate to this effect from any competent physician. I have used no medicine within the last six months except King's Royal Germetuer. My health is better than it has been in thirty years. I am in possession of information which warrants me in saying that the relief I have experienced from the use of the medicine is not more certain and radical than that which it has brought to hundreds of persons in Georgia and other States.

I feel it to be my duty to say, also, that the effects of this remedy upon my wife have been even more signal and wonderful. She has been almost an invalid from nervous headache, neuralgia and rheumatism. In a period of thirty years she has scarcely had a day's exemption from pain. She has been using Germetuer about two months. A more complete transformation I have never witnessed. Every symptom of disease has disappeared. She appears to be twenty years younger, and is as happy and playful as a healthy child. We have persuaded many of our friends to take the medicine, and the testimony of all of them is that it is a great remedy. J. H. HAWTHORNE,
Pastor First Baptist Church.
Atlanta Ga

—A prayerful spirit, and a conscience void of offense toward God and man, will open the Bible wider than all the commentaries ever printed.

The Electropoise.

SCIENTIFIC AND INTERESTING DISCUSSION.

During the session of the American Dental Association, held at Saratoga in 1891, at which were present many distinguished professors, representing a number of the leading universities of the United States, among the number Harvard, Northwestern, New York, Pennsylvania, Michigan, Ohio, Iowa and others, a discussion of electricity as a therapeutic agent was introduced by a very excellent paper read by Prof. John S. Marshall. During this discussion Dr. W. H. Morgan, formerly President of the Association, and well known and most highly esteemed by that distinguished body of scientific men, who had been accustomed to see him on his crutch and cane, after telling of the wonderful benefits derived by him from the use of the Electropoise, stepping across the hall without his crutch or cane, amidst applause from his delighted friends, continuing said: "I am free from pain: I sleep like a baby; my digestion is first-rate; and I have no interrupted pulsation of the heart, from which I had suffered since 1867, when my friends all thought I was going to die soon. I am in my 78d year, and believe I am going to renew my youth. I do not know of any valuation that would be put on it in dollars. I do not know whether I would begin for the thousands or tens of thousands, or where. It does some very wonderful things under my eye, and not only for myself, but for two or three others who are very near to me."

Dr. Abbott, Professor in the Dental Department of the University of New York, said: "I would like to emphasize what Dr. Morgan has said, so far as a patient's testimony will go. I have had similar results with the same instrument that Dr. Morgan speaks of, and if anything, even more remarkable. I would not part with that little instrument, which I can carry in my pocket, for any amount of money."

Dr. Shepard intimated that such cures might result from faith or mind cure.

Dr. Taft replied: "Dr. Morgan is not that kind of a man. He is not a man who will believe anything and everything that everybody tells him. There must be an appeal to his judgment and reason before he will believe, and I do not think that his assent had anything to do with the influence this apparatus had on him."

Dr. Morgan assured them: "A greater infidel on the subject of all that occult influence that my friend (Dr. Shepard) speaks of than I am does not exist this side of Jordan. I simply state the facts."

[Condensed from the report of the discussion as given on pages 263-4-5 of the May, 1892, number of Items of Interest, a scientific journal published at Philadephia.]

NASHVILLE, TENN., May 9, 1892.—Dubois & Webb, Nashville.—Dear Sirs: About three months ago I purchased an Electropoise for my mother-in-law, who was a confirmed opinmeater, and the habit had been growing on her for twenty-five or thirty years. She has been entirely cured by the use of the Electropoise. I have used it with perfect success on other temporary ailments in my family. I have a neighbor who has been entirely cured of rheumatism by the Electroproise. I would not part with mine if I could not get another.

W. A. BURNS.

For particulars regarding the Electropoise call on or address DuBois & Webb, 54, 56 and 58 Cole building, Nashville, Tenn.

A Fool's Errand.

How many there are who go on these An ache or's pain anywhere from toe to head starts the sufferer at once for relief, too often without knowing what is needed, but simply to try some highsounding remedy advertised in papers of no fairness. In nearly all cases of Disordered Stomach, Liver or Bowels, from which proceed most of the pains we have, a few doses of Hart's Blood and Liver Pills will correct the difficulty and they should always be kept at hand.

