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Published every Thursday

Speaking Truth in Love.

Entered at the post-office at Nashville, Tenn., as second-class matter

VOL. 3

NASHVILLE, TENNESSEE, MARCH 24, 1892.

NO. 32

ROMANISM IN ITALY.

Romanism and Paganism.

Penance—Repentance Become Penance. Penance Never Gives Peace. A Confessor's Opinion and Experience.

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



The word penance, which means so much in the Bible, has lost its original significance among most Catholics of this country. The church authorities have usually defined the word as meaning penance. "If one sin the second time he must repeat for a week; if he sin the third time he must repeat forty days," etc., says a Catholic book of rules and regulations.

Here repent means simply do penance, the length and character of the penance depending on the number of times one has sinned. The Catholic church plainly teaches that through penance a man becomes a sort of half savior of himself, paying the penalty of a part of his sins, and thus meriting the favor of God.

"But penance never brings peace to the troubled soul, be it ever so severe, and patiently and persistently practiced. Indeed, the Church of Rome possesses no means of giving peace to the sinner, nor does it even profess to have it. On the contrary, it teaches that assurance of pardon and peace is decided presumption. The Council of Trent declared that 'it cannot be said that any one may have the presumptuous assurance that his sins are pardoned, nor rest in this assurance, for it is vain and altogether inconsistent with piety.' We must also beware of asserting that it is needful that those who are truly justified should feel in themselves an assured conviction of it.

But of what benefit to a sinner is his pardon and justification if it is only a presumptuous boldness on his part to believe that he is pardoned and justified? If he is reduced perpetually to doubt the fulfillment of God's promises with regard to him, where are his privileges? What advantages accrue to him from the service of God? Doubtless we ought never to be without fear on account of our weakness, but is it not a serious insult to God to harbor the slightest fear as to the faithfulness with which he fulfills his promises?

Now all the practices and teachings of the Church of Rome are of a nature to keep up and perpetuate doubts and fears. Human intervention is constantly required in the relations between the sinner and his God, and it is easy to understand that a man can give no assurance about that which concerns the soul of his fellow-

creatures. Each one will feel that he can not have any assurance, although the question is one in which God's word is involved; but the laity of the Church of Rome only know as much of the Word of God as the priest tells them, and the latter may read it only on condition of finding in it all the teaching of his Church; which is as much as to say that he does not know it at all. It may then be said that the Church of Rome possesses no means of giving peace to the sinner. In my long experience as a confessor I have had multiplied proofs of this fact. "The same writer tells of a very worthy lady who often came to him to confess, and who willingly received his visits after he had separated himself from the Church of Rome, and who also accepted from his hands a New Testament: "One day when I was at this lady's house I observed the New Testament on the mantel-piece. I asked her if she continued to read it, and from the embarrassment with which she answered me I supposed not. I represented to her how wrong it was to neglect the study of it, since it was the only means by which she could

be assured of the love of God to sinners, and of the gift of His grace in Jesus Christ, who came into the world for the express purpose of reconciling them with his Father. 'I do not think,' I continued, 'that you have found in the Church of Rome what your heart desires and needs. For many years I have heard you confess; you have ever made, with the utmost care, a general confession of your whole life; you have perfectly fulfilled all the works of satisfaction I recommended to you with the hope of appeasing the justice of God; you have confessed and communicated frequently; you have observed with the most scrupulous exactness all the rules of your Church. Has all this procured you peace?' With a sigh which touched me painfully, she answered: 'I can not say I have ever enjoyed true peace.' I exhorted her earnestly to read the New Testament, assuring her that there she would find the certain means of obtaining and enjoying the peace of God. Alas! I have heard that after I left Dijon she re-placed herself under the direction of the priests, and would of course be told that though the peace may certainly be sought for,

the idea that it was possible to gain possession of it was an insane arrogance of which heretics alone are capable. The Church of Rome, I repeat, therefore, teaches officially that none of the means she has at her disposal can give the sinner any assurance of peace."

It is often the case that those who perform the required acts of penance are the sincere ones; the weary and heavy-laden, who are honestly seeking rest and peace. How sad that they should thus be kept in bondage and darkness all the days of their life. Romanism, like Paganism, has introduced this human element of penance into religion, which is dishonoring to God and often ruinous to man. Only pure Christianity makes man entirely dependent for his salvation on the infinite merits of Christ, teaching us that "by the deeds of the law there shall no flesh be justified in his sight," but at the same time giving us the sweet assurance that "the blood of Jesus Christ, his Son, cleanseth us from all sin."

How I Came Out From Rome pp 121-9

Many people think it very dangerous to travel on the cars. But the report of the United States Mutual Accident Association of claims paid from 1877 to 1889, gives the following figures: Injuries resulting from falls and falling objects, 5,960; injuries occurring while driving, riding, or walking in the streets, 1,246; accidents arising from travel, 769; injuries caused by animals, birds and insects, 677; accidents arising from outdoor sports, 440; business and professional accidents, including working, manufacturing risks, surgical cases, etc., 749; accidents occurring about home or place of business not peculiar to any occupation, 632; not classified, 1,955. According to these figures it is nearly twice as dangerous to drive, ride or walk on the streets as it is to travel, while the injuries resulting from falls and falling objects are eight times as many as those arising from travel. From this it would seem safer to travel than to stay at home.

Our own Foreign Mission Board is pretty badly in debt, but according to the statement of the Treasurer of the American Baptist Missionary Union, the Northern Baptist Foreign Mission Board, the amount needed by that body to close the year with a clean balance in April will be \$302,000, which is \$88,400 more than they raised in March last year. Our Northern brethren, however, have raised \$433,000 so far this year, and \$302,000 will be a comparatively small matter with them. A few rich men among them could give it and not feel it.

CONTRIBUTIONS.

Woman and the Church.

BY REV. N. E. JONES.

I think the question which has for quite a time agitated the ecclesiastical world (if there be such a world) in regard to woman's position and work in the church is not difficult to solve if we will state her position and work from a Scriptural standpoint.

1. That she does not differ from a man in her relation to Christ as her Savior is clear, for in this respect the apostle is speaking in Galatians when he says that in Christ Jesus there is neither male nor female, bond nor free, etc. No racial or sex lines are regarded.

2. Again. It is evident that woman saved was created in Christ Jesus unto good works. She has a sphere of Christian activity in which she represents her individual piety and her part as one of the organized body of Christ.

3. Is her sphere of activity that of an official of the church vested with the authority to preach, baptize, and to do any public work in or for the church which is distinctly official, and prominent because official? Or, to make it plain, have women any authority in God's word to teach the word of God to promiscuous assemblies coming together as they are wont to hear God's word expounded?

That a woman has a right to do so because she is godly, pious, consecrated and can teach is no reason. Surely, if these be a reason, then every mother who has such qualifications should be ordained to the work of the ministry, and leaving her household duties to her husband go forth to her work. It may be her husband is a business man, and, of course, not called to preach himself, and unfit to act the part of a mother.

This is no imaginary case, for there are many godly, pious, consecrated mothers who are good teachers of their own, and perhaps the children of others, that would be forced by the Scriptures and conviction to undertake the public ministry of the Word, if some modern theories of woman's position and work in the church be correct. As to young women, the unmarried, the Scriptures are certainly plain. They are to be fitted by their mothers, or others taking a mother's place, to prepare for the duties of a mother, and should they never become mothers of their own, they may be such to other children.

Motherhood by some is to be avoided as a nuisance or a responsibility many try to shirk. They had rather be free to assert their rights, be independent and do something of man's work and share his glory in position and work the same.

The older mothers are to be "teachers of good things," and a very responsible duty is upon them, viz: "That they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

Not a few times has the word of God been blasphemed by a young giddy wife leaving her home for social dissipation and pleasure, who perhaps never had a wise mother to teach her the lessons which all young women need to learn, but whose

mother before them was not the kind of woman teacher Paul commends. So then the duty of Christian mothers is plain, while that of young women is not less so.

But was not Paul advising Timothy as to the conduct of heathen women in the churches who outraged decency and propriety in the church by speaking out and teaching publicly? Indeed, no. He commands their silence in the churches on the ground that Eve in her piety and at her best was deceived by the tempter, and brought herself in subjection to man, making him the head and teacher. 1 Tim. ii. 12-15.

Now Paul wrote to Timothy in regard to his duty as a pastor or bishop, giving him instructions as to the order that should be observed in the church over which the latter was then presiding. The duty of women in relation to the church came in for a share of Timothy's teaching. Hence, "If I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth." 1 Tim. iii. 15.

Women, therefore, who take it upon themselves to teach men in a public way are transcending their duty, and putting themselves in direct antagonism to Paul. This teaching from the apostle is for all time and for all women since the law he lays down has been of force ever since Eve. She is the mother of all women.

Once more. That this subordinate rank is not against her being a teacher and a worker in certain relations is affirmed by Scriptural precept as well as example. The apostle goes so far as to give directions as to how women ought to dress (but many differ with him on that too) declaring that her finest ornament, her best wardrobe is good works.

Did Jesus object to women doing good works? Did he not praise them? Does Paul object? No. One was helpful to him in his ministry. He mentions her name, and I think the Bible tells of the character of her ministry. Dorcas used a needle. Mary anointed Jesus. Some contributed to His support, and in a thousand ways may women teach and work not incompatible with modesty, good sense or religion; and in all these spheres she occupies a position more exalted and helpful for her and the world than if with a thousand tongues she mounted the platform and preached the gospel to listening, and, it may be, enraptured thousands.

Her work is less public, not loud, but her quiet, silent, consecrated toils are more eloquent than a thousand pulpits which she might ascend. "No manner of sympathy, then, have I with those so-called reformers—heaven save the mark!—who in their noisy and witless championship of what they imagine are Woman's Rights, fancy they can over-ride the everlasting laws of nature, and turn woman into man. Only one thing in this world is feebler than a womanized man; it is a manized woman."—G. D. Boardman.

Murfreesboro, Tenn.

—He went forth to sow, not to reap. Many of us have our whole thought on the reaping and wholly forgot the sowing. If we are faithful in the humbler occupation God will use us in the more ambitious further on.

Spurgeon's Funeral.

Following the noble tributes of the honored presidents of Cruzer Seminary and Columbian University to Mr. Spurgeon, a brief story of the funeral services may be of interest to some readers. The tributes of the English press, especially of the London dailies, were very significant, remembering their relation to the Established church that largely controls English public opinion. The London Times said: "Mr. Spurgeon has been, to a large extent, no unfair representative of English life and thought; he has for more than one generation been the foremost of non-conformist ministers." The News says: "There was much in him that might remind us of what we read of some of the great medieval preachers and church reformers." The Standard says: "He was one of the chief preachers of his age because of his desire not to persuade the intellect, but to impress the heart." The Telegraph says: "Assuredly among the Christian worthies of the nineteenth century whose names will go down to late posterity, not the least honored by all men will be Charles Haddon Spurgeon." The Chronicle says: "The preacher's belief that he had a message to deliver, the power, simplicity, and sincerity with which he presented it, and the flavor of a strong, self-reliant personality which ran through every ray of his sentence, bid us remember there was only one Spurgeon, and incline us to couple his name with that of one whom he resembled curiously in one or two particulars, Martin Luther."

The body arrived in London on Monday morning, and was taken to the hall of the Pastor's College, where a family gathering was held to crave strength and consolation in the bitter bereavement. On Tuesday, the body lay in state in the Tabernacle from 7 a. m. to 7 p. m. The coffin was covered with palms, while to the handles were attached a number of cards with messages from loving ones and friends. Mighty London seemed itself awakened. As the day wore on the crowd increased, and when the doors were closed at 7 p. m., 60,000 persons had passed in to take a last fond look. All day long the people were invited to place contributions in the boxes for the Stockwell Orphanage, while many thousand copies of his last published sermon were freely distributed. Wednesday was devoted to a wonderful series of four memorial services. At 11 o'clock, the membership of the Tabernacle, admitted by communion tickets, assembled, and addresses were delivered by Dr. Angus, a former pastor of the church; Dr. Pierson; Rev. M. Harold, the private secretary of Mr. Spurgeon; Rev. J. Charlesworth, of the Orphanage; Rev. T. W. Medhurst, the first student of the College; two elders and one deacon. At three o'clock, there was a service for ministers and students, at which Dr. McLaren presided and made an address, followed by Canon Fleming; Dr. Gibson, Moderator of the English Presbyterian Synod; Dr. Evans, Chairman of Congregational Union; Dr. Stephenson, President of the Wesleyan Conference; and Dr. Pierson, for the churches of America. At seven o'clock, the service was for church workers of all denominations, in which Sir Arthur Blackwood, K. C. B.; Mr. Saukey; Rev. G. T. Palmer, Canon of Roches-

ter; Col. Griffin, President of the Baptist Union, from which Mr. S. had withdrawn, and others, expressed the sorrow of the Christian world. At 10:20 p. m., a service of the general public was held, purely evangelistic, in which the evangelists Fullerton and Smith spoke from the text that God used to Mr. S.'s conversion in the little Methodist chapel at Colchester, on a snowy, cold Sabbath evening. Midnight came before the congregation dispersed.

On Thursday morning, the funeral service began at eleven o'clock. A company of Orphanage boys sat directly behind the coffin, while the bust of the late pastor, from the Pastor's College, overlooked the whole. On the coffin lay the pulpit Bible from which he had preached for so many years, opened at Isaiah xiv. Dr. Brown of East London Tabernacle read and expounded passages of Scripture. Dr. Pierson made an address, and Rev. Newman Hall offered prayer, reciting the burial service at the close. While the orphan boys sang, "Thou art gone to the grave," the coffin was carried down the aisle on the shoulders of the pastor's nearest and dearest friends. The scene that followed will never be forgotten in the streets of Newington Butts. Ourselves moves the funeral car, the coffin exposed to view with the open Bible still on it, and palms over the Newington and Kennington churches toll their bells, as also the church where Whitfield preached one hundred and fifty years ago. Opposite the Orphanage the procession lingers, while the orphans sing a hymn. At Norwood Cemetery, the procession arrived at 2:45 p. m., having left the Tabernacle at 12:15 p. m. The coffin was carried from the car to the grave by eight college students, and lowered into the grave. Then was sung the verse, "Dear dying lamb, thy precious blood." Dr. Brown spoke a few words of loving farewell. Dr. Pierson offered prayer, and the Bishop of Rochester, who had asked the privilege of being present at the grave service, pronounced the benediction. Close by the grave are the graves of Robert Moffatt and his wife. So closed a forty years' ministry. He said while in Mentone, "I shall be home in February." Yes, he was at home with the Lord, just at the time he had himself fixed to be at home. He knew his work was done. When he became conscious of it, he wrote, and put in his desk this verse:—

No cross, no crown, no loss, no gain. They too must suffer who would reign. He best can part with life without a sigh Whose daily living is to die. Youth pleads for age, age pleads for rest Who pleads for heaven will plead the best. —Geo. Cooper, in Religious Herald.

