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WANTED: Six assistants (Baptist) professors in Bible and Christian literature. Write to the undersigned for particulars. Address: Mrs. Crosswhite, Prop. National Bureau of Education, 54, Cole Building, Nashville, Tenn.

Baptist and Reflector

THE BAPTIST, EST. 1846. THE BAPTIST REFLECTOR, ESTABLISHED 1871. CONSOLIDATED AUGUST 14, 1889. Published every Thursday. VOL. I.

And How is This? The same pamphlet, as mentioned heretofore, as originated by the Episcopal clergy, and their freshly confirmed converts, in the effort to proselyte those of us whom they regard ignorant and deluded—styled "Suggestions to Baptist Christians"—has other points worthy of notice; and, the truth is, on the surface, this document is so insinuating as almost to take the very elect unaware and deceive them. Why, it actually "attempts to conquer," and addresses despised Baptists by the tender names of "Christians" and "brothers," and so lovingly deigns to call our church a "society." Its influence is strangely subtle, and tends to cast about us a spell which nothing save the grace of God can break. On the ninth page of this pamphlet I was startled to find our Episcopal friend—"the church"—making the solemn admission set forth in the following interrogatory and answer: Question—"Is there any undeniable instance of immersion in the New Testament?" Answer—"Only that recorded in Matt. viii. 32."

Not being a bishop, nor familiar with the Scripture reference, I hurried to its examination, and then, reading the thirty-second verse, together with its context, discovered what Episcopalians gravely allege to be the only undeniable instance of immersion in the New Testament. Listen: Matt. viii. 28: "And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceedingly fierce, so that no man might pass that way. 29. "And behold they cried out, saying, 'What have we to do with thee Jesus, thou Son of God? art thou come hither to torment us before the time?' 30. "And there was a good way off from them a herd of swine, feeding. 31. "So the devils besought him, saying, 'If thou cast us out, suffer us to go away into the herd of swine.' 32. "And he said unto them, 'Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.' From this very undeniable instance of immersion I looked again to the pamphlet, assuming, of course, that even this instance would, as usual, be twisted into an undeniable instance of sprinkling, and proven too (not by the Scriptures, as usual) but by that papistical, stereotyped argument, dashed with a few facts, in the Mosaic found (as claimed) in the church erected at Ravenna in 401, where our Savior is represented as standing in the water, and John, standing on a rock, pouring from a shell the water on the Redeemer's head. But, no—for once—the admission stood. There was one, and but one, undeniable instance of im-

merision found in the New Testament, instance above given. And now, Baptist Christians, to this Episcopal text. And what lesson does it teach us? 1. That our blessed Lord, by the power of his almighty word, administered the rite of baptism by immersion, and but once. 2. That the subjects he selected to receive that ordinance were devils and hogs. Now "The Church" claims infallibility and can do no wrong, commit no error, and is, therefore, above and beyond our criticism. But, I feel perfectly confident, if one of our Baptist Christians, in his eagerness and zeal to prove immersion the only valid mode of baptism, had cited Matt. viii. 32, as furnishing an undeniable instance of immersion in the Scriptures, I would have thought desecration, sacrilege, blasphemy. The terms seem too mild and tame. I would have thought that his heart compassed that deep in which those devils and swine were submerged; yea, would have thought him more nearly akin to devils and swine than to Christ.

On reflection, however, I conclude that, possibly, a mystery is solved in this lesson. We have never understood when and how such a miserably wicked creature as Henry VIII. obtained his fitness to become the head (first head) of the Episcopal church. The lesson before us taught by that church, explains the whole matter. Henry must have reasonably and naturally conceived that to qualify him for such headship, he must first become either a devil or a hog, and therefore he became both. Dean Stanley was among the ablest of all the Episcopalians, and certainly in point of integrity equal to the best of them. I wonder if Matt. viii. 32 was in his mind when he said: "There can be no question that the original form of baptism, the very meaning of the word, was complete immersion in the deep baptismal waters; and that, for the first four centuries, any other form, was either unknown, or regarded, unless in case of dangerous illness, as an exceptional, almost a monstrous case." We are not yet through, but as far as I've gone I'm not prepared to recommend this pamphlet, these Episcopalian suggestions to Baptist Christians, to our Baptist friends. I fear the alms of the serpent has "besmeared every line." J. H. BURMAN, Fayetteville, Tenn.

Paragraphs With Comments. BY SILAS. There are several ways in which we can judge the character of a minister, but we know no safer method than by observing the terms and occasions in which he speaks of other preachers. It is at that point the secrets of his soul come out. If he is ready to pick flaws in the

character or cast contempt on the performances of his brethren, you may safely mark him down as an evil-hearted man.—Baltimore Baptist. We incline to accept the text as set forth here, as a sadly true, but alas for the character of some preachers, if weighed in this scale. We have several in our mind who can talk by the hour of the faults and mistakes of their brother ministers, who, like Job's war-horse, scent rumor or scandal afar off and hasten to the scene of action to possess themselves of not facts, but impressions, prophecies, and hearsay, and then coloring and darkening them, repeat them from ear to ear. We are sorry to confess to the belief that some preachers find out and remember more evil things about their brethren than any other class of people in the community find out. Are these not evil-hearted men? If yea, are they fit to preach for Jesus? We sometimes bear not very complimentary remarks about the legal profession. This is wrong. All lawyers are not good, but certainly all of them are not bad, and they number among the fraternity some of the noblest men who tread the earth. Judge Burkholder, of Trenton, a well-known lawyer, a member of the Baptist church, in conversation with Brother Pittman, recently said: "Let me read you a few lines from Blackstone." "Every man now finds that his reason is corrupt and his understanding full of ignorance and error. This has given manifold occasion for the benign interposition of divine Providence; which, in compassion to the frailty, the imperfection and the blindness of human reason, hath been pleased at sundry times and in divers manners to discover and enforce its laws by an immediate and direct revelation. The doctrines thus delivered we call the revealed or divine law, and they are found only in the Holy Scriptures." Brother Burkholder closed the book and said: "I believe that the bold recognition of God and the Bible by Blackstone one hundred and fifty years ago has always diminished the number of infidels among lawyers."—Central Baptist.

Most heartily do we endorse the above; during a ministry of twenty-five years, never have we had a member of the legal profession to "go back on us," and give us trouble. On the other hand, they have been among the kindest, most liberal, least exacting of our hearers. Our "short-horned moons" were none of them lawyers? We give it as our observation and experience that lawyers will "level up" as well as any other profession, and a good deal better than some. All honor to Christian lawyers, who as church treasurers, Sunday school superintendents, and deacons, are supporters and comforters to their pastors. God bless every one of them. A church member who was looked upon as consistent at home came to the city on business. His ideas of Christian duty and of moral obligation seemed to undergo an immediate change. What was wrong at home became right in the city. The brother spent his days in the transaction of business and his nights at the theater and sometimes at worse places. The young men whom he met with and with whom he associated in the city conceived a very low

opinion of his piety and of Christianity in general. He wended the cause of his Master and went back home a wanderer in heart from God. Henceforth he will be less useful in the church at home, and when the news of his sinful course in the city reaches his friends in the town where he lives, as soon as later it must, he will sink in their estimation. But, worst of all, as he goes down he will carry with him, so far as he is concerned, the honor of Christ. Brother, was it you?—Central Baptist. This brother or sister no doubt refused to unite with the church in the city, and so had no church-home; pastor, ergo, had little or no religious life. Having had no church at home, he was not of opinion that there are as many "unaffiliated" Baptists in these cities as the churches themselves number in their membership, and in one of said cities there are about a dozen white Baptist churches. A question of great practical importance with pastors is: How to reach and win souls coming into one town and cities to cast in their lots with convalescent churches and work and witness for Christ? The power of the Bible would be increased tenfold if intelligence were added to devotion. The keenest shaft of infidelity would be harmless if the word of God had a larger place in the minds of the church. We are convinced from observation that the youth in our Sunday schools have, for the most part, little beneficial instruction. And the method of skipping about in the books of the Bible to produce confusion and ignorance, is it not time that a better way was found.—Christian Secretary.