FOR THE TOILET

There is no more useful or elegant article than Ayer's Hair Vigor—the most popular and economical hair-dressing in the market. It causes the hair to grow abundantly and retain the beauty and texture of youth; prevents baldness, heals troublesome humors of the scalp and keeps it clean, cool, and healthy. Both ladies and gentlemen everywhere prefer Ayer's Hair Vigor to any other dressing for the hair. Mrs. Lydia O. Moody, E. Pittston, Me., writes: "I have used Ayer's Hair Vigor for some time, and it has worked wonders for me. I was troubled with dandruff and falling hair, so that I was rapidly becoming bald; but since using the Vigor, my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend the use of Ayer's Hair Vigor to any one suffering from dandruff or loss of hair."

Ask For

Ayer's Hair Vigor

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists and Perfumers.

TUTT'S Tiny Liver Pills

stimulate the torpid liver, strengthen the digestive organs, regulate the bowels, and are unequaled as an anti-bilious medicine. In malarial districts their virtues are widely recognized as they possess peculiar properties in freeing the system from that poison. Price, 25c. Office, 39 Park Place, N. Y.

USE TUTT'S HAIR DYE; a perfect imitation of nature; impossible to detect it. Price, $1 per box.

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Leave Atlanta, 8:10 a. m., 1:35 p. m., 7:45 p. m.
Arrive Chattanooga, 1:25 a. m., 6:50 p. m., 12:35 a. m., 8:05 a. m.
Arrive Nashville, 7:30 p. m., 6:05 a. m.

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Train No. 2.—Has Pullman sleeping car Jacksonville, Fla., and Atlanta to Nashville, through without change. Elegant day coach Atlanta to Memphis without change.

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☞ Close connections made in Union Depot at Nashville for all points North and Northwest.

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Leave Nashville, 7:20 a. m., 9:08 p. m.
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Gen. Pass. Atlanta, Ga.

OBITUARY.

NOTICE—Obituary notices not exceeding 200 words will be inserted free of charge, but one cent will be charged for each succeeding word and should be paid in advance. Count the words and you will know exactly what the charge will be.

MRS. MATTIE HIGINBOTTOM

was the daughter of Rev. M. W. Russell and his wife. She was their eldest born. At the time of her departure from this life to the higher state of existence, which event occurred May 24, 1892, she was 26 years, 4 months and 4 days old. She had been a Christian for nearly twelve years. Besides father and mother, brothers and sisters, she leaves a husband and three little boy children to follow her to the mansions in the Father's house. Our Christian sympathies yearn towards the three motherless boys. J. W. B.

T. J. WALLER

was born Nov. 26, 1826, in Spottsylvania County, Va. At the age of eight years he moved to Somerville and afterwards to Macon, Tenn. Bro. Waller married Miss Clara Reid, a devout and exemplary woman, the rememberance of whose godly walk after her decease led the fond husband to trust in Christ. In September, 1886, Bro. Waller gave his heart to Christ and was baptized into the Macon Baptist Church by Rev. J. D. Anderson. The love of Christ brought about a very great change in our brother's life. He became a constant and devout Bible reader, a faithful attendant at church. He said to me the last time I preached at his church that he loved the Bible better than his own life. When Fayette Church was reorganized Bro. Waller moved his membership there, as he made his home with a son who lived at that place. He was one of the most faithful and consecrated church members I ever knew. The church ordained him deacon and he "used the office well." Bro. Waller's death was sudden from heart failure. March 18, 1892. During the day he expressed himself to a friend as fully confident, trusting in God. Death did not take him by surprise. Last Sabbath I preached a memorial sermon in his church, on which occasion Bro. J. J. Tharp and Dr. Warr made very appropriate addresses. To the daughter and five sons who mourn their loss, I extend the consolations of the gospel. May they emulate the Christian example of the parents who have gone before to the better life.