—People talk of the sacrifice I have made in spending much of my life in Africa. Say, rather, it is a privilege. I never made a sacrifice. —David Livingstone.

—Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affection pure; in these lie the rich reward. —Cuyler.

—No affliction a true Christian can be called upon to endure is so severe as the trial of feeling that his sins have estranged him from God. Better a fiery furnace with a consciousness of His presence than the loftiest throne when the light of His countenance is withdrawn. —Selected.

OUR PULPIT.

Mr. Spurgeon and Open Communion.

We supposed it would be said, but we did not look for it in the Independent. In an editorial referring to Mr. Spurgeon's death, the Independent says:

"Mr. Spurgeon was the recognized leader of the English Open Communion Baptists. For the doctrine of close communion he had no patience, and he attacked and satirized it without mercy. He was always glad to invite ministers of other denominations visiting his Tabernacle to commune with his church. Although the Baptist journals of the United States have had little to say about his open communionism, yet it has been generally known that the most distinguished Baptist preacher in the world was opposed to the denominational fencing of the Lord's table, and this has been one of the potent influences which in this respect have led to the rapid liberalizing of Baptist sentiment in this country, especially during the last ten years."

It would be difficult to state Mr. Spurgeon's view more unfairly. Dr. Wayland, who enjoyed the friendship of Mr. Spurgeon as no other person in this country did, says in his paper last week: "Upon the communion question he spoke more than once to the writer with great frankness. He said, 'If a Christian brother, a member of an evangelical church, desires to commune with us, we give him that privilege for three months; and at the end of that time we say to him, 'You have now had an opportunity to know about us, and if you find yourself in sympathy with us we shall be glad to have you be baptized and unite with the church.' Otherwise, you had better go where you will be more at home. At another time he said, 'We occupy a conservative position upon the communion question; and I would rather go back to the old ground of restricted communion than to indulge in the laxity which so greatly prevails now.' He was no leader, therefore, of the English Open Communion Baptists, as the Independent affirms. What Dr. Wayland says is in strict conformity with the testimony which Mr. Spurgeon gave more than a dozen years ago. He said: 'The laxity of my brethren here influences me in the direction of strict communion, and only my persuasion that it is not according to the mind of the Spirit keeps me from it. Many of the churches here are of 'mixed' membership, and leave baptism optional, which I am sure the Lord does not. Deacons are chosen (in Baptist churches) who are Pedobaptist, and only the pulpit is reserved. In many quarters it is contended that the pulpit should be occupied by a Pedobaptist pastor! Thus we cease to be baptized churches, and the order of the house is gone. I am not of this mind, and can not be.' The wonder is that, seeing as clearly as Mr. Spurgeon did the results of open communion, he did not come to doubt the soundness of his conviction that it was according to the mind of the Spirit. His own 'conservative' position was a protest against the laxity of his brethren in England, but his protest would have been far more effective if he had taken the position

of our Baptist churches in this country.—Zion's Advocate.

With regard to the above remark quoted from the Independent, the Journal and Messenger says: It is very rare that we light upon anything more obfuscating than that. The reader who did not know Baptists and their position in England and in America, would of course accept it as a fair statement of the truth. Mr. Spurgeon was what is denominated "an open communionist," and all the world knew it. American Baptists have never tried to obscure the fact. American Baptist journals have mentioned it over and over again. American Baptists have talked with Mr. Spurgeon about it and have heard him say that, were he in America instead of England, he would probably adopt the American practice. Mr. Spurgeon was no more the leader of the "open communion" than of the "close communion" Baptists. Indeed, he came to see that what he so much deplored as "the down grade" tendency among those of Great Britain was due in no small degree to open communionism, and he had far more sympathizers among the "close" than among the "open communionists." Mr. Spurgeon was not strictly an open communionist. He would have no one approach the table of the Lord but such as were members of evangelical churches. Twenty years ago there was the same talk about "the rapid liberalizing of Baptist sentiment in this country," and it was prophesied that another decade would see the barriers broken down; but still it is the same old story of "the past decade." Is it not about time that some one else than the Independent and a few other Pedobaptist papers could see it? Mr. Spurgeon has had about as much to do with "liberalizing" the Baptists of this country on that point as has the emperor of China.

Referring to the same statement from the Independent, the Christian Inquirer has this to say:

"Perhaps there is no better way of refuting such an assertion as this than to reproduce a letter of Mr. Spurgeon to the Baptist Weekly, written in 1884. In a Presbyterian paper it had been stated on the authority of a "sainted gentleman," that Mr. Spurgeon had declared: "I hate a Close Communion Baptist as I hate the devil." This being brought to Mr. Spurgeon's notice he wrote this note:

Westwood, March 26, 1884.

Dear Sir: I do not know who the "sainted gentleman" may be, but he did not speak the truth if he reported me as saying that I hated a Close Communion Baptist as I hate the devil. I never even thought of such a thing, and assuredly it is not and never was true. The saint must have dreamed it or must have mistaken the person. The most unaccountable statements are sometimes made by men of known integrity, and they can only be accounted for by misunderstanding or forgetfulness. I know my own mind and views, and I can say without reserve that the expression could not have been used by me. As compared with the bulk of English Baptists I am a strict communionist myself, as my church fellowship is strictly of the baptized.

Yours heartily,  
C. H. SPURGEON.

Whether a man who wrote such words as the above is likely to have "attacked and satirized" the doctrine of Close Communion "without mercy" readers can readily judge for themselves.

In the Watchman of two weeks ago Dr. J. N. Murdock says of Mr. Spurgeon's position on the communion question:

"He regarded himself as occupying middle ground between the two extremes of strict communion and free communion. He received no members to his church till they had been immersed. Unimmersed persons were allowed to join with the church in this service a few times, but were told after a suitable trial that they must go somewhere else unless they were willing to profess their faith by immersion, and unite with the church. He said that he had more patience with the strict communion churches than with those who had run the free communion to the extent of receiving to their membership persons who had not been immersed. He added with some emphasis, 'I would like them to be either fish or fowl.' I think this hardly bears out the statement of the Independent, which is usually quite fair in its treatment of the Baptists, that 'Mr. Spurgeon was the recognized leader of the English Open Communion Baptists.' If he could have led his ultra-open communion brethren to the point of consistency, on which he laid so much stress, he would have added to his other vastly meritorious works the removal of one of the most troublesome objections which stands in the way of American Baptists when urged to relax their custom in favor of good fellowship with other Christians; that is, that the weakening on the subject of the Supper tends to indifference in reference to baptism."—Baptist Courier.

A Memorable Incident.

It has always seemed to me that one of the most affecting passages in Holy Scripture is that wherein is recorded the washing of the apostles' feet by the Savior. The supper is ended and the announcement is made by the Savior that one of them should betray him, which calls forth the sorrowful exclamation from each, "Lord is it I?" Under these circumstances of peculiar solemnity, an extraordinary contention arose among them concerning the offices and emoluments of that earthly Kingdom, which they supposed their Master would establish. To this false idea of the Savior's Kingdom the twelve adhered with strange tenacity. At the beginning of his public ministry, our Lord had announced in the strongest and most decided terms the spirit and character of his religion.

The benediction of Heaven (so he teaches in the sermon on the Mount) rests upon the poor in spirit, upon the mourners, upon the meek, upon the merciful, upon the peace makers. These (not conquerors and founders of empires) are the children of God, whose is the Kingdom of Heaven; who shall be comforted; who shall inherit the earth; who shall obtain mercy; who shall see God; who shall be called the children of God. The ancients philosophers had a poor opinion of humility, yet Christ sets it among the chief graces of his King-

dom, and now with amazing condensation proceeds to teach his disciples more perfectly by a personal example as to the nature of the Kingdom into which they had been called. He girds himself with a towel as a servant, and bonding his body to the task, goes from one to the other to perform a menial service in the spirit of love and humility.

So far as we know during the progress of this service no single word was uttered, of thanks or remonstrance, till the Savior's hands have touched the impulsive Peter "Thou shalt never wash my feet," said the apostle, doubtless touched with a sense of his unworthiness. Jesus answered, "If I wash thee not, thou hast no part with me."

I think the significance of this incident is partly in its rebuke to unhalting ambition (which in age after age has shut the gates of mercy on mankind) and to the contention which sprang from it. But the immediate lesson of this lowly act of service and that which lay nearest the Savior's heart is the commendation of meekness, humility and love of which he had so often spoken before. Humility and love! How many times and with what great emphasis he had dwelt upon these themes! yet it would seem his disciples had yet no accurate conception of these cardinal graces of his Kingdom.

Now, with the impressiveness of an affectionate personal service, he presents to them a lesson which surely they can never forget so long as they live upon the earth. To wash the disciples' feet! What does it signify? It means that lowliness of mind and condescending love which will perform the meanest offices for the saints of God's household. It means love and the familiar and affectionate intercourse of the followers of the Savior. It signifies that redeemed souls are one family and one household, in which should always be performed, one to another, the tenderest offices of affection.

THE LESSON TO US.

If there be those who have been nurtured in devotion to some one of the Christian denominations among us, whose feelings toward all others, whether of indifference or dislike, are in violation of the spirit of the gospel, let them and all other Christians attentively consider the extraordinary incident of which I have spoken. It is a lesson of meekness and Christian grace, not to those alone who were assembled in the upper chamber, but to every man, woman and child, who is a citizen of Christ's Spiritual Kingdom on earth, and who earnestly desires that his or her department may be answerable to the great honor of such citizenship.

Let us reverently pause and look upon the stooping, humble form of our Savior as he performs this lowly service; upon his bowed head, soon to be crowned with thorns; upon his hands, which ere many hours will be pierced with nails. But a little space separates him from Pilate's bar and the agonies of the cross; yet he forgets his own sorrows that he may show his disciples, by all the emphasis of a personal example, the excellence of those graces which will fit them to wear never-fading crowns in a world glorious beyond our highest conception. Behold him, our great leader and pattern! Can we, after such a sight, regard our brother with cold indifference or turn upon our fellow-servant and smite him with aversion, possibly disdain, because "he followeth not with us," but in the providence of God, worships at an altar different from our own wholly forgetful of that large and tender charity and generous sympathy which should animate those who have been created anew in the image of our loving Savior; the followers of Him who said: "One is your Master, even Christ; and all ye are brethren." D. D. MAMEY. Murfreesboro, Tenn.

CORRESPONDENCE

In the Field.

Things have become a little lively in the Alexandria community of late. During the ministers' meeting at that place in January, several questions were discussed involving the peculiar doctrines of Baptists. This was too much for G. B. McPeak, the Methodist circuit rider for this place. So in order to counteract the influence of the truths presented on this occasion, he ordered some tracts on "Baptism and the Lord's Supper," and scattered them through his membership. Of all the ridiculous and absurd things this tract beats anything I have ever seen. I will give you only a few specimens of its teachings. I quote from memory. Hoays: "There were 11,000 baptized on the day of Pentecost, including women and children." This looks like our Campbellite brethren will have to surrender "Pentecost" to the Methodists. There will be a contest for the mastery, to say the least of it. He filed fifteen objections to restricted communion, but in all of them he did not quote a single passage of Scripture, and only referred to the Scripture one time. He played on the old charges, "selfishness," "bigotry," etc., etc. These made up his fifteen objections. How little it is, to thus try to excite prejudice to the exclusion of the Scriptures. These are a few of the mild statements of this wonderful tract. I will leave the greater part of its remarkable teachings to present in a future article. You will be surprised when I tell you that this tract was written by a "D. D." and published by the Methodist Publishing House, and that 8,000 of them have been circulated. But an interesting feature of the matter is this: One of these tracts accidentally fell into the hands of Eld. W. H. Smith, the Baptist pastor. He saw the Methodist minister and asked him if he was circulating them, and endorsed them. He said he was circulating them and endorsed their teachings; that it was good Methodist doctrine, that he might differ with some of the author's phraseology, but his doctrine was all right. Bro. Smith then told him that he would examine it publicly in the Baptist church, and offered to divide time with Bro. McPeak, that he might defend its teachings; but he declined to do so. However, Bro. Smith in four lectures showed up this book in a masterly way. Two of these I heard. These lectures left Bro. McPeak and his doctrine in such a ridiculous attitude that he worked up his courage to the point of undertaking a reply. He commenced by replying to Bro. Hall, who was not present. He delivered two lectures, but begged the question and stopped before reaching Smith's lectures. I heard one of his lectures, and he said some funny things indeed. He gave us to understand that Jesus Christ had nothing to do with organizing the Methodist Church, that John Wesley did that, and that the church he belonged to was only about 160 years old. Christ said He would build His church, John Wesley built the Methodist Church. Therefore, the Methodist Church is not the church of Christ. Bro. McPeak had occasion to refer to infant baptism during his lecture, and he looked all through his books and ransacked the pulpit and table for a

work on the subject, but could not find it. He finally gave it up and left us blank on that important subject, with this statement: "If I had my little book I could prove it." I saw a Bible or two lying on the pulpit. I wanted to tell him to take that, as his "little book" was out of place. I suppose, though, the reason why he did not take the Bible was because it does not say anything on that question. Hence he needed his "little book" that did talk about it. He gave us a tirade on Baptist history. He told us that he was not posted on the subject. He might, however, have saved himself that trouble, for it was evident to all who knew anything about the subject that he was totally ignorant of it. Bro. McPeak grew very affectionate toward the last and spoke very feelingly about the Baptists. He said the Baptist was a gospel church and all he wanted was that the Baptists should quit unchurching them and recognize them as a gospel church. (You will wait a long time, my brother.) After this sympathetic recognition of the Baptists, it was not two minutes till he broke out into another tirade in which he said: "I cannot see why Baptists want so much water unless it is because they are going to a hot country and will need the water to cool it down." I thought that then would be a good time for Bro. McPeak to set the communion table and invite the Baptists to commune with him.

I preached the funeral of sister Armstrong at Salem last Wednesday. A noble Christian woman has crossed the river. She leaves three orphans. May God bless and keep them. I worshipped Saturday and Sunday with the brethren at Brush Creek. Large audiences greeted us and good interest prevailed. They selected Bro. M. W. Russell as pastor for this year. Bro. Russell is a consecrated preacher. They have an interesting prayer meeting. They have a novelty in the way of a Sunday-school. (One brother remarked to me that they had the "unionist" Sunday-school of anybody. The school is on the rise. They had been using Cook's literature till the brethren got so badly founded on nothing that they rebelled. Then as the school was composed of representatives from the various denominations they agreed to alternate quarterly between the literature of the Baptists, Methodists, and Campbellites. How will this do for union? J. H. GRIME.

