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Baptist and Reflector

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ROMANISM IN ITALY.

Romanism and the Pope.

The Roman See an Object of Merchandise—Four and Even Five Men Claim to be Popes at the Same Time—Things Too Bad to Believe—The Condition of Rome Under Pius IX.—Can Romanism be Reformed!

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

THE second time the Romans drove out Benedict IX. and unanimously elected Silvester III. Three months after, aided by his powerful relatives, Benedict again took possession of the throne, excommunicated Silvester, and continued his infamous conduct. But foreseeing that he could not pursue this course very long without forfeiting his life, he deliberately sold the Papal See to a priest, who became John XX. Benedict consecrated the new Pope with his own hands, and then retired to his paternal home, where he still continued his evil life. However, he soon grew weary of private life, and taking up arms he besieged the Lateran Palace, drove out Pope John, and again occupied the throne. But the other two Popes were still in Rome, so that, as an anonymous author of the history of the Popes says, we see three of the most infamous men in the world at the same time wearing the Pontifical robes in three of the principal churches of Rome—Benedict IX. in St. John's Lateran, Silvester III. in St. Peter's, and John XX. in St. Mary's. These three holy men finally came to an understanding, each receiving an equal share of the papal income and each leading an evil life. After this a holy priest, as he is called by P. Maimburg, undertook to drive out the three Popes, and this is the diplomatic way in which he managed the difficult undertaking. Knowing the infamous character of the three holy men (I give the very words of the Italian author from whom I am translating), he proposed that if they would renounce their rights in his favor he would give them in exchange as much money as they were receiving as Popes, and that in addition they would be able to live a quiet and tranquil life. The offer was accepted, and the holy priest was elected and consecrated Pope by the three Popes, taking the name of Gregory VI. And thus there were four Popes in Rome at the same time. This, it is not enough. The emperor Henry III. wished to put an end to such a scandal, and with this in view he started to Rome at the head of his army. Gregory VI. hoping to gain his favor, went to

most him, but the emperor insisted on his imperial right to elect the Pope, or at least to give the final approval of the election. A council was called at Sutri, and Pope Gregory attended it, with the hope of being officially recognized by the emperor. He was given the presidency of the Council, and all seemed favorable; but one little circumstance blasted his hopes. The emperor read a letter to the Council which he had received from a hermit, who enjoyed the reputation of being a holy man. In this letter the Council was urged to depose all the four existing Popes, and create another who would be the true Pope. The hermit's advice was accepted and the four Popes were declared deposed, and the emperor going to Rome, drove them out, and ordered the Romans to elect another. The Romans preferred to leave the choice to the emperor himself, and he selected one of his bishops, who took the name of Clement II. A few months later the unfortunate Clement was poisoned, and Benedict IX. by whose order the foul deed had been accomplished, for the fourth time took possession of the Roman See. The Romans rebelled, and asked the emperor for another Pope, and he sent them a Bavarian bishop, who took the name of Damasus II. Benedict was then shut up in a monastery, where shortly after he died. Now who of these six Popes, five of whom were living at the same time, was the true successor of St. Peter? Necessarily only one of them was. On this point, however, the catalogues of the Church of Rome are not at all agreed; however, they are agreed on one point, viz: that not one alone of these was the true Pope. Platina admits that Benedict IX., Clement II. and Damasus II. were true Popes. Berti is of the same opinion. The anonymous author of the History of the Popes, a Roman Catholic, accepts four, Benedict IX., Gregory VI., Clement II. and Damasus II. What will the defenders of the unbroken apostolic succession say to this? The foregoing rather lengthy passage I have translated literally from an Italian author, L. De Sanctis, in his work on the Popes. An abundance of similar matter could easily be furnished, but the above will suffice to give one an idea of the character of some of the Popes. Such facts seem too dreadful to believe, and yet they are too well substantiated to admit of contradiction. The history of the papacy, I repeat, is the saddest and the most inconsistent ever recorded. After reading it one no longer wonders at the religious condition of Italy, but rather it is a surprise that matters are no worse. Surely but for the unfeeling mercy of God and the in-

fluence of the truth, a modicum of which has always remained in Romanism, true religion would have been banished from Italy, the last spark of heavenly fire would have been extinguished, and utter darkness would have settled down upon the people. But even in the darkest days God has always preserved a few faithful ones, who from time to time have held up the torch of truth in the midst of the surrounding darkness as a witness, and that all who really desire it may walk by its light. In considering this question of the papacy it is not without significance that the last of the Popes except one, though his whole life was spent in the blaze of the nineteenth century, was peculiarly intolerant, opposing with all his might the progress of the age, doing his utmost to keep the true light from shining into his dark and unhappy kingdom. The condition of Rome and of the Papal States during the reign of Pius IX. is a suggestive commentary on the character and influence of the papacy. Dr. Alexander MacLaren, of Manchester, England, who visited Italy in 1865, says: "Next day saw us across the Tiber, and out of the oppressive death of the Papal States. We were once more in the atmosphere of hope. This is a different world from the dead city on the seven hills. There was no overawing foreign garrison here; no muttered words and side long looks of hate; no dread of popular enthusiasm. . . . And with this happy augury and sharp contrast to the repressed discontent and loathed sway of the paralyzing Roman yoke, began our bright impressions of Florence, the Queen of Italy. The first thing that strikes a traveller from Rome in Florence is the contrast between the stagnation and repression of the one and the signs of progress and freedom which abound in the other." Though a citizen of the nineteenth century, Pius IX. was not only intolerant, but spiritually proud and pretentious, perhaps above all others, though apparently sincere to the last. It was during his reign, and by his special desire that the Immaculate Conception of the Virgin Mary, making her equally divine with Christ, and the infallibility of the Pope, became dogmas of the Roman Catholic Church, rendering it impossible for any one to be a genuine Catholic who does not believe these doctrines, than which nothing can be more contrary to the spirit and teaching of God's Word. In the light of these facts, can we hope to reform Romanism? The Councils and the Popes, more especially the Council of Trent and Pius IX., have bound the Church of Rome with boards of steel, and given her a

momentum which it seems can only land her in complete ruin. Thousands in Italy, yes, I think it is perfectly safe to say that the large majority of thinking men, are convinced that the papacy can never be reformed, that it is so thoroughly committed to a mistaken and evil course that it cannot draw back or turn aside. Count Piaricani, in concluding the preface of his remarkable work, "The Rome of the Popes," says: "The reader therefore will know Rome as the writer knows it, and like him will be nauseated by that hold of vice. Like the writer, convinced of the vanity of hoping for reform, he will be persuaded that in order to correct the evils which the papacy has brought upon the Romans, upon Italy, and upon the entire human race, only one remedy is possible—Destruction." But Romanism and the papacy are so inter-dependent, so essentially one, that it would be very natural to conclude that they must stand or fall together. There is a party in Italy who believe that the church can live and prosper without the Pope, and that in seeking the destruction of the papacy they are not seeking the destruction of the church, but rather her liberation. Let the papacy cease to be then there might be hope of reform. Who does not from his very heart desire a genuine reform in the Roman Catholic Church, with her millions of adherents in every land under the sun? One of two things must happen to Romanism—Reform or Ruin. Ordination. The Central Baptist Church of Chattanooga having ordered the ordination of Rev. M. L. Blankenship to the full work of the ministry, Rev. O. G. Jones of the First Church, Rev. J. M. Chauncey of Highland Park and Lucius Robertson were called to assist the pastor as an ordaining council. The examination was conducted by Bro. Jones, the prayer was by Bro. McReynolds, and the charge by Bro. Jones. Bro. Chauncey presented the Bible and the benediction was pronounced by Bro. Blankenship. This brother is a young man of intelligence, consecrated and energetic, and by the help of the Lord will make his mark high as a successful minister. McREYNOLDS. A Request. Will not all the Sunday-school in East Tennessee, which have taken up a collection for the work of the East Tennessee Baptist Sunday-school Convention, and which have not forwarded the same to me, please do so at once, as I want to make out my report as Secretary and Treasurer of the Convention. Send all money to R. C. Medaris, Clinton, Tenn.

CONTRIBUTIONS.

Infants and Original Sin.

BY REV. T. W. YOUNG.

This article is called forth by Bro. J. R. Johnson, in his criticism on my former article on "Sin and Holiness." And this is written in the same Christian spirit in which his criticism was made. He objects to this sentence I wrote in that article: "Infants then are depraved in nature and are sinners, though not transgressors. The guilt of sin lies in a depraved nature, while transgression shows sinful disposition and adds to the guilt." My brother thinks I am so straight that I "lean over a little the other way." It is my humble hope and aim to lean with the Bible, for I accept it as the inspired and infallible word of God from Genesis to Revelation. I am aware that those who delight to contemplate the innocency of sweet childhood shrink with revulsion at the thought that infants are born with a depraved, corrupt nature and are thus sinners, but this I believe the Bible teaches, and the disposition of children manifested in their frowns, cries, and actions when only a few months old confirms. David says when bewailing his own sinful nature: "I was shapen in iniquity, and in sin did my mother conceive me." Ps. li. 5. Again in lvi. 3, "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies." Solomon says in Prov. xxii. 15, "Foolishness is bound up in the heart of a child." Paul, in speaking of his unrenewed nature as a child of Adam, said: "We were by nature the children of wrath." Eph. ii. 3. This is only a few of many passages which teach that all are born into the world with a depraved and sinful nature, alienated from God, the consequence of Adam's transgression.

The position taken by my good brother is the purest type of Pelagianism, which has come on down from the fifth century, modified by Arminius, this again by John Wesley and perpetuated to-day by all Arminians, though not to the full length that Bro. J. goes. Pelagius could not have stated his position clearer, nor argued it better. But because infants are born with corrupt, and sinful natures, do I believe that, dying in infancy, they are saved? Yes, I believe they will be—every one of them, not because in the death of Christ "original sin was cancelled," and "condemnation removed," but because saved by the regenerating power of the Holy Spirit. Jno. iii. 16 includes infants in God's love. Rom. v. 14 shows that "there is an application to infants of the life in Christ, as there was an application to them of the death of Adam." Rom. v. 19-21 would seem to teach that "as without personal act of theirs infants inherited corruption from Adam, so without personal act of theirs salvation is provided for them in Christ." As to when a child, dying in infancy, is regenerated and made fit for heaven—whether just before death, in the moment of death, or just after death,—it is not for me to know. But as there is no evidence of its being regenerated prior to death, it would seem reasonable to believe that it

takes place in "connection with the infant soul's first view of Christ in the other world." The remains of natural depravity are not eradicated in the Christian till "at death, through the sight of Christ and union with him." 2 Cor. iii. 18, 1 Jno. iii. 2. "So the first moment of consciousness for the infant may be coincident with a view of Christ the Savior, which accomplishes the entire sanctification of its nature."

Bro. Johnson says: "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." Bro. J. cites several other passages in proof of his position. These we will now examine carefully and prayerfully. The first is Mark x. 14, "Our Savior says, speaking of little children, 'For of such is the kingdom of heaven.' The kingdom of God is composed of pardoned subjects and none others." The statement is strictly true, but has no relation whatever to the passage quoted, and in no sense is a conclusion from it. According to the best Biblical exegesis the Savior meant: "These are such types as I love to look at of the Spirit that belongs to the members of my kingdom; I welcome them in their tenderness, simplicity and trustfulness, as illustrations of the Spirit into which men are to be brought by my renewing grace. For whoever (verse 15) is to enter into my kingdom must receive it in the simple, humble spirit of a little child." Meyer refers this and other kindred passages to "spiritual infants only," and Dr. Kendrick says: "To infants and children, as such, the language cannot apply. It must be taken figuratively, and must refer to those qualities in childhood, its dependence, its trustfulness, its tender affection, its loving obedience, which are typical of the essential Christian graces." To come into God's kingdom one must be born again (Jno. iii. 3), and to become a child of God he must be "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. i. 13), and this is to become a little child, even a babe in Christ (1 Pet. ii. 2). Christ does not say in this passage that little children are in the kingdom of God. He does not say "of these is the kingdom, but 'of such' as these. For membership in his kingdom Christ required intelligence and personal faith, and so we must teach. It is required of all who commit personal transgression that they shall exercise, before death, repentance and faith. But infants dying before coming to moral consciousness Christ's words assure us of their salvation without repentance and faith.

The next passage used to show that Christ removed condemnation and "cancelled original sin" in his death is Rom. v. 8. I presume Bro. J. is a Baptist, but in his interpretation of this passage he is advocating the boldest kind of Universalism. Let us study carefully this passage and see what it does teach. In the interpre-

tation of this whole chapter we must keep in mind that Paul divides all men into two classes, the one under the headship of Adam, which is composed of all the children of men, all who are born of the flesh, and they receive from Adam sin and death; the other class is under the headship of Christ, which is composed of all the children of God who are born of the Spirit, and they receive from Christ righteousness and life. The first few chapters of Romans is a continued argument, logically and closely connected, and therefore no verse can be taken from its connection. In verse 12 Paul begins a statement which he concludes in verse 18. In verse 13 he turns aside to show (1) that "all have sinned," and (2) to limit and to qualify the clause in verse 14, "who is the image of him that is to come." The parallel between Adam and Christ is now completed, but all along Paul reminds us (verse 15-17) that there are differences between them just as marked as are the resemblances. Don't forget this. Now the question arises as to the meaning of "all men to condemnation," and "all men unto justification of life." Are these two classes contemporaneous? No, they can't be, for, as shown above, while the "all men" under the headship of Adam will include all his natural descendants, all the children of men; the "all men" under the headship of Christ includes only those who are connected with God by regeneration and faith, "all believers," the spiritual posterity of Christ. The "all men unto justification of life," in verse 18, is defined in verse 15 as the many unto whom "the grace of God and the gift of grace hath abounded," and again in verse 17 as those who have "received the abundance of grace and of the gift of righteousness;" and again as those who, "by obedience," were "made righteous," verse 19, and in 1 Cor. xv. 22, who are "made alive." In short, the "all men" in the last clause is simply all believers, or else the verse teaches universal salvation, and this Bro. J. interprets it to teach; but Paul, as we see, has already in the context defined the meaning of the Holy Spirit. Prof. Boise states this verse to mean in general truths: "The judgment enters into the midst of all men, leading them with certainty into condemnation; if no deliverer, no Savior appears. The free gift enters into the midst of all men, leading them into justification of life, if they receive the abundance of grace, and the gift of righteousness. Alas! that so many forget, or reject this condition."