G. W. FLOYD, Pastor.

MRS. SARAH M. LOVEL.

Sister Sarah Martha Lovel died at her residence in James County, Tenn., on Jan. 6, 1892. She was the wife and companion of Bro. P. L. Lovel, to whom she was married on Sept. 26, 1880. She was born Nov. 7, 1861, and was therefore in the 31st year of her age. She professed faith in early life, uniting with the Friendship Baptist Church and was baptised by the writer. She lived a consistent and devoted member of the same church up to the time of her death. Sister Lovel was loved and respected by all who knew her. She was kind and affectionate to her husband, a loving and devoted mother, giving all of her time and attention to the interest of her family and the cause of her blessed Master; but she has ceased from labor and her works will follow. She leaves her husband and four little children to mourn her loss, and also her dear mother with a large circle of friends and acquaintances who feel that their irreparable loss is her eternal gain. And while they are left to struggle with the trials and difficulties of this world her sainted spirit is resting by the throne of God. Rest on, dear sister, till we shall all meet again. A. L. S.

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Pleasant Hill.

Saturday morning at 9:30 the congregation was greeted by the singing of Prof. Wagstar and choir. After the singing of several beautiful songs the pastor, G. W. Sherman, conducted the devotional services. Bro. S. O. Evins led in the opening prayer. Several of the brethren made interesting talks for the comfort and encouragement of their brethren.

After a short rest Rev. R. Hull, who had served this church for fourteen years as pastor, preached an excellent sermon. The meeting then adjourned for dinner.

At 1:45 the chairman called the meeting to order. A short time was spent in hearing the report of visiting brethren as to the condition of their churches. One thing noticeable in these reports was the want of life in the churches, and another was the almost unanimous failure in the mission work. Ten churches of Duck River Association were represented either by a member or by a pastor.

"Relation and duties of pastor to his church" was discussed by Revs. R. Freeman and S. C. Evins.

"Relation and duties of church members to the cause of Christ," R. Hull and others.

The meeting then adjourned until Sunday morning.

Sunday from 9:30 to 10:15 Prof. Wagster and choir furnished some excellent music. Rev. R. Hull conducted the devotional services, Rev. J. K. Bone leading in the opening prayer.

At 11:00 o'clock Rev. J. H. Anderson preached a sermon on "Missions" that was much enjoyed.

As the crowd was large Rev. S. O. Evins preached in the school-house, and yet not more than half the people could get in the house. The collection for State Missions was $63.90.

The evening was spent in discussing Sunday-schools and Sunday-school work. Brethren Beaver, Evhis, Freeman and others spoke on this subject.

The question box formed a very interesting feature in the program. Our meeting was marked by the presence of white heads. We are under many obligations to Prof. Wagster and his singing class for their nice music. Prof. Wagstar is a splendid singer and a good Baptist. If you want to improve the singing of your church or buy an instrument, address R. L. Wagstar, Petersburg, Tenn.

The meeting adjourned by singing "God be with you till we meet again," and prayer by Bro. Freeman. Bro. Anderson preached at night to a crowded house. We feel that much good has been done.

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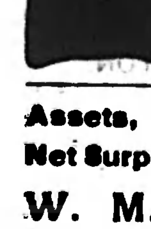

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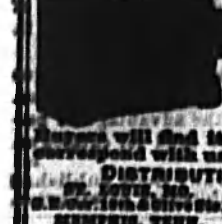

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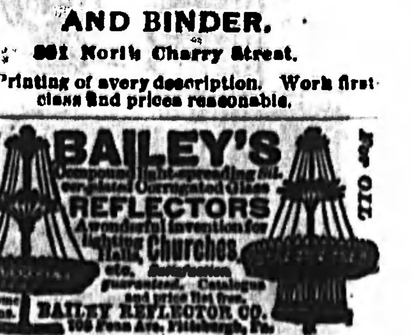

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ROMANISM IN ITALY.

Romanism and the Pope.

The Titles Assumed by the Pope—Cardinal Bellarmine and the Pope—Papa Est Plusquam Deus—The Entire Doctrine of the Papacy Accepted by Few—Italy and the Pope.

