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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 Laugh-

able Case.

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



JESSE MERCER, 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-creped 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 was born in Halifax County, North Carolina, December 6, 1792, 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-

ities as any other property, who actually farm them out to the priest.

I am well acquainted with a young priest in Rome who tells me that his income from the church depends solely on one of these endowed masses for the dead, the repeating of which occupies about one hour of his time each morning. This done his priestly duties are at an end, and he is in a fine condition to prove the truth of the proverb, "An idle brain is the devil's workshop." From him and from others I have learned that the desire of procuring these masses, especially those that pay well, has given occasion for much wire-working and bitterness among the priests, not to speak of other attendant evils.

Lately the dignitaries of the church of Rome have made a new law concerning certain masses, to the great dissatisfaction of the lower clergy, who claim that the law is made entirely in the interest of their superiors, the cardinals, the bishops, and other favored ones, who have fallen rather well their own nest.

They protested vigorously and bitterly, but all to no purpose. The

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 Articles.

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.

CONTRIBUTIONS.



REV. G. A. LOFTON, D.D. Pastor Central Baptist Church, Nashville, Tenn.

Salvation By Grace.

BY REV. G. A. LOFTON, D.D.

The grace of salvation means the "free favor" of God bestowed, for Christ's sake, upon a meritorious believer. It is the gratuitous gift of eternal life, involving our pardon and justification, our regeneration and sanctification, our resurrection and glorification—the saving and the keeping of our souls to the uttermost and to the end, and it comprehends the use of all the means to the end, the co-operation of all the circumstances, conditions and influences "for good to those who love God, who are the called according to his purpose." Grace begins, carries on and ends the work of our salvation.

Under the idea of favor grace has two meanings, according to the two covenants under which man has existed.

1. Under the covenant of law the grace of God is not free, but merited. Adam enjoyed God's favor so long as he obeyed and was righteous; but grace to him was a matter of debt, or reward. When he fell by transgression he lost this merited favor; and, as he was the covenant head of the human family, we all not only inherited his corruption and doom, but we lost the once merited grace of God. "As by one man sin entered into the world, and death by sin, so death passed upon all men, for that all have sinned." "By the offense of one, judgment came upon all men to condemnation."

2. Under the covenant of grace the favor of God is absolutely free and unmerited. This covenant was made with the Second Adam, and involves all his believing posterity regarded in Him as our covenant Head. He wrought out for us a perfect righteousness, which is imputed to us by faith; and as he can never fail or fall, so we can never fail or fall. In him we are no longer under law, but under grace. As we died in the first Adam, we are made alive in the Second Adam; and as by Adam's disobedience we were made sinners and condemned, so by the obedience of Christ we are made righteous and justified who believe. Rom. v. 12-21.

Hence the Apostle Paul says: "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." "It is by faith," says the apostle, "that it might be by grace." Faith is the only medium through which grace can reach the soul; and, therefore, justification is of faith that salvation might be by

grace. If salvation were of the law, instead of grace, then justification would be by works instead of faith. Do you see?

But is there not merit in faith as in work; and will not the saved boast of faith as they would of work? By no means. Faith is of the "operation" of God's Spirit and Word. It is the "gift of God," the "fruit of the Spirit;" and it looks alone to the blood of Jesus as the sole ground of justification and life eternal. Work is the fruit of faith, as faith is the fruit of the Spirit; and, hence, justification by work, according to James, is only the fruit of justification by faith, according to Paul. The latter is subjective and unto life; the former is objective and unto proof—that is all. Faith, therefore, cannot be self-righteous, nor boast, since it looks solely to Christ and his righteousness; and work is given no chance to brag since it is the mere offspring of faith, its mother. If you leave out salvation by grace—or if you add to it, or take from it, for salvation—why then work would step in and have something to boast of, but so long as faith intervenes work will have nothing to boast of, except its mother faith, whose character and quality it justifies, proves, demonstrates.

No doctrine is so clearly revealed as salvation by grace, and yet no doctrine is so completely perverted. The Methodist doctrine of "falling from grace" is one illustration of the fact. Grace, according to this theory, is not only limited to human fidelity, but it is a kind of commercial privilege—a three-days affair at the bank of God in which, if you do not come to time, your salvation papers will be protested. It makes the atonement of Christ only a provisional basis upon which "past sins" are blotted out; but the believer must, by God's help, take care of the future, or fall from grace, and lose eternal life; and hence regeneration and justification have no significance as the permanent and finished work of God. A man may be "born again" and "justified" a thousand times, according to Methodism; and the system means nothing more than a co-operation of grace and works both to secure and perpetuate our salvation—based upon the blood of Christ and the simple aid of the Holy Spirit. It puts us back about where Adam was, under the law, without the purity and ability of Adam to keep us from falling; and its theory of "evangelical righteousness" is rather the ground of justification before God than the perfect and imputed righteousness of Christ. Methodism holds salvation by contingency and not certainty, by grace dependent upon fidelity; and, if Methodism is right, salvation by grace is an impossibility.

Campbellism is ritualistic Arminianism. To grace and faith it adds water for salvation. Paul should say: "By grace are ye saved through faith and water," and then omit the rest of the text. Campbellism, in fact, gives grace no place in salvation except to make the atonement of Christ a provisional basis, still based upon water, for the remission of "past sins" and the "gift of the Holy Spirit." Grace through faith alone cannot lead us to the blood; and the Spirit of God has no direct or initial work in saving the soul. The Word makes faith, faith goes to

the water, water brings life, without God's previous help, to the dead sinner. A discursive faith, a physical act, and you are saved; and though cleansed of sin and born of the Spirit, in baptism, yet you must work the works of the law still, or be lost. Dipped, or damned, to begin with; and work, or be damned, to end with—this is Campbellism's peculiar theology.

Romanism and all old-fashioned ritualism simply deny that the grace of God, or faith, is operative on the soul, except through the sacraments, at the hands of a priest, and in the pale of the church. The grace of God is thus put in the hands of a third person, locked up in ordinances and enshrined by the church, and this is the monster heresy of the centuries. I needn't discuss it.

Salvation, according to the Scriptures, is all of grace, or none of grace, and it is accessible to all men by faith, without works or water, priest or church. "And if by grace," says Paul, "then it is no more of works, otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." There is not even a co-operation of grace and work in salvation, to begin with; and throughout the Christian's life and warfare he may exclaim, at every moment: "By the grace of God I am what I am." "Saved by grace," we are "kept by the power of God, through faith unto salvation;" and "nothing," says Paul, "shall be able to separate us from the love of God which is in Christ Jesus." This declaration of the apostle is based upon the doctrine of election set forth in the six chapters of Romans; and the whole discussion of Romans and Hebrews is to prove salvation by grace, justification by faith, based (1) upon the elective purpose of God, and (2) upon the priestly offering of Jesus Christ, made for and applied, once for all, to the believing comer.

Jesus himself declares that all the Father hath given him shall come to him, and that of all given he shall lose nothing; Paul declares, under priestly offering of Christ, that "the worshippers once purged shall have no more conscience of sins;" that their sins and iniquities shall be remembered no more; that when sins are remitted there is no more offering for sin; and that "by one offering Christ hath forever perfected them that are sanctified." We are born of God but once; and we are justified once for all and forever. These are the two great fundamental doctrines of elective grace; and whenever, under any form, salvation is made dependent upon the contingencies of human ability, or of human fidelity, salvation by grace—justification by faith—becomes a theory of straw.

Nashville, Tenn.

Monday's Reflections.

BY REV. JEFF. D. RAY.

SELFISHNESS.

A selfish man is never sensitive to the condition of others. He is not moved either by the joy or the sorrow of those about him. He is so self-engulfed that he cannot fulfill that Scripture which requires us to "rejoice with them that do rejoice and weep with them that weep." The selfish man is so indifferent to

the wishes and welfare of others that without knowing it he often causes pain of the keenest sort. How often have I seen such a man blundering along trying to be entertaining, but unconsciously dealing a blow with every word!

The best thing about unselfishness is that it so readily sees what folks need and what ought to be done to make them happy. Brother preachers sometimes come to our house who are eminent illustrations of this principle. They see and utilize every opportunity to do or say a kind thing. All the members of the household are glad when they come, and even "Don," the dog, loves them so he thinks it an honor to lick their boots. I have been sitting here wondering why everybody can't be that way.

One of the highest illustrations of the unselfishness of our Lord lies in the fact that he was so sensitive to his surroundings. A knot of Scribes and Pharisees held a consultation in his presence. He heard not a word, but suspecting their thoughts he turned upon them with "Why reason ye among yourselves?" A poor, timid, diseased woman but touched the hem of his garment in a great crowd, and he surprised his disciples with the question, "Who touched me?" Just after he had foretold that Peter should deny him, that one of them should betray him, and that he was soon to be separated from them, the disciples stood about him. They were saying not a word and were making no outcry, but with the keen perception of one who loved others better than himself he saw they were sad, and for their comfort spoke those gentle words, "Let not your heart be troubled, ye believe in God believe also in me."

One of the highest qualities of an unselfish nature is that it recognizes sorrow by intuition and stands before it with bowed and uncovered head. Another good thing about unselfishness is that, while it is so sensitive to a change in outward conditions, it is not easily disturbed or unbalanced by them.

If a selfish man suffers the loss of friends, money, reputation, etc., it so disconcerts him that he is not, for a long time, qualified for the duties either of business or religion. I know a man who was so broken up because he sustained a small monetary loss by a visitation of providence that he dropped his religious duties for six months. I knew a woman, on the other hand, who in six months time lost her husband, her only son, and about twenty thousand dollars, all the money she had, and yet that woman's heart was so fixed on God and so bent on doing His will that her duties as a Christian were never intermitted for an hour, and no ear ever heard a complaint from her lips.

I should deem it a great blessing if the Lord would make me less selfish. I am going to ask him to do it. I am going to co-operate with him in that work, by trying every day to perform some unselfish act. Kind sir, will you join me? Let us begin to-day. Huutsville, Texas.

—It never pays to ridicule religious teachers before your children. It is a good way to turn the she bears of reverence and skepticism loose upon them.

OUR PULPIT.

Mrs. Spurgeon at Home.

A LIFELONG INVALID, BUT LEADING AN ACTIVE CAREER OF CHRISTIAN PHILANTHROPY—HOW SHE AIDED HER HUSBAND IN HIS WORK—THE BOOK FUND.

If there is one woman to whom, more than to any other, the great heart of the Christian world has gone out in sympathy with bereavement, it is Mrs. Charles H. Spurgeon. For thirty-five years she has shared the labors and enjoyed the triumphs of her talented and consecrated husband. Her gentle personality and deep spiritual nature have helped him, in a large measure, to much of the success that attended his efforts in and out of the pulpit; for although Susanna Spurgeon was for many years almost a confirmed invalid, she has been more active and energetic in God's work than many who, in addition to wealth and opportunity, have their faculties unimpaired.

In discussing the qualities of great men who have been long before the public, we are apt to lose sight of the quiet companions who have contributed very largely to their public usefulness. In the lustre of the husband's fame, the wife is too often obscured. Her sufferings and self-denials, her privations and struggles, go unrecorded, because the world knows or hears little of them.

When Charles Haddon Spurgeon, then a young and rising preacher of the Gospel, was married in 1856 to Susanna Fletcher in London, it was a union that gave every indication of being a happy and useful one. Two sons, Charles and Thomas, blessed the pair, and both are now following in their father's footsteps as ministers of the Gospel. After their birth, a shadow hovered over the home, and the young wife was prostrated by a painful chronic illness. For many years she bore the burden of unallayed pain, displaying through it all a Christian patience and fortitude. Ordinarily such a condition would have precluded any thought of working for others; but one of the most precious privileges of Mrs. Spurgeon's condition, as she regarded it, was to be permitted to undertake some useful Christian service which, in the days of robust health, would possibly never have been taken up. More than all, she was helpful to her husband in the true sympathy and encouragement she gave him in the times of his severest trial.

Writing once of her husband, she merrily said: "Dear John is very fond of calling me 'the Missis.' Of course, John Ploughman is the Master, as he ought to be, and my Master, too. I am proud to confess his dominion and my sweet thralldom; but equally, of course, I am 'the Missis,' and if I do sometimes yearn to give a lecture, I shall try so to fashion it that dear John shall think he is listening to a lyric, and like it immensely. And he does, but it couldn't be printed."

When the long siege of sickness had partially passed and the invalid was once more able to sit in her accustomed chair in the pleasant sitting-room of the home at Nightingale Lane, in Clapham, she undertook Christian work with renewed energy and zeal. One of her first tasks was

to write a history of the Pastor's Book Fund which, during her invalid days, she had devised and thoroughly organized. This Fund was intended to be the means of supplying to poor pastors with limited incomes such books as would be of practical service to them in their ministry. Among the books usually given are seven or eight volumes of the "Treasury of David," and some of Mr. Spurgeon's sermons, together with other works. The Fund is not restricted to the Baptist denomination, but extends its favors to newly preachers of every sect and in every land under the sun. Concerning this work Mrs. Spurgeon wrote:

"It is the joy of my life thus to serve the servants of my Master, and the daily blessings and tender providences which surround my work are more precious to me than words can express. Some of the subjects of my thankfulness may seem small and inconsiderable to others, but to me they are of constant interest and importance. My retired life shuts out the usual pleasures of social intercourse, but opens wide a world of glad delight in thus ministering to the necessities of the saints. I have scores of friends with whose circumstances I am intimately acquainted, yet whose faces I have never looked upon. I hope to know and greet them on the 'other shore;' and meanwhile their love and prayers are a sweet reward for such pleasant service as the Lord enables me to render them. Ah, if by his grace we can but win from our Master the approving words, 'Ye did it unto me,' the joy of service is then only 'a little lower' than the supreme felicity of heaven!"