Yes; a better way, a more thorough way, should be speedily found. The average teacher in the Sunday-school is deplorably ignorant upon the simplest truths of the gospel economy. We make our boast of the numbers of our Sunday-schools, and many churches boast of the hundreds in their schools, and those hundreds give but little to send the gospel abroad. They are not taught to give; they learn but little from the Bible; they sing and "have a good time generally." How much better are they than good-humored mobs? Cheap Excursion to Mexico City. The round trip from Fort Worth to Mexico City will be \$30. Only 75 cents can be accommodated, so send your name as once to the writer. I have arranged for meals at one half the usual rates. We will spend a half day at Monterey and then a half day and night at Saltillo and go direct to Mexico City. We will have cheap excursions to the volcanoes, where we will find perpetual snow, and also to Cordova and Vera Cruz, where we will see all kinds of tropical fruits. The rate over the Mexican National is about one third the usual fare. The party will disband in Mexico City, and each will return at will and may stop at any city on the line. Come and see our country and our work. The journey is unsurpassed. I will accompany the party from Saltillo. D. POWELL, Saltillo, Mexico, April 12.

CORRESPONDENCE.

William C. Newman.

"A great man has fallen this day in Israel." On April 10th, 1890, William C. Newman, after a few days' sickness, passed away to his reward in heaven aged eighty-one years. As a husband a citizen, a neighbor, a church member, a deacon, and a worker in the great cause of Christian education, he was a model. As a church member and deacon he always stood in the front rank, ready and anxious to lead in every good work and work. For a period of over fifty years he was a pillar in his church. Always ready to cheer and encourage his pastor, and to plan wisely and judiciously for the best interests of his church, he was truly "a fellow-helper to the truth." But it was in the great cause of Christian education that his virtues shone with a more resplendent luster. In 1849, he was one of the group of five who conceived the idea of Carson and Newman College, and gave it shape and direction. Feeling the supreme necessity of a denominational school of high order for the education of our young men, and especially for the education of our rising ministry, he threw the energies of his life into the work to organize, locate, and build up such an institution. First, it was the Mosley Creek Missionary Baptist Seminary, then Mosley Creek College, then Carson College, now Carson and Newman College, where young ladies and gentlemen are admitted on equal terms.

In building up the college he gave ten thousand eight hundred and forty dollars, sacrificing his splendid home (where the college now stands) to pay the debt he incurred in building the college. He led the way and incited others to help. He felt that the institution must be built, and for twenty years he worked untiringly in every direction to build it and make it what it is to-day. He always rejoiced in its prosperity and success. He often said to the writer, "I reckon I take my losses as easy as any man, for I know my money was spent in a good cause." When the Female College was established a few years ago, the Board of Trustees unanimously gave the name of William C. Newman. Hence, Newman College. And when the two institutions were united and became a co-educative institution, the present name of Carson and Newman College was adopted by the board, a fitting tribute to the two men who labored for more than twenty years of their lives and gave nearly all they had to build it up. His work is done, but he, being dead, yet speaketh, and will continue to speak while the name of Carson and Newman College is venerated.

Let hundreds of our brethren imitate the noble example of our brother, and give grandly to build up our college and give it increased facilities for doing its grand and noble work.

JESSE BAKER.

Carson and Newman College. The new Baptist Female College in Nashville was chartered a few days ago under the above name, which was chosen on account of the beautiful grove that adorns the campus. The sale of lots has been completed. The utmost hope of the projectors has been realized in the amount and value of the property secured. The college now has a clear title to property estimated by competent real estate men to be worth twenty-three thousand dollars, besides

nearly a thousand dollars cash in hand. The campus, consisting of five and one fourth acres, we can safely say is not excelled in beauty by that of any college in the State. Besides this we have four beautiful residence lots, valued at eight hundred and seventy-five dollars each, which are to be sold, and the proceeds of which are to be used for furnishing, with every modern convenience, the new building that is to be erected. We expect to be ready by September 1st to accommodate handsomely all the girls our friends throughout the country will send us, and we have reason to hope that they will be not a few. We are perfectly sure that this remarkable opportunity was offered us by Providence, and we are profoundly grateful that the enterprise has reached so happy an issue. The college now belongs to the denomination. Its ideal will be the highest and most finished Christian education for young ladies. It will not seek to circumvent or break down any other school, but will pursue its own way with a purpose to bless the world through the Christian culture of our girls.

C. S. GARDNER.

[We may be permitted to add a word to the above, and say that the inception and the successful completion of the arrangements for this school are due more to the pastor of the Edgefield Baptist church than to any other one man. For months he has labored earnestly and indefatigably to accomplish the desired end. Others have helped much, but Brother Gardner has from first to last been the soul and inspiration of the movement. In his modesty he has left out all reference to himself, and we felt that honor should be given where honor is due.—Ed.]

Clanton, Ala.

It is with pleasure, that I note the excellent character maintained by the BAPTIST AND REFLECTOR. Surely such newsy and well selected reading will eventually bring its reward. The effort you are making to induce Tennessee Baptists to feel proud of their State paper, will no doubt prove successful. The BAPTIST AND REFLECTOR is a welcome visitor. We are making substantial progress in our church work. The fifth Sunday in March we received seven members, by letter, making twelve additions since I began my pastorate less than three months ago. This is the result of earnest pastoral work as the most of these have been living in Clanton for some time. I have been preaching in the country some two or three miles from Clanton at 3 o'clock p.m., and the result is very gratifying. There being no Baptist churches within four to six miles gives as this field for Clanton. We have some good substantial Baptists living within three miles, who will now come to Clanton. The "once a month" preaching did not give any pastoral work and hence the country was not cultivated. The new order of every Sunday preaching is growing in popularity, as there has been more additions in three months than in so many years by the "once" and "twice" a month plan. In fact the real strength of a church is not tested till they make the effort to support preaching every Sunday. Says W. B. Crumpton, Missionary Secretary in the Alabama Baptist: "There are more than five thousand churches in Alabama as strong as Clanton. If Clanton can support a pastor for all his time, and build a new church house the first year, it will inspire many other churches to do likewise. So many strong churches are like the children, playing church" with hundreds of members, some of

these wealthy, they are content with monthly preaching. This is a sad state of affairs in the way of our progress than any other cause combined. Success to the "Bishops of Clanton." I am sure there are many churches in Tennessee stronger in number and wealth and should the pastors devote their time spent in going to and from fields twenty to fifty miles distant on one field and thereby cultivate a close and intimate relation to their people, and their spiritual wants, greater results would follow and as the churches become stronger by home exercise in the grace of giving, they will be the better able to bear the burdens of missionary work.

The fact of support will not be wanting if pastors will diligently prosecute their church work and attend faithfully to the needs of the field. My experiment with a church which had preaching "once a month" last year is proving a success; and will, no doubt, stimulate others to do likewise.

E. STILLWELL.

Clanton, Ala.

Jackson Items.

—On the 14th inst Brother W. C. Lattimore began a series of sermons in the First Baptist Church, continuing until the 25th. During his stay with the church he preached twenty-four sermons; all pointed, plain and practical, full of information. He, in connection with the pastor, did a great work outside the pulpit and were generously supported by the church; resulting in a glorious revival of the members, an awakening among sinners, sixteen additions to the church, and four others approved for baptism.

—Some of those baptized are among our leading citizens.

—Brother J. W. Rosamon continues to receive substantial aid to the endowment of the University.

—The professors and students though pressed for time in their work for the final examinations and Commencement exercises had time to attend the meetings of Brother Lattimore and contributed their aid in the good work, and are happy that several of the students have been brought to a "new life."

—The First church made a contribution of twenty odd dollars to the Fayetteville church on the 20th.

—Rev. G. T. Webb continues in feeble health, which retards the work in the Second church very much.

MADISON.

Sunday Schools.

—No dead-head schools are being organized. The new schools are contributing.

—The Covington Sunday-school and church have a burden to carry in finishing their beautiful church, but they propose to be on the list for a monthly contribution to the Sunday-school work.

—A stirring work is being done in upper East Tennessee, by Revs. J. A. Smith and P. M. Pardue.

—Brother Stulce, of Hill City has worked enough to prove that a great colportage work can be done with the proper effort.

—Brother H. L. Finley, colporteur of Big Hatohie Association is a natural born colporteur. Big Hatohie knew where to get a man.

—A new Sunday-school recently organized and well equipped in Cumberland Association (Bidge Top Sunday school), has T. C. Woodruff for Superintendent and fine prospects ahead.