One other passage remains, Rom. v. 10. This simply gives the reason for the certainty of our salvation, which is assured in verses 8, 9. The first clause is similar in thought to the preceding verse and is added to furnish a strong a fortiori argument for the certainty of our salvation, as stated in the last clause. The word "enemies" here must be taken in the passive sense, as obnoxious to the divine displeasure, though it frequently occurs in the active sense. The blood of Jesus Christ removes "God's righteous opposition to us, rather than our unrighteous opposition to him." Paul is here speaking of our "judicial relation to God, not the moral justification, not sanctification." Dr. Hovey paraphrases this

verse as follows. "For if, when we were objects of God's wrath (like rebels whom the king counts as enemies) we were put in a condition to receive his favor, by the death of his son, how much more, having been put in this condition, shall we be saved by his life?" If by the death of Jesus Christ we are brought into a state of reconciliation with God, both objective and, as Paul now assumes, subjective, then we are saved by "his resurrected and glorified life," because he ever liveth to make intercession for us. It is now his life in heaven, not on earth. It was his death on earth that saved us, and it is now his exalted life in heaven that assures us because he lives we shall live and be associated with him in the resurrection life. Thus this passage is a bulwark for the final perseverance of the saints. Godet says: "Justification rests only on faith in the death of Christ; sanctification flows from the life of Christ by the work of the Holy Spirit."

Thus we have seen that Bro. Johnson's proof passages do not sustain him in his position, and I don't think he will find any that will. Adam fell, and so all his descendants are born corrupt, polluted, depraved in nature and by this fact are constituted sinners living under the condemnation of God, Jno. iii. 18. This "condemnation is removed" when the sinner by faith receives Christ, Jno. iii. 18, Rom. viii. 1, and the remains of original sin is eradicated from our nature—cancelled—when at death we are brought into the presence of Christ and into heavenly union with him. If my brother wants more light still I refer him to the works on Theology of Boyce, Strong, Hodge and others. Louisville, Ky.

Spiritual Habits.

Physically, we are constantly doing things without any thought. That is, we have done certain things so often that we continue to do them from force of habit. There should be a cultivation of spiritual habits in the same direction. What more practical and beautiful prayer could be offered than the one Dr. Arnold, of Rugby, prepared for his daily use before going into the school-room? It was as follows: "O Lord, I have a busy world around me; eye, ear and thought will be needed for all my work to be done in that busy world. Now, ere I enter upon it, I would commit eye, ear and thought to Thee. Do thou bless them, and keep their work thine; that, as through thy natural laws my heart beats and my blood flows without any thought of mine for them, so my spiritual life may hold on its course at these times when my mind cannot consciously turn to thee to commit particular thought to thy service."—Young Men's Era.

—I am rather tired of seeing all the flowers at weddings and funerals; we need a few in between, writes Mrs. Bottom in her department of "King's Daughters" in the July Ladies Home Journal. Maybe a few flowers put into the hand when it was warm, instead of when icy cold, might have kept the hands warm a little longer. Anyway, it would have made the heart, that has ceased to beat, a little lighter.

OUR PULPIT.

The Plain Road.

BY PASTOR C. H. SPURGEON.

"And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy upon us. And when he was come unto the house, the blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened: and Jesus strictly charged them, saying, See that no man know it."—Matthew ix. 27, 28.

I am not about to expound this incident, nor to draw illustrations from it, but only to direct your attention to one single point in it, and that is, its extreme simplicity. There are other cases of blind men, and we have various incidents connected with them, such as in one instance the making of clay and the sending of the patient to wash at the pool of Siloam, and so forth. But here the cure is extremely simple: the men are blind, they cry to Jesus, they come near, they confess their faith, and they receive their sight straightway. You see there was, in their case, those simple elements—a sense of blindness, a desire for sight; then prayer, thou coming to Christ, then an open avowal of faith, and then the cure. The whole matter lies in a nutshell. There are no details, no points of care and nicety which might suggest anxiety: the whole business is simplicity itself, and upon that one point I want to dwell at this time.

There are cases of conversion which are just as simple as this case of the opening of the eyes of the blind; and we are not to doubt the reality of the work of grace in them because of the remarkable absence of singular incidents and striking details. We do not suppose that a conversion is a less genuine work of the Holy Ghost because it is simple.

1. To make our discourse useful to many I will begin by remarking, in the first place, that it is an undoubted fact that many persons are much troubled in

COMING TO CHRIST.

It is a fact that must be admitted, that all do not come quite so readily as these blind men came. There are incidents on record in biographies—there are many known to us, and perhaps our own cases are among them—in which coming to Christ was a matter of struggle, of effort, of disappointment, of long waiting, and at last a kind of desperation by which we were forced to come. You must have read John Bunyan's description of how the pilgrims came to the wicket gate. They were pained, you remember, by the Evangelist to "light and to the gate, and they went that way according to his bidding. I have told you sometimes the story of a young man in Edinburgh who was very anxious to speak to others about their souls; so he addressed himself one morning to an old Musseiburg fishwife, and he began by saying to her, "Here you are with your burden." "Ay," said she. He asked her, "Did you ever feel

"A SPIRITUAL BURDEN?" "Yes," she said, resting a bit, "I felt the spiritual burden years ago, before you were born, and I got rid of it, too; but I did not go the same way to work that Bunyan's pilgrim did." Our young friend was greatly surprised to hear her say that, and

thought she must be under grievous error, and therefore begged her to explain. "No," said she, "when I was under concern of soul, I heard a true gospel minister, who bade me look to the cross of Christ, and there I lost my load of sin. I did not hear one of those milk and water preachers like Bunyan's Evangelist." "How," said our young friend, "do you make that out?" "Why, that Evangelist, when he met the man with the burden on his back, said to him, 'Do you see that wicket gate?' 'No,' said he, 'I don't.' 'Do you see that light?' 'I think I do.' 'Why, man,' said she, 'he should not have spoken about wicket gates or lights, but he should have said, 'Do you see Jesus Christ hanging on the cross? Look to him and

YOUR BURDEN WILL FALL OFF

your shoulder.' He sent that poor man round the wrong way when he sent him to the wicket gate, and much good he got by it, for he was likely to have been choked in the slough of despond before long. I tell you, I looked at once to the cross, and away went my burden." "What," said this young man, "did you never go through the slough of despond?" "Ah," said she, "many a time, more than I care to tell. But at first I heard the preacher say, 'Look to Christ,' and I looked to him. I have been through the slough of despond since that; but let me tell you, sir, it is much easier to go through that slough with your burden off than it is with your burden on." And so it is. Blessed are they whose eyes are only and altogether on the Crucified. The older I grow the more sure I am of this, that we must have done with self in all forms and see Jesus only if we would be in peace. Was John Bunyan wrong? Certainly not; he was describing things as they generally are. Was the old woman wrong? No, she was perfectly right; she was describing things as they ought to be, and as I wish they were.

UNDRANCES.

In many cases men are hindered by prejudice. People are brought up to the belief that salvation must be through ceremonies; and if they are driven out of that they still conclude that it must certainly be in some measure by their works. Numbers of people have learned a sort of half-and-half gospel, part law and part grace, and they are in a thick fog about salvation. They know that redemption has something to do with Christ, but it is much of a mixture with them; they do not quite see that it is all Christ or no Christ. "Believe and live," is a foreign language to a soul which is persuaded that its own works are in a measure to win eternal life. In some instances the struggle of the heart in getting to Christ, I have no doubt, arises from a singularity of mental conformation, and such cases ought to be looked upon as exceptions, and by no means regarded as rules. Now take, for instance, the case of John Bunyan, to which we have referred. If you read "Grace Abounding," you will find that, for five years or more, he was the subject of the most fearful despair—tempted by Satan, tempted by his own self, always arising difficulties against himself; and it was long, long before he could come to the cross and find peace. But then, dear friend, it is

to the last degree improbable that either you or I will ever turn out John Bunyans. We may become thinkers, but we shall never write a Pilgrim's Progress. We might imitate him in his poverty, but we are not likely to emulate him in his genius: a man with such an imagination, full of wondrous dreams, is not born every day, and when he does come, his inheritance of brain is not all a gain in the direction of a restful life. Bunyan was one by himself; not the rule, but the exception. Now, you, dear friend, may be an odd person. Very likely you are; and I can sympathize with you, for I am odd enough myself; but do not lay down a law that everybody else must be odd too. If you and I did happen to go round by the back ways, do not let us think that everybody ought to follow our bad example. Now, if some come to Christ, and they are not ignorant, but well instructed, and readily see the light, let us rejoice that it is so. It is of such that I am now about to speak somewhat more at length.

[CONCLUDED NEXT WEEK.]

Dr. Basil Manly—How His Life Crossed Mine.

A bitter cold day, in the early part of January, 1871, I landed at the old G. and C. depot over the river, a stranger among strangers. In my pocket, I had a letter addressed to Rev. Basil Manly. I had read it several times. It was written by my father who was very aged, in a crooked, rambling hand, some of the letters on the lines, some underneath and some above. Now and then, a word was all jumbled up, as if the pen had run wild. But the letter was very pointed. It said, "Dear Bro. Manly: This will be handed to you by my son. I want to make one more effort to save him from bad habits and bad companions. Will you keep him at your house a few days and arrange for him to enter the University? He has good impulses, but is easily led astray. Do what you can for him." I rode over from the depot in a little wagon seated on my trunk, and landed at Dr. Manly's door. He lived then in the house now occupied by Col. Hoyt. In response to a timid knock, I heard footsteps within. It was about sunset. I was in the condition of a sick man driven to desperation, and willing, at least, to try any treatment. Is it the knife, the red hot cautery—I am ready.

Dressed in my best suit—and these were soiled by abuse—I stood awaiting an answer to my knock. I heard some one descending the stairs, and in the open door stood Dr. Manly. I was honest and did not try to deceive him. I told him the letter would give him all the information he needed. He read it. I thought his eyes filled up. May be not. But he took my hand and led me in. I met his family, wife, boys and girls. At the table, supper being ended, each one quoted a passage of Scripture—except me—and the good man offered a prayer. He prayed for me—our young friend and guest, whose parents' hearts are bound up in their child's. He also prayed for my old father and mother—broken-hearted at home, but he did not say so. We then walked back to the parlor, his hand upon my shoulder. I told him I was a bad boy—that I was full of sorrow and despair. He drew his

chair to my side and talked to me kindly, and begged me to have hope. He said something about my father's place in the church, about his great age, his habitual cheerfulness and good humor, and then added, "And you are his son; you must try to be brave and strong." But what is the use to try? was my perplexing thought.

At an early hour he showed me my bed-room. It was used as his study, a back-room up stairs. On the table was a bright lamp, an open Bible and a tract, "The Starless Crown." That man had gotten into my life. He was so gentle and good. As I lay there on the bed I seemed to see his sweet face and hear his words, "And you are his son." Just before sleeping, I read the tract, a passage from the Bible, and tried to pray. But did God—did any one hear me? I don't know. But God had thrown a man across my path.

In March following the good man's life touched mine again. A great meeting had been going on in the Baptist Church. Dr. Thomas, now of Richmond College, was the pastor. For nine weeks, twice daily, in the afternoon and at night, the big old bell in the steeple on the hillside called us to worship. I don't think there was ever another meeting just like that. Numbers were led to Christ, some from the University, some from the Female College. As I call up their names and faces to-day, my heart goes out towards them with infinite love and yearning.

For many days and weeks I found no rest. I suffered a thousand tortures of conviction, but peace was far away. H. F. Oliver, now of Georgetown County, came frequently for me, and we walked and talked about Jesus. One night I entered church late. The house—the basement was being used—was crowded. Some one made room for me on the front pew to the left of the pulpit. Dr. Manly preached. It was not a great, stately sermon, moving along in orderly procession like a company of soldiers. It was a tender and fearful call to sinners. Towards the close he said, "Almost saved! Yes, some of you are almost saved!" and then he went on describing a little straw lying upon the bosom of the sea, and driven by the waves to the shore. "Here it is," he said, "coming closer and closer. See, a wave lifts it up and flings it upon the beach, but it does not rest there, for the receding wave carries it back. So some of you are saying, 'I'm tired drifting, tired, O so tired; would that I could rest, that I could rest!' Well, you shall, 'you must! O you must! You dare not come so close to Christ and then be drawn away.' And he stood weeping as he begged us to lay hold of Jesus. I need not make the story longer by telling more about myself. Many happy souls were born into the kingdom, and I have learned to look back to it with a joy that cannot be uttered; and foremost in the picture, I see the weeping preacher pleading for his Maker.

Dear, tender, patient soul, so full of love and light! How much he did for me! In heaven made up of such people! And will his smile greet me there as once it greeted the wayward boy that knocked at his door!—C. C. DRYDEN in Baptist Courier.

CORRESPONDENCE

From Kentucky.

COMMENCEMENT WEEK AT RUSSELLVILLE AND DOPKINSVILLE.

The closing exercises of Bethel College and Bethel Female College, each alike the pride of Southern Kentucky Baptists, occurred on the first week in June, and as no mention has been made of them in your columns, I submit a brief report of them for publication.

BETHEL COLLEGE.