**The Revival Spirit.**  
I believe no one has responded to Bro. Watson's query in your issue of March 12th according to your request: "Why can't a preacher always have a revival spirit in himself and in his congregation?" I can imagine divers answers that might have been given. One might attribute it to one cause and another to something else, while others would refer it to a combination of factors. It might be alleged to the pastor or to the church; and may be more frequently to both. But while all agree that sinfulness and world-mindedness in their multitudinous forms suppress a revival spirit, and are the immediate and efficient causes of spiritual apathy; and while I think they are even God-appointed causes, I conceive a more satisfactory solution of this question (to my mind) as found in the purpose of God. It is not His

design that a church should be always at white heat. Such would be contrary to both nature and grace. God sends spiritual "refreshings" upon His people just as He does temporal blessings upon the world—periodically. It is both impracticable and incompatible with the purpose of God. God diversifies life with prosperity and adversity; health and sickness; sorrow and joy. All are (by divine grace) blessings to his people; for "all things work together for good to them that love God, to them who are the called according to his purpose." As we don't know when nor whom God will bless it is our duty and province to "pray without ceasing," and keep ourselves continually in an attitude to receive His favors. Everything that occurs both in the natural and spiritual world, whether seeming to us accidental or incidental, is a link in God's chain of providence. And remember His providence is simply the execution of His eternal purpose. He has a purpose in every human performance, and it is not for us to know the times or the seasons, which the Father hath put in His own power. Events could not be otherwise than they happen, or God is subject to change and hence no God. W. T. USKERT.

**Seminary Notes.**  
One of the most interesting missionary enterprises of Louisville is a school for foreigners, conducted by the State Mission Board, under the management of Bro. Ragowsky, a converted Jewish Rabbi. Meetings are held every afternoon during the week for general instruction in the use of English. Then a religious service, preaching, etc. is conducted every evening, and on Sunday three services are held. The preaching is done by the brethren of the Seminary and the city pastors. Occasional services in foreign languages are also held. The mission has been in operation some months and great good has been accomplished. The enthusiasm of Bro. Ragowsky stirs every one he meets. A similar mission on a similar scale is conducted by the Broadway church, which holds its meetings every Sunday afternoon.

Brothers Pentuff of South Carolina, and Housh of Indiana, are quite sick. Dr. Broadus goes to Washington Monday to meet with the International Sunday-school Lesson Committee, of which he has been a member for many years. He prefers to resign his position at this meeting.

Professors Robertson and Kerfoot will supply at Broadway to-morrow. The members of the Mission Band of the Seminary have offered to conduct educational missionary meetings with any churches that desire it. The Southgate Church has asked for such a meeting, and five of the brethren will conduct it to-morrow evening. The "Manly Memorial Number" of the Magazine is out. It is full of interest. "A man is neither honest nor sensible who stands up before an audience and preaches as if he knew it all on a subject when he is ignorant."—Kerfoot. "What can't be cured must be endured; but what can't be endured must be cured."—Broadus. W. OWEN CARVER.

**Old Fog's Last.**  
I did think I would say no more on the subject of debates. I have never had a public debate in my life. I am too old now to make a first-class debater, and the Lord knows I don't want to be one of the kind Bro. Hearn mentions. I really think there are two extremes in this matter, as in all others. Bro. H. has some ground for complaint against those fellows who want to rush into a "spite" more for personal notoriety than for the glory of Christ, and a still greater nuisance are those who get up bad feelings by writing up the debate in a ship-shod sort of a way with a flourish of trumpets, as he suggests. But I can't help thinking the debaters themselves should not be held to account for these reporters, who are often disgusting to the men they do sign to help. A man's friends very often do him more harm than his enemies could possibly accomplish.

And there is another extreme. When a man agrees that the discussions in the 22nd chapter of Matthew (where "He put them to silence" and "No one was able to answer," nor durst ask him any more questions) were like a child asking his father a question, etc. I think that is the other extreme. This was the method pursued by Luther, Zwingli and others in their debates with the Catholics and with each other. Certainly no man will say those discussions were not fraught with great good to the Christian world. Our debaters are limited to half hour and hour speeches, but the principle is unchanged. "Old Fog" has been instructed and edified by hearing such men as Moody and Harding debate, and he has thought that he has observed as bad a spirit manifested by those who opposed debaters, in their utterances in the pulpit and press, as he ever observed among debaters toward each other in a discussion. Old Fog.

**Southern Baptist Convention.**  
The Thirty-seventh Session (Forty-seventh year) of the Southern Baptist Convention will be held with the Baptist Churches of Atlanta, Ga., beginning Friday, May 6, 1892, at 10 a. m.

The date, May 13th, as found on page 34 of Journal of last year, is an error.

Preacher of annual sermon, Rev. J. B. Gambrell, D. D., of Mississippi; alternate, Rev. W. R. L. Smith, D. D., of Tennessee.

**LANNING BURROWS, OLIVER F. GREGORY, Secretaries S. B. C.**  
**RAILROAD RATES.**  
The Southern Passenger Association, which embraces nearly, if not quite, all of the railroads east of the Mississippi River, and south of the Ohio River, has authorized a rate of one full fare for the round trip.

**O. F. GREGORY, Sec. in Charge Transportation.**  
—Brethren.—But little has been paid on the February expenses of our preachers. The accounts for March will soon be due. Since they are demanding only something to eat while equipping themselves for the high work of preaching the gospel, will you withhold that help? About \$300 will meet all accounts to April 1st. Let us not allow the credit of these boys with the grocers to suffer. G. M. SAVAGE.

NEWS NOTES.

MEMPHIS.

From bad weather only small congregations were at the churches last Sunday. Every pastor was in his place except Dr. Smith, who was slightly hurt by a strain. Bro. J. M. Frost preached for him both morning and night. At the Central Pastor Lofton reported one baptized and considerable interest in his congregation. The Third Church reported three additions, one by letter, one by relation, one by baptism. On Wednesday night three deacons were ordained at the Edgemoor Church, Pastor Gardner. Bro. Vandavell reported his meeting closed on account of the snow. One had been baptized.

MEMPHIS.

Trinity Church, Good Friday Sunday, Pastor early preached in the morning and at night he and his people joined with the First Church in the glorious meeting there. The second anniversary of the church will be observed next Sunday. Rowan Congregations cut off on account of the terrible streets and the want of sidewalks in that part of the city. First Church Meetings progressing well; church much revived and a number of accessions.

CHATTANOOGA.

Dr. Spalding of Atlanta supplied the pulpit of the First Church last Sabbath, and has kindly consented to preach for them until a pastor is called, which, from the present outlook, will be at an early day. Bro. Williams of South Carolina preached at the Central in the morning, and Bro. David of Alabama in the evening, Pastor McReynolds being absent to assist in the ordination of young Bro. Robertson at Tyner's.

Bro. Wright held usual services in his church morning and evening. The attendance was very good here, as in all the other churches.

Our church in Hill City seems to be taking on new life as the work on their new building advances. Pastor Watson preached for them, and seems greatly encouraged at the outlook.

When a pastor shall come to the First Church our Baptist forces in this city will never have presented so united and aggressive a front.

KNOXVILLE.

Present at the Pastors' Conference: Brethren Jones, Hailey, Pace, and Powers.

Bro. Jones preached to good congregations. Lectured at New Market Tuesday night. Texts: Sunday morning, Phil. iii. 13, "One thing;" theme, "Moral intensity." Afternoon attended funeral. Evening, Heb. ii. 23, 24, "Choice of Moses." Splendid audience of young men.

Bro. Hailey had a good day. Sunday morning, text I Sam. x. 26, "A prepared people;" evening, I Sam. x. 2, "What shall I do for my son?" Sermon to parents.

Bro. Pace had fair audiences. Text in morning, Psa. lxxv. 11, "The Lord God is a sun and a shield;" evening, John i. 44, "Come and see." Attendance in Sunday-school, 100. The contract has been let for the new house of worship in the Ninth Ward, to be completed in sixty days.

Bro. Powers preached in the morning at East Knoxville. Text, Matt. xiv. 21, "Encouragement and comfort for weak saints;" in the evening, Matt. v. 20, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter the kingdom of heaven."

No preaching at the Third Church, but good Sunday-school and good contributions.

We are hoping for a full attendance at the missionary meeting with the First Church of Jackson. Please remember the date, March 29th, 30th, and 31st. All who expect to attend will kindly send their names to the undersigned at once, that homes may be assigned. H. W. TRIMBLE, Jackson, Tenn.

Our Orphans' Home Committee have decided to prepare and circulate "contribution cards," hoping in this way to supplement the first payment on regular pledges, and thus secure the amount due. Any persons who are willing to use them can be supplied by addressing me at Nashville, Tenn. T. T. THOMPSON.

There will be a debate between the Missionaries and Hardshells in this part of the country, beginning on Tuesday after the fourth Sunday in this month. Elder J. M. Corbin represents the Missionaries, and Elder J. P. Pilkerton the Hardshells. Proposition 1—The Scriptures teach that salvation is offered to all men through the gospel, upon terms or conditions with which they can comply. J. M. Corbin affirms, J. P. Pilkerton denies. Proposition 2—The Scriptures teach that the salvation of the alien sinner is unconditional. J. P. Pilkerton affirms, J. M. Corbin denies. Debate to last four days. Place not definitely determined. J. M. MOORE, Waynesboro, Tenn.

I know no man ever had a better people to labor with than I. They are planning largely for God, and in all their plans they never forget the needs of their pastor for one moment. If you could have been here on last Tuesday night between 7 and 8 o'clock and seen the many necessities of life that were brought in by both the little folks and the larger also you would have been fully impressed with two facts, viz: First, they had learned the scriptural rule to minister unto the one in carnal things who ministered unto them in spiritual things; second, that their hearts were large, as exemplified by the quantity and quality of the articles brought. We are well equipped for work now. We hope to build Sunday-school rooms soon and make several other needed improvements. M. A. ADAMS, Jonesboro, Tenn., March 17th.

JOHNSON CITY.—I returned by Johnson City last Sunday, where I preached in the morning for Bro. Snow. The interest in the Sunday-school and church work here is fine. There were 170 in the Sunday-school. The Baptist cause here is in splendid condition. How could it be otherwise, led on as it is by Bro. and Mrs. Snow. They are both deservedly popular among their own people, and are held in high esteem by all. We have no more efficient workers in Tennessee than they are. The church

will make a grand record this year in mission work. By the way, Mrs. Snow has something to say on the subject of missions very soon, which should greatly interest every Baptist in Tennessee. It will be a new feature in our State mission work. Look out for it and read it carefully. J. H. ANDERSON.

Saturday and Sunday were high days at our church, Bradley's Creek. A great revival broke out in our conference Saturday, and resulted in the exclusion of three of our dancing members. The seeds of the revival were sown some time ago in the hot-bed of social entertainments in the bounds of our church, and now we are reaping. Though the pastor and writer of this was down in bed with that bone, nerve, and skin disease, la grippe, the brethren seemed to enjoy the meeting. We expect several more turnouts next meeting, as our leading men, Lester, Dillon, Hood and others, say they will not stop until every vestige of the dance is dug up from the corner of each guilty soul's tent and burnt before their eyes. So be it. Rev. J. F. Ames of Dakota, who is visiting relatives at Milton, Tenn., and who is going to spend the summer here, filled my pulpit to the satisfaction of all. I am informed that he is a first-class preacher. We welcome him among our Baptist hosts. G. A. OGLE, Milton, Tenn.

Orlinton.

Bro. W. Lucius Robertson, son of Dr. J. M. Robertson, by order of the Silverdale Baptist Church, was ordained to the full work of the ministry March 20th, Revs. D. M. McReynolds, H. S. More and W. S. Stephenson constituting the presbytery. The young brother proved himself sound in faith and well versed in the doctrines of the Bible. I predict for him a consecrated and successful work in the ministry. D. M. McREYNOLDS, Song Books.

My Dear Brethren of Tennessee: "Wherefore do you spend money for that which is not bread?" Why do you use song books that teach error, when there is one near you of which a large number of our best men have said "It is sound in doctrine?" Harvest Bells is filled with pure gospel songs. You can buy them at the BAPTIST AND REFLECTOR office on the same terms you could buy them of me (unless you are a dealer or a teacher), and save considerable in express. I want the address of all the teachers of vocal music. W. E. PENN., Eureka Springs, Ark.

Carson and Newman College.

We mean to resume work on the new building this week, and are in urgent need of funds. Will those who have made subscriptions that are due and unpaid heed this statement? How gratifying it would be to receive some free-will offerings also. The cause is worthy, needy, and the money is economically expended. Will not many manifest the same generosity that the BAPTIST AND REFLECTOR did last week? Can we not for one time have general cooperation in the observance of Carson and Newman month? With-

out the help of the pastors it will be a failure.

An average of ten cents from each of the 60,000 Baptists in East Tennessee alone would make \$5,000. Let's make April a memorable month. J. T. HENDERSON, Agent.

From Lexington.

Winter is on again, and at this writing snow is falling, bringing back memories of childhood days. Many gardens are planted in Lexington, but ours is not, and I can but feel sorry for others and glad for myself. You received a card from me last week relative to our meeting then in progress. It has closed, with seven additions and six baptisms. Last Sunday evening a large crowd gathered near town, on Beech River, and witnessed the baptism of six grown people, a father, mother and grown son among the number.

Our church is doing well here, and our college is doing a good work. I began work here fourteen months ago, and have received forty-five into the church. The prayer-meeting and Sunday-school are doing well. Our young people lead in the Sunday-school work largely. Prof. J. L. Fleming is superintendent, and is an efficient worker. Our church will pay \$50 for missions this year, and is trying hard to work up a missionary interest in this association. We need the encouragement and sympathy of our more happily surrounded brethren. No man can be in proper sympathy with brethren living in an undeveloped field who has never had such work to do. It is an easy matter to sit in a nice cushioned pew, hear sweet strains of music, made by cultivated voices, and sermons by those whose souls are fired with mission zeal, and who deliver sermons full of facts and figures—I say it is easy for such men to condemn others for not developing people, but let such an one try it. If it is an easy matter try it, and you will learn that it requires time, "grace and greenbacks." We need help on this field. It would be a paying investment. We need tracts, papers and preachers. Henderson, Decatur, McNairy, and many other counties I could name, need active men, who have knowledge and the courage of their convictions. While I love all of our brethren, yet we know that ignorance in the pulpit means death to the missionary interest. We must first convert, or educate, the preachers, fill them with missionary zeal, then our churches will contribute to our missionary cause. I am made to bow my head in shame when I see the little we are doing. The Lord fill us with His love. Remember our association, brethren, and send us tracts and we will distribute them as best we can. I mean, of course, any tracts that you may have for free distribution. We do not mean to beg, and yet we are willing to do it, if it will be for the good of the cause of Christ. If the State Board would help us put a missionary in our association, we know it would pay—i. e., the right man. Come this way, preachers, farmers and you can get work and homes that you will always appreciate. Truly, W. S. ROWAN, Lexington, Tenn.