How the Book Fund began is best told by Mrs. Spurgeon herself. During those days of weariness and pain, she wrote:

All last winter (1874), in the sunniest corner of the south window of our especial sanctum, there stood a common garden flower-pot, containing a little plant which we deemed a marvel of grace and beauty. We had sown some lemon-pips the preceding autumn, with a lively hope that one might possess the wonderful life-giving. In due time, a frail little stem and one or two of the tiniest leaves that ever coaxed their way through the dark mould made their appearance, and from that moment it was watched and watered and tended with assiduous care. . . . Some of the youngest members of the household would occasionally ask, with just a suspicion of sarcasm in their tone, 'If there were any lemons yet? but we cherished our little plant even more lovingly.'

This tiny lemon-plant had its birth almost simultaneously with the Book Fund. "I wish," said Mrs. Spurgeon to her husband, one day, after reading the proofs of some of his lectures, "that every young preacher in England could have a copy of these in his hands."

"Well," was the pertinent reply. "How much would you give to do it?" Her eyes sparkled and then filled with tears. She remembered that in an old bureau up-stairs there was a little hoard of crown pieces in a drawer—her mother's gift. She had looked at them often, lovingly remembering the dear giver, but now in a moment she decided to part with them, and begin this good work. It was an inspiration; yet she did not give up the shining pieces without a momentary pang. The lemon-pip grew to be a thriving plant and then a tree, and the fund grew with it. It was an odd fancy of Mrs. Spurgeon that for every leaf of the plant she would get one hundred pounds for the Book Fund. Every bright and shining coin that was contributed was hailed "a leaf for the lemon tree," and soon these silver leaves far outnumbered those of the young tree. Up to the present time, the "silver leaves" have been the means of supplying 122,000 volumes to 12,000 pastors in different parts of the world! Mrs. Spurgeon's annual reports of the Fund are prized as little gems of spiritual literature, and abound in beautiful expositions of Scripture passages and incidents drawn from personal experience and observation. A number have been issued by a London publisher under the title of "Westwood Leaflets" and have been widely circulated.

The Book Fund has made Mrs. Spurgeon's name a household word, but it is only one of many philanthropies with which she is identified. She loves to write, too, and found time to do much with her graceful pen that has been the means of cheering many an afflicted reader. There is in Susanna Spurgeon a strong poetic vein, which occasionally sparkles through her writing with the soft brilliancy of a star, while at other times it steals upon the reader like a strain of hidden music. This little incident, written during her long sickness, is one that carries comfort to the heart.

"I asked, 'Why does my Lord thus deal with his child? Why does he so often send sharp and bitter pain to visit me? Why does he permit lingering weakness to hinder the sweet service I long to render to his poor servants?' These fretful questions were quickly answered, and though in a strange language, no interpreter was needed save the conscious whisper of my own heart. For awhile silence reigned in the little room, broken only by the crackling of an oak log burning on the hearth. Suddenly I heard a sweet, soft sound, a little clear, musical note, like the tender trill of a robin beneath my window. 'What can that be?' I said to my companion, who was dozing in the firelight; 'surely no bird can be singing out there at this time of the year and night.' We listened, and again heard the faint, plaintive notes, so sweet, so melodious, yet mysterious enough to provoke for a moment our undisguised wonder. Presently my friend exclaimed, 'It comes from the log on the fire!' and we soon ascertained that her surprised assertion was correct. The fire was letting loose the imprisoned music from the old oak's inmost heart! Perchance he had garnered up this song in the days when all went well with him, when birds twittered merrily on his branches, and the soft sunlight flecked his tender leaves with gold. But he had grown old since then, and hardened; ring after ring of knotty growth had sealed up the long-forgotten melody, until the fierce tongues of the flames came to consume his callousness, and the vehement heat of the fire wrung from him at once a song for a sacrifice. Ah, thought I, when the fire of affliction draws courage of praise from us, then indeed are we purified, and our God is glorified! Perhaps some of us are like this old

oak-log, cold, hard, and insensible; we should give forth no more melodious sounds, were it not for the fire which kindles around us, and releases tender notes of trust in him, and cheerful compliance with his will. 'As I mused the fire burned,' and my soul found sweet comfort in the parable so strangely set forth before me. Singing in the fire. Yes, God helping us, if that is the only way to get harmony out of these hard, apathetic hearts, let the furnace be heated seven times hotter than before."

Of the home at Nightingale Lane, she wrote: "The heart yearns over a place endeared by an intimate acquaintance of twenty-three years, and full of happy or solemn associations. Every nook and corner both of house and garden, abounds with sweet or sorrowful memories, and the remembrance of manifold mercies clings like a rich tapestry to the walls of the rooms. On this spot, nearly a quarter of a century of wedded bliss has been passed, and our home has been often a 'Bethel' to us than 'Bochim.'"

In addition to the management of the Book Fund, Mrs. Spurgeon is president of a number of different societies, all organized for Christian work. She is the foundress of the Working Missionary Society, the membership of which is largely composed of ladies who attend the Metropolitan Tabernacle. She is also active in Sunday-school work and takes pleasure in addressing the scholars occasionally. A glimpse of her inner nature is disclosed in the following, written during her illness and when she was unable to attend church services:

"For some time past it has been the dear Pastor's custom, as soon as the text for the Lord's day services had been given by the Master, to call me into the study and permit me to read the various commentaries on the subject-matter in hand. Never was occupation more delightful, instructive, and spiritually helpful; my heart has often burned within me, as the meaning of some passage of God's Word has been opened up."

Her whole life has been of the quiet inoffensive character that is to humble Christians all the more beautiful because undemonstrative, and she is greatly beloved, not only as a philanthropist, but as a delightful and accomplished hostess, a model wife and mother, and a high-souled Christian woman, whose generous heart never fails to respond to the cry of the afflicted or to comfort the distressed. Since her bereavement she has received and is still receiving many tokens of sympathy with her in her affliction.—Christian Herald.

A Good Thing To Do.

Let each Christian sit down during some quiet moments and ask himself how he can increase his efficiency as a member of the church. He will have no trouble in thinking of ways in which he is not doing his duty, and he will be almost sure to conclude upon others that will help him to do better; or, if he can not think of aught to do, let him ask some one else. His spirit of inquiry will lead him out to an open field—some place where he will find use for all his faculties.—Etc.

—We cannot always be doing a great work, but we can always be doing something that belongs to our condition. To be silent, to suffer, to pray when we cannot act is acceptable to God.—Fenelon.

CORRESPONDENCE

Yates.

Your picture of the veteran missionary, Matthew T. Yates, awakened a very pleasing train of thought. I think the picture must have been taken when he was considerably under forty, for he was just that age when I saw him, and I do not easily reconcile the portrait with my recollection of his face. That mustache is entirely too "dashing." My memory goes back to a bright day. It was Saturday, June 25, 1859; the place a beautiful creek—"Buffalo," I think, was its local name—near Greensboro, N. C. On the bank was gathered a small band of Baptists who had come out from Greensboro to attend to the baptism of a young man and a young lady, who had recently been received by the church in that town. The young pastor of that struggling church was the Rev. John Mitchell, one of the purest and noblest men God's bright sunshine ever shone on, and now a venerable "D.D." still faithfully holding forth the word of life in his native State. By his side stood Matthew T. Yates, then at home on his first visit from his field in China. The pastor read selections of Scripture and called on Yates to pray. During his prayer he placed his hand on the head of the young man who was to be baptized, and asked God that he might be called into the ministry, and, if it were the divine will, into the mission work. Oh, how tender and fervent seemed that prayer! Impressions were then made on the heart of that young man which can never be effaced while memory and love for the Master remain. For thirty and one years he has been trying to preach Jesus and his glorious gospel, and though he never felt called to enter the foreign missionary work, he has cherished an undying interest in that work, as he has served the churches at home. That young man was the writer of these lines.

And oh, how well do I remember the singing! You say "he was a grand singer." So he impressed me. You will pardon me if I give your readers a sight of the words sung that day. The hymn has lost its place in our later books. Dr. Manly's "Baptist Psalmody" credits it to "Robert T. Daniels." It is as follows: LORD, in humble, sweet submission, Here we meet to follow thee; Trusting in thy great salvation, Which alone can make us free.

Naught have we to claim as merit; All the duties we can do Can no crown of life inherit. All the praise to thee is due. Yet we come in Christian duty, Down beneath the way to go; O, the bliss! the heavenly beauty! Christ, the Lord, was buried so.

Come, ye children of the kingdom, Follow him beneath the wave; Rise, and show his resurrection, And proclaim his power to save.

Is there here a weeping Mary, Waiting near the Savior's tomb; Heavy-laden, sick, and weary, Crying, "O, that I could come!"

Welcome, all ye friends of Jesus, Welcome to his church below; Venture wholly on the Savior, Come, and with his people go.

My pen is running away with me, but I must ask just a little more



DR. P. S. HENSON

On Thursday and Friday nights of last week, Dr. P. S. Henson, pastor of the First Baptist Church, Chicago, delivered two of his famous lectures in Nashville—one on "Fools," and another on "Grumblers." He completely captured his audiences, convulsing them with laughter at his wit and his facial expressions, entrancing them with his eloquence, and inspiring them by the moral with which he managed to point everything he said. He came a stranger to most, but he left with many friends. Those who had the privilege of meeting him in private found him no less genial and charming in the social circle than on the lecture platform. In response to questions he said he was of the conviction that the National Commissioners of the World's Fair would be compelled by the force of public opinion to close its doors on Sunday, though the local Board of Directors would be glad not to do so. He has taken a deep interest in the matter and made a speech before the Directors not long ago on the subject. Dr. Henson, by the way, recently celebrated his tenth anniversary as pastor of the First Baptist Church, Chicago. During that time 1,552 members have been received, 627 by baptism, and \$250,000 has been raised for various purposes. He says he has the best church in the world. "And we presume they think they have the best pastor," we suggested.

space to record a grateful thought. From my home in Portsmouth, Va., I had come to Greensboro to accept a position in the office of the Greensboro Times, a weekly literary paper published by Cole A. Albright. John Mitchell had come to the town as a missionary of the State Mission Board, and had gathered together a small band of Baptists to whom he preached twice a month in a small old building which the Methodists had deserted for a handsome new house they had recently completed. Thrown with the missionary, I soon learned to love and confide in him. Telling him of my life and thoughts one day he asked: "Why don't you unite with the church?" "I am not converted," was my reply. "There is not a Baptist church in North Carolina," replied he, "that would refuse to welcome you if you should tell them just what you have told me."

It was a revelation to my mind. For years I had been groping in the twilight of a hope, waiting for some marvelous or definite "experience." The result of that and subsequent conversations was my confession and baptism. I was then not quite nineteen—now I have passed my fiftieth milestone—and I look back to the providence that led me to Greensboro with gratitude to God. I believe I was the first person received for baptism by the church there. Can you marvel that I am an enthusiast in the mission work? I bless God that the North Carolina Baptist State Convention ever sent the beloved Mitchell to Greensboro. But I must stop.

C. E. W. DOBBS, Cartersville, Ga.

and then answer at the judgment seat of Christ for how they answer. A prayerful answer, in view of that judgment seat, is all I ask.

OUR COMMENCEMENT

will be May 18th. The students are now busy preparing for the various contests. As we have an unusually diligent set of students, we are hopeful of a good series of commencement exercises. On Sunday preceding commencement day, Rev. A. C. Dixon, D. D., of Brooklyn, N. Y., will preach the baccalaureate sermon, and on Monday night will lecture. It goes without saying that both will be treated. The alumni address will be by Rev. W. A. Nelson, D. D., of South Carolina, one of our earlier graduates. He is also expected to preach a missionary sermon on the evening after the baccalaureate sermon. The annual literary address will be by one of our ablest brethren. As it is not yet entirely settled who it will be, the announcement will be made later. We hope many of our prominent brethren will be with us. Let us have a rousing time.

THE THEOLOGICAL CLASS

increases in interest every day. The young men are showing more signs of spiritual growth than any class that has preceded it, since my connection with the College. The young brethren are unusually promising, and would be a credit to any college. A number will leave embarrassed with debt for board, unless help comes in more liberally. I have received for them in all since last August, \$38.20. Comment is unnecessary. W. A. M. Carson and Newman College, March 26, 1892.

Southern Baptist Convention

The committee on hospitality earnestly desire that the delegates, both to this Convention and the Woman's Missionary Convention, should report their names to the committee as early as possible, that they may be assigned homes where they will be entertained during the session.

For such delegates as prefer to go to hotels, and for visitors who are not delegates, reduced fares has been obtained as follows: Kimball House, \$2 to \$3; Markham House, \$2; Ballard House, \$1.50; National Hotel, \$1; Grant House, \$1.25. Board at first-class boarding houses throughout the city, \$1.

As it is expected that the Convention will be very large, the committee earnestly desire that every delegate should promptly send us his name so that he may be notified by return mail where he will be entertained, and on his arrival in Atlanta go directly to the home assigned him. Visitors who are not delegates and who desire us to procure boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with our request, we can handle the large number who attend without confusion or delay. Address, A. C. BAINCOX, Secretary Committee on Homes, Atlanta, Ga.

—You can't find a poorer man than the one who has no Bible.

NEWS NOTES.

NASHVILLE.

The usual services were held at all the churches. The weather was bad in the morning and congregations were smaller than usual.

At North Edgefield Bro. Puryear preached. This church at its last meeting extended a unanimous call to Bro. W. Y. Quisenberry of Canton, Va.