BY REV. JOHN H. EAGER, D.D.

THE true character and tendency of Romanism may be seen in its doctrine concerning the Pope. The papacy was a gradual development, the result of human weakness and pride, and of the peculiar circumstances of the times. It required centuries for the papacy to reach its full growth. In the first century, when Apostolic humility and simplicity were still prevalent in the churches, who could have imagined the condition of the Church of Rome one thousand years later? Had God allowed the abyss to open and the awful vision to manifest itself to the men of that day, surely wonder and fear and inexpressible grief would have taken possession of all hearts. The names and titles assumed by the Pope are very suggestive. He is called Pontifex Maximus, or High Priest, His Holiness, Our Lord, Vicar of Jesus Christ, Shepherd, Saviour, Most Holy Father. A bishop, addressing Julius II. during one of the sessions of the Lateran Council, said: "Thou art the Shepherd, thou art the Physician, thou art the Ruler, thou art the Husbandman, thou art, finally, *another God on earth*." Another bishop, preaching in the presence of Leo. X. in 1513, said, in an aprostrophe to the church: "But thou, O daughter of Zion, weep not, because behold the lion of the tribe of Judah, the root of David cometh; behold God hath raised up a Saviour for thee, who will preserve thee from the hands of those who seek to destroy thee . . . . thou, O most blessed Leo, art the Saviour whom we expected."

If other titles have not been assumed it is natural and just to conclude that it is because there are none greater.

Cardinal Bellarmine, the great Catholic theologian, says: "God and the Pope form one consistory. . . The Pope can do almost everything which God does. The Pope does what he likes, even things unlawful, *and is more than God*. If the Pope should err by commanding vice and prohibiting virtue, the church would be bound to believe that vice is good and virtue evil, otherwise she would sin against conscience." The original Latin of this remarkable passage reads as follows: *Deus et papa faciunt unum consistorium. Papa potest quasi omnia facere, quæ facit Deus. Papa facit quidquid libet etiam illicita, et est plusquam Deus. Se autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona, et virtutes mala, nisi vellet contra conscientiam peccare.*

"The Pope is not subject to the decisions of his predecessors, nor to the decisions of the Apostles, being equally exempt from both, inasmuch as there does not exist any authority which can limit the power of the keys, not even the authority of Peter and Paul, as there is no superiority among equals. *The Pope can exempt one from the observance of the divine laws*, and from the precepts of the Gospel." "It would be heresy to suppose that the Pope could err in his decisions, and he who denies his supreme power is not a Christian." "The Pope as a man may err in the faith, *though he has never yet erred*, but he could never err as Pope." "The Pope can, in virtue of his *absolute* power, change the nature of things, and make something out of nothing." "The Pope is everything, and above everything." *Papa est omnia, et super omnia.* "The Pope can change square things to round, and make white black, and black white." "The Pope is the cause of causes, and therefore the origin of his power ought not to be sought after, since there is no cause of first causes. No one can say to the Pope, Why doest thou so? for his power alone is a reason for it, and he who doubts this doubts the Catholic faith." *Papa est causa causarum; ideaque non est de ejus potestate inquirendum, cum primæ causæ nulla sit causa. Nemo potest dicere Papæ: Cur ita facis? Sola enim potestas est pro causa, et qui de hoc dubitat dicitur dubitare de fide Catholica.*