—Look out for our special edition next week, and send in your orders for sample copies of it.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS.

REV. J. H. ANDERSON, Missionary Secretary. All communications directed to him should be addressed to him at Nashville, Tenn.

FOREIGN MISSIONS.

REV. H. A. TOWN, D.D., Corresponding Secretary, Richmond, Va.

HOME MISSIONS.

REV. J. T. THURSON, D.D., Corresponding Secretary, Atlanta, Ga.

MINISTERIAL EDUCATION.

Funds for young ministers to the S. W. H. I. Sem. should be sent to G. M. Savage, D.D., Jackson, Tenn.

WOMAN'S MISSIONARY UNION.

CENTRAL COMMITTEE FOR TENNESSEE. Mrs. G. A. Lofton, President, 66 South Sumner Street.

The Centennial Movement.

To the Members of the State Centennial Committee - Greeting.

My Dear Brother - The Centennial Committee are deeply concerned lest the magnificent results possible of being realized in opportunities afforded by the Centennial movement shall be lost in a temporary enthusiasm, and not be permanently utilized in a worthy and commensurate increase of moral power in our churches.

A general up lift of all our churches into a higher spiritual life, and into more scriptural convictions of benevolence is, we are profoundly convinced, a vital part of this Memorial Mission movement. To enlarge our Home and Foreign Mission work as proposed by largely increasing the number of our missionaries is, as you are aware, one of the principal aims of this movement. To do this without a corresponding increase in the amount now contributed by our churches for missions would be to organize disaster, to say nothing of the denominational humiliation that would follow.

Dear brethren, shall we not all of us, all along our Baptist line, join heart and hand for one united effort. With God's help let us not leave one stone unturned until we have fairly won our Master's "well done." God help us to act as seeing Him who is invisible, and as far as possible make this Centennial movement redound to the honor of our Master.

be induced to give liberally and frequently to the cause of missions. To increase largely the number of givers, the Committee regards as a matter of importance, as a grand essential of success in the Centennial movement. But the practical question is, How can this be done? The securing of an increase of contributors in all our churches depends first and mainly upon the pastors of these churches. They must realize that this work, under God, is theirs. The pastors must lead in giving and teach others to give, they must appreciate the possibilities this movement affords them. They must read, and think, and pray about missions until the spirit of missions burns in their souls as the fire shut up in the bones of the prophet, and, weary with withholding, they shall talk, preach, write, and pray missions everywhere.

They must plan for their people, suggest how money may be saved so that money may be given. Pastors must urge their people to pray for missions and missionaries make it the subject in prayer meeting, appoint special meetings to talk and pray for missions, circulate tracts and leaflets among the people, encourage their reading the Foreign Journal and Home Field, recommend missionary literature, encourage the work of the sisters in behalf of the Sunday-schools and mission bands, preach missions and lecture on missions frequently. Let the church see that the pastor is alive and in earnest himself, if by any means he may awaken his church to a deep and intelligent interest in missions. Make the basis of all appeals for money for missions the glory of God and the honor of Christ. Urge giving as a blessed privilege of a disciple of Christ, who gave himself for them. The pastors can make this Centennial movement the lever with which to lift the churches of the Southern Baptist Convention to a position never before held by them. The general committee look to the State Centennial Committees to thus arouse the pastors in their respective states. It is a mighty task, brethren - but to this task, great as it is, God's providence and your brethren call you. Of course you are left to adopt your own plans.

Dear brethren, shall we not all of us, all along our Baptist line, join heart and hand for one united effort. With God's help let us not leave one stone unturned until we have fairly won our Master's "well done." God help us to act as seeing Him who is invisible, and as far as possible make this Centennial movement redound to the honor of our Master.

F. M. ELLIS, For the Centennial Committee, Baltimore, Md.

The Importance of Organizing the Children.

I scarcely think that at this late day it is necessary to assert the importance of organizing the children. But many persons have never asked themselves the question, "Why is it important?" This question, dear sisters, I shall now try to answer.

As far back as the days of Solomon we have this proverb: "Train up a child in the way he should go, and when he old he will not depart from it." I think the best way to begin training a child is to make him feel that

he is of some value in the world, and at the same time educate him in the unselfish, out giving life. We have this illustrated in the pleasures of the little tot who has been asked to do something for mamma. This for me is a strong argument in favor of organizing the children. In no other way can they be made to realize so fully that they, too, must stand in their "lot and place." It encourages them to be helpful, and if properly instructed, they learn to work methodically and to give systematically, and in the knowledge and love of God.

In the next place, if we wish the next generation to be liberal, earnest and energetic, we must begin, not as some one has said, one hundred years before their birth, but most certainly as soon as their little hands can drop the pennies in the Sunday school basket. As they advance in years they realize that Jesus was just as much in earnest when he said, "Freely ye have received, freely give," as when he said, "He that believeth shall be saved." They become interested in mission work and read missionary papers, so that they will not be forced, in coming years, to ask, as I once heard a member of the church ask, "What is the difference between Home and State missions?" And I tell you, my sisters, unless we read our missionary papers, and thus identify ourselves with our missionaries and their work, we can never realize the great responsibility God has placed upon us of holding up their hands. The children must read as well as give, and in no other way can they do this more thoroughly than by having their own societies, taking their own papers, and thus growing up beautifully and symmetrically in the vineyard of the Master, doing his will and enjoying his favor. L. C. J., in The Baptist Courier, S. C.

In connection with the above, it is probably known to most, if not all, that the Kind Words weekly (the children's paper published by the S. B. Sunday-school Board at Nashville, Tenn.), has a missionary department of two columns in every issue under the charge of Woman's Missionary Union. The subjects are in line with the prayer-card topics, thus bringing in annual review every field of missions cultivated by the S. B. C. Boards, home and foreign. These subjects are treated historically, geographically, the customs of the people described, their needs depicted in storied form, while suggestions for bands and young people's societies aim to give practical aid. Especially, attention is given to the Centennial celebration, seeking to enlist the active sympathy and interest of the young people in its observance. Different lady writers, of known ability over the South, contribute weekly to this department, and we commend the paper to leaders of bands as a help to their work. The Home and Foreign Boards have called on Sunday-schools to make collections through the Chapel Card, and this method is prominently brought forward in the missionary columns of Kind Words. Send to Dr. J. M. Frost, Sec. S. S. Board, Nashville, Tenn., for samples. -Miss Alice Armstrong, in Religious Herald.

Everything we do for Christ has something to do with making us like him.

Woman's Missionary Union. CENTRAL COMMITTEE NOTES. It is now time to send out blanks for reports, the second quarter of the Conventional year being almost complete. Will not the sisters make a strong effort to return these reports promptly? Our BAPTIST AND REFLECTOR, crowded as it is for space, kindly promises to afford room for the publication of these reports, and will not complain if the list is a long one. Let us see what a record we can show of activity and interest in this cause, which daily grows more dear to those who are most heartily engaged in it. The story of the widow's mite remains forever an encouragement to such as have little gold or silver to bestow, and at the same time it is a soul searching rebuke to those who out of their abundance give not even a tithe into the Lord's treasury. So, let us invite one another to the true spirit of giving, being prompt and intelligent as well as liberal givers. This quarterly report is summarized and sent to the Treasurer of the Woman's Missionary Union at Baltimore, and will be published in our missionary papers.

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

The Time Has Come.

Many of our churches have put off from Sabbath to Sabbath and month to month taking a collection for Foreign Missions. It is now only a little over a month until the Convention meets, and we in Tennessee have not given one half of what the Board asked of us. It is late to try to make up the deficit. Still, by each pastor and deacon awaking to action at once, it can be done. The officers of the churches should present these claims of the Master; and it is true that where they are properly presented, and the deacons do their duty in collecting the funds, the people will respond in contributions.

Our fidelity to our Board, to our brethren on the fields, and our Master, who has entrusted us with this work, demands action at once. Brethren and sisters, let us be faithful all along the lines. Send your contributions to Dr. H. A. Tupper, Richmond, Va. if you need mission literature send to me and it will be forwarded free.

R. J. WILLINGHAM, V. P. F. M. Board, Memphis, Tenn., March 17, 1892.

Put a good man in any community and his life will make his neighbors feel that they ought to live better than they do.

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BAPTIST AND REFLECTOR

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

Opportunity To Be Used.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." In this great Pauline admonition to the Galatian brethren I find three lessons especially applicable to us. And I should think myself the victor of a special opportunity if I could but stir up the pure mind of some one to a better understanding of his obligation and trust.

First - We are to do good. Second - We are to discriminate carefully. Third - We are to act promptly.

The mission of the greatest benefactor the world ever knew was to do good. And the greatest eulogy that was ever passed upon any one was passed upon him when it was said of him that he went about doing good. This same one who went about doing good inspired Paul to write for our instruction, and to admonish us to do good unto all men.

One of the characteristics of man is his philanthropic spirit. Even the most uncivilized and the most barbarous are no exception; they instinctively group themselves together in the form of neighborhoods and towns and cities, and in a rude way they practice the hospitality that is characteristic of all human society. Their love is strong and lasting if only it is reciprocated. Is there any one who will not reciprocate friendship? If so, he must be practicing affection, for it is very unnatural.

We are inclined to do good, but to do good unto all men is quite another thing. We are not slow to lend to our neighbor from whom we have a right to expect even more than we lend. But to put anything into the treasury of the Lord and send it forth as an instrument for the promulgation of the gospel of peace and for the enlightenment of the millions who sit in the region and shadow of death, or in any way to "lay by in store on the first day of the week as the Lord has prospered us," is a matter that is calculated to test Christianity to the center. Many a so-called disciple of the Master would soon turn back if only the leaves and twigs were no more to be multiplied. Truly we are to receive great benefits from the Christian religion, even such as the world cannot give. But like the manna in the wilderness, these benefits come to us only as we need them, and do not admit of being hoarded up through selfishness. Day by day we must look unto the giver of every good and perfect gift, and receive continually such things as we need. But in the case of this religion, it fills us so completely full that in order to receive continually we must give continually. So Christ said to his apostles: "Freely ye have received, freely give."

Now, it is evident that we must discriminate closely in all our efforts to do good if we would reach the highest excellence of our purpose. We are the stewards of our Lord and Master, and to us he has committed the great matter of disseminating his

BAPTIST AND REFLECTOR

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

Opportunity To Be Used.

Word of truth throughout every land and unto every tribe. And we are to act as reasonable and intelligent beings, and just as we would in any other matter that is of the greatest importance. We are not to give to everything that holds out its hand to us, but we are to judge, as accurately as possible, of its merits and act upon them, and not upon its demands.

Then there may arise many meritorious objects that still admit of a careful consideration from more than one point of view. It may not be the time or it may not be the place, or perchance it may not be the object through which the greatest good may be accomplished through the proposed investment; and, above all, a considerate distribution of labor and gift is the one thing essential. The one great aim of life should be to lift man up to God, and the one constant prayer to God should be, How can I best do this?

There are mediums untold through which we are to labor, and the opportunities for usefulness are as the sand upon the seashore. But those that adapt themselves to us are only occasional, and must be utilized if we are to profit by them. A man stands at the station waiting for his train. Many come and go, but the one that will carry him directly home comes out now and then, and to be sure he needs to watch as well as pray. I have in mind now the educational and the missionary enterprises that are being urged upon our consideration, especially that of Carson and Newman College, the Southwestern Baptist University and the Centennial of Missions. I am sure that no one can well afford to disregard the earnest pleas that are now being made in behalf of these three great enterprises which are to be set for the defense of the gospel, and which shall stand long after we have fallen.

These are rare opportunities. They are opportunities of a lifetime, and I should not feel willing to see them all established and myself have no part in them. Do you say there are too many calls? I agree there are too many calls for you and me, but we are not expected to respond to every call; we should not accomplish anything if we did. We are expected to give and we are expected not to give; and unto God we must render an account of our stewardship.

As for me, I can see two reasons why we should act now: First, we shall never have these same opportunities again; and, second, we have rarely ever had an opportunity of so great importance, and we may never have another. Our life is a changing drama, and the scene disappears with its acting. We are fast borne on by the tide of life, and we shall never pass this way any more. What we do, then, must be done quickly.

If the people could only take a course in college and there witness the untiring energy of the professors, see how they strive to impress young men and women with the great obligations of life, and see how earnestly they try to lead them to Christ and inspire them to usefulness, surely there would be a more hearty and a more sympathetic cooperation in such a noble work. Or, if they could hear the whisperings of a "still small voice" telling them to go into all the world and preach glad tidings unto all people, and if they could look on

BAPTIST AND REFLECTOR

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

Opportunity To Be Used.

the vast fields and see them white as ready to the harvest, surely they would arise and come forth rejoicing in the opportunity of doing something to help on the cause of our blessed Lord. How much has already been accomplished by that noble institution at Mossy Creek, and how much remains yet to be done, are questions that eternity must answer.

But I am persuaded that the morning light is just now breaking, and that ere long we shall see her rise above all difficulties and become a much greater factor in molding and shaping the varied interests of this Southland of ours. When we are all fully awake to its needs and to its merits, and when we have become willing to help where help is needed and leave the results with God, then shall be fulfilled the prophecy of Isaiah: "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree." If we could only believe it, God in his providence is directing these great enterprises as a channel through which we all may work together, thus combining our efforts and thereby accomplishing the greatest possible results. May we all be impressed with the personality of these obligations, and may we be influenced to follow whithersoever the Lord shall lead.

W. H. RITHEFORD, A Weekly Offering.

There is a great deal said about our Baptist people on account of the small amount given by them for the support of the gospel. But really are the people at fault? Is not the fault in our method of getting up money for gospel purposes? Is there not a better way than to wait until the meetings of the associations, conventions and other bodies and then making strong appeals to the few who attend these meetings and have them to bear the burden of the work from year to year? This way of doing is certainly against the mission interests, against the healthy development of Christians, and contrary to the plain teaching of the word of God. We, above all other people, emphasize obedience to God's word in other matters; then why not do as He has taught in our offerings?

It will be a great day in the history of Christianity when our churches, all of them everywhere, adopt the gospel method and "upon the first day of the week let every one lay by him in store, as God hath prospered him." Let each church have little envelopes, have printed upon them the name of the object for which they propose to contribute, and give these to each member of the church, and any other who might wish to contribute; and ask them to put something in one of these every Sunday, put their name on it, and in case the church meets only once a month, bring or send four of these to each meeting of the church. Let the treasurer keep the several amounts contributed for the different purposes separate and send them in from time to time. There are several good reasons in favor of this method.

It is in keeping with the word of God. 1 Cor. xvi. 2. 2. In this way we can give small amounts each week that will amount to more in a year than we could possibly give at one time. We are saving

BAPTIST AND REFLECTOR, MARCH 24, 1892.