The Central Church held a pastor's banquet during the past week. It was for the younger members of the church and about 200 were present. The refreshments were furnished by the pastor. The Central Church is thoroughly alive.

The Mill Creek Church, through Pastor Price, reported four added by letter.

Immanuel, Pastor Van Noss, one by baptism; Seventh, Pastor Ellis, two by letter; Central, Pastor Lofton, two by baptism, two by letter.

Bro. Truex of Gallatin was present and reported his church as being on the up grade, several having been added lately.

Brothren Vann and Vandavell were also present and gave encouraging reports.

KNOXVILLE.

Present at the Pastors' Conference: Brethren Jones, Hamsted, Cabaniss, Grace, Pace and Powers.

Bro. Jones preached on the Centennial of Missions in the morning. Text in evening, Prov. xxiv. 30-32: "Man void of understanding." The brethren of the First Church will observe the first week in April as a week of self denial for missions. Those who are willing to do so will be given an opportunity to indicate their purpose to do so.

Bro. Hamsted preached at Mount Harmony. Text in morning, 2 Tim. ii. 2: "Preach the Word;" at night preached at River View. He is encouraged in the work of his churches.

Bro. Pace preached in the morning from Prov. xv. 3; in the evening, Acts xxii. 7-10, xxvi. 16.

Bro. Powers preached at Island Home in the morning to a good congregation. Text, John xii. 21: "The best sight." Received three adults for baptism.

Bro. Hartley preached in the East Knoxville church morning and night. One received for baptism and one by letter.

At the Third Church Field Editor A. B. Cabaniss preached in the morning and at night. The church held a conference and called a pastor, and will soon hear whether he will accept. The have also made arrangements to pay off the indebtedness on their house, and the Sunday-school classes have nobly resolved to pay the expense of a window each, in putting in stained glass in the upper part of their house, which has not yet been finished. When the State Convention meets here in the fall the State Board will be proud of the progress made by this plucky mission church in the two years of its existence in this growing city.

Bro. Grace was in from Harrison and reported the work there in a prosperous condition. The foundation of the new house is finished, and arrangements are being made to proceed with the next section of the building.

—On last Friday night Dr. Geo. A. Lofton gave a reception and banquet to over 200 of the young members of his church, the Central Baptist. A delightful time it was, and the occasion proved a love-feast to all present.

There are about 250 young members in the Central Church, including fifty young married couples; and under the guidance of their pastor this grand young element is being led out to great usefulness. Take care of the young people.

—I am here in the Northeastern part of Missouri, thirty-five miles from Iowa, in a growing town of 1,600 people and am feeling quite at home among these settlers from Virginia, Kentucky, Ohio, Indiana and Illinois—quite a mixture, but good substantial people. Baptists stand well, and chances to build are good. This is an educational center and a town built up by a good agricultural country as well. The State Normal College is here with a patronage of 450 students and other good schools. We have a sea of black mud when it rains. Otherwise the "prospect pleases." W. S. WALKER, Kirksville, Mo.

Bro. B. S. Rutledge, of Lenore County, Tennessee, has just closed a meeting of fifteen days at Beech Grove Church with the following results: Eighty-five professions, sixty three baptized Sunday, and of that number one was eighty-one, one seventy-six and one seventy-three years old. Rev. B. S. Rutledge is the greatest revivalist that has ever been in this country. He can hold any congregation. He is a man of great energy and power in prayer. All people like him, and especially the wicked. His congregations are the largest of any man's that has ever been in here. JOHN A. PENELL, Lucas, Ky.

April, Carson and Newman Month. I am very solicitous in regard to this movement, as the favor with which it may be received will indicate the degree of interest our people have in the success of the enterprise. The plan imposes no heavy burdens, is easy of execution. Will the brethren generally help me in this important hour? I shall feel discouraged if the churches don't heed this modest request in behalf of a denominational enterprise in which we should all feel a vital interest. J. T. HENDERSON, Agent. Jackson Items.

The First Church has enjoyed a live, genuine, productive revival. Dr. P. T. Hale, of Birmingham, Ala., began preaching on the 14th inst. and closed on the 20th. His sermons were simple and grand, sympathetic and profound. He won the esteem and affection of all who heard him. Pastor Tribble had conducted a prayer-meeting every evening for a week previous to the coming of Dr. Hale, and the membership was in good condition to hear and receive the Word; nor had the officers and teachers left any gospel methods untried to have the members of the Sunday-school, ready to help in the work. The weather was adverse all the time, and yet at every meeting a full house greeted the minister. Results: The church greatly revived, seventeen joined by letter, seventeen joined by experience, ten of whom followed their Savior in baptism last night. Preceding the baptism, Pastor Tribble preached a most superior sermon addressed to the converts; text, "Make you perfect in every good work to do his will." Of the twenty-seven converts twenty-four are members of the Sunday-school. Second Church—Pastor Waggener reports an increase in his congregation and Sunday-school. Three joined by letter. He and his members took an active part in the work during the revival in the First Church. Bro. Geo. H. Wooten, one of the young ministerial students of the University, filled Bro. Waggener's pulpit yesterday at 11 a. m. This sermon is spoken of in very high praise by those who heard it. The University is increased every week. Two names were added this morning. Several of the pupils made a profession during the revival, some of them united with the church and several others will join in the near future. Professor Deupree had the great joy of witnessing the conversion of two Mexican young men, members of his Sunday-school class. MADISON, March 28, 1892. Seminary Notes.

Dr. Landrum will not come to Broadway. He offered his resignation to his Richmond church in order to come here, but so great was the influence which his church and the Richmond ministry brought to bear upon him that he consented to withdraw his resignation and remain. The Tennessee students had a meeting last Wednesday evening to become better acquainted with one another and to devise means of influencing more of Tennessee's young ministry to attend the Seminary. A committee on ways and means was appointed, consisting of brethren from various parts of the State. Our plans are not yet matured, but one of our aims will be to extend the knowledge of what the Seminary advantages are and how they can be secured. Any brother who contemplates attending the Seminary will be cordially invited to correspond with any of the Tennessee brethren and we shall do all we can to make his introduction into and stay at the Seminary easy and pleasant. A new student who has never lived in the city sometimes finds it embarrassing to enter a large institution. This feeling we desire to relieve. There are now eleven brethren here from Tennessee and two have gone home during the session. The following is the list with the addresses of the brethren: W. J. McGlothlin, Perdue, Tenn.; J. M. Barnett, Del Rio; A. J. Gage, Cason, Tenn.; R. N. Barrett, New Middleton, Tenn.; W. B. Rutledge, Beech Grove, Tenn.; W. H. Major, Clarksville, Tenn.; B. A. Copass, Willette, Tenn.; B. F. Stamps, Dover, Tenn.; R. P. Lucado, Memphis, Tenn.; W. H. Rutherford, Andersonville, Tenn.; W. O. Carver, Hermitage, Tenn.; J. L. Sproles, Shelby, N. C.; C. L. Owen, Memphis, Tenn. Brethren Rutledge and Major will remain in Louisville during the summer, and Bro. Copass will be at Newstead, Ky. Brethren Sproles and Owen have left during the session. This meeting was brought about by Bro. Major of Clarksville, who is well-known in Seminary circles, as well as in Tennessee. W. OWEN CARVER.

MISSIONS.

MISSION DIRECTORY.

STATE MISSIONS. Rev. J. H. ANDERSON, Missionary Secretary. All communications directed to him should be addressed to him at Nashville, Tenn. W. M. WOODRICK, Treasurer. Send all money for State, Home and Foreign Missions to him at Nashville, Tenn. FOREIGN MISSIONS. Rev. H. A. TAPPAN, D.D., Corresponding Secretary, Richmond, Va. Rev. H. J. WILLIAMS, D.D., Memphis, Tenn. Vice President of the Foreign Board for Tennessee, to whom all inquiries for information may be addressed. HOME MISSIONS. Rev. J. T. TRENOR, D.D., Corresponding Secretary, Atlanta, Ga. Rev. O. L. HALEY, Knoxville, Tenn., Vice President of the Home Board for Tennessee, to whom all inquiries for information about work in the State may be addressed. MINISTERIAL EDUCATION. Funds for young ministers to the S. W. B. I. University should be sent to G. M. SAVAGE, D.D., Jackson, Tenn. For young ministers at Carson and Newman Colleges, to W. A. MONTGOMERY, D.D., Mosely Creek, Tenn. Woman's Missionary Union. CENTRAL COMMITTEE FOR TENNESSEE. Mrs. G. A. LOTTEN, President, 60 South Sumner Street. Miss S. E. SHANKLAND, Corresponding Secretary and Treasurer, 223 N. Vine Street, Nashville, Tenn.

Two Long and Useful Lives in China.

Dr. T. P. Crawford was born in Kentucky in 1821 now nearly seventy-one years ago. Mrs. Martha Foster Crawford was born in Georgia in 1830, having just now passed her sixty-second birthday. They were married in March, 1851, and started to China in November of the same year. They sailed round the Cape of Good Hope and reached Hong Kong, China, in February, 1852, after sailing for one hundred and two days. There they met Revs. Dean and Johnson of the American Baptist Missionary Union. There they found a few Chinese church members, all of whom were employed by the missionaries and kept at a distance from them. The great Mr. Goodsell, a German missionary, had just died, and his life and work were prominent in the minds of the then very few missionaries. He employed hundreds of Chinese to preach and sell Bibles. He reported thousands of Bibles sold. Later a new man came to join Mr. G. The new comer suspected that more Bibles were reported sold than were ever scattered abroad; so he marked some of them, when the colporteurs started out, and they soon returned and reported all sold, and he sent them to the Chinese printer to purchase more. They soon returned, having the marked books, and it was discovered that they had been selling the books to the printer, then again buying the same and selling back to him until they could report thousands sold. These preachers and Bible sellers all went to the bad. This will not be wondered at when I tell you that he preached "Get the people into the church and convert them afterwards." Dr. Crawford saw and heard these things immediately on reaching China, and formed the idea that it was not healthy to hire Chinese to do religious work with foreign money, and he has never recovered from that idea yet, while many others have come to hold similar views. Dr. and Mrs. C. arrived at their field, Shanghai, in March, 1852, forty years ago next month. This was their field for twelve years. Mrs. C. was compelled to go to America on account of health in 1857, Dr. C. following a year later, and they returned in 1860. When she first started Mrs.

C. encountered a severe typhoon soon after leaving Shanghai, and had an almost miraculous escape. The sail vessel was stripped of all its sails and masts and of all its anchors but one. She was rapidly drifting before the terrific wind exactly toward a very dangerous rock hidden in the sea. One day at nightfall the captain told them they had only six hours till the vessel would be dashed to pieces upon the rocks. He had the sailors prepare ropes and give to each passenger with which to fasten themselves to a piece of timber when the wreck should come. Dr. and Mrs. Yates and daughter were also aboard. All tired and weary from the days of anxious waiting in the storm, the servants of God lay down to sleep. They awoke in the morning to find they had drifted safely around the rock, while the wind was subsiding. The captain, an experienced sailor, said: "You have but six hours more to live." Christ, the great Captain of our Salvation, said: "I have yet many years of service for some of you." The captain declared it to be only by a miracle that they escaped the rock. They were transferred to a Siamese Man of War, and through much difficulty returned to Shanghai in ten days.

In Shanghai, when the Crawfords first arrived, our Board had several missionaries, a few members and three chapels, one that cost \$15,000. Here they did some school work and preached the gospel as they had opportunity. Mrs. C. was one of the very first women to join her husband in evangelistic work. In one of the girls' schools they gave to each girl ten cash about one cent a day to come to school. They were among the very first to do this—briling them they now call it—and so they feel that they are capable of knowing something of its evil tendency, and have a right to fight it now. They would now sooner cut off their right hands than do such. So would I. During their sojourn in Shanghai they passed through several terrible rebellions. The city was one of those captured by the Red headed Rebels and then besieged for eighteen months by the imperial soldiers. Dr. and Mrs. C. were living in the city at the time. They had to get out to live, but continued to go into the city to their work for more than a year, running in between the firing of the guns directed against the city, with the balls falling around them.

During this twelve years in Shanghai they also passed through several severe scourges of cholera. At one time the people were dying at the rate of 1,500 a day. Dead bodies lay all around until it was loathsome. During these twelve years came also the American war, when supplies were cut off from America, except very irregularly, and the missionaries were left mainly to support themselves as best they could.

Dr. and Mrs. Crawford moved to Tungechow, 500 miles north of Shanghai, in 1863, on account of being-broken down in health. Messrs. Holmes and Hartwell had preceded them a short time before. They came here now nearly twenty-nine years ago. They had great difficulty in securing a house. After it was bought the neighbors decided that they should not occupy it. It had to be entered by the aid of the United States Con-

sol and by threatening of fire arms. They would not advise others to take a house now in that way, nor would they do so now. Here they have seen, too, a very serious rebellion by the Long-haired Rebels. They laid waste whole villages and towns and took a number of captives, many of whom have never yet returned home. Many Chinese committed suicide to avoid falling into their hands. The people from the surrounding villages fled to the walled cities, so that Tungechow was full of refugees. Dr. and Mrs. C. had hundreds of them at their home, attending to the sick and wounded, distributing medicine and preaching to thousands of them.

They have also passed through a very trying time during the threatened war with England in 1871, also one with Russia, the French war of 1885, and the yet more trying ordeal of the Tien Sin massacre of 1870, when the lives of all foreigners were threatened. Several times the night was fixed in which they were to kill all the missionaries in Tungechow. They have also lived here during the trying famines in this province; and have also seen some fearful scourges of cholera and other pestilences.