The commencement sermon was preached by Rev. F. H. Kerfoot, D.D. of the Seminary at Louisville, Sunday, June 5th. It is said to have been a sermon of great power and struck the key-note that resounded all through commencement week in the tone and spirit of the speeches and of the exercises generally.

On Tuesday night the societies had their joint-final celebration, and in the presence of a brilliant audience carried out with spirit and success an interesting program of exercises. Dr. R. J. Willingham, of Memphis, Tenn., delivered the annual literary address on this occasion in a speech of great beauty and power. The evening closed with the society banquet, with its fair women and strong young men, its toasts and speeches, its "feast of reason and its flow of soul."

Wednesday morning was the occasion of the Junior exhibition. The program was unique. The subject was "Cups," and was discussed by the speakers in the following order: 1. Big Cups; 2. Little Cups; 3. Tin Cups; 4. China Cups; 5. Silver Cups; 6. Broken Cups; 7. Deep Cups; 8. Empty Cups, etc., the speeches being fourteen in number.

Wednesday evening the Seniors spoke. The class numbered eighteen, the largest that ever graduated in the history of the college. The subject was, "Man's proper business in the world," and was discussed in the following order:

- 1. Man's business is to know himself.
2. To be happy in himself.
3. To mend himself.

The speeches were short, compact with thought and almost faultless in delivery. Rarely have I ever had the pleasure of listening to so many addresses at one time while there was so little occasion on which to make an adverse criticism.

Thursday was commencement day, and though it was stormy and damp, an immense audience gathered to greet the young collegians and see them bear off their "blushing honors" amidst the flutter of ribbons, fragrance of flowers and the smiles and applause of their friends. At the request of President Ryland, the venerable Dr. B. C. Blewett, of St. Louis Female Seminary, and the first president of the college, presided and made the address to the class and delivered the diplomas. Dr. Blewett took charge of the school when it was an academy in 1849, and when in 1854 it was incorporated as a college, he was elected its first president, which position he held until 1861, when the college was closed by the war. He was by special invitation present on this occasion to meet at the reunion of the old students his

pupils of former years. These in large numbers had come from every section of the country to greet their old preceptor once more, and in honor of them an elegant dinner had been prepared by the citizens of Russellville, and to this—at the close of the exercises—all were invited to repair and partake. The dinner was served in the boarding house of the college, and there an immense multitude was fed. Thus closed the most successful year in the history of the college. The number of students in attendance has been larger and the morals of the school better than ever before.

A PLEASANT SURPRISE

was given the friends of the college on commencement day by Capt. I. P. Briggs, a member of the Board of Trustees, in the announcement of the gift to the college of a \$15,000 building, located in the center of the town, for a library and reading-room. This princely gift was from the heirs of N. Long and George W. Norton, deceased, and was made on condition that \$5,000 be raised for the increase of the library. One thousand dollars of this was given by Mr. Erstein Norton, a wealthy New York banker, who was present and delivered an address on the occasion. An additional thousand was promptly subscribed by the friends present and measures adopted by which the balance of the sum named will be secured. When this is accomplished the college will have one of the largest and best appointed libraries to be found anywhere. The institution is already well endowed, its buildings are ample and in a perfect state of repair and its faculty of instruction equal to in the land. With increased facilities for enlarging its work, its future is all that its friends could wish for it.

The decree of M. A. was conferred on this occasion on Revs. R. N. Barrett, W. J. McGlothlin, William Shelton, Jr., and W. L. Estes, M. D. Three of these will be recognized as Tennesseans "to the manor born." The honorary degree of D.D. was conferred on Rev. M. M. Riley, of Georgetown, Ky., and J. G. Bow, of Louisville.

BETHEL FEMALE COMMENCEMENT.

The past has been a highly prosperous year for this school, as witnessed by the number of pupils enrolled and the character of the exercises at the close. The commencement sermon was preached by the Hopkinsville pastor, Rev. C. H. Nash, and the address to the graduates was by Rev. J. M. Phillips, D.D. Both efforts are spoken of in terms of praise by those who heard them. The annual concert took place on Monday evening, and fully justified the expectations of all friends of the school in its superior excellence and rare attractiveness of its program. There were four young ladies who received diplomas on commencement evening, which was Tuesday night, at which time a program of rare interest was executed in the presence of a delighted audience. The friends of the college feel greatly encouraged by the success of the past year, and are confident that in Prof. McCall they have a man who is in every way a worthy successor to the lamented Rust, who for so many years so ably and successfully presided over its interests. The outlook for the school

for the future is in every way encouraging. J. M. P. Pembroke, Ky., June 24, 1892.

Notes From North Carolina.

It is time for me, Mr. Editor, to fulfill my promise, even though the field here affords no startling news. I sometimes look in wonder upon those brethren who seem to live in a little world of their own and never have any desire to know what is going on in the great throbbing world without. These are they who generally are most self-important, and besides that one great virtue, it is not possible to find another. However, their satisfaction seems to be complete, and who else is to be pleased except themselves? But would not the poor editors have an amusing time if the world could boast of no men but those who live for themselves and despise the efforts of all others? But the news, did you say? Doubtless you have already heard of the removal of Bro. John Stout to Darlington, after a pastorate of eighteen years at Society Hill; and to fill the vacancy thus left, D. W. Key has been called from Williston to Society Hill, and T. M. Galphin from Piedmont to Williston. These are three of our best men, and a church should count itself happy to get either one of them. What the Citadel Square Church will do over its departing pastor has not yet come to light. Dargan is greatly beloved in his church and out of it all over the State, and we dislike to see him moving away; but, beyond a doubt, it is wisest for him to go. A Kentucky brother has been mentioned as his successor, but I do not know what will come of the mere mention.

Our Greenville commencements are just over, and Dr. Mundy is finding his congregations not so numerous. The Female College and Furman University dove-tail their closing exercises, and for a week Greenville is all in a stir. Dr. John Wm. Jones, Rev. John G. Williams and your scribe were the speakers this year, and of course we all made fine speeches, ourselves being the judges. Dr. Jones spoke about the men we need these times, and told us many things about the war, according to his custom. But the address was a good one, despite the corpse of the past that was dragged through it all. Bro. Williams' speech was all satire, "The Superiority of Folly Over Wisdom." Your scribe's speech was a sort of olla podrida, and needs no mention, on the principle, "the least said, the soonest mended." A movement is on foot to appoint a separate Board of Trustees—separate from that of the University—for the management of our Female College. We have been begging for the boys to all these years, and the girls have been neglected until now we find that splendidly endowed and equipped schools are springing up around us, and we shall be compelled to do more for our school or go out of the business. We men folk are a very funny sort of folk. We talk great big talk about the need for female education; we even say that girls should take precedence over the boys in this matter, and then we turn aside from our talk to beg for money to endow—male colleges. O consistency! But we South Carolina Baptists are going to do better, and you must not despair

of us. We have no excessively great and huge men over here in this little kingdom by the sea, but we have as fine a ministry as can be found the world over—a ministry made up of godly and evenly-balanced men, who, while they are not always in the front rank, are never in the rear. And, too, we are now to have a State Baptist Sunday-school Convention. D. W. Key is at work on the plans and specifications, and since Key has gotten a wife, all of us have unbounded faith in his judgment and taste. One of these days I will call again. C. C. BROWN.

The Centennial Committee.

The Centennial Committee of the Southern Baptist Convention met in Richmond, June 22nd and 23rd. All present except Dr. Pritchard. A resolution was passed to correct the impression that the proposed Centennial fund of \$250,000, \$125,000 each for the Home and Foreign Boards for permanent work, is an endowment fund, only the interest of which can be used. Calling it a permanent fund has led to this mistake. It is not an endowment, but it is for Bible translation, chapel building, church edifice fund and other permanent work, as distinguished from the current work of supporting missionaries. If, however, any one shall contribute a special sum designating it as a permanent fund, of course his wishes will be respected.

Dr. H. H. Harris was made chairman pro tem., during the absence of the chairman abroad, and Dr. T. P. Bell was made treasurer.

A program was adopted for the Louisville meetings, which were fixed for October 2nd, 3rd and 4th.

Drs. F. M. Ellis, J. B. Hawthorne and W. D. Powell were chosen to travel during October, November and December for raising the \$250,000, and also to arouse missionary zeal and to increase the number and size of the contributions along the regular channels, for the regular work is to be enlarged in addition to raising the special Centennial fund of \$250,000 for permanent work. Fraternally, T. T. EATON, Ch'm. Cen. Com. S. B. C. June 24, 1892.

Colored Baptist Convention at Chattanooga. The colored Baptists will hold their Educational Convention at Chattanooga July 5, 1892. The session begins Tuesday at 9:00 a. m. and closes Wednesday, 10:00 a. m. A full attendance is desired (from the first. Every Association, church, school, minister and member is expected to show which side he is on. No friend of the cause, or of the people, can fail now. The following schools deserve and need support: Nelson Merry College, East Tennessee; the Home Institute, Memphis; Roger Williams University, Nashville; and especially should all remember the Phillips Hall, a memorial building in honor of that great and good man, D. W. Phillips, the founder of Roger Williams University.

Our white friends are expected to and will aid us in this effort as soon as we show our interest. Every church and school is expected to send representatives to the Convention and help on this department of our work. Those in sympathy with education and interested in the progress of the denomination will do their duty in this line, we are sure.

R. W. ANDERSON, President, Nashville, Tenn. J. R. GLOVER, Sec'y, Brownsville, Tenn.

NEWS NOTES.

NASHVILLE.

Pleasant services were held at all the churches, but there were few features of special interest. At the Central Dr. Lofton spoke at night on "Sam Jones and His Work," and a packed house greeted him. At North Edgefield there was a specially enthusiastic day with large congregations. Additions were reported from the Central, one by letter; from North Edgefield, three by baptism. Bro. Thompson was present and spoke of the Orphanage work. Bro. Van Ness was elected Moderator for the next six months and Bro. W. Y. Quisenberry, Secretary.

KNOXVILLE.

June 19th—Pastors preached as usual. Bro. Jones had good congregations considering the rain.

Bro. I. W. Bruer preached for Bro. Hailey in the morning and took up a collection for Sweetwater College. At night Bro. Hailey preached on "Causes of back-sliding."

During the past week at night, Bro. Carter Helm Jones preached at Deaderick Street, assisting Bro. Pace in a protracted meeting, which still continues with increasing interest, several having professed conversion and many anxious about their souls.

June 26th—Present at the Pastors' Conference: Brethren Jones, Hailey, Pace and Drs. J. W. McCown and John Wm. Jones.

Bro. S. E. Jones is expected to be in his field at the Third Church this week. A welcome service will be held Tuesday, July 5th, at 7:30 p. m.

Bro. Jones reported a delightful prayer-meeting. One received by letter and two for baptism.

The First Church pulpit was occupied in the morning by Rev. Dr. Miller, of the Lutheran Synod, now in session here. Bro. Jones' text at night was Psalm lxxxvii. 47, "Shortness of my time." Baptized two.

Bro. Hailey preached at Deaderick Street in the morning from 2 Peter i. 5, "Add to your faith."

Drs. Holland and Brown, of the Lutheran Synod, preached at the Second Baptist Church both morning and evening.

Bro. Pace supplied in the morning for Pastor Haywood, at Morristown. Text, Phil. ii. 9, "A name above all names." At night at Deaderick Street to a good audience. Deep interest in the meeting continues. There have been more than twenty professions of conversion.

Drs. John A. Broadus and John Wm. Jones are here to deliver lectures to the summer school now in session at the University.

MEMPHIS.

Rowan Church—Good services during the week. Pastor Slack preached Sunday to good congregations; especially at night there was a large crowd.

Trinity—Usual services conducted by the pastor. One addition by experience. Bro. Owen, of the Central Avenue Church, worshipped with this church at night, and baptized one into his church.

Central—Dr. F. R. Boston has resigned the charge of this church, to take effect October 1st. He has done a good work here and the church has greatly prospered under his ministry.

His many friends will deeply regret his departure.

First Church—Good attendance and fine meetings. One received by experience.

Germanatown—Pastor Porter reported usual services.

Eudora—Fine congregations and a good interest. Pastor Anderson preached.

Central Avenue—Preaching Sunday morning and night by Bro. Gaines, of Mississippi. Pastor Owen expects to start a protracted meeting next Sabbath. Bro. Early will assist him during the week.

The Pastors' Conference elected Bro. W. L. Slack as Moderator for the next quarter and Bro. J. W. Porter as Secretary. The conference meets in the pastor's study of the First Baptist Church every Monday morning at 9 o'clock.

CHATTANOOGA.

First Church—Rev. J. A. Chambliss, D.D., pastor of the First Church in East Orange, N. J., preached a fine sermon at the morning service. At night Pastor Jones preached. Five joined the church and four were baptized.

Second Church—Pastor Wright is in Dalton, Ga., assisting Pastor Shelton in a meeting. His pulpit was filled at the morning service by Rev. M. L. Blankenship; at night by Rev. Lucius Robertson.

Central Church—Pastor McReynolds preached morning and night. Good services. At 3 p. m. the pastors of the city assisted in the ordination of Rev. M. L. Blankenship.

St. Elmo Church—Pastor Bartles preached at both services. His wife and baby, who have been sick, are much improved.

Beech Street—Rev. Lucius Robertson preached to a large congregation at the morning service; a Sunday-school mass-meeting at night.

—We had good congregations on last Sunday and two excellent sermons by Revs. S. A. Owen and Forrest Smith from Jackson University. Both of them are promising young men, and we trust may do much good in the Master's vineyard. They expect to attend the Seminary this fall. We have called Bro. R. Brett of Tullahoma to take charge of our church, and hope he will accept, believing him to be the man for this field. Best wishes for the BAPTIST AND REFLECTOR. V. C.

Columbia, Tenn., June 27th.

