

The ten leading wholesale fish firms of Buffalo, N. Y., have consolidated into a single company to be known as the Buffalo Fish Company, with a capital stock of \$100,000.

The Grand canyon, about twenty miles north of Flagstaff, Arizona Territory, is described as one of the grandest pieces of scenery in the world, surpassing, it is claimed, the Yellowstone Park or the Yosemite valley.

The Journal does not vouch for the story, but it is said that a gentleman of Boston, who has a dog in Ilingham, had him brought to a telephone in the latter place, and when his master in Boston called him the dog went wild with delight.

A tramp who was fed at Middletown, N. Y., the other day, was actually hungry, and ate what was given him on the premises. He devoured six "grandmother" slices of bread, one pound of beef steak, two cups of tea and a pie.—Boston Globe.

The three elms of a counterfeit coin are not often headed by a careless public. A bad piece of silver has a hollow ring or a light weight or an imperfect rim. If these characteristics were fully learned counterfeiters would soon be discouraged in trying to pass imperfect money.

Dying at the age of a hundred and three years, Uncle Sam Matney, of Jess Valley, Cal., turned to his friends and said: "I haven't been a very bad man. I never did any thing worse than kill Indians, and I don't believe that will be held against me. I had to do it."—Chicago Herald.

The stocks of cheese in Britain and in this country are estimated at about 799,000 boxes, or 200,000 boxes less than last year. Stocks have not been so small since 1884, when the price was half a cent higher per pound than now. The stocks then were about 85,000 boxes less than they are this year.

In order to test his clerk's honesty a Philadelphia storekeeper occasionally left one dollar bills lying about at night. The other morning the merchant went to look for one of the bills and found it nailed to the floor with half a dozen spikes. Hereafter the storekeeper will keep his money in his pockets or in the till.—Chicago Tribune.

James Blaikie, of St. Paul, has a very fine cat's-eye stone which was once the property of George II., of England. The ring came into the possession of Blaikie's family by legal process, together with a star and garter set with the same stones, and at one time the property of the English monarch.—Chicago Inter-Ocean.

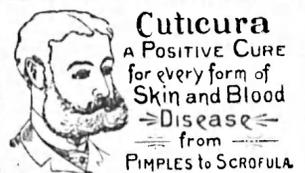
Twenty-five years ago Albert Ellis, of Winslow, filled up a clay pipe for a good smoke. He used only half of its contents, for on the next day he went to war. He survived and came home, but did not finish that smoke until a few days ago, when he happened to find the old pipe, partly empty, just as he had left it.—Levinson (Me.) Journal.

In the United States there are 2,269 breweries, which produce annually 460,882,400 gallons, or over seven gallons per head. In Germany there are 23,940 breweries, which now produce annually 900,000,000 gallons, or over 20 gallons per head. In Great Britain there are 26,214 breweries, which produce annually 1,060,000,000 gallons, or over 80 gallons per head.

Mr. J. W. Walker has discovered on the south side of Pine Mountain, Georgia, nearly two hundred feet above the famous corundum mine, a site where the ancient inhabitants of that region manufactured their talc vessels for cooking. Evidence of the use of stone implements in the work are indubitable. The vessels were blocked out and hollowed before being broken from the ledge.



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Steel guns of the largest calibre will only stand two hundred rounds; after that they must be condemned. A plain man of ordinary calibre will stand from eighteen thousand to twenty thousand rounds. This illustrates nature's superiority over art.—San Francisco Examiner.

HE WALKED AWAY.

How a Pumped-Out Humorist Was Insulted in a Railroad Office. The door opened with that lengthened screech which bespeaks extreme carelessness on the part of the one who is entering, and a tall, thin man stood in the presence of the superintendent of the great Continental Air Line.

"Well, sir," said the superintendent. The visitor bowed profoundly, and said: "It is not in a spirit of haughtiness that I come to you. I make no pretensions, and I do not claim to be a humorist, but simply submit my case."

"I don't understand you," said the superintendent. "It will not take me long, sir, to explain myself. I am a pumped-out humorist."

"What is your name?" the superintendent kindly asked. "Napoleon T. B. Bucklefield."

"And you were a humorist?" "Yes, sir." "I have never heard of you."

"Ah, my dear sir, there is many a humorist who is dumped out before anybody hears of him. Mark Twain spoke recently of endowing a home for me and my exhausted contemporaries, but as usual he seems to be taking his own time."

"What do you want me to do?" "Give me a pass. Remember that I do not come haughtily."

"Have you heard of the—?" "Yes, I know all about the Interstate Commerce Imposition."

"Then you know that we can not give passes except to employes." "Yes, but you can say that I am an employe."

"But none only those who are on the regular pay roll are to be recognized as employes."

"Please do not let that stand in your way. Put me on the pay roll." "It would still be a violation of the law unless we actually paid you money."