This is the doctrine of Romanism with reference to the Pope, and he who fails to accept it, not in part, but altogether, cannot properly call himself a Roman Catholic. And yet who now accepts the above in good faith? Certainly in Italy the proportion is very small. To one raised as the writer has been it seems incredible that any intelligent, thinking man could possibly accept the entire system of Romanism. A few days ago an ex-priest said to me: "At least ninety-five per cent of the priests of Italy no longer believe in the infallibility and the spiritual authority of the Pope. Of course if you, as an outsider, and especially as an evangelical, were to speak to them about it, they would declare that they believed it all." The dizzy height attained by the Pope proved too much for human nature, and reaction was a necessary consequence. By thousands of Italians the Pope is now looked upon as nothing more nor less than a political instrument in the hands of a political party. Though some of the people have confidence in the personal character of the present Pope, Leo XIII. yet Italians have no confidence in the papacy as such, thousands longing to see the day of its utter destruction. Italy's experience with the papacy has been a sad one, and she is by no means willing to repeat it. At present the Jesuits are in power, and what they are intending to do no mortal man can foresee. It is generally believed that Leo XIII. can do nothing except at their bidding. Such being the case one cannot be surprised that Italians are suspicious, for they have long since learned that the Jesuits are the very incarnation of ambition and hypocrisy. Italians have come to doubt the sincerity of everything that emanates from the Vatican, and late developements have not tended to change their feelings. Never have I heard the papacy so severely criticised and so bitterly denounced as in Rome and Italy. In his immortal poem Dante dared to put Boniface VII. in hell, but to-day thousands of Italians would not hesitate to say that this is the fate of the great majority of the popes and some would even include them all. In our next we shall glance briefly at a part of the history of the papacy.

A Note of Warning and Information.

The Southern Baptist Convention has set out to celebrate the Centennial of missions by raising a special fund of $250,000 for permanent work of the two general Boards, the Home and the Foreign. A strong committee has in hand the raising of this money, and this committee is aided by committees in each State, and these in turn by committees from each district association, and in some cases by committees in the local churches. For a year past, all over the country there has been carried on a campaign of education on missions, all tending to the preparation of the people for the raising of this fund. Their attention has been awakened and their interest excited. Very many of our people, old and young, will naturally be anxious to have a part in this special work, and will as naturally turn such gifts as they may be able to make to missions in this direction. The Centennial permanent fund will probably absorb the attention of the people and possibly draw to itself the larger part of their gifts; *and just therein lies a danger*. While the Centennial fund is being spoken for, written for, and given to, it is possible that our people will lose sight of the fact that a larger and increasing work has to be carried on by the Foreign Mission Board—a work that will require for its maintenance and extension not less than $16,000 a month, and a work that, in addition, has begun the year hampered with a debt of some $16,000. If the Centennial permanent fund shall absorb the contributions necessary for the carrying on of the regular work of the Board, it will be a serious calamity and one that may involve very serious consequences. So I beg to call the attention of the brethren to several facts.

1. The Centennial permanent fund is a special fund, and cannot be used for the current expenses of the Board.

2. If current expenses for enlarged work fall off in amount, an enlarged debt will be entailed on the general work and no increase in missionary force will be possible.

3. The Convention has expressed the desire that the Centennial year shall be marked by the addition of 100 missionaries to our present force, and the Foreign Mission Board is laboring in that direction. So,

4. The *permanent* Centennial fund had best be known for convenience as the Chapel Building Fund or Permanent Fund, at least so far as the Foreign Mission Board is concerned. For the term Centennial Fund for our Board will embrace, as well, the fund designed for the enlarged work of the year. So,

5. We state now that all Centennial funds sent to our Board, unless designated as for Permanent Fund or Centennial Chapel Fund or Chapel Building Fund, will be considered by us as designed for this enlarged work. Therefore,

6. All persons sending funds to the Foreign Mission Board for any part of the Centennial work will do well to designate very clearly exactly how they wish it used.

7. The "Permanent Fund," "Centennial Chapel Fund" and "Chapel Building Fund"—all three meaning the same thing, and all three here given because they have been used in the papers—so far as the Foreign Mission Board's part is concerned, will be used for chapel building on foreign fields, Bible and tract translation and distribution and such other work as may be of a permanent nature. All not needed at once will be invested and held as a permanent fund to be drawn on for these purposes as needed, the interest meantime being used and the principal so long as not used serving as an emergency fund should the Board be at any time in peril and be unable to find relief from the ordinary sources of supply. This emergency fund will be used only as collateral on which money may be borrowed in time of special pressure and will not be used for current expenses.

T. P. BELL, Assistant Secretary.

Richmond, Va., May 31, 1892.