—One of the agents of "Character Sketches," Mr. J. W. Rutherford, recently in canvassing for the book came across an old colored woman in Henderson, Ky. While he was talking up the lectures and showing the pictures to the old woman, she became very much excited, and in her enthusiasm she exclaimed: "Ain't you sellin' God?" Another old sister, Mahala Barrett, who had bought a book, also told Mr. Rutherford: "If you ever see dat man, Dr. Lofton, who wrote dis book, tell him I want to meet him in heaven."

—Put Antioch down as leaping out into fields high and hitherto unoccupied by her. Twenty-seven dollars was sent in for missions two weeks ago from this church, and arrangements are made for \$25 more next quarter. Yesterday was a high day here. Large congregation. Sermon

of considerable note by Bro. J. H. Grime. One addition by experience and baptism. Antioch church is made up of fine material. All they need is a development of ability and talent. The ladies have just, by their own energy and perseverance, papered the house with fine taste. I am glad my lot has been cast here. G. A. OGLE.

Milton, Tenn.

—The Baptist church at Loudon, Tenn., has leased the Protestant Episcopal Church property for three years. The property is now undergoing some repairs and will be ready for use by Sunday. Rev. W. N. Griffin, of Mossy Creek, will assist the pastor in a series of meetings, beginning Sunday night, June 26th. We have a good prayer-meeting and a live Sunday-school. Our church at this place is small, but active. I would rather have twenty-three members that are alive, to start with, than to have a hundred made of plaster-of-paris and simply stuck in the mud. I have only been here but a short time, but think the outlook for the Baptists is encouraging. J. A. ROBERTSON. Loudon, Tenn., June 22, 1892.

Motley-Alston.

On Tuesday, the 21st, at the Baptist church in Ripley, occurred the union of hearts of Rev. R. L. Motley and Miss Annie Alston. The ceremony was performed by Rev. J. I. Ayres, of Brownsville Female College, in the presence of a large number of friends of the contracting parties. After the marriage the bride and groom left at once for Virginia, their future home. The bride is the charming and accomplished daughter of Mrs. Emma Alston, and by the beauty and loveliness of her Christian character wins her way to the hearts of all who know her. The groom is now the pastor of the large Baptist church at Bedford City, Va., and is a man of deep, earnest piety, and a preacher of much promise. He was for several years a student at Richmond College and at the Seminary, and afterwards the pastor of the church at Ripley. The best wishes for joy and happiness from a host of friends attend them. C. A. F.

No. 1.

Two nights ago a bug entered the left ear of my little Mary, a child less than two years old. In her screams she articulated plainly "bug," "er." A spoonful of warm water was poured into the ear; and, at the suggestion of a little boy, a lamp was held close to the ear and the bug promptly crawled out. Thus relief was obtained before a doctor could be summoned.

Mr. and Mrs. Mercer, of Maple Springs Church, are an aged couple whose home is one of almost ideal comfort, the happy rendezvous of children and grandchildren, an elegant roosting place for preachers. Those who have been there carry away pleasant memories. Though Mrs. Mercer has grandchildren long since grown, she mentions with pride and satisfaction that she is still doing her own work, cooking, washing and all. Lot this picture be contrasted with the newly married couple which goes to housekeeping with one or two, sometimes three, hired servants. We

will never be a happy and prosperous people until the women become more industrious, tasteful and economical in the administration of domestic affairs. A wise woman builds her house, but the foolish plucks it down.

Mr. Editor, from week to week, or more seldom, I will send you some of my observations and inferences of a practical nature from my visits among the people. I will deem nothing beneath my notice that contributes to human happiness and prosperity. I will not get mad at you if you see fit not to publish them. G. M. S. Jackson, Tenn.

A Crisis.

I don't think I am an alarmist, but am rather inclined to take a hopeful view of matters; and yet I cannot avoid the conclusion that we are in the midst of a crisis on State Missions.

Collections are coming in much slower than last year; and yet, to meet existing contracts, more money is needed than was last year. We owe the missionaries and the bank at least \$3,500; and yet we, as a people, do not appear to be concerned. Five hundred Tennessee Baptist pastors have not asked their congregations for anything for missions in the last year. One thousand Baptist churches in Tennessee have given nothing to missions in the last year. If I should say what I think should be said Bro. Stamps would be after me for making "strong speeches" or trying to "beat" the gospel into the people. Can he not tell us how to relieve the situation? I am more than willing for him to give me a severe beating if he will follow it up with a remedy for our present deliverance. It is easy enough to look over a battle-field and see where and by whom the mistakes are made; but it is quite another matter to plan a battle so as to insure success.

Thousands of missionary boxes have been distributed over the State, and news has come from many places that they are being filled, and in many instances they are already full, but the money does not come. Possibly some are waiting to carry the money to the Association, forgetting that the missionaries are needing it now. There is some complaint about "hard times" and "scarcity of money," and while there is much truth in the complaint, yet there are two facts that should not be overlooked. First, while the hard times and scarcity of money are felt in all parts of the State alike, yet some Associations are doing better than they did last year. Second, when we remember that we have given less than 3 cents each for State Missions in the last year, it is hardly in good taste to complain about hard times and scarcity of money.

My dear reader, won't you take this matter on your mind and heart and go to work at once? If you are a lover of the Lord and wish to see others brought within the influence of His gospel, now is the opportunity for you to help in that direction. If you think of putting it off till some more convenient season, you haven't thought of the matter as prayerfully as you should. The only time promised you for work in this world is now. Will you take the opportunity? W. H. WOODCOCK.

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. WOODRICK, 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. WILLIAMS, 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. TRIMMER, D.D., Corresponding Secretary, Atlanta, Ga.
Rev. O. L. HALL, 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. D. 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.

Women's Missionary Union.

CENTRAL COMMITTEE FOR TENNESSEE.
Mrs. G. A. Lofton, President, 60 South Sumner Street.
Miss S. E. S. Shankland, Corresponding Secretary and Treasurer, 223 N. Vine Street, Nashville, Tenn.

The Close of Judson's Life.

It is well known that Dr. Judson while in this country was ill at ease, and longed to be gone from scenes which distracted his mind from the work that had now become engrossing. The country was strange to him after an absence of nearly a generation, the men whom he met were personally strangers to him; even those with whom he had corresponded during the early days of his residence in the East had gone to their rest, while few of those connected with the American Board when he sailed from Salem were alive; he was somewhat averse to public meetings, in which he could take no part on account of the weakness of his voice; the strain of eulogy and laudation which was so common in all references to him and his work was distasteful to him; he was not as free as he wished to push on the work of the dictionary, and he was eager to complete his arrangements for the care of his children, and go back to the country of his choice and the scenes hallowed by trial, suffering and holy companionship, that he might finish the work which could be done better in Burma than anywhere else.

The story of his marriage to the gifted lady whose genius was exalted and refined by her association with him need not be told here. She commemorated him as her "Angel Guide" in one of the sweetest domestic poems in the English language, and also contributed some of the most valuable personal notices of his character, opinions and work, which enrich the pages of the biographies of President Wayland and of his son, Dr. Edward Judson. Nor need I dwell longer on the brief years spent in suffering and toil after the return to Burma. The wiry frame was losing its tension, the step was becoming unsteady, the strength of former years was wasted, but he would not rest, and he could not die till his great work, the Burmese Dictionary, was in such a state of forwardness that his death could not diminish its value. And so he worked early and late until the spring of 1850 saw the dictionary practically completed. Also for us that his life and his work were destined to close

together! He consented to take a sea voyage in the hope of recruiting his wasted energies, but they were too far spent. The light flickered faintly in the socket, and finally, on the 12th of April, went out. So he literally died at his post, with the harness on. He died comparatively young, but if it be true that
'That life is long which answers life's great end,
his brief stage expands into immortality. He went to the East to found a church of converted natives, and to translate the Bible into their language. The church that he founded amidst on the Rock of Ages, and the Word which he translated for its direction, upbuilding and sanctification, liveth and abideth forever.
Most impressively are we reminded by the career of Adoniram Judson how great a thing a human life may be when consecrated to duty; how lofty in aim, how grand in action, how heroic in endurance, and how wide and high and beneficent in results. What monument does he need? His deeds will keep his memory fresh through all coming generations. Judson reared his own fittest memorial, of material more enduring than marble. No words of eulogy can add to the measure of his fame, which will grow with the lapse of years while the results of his work will go on augmenting to proportions which only eternity can disclose. Selected.

Foreign Mission Work of the Southern Baptists.

The Southern Baptist Convention now has representatives in five continents, viz: Asia (China and Japan), Africa (Yoruba on West coast), Europe (Italy), South America (Brazil), and North America (Mexico).

All these fields present points of special interest. China is the last great pagan empire that now exists. It is the most ancient among the nations. Its population is enormous, the death rate of the Chinese would sweep off the inhabitants of the United States in five years. China enjoys many arts of civilization, printing, the mariner's compass, well organized government, when our ancestors were savages knowing only the law of might. The Chinese make good Christians when converted, and just now their minds are in a receptive state, opening to the entrance of Western ideas. We have forty-two missionaries and thirty native helpers located in three parts of the empire, 790 members, 457 pupils. In Shanghai is a chapel built by a native, and in the South China Mission are several others built wholly or in large part by Chinese Christians.

After thirty years of mission work in Liberia, the churches being in a condition to care for themselves, our force in Africa was concentrated in Yoruba. A large church in Lagos is now independent, and of our work in Africa, Dr. Edward Judson spoke in most emphatic terms of encouragement. Our missionaries, native and foreign, number sixteen; members, fifty-eight; churches and chapels, five.

The Italian mission is blessed in the large number of talented and consecrated men whom God has raised up from among the churches, and who carry on pastoral and evangelistic work in almost every important city. The Island of Sardinia is proving a promising field. There are fourteen organized churches and fifty

preaching places, but only three chapels owned by the Baptists.
The Brazilian work, begun in 1881, has been most successful, six main stations being now occupied, the mission in Bahia owning a comfortable house. The pressing need is a house of worship in Rio de Janeiro. A line of mission stations extending North and South across Mexico, and work vigorously pressed East and West, indicate the advance made in that country since 1880. Madero Institute for girls is a mighty power for good, twenty-seven of its graduates already holding positions of influence as high grade teachers in the public schools. There is a constant call for more missionaries, twenty-two being now at work besides native helpers. Organized churches, twenty eight; members, 855.

In the second largest island of Japan, Kinshin, our two missionaries, sent out in 1889, have planted the Gospel banner amid most encouraging prospects. From all parts of our mission fields are coming tidings of the presence of the Spirit of God, working salvation among the people. Are not these tidings God's calls to the churches to arouse themselves and enter with courage and cheer upon the work of subduing the world to Christ?—From Leaflet by T. P. Bell.

Woman's Missionary Union.

Blanks for quarterly reports have been sent to all societies. Please fill out and return promptly, even if the amounts seem small. It is inexpressibly cheering to know that our sisters have a mind to work. The willingness is what our Master desires. Good reports are coming in from the chapel cards. Seven certificates have been claimed already by pupils of the Central Sunday school of Nashville. The Woman's Missionary Society, Central Church, Chattanooga, has asked for fifty cards. The Central Committee has distributed over 2,000 cards throughout the State.

By some mistake the "C. C. Notes" of June 23rd were made to state that Tennessee women had sent three boxes to frontier missionaries. It should have been fourteen (14) boxes, valued at \$642.57. During the winter of '90-'91 ten (10) such boxes were sent, valued at \$454.25. Our sisters have done well in this line, and I should be glad to have this report published correctly.

S. E. S. SHANKLAND, Cor. Sec. and Treas. C. C.

Program for Monthly Missionary Meeting, July, 1892.

It will be understood that the programs, as prepared, are simply suggestive. Those in charge are expected to make such changes as the interests of the meeting may demand. Subject: The Foreign Board. "Like a mighty army moves the Church of God."

1. Doxology.
2. Subjects for Praise.—"One hundred years ago the Bible was accessible to only one-fifth of the human race; now it is printed in over 300 tongues, in languages spoken by nine-tenths of the world's population. Then not a missionary vessel started in any of the waters, nor were Christians known in the vast majority of heathen lands; today, the church stands at the Kadish Gates of the aged, the promised land in full view and the Lord of hosts commanding

every one to go straight up and take possession."—Sol.
3. Prayer of thanksgiving.
4. Scripture Praise Service.—Psa. 78, 3, 4; Psa. 65, 1; Psa. 111, 1; Psa. 112, 1; Psa. 147, 1; Psa. 148, 13; Psa. 106, 1; 1 Chron. 20, 11; Psa. 106, 7; Psa. 106, 5; Psa. 100, 4; Psa. 106, 1, 2; Psa. 106, 2.
5. Hymn—"From all that dwell," G. H. 321.
6. In each society let members agree to pray for spiritual awakening during the Centennial year.
7. What is the work of the Foreign Board, Southern Baptist Convention? To be answered from leaflet written by Dr. T. P. Bell.
8. Business, collection, call for subscriptions to Foreign Mission Journal 9. Music.
10. Leaflet—"Aunt Margaret's Experience."
11. Centennial report.
12. Closing prayer for special blessing on the Centennial effort.

The Baptist Orphan's Home.

As hot weather increases the "woes and wails" of the babies, the managers find it necessary to provide a nurse for their special use. The matron cannot do her duty to her other cares and pay the necessary attention to our six babies. We dare not encroach upon our regular subscriptions to pay this additional expense, but we believe our friends will assist us.

Also, look, mothers, in your old clothes and send us all you can spare; you know what will be useful to us. And has not some one an old nursery chair or baby buggy you can send us? Remember we are now house-keepers and you have much that you can spare us that will be of infinite value to us. Please address your communication to Mrs. ROGER EASTMAN, Vice-President.

Advice to Young Converts.