—Brother J. A. Smith, of Fall Branch sends me a map showing the location of five new schools. I make

five new stars on my map. —Brother W. B. Fields, colporteur of Friendship Association, is the best fire-side preacher I have ever heard. He is a layman but he has been listening to Kilder J. N. Hall, D.D., of Fulton, Ky., and that accounts for a portion of his stock in trade.

—By the way, Dr. Hall lives in Fulton, Ky. (Just on the line), because he has an elegant residence there, but he is a Tennessee preacher and pastor at Newbern and Dyersburg.

—Manchester, Tenn., Mr. J. S. Thomas—Memphis, Tenn.: Please, find enclosed a check for one dollar and thirty-eight cents. Our last two months' missionary collection. We are a small band but the mite we have we give cheerfully. Please remember our Sabbath-school in your prayers.

MR. W. M. STARRY.

—Such encouraging remarks are not uncommon now.

—Do not stop pushing now because you feel that the work has a little start. Compared with what there is to do and what we have to do with, the work has not started.

—Come in now for one of your ordinary collections every month. It is small, but they all make a big thing.

J. S. THOMAS.

Memphis, Tenn.

Rev. M. T. Martin

—The revival meetings at the Central Baptist church continue with intense interest and growing congregations. There have been a number of conversions and a few have united with the church during the past week. The meetings were begun without previous notice, on Sunday, the 20th inst., under the preaching of Rev. M. T. Martin, and hence there was nothing more than the ordinary preparation for them. A striking feature of these meetings is the intensity with which church members become enlisted when they come in and take hold of the work. Elder Martin is very simple in his methods, and his preaching appeals powerfully to Christian experience. He holds up some what peculiarly the doctrine of assurance based upon faith—a faith based upon a clear apprehension of Christ, and the finished work of salvation, but he justifies his position upon this point with a vast number of Scriptures which he logically discusses. So of all his positions about which there has been some controversy. Essentially there seems no difference between him and Baptists, and the only difference which I can see consists in the peculiar manner of his stating his positions. One thing is clear, and that is that he appeals powerfully to the mind and heart of his hearers, and another thing is that Christians are greatly strengthened and sinners happily converted. In the language of Dr. Hawthorne, "Brother Martin's statements of certain Baptist doctrines are somewhat peculiar and exceptional, and while I do not endorse them, they do not warrant a charge of heresy." There are a great many of us who do not agree with each other in every thing we held, formally, though we substantially agree. I make these observations because of certain controversies with which I have, but little knowledge, except from reading, and having heard Brother Martin at length—also having read his published statements in a pamphlet prepared by himself—I can not see essentially any departure from Baptist faith, although he is "somewhat peculiar and exceptional" in his statements. G. A. LORRON.

—If a man is fit to go higher, he will show it by being faithful where he is.

NEWS NOTES.

NASHVILLE.

First church—Bro. Smith reports good day. One received by letter, one for baptism, one baptized. Sunday-school good. Central Baptist—The meetings have grown deeper in interest, during the past week, with some ten or fifteen professions. Eight have joined the church—three by letter and five by baptism. The attendance on Sunday was very large and the Sunday-school was 380. Rev. M. T. Martin will continue during the present week with the church. Third church—Bro. Weaver preached. One received by letter, one baptized at night. Immanuel—Bro. Thompson preached his last sermon as pastor. Congregations good. Seventh church—Usual services—preaching morning and evening by pastor Ellis. Bro. Strother reports fine meeting at Mill Creek church. Good Sunday-school. At Howell Memorial—Sunday-school fair. Larger congregations at preaching services. Pastor preached. Spruce Street church—Bro. Gilbert preached in the morning on Justification from Rom. iii. 24. A good congregation. Baptism of three converts after morning sermon. Dr. E. M. Brawley preached to a good congregation in the evening. Brother Folk preached at Linwood in the morning, and at Lebanon at night. Large congregations. One received for baptism. Bro. S. Powers reports a fine meeting with Brother S. W. Anderson at Mt. Zion church. Seventy five were baptized in the afternoon. Brother Gardner preached to fair congregations.

KNOXVILLE.

First church—Fine congregation. Pastor preached from Isaiah lii. 1. The congregation at the close of the service contributed thirty two hundred dollars for permanent improvement of church property and then pastor and people attended services at the Third church and assisted nobly in the collection there. Three have been received since last report, one by baptism. Text, Matthew x. 22. Duty of Confessing Christ. Second church—A good service as usual. Large congregation and Sunday school. The pastor and people participated in the services at the Third church. Brother Halley assisted nobly in taking the collection. Five have been received since last report, one for baptism. No services at night. Third church—A red letter day with this congregation. Opening sermon by Carter Helm Jones assisted by Rev. O. L. Halley at 3 o'clock p.m. The collection taken amounted to about \$1,000 and puts this church on a solid basis. The earnest co-operation of the churches in this city is beautiful to behold. Mission Sunday-school in Mechanicsville has increased to 125 and Brother Powers will preach weekly for them.

CHATTANOOGA.

First church—There was preaching by the pastor morning and night. There was one received by letter and one by experience. Dr. Korfoot received from the brethren over twenty-three hundred dollars in subscriptions for the Broadus Endowment in the Seminary. Hill City—The meeting continued through the week. There was a good service on Sabbath. At night there was hardly standing room in the house, and quite a large number presented themselves for prayer, with two conversions. Second church—The meeting continued during the week. Five were added by letter and several made request for prayer. Central church—The pastor preached

morning and night to good congregations. Subject for morning sermon, "Domestic Peace" in the evening, "Growth in Grace." The revival closed on the 21st. The result will be forty additions to the church, fifty professions in all. Brother Penn's preaching was highly beneficial to the church. One received on Sunday by letter.

MAMPHIA.

Good attendance at Pastors' Conference. Brother J. D. Anderson reported a good day with the Big Creek church. Central—Pastor preached both morning and evening. Received one by letter and baptized two. First church—Good congregations at both services. Received one by letter, and baptized Dr. J. R. Graves' youngest daughter. Trinity church—Best morning congregation since the church was organized. Five baptized. Sunday-school growing. Rowan Memorial—Good congregations. Baptized one. Brother Barkdale reported a pleasant day at Byhalia, Miss. Brother W. A. Whittle was present, having spent the Sabbath at Florence, Ala., preaching both morning and evening for the Baptists of Florence. Our cause is encouraging there. Brother Brinkly reported a good day at the Washington Street church. Rev. W. W. Gardner, of Hickman, Ky., returning from his church at Osceola, Ark., was with us. Just closed a good meeting at Osceola. Baptized fifteen and received seven by letter. He was assisted by Rev. H. C. Roberts, of Kentucky.

TENNESSEE.

—Brother S. G. Shepard, of Gladville, was in the city on business last week. There is no man stands higher among those who "know him than" the "Colonel."

—Our excellent Seminary correspondent, Brother Young, writes that he is too busy this week with final examinations to send his usual notes for the BAPTIST AND REFLECTOR. We shall miss his notes, but know how to sympathize with him. We have been all along there.

SALEM CHURCH.—Sunday was a pleasant day at this church. Fine congregations, large Sunday-school, and a collection for Foreign Missions amounting to thirteen dollars and fifty cents. I have pastored this church ten years, she is true and earnest. G. A. OGLE, Milton, Tenn.

—Brother L. A. Ligon, of Carthage, Tenn., in a private letter speaks very highly of his pastor, Rev. J. R. Sanborn, whom the church there has just unanimously called for the second year. We are glad to hear of his success, but if you like him so well, Brother Ligon, you ought to call him indefinitely—or "during good behavior," which, we think, from what we know of him, will be the same as an indefinite call.

COLUMBIA.—Unusually large congregations at both services yesterday. But few vacant seats in the house. Our people are responding nobly and promptly to the liquidation of our church debt. One young man, working on a salary of \$40 per month, and who joined the church during my late meeting, subscribed \$100, to be paid in ten months, and he paid \$30 of it this morning. Thank God for the converted pocket-book too.

PASTOR.

—We have had much discussion on "Kind Words Series" in the papers. I suggest that before we go to the Convention we get on our knees before God and ask him what will be the best for

his cause for the Convention to do with the series. Let us go with love for each other, love for the cause, having our hearts full of Christ.