Mrs. Crawford conducted a boys' boarding school in this city for fifteen years, in which she did most excellent work, and at the same time went from village to village in the country and from house to house in the city telling the story of God's love to lost people.

About ten years ago, finding the school a great tax on her mental and physical strength, as well as on the mission treasury, she was brought face to face with the question as to whether this was the wisest expenditure of money and time. She saw that unless they constantly employed these educated boys educated with mission money—they would go to other denominations, where they could get employment to do religious work. She thought she also saw that to so employ them—pay them to work for the Lord—was to make merchandise of the gospel and disregard the call of God to men to do specially religious work. So the school was abandoned, and these years have been given to most untiring proclamation of the glad tidings of salvation. Into hundreds of villages all around have they borne, through heat and cold, in season and out of season, the tidings of peace and life. Some have believed, accepted and preceded them to glory; many have been perfectly healed; many others have reviled and abused; but fearlessly and patiently they have sown the seeds of truth by all waters, expecting the increase from God. Each of them has prepared several very useful and helpful books in Chinese.

It is now nearly forty-one years since they were set apart to their life's work at the Convention in Nashville, Tenn. Most of those who attended that Convention have entered into their reward. Most of the few who remain have gone on in the rushing, busy American life till they have almost forgotten that Dr. and Mrs. Crawford still linger on this side of the river. Of all the missionaries in China to-day—over 1,300—not more than six are of as long standing here as they. A very few are older in the mission work, and yet they are preserved through wars, rebellions,

famines, pestilence, riots, faithful and persevering in their God-given work, until He who called them here shall say, "Come up higher." The language of their hearts is, "By the grace of God we are what we are." They have made no great show to the world. Their record is on high, whether they shall go soon, when the secrets of all hearts shall be made known and where all services shall be justly rewarded. I believe that no man is now a member of the Board who was present when they were appointed.

The Big Hatchie Association undertook their support at first, but long ago ceased to raise it. May God inspire that Association anew to undertake still greater things for him in the heathen world. May God raise up and send forth many more men and women to live as long and faithfully in China as have Dr. T. P. and Mrs. M. F. Crawford. May His richest blessings abide in their last years on earth. Fraternally,

G. P. BOSTICK.

Tung Chow, China, Feb. 5, 1892.

Baptist Interests in Cuba.

Baptists have to-day in Cuba a great central house, the like of which is not to be found upon any mission field of any denomination, admirably adapted to the uses of a Protestant church, valued at over \$100,000, yet coming into our possession at an expenditure of but \$40,000; from this pivot, radiating in every direction, mission stations in the city and vicinity of Havana; a baptized membership, of at latest reports, 2,617; a force of twenty-two ordained ministers, helpers, evangelists, and teachers, average Sunday school attendance of 679; day schools, in which 626 pupils are being instructed, not only in general knowledge, but also in the Word of God; and the encouragement and material countenance of the thoughtful and liberal element of the Cuban population.

The central figure in the work, of course, is Diaz a man of perhaps thirty-five years, of olive complexion, of intense muscular power and untiring energy, of distinguished executive ability, graduate of the University of Havana, and a skilled physician, an orator of natural gifts and magnetic utterance, a close student of the Word of God, deeply pious and consecrated to the Savior of men. Grouped around him are those who have caught the inspiration of his high purpose. Under this leadership, the types of Christian activity are far beyond the standard at which American churches are content to rest. These are the drones.

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BAPTIST AND REFLECTOR

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

College Month.

Why not? Many reasons why. Carson and Newman needs it now. If the college needs it we need it, for we must have that college, and must not be long about it. One more lusty pull and we have it. No need of waiting to get ready. We are ready now if we will just think so. Then let us do it. East Tennessee can't afford to be behind West Tennessee. And they have achieved a success that the denomination will not cease to rejoice over for a century. We said to Prof. Henderson go and we will back you. Now let us help him to complete what has been so well begun. You like to be in at a success, then up and at it. Let every church send something in April. H.

Golden Orbits.

The son of Kish went seeking asses and found a Kingdom. Most people would rather be told their fortune than their duty; how to be rich rather than how to be saved.

If it were the business of preachers to direct for the recovery of lost asses, they would be consulted more than they now are that it is their duty to direct for the recovery of lost souls.

Most people like a cheap religion and like that better when other folks pay the expense.

Those who would speak to others of the things of God, must have an insight into these things themselves.

If we would make more of our religion, it would make more of us. He who eats meat without asking God's blessing upon it, should not complain if God neglects to bless it, since he neglected to ask it. H.

The Search For Truth.

BY REV. T. W. YOUNG.

The man whose activities engage him in the search for truth shall fight in many battles, but will also find peaceful shades under which to rest. "Truth is to be preferred before all things, nor is it wrong for the sake of truth to oppose the law." Man is a means for the glory of God, and is also an end unto himself. It was by the "son of man" that truth was made the light of the world, and it is to be through man that truth shall be triumphant, but the glory of the Creator can only be manifested in the effulgence of its splendor in the accomplishment of the perfection of the creature. Man's perfection constitutes the goal of his activity to which he tends, and toward which he ought to tend; for he who was the Truth commanded his followers, "Become ye perfect." But no man can become so, unless he possesses the truth and lives by it perfectly. Paul preached, and the Bereans searched the Scriptures to see if the things preached were so. "Truth is the property of God, the pursuit of truth is what belongs to man," but in this pursuit man is often diverted by selfishness or circumstances, or some alien voice of sin detains him till truth has escaped his grasp. All truth that pertains to our redemption must rest finally in God, whose laws must be absolutely true

because they express God's will, and therefore Paul could say of them they are just, holy, good, and spiritual. But God's truth may be one thing and man's interpretation of it may be quite a different thing. There has no heresy arisen but what appeals to the Bible for its existence. It is the boast of the many religious denominations in existence that they hold the truth. Each one claims the possession of some distinctive truth that makes its existence essential. The contention of creeds for the truth is a noble one, but degenerates into a fault when each one boasts of holding the whole truth, possessing monopoly in this rare and gracious commodity. In the midst of this religious whirl and contention it is no wonder that we sometimes breathe a sigh of bewilderment and cry, "Oh, where shall truth be found?" Now, if the laws of logic are true, all of these opposing creeds cannot be true, but a truer statement may be that none of them hold God's truth perfectly. If truth makes the existence of one essential, the same truth condemns the existence of all others. It will be a surprising fact on that day of the revelation of Jesus Christ that no man, nor body of men, possessed all the truth, or any single truth perfectly. Our business here is not to contend for a monopoly of truth, but in all humility to live by what we think we have, and earnestly continue the search for more knowledge. If the revelation of God in its nature was progressive, the understanding of it is equally so. The divine order is "seek and ye shall find," and as we grow in grace we also grow in knowledge. The Spirit is promised to guide us in the search, and also to fill us with the spirit of wisdom and understanding, but it is a delusion to think any one is yet full. He who stops seeking, and begins contenting, will soon realize that he is a stunted growth. Consciousness of power breeds tyranny or dissoluteness, and so the feeling of omniscience breeds superciliousness, contempt for worthy seekers, or degenerates into stolid indifference. God has yet more truth to break forth from his word than we can imagine. The search in the mine brings to light new nuggets of gold. The apostles grow wiser as they grew older, and the continuous seeker shall be a continual finder. All progress, social, political, educational, moral and religious, will bring to light truths hitherto concealed, or a fuller conception of some old truth. The scribe instructed in the law will be continually bringing out of his treasury things now and old. Lessing once said: "Did the Almighty, holding in his right hand truth, and in his left search-for-truth, deign to tender me the one I might prefer, in all humility, but without hesitation, I should request search-after-truth." It is both gratifying and stimulating to be conscious of making progress. It is quickening in mind and spirit to realize growth in grace and knowledge of divine truth. But it is degrading to all spiritual energy to fancy that we have attained unto perfection in learning or living.

The dictum of Malebranche is worthy of thought: "If I held truth captive in my hand, I should open my hand and let it fly; in order that I might again pursue and capture it." The poet may interst, but does not suffice, whose laws must be absolutely true

future alone is the object which engages us. It is by hope that we are saved, and hope is always looking beyond; it never is, but always is to be, and in this life, as Jean Paul Richter says, "It is not the goal, but the course that makes us happy." "I count not myself to have apprehended, but this one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

A New Criminality.

I have just now transferred to my scrap book an article with the above caption, clipped from the Sunday edition of one of the great dailies, some of whose positions are absolutely very alarming, supported as they are by a startling array of facts. The main conclusion, in the article, is that the habitual use of alcohol, on the part of parents, entails upon their offspring homicidal instincts. As a fearful demonstration of the truth of this conclusion, while until within a few years it was the man or woman of mature age who was the assassin, we now see that it is the youth of twenty years and under who murders and commits suicide; that in Paris, in New York, and elsewhere, in all the haunts of vice, there are children, by the thousands, who are only waiting the opportunity to become assassins. Nor are these terrible consequences limited to the degraded and altogether vicious classes. The alcohol habit in parents forming the highest circles of society transmits the criminal instincts to their posterity equally with those of the lowest. It is not necessary to the conditions of these dire results that the drink habit should amount to habitual drunkenness in the commonly received meaning of that word. So called moderate, but habitual indulgence in alcoholic intoxicants by the parents creates the inheritance of criminal instinct for the children. It is not alone the appetite for intoxicants that is inherited, nor the criminal appetite alone, nor merely an enfeebled physical constitution. These are dreadful legacies. But as we have seen it is the criminal desire—the desire to shed blood, to commit murder. Normally most persons would be born without this desire, and be conscious as they grew up to maturity, in a greater or less degree, of a feeling that takes them out of themselves, that causes them to rejoice with the joy of others. Not so with the drunkard in his paroxysm of intoxication. Alcoholic intoxication gives domination to the bad in his emotional nature, and fits him for deeds the most criminal and cruel. In such condition he is an emotional maniac with murderous cravings, under the influence of which people every day "embury their hands in the blood of their best friends, including their wives and their children. "The deaths caused by drunken people are enormous beyond all published statistics. Directly and indirectly wives, babes, unborn babes, are unsafe in the presence of this monstrous condition." "Half the deaths are concealed." It is the teachings of the article I am reviewing that these are the characteristics which the habitual inebriate transmits to his children. In view of the facts so abundant and so in accord with the

teachings of science, who can deny the truth of the conclusion? It is not then imbecility of mind, it is repeated, nor physical weakness, nor the appetite for intoxicants that is the worst inheritance of the children of inebriate fathers and mothers. It is the having entailed upon them as a permanent heritage an emotional unaccountability, in having given over to them an "excitable, inhuman, crazed sentiment, and fixing upon them a permanent intoxication of the moral nature." If the greatest crime a human being can commit be to entail a curse on his posterity, certainly the indulging in habits that rob his own children of moral sanity is that crime. Where shall we find a remedy for this curse? is a burning question whose thunder tones should reach every ear, and rouse every moral energy. No appeal with any confidence can be made to the lovers of intoxicants. "Already enfeebled in their sentiments of honor and unselfishness, little can be hoped from them. Already their moral sentiments are homicidal." Any appeal to the maker or vender of intoxicants would be utterly hopeless. He too is largely homicidal. It is for the most part his profit, but largely his moral gratification and brutal passions that control him. "He is, to a great extent, insane in his emotions."

"Meanwhile the horrible crime goes on," multiplying "crimes and criminals," increasing "enormously our taxes," throwing "our institutions" more and more "into the power of the saloon." And now the horrible fact stares us in the face that the next generation will be so utterly demoralized as that our great centers of population will become slaughter pens. I am no pessimist, but with all my optimism, I believe that the influence of saloonism is so rapidly increasing youthful criminality, and causing such widespread havoc and devastation in all ranks of society that there are the most urgent reasons for alarm. There is no time for conservatism. The evil is radical, and must be taken up by the roots. We need a thousand agitators—alarmists if you please—like John the Baptist, uttering in trumpet tones the cry of alarm, and laying the ax of extermination at the roots of alcoholism. "We must save our boys and girls by going to the roots of our institutions." J. W. B.

—It never pays to do in private what you would be ashamed to have known in public.

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BAPTIST AND REFLECTOR

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THE OLD TIME RELIGION.

During the Workers' Convention here Prof. and Mrs. Towner several times delighted the large audiences present by singing a song called "The Old Time Religion," the refrain of which is:

The old time religion, the old time religion, Is good enough for me, It was good enough for father, It was good enough for mother, The old time religion, Is good enough for me.

In these days of the new theology in which, as it has been said, what is new is not true, and what is true is not new—and of a new fashioned religion, it would be for more of us to sing that song. Let us see what kind of religion the old time religion was. We give only a few characteristics.

1. It had stuff in it. It was not a hollow, pithy weed, a boneless, backboned jelly-fish, a soft, sickly sentimentality. It was solid, square and strong. It believed something. It had conviction, principle. Its faith was to it the substance of things hoped for, the evidence of things not seen. It believed that you had to believe something. It did not think that an opinion was as good as a conviction, nor that it made no difference what you believed, just so you were honest. As a result, the old time religion was something real, tangible, with a body of flesh and blood. It was something to be talked about by the fire side and acted upon in the daily life, to be practiced on Monday as well as Sunday. Its songs were not lively

little ditties, but solid old Bible hymns, the gospel set to music.