Adopt a golden text for life. Write it down on the fly leaf of your Bible, and ask God to help you live it.
When you pray, don't put God away beyond the stars to begin with, by thinking that you must make the grandest kind of a speech to him.
God doesn't want fine speeches; he wants worship.

Call him Father, and take your place as a joyful and trusting child at his feet.
Don't think that you must be asking for something all the time, unless you have a conscious need.

Spend more time in thanking God for the things he has already given you than you do in asking for something else.

The way to pray with power is to find a promise that covers your need, and then go to God with it and tell him that he said so.—The Ram's Horn.

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"Truth is stranger than fiction."
The wonderful cures of Cap. J. H. B. ... The Specific Oxygen Co., Nashville, Tenn.

BAPTIST AND REFLECTOR

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

Reflections on Old Age.

BY REV. W. H. BARKSDALE.

[Suggested by reading the announcement of the remarkable age of Bro. D. Kitzmiller, now entering his 93rd year, as reported in the BAPTIST AND REFLECTOR, May 20th, and Dr. Graves' touching editorial of June 2nd.]

"I have lived long enough, my way of life is fallen into the mire, the yellow leaf."
How very natural, when bowing under the weight of years, and suffering, as many do, with its attendant infirmities of aches and pains, that the once vigorous spirits, chafing under their burdens, should grow restive and cry out in the sentiment of the couplet, which heads this article; or with Job, "I would not live alway, I loath it, let me alone, for my days are vanity." To such, with the indulgence of the editor, I pen these lines. "Lived long enough." But from whence that information? Who told you this, aged sire? Do you really think your days of pilgrimage should now terminate? Art thou wiser than thy Maker? Seest thee farther into the dark arcana than He? Are you satisfied with your life's work? Or, "Shall the thing formed say unto Him who formed it, Why hast thou made me thus?"—Rom. ix. 20. Hark! listen! "What thou knowest not now thou shalt know hereafter." "It is the Lord, let him do what seemeth right," for who am I, that I should reply to Him before whom all things seem as they really are? I imagine to hear the old brother exclaim: You are right. God has a purpose in all things which he permits. The future years of all the members of thy household, as they are gathered about thee, may need thy counsel and thy Christian example of patience and heroic endurance. Invaluable to many a boy and loving daughter has been the influence of aged parents, confined by long affliction to "the old arm chair," their prayers, their patient and Christian endurance, lived on in long after life to mould their characters and enlarge their usefulness. Methinks it was this which gave the inspiration to the pen of Eliza Cook, as she wrote that beautiful poem familiarly known as "The Old Arm Chair." Reader, have you not a dear old one somewhere among kindred, rendered sacred by the long use of an afflicted one, whose memory is indissolubly associated with it? Few, indeed, are they who have not. Sacred relic!

"I love it! I love it! and who shall dare, To chide me for loving that old arm chair?"
I've treasured it long as a sainted prize, I've bedewed it with tears, I've embalmed it with sighs. 'Tis bound by a thousand bonds to my heart. Not a tie will break, not a link will start, Would you know the spell? 'A mother sat there.' And a sacred thing is that old arm chair!"

How touching and true to life! It shows conclusively the aged parent, be he father or mother, lives not

in vain even when deprived of bodily activity. Their lives, if seasoned with piety, are of invaluable character to their families. Away then, I would say, to all *ennui* and dejection and longing for the sleep of death, in which I have known some aged ones to indulge, as though it was *all of life to die*. Why, my brother, the grave is not the *finis*.

"Life is real! life is earnest! And the grave is not its goal: Dust thou art, to dust thou'rt return'd Was not spoken of the soul."

From the invalid's chair, though burdened with accumulated years be the occupant, there goes out an influence unmeasured by the cycle of years!

"Even down to old age all my people shall prove My sovereign, eternal, unchangeable love," etc.

And this explains why the old arm chair is envied with such hallowed memories. I wonder if many of my readers cannot truly say, with the author of the beautiful poem alluded to above, that

"In childhood's home I lingered near The hallowed seat with listening ear. And gentle words that mother would give To fit me to die and teach me to live. She told us that shame would ne'er betide With truth for my creed and God for my guide. She taught me to lip my earliest prayer As I knelt beside that old arm chair."

In my case it was the grandmother's chair, death having removed the mother while my mind was too young to retain the image. The former committed her boy, then too young to know his loss, to the training of that dear old lady, whose grave, if I could, I would annually visit. O, the hallowed memories which come trooping up to bear testimony to the faithful manner in which she discharged that duty; rehearsing to me, as she often did, my mother's happy death and her dying request. That dear grandmother lived to see her grandson a Baptist and leading, at her request, in family worship. Soon after this she was called on high to join that happy circle where her husband and several of her children had preceded her.

May God help me to hand down to my children the fragrance of that pious training thus derived from "the old arm chair."

Then let us be intent upon our Master's will in whatsoever position his providence may have placed us, though that position be in an invalid's chair. Whose heart was not touched in tender sympathy when reading our venerable editor, Dr. J. R. G.'s communication in the BAPTIST AND REFLECTOR of June 2nd, penned in his old arm chair? I quote a paragraph: "Though there was a time when words were wasted on me now they come not to me, as in other days. But tears come to these eyes that used to look with satisfaction, yes, with refreshing gladness upon these friends, who thus show me this honor when I am old." Take another clause: "But I am old and lame and helpless now. I used not to sit and wait for any to go before me. But, brethren, my work is done. He has laid his hand upon me and said stop now," etc.

This comes from his "old arm chair." God bless the dear old hero of many battles. Long will his name

linger in the memory of his brethren. Well done, thou good and faithful servant. But believe me, your life work is not yet done. In that "old arm chair" you are to teach us how to die as well as to live. From that room of affliction radiates an influence felt, may I not say, all over the South. How many of our beloved brethren with whom we have labored have preceded you? It seems comparatively but a few years since I preached the introductory sermon before what was then known as the General Association of North Alabama and Middle Tennessee, when it met in Nashville, Tenn., which was published in pamphlet form by the request of that body. I remember well alluding to the work of our distinguished brethren then present, Drs. R. B. C. Howell, J. H. Eaton, J. R. Graves, J. M. Pendleton, Dayton, Bayless and many others, now all gone (except Bro. G.). What fond associations are connected with their names. Dr. Eaton was my former preceptor in the early history of the University (when "Tom" was a little boy) and preached my ordination sermon, and married me to my first wife. Dr. Howell, so familiar to all as the first editor of the *Baptist*, married me to my second wife, and that, too, in my father's old homestead where I was born (then owned by Mrs. Read, an aunt of my wife). At that time Dr. Howell was almost as helpless as now we find Dr. Graves. He had to have an attendant, upon whom he could lean during the ceremony. Ah! how sad it makes me when I miss so many of our loved brethren. If we turn to the Big Hatchie Association, the beloved brethren Burns, Borum, Miliken, Parrott, Canada and McFadden, all have passed away. In conclusion, I would say, as we know not whether "at the cock crowing or midnight" our summons may come, let us be also ready.—Mark xiii. 35.

"What a world were this. How unendurable its weight, if they Whom death hath snuder'd did not meet again!"

But there comes a voice from Him who is the Resurrection and the Life, which dissipates the gloom, "I'll come again and receive you unto myself, that where I am there ye may be also." Oh! how the stricken pilgrim loves to read the fourteenth chapter of John. I close with a beautiful poem for the aged. May the spirit of the blessed Master be with them as they read it:

"I walk in sadness and alone, Beside Time's flowing river; Their steps I trace upon the sand, Who wander'd with me hand in hand, But now are gone forever. Upon that river dark and deep, My boat will soon be tossing; By earth sounds growing faint and low, By mist that blind my eyes, I know I must be near the crossing. And so I walk with silent tread Beside Time's flowing river, And wait the plashing of the oar That bears me to the Summer shore, To be with friends forever."

Ordnances.
The Second Church, Knoxville, has been honored of the Lord. Two of our brethren have been called of the Lord to preach the gospel. That has been our understanding of the Lord's plan about his ministers. He calls them and then men recognize the call. The

two are W. L. Cate and J. N. Hartley. Both have been with us for some time, and now are called to the care of churches. Thus our church received requests from two churches to set them apart to the full work of the ministry. In response to these requests the church invited a presbytery of neighboring ministers to examine and ordain the young men.

The church met to hear the examination, which, by agreement, was conducted by the pastor, O. L. Hailey, the others assisting. This was done on the afternoon of June 18th, at 7:45 p. m. Carter Helm Jones, of the First Church, preached a wise and vigorous sermon from Ezek. ii. 4: "And thou shalt say unto them, thus saith the Lord." J. K. Pace, of the Deaderick-street Mission, offered the prayer; I. W. Bruner, of Sweetwater, delivered the charge; O. L. Hailey, pastor, presented the Bibles, and E. B. Booth, of Clinton, welcomed them into the ministry. On the whole, it was a very impressive service, and its effects on the church itself will be very deep and lasting. They feel now as they have not felt before, the great responsibility of sending out men to preach whom the Lord has called.

Brother Cate bears a name that is fragrant in this whole part of the State with the memory of the pioneers and with names honored in every generation since. He goes to take the charge of Pawpaw Hollow Church, Sevier County. Brother Hartley some years ago was a Cumberland Presbyterian preacher, but could not conscientiously preach their doctrine; so he came to us. After several years of quiet, but earnest work with us, sometimes filling our pulpit, as did Brother Cate, he was called to the care of the new church at Wartburg, Morgan County. Thus is the Second Church filling its mission in sending the gospel into the regions beyond, "beginning at Jerusalem."

These two and Stephen H. Johnson, now at Heiskell's Station, make three we have in the field. And there are others in our membership who feel the impression upon their hearts to go and tell the sweet story of a Saviour's dying love. Like Samuel they have heard the voice and have said, "Here am I." May he, whose is salvation from sin, so direct them and us that his will may be done in us and with us. H.

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BAPTIST AND REFLECTOR

Nashville, Tenn., June 30, 1892

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JONES AND SPURGEON.

We mean, of course, Sam Jones and C. H. Spurgeon. It may seem to some almost like sacrilege to couple the two names together. And yet there are many points of resemblance between them. Here are several: (1). Each had—we speak of Mr. Jones in the past, not as dead, but as we have known him—a voice of wonderful compass and power. There have seldom, if ever, been two finer voices in the world than those of Spurgeon and Jones. (2). Crowds numbering from 5,000 to 10,000 flocked to hear each one. (3). The common people heard them gladly. Each was, to a large extent, the apostle to the common people. (4). Each was distinguished for a rich fund of wit and humor. (5). Each was remarkable for his pathos. (6). Each was characterized by a holy boldness and the courage of a lion against sin and iniquity, whether in low places or high. But here the comparison ends and the contrast begins.

1. Spurgeon preached in the same place and largely to the same audience for nearly forty years. Never did he seem to weary them, or did they appear to grow tired of hearing him. He was as fresh and interesting at the close of his career as at the beginning of it, if not more so. It is not so with Mr. Jones. He preaches only some two weeks at a place. He preaches his best sermons and then leaves. He could not save his life preach to the same audiences year after year for forty years, or five years, or even one year, and hold

his immense crowds as Spurgeon did. And the reasons for the difference are not far to seek. Mr. Spurgeon was a student. He read all the books he could get hold of. He imbibed new ideas. He grew. Mr. Jones is not a student. He has little time for study. He is a close observer of nature, and especially of human nature, and he picks up many new illustrations. But he gathers very few new thoughts. He has grown very little, if any, in preaching power since he was first in Nashville seven years ago. Indeed, all of his sermons were very much on the same style, and some of them were nearly identical in outline with those of his former visit.

More than that, Mr. Spurgeon was a student of the Bible. That was the man of his counsel, the source and inspiration of his thoughts. It was that which furnished him with the wonderful freshness and variety of his sermons. The Bible is a book of endless variety, and the preacher who follows that strictly will never lack for matter. He can preach a new sermon each week in the year for each year of his life. That was true of Spurgeon, and that was really the secret of his long pastorate and of the fact that he never repeated himself or wearied his audiences. Mr. Jones, on the contrary, depends little upon the Bible. He draws neither thoughts nor illustrations from it. He relies upon his own originality, which is remarkable, but which is finite. No matter at what text he starts, he has something to say about whiskey, card playing, dancing and such vices, and while he has a large fund of wit and illustrations bearing upon these subjects, yet it must be exhausted sooner or later. As all roads lead to Rome, so all texts lead to whiskey with Sam Jones; and while this fact makes him a power in that direction, still it occasions a good deal of sameness in his sermons. The difference between the sermons of Spurgeon and of Sam Jones is simply the difference between the Bible, with its exhaustless resources, and the human mind, which, however fertile, must have a bound. To sum up in a word on this point, Mr. Spurgeon preached new sermons to old audiences. Mr. Jones preaches old sermons to new audiences.

2. It is but a different form of the above thought to say that Mr. Spurgeon preached the gospel, the old-fashioned gospel of salvation by grace through faith in Jesus Christ. That gospel was to him the power of God unto salvation. He delighted to preach it. It formed the theme of every sermon. He loved to tell the story of Jesus and his love. The old, old story was ever new to him, and he made it ever new to his audiences. He never tired of telling it. He never tired of hearing it. Mr. Jones, as we said last week,

does not preach the gospel, at least it is a gospel of works and not of faith in Christ. This is partly because he does not believe in the gospel of faith, and largely because he seems to have an idea that if he preaches Christ he will lose his audience. He intimated as much to us on one occasion when we took the liberty of speaking to him about not preaching Christ. But he should have remembered Spurgeon. Here was a man who stood up and preached Christ and nothing but Christ to the same congregation for nearly forty years. Nothing but the gospel of Christ could have held them that long. Mr. Jones could not have done it with his gospel of works to save his life. Nor could Mr. Spurgeon have done it with such a gospel.