H. R. SCHRAMM.

Bell Buckle, Tenn.

—Our revival, conducted by Rev. W. E. Penn, closed the 21st inst. Will result in about forty additions to the Central church, with, in all, fifty professions. Brother Penn's preaching has been of inestimable value to the members of my church. He grew more interesting to the last, and, I think, closed just when the opportunity presented itself for doing most good, as the older and harder class of unconverted were becoming interested. He is a wonderful man. It is difficult to decide wherein lies the secret of his power. Possibly his great faith and indomitable energy. May the Lord continue to bless him. D. M. McREYNOLDS, Chattanooga, Tenn.

ROGERSVILLE.—Perhaps a few dots from this place would be of interest to some of your many readers. The Baptist cause is moving on grandly in the Holston Valley Association. Bro. P. M. Pardue is a success as an evangelist and colporteur, and is getting the brethren worked up as never before. Our last fifth Sunday meeting was one of unusual interest. But the best of all, we have succeeded in getting the brethren to organize at Rogersville. Will organize the second Saturday in May and go to work at once to build a house. With a Baptist church in our country town, an active pastor located there, which we hope to have in the near future, our prospects are brighter than since the cruel war ruined the Baptists of Rogersville. Success to you, brethren, in your noble work.

W. L. WINFREY.

April 23, 1890.

—I will scratch you a few lines relative to our church here, Prairie Plains. The outlook now is better, although we have struggled a long while to get our house and to build up the cause. We were almost beginning to fear our efforts would be futile, but we are now more hopeful. We have large congregations and attentive audiences. Asked for Foreign Mission money yesterday (third Lord's day) and received one dollar and eighty cents, which I will forward to Brother Aiken, and we expect to make some effort to raise a little help for our unfortunate Fayetteville brethren as early as we can. We expect and very much desire Brother J. T. Oakley, of Henderson's Cross Roads, to assist us in a summer meeting—that is, preach a series of sermons.

G. W. NEWMAN.

Prairie Plains, Tenn.

NEWBERN AND DYERSBURG.—We are moving on nicely in both the above churches. On the second Sunday we collected some seven or eight dollars for Foreign Missions at Newbern, in addition to regular contribution of some thirty dollars for the associational work. On the third Sunday Dyersburg gave over thirteen dollars to Foreign Missions, and the Ladies' Aid Society added ten dollars more to it, dividing theirs with the Atlanta College. Both of these churches are carrying heavy financial burdens, but as they are both missionary churches may always be counted on for their proportion. At Dyersburg we have broken dirt, and now all hands are at work to put up the new house of worship, which will cost some six or seven thousand dollars. To-day I received a letter from the

Dyersburg Ladies' Aid Society, with a post-off order for eight hundred dollars to pay expenses to the Convention. Many, many thank you. God bless those noble women. It is a habit with them to do such things. Again and again have they treated me after this fashion.

Truly, J. N. HALL.

HANNAH'S GAP, Lincoln county, is moving on in the evening quiet tempo of her way, under the pastoral care of Brother B. McNeil. We have had an almost evergreen Sunday school here for several years, but at present the interest seems to be on the decline. I don't know the cause unless it is the fault of the officers. Hope the interest will soon revive. Our church at its last meeting raised twenty dollars, cash, for Fayetteville church, and I suppose pledges for as much more. Also a collection for State Missions.

I don't know whether all Baptist churches disapprove these members for attending parties or not, but he is known once for all, that old Hannah's Gap is down on such. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I John ii. 15.

The BAPTIST AND REFLECTOR is simply grand in all its departments. I read your editorials with a great deal of interest. Success to the grand old paper. R. A. WAGGONER, Chestnut Ridge.

DAYTON, TENN.—The prospects for Dayton were never so bright as present. It already has two of the largest blast furnaces in the South, a foundry, pump factory, two banks, one of which has a paid-up capital of fifty thousand dollars, has declared a dividend of twelve per cent for the past year, and has just been made a national bank. We have caught the bounding spirit above us, and two large syndicates have purchased a large tract of land adjoining each end of the town, one of one hundred and twenty acres, and the other three hundred and twenty acres, and are plating them off for a big sale or two in the near future.

There are rolling mills, street rail ways, an incline to our mountain hotels, and various enterprises in the city, but it is a well-known fact that Dayton already has about as much as Hartman, Cardiff, and Rockwood propose to have. A gentleman recently visiting them all, said that he liked Dayton better than any one of the others. The State Board planted wiser than they know apparently upon occupying this field.

The church has not been asleep the past few months. During the last four months we have received sixteen members. Our Sunday-school is taking on new life. We have been paying off some of the indebtedness and are now moving for new seats. The Building Committee propose to let us know the financial standing of the church soon, and what has been done in finishing up our house. Fortunately, we have two "corner" lots, right by the Masonic College, that can be purchased now for five hundred dollars. A lot right across the street from them, with a hundred and fifty dollar house on it, sold recently for one thousand dollars. Any person wishing to help the Lord's cause and himself can find out particulars by addressing Dr. A. J. King.

W. E. BAIRDON.

—Perfect valor consists in doing without weapons all we should be capable of doing before the world.

MISSIONS.

MISSION DIRECTORY.

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

FOREIGN MISSIONS. Rev. H. A. TUPPER, D.D., Corresponding Secretary. Send all money for Foreign Missions to him at Richmond, Va.

HOME MISSIONS. Rev. L. E. BURMAN, D.D., Corresponding Secretary. Send all money for Home Missions and Church Building to him at Atlanta, Ga.

MINISTERIAL EDUCATION. Funds for sending ministers to the S. W. R. University should be sent to G. W. Jarmon, Jackson, Tenn.

For young ministers at Carson College, to Prof. J. E. Henderson, Mossy Creek, Tenn.

The Cyclone.

By Mrs. E. J. BATEMAN.

Jehovah speaks, the thunders roll. The marshaled hosts, affright the soul. Thick darkness shrouds the heaving world.

And hallowed lightnings fast unfurl. Reveal the horrors all around. While groaning nature shakes the ground.

The sturdy oak of ages past All shivering yields unto the blast. The stately mansion, flowly cot.

All share the same untimely fate. Amidst the chaos smoldering fire Breaks forth, to add its vengeful ire.

The whirlwinds shriek, the buildings fall. And dire dismay now seizes all. The men, appalled, behold the scene.

Their riches vanish as a dream. Above the crash, above the roar. The dying shriek and aid implore.

A moment's space their spirits meet. Unstriven at the judgment seat. The mothers rush from place to place.

To seek some dear, familiar face. With bleeding hands they strive to move. The weak above the ones they love.

The pallid lips bespeak the dread. Just some be numbered with the dead. The doleful poor lie prostrate on the sod.

Their eyes upturned in pleading with their God. Bereft of all, no shelter for the head. No clothing found, not on a crust of bread.

Obtuse face! Our souls in pity move. Would e'er their hearts with words of hope and love!

Be silent, Earth! this solemn hour. When God displays his wondrous power. May he extend his helping hand.

Restore and bless our stricken land. Waco, Texas.

Who Are They?

One Baptist brother has given one hundred dollars to State Missions since the last report. He gave it in the name of his church, and thinks no one knows of it but himself and his church treasurer.

There are we will not mention his name. He also gives to Home, Foreign, and Additional Missions, and to every good cause that is presented. He is not a "hell-bent crank," but a plain Christian gentleman, who believes in "dunking" the "gospel" to every living creature.

"I can readily name fifty Baptists in Tennessee who are in better condition financially than this brother, and I have no doubt that there are one hundred such. If they would go and do likewise, our denomination would be relieved of the odium of owing large sums of money to our poor missionaries."

W. M. Woodcock.

Some Facts for Sleepy Protestants.

Mr. Segar says: "The freedom of thinking is slowly becoming."

"To give the Bible to the laity is to cast pearls before swine."—Hosius.

"The power of the church (Roman Catholic) is superior to the power of the State."—Pope Gregory VII.

"The Roman Catholic citizen of the United States owes no allegiance to any principle of the government which is condemned by the (Roman) church or the Pope."—Tribune (R. C. Paper).

"The Catholic (Roman) religion, with all its votes ought to be exclusively dominant in such sort that every other worship shall be banished or interdicted."—Pope Pius IX.