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

Opportunity To Be Used.

the mites and turning them to good, instead of spending them for trifles. 3. This weekly giving has a good influence upon the giver. Giving should, and does when done in the right spirit, tend to develop Christian character. 4. This would be better for our missionaries and mission Boards. It would enable them to meet all demands without borrowing. 5. It would enable the poor and those of small income to take part in this good work. Many of our Baptist people have a very small part of this world's goods. They spend their money soon after receiving it. They could have given small amounts many times during the year. But when the missionary collection is taken they have nothing by them, and the result is they do not give for mission purposes. One cent weekly from all the Baptists in Tennessee would make more than \$50,000 for mission purposes each year. No Baptist ought to give less. Most of them can give five cents per week for missions, and many can give ten cents per week, while a large number can give from twenty-five cents to \$1.00, and others even more than this, every week. This can be done this way and we will come to realize the truth of the words of our Lord and Savior when He said, "It is more blessed to give than to receive." G. W. GAGE, Kingston, March 1, 1892.

Archbishop Feehan, (Roman Catholic) of Chicago, has ordered the Sisters of Charity of the Immaculate Conception to deed over to him their \$250,000 worth of property. They refused, and he has forbidden their attending mass, forbidden priests from officiating in the Sister's chapel, and has stricken their names from the Catholic Directory. The Mother Superior says the property will never be surrendered so long as she lives. We admire the independence of these Sisters, but what becomes of their vows of submission? We hope the breach will be so deep and wide that they may be unable to cross it and thus be delivered from the power of Rome. - Western Recorder.

No true man can live a half-life when he has genuinely learned that it is only a half-life. The other half, the higher half, must haunt him. - Phillips Brooks.

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Nashville, Tenn., Mch. 24, 1892.

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OFFICE: CHURCH AND PINE STS.

SUBSCRIPTION PRICES IN ADVANCE. Single Copy 10 Cents. Clubs of ten or more 75 Cents. Ministers 1.25.

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SALVATION BY GRACE OR BY OBEDIENCE?

The Gospel Advocate of recent date again consumes over a page of its space in a reply to an editorial of ours not long ago. We do not care to multiply words or spin out arguments, and so we shall not attempt to follow the editor in all of his wanderings. Our space is too valuable for that, and life is too short. But will our readers be patient with us while we notice some of the more prominent points here and there in the lengthy article? We trust that there will be no occasion to tax their patience along this line any further hereafter.

Some time ago we stated that we heard Mr. J. A. Harding say at Murfreesboro to an imaginary candidate for salvation, after getting him baptized:

"If you stop here you will be damned. You must add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness charity. You have got to attend the services of the sanctuary whenever practicable and do the whole duty required of you."

We asked the editor of the Advocate if he endorsed Mr. Harding. We had to ask the question several times before we got an answer. After awhile he simply replied by saying that it seemed to him that Mr. Harding was quoting Scripture, and asked if we endorsed Peter. We pointed out that Peter did not say that a man must do those things in order to be saved, as did Mr. Harding; but, as he

says just a little further on, that "so an entrance may be administered unto him abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ" not "so an entrance may be ministered unto him." Peter simply means that by doing these things we shall receive greater reward in heaven. We then asked the Advocate editor if he endorsed Peter. To this he does not reply, except to say that he "should not be surprised if Mr. Harding said it the same way." To which we have simply to answer that Mr. Harding did not say it the same way. He said nothing about an abundant entrance. He was talking about what a person had to do in order to be saved.

The editor, however, after branching off awhile on Acts 13:48 (Did you ever know a Campbellite to start anywhere without getting to Acts 13:48 before he stopped? I finally that is both his starting and stopping place) finally says that he will not endorse Mr. Harding unless he teaches Peter's doctrine as stated in Peter's exact words that is to say, he does not endorse Mr. Harding's utterance at Murfreesboro, in which he said to the imaginary candidate for salvation that he must add to his faith virtue, to virtue knowledge, etc., in order to be saved. The editor of the Advocate repudiates that and agrees with Peter and with us that what we must do these for is that "so an abundant entrance may be ministered unto us into the kingdom of our Lord and Savior Jesus Christ." Very well. This is the point we have been trying to get him to for some time. We are glad he has reached it at last. If he will only stick! But alas! No sooner has he reached that point by implication than he breaks away and runs off again after his idols. He quotes a number of passages about obeying God's commandments, including, of course, those referring to baptism. In answer to our question, Who keeps all of the commandments of God perfectly? he says that "the trouble will always be found in man's unwillingness to obey God and not in his inability to obey. It is easy enough for people to do those things which inspired men teach and God requires, when they want to do them. We all come short of perfect obedience both before and after we become children of God, not because God commands us to do impossibilities, but because we, through temptation, yield ourselves to disobey God." Very well. Call it "inability," "unwillingness," "yielding" or what not, the fact still remains that we do not obey perfectly. See, then, the position in which the editor of the Advocate puts himself. He says that we must obey God's commands in order to be saved. That we may not misrepresent him we quote a few expressions:

"It is eminently just, right and

proper for God to damn us for disobedience." "It is then optional with us whether we will in penitence obey the conditions which God stipulates, receive forgiveness and live or refuse to obey, die in our sins and be damned. Such forgiveness, however, does not argue that it is not necessary to obey God in order to be saved. Nay, rather, the very necessity for such forgiveness originates in disobedience and the forgiveness itself can be obtained only by obedience. The BAPTIST AND REFLECTOR and I may differ as to what command of God sinners must obey in order to be forgiven, but we do not differ as to the fact that forgiveness is received and enjoyed in obedience to the command of God. The sum of it all, therefore, is that obedience to God leads to salvation: disobedience, to damnation. In obedience is life; in disobedience, death. When by obedience we come to God we live, when by disobedience we wander from him, we die."

In these expressions the principle is clearly laid down that salvation comes only by obedience, not obedience to God's commands. But the editor admits above that whether from "unwillingness" or "yielding" we do not obey always. How then can we be saved, and who can be saved? He has distinctly committed himself to the doctrine, not that we must obey any one of God's commandments in order to be saved, as most of his people claim, but all. He is at least consistent, and we praise him for it. This position is the logical outcome of the doctrine of salvation by obedience. For, who is authorized to make any distinctions in God's commands and say that this one is necessary to salvation and these others are not? If any one is all are, as the Gospel Advocate, after so long a time admits, and if we do not keep them all, if through any "unwillingness" or "yielding" we fail to keep any one, we shall "die in our sins and be damned." What a yoke is put upon our necks! A treadmill is light work. Sisypus' task of rolling the stone up the mountain side was easy compared to ours. We repeat: "Where is grace? It is excluded. By what law? Of faith? Nay, but by the law of works."

Let us be distinctly understood. We believe that God saves us by obedience, but not by our obedience. Hear Paul: "For as by one man's disobedience [Adam's] many were made sinners, so by the obedience of one [Christ] shall many be made righteous." Rom. v. 19. This verse, as the "for" indicates, is the culmination of a long argument which Paul had been making to show that salvation was by grace, through faith, not of works. Yes, it is by obedience that we are saved, but it is by the obedience of "one"—let us repeat it and emphasize it and burn it into your very conscience and soul—it is by the obedience of one, ONE, ONE, and that one Christ Jesus, thank God for it. If we had to be saved by our obedience none of us could be saved. For, as long as we carry these human natures we all sin. None of us obey perfectly. But Christ did obey,

and by his obedience, if we will only accept it, we shall be saved. "Who himself bare our sins in his own body on the tree." But says the Advocate: "Even when we sin by disobedience, God proposes to forgive us on certain conditions." What conditions? Obedience to his commands? No. The simple conditions are, as Paul expressed it, "repentance toward God and faith in our Lord Jesus Christ." The conditions are spiritual, not physical.

In attempting to explain Paul's language that "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God, not of works, lest any man should boast," the editor says Paul "does not exclude things which God commands us to do. What he excludes are things which we might feel inclined to do of ourselves not by divine requirement." And again a little further on: "The law of God which Paul excludes is the old law of circumcision and Jewish rites and ceremonies, and not the things which God now requires folks to do." These explanations have at least the merit of originality, if not of consistency. The editor of the Advocate stands, we believe, alone in his interpretation of the passage. Every scholar in the world agrees that the works to which Paul is referring are the works of the law, such as the ten commandments and baptism, and all such commandments of God as are binding upon us now.

In concluding the Advocate says: "There is no issue between me and the BAPTIST AND REFLECTOR as to whether we are saved by faith. The question is, Does God accept faith in the saving of the soul before it works by love?" "Working by love," according to the Advocate, means obeying all the commandments of God, which no one does. We of course believe in keeping these so far as we can. We believe in works, but as the fruit of faith, the effect of faith, the evidence of faith. Faith is internal, works external; faith spiritual, works physical. To require that there must be the works before a saving faith is to put the fruit before the tree, the cart before the horse, the train before the engine, the effect before the cause. Faith saves. Works follow salvation. We believe in order to be saved. We work because we are saved.

We beg pardon for having consumed so much of our readers' patience, though we have only noticed some of the main points in the lengthy article to which we were replying, leaving other points untouched. The importance of the subject and our desire to set the editor of the Advocate straight must be our apology. Remember, too, that it often takes more time to refute error than to state it. —Send in your orders for copies of our special edition next week.

THE PRESIDING ELDER.

The daily papers of last week contained the following dispatch, dated Baltimore, Md., March 15th: At the regular weekly meeting yesterday of the Methodist ministers, Rev. N. F. Rice said of the relation of the bishop and elder to the minister:

"What responsibility has the presiding elder? None. Yet he is the man that is chosen to come between the minister and the bishop, and there is a secret meeting. He stabs you and me, my brethren, in the back without having the courage to come forward and say so, or even the manhood to come to us and invite us in so that we can defend ourselves like men."

"I tell you, my brethren, in that secret chamber plots are laid and carried out to ruin the reputation and character of the minister by the presiding elder, while the bishop says, 'Don't say anything about this. There is no law in the church that allows the bishop to muzzle the presiding elder, but it is the practice that has been in vogue for years and is carried out to the very letter.'

"I heard of a secret meeting that went on some six years ago in this self appointed cabinet that should I expose it now would be a very bombshell in your midst. At that meeting charges were laid against me by a presiding elder and I never heard of it until now. They did not have the moral courage to appeal to my manhood, but sat there in the dark, secret chamber, and like cowards bated up that plot to stab me, while the bishop sat and listened and then said 'don't say anything.'

"My brethren, I am a man if nothing else. Why did they not come to me and give me a chance to defend myself? Here the question was raised that the speaker's time had expired, but unanimous consent was given to continue. 'There is only one way to do away with the present order of things, that is to bring the bishop and the ministers more closely together, give the latter a chance to defend themselves, allow no more cabinet meetings.'

Mr. Rice said, further, that he could like to see equality in the appointment in the presiding elders. Not two or three men of weaker mind and will to be controlled by two of stronger personality, but men of equal desirability and influence, so there could be no controlling the affairs by master minds. He closed by stating that unless there is some change in the policy of the church in regard to this, as well as other things, there would come a revolution in the ministry.

We confess that it was gratifying to our Baptist heart to read further on, not that Mr. Rice was told to sit down, or that his remarks were received in sullen silence, but that he "was frequently interrupted by applause from the seventy-five ministers, which showed that all were in sympathy with him, and remarks of 'That's true,' 'You are right,' could be heard from all parts of the room."

We are sorry for Mr. Rice. He is kicking against the pricks. He is fighting the machine. The faults of which he complains are not so much in individuals as in the system. For our part, we do not expect any "change in the policy of the church in regard to this"—for that would be to give up her very life—and we wait with interest to see if there will come the "revolution in the ministry" which he threatens.

QUESTION BOX.

Who was the child spoken of in Rev. xii. 5? Was it the ministry or does it represent the church? Please answer through the BAPTIST AND REFLECTOR. J. B. STELLMAN, Tallula, Ala.

The almost universal opinion among scholars is that the man child referred to was Christ. For the benefit of many readers who you please explain Matt. xxvii. 52, 53. Were the bodies of the saints on the day of His death awaked, and remained in their graves till His resurrection on the third day, and then arose? Please answer at your earliest convenience and oblige. J. C. STRICKLAND, Batesville, Miss.

If you connect the words "after His resurrection," in verse 53, with what follows rather than with what precedes, the difficulty will be relieved. It will then read, as in the revised version "And the tombs (tombs in the rocks, not graves like ours) "were opened" (by the earthquake), "and many bodies of the saints" (those who believed on Christ before his death) "that had fallen asleep were raised, and coming forth out of the tombs, after his resurrection they entered into the holy city and appeared unto Mary."

Please answer through your columns.

- 1. Has a church the right to rescind the action of receiving a member one month after his reception, on the grounds that he is a troublesome member, or even on any other grounds? 2. And if they had the right to rescind the action one month after receiving him, would they not still have the same right twelve months after? J. T. BURNETT, Bowie, Texas.

1. It cannot "rescind the action of receiving him." We have no such custom in Baptist churches. But, what amounts to the same thing, it can exclude him at any time, if it be proven that he is "troublesome" to the extent of violating any of the rules of the church, which mean the rules of the New Testament, or is injuring the cause of Christ.

2. Certainly. The way, however, as we said, to get rid of a troublesome member, is not by rescinding the action of the church receiving him, but by straight-out exclusion, which may be one month or forty years afterwards.

PERSONAL AND PRACTICAL.

—What is your conception of the relation you sustain to the church? Do you consider yourself as belonging to the church, or do you regard the church as belonging to you? It makes a good deal of difference.

—Dr. P. S. Henson, of Chicago, lectures in Nashville on Thursday and Friday nights of this week. We presume he will have large audiences and are sure that all who go will be not only entertained, but benefitted.

—The Southern Baptist Convention is drawing close at hand. How many churches in Tennessee will be first-class this year and send their pastors to the Convention? The railroad fare will be only \$1.00 from Nashville. —The following is the schedule of the Baptist special to be run from

Nashville to Atlanta, May 5th, the day preceding the meeting of the Southern Baptist Convention: Leave Nashville, 8:00, a. m.; arrive Chattanooga, 1:00 p. m.; leave Chattanooga, 1:30 p. m.; arrive Atlanta, 5:30 p. m. A rate of one fare for the round trip has been arranged.

—We enjoyed being with the brethren at North Edgfield Church a Sunday or two. They have a fine field there, with plenty of material all around them. A good feeling prevails in the church also. They are united, earnest and hopeful. They have agreed upon a certain brother as pastor and expect to call him this week, with the strong hope that he will accept.

—Read the letter of Dr. R. J. Williamson, V. P. of the F. M. Board, on page 6. We are falling too far behind in our contributions for Foreign Missions. That will not do in this Centennial year. Let us arouse ourselves and make sacrifices, if need be, to help in the great work. And, remember, what we do must be done quickly, to count on this conventional year.