3. It is still another variety of the same thought to say that Mr. Spurgeon was a Calvinist, while Mr. Jones is an Arminian. We do not mean to say that one who is an Arminian cannot preach the gospel. But we do mean that he does not preach what seems to us the full gospel of salvation by grace. He puts more or less of works in it—usually more. As a rule, the stronger Arminian he is the less gospel he preaches. The Calvinist, on the contrary, cuts out all works from the plan of salvation and preaches the pure gospel of salvation by grace through faith. Paul was a Calvinist, or rather it is more historically correct to say that Calvin was a Paulinist. Spurgeon was a Calvinist of the highest type. He could cut the rubbish and debris away from the gospel and get right down to the solid, glorious truth of salvation by grace better than any man we ever heard or read after. And it was that which gave him his power, as it is the absence of that, as we showed last week, which constitutes Mr. Jones' chief weakness.

Henry Ward Beecher once said of Spurgeon's Calvinism that it was the hump on the camel's back, constituting his deformity. Spurgeon replied that in the long marches across the desert it was that hump which sustained the camel, and without which he would die. So it was with him. It was his Calvinism, his strong, rock-ribbed Calvinism, which sustained him in his long pastorate in London. We do not believe that he could have held up there so long but for that Calvinism, or, in other words, his firm faith in and his earnest preaching of the old gospel of Christ.

4. Another difference may be briefly noted. The work of Mr. Spurgeon will live. It had all the elements of permanency in it. He not only preached sermons and saved sinners and inspired saints and wrote books, but he founded a pastors' college, an orphanage, a book fund and other organizations for church work, and he left a well-disciplined and thoroughly organized army of Christian workers behind who will carry on the work

begun by him. Sam Jones' work, on the contrary, will die with him. He leaves no organization to perpetuate it. No one can take his place. He is a kind of free lance, comes, says what he pleases, ruffles the waters considerably, leaves, and again the waters subside into their usual quiet. When he first began his career the question was seriously asked, Is he a creation, an effect, or does he mark the beginning of a new era in preaching? We believe that he is simply an effect, an extreme result of the principles of Methodism. He is an Arminian gone to seed. But he has founded no college, no orphanage, he has written no books, he has done nothing to perpetuate his principles. He will be remembered and talked about and written about for years, and perhaps for generations, to come. But it will be as the passage of a meteor or the "falling of the stars" in 1833 is talked about—as something unusual, odd, brilliant and dazzling. Spurgeon will be remembered as the stars and the moon and the sun are remembered, for his work's sake. And as long as these endure his name and fame shall remain upon the earth and grow only brighter as the ages go by.

METHODIST MACHINERY.

Our attention has been called to two articles which recently appeared in the Baptist Layman of Winona, Miss., under the above caption, one credited to the BAPTIST AND REFLECTOR and the other a reply thereto, written by Rev. J. D. Cameron, a Methodist preacher of that place. Allow us to say that the first article was erroneously credited to the BAPTIST AND REFLECTOR. It was written by a correspondent of the Western Recorder and was published in that paper. There are some mistakes in the article, and we so wrote the author of it. Mr. Cameron, in explaining the Kelley case at Pulaaki, himself makes some misstatements, or at least leaves wrong impressions—unintentionally, we presume. He says:

"A committee of three members of his own conference was appointed to investigate the case and see whether or not a trial was necessary, and they reported a trial necessary, and on that report Bishop Hargrove appointed a committee of thirteen members of the same conference, by which Dr. Kelley was found guilty of having left his work, and for which that committee suspended him for six months."

Here are the facts, taken from the official record, which lies before us:

The committee of three members of the conference was appointed without consulting the conference. When that committee made its report, saying that a trial was necessary, the conference by a vote of 116 to 25 refused to concur in it. The bishop then, despite this objection of the conference, expressed so overwhelming protests, proceeded, of his own mo-

tion, to appoint another committee to decide if a trial was necessary, though the conference had just said it was not. Two of the members of this committee were taken from the twenty-five who had voted to sustain the report of the other committee and only one from the 116 who had voted against it. The report of this committee, saying that a trial was necessary, the bishop did not submit to the conference, knowing what would be its fate if he did, but he immediately proceeded to appoint a committee of thirteen to try Dr. Kelley. It was claimed that the conference had the right of appointing the committee. The bishop denied the right. It was demanded that the members of the committee should be divided in proportion to the sentiment of the conference as expressed in the vote upon the report of the other committee. The bishop refused, and appointed a trial committee of thirteen, eight of whom were of the twenty-five who had just voted against Dr. Kelley and only five of the 116 who had just voted for him. He then appointed as chairman of the committee another one of the twenty-five, and one of the strongest of Dr. Kelley's opponents. When this committee submitted its report suspending Dr. Kelley for six months, the bishop did not submit it to the conference for ratification.

Bro. Cameron may say that "the bishop has no power to silence any preacher under his care." But to a plain Baptist and, we think, to any man of common sense the above proceedings looked very much like it, when one man, backed by a minority of twenty-five, was allowed to overrule and override the expressed will of a majority of 116. The fact is, it does not appear that the bishop needed the twenty-five, but that singly and alone he could have overridden the whole conference. Never after the first vote, which was so overwhelmingly against him, did he submit a single question to the conference. If Bro. Cameron still contends that "the bishop has no power to silence any preacher under his care," then it follows that the power which Bishop Hargrove exercised at Pulaaki was usurped power, and he should be impeached for usurpation of authority. Either the rules of the Methodist church gave him such despotic power or he usurped it. Bro. Cameron and other Methodists can take either horn of the dilemma they choose.

PREMIUMS.

During these dull summer months we offer the following premiums to old subscribers who will pay their subscriptions up to date and renew for another year:

One copy of "The Origin of Campbellism," by J. H. Milburn. Or, The Autobiography of Henry Drummond, including his famous

one upon "The Greatest Thing in the World." Or, for \$5 we will send the BAPTIST AND REFLECTOR one year and a fine Teacher's Bible, with concordance, maps and all the usual helps. The Bible alone sells for \$5 and cannot be bought for less. These offers apply to either old or new subscribers. They will hold good until Sept. 1st. We trust that many will take advantage of one or the other of them.

PERSONAL AND PRACTICAL.

—It is a glorious thing to be an editor—glorious for other people.

—Remember that your Sunday-school literature may be ordered through the BAPTIST AND REFLECTOR. All orders will be promptly attended to.

—Rev. W. T. Ussery of Columbia spent several days in the city last week under treatment by our Baptist oculist, Dr. G. C. Savage. We are glad to know that his eyes were greatly benefited.

—Rev. N. R. Pittman, of St. Joseph, Mo., in noticing in the Central Baptist the visit of Rev. H. E. Truex, of Gallatin, to that place, says: "Let us get H. E. Truex back to Missouri." Not if the Baptist saints of Gallatin can help it, Bro. Pittman.

—How many responses do you suppose we have received to our request for contributions to enable the editor to take a trip to Europe? Alas! not one. We are thinking of selling out the paper, giving up the tripod and applying for the pastorate of a rich city church.

—Dr. T. T. Eaton, editor of the Western Recorder, expects to sail from New York for Liverpool on June 27th for a tour in Europe. He will return early in September. We wish him much pleasure and profit on his trip. When we get rich off of editing the BAPTIST AND REFLECTOR we expect to go to Europe too.

—Rev. R. E. Puryear was ordained to the ministry on June 21st, at the South Nashville Baptist Church, and proposes to enter upon the evangelistic work in Tennessee. He practiced law for some time in Arkansas and is highly endorsed by his former associates there. We wish him much success in his new labors.

—Our Campbellite brethren are always preaching the beauty of Christian union to us. And yet they themselves will let a little organ split their churches all to flinders. This has happened time and again. Several sayings come to mind: "Physician, heal thyself;" "O consistency," etc; "They that live in glass houses," etc. Mat. vii. 3-5.

—Dr. Joseph Parker, of London, recently told his congregation that he was himself often as much surprised as his hearers at his sublimity of thought and that it was a gift from above. This was just after he had been saying some very spiteful things about Mr. Spurgeon. For self-conceit and overweening egotism commend us to Joseph Parker.

—During the three years that Rev. W. Y. Quisenberry, now pastor of the North Edgeland Church, this city, was pastor in Virginia, he baptized over 100 converts, raised about \$1,000 for benevolence, completed three new

church houses, nearly completed another and refodeled still another. This is certainly a good work, and shows that the North Edgeland Church made no mistake in calling him to their pastorate.

—The Chicago University is making an effort to raise a million dollars additional for endowment purposes. They have already secured several hundred thousand dollars on the proposition of Mr. Field to give \$100,000 conditioned on the raising of the million in ninety days. Mr. M. A. Ryerson gave \$150,000; Mrs. N. S. Foster, \$50,000; Mrs. E. G. Kelley, \$50,000, while others have given \$10,000, \$5,000, \$1,000, etc. We wish we could raise money that way here in the South. We could if we had it.

—We want to return thanks thus publicly for the many expressions of sympathy for us in our recent bereavement which we have received from friends all over the State and out of the State, some coming from the most unexpected sources. Be assured, dear friends, that your kind words are greatly appreciated both by the father and the mother of the little one. May God bless you, and grant that you may never know a similar sorrow, or, if you do, that you may receive, as did we, the comforts of His grace.

—Dr. H. K. Carroll, who had charge of the religious portion of the last census, says in the Forum for June, that the actual number of church members in the United States in 1890 was 12,487,382. In 1880 the estimated number was 9,730,760. This shows a gain of a little more than 28 per cent. in 10 years. The increase in the total population during the same period was less than 25 per cent., showing a net gain for the church over the world for the ten years of about 3 per cent. A small gain, to be sure, but under the circumstances quite a gratifying one.

—The most absurd proposition which we have heard for some time is that of Dr. W. S. Rainsford of New York. He says that it is impossible to put down saloons, and consequently that we should do what we can to regulate them. This he proposes to do by having Christian people to open saloons in connection with the churches, at which beer and light wines should be sold. This is compromising with the devil with a vengeance. We suggest that a theatre and a gambling hall be added to the church saloon. We imagine, though, that the churches of the United States are not yet ready to go into the saloon business. Certain we are that the Baptist churches of the South are not.

—We had a pleasant visit last Saturday and Sunday to New Hope church, situated in Davidson County, near Hermitage Station. The church has some of the best people in the community as members of it, such as the Messrs. Dodsons, Fields, Wrights and others. Bro. W. Owen Carver, our interesting Seminary correspondent, is the popular young pastor. Though reared in the community, he shows that a prophet does sometimes have honor in his own country. The only objection the members have to him is that they are afraid they will not be able to keep him. The congregations Saturday and Sunday were not very large, for various reasons,

but they were generally quite attentive and we enjoyed speaking to them.

—A correspondent of the Standard says that Dr. K. B. Tupper, of Denver, Col., recently preached a sermon on the Divinity of Christ. In his congregation was a prominent citizen who had "wandered in the dark of agnosticism." After service the gentleman met the doctor, and in the course of conversation remarked that if such a man as Gladstone believed that doctrine, it would furnish him ground for believing it too. Dr. Tupper accepted the challenge and wrote Mr. Gladstone. He has just received the following on a postal card: "Rev. K. B. Tupper, Denver, Col. U. S. of America: "Dear Sir:—All I write, and all I think, and all I hope, is based upon the Divinity of our Lord, the one central hope of our poor wayward race." "Your faithful, W. E. GLADSTONE. Thank God for Gladstone."

—In speaking of the late Methodist Episcopal General Conference at Omaha the Cumberland Presbyterian says:

"Like our late Cumberland Presbyterian General Assembly, this great Conference seemed prodigal of time at its opening, wasting hours on matters of small importance, and then at the close hurried over matters of great moment."

This is true of nearly all bodies, religious and practical. It is true of Congress. It is true of Legislatures. It used to be true of our Southern Baptist Convention, but for the last several years we have been adopting an order of business and adhering to it pretty strictly. In this way we give to each subject its portion of time in due season, and we do not put off the most important business until the close and then hurry over that.

—The death at Missionary Ridge, near Chattanooga, last week, of Mrs. T. J. McLemore, of St. Louis, Mo., nee Miss Mildred Thomas, of Brownsville, Tenn., was peculiarly sad. Beautiful in person, cultivated in mind and pure in soul, and above all a consecrated Christian, she was one of the noblest and truest women that God ever made. To her the poet's words would apply with unusual truthfulness and force,

"None knew her but to love her, None named her but to praise." Her own character was so elevated that she inspired all with whom she came in contact, not only with warm admiration and affection for herself, but to loftier purposes and better lives. She was optimistic by nature and by cultivation. She saw only the bright side of the world because instinctively people turned only their better nature to her as they came in contact with her. She leaves a very wide circle of friends to mourn her untimely death, outside of relatives. To husband, child, mother, brother, sisters and others of that inner circle of friends in which she moved and in which she was so greatly loved, we tender our deepest sympathies and our earnest prayers that God's grace may be sufficient for them in this their time of sorrow placing their souls. May they be stimulated to nobler lives by the memory of her bright example, the legacy of her goodness, and may they now comfort in the sweet and blessed hope of a reunion beyond the river. Earth is poorer for her leaving, but heaven is richer for her presence there.

THE HOME.

Since Mother Died.

A PARODY BY "UNCLE JO."

Though many years have passed away, And sorrows vanished with the tide, Yet life has never been the same.

When'er I see a happy youth, With loving mother at his side, A strange, sad feeling fills my heart.

When Christmas comes, and those we love Are gathered 'round our fire-side, Oh! 't is not a joyous treat.

When midst their noisy, joyous cheer, How hard it is for me to hide, The gloom that I have ever felt.

Though years have flown, yet still I weep, And many bitter tears have dried, And left their traces on my cheeks.

I love to go and muse awhile In pensive mood at even-tide, Gazing towards the great North West.