"We are purely and simply (Roman) Catholic, and profess an unreserved allegiance to the church (Roman), which takes precedence of, and gives the rule of our allegiance to the State."—Catholic World.

"There is no remedy for the evil but to put heretics to death."—Blutonium.

"The Pope must be a sovereign himself. No temporal prince, whether emperor or king, or president, or legislative body can have any lawful jurisdiction over the Pope."—The Temporal Power of the Pope.

"I would rather one half the people of this nation should be brought to the stake and burned than one man should read the Bible and form his judgment from its contents."—Bishop Spottiswood.

"If Catholics ever gain an immense numerical majority in this country, religious freedom is at an end."—Ship-herd of the Valley, (Romish news paper).

Hear how Father Phelan's paper, the Western Watchman, puts it: "We would draw and quarter Protestantism. We would impale it and hang it up for crows' nests, we would tear it with pinchers and fire it with hot irons. We would fill it with molten lead and sink it into hell fire a hundred fathoms deep," etc.

What does the Cardinal James say to such things as these? Father Hoeker said: "Every Roman Catholic is to wield his vote for the purpose of securing (Roman) Catholic ascendancy in this country." Bronson (a Protestant renegade) said: "If the Pope should curse the government of the United States, every consistent orthodox Roman Catholic would thereby be absolved from his allegiance to it." Is Cardinal Gibbons a "consistent orthodox Roman Catholic," or was Dr. Bronson a liar?

This is a world in which there is much inconsistency, but the most unaccountable of all inconsistencies is for Protestants to contribute fifty cents a year and a groan to convert the priest-ridden heathens of Mexico, Cuba, and Brazil, and then contribute five hundred dollars and a daughter a year to uphold the same popish heathenism in this country. If the Romish religion is good enough for your children at a cost of five hundred dollars a year for consistency's sake call back your missionaries and quit acting a farce of such palpable inconsistency.—American Protestant.

The Duke of Richmond, formerly the Governor of Canada, when he last visited Montreal, was invited to a dinner, where he made a speech of which the following is an exact copy. He said:

"The government of the United States ought not to stand, and will not stand; but it will be destroyed by subversion and not by conquest. The plan is this: to send over the surplus population of Europe; they will go over

with foreign views and feelings, and will form a heterogeneous mass, and in the course of time will be prepared to rise and subvert the government. The Church of Rome has a design upon that country. Popery will in time be the established religion, and aid in the destruction of the republic. I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed these opinions relative to the government of the United States, and their determination to subvert it."

This is the language of a Roman Catholic who understands the plans of Roman Catholicism to destroy our civil and religious liberty.

We clip the following beautiful (?) sentiment from a popular Roman Catholic paper: "We love to burn copies of Spurgeon's arraignment under the nose of our Baptist Brethren. They have no logic in their minds, no honesty in their hearts, but they have sense in their olfactories."—American Protestant.

What shall be said of the late fair for the Catholic City Hospital, at which little boys and young men were encouraged to bet, raffle, and gamble in spite of the protestations of friends?—Our Church Monthly.

BAPTIST AND REFLECTOR I herewith send you summary of work done under our State Mission Board for the quarter ending March 31, 1890. It is most gratifying, showing in most respects a greater amount of work than has ever been done in any other three months in the history of the Texas mission work. I earnestly ask that every one who reads these lines will pray that God's blessings will continue to rest upon the work. The following is the summary Report of ninety-six missionaries for the quarter ending March 31, 1890.

Days labored..... 6,213

Stations supplied regularly and irregularly..... 370

Miles traveled..... 50,125

Sermons preached..... 2,794

Exhortations and other religious addresses..... 1,615

Total sermons and other religious addresses..... 4,409

Baptized into mission churches, Received by letter and restoration by mission churches..... 424

Total received by mission churches..... 633

Professed conversions..... 373

Churches assisted in organizing, Prayer meetings assisted in organizing..... 70

Sunday schools assisted in organizing..... 64

Prayer-meeting led..... 761

Elders or bishops assisted in ordaining..... 8

Deacons assisted in ordaining..... 25

Pages religious literature distributed..... 75,987

Religious visits..... 7,313

Church houses built in connection with labor, No. 13, cost \$8,300

Books, Bibles, etc., distributed, No. 522, cost..... \$474.02

Collected for State missions..... \$6,740.32

Yours fraternally, J. B. CRANFILL.

—One of the most pleasant, profitable, and harmonious of the many pleasant fifth Sunday meetings of Concord Association has just closed. The speeches made and the papers read by the brethren appointed to present the various questions to be considered by the body were unusually good. There were some of the best and grandest men of the Association present, besides a number of good brethren from Duck River and Cumberland Associations. With so much good material and so many good practical questions to be

discussed, and in addition to all that our meeting was held with the Eagleville church, and the Lord ready to bless, how could it be other wise than that we should have a royal time? Every thing was favorable, even the weather. The accompanying resolutions will indicate to the minds of your readers the spirit of the meeting, and as indicated in the resolutions, we trust this spirit will continue to spread until every church in the bounds of Concord Association shall be brought under its sacred influences. The collections were good, but I do not know exactly the amount, but think it was near sixty dollars. I hope the brethren will excuse me for not writing this report sooner, as I have not had time to do so.

A. G. P. S.—The usual resolutions for hospitality, which was unbounded, were passed.

Resolved, That we, as the messengers composing the fifth Sunday meeting of Concord Association, while convened at Eagleville, March 29th, 1890, return to our respective fields of labor, and that we will use every laudable means in our power to stir up our respective churches and use our influence to get the churches of Concord Association upon a higher plane of usefulness by being more efficient in the great cause of missions, in ministerial education, in becoming more interested in our schools and colleges, in the reading of God's word in order to spiritual growth, and that we strive to circulate our State paper, the BAPTIST AND REFLECTOR, which we consider an important factor in the strengthening and unifying of the great Baptist brotherhood of Tennessee.

J. P. GILLIAM, R. E. JARMON, W. P. ANDERSON, Committee.

—On Friday, Saturday, and Sunday, April 11, 12, 13, Mouth of Richland church celebrated her centennial. The church was organized on the 11th day of April 1790, and consequently was just one hundred years old. Rev. Carter Helm Jones of Knoxville preached a clear ringing sermon on the Lord's supper at 11 on Friday. He preached again on Friday night a sweet, soul-stirring sermon. On Saturday Brother Murrell, one of the young men of the college, preached a good sermon, and after a talk by the pastor, the church rose and sang, "How firm a Foundation ye Saints of the Lord," and joined in a general hand-shaking. Sunday morning the Baptist clans gathered, the people poured out, and before 11 the house was filled. At 11, the pastor read a short historical sketch of the church, and on motion it was ordered to be spread on record in the church book and then came the collection for foreign missions which had been provided for the day before, and amounted to \$37.60 in cash. As Dr. Montgomery, on account of sickness, could not be present to preach the sermon "On the distinctive principles of the Baptists," the pastor preached the sermon to the best of his ability. The meeting as a whole was an enjoyable one. All seemed grateful for the history of the past, and strengthened and encouraged for the future. This church has been a power in the land, being led by such pastors as Kennon, and the Corams, and Milligan and Hamstead. The church is well located, and has an excellent house of worship and a strong membership and is doing a grand and noble work for the Master.

JAMES BARKER.

It is a thousand times easier to invent a new religion than to live up to the old one.—Robert Burdett.

Baptist and Reflector.

J. H. GRAVES, LL.D., Special Editor.

MEMPHIS, TENN.

Editorials.

William Haynes, Mississippi: We see not what you have left us to say, only that Paul in his last statement in Acts deals a death-blow to Campbellites and all ritualists.... N. Ketchum, San Saba: We will try to visit you on our winter trip, but write to us again next October about it, when we will be making out our Southern route from Houston toward Laredo.... J. J. Porter, Kentucky: All the authorities you need in your forthcoming debate will find in "The Carrollton Debate" Liddell and Scott's last edition is all the Greek authority you need on Baptism, and Conant on Baptisms. It is not the amount of tools you need, but the skillful use of a few good ones with the New Testament. Do not attempt to chase him over the round world and back again—hold him fast to the plain proposition. The proposition is, do you believe in a word or two. You should have "The New Great Iron Wheel."