2. It had blood in it. It believed that without the shedding of blood there is no remission of sin. Its favorite text was "The blood of Jesus Christ his Son cleanseth us from all sin," and its favorite hymn, "There is a Fountain Filled with Blood." Jesus and he crucified was the centre of every sermon. It believed that "neither is there salvation in any other," and that "there is none other name under heaven given among men whereby we must be saved." It preached the doctrine of the atonement, of the vicarious, substitutionary, sacrificial atonement. It was only by faith in Christ and it was by faith in Christ alone, after a deep repentance for sin, that men could receive eternal life. Its central idea was "The just shall live by faith." It declared "By grace are ye saved, through faith, not of works." It loved to tell the story of Jesus and his love, not of man and his deeds. The dignity of God rather than the dignity of man was its theme—God's ability and man's inability, rather than, as we often hear now, man's ability and God's inability. Yes, the old time religion had blood in it—not water. The blood was before the water, and the water was nothing without the blood, being but a symbol, a sign of the blood.

3. It had hell in it. Mr. Ingersoll declared when the Revised Version came out that the revisers had "knocked the bottom out of hell." That was not so, as Mr. Ingersoll, we fear, will find some day to his sorrow. But we have no doubt that he would be glad if somebody could do so. And there are now many professed preachers of the gospel who seem to be trying either to knock the bottom out of hell entirely or to make it only a kind of nice, pleasant place in which to stop and spend a while on the way towards heaven, or at least to refine it away as much as possible, pouring the water of their teachings upon its fires to cool them down a little. But the old time religion believed in hell—the old-fashioned brimstone and sulphur hell, where the worm dieth not and the fires are not quenched. Sometimes it seemed to believe in it most too strongly. It made you smell the brimstone and feel the heat and see the lurid glare of the flames. But this only showed the reality of its belief in the awful place. To it there was a dreadful meaning in the word of the Lord, "The soul that sinneth it shall die," and that "The wicked shall be turned into hell with all the nations that forget God," and it felt that its business was to warn sinners "to flee the wrath to come" and then to point them to "the Lamb of God which taketh away the sin of the world." Sinai with it was the lineal ancestor of Calvary, the law was our "school-master to

lead us to Christ," repentance toward God preceded faith in our Lord Jesus Christ, and the fear of hell was a means of securing to us the joy of heaven.

4. But then it had heaven in it, too. The hope of reward was to it an even greater incentive to a Christian life than the fear of punishment. Heaven was to it a real place. It loved to tell of the bliss which awaits us there, and to depict its beauties and glories. Such in outline was this old time religion—not universal but general. It has not entirely gone out of style, but there is too little of it and too much, far too much, of this new time, new fashioned, creedless, Christless, bloodless, hellless, heavenless religion, this water religion, this works religion, this milk and cider, wine and water, flesh and fowl, anything-nothing religion. Lord, give us more of this old time religion. For

The old time religion, the old time religion, Is good enough for me, It was good enough for father, It was good enough for mother, The old time religion, Is good enough for me.

AN ENSAMPLE.

Said Paul to Timothy, "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." (1 Tim. iv. 12 R. V.) And again he said to Titus: "In all things, showing thyself an ensample of good works." (Tit. ii. 12.) Ensamples, of course, old English for example, which is used in King James' version in Timothy, while in Titus the word pattern is used. In both cases, however, the Greek word is the one from which our word type comes. Paul enjoins upon these young ministers, and upon all ministers in all ages, that they are to be types, patterns, examples for believers. The pastor is to be a leader of his people, practicing what he preaches, going himself where he asks them to follow. He is not to be a sign board, pointing the way which he never travels, but rather a guide along the road to Heaven, leading the way himself. He is not to be a priest, professing to be so much better than other people, exalted above them as if he were a kind of demigod. He is to be one of them, a man among men, and he should be a manly man, one whom the people will admire and love and delight to follow. It is his business to bring the pulpit and the pew nearer together, not by lowering the pulpit, but by elevating the pew. He is to develop his people in all the Christian graces. And this can best be done by example. Emerson has given a fine variation to the trite saying that actions speak louder than words, as follows: "Your actions thunder so loud that I cannot hear what you say." The minister out of the pulpit is scrutinized to see if he believed what he said when he was in. Whether out or in he should be the same in all essential

respects. But, alas! there is often the most painful incongruity between his characters in the two places. Oftentimes the minister, unconsciously, unintentionally, becomes a kind of Dr. Jekyll and Mr. Hyde—Dr. Jekyll in the pulpit, Mr. Hyde out of it. It was said of a certain preacher that when he was in the pulpit, his people felt that he should never come out, and when he was out, they felt that he should never go in. But what real good could such a man accomplish? What influence could he exert for ennobling and uplifting the lives of those to whom he ministered? "Like people, like priest," said the old prophet. And the reverse is true, as we usually quote it: "Like priest, like people." Where he leads they will be disposed to follow, and they will be much more apt to do as he does than as he says. He is expected to illustrate the principles of Christianity in his every day life, to exemplify the truths and the beauties of the religion of Jesus, and not only to tell the people what to do, but to show them how to do it.

We talk about the importance of polemics and of producing arguments to prove the truth of Christianity. But the most powerful argument that ever was presented was one which every preacher, however unlearned, may present, and that is the argument of a life. There is no getting around such an argument as that. The world stands silent and dumb-founded before it. God help us all as ministers to present such an argument, to preach such a sermon, to be examples to them that believe, types of Christianity to which they shall be the anti-types.

BROTHERLY LOVE.

We have sometimes wondered if people are not disposed to think that we have too much of praise and too little of blame to say about our Baptist brethren. And perhaps some imagine that we are either lacking in the critical faculty or are too timid to express our convictions. To such—if there be such—let us say that it is a settled policy of ours to say as little in condemnation of our own brethren as possible. We can go for the Catholics, give the Campbellites a lick, touch up the Methodists and smite sin with good grace; but we confess it goes against the grain to say anything hard about our brethren, unless it be demanded by very special occasion. We have enough mutual enemies to fight without fighting each other. We in Tennessee and all over the South need, we believe, more brotherly love each for the other, and especially among our ministry. We have had enough of wars and strife in our own household. Now let us have peace. We all have our good side and our bad side. Let us look only for the good in our brethren. And if we can say

nothing good of them let us say nothing at all.

Let us do nothing and say nothing which will injure the reputation or influence of any brother. Let us rather stand by and uphold and encourage each other, and let us march forward all together in the name of Him "whose banner over us is love."

We are sending copies of this issue to a considerable number of educators all over the country, simply to remind them, especially those who draw patronage from the States of the Southwest, that the BAPTIST AND REFLECTOR is still in the field, and in a position to render them valuable service. Last summer the BAPTIST AND REFLECTOR gave more prominence to educational matters, and advertised a larger number of schools than any paper in the Southwest, with a single exception. The coming season we shall do better. Please make no arrangements that will shut you out from the opportunity of placing an advertisement, large or small, in the BAPTIST AND REFLECTOR. Early correspondence solicited.

If any preacher or Sunday-school superintendent or teacher earnestly covets one of the elegant Bibles we are offering this week, and has no money, let him go to work and secure five new subscribers to the BAPTIST AND REFLECTOR for one year, send on the names and money (\$10) and he will get a Bible without spending a nickel. N. B. Neither Paul nor any other apostle ever forbade a woman to engage in such work as this.

QUESTION BOX.

Ques.—1. Is alien immersion accepted in the Baptist churches of the Southern Baptist Convention? If so, to what extent? If so, please give me scriptural references.

2. Is it Baptist usage to elect deacons annually? And should they be ordained? If so, please give me scriptural references.

MRS. A. C. BRYAN.

Pomona, Cal.

Ans.—1. Alien immersion is not accepted by the Baptist churches of the Southern Baptist Convention to any considerable extent. Comparatively few accept it. The vast majority reject it as unscriptural, because they believe that scripture examples, as well as logic, require that a man must have been baptized himself before he is the proper person to baptize others, and that there must be the proper church authority in order to valid baptism.

2. The general Baptist usage is to elect deacons, not annually, but for life. Certainly they should be ordained. We know that the first seven deacons were ordained. See Acts vi. 1-6. That example of the First Baptist church in Jerusalem we believe was intended to be followed by all Baptist churches to the end of time. The very qualifications of the deacon, as laid down by the twelve in Acts vi. 3, and by Paul in 1 Tim. iii. 8-13, indicate that the nature of the office was not of a light and temporary character, but was a per-

manent one which required a solemn setting apart to it, as was the case with the elder. The two offices indeed go together, and are frequently mentioned in connection with each other. The qualifications of the deacon are almost the same as those of the bishop. One is to attend to the spiritual affairs of the church, and the other to the temporal. But there is a dignity attaching to both offices, from which an annual election to the office, and the absence of any ceremony of initiation into it would greatly detract, it seems to us. The Lord had a good reason for all of his actions. It is best for us to follow his pattern, so far as we can.

Ques.—Will you kindly advise me, either through the columns of your paper or privately, what the Bible doctrine of the divorce is, and references corresponding. That you may not be put to much trouble you may answer the following questions: (1) May a woman get a divorce under any circumstances? (2) May a man marry a divorced woman under any circumstances and not commit adultery? W. P. MAURY.

Athens, Ala.

Ans. The Bible doctrine of divorce, we believe, is that a man may not put away his wife, or as we express it, get a divorce from her, save for the cause of fornication. On that ground he may secure a divorce, but on no other. The following passages of scripture will sufficiently establish this, we think: (Mark x. 11, 12) "And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." (Matt. v. 31-32) "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." To answer your questions separately we should say: 1. The same law of divorce applies to a woman as applies to a man. 2. If the woman's husband had committed adultery, and she had been divorced from him on that account, she is at liberty to marry again, and neither she nor the man she marries commits adultery in that case.

PERSONAL AND PRACTICAL.

Remember that your Sunday-school supplies may be ordered through the BAPTIST AND REFLECTOR. Bro. A. Sperry, of Stewart's Ferry, for many years clerk of the Concord Association, gave us a pleasant call last week.

"Every rose has its thorns." And so has every person. But the roses bloom on in sweetness and shed their fragrance despite the thorns. And so should we.

The number of those who think they can run a paper is remarkably large. The number of those who actually succeed in doing so is remarkably small. Religion comes from a Latin word which means to bind back. That must be very poor religion which does not bind us back to God and keep us there. Its cords must be quite brittle.

Three months of 1892 have gone. What about your New Year's resolutions? Are they still on deck, strong

as ever? Or have they been broken and scattered and forgotten?

—Of course the statement in the paper last week that the round trip fare from here to Atlanta, Ga., for the Southern Baptist Convention was \$1.60 was a mistake. What we wrote was \$8.60. That is cheap enough.

—We laugh at the man who prayed: "Lord, bless me and my wife, my son John and his wife; us four and no more." But how many of us do much better than he? How many of us get far beyond ourselves, or at most our families, in our prayers? Do you?

—Read our special offers in this week's paper. Think of it! You can get a copy of the Life of Spurgeon, price \$1.50, by simply sending us one new subscriber and \$2.15. Or you can secure a fine \$5.00 Bible by sending us one new subscriber and \$5.00 in money.

—In the Democratic primaries in Louisiana last week the lottery wing of the party is thought to have won by a very small majority. We are sorry. We have little confidence in their promises and shall expect them to do what they can to revive and perpetuate the lottery in Louisiana.

—The man who don't want to spend an eternity with hypocrites had better get inside the church at once.—Methodist Journal.

If that does not mean salvation through the church we are at a loss to understand what it does mean. Contrast with this utterance that of Paul to the jailer: Believe on the Lord Jesus Christ and thou shalt be saved.

The Manly memorial number of the Seminary Magazine lies before us. It is made up of tributes to Dr. Manly from various friends and students of his, and will be exceedingly interesting, not only to those who knew and loved him, but also to those who did not know him, giving them a clear insight into his character and life. The price is 15 cents a copy.

—Have you not noticed time and again in an account of some revival the statement that there were so many additions, and so many—often nearly all—were from the Sunday-school. Pastor, does this not teach you a lesson? If you have no Sunday-school organize one. If you have one take an interest in it, try to develop it in numbers and spirituality, and make it a stepping-stone to Christ and to the church.

—We had a pleasant visit to Trenton, Ky., last Sunday. Rev. W. J. Couch has recently gone there from Lebanon as pastor. He has an excellent church and seems to be taking hold well. Steps are now being made to build a new house of worship, and the success of the enterprise is said to be assured. We were glad to meet with the family of our Field Editor, Bro. A. B. Cabaniss, whom we had known in the long ago, when they lived in Brownsville.

—It is stated that recently some Germans sailed over a Russian camp in a balloon, paid no attention to the bullets fired at them, which fell short of the mark, took their observations and called back. The balloon is a war may become a fearful weapon. It can be used not only for taking observations of the enemy's camp and fortifications and numbers, but for dropping a dynamite bomb in the midst of the army. And then in the other side resorts to the use of a

balloon too, we may come to have real battles in the clouds after a while, instead of on the earth.

—Apropos of Dr. Henson's visit to Nashville we may repeat the story of the famous passage of wit between him and Dr. (now Bishop) J. H. Vincent at Chautauque. Dr. Henson was to lecture there, as here, upon "Fools." In introducing him Dr. Vincent said: "Ladies and gentlemen, we shall now have a lecture on Fools by one"—(when the laughter had subsided)—"of the wisest men in the country." Dr. Henson rose and began: "Ladies and gentlemen, I am not as big a fool as Dr. Vincent"—(pause, laughter)—"thinks I am." Which got the better of it?

—In a spicy little paper, called The Baptist Faith, published by Rev. J. D. Winchester, pastor of the church at Rockwood, who recently came to us from the Methodists, he says that while he was a Methodist pastor a prominent physician, who was a Quaker, wanted to join his church if he could be received without water baptism, in which he did not believe. Bro. Winchester says he was compelled to refuse him membership in the church; although he had reason to believe that the man was a child of the Lord, and asks, Am I any more inconsistent now in prohibiting persons whom I believe to be the Lord's children from communing at the Lord's table than I was in prohibiting that man from membership in the "Lord's church"?