For there near a sparkling, tiny brook And on a rolling prairie wide Is seen a sacred marble slab.

And there in fancy oft I stray So very far, and pause beside A heap of earth—a grassy mound.

But, roused from those sad dreams I think The Savior heard me when I cried, And closer now to him I cling.

Orinda, Tenn., May 28, 1892.

Tribute to the Memory of Mother.

More than a dozen times since mother died I have sat down to write some lines about her life, her works and her death, but as often has my hand faltered, my heart filled with emotion and my eyes been suffused with tears.

Years and years ago—so long that it seems like it must have happened in some other life than mine—mother was very, very sick. We all thought she would die.

And now, after more than two years have passed since she died, I wonder how I have borne the sad bereavement. I can see her sweet face upturned to mine and her voice as she said: "I'm glad you've come."

make you a preacher of his Word. When you think of me—and I hope you will sometimes—remember that I loved you and at any hour would have died for you."

She drew me up to her and I climbed on the little chair and tenderly hugged her neck and kissed her. With all my heart I meant to be such a boy as she had hoped and prayed I might be.

It was thus that mother died. We wept like broken-hearted children, though all of us were men and women. We knew that the best one of us all had gone to God.

It was her face that was bathed in thankful tears when I preached my first sermon. It was her smile that welcomed my young wife and me when penniless and inexperienced we together began life's toilsome journey.

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forty years, was hourly at her side and all her children were present to minister as best they could. At last the fatal morning came. We all felt it would be her last day.

It was thus that mother died. We wept like broken-hearted children, though all of us were men and women. We knew that the best one of us all had gone to God.

Hard to Recognize Ourselves.

Some people, says the Christian Union, live mainly as hornets—to make others uncomfortable.

people's joy. They delight in making crucifixes, and crucifying thereon the best men they can find. This evil genius of the factor is both unborn and developed.

The Delightful Waltz.

Brother Burnell is a scholarly old Presbyterian deacon, who lives in the north end of the county.

"I saw some young people waltzing Friday night. The gents encircled their partner's waists with one arm. The gents stood erect, leaning a little back. The ladies lean a little forward."

—None of us can take any year or day, or even hour, and pronounce it perfect. But as we look over the whole, we see that a general purpose of good overpreads it, and also that its general outcome is good.

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

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor. No. 918 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:—I will answer your questions about Japan. Japan consists of a group of islands, lying off the Eastern Coast of Asia.

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City, and I felt we could get some help possibly from the many we will meet with while we are gone.

IDA V. AND JOHNNIE B. COX. Jonesboro, Tenn.

That is a good idea, Ida. I am glad you are going to try to work while you are away.

Dear Aunt Nora: I sent for a chapel bell a few weeks ago, and have gotten one dollar which I send you. Have a start on another, and hope to get up five this year.

MARY EMMA BUELL. Mouse Creek, Tenn.

Dear Aunt Nora: I received the chapel bell but no card. I send you an express money order for \$5.00 for the certificate.

M. O. HOFFORD. Knoxville, Tenn.

No, no, you shall have the certificate just the same. My being away from home caused some confusion in the sending of bells and cards.

Dear Aunt Nora: I enclose you a 2-cent stamp, for which please send me a chapel bell.

MI. HOLLY, Ark.

Dear Aunt Nora: There is always room with you I know for those who want to work for a good cause.

Unless the spiritual sight is opened, we cannot understand. The Psalmist prays, "Open Thou mine eyes that I may behold wondrous things out of Thy law."

A Frog in a Class.

It is wonderful what strange things children bring to class. A ragged school-teacher told me of a boy who brought three frogs in a handkerchief.

Dear Mrs. Hailey:—Enclosed find stamps to the amount of twelve cents, for which please send me one half dozen chapel bells.

MISS KATE M. LAZY. Jackson, Tenn.

Dear Aunt Nora:—Enclosed find stamp. Please send me a chapel bell. I want to try for a certificate.

MAAGIE GOODSON. River Junction, Fla.

Dear Sister:—Enclosed please find 4 cents, for which send to my address two chapel bells.

N. B. WILLIAMS. Wheel, Tenn.

Dear Mrs. Hailey:—I wrote to you in March and sent you 8 cents for a chapel bell and Bro. Dix's picture.

My letter came out in the paper, but I have never received the chapel bell or picture yet.

OLLIE WEBBER. Lockport, Tenn.

When the cousins see their letters in print then they may be sure the bells and cards have been sent, and it is the fault of the mails if they have not received them.

CENTENNIAL FUND.

Enid Freeman, \$5.00; Roy Crawford, Knoxville, Tenn., \$5.00; Mrs. A. Montague, Tennessee, \$2.00; Maggie Foltz, Tennessee, \$5.00; Fortie Love face, \$1; Katie Ford, \$2; Annie Bell Swan, \$1; Eric May Crawford, \$1; Josie Talley, \$1; Infant class of the Central Baptist Church, Memphis, Tenn., \$5; May Blankenship, \$1; Winnie Bradshaw, \$1; Annie, Troy, Birdie and Mamie Holland, \$1; Carrie and Mabel Fuller, \$2; Sallie Featherston, \$1; Gaither Grayson, \$1; Mabel Askew, \$1; Burt Cunningham, \$1; Josie Janaway, \$5; Esther Wingo, \$5.13; Surgeon Wingo, \$1; Emma Cooper, \$5.

Blind Eyes Opened.

A little boy was born blind. At last an operation was performed; the light was let in slowly.

So it is when you try to tell what is in the Bible. Unless the spiritual sight is opened, we cannot understand.

The Psalmist prays, "Open Thou mine eyes that I may behold wondrous things out of Thy law."

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we could see, we should find that grown-up children sometimes bring strange things to church. The shopkeeper brings his goods, the dressmaker her fashion-plates, the student his books, and the busy mother the pile of socks and stockings that want darning.

Things You Did Not Know.

Spiders have eight eyes. Music type was invented in 1502. Fish are always sold alive in Japan.

The savings bank was invented by a clergyman. The ashes of burnt corks make fine black paint.

Laplanders often skate a distance of 150 miles a day. All the chickens in the Western part of French Guiana are perfectly white.

A Girl's Composition on Boys. Boys are men that have not got as big as their papas, and girls are women that will be young ladies by-and-by.

Man was made before woman. When God looked at Adam he said to himself, "Well, I guess I can do better if I try again."

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Man was made before woman. When God looked at Adam he said to himself, "Well, I guess I can do better if I try again."

Marion Harland's Endorsement OF Royal Baking Powder.

[Extract from Marion Harland's Letter to the Royal Baking Powder Co.]

I regard the Royal Baking Powder as the best manufactured and in the market.

It is an act of simple justice and also a pleasure to recommend it unqualifiedly to American housewives.

Marion Harland.

RECENT EVENTS.

—Dr. S. W. Duncan has accepted the position of Foreign Secretary of the Missionary Union at Boston. He is admirably adapted to the work.

—Dr. W. W. Landrum, pastor of the Second Baptist Church, Richmond, Va., starts for Europe on July 2nd, and will be gone two months.

—Rev. W. P. Throgmorton, of Louisiana, Missouri, has accepted the pastorate of the Ft. Smith (Ark.) church, and will take charge about the middle of August.

—Dr. C. R. Henderson, of Michigan, declined the position of Corresponding Secretary of the American Baptist Home Mission Society, to which he was recently elected.

—Rev. F. W. Carney has received about thirty members at Whitesboro, Texas, since he went there as pastor a few months ago. They are talking about building a new parsonage.

—Howard Payne College, Texas, has conferred the degree of D.D. upon Rev. A. W. Lamar, formerly pastor of the Central Baptist Church, Memphis, now pastor at Galveston, Texas.

—Rev. J. N. McMillan has resigned his professorship in Blue Mountain Female College, Miss., and has accepted the pastorate of the church at that place, to begin September 1st.

—We regret to learn that the Sunset Baptist Church of San Antonio, Texas, was burned recently. There was no insurance upon the house, and the brethren have been forced to appeal for aid in rebuilding.

—Bethel College, Russellville, Ky., had 199 students last year, fifteen of whom were from Tennessee. This does not include the forty-one in the preparatory department. There were thirty-six students for the ministry.

—Of the thirty-six young men who graduated at Wake Forest week before last, there are fourteen prospective preachers, twelve teachers, five lawyers, two doctors, one pharmacist, two business men.—Biblical Recorder.

—A good meeting has recently been held at Abilene, Texas, the pastor, Rev. E. T. Hanks, doing most of the preaching. He was assisted also part of the time by W. C. Friley, the president-elect of Simmons Baptist College, of Abilene.

—There were 233 students at Wake Forest College, North Carolina, last session, 211 of them from North Carolina and twenty-two from other States, including one from Africa. He is not, however, a native African, but the son of a missionary.

—On the second Sunday in July the church at Fredericksburg, Va., will celebrate with appropriate exercises the 25th anniversary of the pastorate of Dr. A. B. Dunaway at that place. It takes a man to be the successful pastor of one church twenty-five years.

—On Sunday, June 12th, the church at Springfield, Ky., of which Rev. W. C. Cleveland is pastor, dedicated its new house with appropriate ceremonies. Dr. F. M. Keadle preached and managed the collection. Enough money was received to pay all debts.

—Rev. S. C. Chopton has resigned

the pastorate of the Clay Street Church, Richmond, Va., which he has held for fifteen years, to take charge of the Parker Memorial Church, Anniston, Ala. The Herald says he leaves Richmond with the love and good will of everybody.

—The brethren at Brownwood, Texas, are arranging for a great camp meeting, beginning the 9th of July, to be conducted by Maj. W. E. Penn. It is expected that 10,000 people will be present. Why should Methodists be left to monopolize camp meetings?

—Rev. W. W. Bostick has been compelled by declining health to resign the pastorate of the church at Key West, Fla. He has been there only since January, but has made many friends and had done a good work. We trust he may soon be restored to health.

—The Florida Baptist Witness says that "Pastor W. D. Jolly has only been in charge of the church at Apopka about three months, and there have been over forty additions, besides a complete reformation in every branch of church work." This is certainly a good record.

—Mr. H. W. Provence, son of our friend, Rev. S. M. Provence, formerly pastor at Brownsville, Tenn., now of Monticello, Fla., has won, after strong competition, the Greek scholarship medal in Richmond College, Va. We congratulate both him and his father, who is so justly proud of him.

—The Tenth General Conference for the promotion of Christian life and science, started under the direction of Rev. D. L. Moody, will be held at East Northfield, Mass., from August 4th to August 15th, 1892. A number of eminent speakers have been secured, and an interesting time is expected.

—Many of our readers will be sorry to learn of the death of Mt. Vernon, Ohio, on June 17th, of Rev. F. M. Iams, the author of those excellent books, "Behind the Scenes" and "Before the Foot Lights," in which he related his experience in leaving the Congregational Church and joining the Baptists, and gave his reasons for doing so.

—Dr. J. M. Frost, Secretary of the Sunday-school Board, has recently been holding a meeting with the church at New Liberty, Ky. This is his old home church, the church that licensed him to preach and the church of which his father was pastor for many years. Pastor B. J. Davis says that the meeting was productive of great good.

—During the six months that Dr. R. R. Acree has been pastor of the Calvary Church, Roanoke, Va., there have been about 180 additions to the church. On Sunday, June the 19th, a collection was taken to raise money to continue work on the new building, and the result was \$12,000 in good subscriptions. This speaks well for both pastor and church.

—Rev. W. M. Burr, formerly pastor at Murfreesboro, in this State, now pastor at Columbia, Ala., has just closed a meeting with the church at Dothan, to which he also preaches. There were twenty-two additions, thirteen by exhortation and nine by altar, which make a total of fifty-eight additions in the last eight

months. He seems to be doing well in Alabama, at which we are glad.

—Dr. H. Allen Tupper, pastor of the Seventh Baptist Church, Baltimore, announced recently that four of the brethren of the church agree to give \$10,000, provided the other members will contribute \$15,000, for the erection of a chapel in connection with the church-building, which will contain the latest equipments for Christian work. The Baptist of Baltimore, says that the church is enthusiastically following the leadership of Dr. Tupper.

—Dr. T. H. Pritchard, of Wilmington, N. C., who tendered his resignation not long ago as pastor of the First Baptist Church of that place, was prevailed upon to reconsider it, and announced to his congregation on Sunday, June 12th, that he would withdraw it. Dr. Pritchard is one of the finest preachers and most graceful writers as well as one of the noblest men that we have in the ranks of our Southern Baptist unity. Dr. Broadus, in speaking of him some time ago, said to us that he had more influence in North Carolina than any man in it.

—Referring to our offer to print, during the summer months 100 words of school advertising for one dollar, we find it necessary to explain that 100 words repeated ten times will make 1,000 words. It would seem that a proposition so plain would need no explanation, but one correspondent at least has revised the terms of the offer and sent us a request to publish 1,000 words for the price of one hundred. We beg to be excused.

THE WORK OF AN EXPERT.

Listing and Classifying the Assets and Liabilities of Vanderbilt University.

In last week's Christian Advocate, Dr. Hoes, the editor, says:

We notice that our friend, Mr. R. W. Jennings, of Jennings' Business College, in this city, who has great reputation as an expert accountant, has just completed a delicate and difficult piece of work for Vanderbilt University, involving an examination of all its monetary transactions, since 1875, and the making of a complete schedule of its present assets and liabilities. And Bishop Hargrove, President of the Board of Trust, says: "Mr. R. W. Jennings, the head of Jennings' Business College, Nashville, has rendered valuable service to us as an expert book-keeper, in adjusting the books of the University, and was selected for his eminent fitness for such work."

—The value of school advertising is dependent on two things. The paper in which it appears must be a clean and strictly moral one. And it must go into the hands of and be read by people who believe in it. The BAPTIST AND REFLECTOR meets both requirements.