T. A. Jordan, Tennessee: Owing to the floods we have extended the time of reduced advanced orders for the two books until the 1st of July.... R. J. Stewart, pastor, Liberty church, Miss.: Write us again next September. Our time is all taken until then. We want to see the Lee's one more.... Brethren, one and all, in sending us queries we don't wish you to write us your opinions. All such go into the waste-basket. We indulge in no discussions on the questions you send. You only wish ours, not to express yours.... To Brother M. D. H., of Arkansas: We do not believe that Christ made an atonement for every body, but only for those who accept him as their Savior, come to God by him; nor that he made atonement for any body "on the cross." The typical atonement was made before the mercy seat in the most holy place.... It is the least that any one can do in justice when a private response is asked, to inclose a post-office stamp. We have before us a non-subscriber asking answers to two or three questions, and wishes a private letter, and no stamp either. We write for our patrons.... E. W. Irby, Miss.: In part first of Seven Dispensations the questions you propose are fully discussed.... Elder Cordell, missionary in the Indian Territory, in a recent letter says he loves "The Seven Dispensations," because by the reading of it he was convicted of sin and led to accept Christ as his only and all-sufficient Savior.... Last year a whole Presbyterian family was brought into a Baptist church from the reading of "Denominational Sermons," and a few months since the father was made a deacon of that church. A brother loaned him the book to read. A brother loaned Dr. Dayton a copy of "Carson on Baptism," and the result was Dr. Dayton found that his infant sprinkling was no baptism. The result was he became a Baptist and a minister, and the most illustrious denominational writer of this age, and through the influence of his books thousands of pedobaptists have been led out of error to follow Christ. Every brother and sister in this whole land can keep a few Baptist books to read and loan, and add one or two to the number yearly, and so preach and reach through them.... Brother Barker, of Oberlin, Ohio, ordering the two new books, says: "I have long craved a book on John's Baptism. The Baptists in Oberlin have to confront those who deny that it was Christian, and many Baptists advocate the validity of alien immersions, and some of our Baptist papers charge you with immensing them." We expect to mail you "First Baptist Church in America," on our seventieth birthday, April 10, and "John's Baptism" some months later. For forty-one years by voice and pen, we have repudiated all alien immersions.... We can not tell you, Brother J. Younger, Roxboro, N. C., how highly we appreciate your article, and how pleasant the memory of our visit to you long ago. That not that you stand alone when you stand by the Master, for truth has

ever been in the minority and will be until he returns to reward his saints, those who have not been ashamed of him, or his word before men. Pre-order received and filed—the only one from North Carolina.

A poor girl tried to escape from a convent in Westchester, Pa., the other day. She leaped from one of the windows and ran down the street, but five or six nuns followed her and dragged her back to her prison; spite of her struggles and screams. There was great excitement in the town over it, but we have not heard of any one's taking legal steps to rescue the poor girl. These living tombs ought to be opened to inspection by government officials, and every inmate ought to have the privilege of saying, out of the hearing of priest or nun, whether or not she desires to remain. Such a course in Germany emptied the convents, and we believe it would do so in this country. The glamour of a "religious" life entices young girls into these places, and after they have discovered their mistake, they find it impossible to escape, however much they may wish to be free. Our law-makers should come to their relief.—Baltimore Baptist.

And but the other day, from a convent prison in sight of our dwelling, a poor girl escaped and was arrested by a city policeman, although outside the city limits, and, despite her shrieks for help, delivered to the convent keepers and shut up until death releases her from a bondage that is a blight to her life and a curse to her soul. How long shall bastiles be allowed in this land of personal and religious freedom—be allowed to seduce and incarcerate at their will the daughters of free Americans? The thought causes every fiber of our being to thrill with holy indignation. And there are thousands of these living tombs on this continent that neither parents, nor guardians, nor a policeman can enter to release the captives!

According to the Watchman a Rhode Island Baptist who united with the Methodists was required to submit to sprinkling, as the Methodist pastor would not accept his immersion as baptism. Served him right. It was consistent, too, on the part of the Methodist pastor, and we wish all pedobaptists would accept that theory, namely, that immersion is not baptism.—Baltimore Baptist.

We endorse the Baltimore Baptist's position. How can a pedobaptist minister hope to be saved denying with pen and voice that immersion is the act which Christ appointed and received for baptism, and then immerse a subject in the name of the Father, and of the Son, and of the Holy Spirit?

The Southern Baptist Record is a large folio, well printed on first-class paper and nice, clear type, at two dollars a year, edited by J. B. Gambrell and J. A. Hackett. Yet they say their patrons complain that the paper is "too dear." We have been connected with a Baptist paper forty-four years and published in all forms; had the work done by contract, and done it ourselves, and for two dollars and for one dollar and fifty cents, and we know it can not be afforded for less than two dollars a year. We for two years reduced the rate to one dollar and fifty cents, and to ministers one dollar, to test the promises of the brethren to double its sub-

scription, but there was no material increase, and we lost two thousand dollars by the operation. We say to Mississippi Baptists you have as cheap a first-class paper as can be published, and to a Baptist, you should support it.

Ho! for the Convention!

By which route? The Blue Ribbon one, of course. The Cotton Belt. Through without change. Lightning Express. Free Chair Cars. Two hundred messengers from the southeast—the Carolinas, Georgia, Alabama, Mississippi and Tennessee—have secured tickets on this route.

Inconceivable Cruelty.

We saw it noticed some months since that "Pio Nono," the last pope, who died some years ago, has not yet been delivered out of purgatory! That he deserves to remain there forever we doubt not, and when he will be delivered we know not. However this may be, this is authentically published, that Capt. Dawson, of Charleston, S. C., a devoted Catholic—a true son of the church—who was shot and killed twelve months ago, the priests allowed to "roast and fry" in purgatory until the 12th of last month, when the last mass that drew him out was celebrated. We suppose the family had no more money to pay for them. From our observation it seems to be a rule with the priests that the richer the Catholic the longer he must remain in purgatory. The priests keep him there as long as they can decently get money from his estate. A case has been reported to us that occurred in this State—place and names given—where the widow paid for "priests, masses and prayer" until the estate left her was exhausted to get her husband, a son of the church, out of purgatory. Who can conceive of the appalling and pitiless cruelty of Catholic priests? Verily theirs is a habitation of cruelty.

Her Plan.

She kisses me in the morning, She kisses me at night, She says, "God help my darling, To only do what's right."

And so, you see, in school-time I'm good as I can be, For, do you know she'd asked Him To be a helping me?

So, course when I remember How many mammas say The very thing each morning, I know that every day,

He must have lots to tend to, And so I always plan To be as little trouble And bother as I can.

—The Churchman.

Ninety Dollars Still Wanted!

This amount is needed to pay the expenses of two "Self-helpers" until the 25th of June next. Brethren and sisters help us to help them:

J. R. Graves, Memphis, Tenn. \$ 5 00

Mrs. J. R. Graves, Memphis..... 1 00

Wm. C. Graves, Memphis..... 1 00

James R. Graves, Jr., Memphis..... 1 00

Miss Lillie M. Graves..... 50

Miss Lillie Myrtle Graves..... 25

Calvin Z. Graves..... 50

Mrs. E. G. Graves..... 50

W. B. Fuller, Friar's Point, Miss..... 50

Chas. W. Beynolds, Madland, W. Va. \$ 20

QUESTIONS AND ANSWERS.

In this column any reliable question will be answered by Dr. J. H. Graves, unless the question is of such a nature that it must be signed by the name of a subscriber to the BAPTIST AND REFLECTOR. Direct all questions, the answers to which are desired from Dr. Graves, to his care, 101 Main Street, Memphis, Tenn.

We have a very important question before our Colored Baptist State Convention, and we are in need of your opinion upon the subject among the ministers. Some say a minister or a member of the church has a right to marry a divorced woman, and to divorce his wife, etc. Some think they have no such right. In order to settle this question, a party read of you and your works, concluded to write and ask your opinion or view upon this question, by which we are waiting to be governed. Your early reply will oblige many. Yours in Christ,

G. W. GAYLEN.

Answer 1038.—No minister or member of the church, although justice of the peace, has the scriptural or moral right to marry those whom Christ, the lawgiver in Zion, says his subjects should not marry. An accomplice in a crime or wrong doing is as guilty as the principal.