—The editor of the Christian Advocate seems puzzled to understand how it is that a saloon keeper is excluded from good society while a big distiller or a wholesale dealer does not suffer a similar penalty. We can tell him. It is by the same process by which a man who steals \$10 is put in the penitentiary, but a man who steals \$100,000 is honored and lauded for his smartness.

Our special edition next week will be something worth seeing. We shall print a large number of extra copies. Pastors and agents who desire copies for use will please send us their names, with the number desired, and we shall be glad to furnish them free, or if you will send us a list of names of friends to whom you would like to have sample copies sent, we shall take pleasure in forwarding them.

—At the Edgfield Baptist Church last Wednesday night, Brethren W. T. Waters, R. H. Neal, and C. L. Frost were ordained as deacons. The pastor, Bro. C. S. Gardner, and Revs. H. B. and E. E. Folk took part in the services, the two latter making talks. The brethren ordained are all young men but are exceptionally true and noble men, and will make, we think, very fine deacons, using the office well.

—The Legislature of Missouri is discussing the propriety of locating the University of Missouri at some other point than Columbia, on the ground that there is not enough water there. In reply to this the Central Baptist makes the point that there is too much whiskey at every other competing locality. We believe in much water, but between a place with too little water and one with too much whiskey we prefer the former, especially for the location of a male college.

—Bro. E. C. Faulkner, whom many in West Tennessee will remember as the efficient pastor for fourteen years at Ripley, has sufficiently recovered his health, which was greatly impaired by an injury received at Ripley, to re-enter the pastorate, and is now located at New Providence Tenn., opposite Clarksville. The church is united and prosperous. There have been six additions since he took charge recently—all good ones.

—Our noble Field Editor, Bro. J. H. Grime, wrote in a private letter, under date of March 15th, that he was just going to Putnam County to see his sick father, who is eighty-two years of age. It is feared that this is his last illness. We trust that the Lord may be gracious to Bro. Grime and restore his father to health. But if not, he has many friends all over the State who will sympathize with him and pray for him. We rejoice, though, that he knows the true source of comfort.

—What kind of baptism is meant in the following Scripture, "one Lord, one faith, one baptism?" Dr. Whedon, Commentary on Eph. iv. 5, says: "One affusion by the Spirit, symbolized by water, declaring to the world our living one faith in the one Lord." —Christian Advocate.

That is certainly a desperate attempt to explain away a very plain passage. We should like for the editor to try his hand next on "We are buried with him by baptism," or on "And they went down both into the water, both Philip and the eunuch, and he baptized him."

—The neatest, simplest, completest and most convenient Sunday-school record book we have seen is one just published by Elijah Ford, who is connected with our Sunday-school Board. The author claims for it that it is "a new and simple plan for recording all matters pertaining to the business of a Sunday-school, showing the attendance and collections for an entire quarter, without turning a page." Price per copy \$1.00. Send orders to Elijah Ford, Nashville, Tenn., or to the BAPTIST AND REFLECTOR.

—In discussing the question, "Can we live without actual sin?" the Wesleyan Christian Advocate, Atlanta, Ga., says that the doctrine of sinless perfection is the teaching of the standards of the Methodist Episcopal Church, North, South, East and West, claiming that it is taught in the Bible, and adds: "If we willfully fall below this standard we are not living even up to the line of justification. (Italics ours.) What says Bro. Hoss, of the Christian Advocate? Is this the position of the Methodist Church, South?"

—"It snows, cries the school boy." And so did everybody else last Thursday. Did you ever hear the like? Seventeen inches of snow on March 17th, after a season of bright, spring-like weather—that was what we had. It was like being transported from Florida to Siberia in a night, or as if the earth had been transformed by the magic wand of a fairy, while we slept. But how the boys enjoyed it—and all were boys again, old and young, large and small, male and female, if we may be allowed the expression. Snow-balling and sleigh riding were the orders of the day and night. Business was practically suspended and everybody, who could, turned out on the streets to enjoy one or the other of the sports. The wits got in their work, and on huge piles of snow could be seen such signs as these: "Keep off the grass," "Don't pluck the flowers," "Ice cream today," "Straw hats for sale, cheap," "A stove given with every spring suit," "Knee psuts for sale," "Sunny South, sweet land of flowers," etc., etc. Such a sight may not come again for fifty years, at this season of the year.

THE HOME.

A Mother's Cares.

I do not think that I could bear My daily weight of woman's care If it were not for this That Jesus seemeth always near, I useou, but whispering in my ear Some tender words of love or cheer, To fill my heart with bliss!

There are so many trivial cares That no one knows and no one shares, Too small for me to tell; Things o'en my husband cannot see, Nor his dear love uplift from me Each hour's unnam'd perplexity That mothers know so well!

That failure of some household scheme The ending of some pleasant dream, Deep hidden in my breast; The weariness of childhood's noise, The yearning for that subtle poise That turneth duties into joys, And giveth inner rest.

These secret things, however small, Are known to Jesus, each and all. And this thought brings me peace, I do not need to say one word; He knows what thought my heart hath stirred, And, by divine cares, my Lord Makes all its throbbings cease.

And then, upon his loving breast, My weary head is laid at rest In speechless ecstasy Until it seemeth all in vain That care, fatigue, or mortal pain Should hope to drive me forth again From such felicity.—Selected.

Coffee.

Legend reports that a devout Moslem heard of the wakeful effect produced upon browsing goats by the foliage of the coffee plant. He resolved to try what influence a brewing from its berries might have upon somnolent dervishes who nonchalantly fall asleep during protracted services. The result was magical. Drowsy laymen followed their example. Coffee became the national beverage of the faithful. Mohammedan pilgrims to Mecca carried beans to the lands whence they had come. Egypt soon rejoiced in coffee houses, and in Constantinople (A.D. 1554) they acquired instant popularity.

The coffee plant is indigenous in Abyssinia and Ethiopia, and from time immemorial the people of those countries have been accustomed to decoctions from its berries. There the Arabs first tasted the fragrant draught, and highly delighted therewith transported some of the precious beans to their own country. This was about the beginning of the fifteenth century. Coffee houses were denounced by religious and civil authorities, but the beverage triumphed. In Cairo (1523) the governor gravely listened to all the erudite arguments against coffee, served it out to the rancorous opponents, and left his seat without saying a word. The masterful drink estopped discussion forever.

In 1652 coffee entered England. In 1658 it was first served in Paris as an after-dinner beverage by the oriental traveler, Thevenot. The Germans began drinking coffee during the Seven Years War (1756-63).

The amount of coffee consumed in the United States during the fiscal year ending June 30, 1889, was 561,000,000 pounds, giving 8.09 pounds to every man, woman, and child constituting the population of the country, at a cost of about \$1.59 to each individual. In round numbers the yearly crop of coffee exceeds 11,000,

000,000 pounds, and is worth from first hands not less than \$185,000,000. The countries whence the enormous supply of coffee received in New York is drawn are all situated between the thirteenth parallels of north and south latitude. What is known as Mocha coffee is principally the product of India and several sections of Africa. Very few of the berries actually grown in Arabia ever get farther west than Constantinople. A very fine coffee, often sold for mocha, grows in Costa Rica upon Mocha shoots. Real Mocha is undoubtedly imported, usually by way of England, and may be obtained by those who will pay the price set upon it. It is richly aromatic when freshly roasted, is of a somewhat pungent or acrid flavor, and has heavier body than the Java.

The first coffee cultivated outside of Arabia was raised in a Batavian garden in 1639. Its cultivation was established in Dutch Guiana in 1718. Next to Mocha, Java is the most highly esteemed by Americans, and commands the highest price. Much of so-called Java coffee grows in Sumatra, and by connoisseurs this is preferred to that grown in Java.—Compiled and condensed from Harper's Weekly.

Do Their Errands.

It was her little child's birthday, the little child who had gone to her heavenly home a few months before. Such great occasions she had always made of these birthdays. There had been five of them.

Early in the morning she went out into her garden and gathered her darling's favorite flowers, pansies, daisies, and pretty little lady bank roses. The last named had been especial pets.

After the dear picture had been decorated, after flowers had been put upon the empty chair and at the place "she" once occupied at the table, there was a basket left. With these the sad hearted mother went to her child's resting place out in the cemetery. It was on her way home that she found an "errand to do."

She was feeling more desolate than ever. There seemed nothing that she could do for her darling, she who had always done so much.

Never again to see that birthday doll clasped to the motherly little heart; never again to watch the dimpled hands cut the birthday cake; never again to feel the chubby arms clasp themselves around her neck, or hear the sweet voice whisper, "Such a booful burf day, muvver!"

She was thinking of all this when she heard a voice say:

"Please dimme dat flower?" The mother held in her hand a piece of ladybank.

The speaker was a little girl who was seated upon a doorstep. Perhaps it was the baby language she used—perhaps the color of her dark eyes,—or who can say that some unseen witness did not whisper it into the mother's aching soul? "Is your mamma at home?" she asked. Then, without a word, the child led her out into a rear room of the house, where a weary-looking woman was bending over a washtub. In a few words the mother explained her wishes, and the woman looked wonderingly at her,

It was such a strange thing! This richly-dressed lady wanted to take her little girl out for a treat, and she wanted to do it in the name of another little girl who was dead! But she was very grateful. The child was quickly dressed, and soon followed the lady solemnly to the car. She wasn't accustomed to treats.

The day was a delight, never to be forgotten by her. A wonderful trip it was; first to the "Golden Gate Park," where she was allowed to ride on the donkeys and merry go round. She was then given a lunch at the children's playground restaurant, just such a lunch as the little dead girl would have ordered. After that, two hours were spent at the sea beach, the grand old Pacific. Her shoes and stockings were taken off, and she was allowed to paddle to her heart's content. The little dead girl had done so a year ago! But some how the mother's heart was not aching as it had been. It did not hurt her so to remember.

Later the child's eyes opened wider than ever. She was taken to San Francisco's largest toy store, and such a dolly was put into her arms, dressed in satin and lace, with little bronze shoes on, just such a dolly as the little dead girl had planned to have.

Then the mother led the child home with her. It was growing cool; the little guest had no cloak on. Going to her bureau-drawer, she took from it a tiny red cloak: it was one she had cried over every day for the last five months. Wrapping it about her dead child's guest, she took her back to her own home.

And thus was done one of their errands. Housekeeper Weekly.

Better Than a Nurse.

A gentleman in Southern Connecticut took, not long ago, a colly from the Lethian kennels at Stepmey. The dog, after the fashion of its kind, soon made himself one of the family and assumed special responsibilities in connection with the youngest child, a girl three years of age.

It happened one day in November that the father was returning from a drive, and as he neared his house he noticed the dog in a pasture which was separated by a stone wall from the road. From behind this wall the colly would spring up, bark and then jump down again, constantly repeating it. Leaving his horse and going to the spot, he found his little girl seated on a stone, with colly wagging his tail and keeping guard beside her.

In the light snow their path could be plainly seen, and as he traced it back, he saw where the little one had walked several times around an open well in the pasture. Very close to the brink were the prints of the baby shoes, but still closer, on the very

edge of the well, were the tracks of the colly, who had evidently kept between her and the well. I need not tell you the feeling of the father as he saw the fidelity of the dumb-creature walking between the child and what might have been a terrible death. Our Dumb Animals.

Called Back The Check.

Men often plead misfortunes as an excuse for their want of Christian benevolence; but are they in the habit of using the same as an argument for liberality? Here is the story of a man who did that very thing.

It was the late Henry Thornton. Mr Thornton was ever ready to use the abundant means in his possession in furthering humanity and the right, and on one occasion, in response to a visitor, who asked his aid in some charitable enterprise, wrote out a check for five pounds.

Before the ink was dry, a telegram was brought to him. He tore open the envelope, read the contents, and turned ashy white. He said to his visitor a clergyman "I have received some dreadful news. I have lost hundreds of pounds give me back that check." It was not pleasant to give back the check, and I dare say nine persons out of ten would have canceled it, but Mr. Thornton, on receiving it back, altered the five pounds to fifty pounds, saying, "God has just taught me that I may not much longer possess my property, and therefore I must use it well."

Did Henry Thornton lose anything by the sturdy determination to deal justly with God? Did he die a bankrupt? No; he continued one of the most prosperous merchants of his day, and consecrated his wealth, his influence and his time to the service of the Lord Jesus Christ. Selected.

A child said, "Mamma, let me go out and play! There are thousands of boys there." His mother rebuked him, saying that there could not be thousands of boys in that small village, and it was wrong to use such exaggerated expressions. "But, mamma, I heard you tell Aunt Mary that my new boots were miles too large for me!"

Tommy "My father is a church member." Johnny—"So's mine." Tommy—"But my father says your papa ain't 'cose he don't never come to church nor put nothin' in the collection box." Johnny (bravely)—"Well, my papa is an honorary member, and honorary members don't chip in." Lovell Citizen.

God demands an account of the past, and that we must render hereafter; he demands an improvement of the past, and this we must attend to now.—Jay.

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No. 215 N. Fourth Avenue, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

Dear Children: I am glad for several reasons this morning. One is that I can offer you the Chapel Bells for two cents—one 2 cent stamp, instead of four cents—two stamps. For me, I give you here my last letter from Miss Annie Armstrong, who supplies me with my material for work.

Dear Mrs. Hatley:—I have heard from the Foreign Board that they are willing that I should furnish the Chapel Bells to you free, and thinking without doubt similar permission will be granted from the Home Board, as they so well know of the large work you have done, I have given the order to the printer to print the labels for the Chapel Bells, and will send them to you as soon as possible, probably in the course of the next few days.

The printer to-day sent me several sheets of the labels before they were cut apart in order that I might judge of the appearance. I inclose one, as I think you will be pleased to see the labels. The one with the brick on it will be cut round for the bottom of the bell; the straight label going round the centre to fasten the box. I hope the wording will meet with your approval. I do not know if I am an unprejudiced judge, but I think the "Young South" is very attractive, and will, I trust, be used as an instrument to largely aid in collecting for the Centennial Chapel Fund. Hoping that your little ones have entirely recovered, I am, very truly,

ANNIE ARMSTRONG.

I am glad in the second place, that even at four cents each I have received some dozen or more orders, although my editorial tolling of them has been out of press but six days, and ere you read these lines another dozen orders will no doubt be in hand, and our Chapel Bells will have begun to ring for the Centennial Year of Missions. Will not every kind friend who reads these lines listen for the sound of their clear sweet notes and be ready to respond? One thing I am sorry for, and that is I have received so few answers to my questions on Missions and China of late. Were they too hard? Do you not care to know about it? Now for a correction. Our January Fund for Cuba has stood for a month showing a total of only \$16.80, when it should have been \$36.65. How many of my readers have noticed it? I would take it as a great kindness if any of you would always sum up these monthly funds and see that the total reported is correct, and report to me if they are not. I always have to sum them up when the last paper is still in press. Then figures are often misread or misprinted. Now how many will count up the February fund and all others this year? Lovingly,

ACNT NORA.