—Happy days and restful nights result from using Ayer's Sarsaparilla. It so regulates all the bodily functions and strengthens the nervous system that worry and fatigue are comparatively unknown and life is truly enjoyed. It is certainly a most wonderful medicine.

—If the hair is falling out and turning gray, the glands of the skin need stimulating and color food, and the best remedy and stimulant is Hall's Hair Renewer.

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Marion Harland's Opinion.

Readers of the BAPTIST AND REFLECTOR are familiar not only with the sprightly writings of Marion Harland, but also with her sound common sense upon matters of every day life and action. Her name, indeed, is a household word, and is equally well known in parlor and kitchen. Her celebrated cook book, "Common Sense in the Household," is without a peer and shows that she has made a careful study of how to prepare good, wholesome food, in the best manner by the best materials. In this issue we produce a fac-simile letter from Marion Harland that speaks from her experience in the highest terms of the unequalled qualities of the Royal Baking Powder. House-wives everywhere should read the opinion of such an expert and act accordingly. All good cooks who have used the Royal are of the same opinion also.



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Each Baptist Sunday-school is entitled to three delegates, and one for each fifty after the first fifty. Railroads give round trip for one and one-third fare.

Send your name to Rev. W. C. Grace for entertainment. He wants a big delegation.

PROGRAM.

Tuesday, 2.30 p. m.—1. Organization. 2. Welcome address, Hon. A. A. Hopkins.

3. Response, Alexander W. Chambliss.

4. Development of the Sunday-school Idea, Rev. O. L. Hailey. Discussion: Opened by Prof. Will A. Cate.

Tuesday, 8.00 p. m.—1. The Sunday-school in Relation to the Development of Character, Rev. S. E. Jones.

2. The Sunday-school as a Factor in our National Life, Rev. Oscar Haywood.

Wednesday, 9.00 a. m.—1. Organization of a Sunday-school, Rev. J. K. Pace. Discussion: Opened by Col. T. H. Reeves.

2. The Teaching for the Times, Rev. Carter Helm Jones. Discussion: Opened by Prof. John T. Henderson.

Wednesday, 2.00 p. m.—1. A Baptist Sunday-school, W. A. Montgomery, D.D. Discussion: Opened by Rev. I. W. Bruner.

2. The Needs of Our Field, Rev. R. C. Medaris. Discussion: Opened by Rev. J. H. Snow.

3. Influence of the Sunday-school on Music, Rev. J. C. Rockwell. Discussion: Opened by F. L. Bosworth.

Wednesday, 8.00 p. m.—1. The Sunday-school and the Home, Rev. Calvin G. Jones. Discussion: Opened by W. R. Cooper.

2. Sunday-schools and the Centennial of Missions; (a) Their Parallel Growth, Rev. J. T. Barrow; (b) Closer Relations, Stacy Lard; (c) Looking Forward, Rev. M. A. Adama.

Thursday, 9.00 a. m.—1. The Book and the School, Rev. J. Pike Powers. Discussion: Opened by Rev. S. S. Hale.

2. Influence of the Sunday-school on Literature, Dr. J. M. Frost. Discussion: Opened by Rev. W. C. Grace.

3. The Relation of Sunday-schools to the Evangelization of our Country, Rev. I. T. Tichenor, D.D.

The Markets.

The following are the market prices of the articles mentioned, with the latest corrections:

COUNTRY PRODUCTS. Beeswax, 22c per lb. Broomcorn, straight Red Tipped, 4@4 1/2c per lb; long, good quality, 5 1/2@6 1/2.

Butter, choice 8@10 per lb. Country bacon (from wagon), clear sides, 7 1/2@7 3/4 per lb; shoulders, 6 1/2@6 3/4; hams, 9@9 1/2; jowls, 8c; lard, 6 1/2@7 1/2; choice, 8 1/2@9.

Fisheries, prime, 44c per lb mixed, 25@35. Tallow, 4c. Ginseng, clear strings, dry, \$2.10 2.50 per lb. Peanuts, 2 1/2@3c per lb. Chickens, 1.25@1.50 per doz; hens 2.50@3.00 per doz. Eggs, 7c per doz.

Irish potatoes (new crop), 85 cents, \$1.00 per bbl. Dried peaches, halves, 2 1/2 cents per lb; dried apples, 2 1/2 per lb; dried blackberries, 2c per lb. Apples, from wagon, 8.00@8.50.

SEEDS. Prime Timothy, \$1.50@1.60 per bu; Red Top, 35@45; Blue Grass, \$2.00@2.50; Orchard Grass, \$1.50; Clover, \$5.50@6.00.

HIDES. Green salted, 8 1/2c per lb; dry flint, 6@7c per lb; dry salted, 5@7c per lb.

Wool. Choice unwashed, 19@20c per lb; coarse, 17@18c per lb; burry, 15@17c per lb; choice, tub washed, 25@30c per lb; dingy, 20@25c per lb.

COTTON. Ordinary, 5 1/2 per lb; good ordinary, 6; strict ordinary, 6 1/2; low middling, 6 3/4; strict low middling, 7 1/4; middling, 7 3/4; strict middling, 7 1/2; good middling, 7 3/4. Market quiet.

LIVE STOCK. Cattle, extra shippers, \$9.25@9.50; good shippers, 8.00@8.25; best butchers, 8.00@8.25; common butchers, 1.75@2.00; steers, 2.25@2.50.

Hogs, 250 lbs average, \$4.15@4.25; 200 lbs average, 4.10@4.15; 100 lbs average, 3.50@3.75. Sheep, good fat, \$2.75@3.00; best lambs, 4.00@4.25; good lambs, 3.50@3.75.

LEAF TOBACCO. Common lugs, \$2.75@3.25; medium lugs, 3.50@4.00; good lugs, 4.50@4.75; common leaf, 1.50@2.00; medium leaf 6.25@7.00; good leaf, 7.25@8.00.

WHEAT. No. 2, car lots, 78c; No. 3, car lots 75c. Corn, 57@60 bu. Oats, 42@43.

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Baptist and Reflector

THE BAPTIST, Established 1846. THE BAPTIST REFLECTOR, Established 1871. Consolidated August 14, 1889. Published every Thursday. Speaking Truth in Love. Entered at the post-office at Nashville, Tenn., as second-class matter. VOL. 3. NASHVILLE, TENNESSEE, JULY 7, 1892. NO. 48.

ROMANISM IN ITALY. The Christ of Romanism.

A Suggestive Scene. Substitutes for the Real Christ—Ego te Absolvo—The Neapolitan Coachman—The Apparent End of Romanism—A Roman Lady—A Vain Search for Peace.

BY REV. JOHN H. EAKER, D. D.

HOW vividly the Gospel paints the scene—Mary standing before the Savior's tomb, and weeping because they have taken away her Lord, and she knows not where they have laid him. A weeping Mary at the door of every Catholic Church in Italy would be a most appropriate figure. The Christ has been taken away, and those who seek for him know not where to find him. One who knows Catholic churches in Italy can but sympathize with a well known traveler and writer, who, while visiting a Catholic Cathedral in Mexico, towards the conclusion of what he called a meaningless and semi-pagan performance, exclaimed: "Let us leave this place, God is on the outside." A Cathedral without God, a church without Christ! What an anomaly, what a sad sight to angels in heaven, and to saints on earth! What a cemetery for the souls of men! What a theatre for the great arch enemy! When the Savior visited the Temple he found it a den of thieves, and not what his Father intended it to be, a house of prayer. To-day it is much the same in Italy. In the Romish system, with its elaborate ritual and awe inspiring service, there is little place for the real Christ. His presence would be most embarrassing, not to say unwelcome. Christ is known by name, but his true character is little understood. The cross is one of the most familiar objects in this land, but the real significance of the perfect and all-sufficient sacrifice which was offered thereon is a dead letter to the mass of the people. The material cross has even become an object of veneration and worship. In many instances it has been officially claimed and proclaimed that the cross is endowed with latent miraculous virtue, requiring only faith to make it evident, and to cause it to be the medium of both temporal and spiritual blessings. I have myself seen a cross which the priests say once spoke to a devout worshipper. This report was enough to delude thousands of souls, who flocked hither to adore this wonderful piece of wood and to receive some special blessing.

stitutes have been found for him. On approaching most Catholic churches in Italy, one reads above the door: "Daily Plenary Indulgence." Here every one is offered an entire remission of penalties due for all sins, but in looking carefully into the matter one will find that Christ has little or nothing to do with the transaction. Just inside the church stands a basin or marble font of so-called holy water, to which is attributed virtue which belongs to Christ alone. To enter or leave the church without dipping the finger into that water and crossing one's self, would be worse than to forget entirely the name of Christ in all the rest of the service. To right and left are altars and shrines dedicated usually to the Virgin Mary, or to some less important saints, to whom the worshipper is expected to direct his petitions, and through whom and often from whom his blessings are expected to come. Pictures of the saints are set forth prominently, flanked on either side by prayers which are to be offered, the blessing in question depending on the number of times they are repeated. These prayers often ascribe divine attributes to the saints, thus putting them in the place of the only divine Son, and robbing him of the honor due his name. The confessional stands suggestively near the altar, and he who sits within to hear the secrets of the human heart, occupies the place of Christ, and claims the power and the right to say: *Ego te absolvo*, "I absolve thee." If the required conditions are not complied with he claims also the right to refuse pardon and absolution, thus shutting the door of heaven against those who do not obey his will, and making a man's salvation depend on the caprice—I use the word deliberately—of a priest. My Bible tells me: "Believe on the Lord Jesus Christ, and thou shalt be saved." But Romanism in Italy virtually says: "Confess to the priest and thou shalt be saved." Again I read in the divine Word: "Without holiness no man shall see the Lord," but on the lips of the priests this has become: "Without confession to a priest no one can enter Paradise." The priest has foisted himself into the place of Christ, and many, also, in accepting the human substitute, have lost sight entirely of the divine original.

Another substitute for the real Christ is the host, or the bread and wine of the communion. Every day the priest professes to perform a wonderful miracle, the conversion of the bread and wine into the living Christ, so that each drop of wine and each particle of bread becomes the body, soul and divinity of the Lord Jesus Christ. Those words of the Savior, "Whoso eateth my flesh and drinketh my blood hath eternal life," have received a literal interpretation, thus making salvation depend upon the eating of the host, and rendering it sure to all who do thus partake at the last moment of life. Once while driving in Naples we met a procession of priests carrying the host to a dying man. The driver turning to me, exclaimed: "There comes Jesus Christ." The last act of that dying man was the eating of that consecrated wafer, in order that having the Christ within he might be sure of salvation. This consecrated wafer is regarded by the people as a sort of talisman to weaken the power of death, and give assurance for the future. To die without this is the greatest possible misfortune. Alas, alas, how many are satisfied with the material figure because they know nothing of the spiritual reality. They stop short of the saving truth, never having heard the Savior's own interpretation of these words as given to his astonished and perplexed disciples. "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

Another substitute for the real work of Christ is penance, for Romanism teaches that the end and object of these self-inflicted sufferings is that they may be literal atonements and satisfactions made to God for sins, not only for one's self, but even for others—in short, literal sacrifices like that of Christ. It is said of St. Francis that during his last illness, supposing that no one was in the room, being deaf and nearly blind, he rose from his bed, and placing himself devoutly on his knees, recited three Ave Marias, saying at the conclusion with great earnestness: "Let these be, O my God, in satisfaction for my sins." It is also said that he "cheerfully took upon himself to satisfy, both by prayer and mortification, some portion of the punishment which the souls of the members of the suffering church are doomed to undergo in purgatory." Even to-day there are those in Italy who substitute penance for faith in Christ, and vainly seek pardon and peace through their own self-inflicted sufferings and acquired merits. We read that "the Son of God was manifested that he might destroy the works of the devil." Judging from what one sees in Italy to-day, and from what is known of the real history of the Catholic Church in this country, it would seem that Romanism was manifested that the devil might destroy the work of the Son of God, and we are compelled to admit

that he has been painfully and mysteriously successful. The real Christ, with his all-sufficient atonement, has been set aside, and many substitutes have been put into his place. The greatest confusion exists in the minds of many of the people concerning the true relation between God and Christ and Mary. In thousands of cases the preference is given to the latter, prayers being offered almost exclusively to her. A woman told me that there was a time when she honestly believed that Mary was more divine than Christ, and that as his mother she would naturally have more power and authority. It had never for a moment occurred to her that it was improper to pray to Mary; on the contrary, she felt it to be her duty and her highest privilege. A Roman lady on hearing that my wife did not pray to the Virgin, but put all her trust in Christ, implored her to try the experiment for once only, for she felt assured that the result would be so sweetly surprising that she would never be willing to leave off the habit. And, sad to say, this Roman lady was in earnest, and insisted that her greatest blessings came from Mary, to whom she prayed every day, and without whom she could not live at all. Having lost sight, or rather never having heard, of the Biblical idea of the all-sufficiency of the work of Christ, that we are complete in him, the people are running vainly hither and thither, now appealing to this saint and now to that, to-day bowing before some privileged altar or kissing the foot of some miracle-working image, to-morrow doing penance before some special shrine, constantly turning from one refuge to another, seeking rest, but finding none.

Alas, that it is so! And yet the loving, patient Savior is only waiting to return and take the place which is his and his alone, that he may be enthroned in every heart as prophet, priest and king, the only mediator between God and man. This is the reform so much needed in Italy, for if this is effectuated Romanism will die a natural death, and surely, though perhaps slowly, the people will return to primitive purity and simplicity of doctrine, ritual and life. This above all others is the consummation devoutly wished by the writer and by all others engaged in mission work in this country. May the happy day of its complete realization come quickly! "Let him that heareth say, Come." Whoever heareth the gospel may repeat the call of the gospel. God is determined that the door of mercy shall be opened wide.—Ram's Horn.