A minister is far more guilty before God and man, should he commit fornication or adultery, than a private member, for his example is many times more pernicious and harmful in leading others into sin and ruin. We will be judged, punished, or rewarded not only for what we have done, but for the influence of our lives.

If a minister is excluded from the church for falsehood, does he lose his ordination, or is something that he can carry for life, independent of character? Now, we have a just case in our Association. Some will have us do, that it is like baptism—never can be lost again. A. L. MARSH, Alabama.

Answer 1039.—The officers of a church lose their office with their membership, as do civil officers when they lose their citizenship. The church should publish this man in the religious and secular papers, as an excluded and non-official man, and so warn the public against him.

Did the paralytic spoken of in Luke x. desire forgiveness? or bodily healing? or both? Which do you think he most desired? BRANFORD.

Answer 1040.—The Savior knew the inmost desires of his heart and his great faith, and granted them. We must believe that the paralytic believed that "He who had power to heal his body had power to forgive his sins, for God alone could do this. Even the Pharisees admitted this. Which do you think he desired most? Which would you?

Do you think the sinner will have the offer of salvation during the Millennium? I am not a subscriber, but the wife of a subscriber. We take great interest in reading your valuable paper. I write for information. Please answer in the BAPTIST AND REFLECTOR. Your true friend, Mrs. J. W. T.

Answer—1041.

The gospel ages or dispensations do not close until the close of the millennial dispensation, with the resurrection of the wicked dead and the judgment of the great white throne which is generally called "the end of time," for time never ends—because the earth will continue to turn on its axis while it exists, and the earth abideth forever. The word of God now foretells that time shall be no more, or end.

The great harvest of the "travail of the Savior's soul" will be during the thousand years that Satan will be chained that he may deceive the nations no more. We do not believe that those who have heard the gospel and rejected it in this dispensation will have the opportunity to hear or reject it in that age. There is no intimation of a second probation. See Seven dispensations for a full discussion of this question.

Baptist and Reflector.

NASHVILLE, TENN., MAY 1, 1890.

EDGAR E. FOLK, Editor.

Office—Room 4, American Building.

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Single Copy, 25 Cts.

PLEASE NOTICE.

- 1. The label on your paper will tell you when your subscription expires. Notice that, and when your time is out send on your renewal without waiting to hear from us.

OBITUARIES.—We publish obituary notices free if they do not exceed twenty lines—about one hundred and fifty words.

THE POSITION OF BAPTISM IN THE CHRISTIAN SYSTEM.

That baptism has a position, and a very important position, in the Christian system is evident from the creeds of every denomination, and from the constant discussion of the subject in papers and from pulpits, as well as from the word of God. What is that position? In answering this question we are liable to two extremes.

imperative Command. No one is at liberty to disregard it. "If ye love me ye will keep my commandments." Keeping his commandments will be the natural and logical outcome of love for him. So far as God shall give us the ability to see and to do his commandments we will keep them. We will love to keep them. But mind you, it says commandments. The word is plural, not singular. The attempt to narrow the meaning of the word down to the one commandment of baptism is specious and futile.

and made to have a meaning Christ never intended for it. The tendency of the world is to the external. The shadow is easily taken for the substance. Let us hold to the golden mean which at the same time is the gospel plan, faith the possession and baptism the expression of salvation.

THIRD BAPTIST CHURCH—KNOXVILLE.

"Blessed is a nation that hath no history," says the wise philosopher. The reason is that history until recently was a record of conflicts. And the country at peace has nothing for the historian to chronicle. The reverse is true about Christianity. The most discreditable things, perhaps, one could say, is that it has no history. Certainly that is true of Baptists. When they sink into the still calm of their community and do nothing worth recording, they are not living worthily. Whatever may be the truth about the matter, the Baptists of Knoxville have been doing something worth mentioning.

helped generously. That is the way we do it up here. We are making common cause here, and the good is smiling on our labor, and almost before you forget this we shall be telling you about another Baptist church. For Rev. J. Pike Powers has rented a house and opened a Sunday-school in Mechanicsville, where he has one hundred and twenty-two pupils, and will preach once a week. And there is pressing need for a church there to-day. Let the State help us a little while in this time of overwhelming need and fertile opportunity. We can scarcely meet the demands.

THE SOUTHERN BAPTIST CONVENTION.

The Convention which meets at Fort Worth next week promises to be an exceedingly interesting and important one. The attendance is likely to be large, and some of the subjects to come before the body, notably the Southern Baptist Publishing Board proposed by Dr. Frost, will probably provoke much discussion. Allow us to make a suggestion or two.

QUESTION-BOX.

Please answer the following in your paper: If in the same church A becomes offended at B, and B finally calls for his letter when A is present, and he sits still and raises no objection, B joins a sister church. After a while, through change of residence, B returns with a letter from the sister church and wishes to join the home church again, and all the church is willing to receive him except A. He is not willing, except B apologizes to him.

him except A. He is not willing, except B apologizes to him. —In our absence at Memphis for a few days we received quite a number of letters about books, and Convention, and various other matters. If any one has failed to receive answers promptly this is the reason, and as we expect to be absent ten days from May 6, will those who wish books or literature please send in their orders before we start.

—We were glad to see our fellow student, Rev. F. W. Carney, of Fayetteville, Tenn. He is traveling for the church, seeking help to rebuild, and the churches are responding promptly. Let them keep on, for they are far from enough to build. Let no one think that because a great number is giving that, therefore, his is not needed. They will need more than they will receive. Help, brethren, and help now.

—If some one or two churches that can pay a preacher six or eight hundred dollars for all his time will write to us we can put them in correspondence with two or three vigorous young men with good education and good pulpit powers. They are ready to work and can do it well. This is an intelligence office and we will be glad to serve churches and preachers. Send stamp. And we could name two or three good Baptist teachers also, if there are schools that desire them. So we can name a school or two in a short time. Let teachers and schools write us if they wish. We are ambitious to be useful.

—The annual catalogue of the Southern Baptist Theological Seminary for 1889-90 has just been received. There were 164 students present—the same as last year. Kentucky heads the list with 41, Virginia comes next with 23, South Carolina and Texas have both 14. We are sorry to say that Tennessee has only 6. Let us send 16 next year. The Commencement this year is May 29.

—A colored Baptist pastor in this city last Sunday baptized seventy-five candidates in thirty-four minutes—so it was reported at the pastor's conference Monday. We confess that we can't resist the following consideration: If one minister can baptize seventy-five persons in thirty-four minutes, how long would it take for twelve ministers to baptize three thousand persons? We should be glad for our Methodist and Presbyterian friends to work at it a little. And would it be asking too much to request the distinguished editor of the Christian Advocate to try his hand at it for the benefit of his readers, as he failed to do of his other "wonderful problem" we gave last fall. We think he will find this problem very "wonderful"—in its effects as an eye-opener about the day of Pentecost.

THE HOME.

Mother's Room. It is the cheeriest room in the house... With window-seat battered and braided... Are never too good to be used.

Aunt Jennifer's Surprise Party!

It did seem odd that mother should send me at this particular time, but it all begins with that call on that rainy morning. Aunt Jennifer sat as disconsolate as could be, holding a letter in her hand.

and he remarked that patching would not do much for that old roof; but he said, "Tell Millet to send up some good cedar shingles and bring me the bill." So the very next day we went to work.

Lion Love. The story is told of Gerard, the lion-hunter, that he captured a whelp in the mountains of Jabel-Mesour (Algiers), named it Hubert, and brought it up as he would bring up a dog from puppyhood.

The Daughter at Home. There's another thing, a rock on which the happiness of unselfish mothers is often wrecked, and which you must never lose sight of, for the sake of your children as well as yourself.

YOUNG SOUTH.

MRS. O. L. HAILLEY, EDITOR. No. 117 Morgan street, Knoxville, Tenn., to whom all communications for this department may be addressed.

POST-OFFICE.

A LETTER FROM MEXICO.

My dear Mrs. Halley: I have just read in your department of the BAPTIST AND REFLECTOR the many references to quilts which the children say they have made for me.

Mrs. O. L. HAILLEY: Inclosed find post-office order for fifteen dollars, from the two infant classes in the Dyersburg Baptist Sunday-school. Ten dollars, from the youngest class (Mrs. Jennie D Walker, teacher) in Cuba; Five dollars, from my own class, in the Young South Chapel in Mexico.