Dear Aunt Nora:—Please send us two bells; one for my Sister Maggie for her class, and one for Ernest; send also one card for the family. We send ten cents. I will try to answer some of the questions of last week. China is in the South-eastern part of Asia. The population is 223,078,900. The people are Buddhists. The main mission stations are Tung Chow and Chinkiang. I can find them on the map. FLORIE ROSSING, Lebanon, Tenn.

Dear Aunt Nora:—I have been reading the "Young South" and I see no names in it from Clarksville, so I will ask for a place among the cousins. Inclosed please find two stamps for one of the Chapel Bells. I am sure I can fill it five times and get one of your certificates. I filled two cards for the Havana House, and I enjoyed the work. Mamma calls me her "little missionary." I am ten years old and go to school. To-day is papa's birthday, and he says I may carry forty-three cents to Sunday-school Sunday for Birthday Box. I hope you will accept me as one of your constant workers, and I will try to help you all I can.

GENIE ROLLON.

I am so glad to know you Genie, and to claim you as a constant worker for this year. Let us hear often how you are getting along with your Bell.

Dear Aunt Nora: I thought I would like to write to you. I am a deaf mute girl; I cannot hear and speak. I am 14 years old. My papa takes the BAPTIST AND REFLECTOR. I love to read it very much. I belong to the Baptist Church at Salem, near my home. I have three sisters and four brothers. One of my brothers died the 10th of March, 1896. He is in Heaven and at rest. I have two deaf-mute sisters. One of my sisters can hear and speak. I always read the Holy Bible, and the story of the Bible. I live in the country. My papa is a preacher. He is a good man. I send 10 cents for Cuba, and two stamps for Bro. Diaz's picture. I have been to school four years in Knoxville, Tenn. I would like to send you more money for Cuba. With much love, I close.

MIRUSA MYNATT.

Halls X Roads, Tenn. Yes, indeed, Mirusa, I will be glad to hear from you often and to claim you as a little worker. Would you not like a Chapel Card with Bro. Diaz picture? I wait to see.

Dear Aunt Nora: Here I come to join your happy band of workers. I am a little girl nine years old. I go to Sunday-school. Miss Eva Headen is our teacher. I live near two Baptist Churches. There is meeting once a month at each church. Bro. Dalzy Morris is our pastor. Please send me a brick card, as I want to do something for Cuba. I will close, as this is my first letter to the "Young South." Your niece,

FLORA CLICK.

Mulberry Gap, Tenn. I do not send out brick cards, Flora. Read what I say in my letter to the children this week.

Dear Aunt Nora:—I have been reading yours and the cousins' letters for a long time. I like them very much. I want to join your band of workers. You will find inclosed a 2-cent stamp, for which send me a Chapel card. I mean to try hard to get a Centennial certificate this year. As this is my first letter I will make it short. Love to all.

EULA THOMPSON.

Rover, Tenn. Dear Aunt Nora:—I have been a silent reader of the "Young South" for some time, and have enjoyed it very much. I am a girl 14 years old. I will close, desiring that you excuse for what you so earnestly seek may prosper. ANNA KING, Henderson Springs, Tenn.

Dear Aunt Nora:—I am a little girl eight years old. I go to school every day and Sunday-school every Sunday. I would like to join your band. Inclosed find a stamp, for which send me a brick card. Also find inclosed two cents for your mission work that my uncle gave me. With love to little James and Orren, I remain,

LILLIE KINGAID.

Flemingsburg, Ky. I have not, brick cards this year, Lillie. Do you wish a Chapel Card or Bell?

Dear Aunt Nora:—Would you permit another cousin to join your happy band of workers? I am a girl 14 years old. Papa takes the BAPTIST AND REFLECTOR. I like to read the cousins' letters very much. Bro. T. J. Eastes is our pastor this year. Inclosed please find two 2-cent stamps, for which please send me a Chapel Bell. I will fill it as soon as I can. Will close, with love to all the cousins and yourself. DECATOR STINEBAUGH, Rome, Tenn.

Dear Aunt Nora:—Inclosed you will find a 2-cent stamp, for which please send me a Chapel Card. I will try to get it filled. Cousins, let us work hard this year. I send love to little James and Orren.

JOSIE JANEWAY.

Sweetwater, Tenn. Dear Aunt Nora:—You certainly had splendid success with your work last year, and I hope you will succeed as well, and even better, this year. I am going to help you some, for I am still very much interested in missions, though I have not been able to do much for the past year. I think little Julia Robertson's letter was very good, and wonder who will get the prize her papa has offered. Little workers, you all had better put on your thinking belts and go to work. You know you

must earn the money you send for Jesus. You asked us to tell you what Centennial means. Webster's definition of it is "happening once in a hundred years." The reason 1892 is called the "Centennial of Missions" is because the "first English Baptist missionary Society" was organized at Kettering, England, October 2, 1792. William Carey had preached a sermon the previous spring (May, 1792), at the Association held at Nottin gham and the result of the sermon was a revival of the missionary spirit, and the organization of a Baptist Society for propagating the Gospel among the heathen." William Carey was one of the founders of the first Baptist Missionary Society. I am now reading "The Story of Baptist Missions," by G. W. Hervey. Tell "Big Boy" to put my name down on his list, for I have professed religion since, I joined the band of Little Workers, and commenced writing to the "Young South." Cousin Esther Wingo, I have read "Little Women" and "Little Men," found them very interesting. I have read "St. Elmo" and "Infilice" since Christmas. I want to know where Leila and Tishie Cadwell are and others are. I must have a New Year's letter from them. BETLAH GREEN.

For Cuba.

MARCH.

Minnie Wilson, \$1.35; Nannie Harm, \$1.00; Minnie Horner, 60c; Jottie Hyatt, 50c; Veda Morrison, 40c; Katie Lane, 40c; Willie Naive, \$1.20; Annie Lee, \$1.30; Mary Ella Jordan, 10c; Morusa Mynatt, 10c.

It is the one sufficient proof of the grandeur and awfulness of our nature that we have faith in God; for so surely finite being can possibly believe the infinite.—James Martineau.

ROYAL

IS THE:

Best Baking Powder

The Official Government Reports:

The United States Government, after elaborate tests, reports the ROYAL BAKING POWDER to be of greater leavening strength than any other. (Bulletin 13, Ag. Dep., p. 599.)

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In practical use, therefore, the ROYAL BAKING POWDER goes further, makes purer and more perfect food, than any other.

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"The Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public."

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WM. McMURRAY, PH. D.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

We are a patient people—the ox is nowhere in comparison.

We buy lamp-chimneys by the dozen; they go on snapping and popping and flying in pieces; and we go on buying the very same chimneys year after year.

Our dealer is willing to sell us a chimney a week for every lamp we burn—a hundred or more a year—and we plow for him, pay him for goading us.

Macbeth's "pearl top" and "pearl glass" do not break from heat; they are made of tough glass.

As likely as not our dealer would rather his chimneys would break; it's good for the business," says he. He buys the brittlest ones he can get.

"What are you going to do about it?"

ITEMS.

We are still advancing. The ground was broken the 14th inst., for a new Baptist meeting house. It is for the use of the Asylum Street Mission. Bro. Pace is meeting with flattering success over there.

Bro. Powers and the Island Home brethren are taking a step forward. They will take mission collections every month now. And we shall expect great improvement over a very excellent record already made. And so we are coming. Four of our churches make monthly offerings to missions. Quite a gain over the once a year, or once a quarter plan. By and by we shall be able to make weekly offerings. The Lord hasten the time. And we are to have Sam Jones and Dr. Stewart with us in May. A great tabernacle is to be built and the usual arrangements made. But the Baptist pastors are in no sense responsible for the conduct or the conclusion of the meeting. We shall all exercise our Christian common sense and do what we can to do good. We have never heard Mr. Jones except in a lecture. So we do not know how to estimate him as a preacher. According to present expectations we shall know.

Rev. W. C. Grace has severed his relations with the Third Church and has gone to Harriman. He seemed to us well fitted for Harriman—in fact almost any other place where culture, consecration, and common sense are needed. But the Third Church is greatly a loser. Still, we hope they may soon repair the loss. The Knoxville ministers shall greatly miss him. There are many encouraging features in the new field at Harriman. And the denomination will watch with peculiar solicitude for the reports from the field.

We have just learned of one of the most diabolical plans of the whiskey power against Harriman that we have ever known. We have never believed any better of it; for they who traffic in human souls and human lives only ask opportunity. There is a man, personally known to us, who told us out of his own mouth that he owned a few lots adjacent to Harriman the only land near not owned by the town company. A Nashville whiskey company had offered him \$10,000 for

it. They propose to put up a few small houses, give them to whosoever would live in them, incorporate and begin the sale of whiskey. Here words fail.

The snow fell last night, the 15th inst., and now we have the appearance of December. Fortunately it has been cold enough to keep back vegetation. And we are all the better for this breath of winter.

We have in Knoxville an institution for the Keesly method of treating the whiskey habit with bicloride of gold. Favorable reports come to us of the success attendant upon it. Some of our acquaintances are under treatment. If young men would only learn from these patients how to avoid the curse.

We are anticipating a grand meeting at Jackson March 29-31st. Let all who can attend. Let us demonstrate the wisdom of this Centennial movement.

It has been snowing most of the time up here for thirty six hours. But the temperature has not fallen below 30 degrees and so we do not think it will do much harm, but much good. So far fruit seems to be safe. And that is a great thing for this country.

RECENT EVENTS.

The Alabama State Sunday school Convention will convene in Huntsville, Ala. April 19th, 20th and 21st.

Up to March 1st, Alabama had given to Home Missions \$1,781.33 of the \$3,000 asked, and to Foreign Missions \$3,255.77 of the \$3,800 asked.

The Biblical Recorder states that Rev. W. B. Wingate of Greensboro, N. C., has just moved into his new and elegant home. He deserves one.

The Baptist Standard states that Rev. R. T. Hanks has been called to the pastorate of the church at Abilene, Texas, and it is understood that he will accept.

If you are failing to read Dr. Eager's articles you are missing a treat. If you have any Catholic neighbor it might not do any harm to let him read them, too.

Rev. C. C. Brown, of Sumter, has been invited to make the address before the Judson Literary Society of the Greenville, S. C., Female College at the next commencement in June.

Rev. Lucius Cuthbert has resigned the pastorate of the Aiken, S. C., church, and the church has called Dr. W. A. Nelson, who has been sojourning there for his health, as his successor.

We are glad to learn that Dr. C. T. Bailey, editor of the Biblical Recorder, who had a stroke of paralysis while preaching recently, is much improved, and will soon be at his post again.

Dr. D. I. Purser has been holding a great meeting at Opelika, Ala. There had been 81 additions at last accounts, 25 by baptism, and 100 more had asked for prayer. The meeting was still in progress.

The Baptists in Oxford, N. C., have secured a most desirable lot on which they expect to build a large and handsome church during the present year. Good. We hope the lot is centrally located.

It is stated in the Arkansas Baptist that the Jonesboro, Ark., church has called Eld. J. M. Robertson of Tennessee as pastor. We presume that this is our Dr. J. M. Robertson, former editor of the Baptist Reflector. We are glad to see him back in the harness.

At a meeting of the State Board of Texas, at Waco, on March 10th, it was decided to consolidate all the mission interests of Texas State, Home and Foreign into one Board, and Dr. J. M. Carroll was elected its corresponding secretary.

There were twenty seven additions to the meetings at Lexington, Ky., in which Pastor W. H. Felix was assisted by Rev. Carter Helm Jones of Knoxville. The brethren at Lexington seemed much pleased with Bro. Jones.

Dr. Lewis M. Ayer, son of Dr. L. M. Ayer, formerly pastor at Murfreesboro, died in Lake Weir, Fla., on March 11th, to which place he had moved from South Carolina. He seemed to be much beloved in Lake Weir and his death occasioned much sadness.

We are glad to see that our friend, Rev. J. H. Butler, is succeeding so well at Alexandria, Va. He preached his first anniversary sermon there Sunday, March 13th. During the year there have been some eighty or ninety additions to the church. They are now raising money to make some needed repairs on their building.

We stated recently that the Georgia State Convention would meet in La Grange, Wednesday, April 6th. We were misled by the minutes of the Southern Baptist Convention which seem to have made a mistake. Bro. McMichael, proprietor of the Christian Index, writes us that it will meet Tuesday, April 5th.

Rev. D. W. Key, of Williston, S. C., and Miss Sallie M. Norwood were married at Greenville, S. C., on March 9th. Rev. T. M. Galphin performed the ceremony. So the "Bishop Key" referred to last week as about to be married was our D. W. Key. We are afraid, however, that he is still more tightly bound to South Carolina now. But we want him back in Tennessee.

The following statistics of the colored Baptists of the South were prepared by R. DeBaptiste, D.D., statistician: State Conventions, 18; Woman's Missionary and Educational Conventions, 10; State Sunday-school Conventions, 9; District Associations, 393; ordained ministers, 8,691; churches, 11,917; baptisms, 49,221; church members, 1,413,025.

Some of our Baptist exchanges are explaining how they came to publish an objectionable advertisement. We did not have it. So far as possible the advertisements in the BAPTIST AND REFLECTOR are of a high order, and as a rule our readers will be safe in ordering any thing from those who advertise in our columns, though of course we do not hold ourselves responsible for them.

Dr. J. B. Gambrell announces in the Baptist Standard that "so far as the Texas end of the line is concerned" he has decided to move to Texas and become editor of that paper, but says "the Mississippi end of it is not yet

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Yarborough, Maddox & Davis, 217 Union street. Real estate and general agents. Loans not paid. Special attention given to collections, insuring, buying and selling.

Rubber Stamps. Southern Rubber Stamps Works, Manufacturer of rubber printing stamps, seals, stencils, badges. All work guaranteed. 304 Union near Market.

Sick Headache. BERGIAN'S PILLS will relieve.

New Cook Book Free.

The Price Baking Powder Co., Chicago, has just published its new cook book, called "Table and Kitchen," compiled with great care. Besides containing over 600 receipts for all kinds of pastry and home cookery, there are valuable hints for the table and kitchen, showing how to set a table, how to serve, how to enter the dining room etc., a hundred and one hints in every branch of the culinary art. Cookery of the very finest and richest as well as that of the most economical and home-like is provided for.

"Table and Kitchen" will be sent postage prepaid to any lady patron sending her address, (name, town and state) plainly given. Postal card is as good as a letter. Address Price Baking Powder Co., 184, 180 and 188 Michigan Street, Chicago, Ill.

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1 cent a foot. PIK-RON. IN THE NAME OF THE PAINT THAT DOES IT.