—A certain minister of our acquaintance, who used to be a deacon, was once asked, while deacon, by his pastor to hold prayers at the home of a Methodist brother, who had a Baptist wife. The deacon went and undertook to go through with his duty, but was naturally a little embarrassed. In the course of his prayer he intended to say: "O Lord, grant that these thy servants may be like thy servants of old, Zacharias and Elizabeth, walking in all the commandments and ordinances of the Lord blameless." But when he got to the place he couldn't think of the names of Zacharias and Elizabeth to save his life. So he said the first names which came into his head, and prayed, "O Lord, grant that these thy servants may be like thy servants of old, Ananias and Sapphira." He tells this on himself, and says that he doesn't believe the Methodist brother noticed the mistake.

—The term lynch law is a Revolutionary inheritance. In 1780, when the American cause was at a low ebb, it is said the Scotch Tories of Piedmont, Va., conspired to crush the "rebellion." Col. Charles Lynch, of Virginia, and several other gentlemen determined to thwart their efforts. They kept a strict watch upon the loyalists, and when one was discovered playing into the hands of the enemies of Washington, he was seized, taken to the residence of Col. Lynch, examined by a court, composed of himself and others, and if found guilty, tied to a walnut tree, given thirty-nine lashes and made to shout, "Liberty forever," after which he was set free with words of counsel and admonition. While all this was lawless, it was during a lawless period and in the interest of patriotism, and it is a pity that the term lynch law now has degenerated to mean death by hanging or otherwise at the hands of a lawless mob in a time of peace and when courts of justice are a bar.

THE HOME

To-morrow.

"There is an island full of pleasant places. For which men hunger ere the day grows old. And thitherward they turn with uplifted faces, Lounging to rest them in its blessed fold. "No grief, they say, may steal within its border; The hurt wounds heal them swiftly of their smart; While sweet forgetfulness doth stand as warior To still the aching tumult of the heart. There, too, to day's brief joys shall have great increase. And all its longings shall find blessed gain, While to the toiler there shall come sweet surcease. For, lo! this island knoweth naught of pain. Then one whose life felt the fevered throbbings Of great wounds gotten in the day's swift tide Turned and gave eager questions, touched with sobbings, Unto the mighty chorus at his side. "Where is this land for which with strong persistence The men of every age and clime do long? And swift in answer, full of sweet insistence, Uprose the strident echo of song. "Behold, the island that is void of sorrow, And for whose shelter men have long made quest We have not seen, but it is called To-morrow— The land within whose borders there is rest."

How He Got His Place.

The boy who does just as little as possible for his employer sometimes wonders why he is not given a higher position in the business house in which he is employed, when a less brilliant companion who works for another establishment is advanced very rapidly. The reason probably is that the less brilliant companion is more faithful and works conscientiously, always seeking to do more than enough barely to secure his salary. Somebody sees and appreciates his work, and when the opportunity comes a better place is given him, which he fills with equal faithfulness. An illustration of this may be found in the following true incident: A boy about sixteen years of age had been seeking employment in one of our large cities. He looked vainly for two weeks, and was well nigh hopeless of getting any work to do, when, one afternoon, he entered a store kept by a gentleman whom we will call Mr. Stone. The lad asked the usual question: "Can you give me anything to do?" Mr. Stone, to whom he appealed, answered, "No; full now." Then, happening to notice an expression of despondency on the youth's face, he said: "If you want to work half an hour or so, go down stairs and pile up that kindling wood. Do it well, and I'll give you twenty-five cents." "All right; thank you, sir," answered the young man, and went below. As the store was about closing for the afternoon he came up stairs and went to Mr. Stone. "Ah, yee," said that gentleman,

squawking hastily. "Piled the wood? Well, here's your money." "No, sir, I'm not quite through, and I should like to come and finish in the morning," said the young fellow, refusing the silver piece. "All right," said Mr. Stone, and thought no more of the affair till next morning, when he chanced to be in the basement, and recollecting the wood pile, glanced into the wood and coal-room. The wood was arranged in orderly tiers, the room was cleanly swept, and the young man was at the moment engaged in repairing the coal bin. "Hullo!" said Mr. Stone, "I didn't engage you to do any thing but pile up that wood." "Yes, sir, I know it," answered the lad, "but I saw this needed to be done, and I would rather work than not. But I don't expect any pay but my quarter." "Humph!" muttered Mr. Stone, and went up to his office without further comment. Half an hour later the young man presented himself, clean and well brushed, for his pay. Mr. Stone passed him his quarter. "Thank you," said the youth, and turned away. "Stop a minute," said Mr. Stone. "Have you a place in view where you can find work?" "No, sir." "Well, I want you to work for me here," writing something on a slip of paper. "Take this to that gentleman standing by the counter there; he will tell you what to do. I'll give you six dollars a week to begin with. Do your work as well as you did that downstairs, and that's all." And Mr. Stone turned away before the young fellow recovered from his surprise sufficiently to speak. This happened fifteen years ago. Mr. Stone's store is more than twice as large as it was then, and its superintendent is the young man who began by piling kindling wood for twenty-five cents. Faithfulness has been his motto. By it he has been advanced step by step, and has not by any means reached the topmost round of success. He is sure to become a partner some day, either with his employer or in some other business. Selected. He Needed Somebody to be Kind to Her. True kindness does not hesitate when it sees another in distress because the other is a stranger and there is no apparent obligation to be helpful. Like the little girl who helped another, and in so doing gave a text to a minister, the truly kind person thinks only that the needy one is in want of aid and there is no one near to offer assistance but himself. The story of the kind-hearted little maiden mentioned is given by the minister who saw her noble action and was strengthened by the incident. This minister, a missionary, was requested to go and address a Sunday school. He had preached in the morning and was wearied and felt quite unfit for the task, but reluctantly consented to go. When he found himself at the spot, he looked round the assembly with great misgivings, not knowing what to say to them. He noticed a little girl, shabbily dressed and barefooted, shrinking in a corner, her sun-burned face buried in her hands, the tears trickling between her small brown fingers,

and sobbing as if her heart would break. Soon, however, another little girl, about eleven years old, got up and went to her, led her towards a brook, then seated her on a log, and kneeling beside her, she took off her ragged sun bonnet, and dipping her hands in the water, bathed her hot eyes and tear-stained face, and smoothed the tangled hair, talking in a cheery manner all the while. The little girl brightened up, the tears all went, and smiles came creeping round the rosy mouth. The missionary stepped forward, and said: "Is that your little sister, my dear?" "No, sir," answered the child, with tender, earnest eyes. "I have no sister, sir." "Oh, one of the neighbor's children," replied the missionary. "A little schoolmate, perhaps?" "No, sir; she is a stranger. I do not know where she came from. I never saw her before." "Then how came you to take her out and have such a care for her, if you do not know her?" "Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her." "Ah, said the missionary to himself, "here is a text to preach from: 'Because she was a stranger, and seemed all alone, and needed somebody to be kind to her.'" The words came to him. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." So, taking the little girl by the hand, he went back to the school-room, and told the people the simple story; then spoke of the great love that we should bear to another even as our Saviour sought out those who were humble and of low estate, making them his peculiar care. The missionary forgot his weariness, and felt that God had put a good word into his mouth. Selected. An Astronomical Will. Madame Guzman, an aged lady of Pau, France, who died in June, 1891, bequeathed in her will a legacy of one hundred thousand francs (twenty thousand dollars) to any person of any country, who, within ten years, should discover the means of communicating with the inhabitants on any star or planet, and receive an answer. The legacy was left in trust to the French Academy of Sciences. The society has accepted the trust, and meanwhile, by the terms of the will, is allowed to use the income of the fund for the encouragement of research into the physical constitution of the planets. Madame Guzman was much interested, during the later years of her long life, in the planet Mars, the observations made on its surface, and the theories and speculations advanced as

to the possibility of its being inhabited. She believed that the first proof of life and intelligence in any other world than ours would be found on that planet. It looks now as if the academy might long enjoy the income of the fund confided to its safe-keeping, undisturbed by the claims of any fortunate discoverer. The discovery is not impossible, however, and would perhaps be no more wonderful than the discovery of the chemical constitution of the stars by means of spectrum analysis. When it comes, it will probably be by no means as new, simple and unexpected; and Mars is the planet where the first evidence may be looked for. Mars resembles the earth in many respects. We can see his continents, islands, seas and capes; watch his undulations, clouds and storms, and see the snow melt around his pole in summer, and increase in dimensions in winter. His years are longer than ours, the intensity of his seasons about the same, and his days a little longer; exactly how much we know even to the tenth of a second. It is not too much to hope, then, that proof of life on our celestial neighbor will, some time and in some way, reward physical research, and that thus the legacy of Madame Guzman will help to produce the much desired result. Her action proves at least that life in other worlds has become an element of popular belief, and has brought forth its practical first fruits. Youth's Companion. Restraint is one of the essentials of the right training of others, as well as the right training of one's self. But no one is ever incited to do good actions by simple self-restraint, or by having restrictions imposed upon him by some one else. It is often said that children brought up very strictly are sure to burst their bonds in time and go quickly astray. And it is true that nothing is more dispiriting to a child than consciousness that his parents make no other effort to help him to do right than hindering him from doing wrong. Many a parent acts as if his duty to his child were completed in the use of the word "don't," and many a child is thereby left to dodge blindly about among the innumerable negations or prohibitions without being furnished with any positive principle to guide him out through the maze toward the open road of righteousness. Let any parent who has erred in this matter of incessant "don't-ing," or nagging, try the experiment of saying "don't" to himself before he says "don't" to his child. Then let him try the experiment of sympathetically helping the child onward toward the right instead of exclusively restricting him from the wrong. It is pretty certain that he and the child will come closer together and that together they will move onward and upward.—Sunday-school Times.

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

YOUNG SOUTH.

Mrs. O. L. HAILEY, Editor.

No. 219 N. Fourth Avenue, Knoxville, Tenn. To whom all communications for this department may be addressed.

POST-OFFICE.

Dear Mothers and Friends: I write to the children every week; but I feel I have a few words to you especially this week about our new plans of work for I want you at work. I need and want your individual help. Few of you think to send for Bells and Cards for your own use. You have not the time, or if you had, you would not care to go about selling "bricks" like the children. So you think, but my dear sister or friend, there is work you can do, and I can help you do it by means of those Bells and Cards if you will let me. It is this. These Chapel Cards require \$5 to fill them, selling bricks at 10 cents each. Now, suppose you get a Card and a Bell, determining to fill the Card this year by little self-denials and thank offerings. For instance, if you find yourself on the eve of spending 10 cents for anything you on second thought feel willing to do without for the sake of the cause, mark out a brick and drop the dime in your Bell. Or, should you sell a dollar's worth of eggs or butter, suppose you agree to drop 10 cents of it into your Bell and mark out a brick on your Card. Oh, I think you would soon find your Bell ringing merrily when you shake it and your heart gladly singing in unison. Miss Alice Armstrong suggested this plan in the BAPTIST AND REFLECTOR of March 17th, and I suggest it to you again for fear you did not see her letter; for I am so anxious that my readers and friends should try it. I am glad to say two or three have already responded to Miss Alice's plan and I hope the number will be increased a hundred fold. I have sent out about seventy-five Bells and thirty Cards this week. Only think of it! And now, mothers, I have a request to make of you before I close. Will you act to teach the children as much as you can about what they are working for, and will you not teach them to enjoy earning and saving bricks themselves? I want the children to do this, and, at the same time, I would not discourage them in asking others to buy Bricks of them. They are interesting others in the work and thus doing good. Let a man give even 10 cents for the house in Cuba and he will be ready ever after to hear all he can about that house. "A child shall lead them." Tell the children I will give them some ways of earning money for missions in my next letter. Lovingly, AUNT NORA.