I do not remember about the money, Annie. I try to be very careful. You should have let me know sooner. I keep the funds standing a month for the cousins to watch and correct.

Dear Aunt Nora: Seeing so many nice letters from the cousins, I can't restrain longer from writing. We have a little Missionary Society, but it is for the Mexican Mission. It is named in honor of Brother Powell—The Powell Sunbeams. We have on hand \$5.00, which we intend to send him in May.

Baptist and Reflector

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NO. 38.

Christ Revealed to the Soul.

BY J. W. PENDELTON

Those are very remarkable words of Paul in Galatians 1: 15, 16: "But when it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."

Saul of Tarsus had been a zealous Pharisee and a contemptuous rejecter of Jesus of Nazareth. He was a furious persecutor. On his way to Damascus he was accented in his ungodly course, called by divine grace, and Christ was revealed in him. This was a most important revelation—Christ revealed in the soul. It is well to have Christ in our theology, in our creeds, in our hymns, and in our literature, but it is better to have him in our hearts. Nor do we know Christ till he is revealed in us. Till then he has no form nor comeliness. He is despised and rejected. There is nothing in which sinners and Christians differ so radically as in their views of Christ.

To reveal is to make known, and how does God make his Son known? I answer

1. In the excellence and loveliness of his character. Those in whom he is revealed, discerning his beauty, say "He is the chief among ten thousand and altogether lovely." God who commanded the light to shine out of darkness shines in their hearts and gives them the light of the knowledge of his glory in the face of Jesus Christ. How changed, then, are their views of Christ! There is no change in him—he is the same—but how different their conceptions of his character! They regard it as the bright center in which all the lines of moral beauty, and perfection, and glory meet. They are enamored of his charms, and are ready to say, "Whom have we in heaven but thee? and there is none upon earth that we desire besides thee." Truly Christ is revealed in his excellence and loveliness.

2. He is revealed as an able Savior. Poor sinners need a Savior and their condition is so wretched that they need an able one. Jesus is able to save to the uttermost, completely and eternally, all who come to God by him. Paul in whom he was revealed, said of him, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." Wherein does his ability to save appear? In the fact that he has made an all-sufficient atonement. The atonement, as used in theology, means satisfaction, reparation of injury, etc. The dishonor inflicted upon it by sin is repaired. This Jesus did by his preceptive obedience and penal suffering. Pardon, saving mercy, can therefore, be consistently exercised for his sake. Because he has been set forth as a propitiation God is just and

the justifier of the believer. Christ's ability to save is not the ability of abstract omnipotence, but it is mediatorial. It is exerted through his cross, only through his cross. Able to save! Who, in any of the centuries, has applied to Christ for salvation and found him powerless to save? There is no such record in the annals of time. He is an able Savior.

3. He is revealed as a willing Savior. Some admit the ability, but doubt the willingness of Christ to save. How they mistake! He even said to Jerusalem, "How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." To doubt Christ's willingness to save is to doubt his willingness to do what he came into the world to do. "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." All his sorrows and agonies are proofs of his willingness to save. His death is the grand proof, and his cross, covered with blood, proclaims this proof to the ends of the earth. Christ is so revealed as a willing Savior that the soul is filled with peace and joy. There is no doubt as to his power to save, nor is it to be supposed that his power will be reluctantly exerted. Whenever Christ is revealed in the soul he is revealed as a willing Savior. Those who trust in him not only believe in his ability as a Savior, but also that he takes pleasure in the exercise of his ability. They know that it is infinitely gratifying to his loving heart to save sinners, that he has no pleasure in their death, but delight in their salvation.

4. Christ is revealed as the hope of glory. The inspired language of Paul is, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory." A hope so aspiring and confident as to look for glory must have a good foundation to rest on. Christ is so the foundation of this hope that he is represented as the hope itself. Think of it, ye heirs of promise: Christ is so revealed in the soul as to create and sustain the hope of heaven, the hope of eternal life! Creatures on God's foot stool expecting to go up to his throne because Christ is revealed in them as the hope of glory! Truly this is a blessed revelation.

Chester, Pa.
Comments Made on Mr. Spurgeon for Opposing Those Who Are on the Down-grade.

Mr. Spurgeon remarks in his magazine on the assurance addressed to him by a newspaper that "religion can never pass away." He says:

We can assure our friend that we never thought it could. . . . We are sure that the doctrines of the gospel will outlive all the doings of "moderate thought." The trouble is, that for the

moment error is having its own way . . . where better things once ruled; and, worse still, that good men will not see the evil, or, seeing it, wink at it, and imagine that it will do no very great deal of harm. It is ours to give warning of a danger which to us is manifest and alarming; and if the warning makes us the butt of ridicule, we must bear it. . . . An American who inquired of certain leaders in the Down-grade what they thought of Spurgeon's conduct, was informed that sickness and age had weakened his intellect. This has been their contemptuous method all along; but facts are not to be set aside by such remarks. . . . It may be that the old truth is in the minority, and that those who uphold it are thought to be troublemakers in Israel, and causers of false alarm; but we are not the less confident that when good men return to their better selves they will see differently. Bitterly will some regret that they allowed matters to drift and drift till they had wrought incalculable mischief. We have spoken in saddest earnest. It is no pleasure to us to stand apart and refuse complicity with what we judge to be a great crime.



We present you a out of our new church in Knoxville. The point at which you are supposed to stand is on Broad street to the north of the church and across the street. The tower is on the north east corner and is one hundred feet high. The car is in front and east of the church on Broad street. You see only a part of the basement windows on the north side. On the south the windows are entirely above the ground. The pastor's study is in the rear tower which is seen at the right hand. The area occupied is 83 by 120 feet. Basement seats 750. The auditorium will be 72 by 88, or with the ladies' parlor (which is just over the car in the picture) 109 feet. It is built of the best quality of pressed brick and has very little trimming. When we get up stairs we want the Southern Baptist Convention to meet with us.

Mr. E. Cory, of Cardiff, has placed \$5,000 in trust for the benefit of Spurgeon's Orphanage, Lebanon, Tenn.

Will the Heathen be Saved, and They Responsible for Having the Scriptures to Instruct Them?

This is a question that involuntarily presents itself, whenever we contemplate the millions of souls that have not the Scriptures, that know not God. (Acts iv. 12) "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," certainly he that knows not, has not, or that refuses to recognise and accept the Maker of men and all else can not be saved, now we believe that so all-wise God manifests himself even unto the heathen so that it is possible for him to be saved, even as he is, for we know ourselves that the divine law, the divine will, is impressed upon us, though we had never had never seen or heard of a Bible. The command, "thou shalt not kill, comes to man directly from God, is stamped upon his soul by the Creator, and whether or not he has the elevating and refining influence of this holy word he knows it to be wrong and against the commands of his Maker. Again, thou shalt love the Lord thy God and him only shalt thou serve, can any one deny that the heathen, not having the gospel, does not at some time during his life have this command revealed to him, so that he could, if he heeds this impress, learn of him, accept him, and love him. Love is the fulfilling of the law. Now we can not pursue this idea of divine revelation direct to man too far, or far enough to exclude all the commands set forth in his word "Remember the Sabbath-day to keep it holy," is commanded of God and those who love his word as a guide are responsible if they do not keep it. Can you say this of our heathen brother? Most certainly not. Why? Because this command is not directly revealed of God, was not impressed upon our nature by God, as is the former command referred to. Is this a bare assertion or do we know it to be true? Let us see. "The heavens declare the glory of God, the firmament sheweth his handiwork," all nature proclaims to us that there is a God. Is not the testimonial given alike to Christian and heathen nations; is it not plain that he manifests himself to every human being who arrives at the age of accountability? The first created being from whom all of us sprang, when he ate of the forbidden fruit and fell, acquired and had stamped upon his degenerate nature a knowledge of what even the heathen must accept to be saved. The Christian and heathen do not differ in their accountability to God under this law. If then in the beginning all were placed on a level in knowledge and capacity to acquire a knowledge of the will of God, and if some have improved this talent originally given and others have not, and have thereby advanced in knowledge and love of God, the only effect has been to heighten their obligations while the others have remained the same. Let us send the gospel that they may have more light.

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