The Electropole.

See what Dr. W. J. Manly says of it: DALTON, GA., Oct. 21, 1891. Gentlemen: Gratitude for what has been done for me and a desire to tell the sick and suffering how they may get prompt relief in suffering, induces me to make this statement concerning the Electropole:

I had dyspepsia in its most aggravated form, complicated with congestion of the brain vessels (predisposition to apoplexy), which was contracted fifty-five years ago. So intense and prolonged were my sufferings that I was perfectly content to leave this world. I visited nearly all the watering places from Georgia to Colorado, consulted hundreds of our most eminent medical practitioners, drugged my stomach with nearly every known remedy, still my case went from bad to worse. My pastor suggested electrolysis as a nature's method of cure. As life had come unendurable, I concluded to try it, and after three applications of the Electropole, instead of praying to die I rejoiced to live. I would not be without my instrument for \$1,000. Having with coolness, firmness and attentive observation watched the physiological effects of this God-given remedy in a goodly number of cases, I am free to say I know of no other philosophical practice in the healing art based upon the economy of vitality. The Electropole causes rapid absorption of oxygen through the skin. The body thus charged develops strong affinity for hydrogen, producing combustion in the tissues of the body, generating vital force and stimulating every function in the organization, consequently we can rely upon the instrument fulfilling its purpose, and every family should have it. I am aware that my language is laudatory in the extreme, but I have no hesitancy in expressing my convictions upon a subject so pregnant with the best interests of humanity. I frankly invite criticism of all I have said in relation to this wonderful remedy, and trust my medical brethren will neither approve or condemn, except in accordance with the signed requirements of experimental science. W. J. MANLY, M. D.

Why They Did Not Join the Methodist.

Some years ago we wrote out a pastor's conversation with some of his unsettled members on the above topic. At the time we heard of its good work done from Florida to New Brunswick, and from the Cumberland Mountains to the Pacific ocean. Many brethren from various states asked that we put it in a little tract. We thought to do it, but press of work and lack of funds prevented. We are again being called on to print the tract. It is our mind to do so as early as we can. Should this fall under the eye of any who would like to have copies, or lots of them, would they kindly indicate on a postal card how many they probably would take. We have some three or four papers that we have been asked to put into tracts. If they can be made to serve the cause of truth we are willing they should. Any reply may be addressed to O. L. HALEY, 215 Fourth Ave., Knoxville, Tenn.

See what one of Nashville's best known citizens says about the Electropole in eczema. Mr. Marcus B. Toney, who for the past twenty years has represented the Merchants' Dispatch, and is well known in Nashville and the South, says: "Four months' use of the Electropole cured me of eczema of eight years' standing." For particulars regarding the Electropole call on or address DuBois & Webb, 64, 66 and 68 Cole, building, Nashville, Tenn.

RECENT EVENTS.

Continued from page 12

settled." And we imagine that those Mississippi brethren will make pretty vigorous objection to his settling the matter in favor of Texas.

A brother writes us from Dyersburg a communication to the effect that they are having a good deal of trouble in the church there. We do not think it best to publish the article in full, but give this statement in justice to all parties. We regret very much to hear of the troubles, and trust that they may be satisfactorily adjusted, and that every thing done will be for the glory of God at last.

Secretary of War S. B. Elkins has offered to give the Baptists of West Virginia twenty-five acres of land on a hill overlooking the town of Elkins, and \$25,000 in money, if the Baptists of the State will add \$20,000 to it and build a Baptist school there. The question comes whether to accept the offer and move Broadus College there. The brethren of West Virginia are at present divided on the subject.

Rev. George Braxton Taylor, the recently elected pastor of the First Baptist Church, Macon, Ga., writes to the editor of the Christian Index: "The people of the First Church have given me a most hearty welcome and are rallying to the work. I have received 25 since becoming pastor, and there are more to follow."

We are glad to hear of his taking so well there. But we expected it. An old friend and school mate wishes him much success. How could he have anything else, however, as pastor of so noble a people as those Macon saints?

The Christian Index says that "the brethren of the various Baptist churches in Atlanta are moving energetically in their preparation for the entertainment of this body. A general committee composed of the representatives of all churches was appointed subcommittee on the department of the work. Those subcommittee each have the work assigned them fully in hand and are making satisfactory progress. A room which will seat five thousand has been procured and will be fitted up for the meeting. Atlanta expects the largest Convention that has ever assembled and will be fully prepared to entertain it handsomely." Let us move on Atlanta 2000 strong. Our solid Baptist train from Nashville will probably bring some 600 or 700.

Why They Did Not Join the Methodist.

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The Markets.

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

COUNTRY PRODUCE. Beeswax, 21@22c per lb. Broomcorn, straight Red Tipped, 4@4 1/2c per 2; long, good quality, 5 1/2@6 1/2. Butter, choice 12 1/2@13c per lb. Country bacon (from wagon), clear sides, 7 1/2@8c per lb; shoulders, 5c hams, 8 1/2@10; jowls, 3c; lard, 6 1/2@7 1/2; choice, 8 1/2@9. Feathers, prime, 39@40c per lb; mixed, 25@28. Tallow, 4c. Ginseng, clear strings, dry, \$2.00 2.25 per lb. Peanuts, 2 1/2@2 1/2c per lb. Chickens, 1.50@1.80 per doz; hens, 2.04@2.76 per doz. Turkeys, 7@8c per lb. Irish potatoes (from wagon), \$1.50@ \$2.00 per bbl. Dried peaches, halves, 1 1/2@2 1/2c per lb; dried apples, 3/4 per lb; dried blackberries, 3c per lb. Apples, from wagon, 90@1.00.

SEEDS.

Prime Timothy, \$1.50@1.60 per bu; Red Top, 35@45; Blue Grass, \$2.00@2.50; Orchard Grass, 1.30; Clover, \$6.50@7.25.

HIDES.

Green salted, 3 1/2c per lb; dry flint, 6@7c per lb; dry salted, 5@7c per lb.

WOOL.

Choice unwashed, 18@19c per lb; coarse, 15@17c per lb; burry, 14@18c per lb; choice, tub washed, 28@29c per lb; dingy, 25@26c per lb.

COTTON.

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

LIVE STOCK.

Cattle, extra shippers, \$3.25@3.55; good shippers, 3.00@3.25; best butchers, 3.25@3.50; medium butchers, 1.75@2.00; steers, 2.00@2.25. Hogs, 250 lbs average, \$3.50@3.75; 200 lbs average, 3.25@3.50; 100 lbs average, 3.00@3.10. Sheep, good fat, \$3.00@3.60; best lambs, 4.00@4.25; good lambs, 3.00@3.10.

LEAF TOBACCO.

Common lugs, \$2.75@3.25; medium lugs, 3.50@4.00; good lugs, 4.50@4.75; common leaf, 4.50@6.00; medium leaf 6.25@7.00; good leaf, 7.25@8.00.

WHEAT.

No. 2, car lots, 94@95c; No. 3, car lots 90@92. Corn, 43@45 bu. Oats, 40@42.

It gives us pleasure to refer to the advertisement of Dr. W. J. Manly which appears in our columns. For over twenty five years Tut's Pills have been before the public, and each succeeding year their valuable properties become better appreciated. They now stand second to none for the relief of that much abused and overtaxed organ, the liver, and for the removal of that cause of so many ills, constipation. They are used in every civilized country, and carry with them voluminous testimonials of their safety and efficacy. Tut's Liver Pills should have a place in every household.

SPECIAL CUT PRICE SAMPLE OFFERS.

BUGGIES. \$30.00, \$9.50, \$27.50. CARTS and HARNESS at Half Price. \$47.50.

It is not extremes of heat and cold so much as the sudden changes in temperature that cause certain ailments to be unhealthy. When, however, the system is invigorated with Ayer's Sarsaparilla, those changes are rarely attended with injurious results. To Fruit Growers. The attention of our readers is called to the advertisement of the "Fruit Grower" in this issue. Their Zimmerman Evaporator for Fruit and Vegetables have for many years been looked upon as the Standard Machine. Parties in want of Evaporating Machinery will do well to write for their catalogue.

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Germetuer is not a nauseous compound, but as pleasant to take as a glass of lemonade; the patient loves it and looks forward with pleasure to the time of taking it.

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Men and women prematurely grey and whose hair was falling, are enthusiastic in praising Hall's Hair Renewer for restoring the color and preventing baldness besides.

It is not extremes of heat and cold so much as the sudden changes in temperature that cause certain ailments to be unhealthy. When, however, the system is invigorated with Ayer's Sarsaparilla, those changes are rarely attended with injurious results.

To Fruit Growers. The attention of our readers is called to the advertisement of the "Fruit Grower" in this issue. Their Zimmerman Evaporator for Fruit and Vegetables have for many years been looked upon as the Standard Machine. Parties in want of Evaporating Machinery will do well to write for their catalogue.



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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, MARCH 31, 1892. NO. 33

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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.  
VOL. 3 NASHVILLE, TENNESSEE, MARCH 31, 1892. NO. 34

ROMANISM IN ITALY.  
Romanism and Paganism.  
Praying for the Dead.  
Conversation With a Roman Lady. All Go to Purgatory, Even Plus IX.  
Masses Give Occupation to Thousands of Priests.  
A Sad But Laughable Case.

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

IN China prayers are offered for the dead, and masses are celebrated for their benefit. This is universal in Italy. Many people would feel that they were neglecting a most important religious duty should they fail to pray for their dead relatives and friends.

I was once talking to a very good Catholic lady, a special friend of ours, about the death of her son, whom she had lost a year before. He was a fine young man, just 21 years old, and his death seemed almost a fatal blow to his mother. While telling me about him the tears gathered in her eyes, her voice quivered with emotion, and clasping her hands she exclaimed, with uplifted eyes, "O, soul of my son, soul of my son, pray for me, pray for me." She could say no more, for she was overcome with emotion. She would consider herself hard-hearted and unmotherly if she did not regularly pray for that son. Requests for prayer for the dead are often read out from the pulpit. Just after a funeral I have often seen a large, heavily-cropped notice about the door of the church with these words: "Pray for the soul of \_\_\_\_\_" mentioning the name of the person who had recently died.

Such notices or requests are very common in nearly all of the churches, being placed usually near the altars where the people go to pray. Sometimes the person for whom prayer is being asked has been dead many years, the afflicted relatives having no assurance that he has passed out of the flames of purgatory. Sometimes the request reads thus, "Pray for the soul of \_\_\_\_\_, that he may be delivered from the pains of purgatory." The Church of Rome teaches that all must pass through purgatory, though it says nothing definite about the length of time one must remain therein. It is claimed that prayers offered for the dead will lessen their stay in purgatory, and hasten their arrival in Paradise.

Prayers are still offered for the soul of Plus IX. Of course if people believe this it is but natural that they should pray for their dead, and do penance for them too, but how awful that to deceive men, holding out to them such false hopes.



JESSE MERCER, D.D.

Jesse Mercer was born in Halifax County, North Carolina, December 6, 1782, but moved to Georgia at the age of 14 and lived in that State until his death Sept. 3, 1844. He was not only the most influential Baptist ever reared in Georgia, a State noted for its famous Baptists, but he was also one of the most distinguished men the South has ever produced. As a preacher he did not have the graces of oratory, but he was a strong and logical thinker, and he told the old story with so much earnestness and spiritual power as to exert a deep influence over his hearers. He preached for the most of his life to country churches, but was pastor at Washington, Ga., for seventeen years preceding his death. He was editor of the *Christian Index* from 1833 to 1840, but as editorial duties were not congenial to him he presented the *Index* to the Georgia Baptist Convention. He was abundant in missionary labors, organizing different missionary bodies in the State. After the organization of the Georgia Baptist Convention he was elected its President for eighteen years in succession. His greatest work, however, was in the establishment along with others of Mercer University, to which he gave about \$40,000, together with his name. This school, now located at Macon, and one of the best schools the Baptists have in the South, will ever stand as a monument to his liberality and to his fame.

One can easily see how such a doctrine might be greatly abused. The saying of masses for the dead, in order to liberate souls from purgatory, gives employment to thousands of priests. It is a common saying "that the fire of hell is no profit to Roman priests, but the fire of purgatory is," and hence we hear far more about purgatory in this country than about hell. According to many of the priests, hell is chiefly for heretics, and we all know what Rome means when she speaks of heretics.

Souls can not be liberated from hell, but they may be liberated from purgatory, by prayer and penance, and especially by well-paid masses. Those masses are sometimes endowed, the price the priest receives depending on the wealth and liberality of those who endowed them. Often when a man dies he leaves a given sum of money to the church, the interest on which will pay for so many masses a year at a given price, the price varying from one to ten francs. These endowed masses then become the property of the church, and are managed and manipulated by the ecclesiastical author-

great machine moves on in its course, often crushing those who oppose its progress. If one should ask almost any Italian, "How long do the priests continue saying masses for a dead man," the response would generally be, "Just as long as the money holds out." The other day a great crowd gathered in one of the churches of this city to take part in a sort of general service, and to hear mass said for the soul of one who died one hundred and six years ago.

In his will he had ordered a pompous funeral, and mass once a year, leaving money to pay the expenses of the same, which must have been considerable, considering the number of priests present, the rich decorations of the church, the hundreds of lamps and candles burning, and the large brass band employed for the occasion. It is a noticeable and peculiarly painful fact that no soul is declared out of purgatory as long as the money which he left for masses holds out.

On this subject many curious stories are current in Italy, which might well make us laugh were they not so sadly suggestive.

One man, in making his will, left a large sum of money in the hands of an executor, with the understanding that the interest would pay for masses for his soul as long as it was necessary, after which time the interest and the capital would become the property of the church. After some years the priests claimed the capital, on the ground that masses were no longer necessary, as the man's soul had passed out of purgatory. This latter the priests were called upon to prove, which, of course, they failed to do. The matter was carried to the courts, and after the lawyers had well lined their pockets, the case was decided in favor of the executor. Where such things can happen how can one expect religion to be respected? No wonder the people have become formal, and careless, and thoroughly unspiritual.

Dr. Eager's Article.  
Dear Bro. Folk:—I feel really indebted to you for your enterprise in securing Dr. Jno. H. Eager's articles on "Romanism in Italy." He is one of the noblest and purest of men. I know him well in the Seminary. His fine scholarship, lofty Christian character, and ten years' observation of popish religion in Italy make him an authority with me. How terribly he works the deadly parallel between Romanism and Heathenism, and how truly. This gives a freshness to the subject I have not known before, and leaves no doubt of the need of the Gospel in this land of papal superstition and idolatry. Dr. Eager does well in giving numerous incidents and facts. These are better than arguments. I am glad the pope can't out-off Eager's head, and that we are to have the articles in a book. Yours truly,  
W. R. L. SMITH,  
Nashville, Tenn.