Dear Aunt Nora:—I have not written to you in some time and I will write again. I am going to try to answer some of your questions. China is in the eastern part of Asia. There are over 400,000,000 inhabitants. Their religion is the Buddhist. I can not tell you how many main mission stations there are, but maybe some of the other cousins can give a more correct answer. I want some of your pretty Cards when you send them out. What is the price of Bro. Diaz's picture? I want one of them. I was very sorry that little Orren and little James had been sick. I hope my answers will be right. I will close, with love to you. YOUR niece, LIZZIE CHAMBERS. Bluff Springs, Fla. Our Cards and Bells are ready, Lizzie. Send on your order. I can send you a picture with a Chapel Card, making both cost you only a stamp. Come and work with us this year. Your answers are correct as far as you go. I hope to write you about China next week. Mrs. O. L. Hailey:—Please find enclosed six 2-cent stamps, for which please send me one Chapel Card and one Chapel Bell. ALICE HENRY LESUEUR. Nashville, Tenn. You send twice as many stamps as I said, Alice, and four more than is now necessary. You shall have your "Card" and "Bell." Let me know what to do with the other stamps. Dear Aunt Nora:—You will find enclosed 4 cents, for which please send me one of those Bells, and I will do my best to collect \$5 on it this week. I am very anxious to receive a certificate. Hope every Sunday-school class will receive a certificate. I hope our Sunday-school class will be fit to receive a Certificate. I want to see William Carey's picture very bad. I will close, with much love to you and all the cousins. MAGGIE FETZER. Feltzerton, Tenn. Dear Aunt Nora: It has been a long time since I wrote to you. I like to read the little letters and yours too. Brother and I go to Sunday-school. We always know our lessons well. Mamma is so good to help us with them. We have to learn a verse for every Sunday. They are building a new Baptist Church and we have Sunday-school in the College. Papa is working on the church now. I have two little sisters and one brother. My little baby brother died last June. He would have been nine months old. I am eight years old. I send a stamp for Bro. Diaz's picture. There is a good school here, but we are not going now. Mamma is teaching us at home. Kiss little James and Orren for me. I would write more, but I am afraid my letter will be too long. U. CLYDE CORNELIUS. Would you not rather have a Bell for your stamp, Clyde? Let me know. You shall have your picture if you prefer. Dear Aunt Nora:—We thought we would answer your questions about China. The population of China is 382,078,800. Most of the people are Buddhist; religion of the State and higher classes Confucianism; 30,000,000 Mohammedians; 1,000,000 Roman Catholics; 50,000 Protestant. We can find the names of but two stations, Chinkiang and Tungechow. OLA AND LENA RUSHING. Dear Aunt Nora:—I suppose you have forgotten me. You know Pollahatchie Sunday-school sent \$5 for Cuba since last March. Several boys formed a society then, calling themselves Sunday-school Helpers. We helped pay for a library for the school, and sent the money to you for Cuba. I like to read the books very much. I read the BAPTIST AND REFLECTOR. I love to read the letters from the little cousins. I go to Sunday-school and like to go. We have a nice school, though it is small. I could tell you

something about Carey, but so many have written just what I would love to write. W. CASEY LONGMIRE. Pollahatchie, Tenn. No, no, Carey, I can never forget a Longmire. You have as a family been too faithful to be forgotten. Yes, and I think Pollahatchie Sunday-school will earn a Certificate this year, will it not? I also feel sure that a family, a member of which bears the name of Carey, will surely own a Certificate before the year is out. Hope "mamma" has taught you all about Carey and of all those whose pictures we have been giving you in the BAPTIST AND REFLECTOR. REBECCA NORRIS. Good, Rebecca, and now I wish more Sunday-school teachers would do likewise. Dear Aunt Nora:—I have been reading the "Young South" for several years and have enjoyed it very much. So I thought that if you and the cousins would permit, I would join your band. I am fifteen years old. I go to Sunday-school every Sunday. My father is a Baptist minister. He is pastor of the Detroit church. I go to school. We have a good school. You will find enclosed two 2-cent stamps for a Brick Card and Bro. Diaz's picture. I am very truly yours. MILTON WHITSON. Detroit, Texas. I do not send out Brick Cards, this year, Milton. Let me know if you wish a Bell or a Card. I wait to hear. Dear Aunt Nora:—It has been a long time since I wrote to you. I fear I am late, but hope not too late to do good. I send \$1. I was only able to collect 60 cents last year. Papa, mamma, sister Nellie and myself send 40 cents for this year to make it \$1. I am perhaps to blame for no better collections, but people seem to have more excuses than dimes these hard times. You asked some questions about William Carey and missions and the Centennial Year. William Carey was the first missionary ever sent to the heathen. Centennial means once in 100 years. We have missionaries in Italy, Africa, China, South America, and Mexico. I think part of these are Catholic. I will close, with love to you and all the cousins. T. JEROME JETT. Robertsville, Tenn. Dear Aunt Nora:—I have been absent so long that I fear I shall have to come as a stranger, and not as a cousin. I love the "Young South" and have met a number of the cousins

that wrote years ago. I always feel that there is a "sure enough" kinship existing. I like the Chapel Fund idea. My class and I have decided to fill one of the Cards. I have charge of the infant class of the Central Avenue Sunday-school, numbering about twenty, and all eager to work for Jesus. Aunt Nora, if you could be in our midst I think you would see a great many of the Lord's gardens. With love to all, your niece, REBECCA NORRIS. Good, Rebecca, and now I wish more Sunday-school teachers would do likewise. Dear Aunt Nora:—I have been reading the "Young South" for several years and have enjoyed it very much. So I thought that if you and the cousins would permit, I would join your band. I am fifteen years old. I go to Sunday-school every Sunday. My father is a Baptist minister. He is pastor of the Detroit church. I go to school. We have a good school. You will find enclosed two 2-cent stamps for a Brick Card and Bro. Diaz's picture. I am very truly yours. MILTON WHITSON. Detroit, Texas. I do not send out Brick Cards, this year, Milton. Let me know if you wish a Bell or a Card. I wait to hear. Dear Aunt Nora:—It has been a long time since I wrote to you. I fear I am late, but hope not too late to do good. I send \$1. I was only able to collect 60 cents last year. Papa, mamma, sister Nellie and myself send 40 cents for this year to make it \$1. I am perhaps to blame for no better collections, but people seem to have more excuses than dimes these hard times. You asked some questions about William Carey and missions and the Centennial Year. William Carey was the first missionary ever sent to the heathen. Centennial means once in 100 years. We have missionaries in Italy, Africa, China, South America, and Mexico. I think part of these are Catholic. I will close, with love to you and all the cousins. T. JEROME JETT. Robertsville, Tenn. Dear Aunt Nora:—I have been absent so long that I fear I shall have to come as a stranger, and not as a cousin. I love the "Young South" and have met a number of the cousins

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The United States Government Both Endorses and Uses Royal Baking Powder. Last year the Royal Baking Powder Co. sold to the United States Government over 80,000 pounds of baking powder—enough to supply both army and navy. The last United States Government report shows Royal Baking Powder to be a cream of tartar powder superior to all others in purity and strength. This purchase and this endorsement were made by the United States Government upon competitive tests of the various baking powders of the market.

RECENT EVENTS.

-Pastor Gilbert Dobbs has just closed a meeting in Paducah, Ky., with forty additions.

-Rev. J. S. Wharton has just closed a fine meeting at Fernandina, Fla., with twenty additions to his church, twelve by baptism and eight by letter.

-Rev. A. P. Pugh, of Lexington, Miss., has accepted the call to the pastorate of the First Baptist Church at Pensacola, Fla. He has a large field before him.

-There were fifty-four additions to the Walnut Street Church, Louisville, in which the pastor, Dr. T. T. Eatou, was assisted by Dr. J. H. Boyett, of Owensboro, Ky.

-Meetings are being held at Liberty, Mo., where Wm. Jewell College is located. There have been more than forty additions, many of them from the Sunday-school.

The meetings conducted by the Rev. J. Hartwell Pratt at the Second Baptist Church, St. Louis, continue with increasing interest. On Sunday, March 20th, ten were baptized.

The Baptists of Huntsville, Ala., are taking steps toward building another church in that city. An eligible lot has been secured and a committee has been appointed to solicit aid in its erection.

-Dr. A. E. Dickinson, editor of the Religious Herald, accompanied by his wife, has been spending a while in Florida. When we get rich off of publishing a paper we expect to spend our winters in Florida, too.

The meeting at Opelika, Ala., in which the pastor, Rev. J. E. Herring, was assisted by Dr. D. I. Purser, closed on the 16th inst. with forty-seven additions, thirty-six by baptism and eleven by letter.

Rev. A. C. Graves of Stamping Ground, Ky., has accepted the call of the Lebanon, Ky., church, and begins his labors there the first Sunday in April. He is going back to his old stamping ground, we believe.

We congratulate the editor, Dr. J. A. Hackett, upon the marked improvement in the Baptist Record of late. The addition of Dr. G. W. Gardner to the editorial staff has added much of life and spice to it.

-Rev. Baylus Cade, of West Virginia, accepts the pastorate of the Venable-street church, Richmond, Va., made vacant by the resignation of Dr. R. H. Pitt to give all of his time to the editorship of the Religious Herald.

-Dr. H. Allen Tupper seems to be taking hold well in Baltimore. There have been several additions to his church, the Seventh, and the congregations Sunday nights are over, flowing the house and filling the gallery.

-Rev. W. J. Williams has resigned the pastorate of the church at Thomasville, Ga. This move was rendered necessary by his wife's declining health. It is understood that he will return to Kentucky, having accepted a call there.

-The meetings at the First Baptist Church, Norfolk, Va., of which Dr. T. G. Jones is pastor, resulted in the addition of about forty members. Dr. Jones' old friends in Nashville and Tennessee will be glad to hear of his prosperity in Norfolk.

-The Sumter County Baptist Union was organized at Americus, Ga.,

We should like to give a new chimney for every one that breaks in use.

We sell to the wholesale dealer; he to the retail dealer; and he to you.

It is a little awkward to guarantee our chimneys at three removes from you.

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recently, with Dr. A. B. Campbell, pastor of the church at that place, president. Its object was declared to be the promotion of godliness among the people—a worthy object, certainly.

The new Baptist church at Dawson, Ga., was dedicated on Sunday, March 29th. Dr. J. B. Hawthorne preaching the sermon. The brethren at Dawson unanimously decided to hold the Georgia Baptist State Convention to hold its next meeting with them.

There have been thus far 236 students at the Seminary this year. These students represent fifty-six different institutions of learning, and come from twenty-nine different states and countries, including Mexico, Canada, England, Germany and Russia. Certainly a fine showing.

-Dr. W. E. Hatcher, of Richmond, Va., preached the opening sermon of the Raleigh, N. C., Baptist Tabernacle, of which Dr. J. J. Hall is pastor, last Sunday. This week a series of denominational meetings is being held there, in which some of its old pastors were expected to take part.

-The Western Recorder says that "the City Directory gives thirty-two Baptist churches in Louisville, which is one church for every six thousand inhabitants. Of these churches fifteen are white and seventeen are colored. The number of Baptist churches in Louisville has doubled in the last decade."

-Dr. F. H. Ivey has accepted the call to the Curtis Baptist church, Augusta, Ga. He is one of the ablest preachers in the South, and the Curtis brethren are to be congratulated upon securing him. We trust that there will be much fruit from the union. Rev. Byron Woodward, now of South Carolina, formerly a member of that church, has been holding a series of meetings with it.

-Gov. Jas. P. Eagle, of Arkansas, will preach the dedicatory sermon of the new Baptist house at Mulberry, Ark., on the second Sunday in April. That is good. We are glad to see that Gov. Eagle has not forgotten to be a preacher since he became Governor. If he is as good a preacher as he is a governor, we are inclined to think that he had better give all of his time to preaching.

-Dr. J. B. Moody has accepted the call of the church at Oronton, Ky., recently resigned by Rev. J. J. Portar. There are many in Tennessee who have been hoping that Bro. Moody would settle in this State. But maybe he will do so yet sometime.—We had scarcely finished writing the above when there was a knock

at the door, and to our surprise who should walk in but J. B. Moody on his way to Fayetteville to hold a meeting. He looks well.

-On Sunday, March 20th, the new chapel of the Fourth Baptist church, Baltimore, of which Dr. O. F. Gregory is pastor, was dedicated with appropriate ceremonies. It cost about \$15,000 and will seat some 500 persons. It is proposed at an early day to erect a large audience room. The location is just in front of Johns Hopkins University, and is one of the best in the city. We were sorry to learn that Dr. Gregory was taken seriously ill, but glad to hear that he was reported better.

Always To The Front.

It is with some degree of pride that we call the special attention of our readers to the advertisement of the Southwestern Publishing House that appears on the outside cover page of this issue.

This house has made the most marked success of any subscription book house in the Southern States. It has had a continued growth of 13 years from a very small beginning, to the front rank of publishers throughout the country.

It has never brought out any book that has not had a moral and salutary effect on the people.

Its trade extends throughout the Union. It employs an army of men, there being on its roll at all times from 800 to 1,500 agents.

Its directory is composed of some of the leading business men in this city. Its manager is well known to us.

We can heartily recommend to any man or woman who makes book selling a business. They are always to the front and offer an liberal inducement as are consistent with sound and safe business principles.

It is the most extensive house of its kind south of the Ohio river.

It has been conjectured that the secret of antediluvian longevity was some method of keeping the blood pure, warm, and vigorous. Moderns accomplish the same purpose by using Ayer's Sarsaparilla the best blood medicine ever brought to light.

The Mexican Primrose

Mr. Childs, who is introducing this extraordinary flower declares that it is the most desirable floral novelty he has ever met during the 18 years he has been actively engaged in introducing new plants. It is impossible to realize how beautiful it is until one beholds it in all its glory for the delicate loveliness of its large pink blossoms can neither be painted or described in a manner which will do them justice. The plant is also a perpetual bloomer, showing its flowers every day in the year in great profusion.

Sickness in the Country

Reports from the country indicate that there is sickness prevailing. Most of these troubles seem to arise from an impure condition of the blood, caused by an excessive secretion of bile. This causes fever of a bilious character, and we regret to say in some places has proved very fatal. We therefore offer this gratuitous advice to those not yet afflicted. Keep your bowels in a healthy condition, and your blood pure. Good blood means good health, whilst bad blood means bad health. Hart's Blood and Liver Pills are entirely vegetable and are just the pills needed at this season of the year.

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CONNELL, GREEN & CO., 207, 209, 212 Sumner St., Nashville. Our Spring Stock is now complete in every department. Fine Dress Goods. Black Goods—Black and Colored Silks, China and Wash Silks. Colored Wash Fabrics of every description. House Furnishing Goods, White Goods. Notions, Hosiery, Handkerchiefs, Gloves, Gents' Furnishing Dept. complete. SPECIAL. MONDAY, MARCH 28th, we placed on sale a consignment of \$27,000 worth of SEASONABLE MERCHANDISE of every description, which will be sold for CASH. This will be the greatest sacrifice sale ever inaugurated in Nashville. In connection with this sale our Boys' Clothing will be sold at half price. Our Shoes at a tremendous sacrifice to close out.

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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 lb; long, good quality, 5 1/2@6 1/2. Butter, choice 1 1/2@1 3/4c per lb. Country bacon (from wagon), clean sides, 5 1/2@6 1/2c per lb; shouldors, 6c hams, 7 1/2@8c; jowls, 3c; lard, 6 1/2@7 1/2c choice, 8 1/2@9c. Feathers, prime, 39@40c per lb; mixed, 26@28. Tallow, 4c. Ginseng, clear strings, dry, \$2.00 2 1/2c per lb. Peanuts, 22@24c per lb. Chickens, 1.50@1.80 per doz; hens, 2.88 @3.00 per doz. Eggs, 20c per doz. Turkeys, 7@10 per lb. Irish potatoes (from wagon), \$1.50 @1.75 per bbl. Dried peaches, halves, 1 1/2@2c per lb; dried apples, 3 1/2 per lb; dried blackberries, 8c 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, \$1.35; 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; purry, 14@16c.

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Hiram's message to Solomon. I KINGS, V. Solomon buildeth the temple.

CHAPTER V. 1 Hiram, speaking to Solomon, said, 'I have brought thee cedar trees and fir trees according to all thy desire concerning timber of cedar, and concerning timber of fir.'

2 And Solomon gave Hiram twenty thousand measures of wheat for food for his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.

3 And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

13 And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses a month they were in Lebanon, and two months at home; and Adoniram was over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains.

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which were brought great stones, costly stones, and hewed stones, to lay the foundation of the house.

17 And Solomon's builders and Hiram's builders did hew them, and stonesqueres, so they prepared timber and stones to build the house.

CHAPTER VI. 1 The builders of Solomon's temple. 5 The numbers thereof. 11 God's promise to him. 12 The cutting down of the trees. 13 The time of building of the house. 14 The beginning of the house of the Lord.

1 And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

2 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house.

3 And for the house he made windows of narrow lights.

4 And for the house he made chambers round about.

5 And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about.

6 The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrow rests round about, that the beams should not be fastened in the walls of the house.

7 And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

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Illustration of the Bible and Reflector.

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The man who invented the looking-glass first gave us the means of seeing our own faces, but he who wrote a book, or devised a plan to show man his own character is a thousandfold greater benefactor of his race.

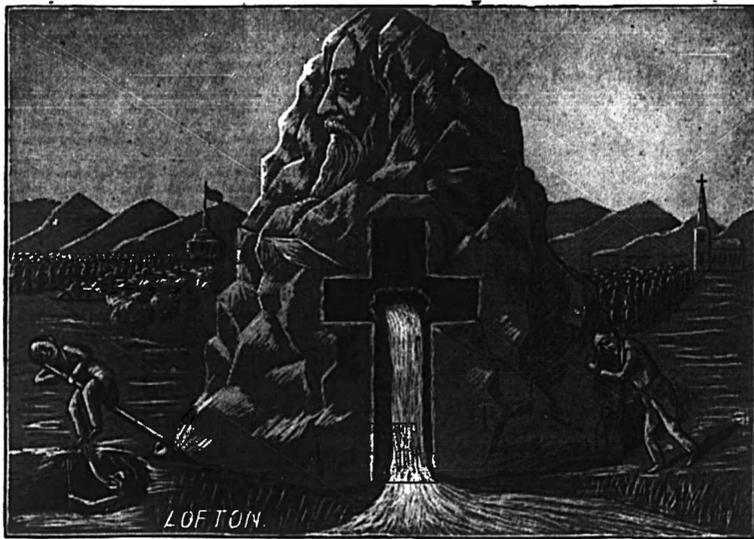
This book is truly a looking-glass. You can not look into it without getting a life-size portrait of yourself and many of your neighbors standing uncovered and side by side with a vividness of revelation and a truth of comparison that must help one to correct his own faults and exercise a greater charity toward his unfortunate fellows.

By Rev. G. A. Lofton, A.M., D.D.

WITH AN INTRODUCTORY CHAPTER BY

ILLUSTRATION TAKEN FROM "CHARACTER SKETCHES"

Bishop O. P. Fitzgerald.



(64) THE ROCK OF AGES. Copyright. All rights reserved.

This cut represents the Rock of Ages with the living water pouring from its cleft side. Infidelity is endeavoring to overturn it with this little prize paid, while on the other side the overzealous little preacher is trying to hold it up. They are both equally foolish. The builders of an era can not break the rock. Infidelity can not touch it, and the little preacher had better spend his strength proclaiming rather than defeating the gospel.

WHAT IS DONE.

COLLEA Co., CALIF., Feb. 20, 1892.

I have worked two and a half days this week, and have sold seven "Character Sketches."

W. H. COOPER

LOUISIANA, Feb. 20, 1892.

I have worked two and a half days this week, and sold twelve "Character Sketches" and fifteen Bibles.

J. D. FORD

JACKSON Co., MO., Feb. 10, 1892.

I have worked five days, and sold thirty-six "Character Sketches." I canvassed forty-two persons.

J. T. OSBORN

LIVINGSTON Co., KY., Feb. 6, 1892.

I have worked five days this week, and sold thirty-nine books.

A. N. COHEN

KENTUCKY, Feb. 20, 1892.

I have worked a solid week and sold forty-nine "Character Sketches."

WALTER BRYAN

MEMPHIS Co., W. VA., Feb. 10, 1892.

I have worked five days this week, and sold fifteen "Character Sketches."

A. J. HERRISON

APPLING Co., GA., Feb. 14, 1892.

I have taken sixteen orders today.

R. F. DYER

GREEN Co., ARK., Jan. 20, 1892.

I have worked five days this week, and sold twelve "Character Sketches."

MISS STACY JOHNSON

FAVETTE Co., TENN., Feb. 10, 1892.

I have a number of new books, and good ones, just offered from other houses to me, but I had rather work "Character Sketches." I believe it is the best book for the masses I ever saw.

J. W. ALFORD

WHAT IS SAID.

W. L. PICKARD, First Baptist Church, Birmingham, says: "It puts old facts in a new and forceful way. It deals with themes common to all ages and nations. It is powerfully illustrated. It is written in good style. It should be in every home."

B. F. RILEY, President Howard College, says: "The delineation of character, emphasized by the striking cuts in the work, makes it a most suggestive and fascinating book. I predict for it a marvelous sale because of its unquestioned merit."

T. T. FAYOS, D.D., LL.D., Editor of the *Western Recorder*, Louisville, Ky., writes: "The book deserves a wide circulation, and will do great good. It strikingly reminds me of John Bunyan."

Rev. J. M. HUNNERT, D.D., LL.D., pastor of the First Cumberland Presbyterian Church, Nashville, Tenn., says: "In 'Character Sketches' the pictures make us think of Bunyan's allegories, Esop's Fables, and Nasir's caricatures. The book will please its thousands."

Mr. W. M. SENTER, Cotton Factor, St. Louis, Mo., says: "I am greatly pleased with 'Character Sketches.' Two or three lectures in it are worth the price of the book."

The *Baptist and Herald*, Dallas, Texas, says: "It is a good book whose illustrations and lectures strike the eye and engage the mind at sight. It is a *Pack* in moral sense, and is devoted to exposing the weaknesses and morals of men."

Rev. SAM P. JONES, the great evangelist, says: "I take pleasure in recommending Dr. Lofton's splendid book, 'Character Sketches.' It is original and instructive. I wish the book could have a sale equal to its merits. The author is not only a preacher of great power, but he writes with a ready pen."

J. R. BRIDGES, D.D., Presiding Elder of the Shelby district of the Western North Carolina Conference, writes: "I have read with great interest a number of the sketches in the original and striking volume of Rev. G. A. Lofton, and heartily recommend it to the reading public."

Rev. JOHN T. PHILLIPS, President Indiana State Conference, says: "With six or seven hundred volumes within arm's length, we find ourselves more frequently consulting 'Character Sketches,' on life's peculiarities, than any other volume we have, except the Bible. No one should be without it."

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NO. 35

ROMANISM IN ITALY.

Paganism in Rome.

A Famous Image. What I Saw and Heard. Conversation With the Sacerdotan.

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



JOHN HOWARD

ONE need not go to China or Africa to find paganism, for the genuine article abounds in Rome as well. Surely no unprejudiced person can visit the church of San Agostino without being impressed with this fact. Here one will still find blind faith and superstition worthy of the Dark Ages. The center of attraction is a famous image of the Virgin, endowed, as it is claimed, with miraculous powers. This image is visited by persons of all ranks and conditions, and on special days there is one constant stream of devotees pouring in and out from morning to night, all intent on kissing the sacred foot and anointing themselves with the holy oil. A book of 398 pages has lately (1886) been published to call attention to this wonderful image, giving an account of its origin and history and of the miraculous cures wrought upon those who adore it. In this book 650 miracles are related in detail, all said to be historical and indubitable. The author claims that he has given only a small part of the innumerable miracles wrought by this image, whose glory is so great that many, on visiting it for the first time, amazed beyond measure, could but exclaim with the Queen of Sheba: "Behold, the half was not told me!" One morning, wishing to see for myself, I entered the famous church of San Agostino. It was an ordinary day, and there was no special service to attract the people.

I found about one hundred persons present, but others constantly coming and going. At the farther end of the church, before the high altar, a priest stood mumbling the service in an unknown language, while to my left a group of about twenty persons were kneeling before the above mentioned image of the Virgin. I sat down to observe and take notes. After prayer each one steps up and kisses the foot of the image, pressing the forehead on the same, and making the sign of the cross. Some repeat the operation several times, rubbing also the sides of the face and the ears on the foot. One old woman, after thrice kissing the foot devoutly, pressed her forehead to it three times, laid her hand upon it, and held it there a moment, dropped her little contribution into the box which stood suggestively near, and stepping aside, dipped her fingers into the holy (H) oil and rubbed it all over one of her hands. I learned

afterwards that she had some ache in that hand, and was hoping in this way to get rid of it. A man after kissing the foot several times, dipped his fingers into the oil, and then touched the top of his head, his throat, the back of his neck, and finally drew his fingers entirely around his neck. Two small school-boys, satchel in hand, presented themselves. The taller one managed, by standing on tiptoes, and stretching his neck as far as possible, to reach the foot, and imprint a kiss upon it. The smaller boy made a faithful effort, but after all his straining and stretching, his lips remained about six inches below the foot. As he turned to his friend it was interesting and amusing to notice the expression on his face, which seemed to be a commingling of wonder, mischief and perplexity. After another faithful trial he gave it up and joined his little companion. One old woman, after kneeling some time in prayer, rose, and, approaching the image, laid her hand on the foot and held it there, others waiting behind for their turn. She seemed almost unconscious of their presence and was certainly in no hurry. Taking her hand away she kissed the foot, and pressed her right eye upon it, keeping it there for a moment. She

kissed it again, and pressed her left eye upon it, and still again, pressing her forehead upon it. The fourth time she kissed it, holding her lips a long time on the foot. Stepping to the little lamp near by, she dipped her finger in the oil, and touched her eyes and forehead, and turning again to the image, made the sign of the cross, courtesied, and stood for a moment with folded hands and uplifted face. She seemed loth to leave, and coming nearer courtesied again, and passing the image she bent her knee again in adoration. On her way to the door she bowed and kissed an old picture of the image, and dipping her finger in the holy water she made the sign of the cross, and bowed again, and just before leaving the door she turned and faced the high altar at the other end of the church, where the consecrated host is kept, and made the sign of the cross, and bowed again. Poor women, apparently sincere and devout, but fearfully deluded. Near the close of the services, when most of the people had left the church, I entered into conversation with the sacristan. "Have you any printed history of this image?" I ventured to ask. "O yes," he replied, "we have a nice book, talking all about the church, the maker of the image, and a few of her

miracles. To tell about them all would be quite impossible, for it would require volumes and volumes." I bought the book, and as I handed him the money, he said that I might add something for the Madonna, but I begged to be excused. "You seem to have very many native offerings in the church." "Yes, we have many thousands, so that there is no longer any room for them on the walls of the church, and each native offering represents a miracle." "Does the image really work miracles?" "Why, certainly, they are constantly taking place. People come with headache, carache, sore eyes and other diseases, and by touching the diseased part to the foot of the image, and anointing it with the holy oil, they are cured." That explained what I had seen. "Well, I must tell you frankly that I believe in the Lord, but I cannot believe in images." "Ah! but you must believe if you want to be saved. Why, do you know that a man came here intending to kiss the image, but though he tried several times he found it impossible to touch his lips to the foot. Can you tell why? He had not been to confession for a long time, and after having confessed he found no trouble in kissing the foot. He told me afterwards that it seemed to him that every time he tried to kiss the image invisible hands hold him back.

A few years ago, when the church was being repaired, a man fell from a roof (130 ft.) headforemost, on to the marble floor, and was not seriously hurt. The image saved him. See, here is the picture." "Did you see the man when he fell on his head?" "Oh! I was right where we stand now, and he fell just where the woman with a red dress is kneeling." "But I want to know if you really saw him when he came down on his head from that high point?" "I tell you I was standing right here." Though I repeated the question, I could never get him to say that he saw the man when he struck the marble floor on his head. I again assured him that I could not believe in images, or in their power to work miracles, though I believed in the Lord, and loved him, and had been blessed by him, and expected to spend eternity with him. "Oh! but you cannot be saved unless you believe in the Pope, the Holy Mother Church, the Madonna, and other doctrines of the Church. You must believe it all." All or none is the doctrine taught by the Church of Rome and as no sensible man can believe all the rubbish taught in this country, thousands have made shipwreck of all religious faith. The peace of God is the peace that keeps the heart full of love and the mind free from doubt.