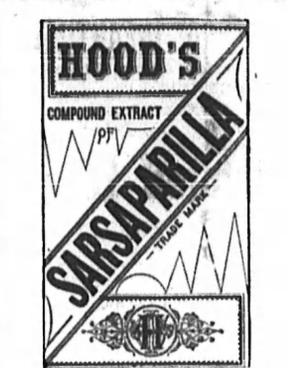
"Well, then, pay me money." The superintendent bestowed a searching look upon him. "I feel sorry for you," said he, "and perhaps may give you employment. Are you good in mathematics?"

"I fear not, sir. The ninth line of the multiplication table is my mortal enemy."

"Can you measure cord wood?" "No, I fear not."

"Mark cross ties?" "I am not artist enough."

"You say that you are a pumped-out humorist?" "Don't I look like one?" "I suppose you do. Let me see," he said, musingly, "if there is not something I can give you to do. Can you curry a horse?"



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THE TENNESSEE BAPTIST

Stand ye in the ways, and see and ask for the old paths, which are the good ways and walk therein, and ye shall find rest for your souls.—Jerem. 6. Entered at the Post Office at Memphis, Tenn., as Second Class Matter.

Old Series--Vol. XLII. MEMPHIS, TENN., JUNE 11, 1887. New Series--Vol. XX. No. 3

Our Pulpit.

THE CHRISTIAN ECCLESIA AND ITS RELATION TO THE KINGDOM OF CHRIST.

BY W. H. CLIFTON MASON, TRSN. The house of God, which is the church of the living God, is the pillar and ground of the truth.—1 Tim. iii. 15.

It is plainly taught in the holy Scriptures that the Christian church is of divine origin, and that it has a definite constitution and a specific mission in the world. It is my purpose in the following essay to present in order, briefly, what I understand to be the teachings of God's word in reference to these points, and I draw therefrom such conclusions as may be profitable to Christians at this time.

It can be seen at a glance that this church's position, which so many, even among Baptists, are disposed to ignore entirely as being of no consequence to the very first importance to Christians, who would be faithful to the Master, since it lies at the foundation of the preaching of a pure, uncorrupted gospel, and the proper observance of the ordinances. The present lamentable division of Christendom into so many inharmonious bodies, with diverse forms of government, faith, and practices were caused, and it is to-day perpetuated by a widespread and growing neglect to attend to the obvious teachings of Scripture in regard to the form and constitution of a Christian church.

The little leaven of corruption first surreptitiously introduced into the church at Rome in the earlier centuries of the Christian era, quickly permeated Christendom, and gradually altered the original constitution of most of the churches, perverting the ordinances of Christ into ceremonies of salvation, and in a great measure banished the true gospel from the earth.

It is to those few faithful followers of Christ who made and determined war on error at its first approach—whom, under pretense of friendship and protection it assaulted one of the fundamental principles of the apostolic churches, i. e., their independence—and who preserved unimpaired through the darkest and most trying period of the world's history the original pattern of the church of Christ at the expense of comfort, friends, home, and very often of their lives. It is to these that the world is indebted for a pure gospel and Scriptural ordinances to-day. It was to his churches as such that Christ committed the preaching of the gospel, and the administration of the ordinances, and the gospel any church or churches preach, and the ordinances they observe, will always partake of what ever errors may have obtained amongst them.

If, therefore, we would perform real acceptable services for Christ, if in time to come we would hear those words from his lips, "Well done, thou good and faithful servant," we must know of a certainty what a Christian church is. And we may not believe, as some profess, (1) without discrediting the wisdom of our Lord, or charging him with willful negligence, that a matter of such vital importance as his church manifestly is, is left in

such darkness and uncertainty that it is impossible to describe it, or to know who or where it is. I would insist, on my part, with any zealous Christian, would have no belief, that the church is so plainly described, its distinguishing characteristics so clearly presented, and its history so distinctly set forth in inspired word, that any person wishing to know the truth about these matters can be misled by tradition.

I propose, in the first place, to present those passages of the Scriptures which teach that the Christian church is of divine origin, and that its form and constitution are of divine appointment. And in the next place, to show that the God of heaven has set up a kingdom, which shall never be destroyed, and that the sovereignty thereof is left to another people, and shall break in pieces and consume all things that stand before it, and it shall stand forever.—Dan. ii. 44. Therefore, this kingdom is the Kingdom of God in Christ, and its foundation is laid on a sure and precious corner stone, a sure foundation.—Eph. ii. 20.

The above from the Old Testament seem enough to satisfy any honest inquirer as to the truth of the position now under discussion, but to put it beyond dispute I introduce some passages from the New Testament which build the same thing: "Upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matt. xvi. 18.

Dr. J. M. Robertson, commenting on this text, says: "The seven or eight men who were with Christ when the rock was laid, are in no different an opinion as to who was the builder of the church as Christ declared his purpose to build it himself. Christ was declared to be the true and only Son of divine origin."—Scriptures of the Church, p. 174.

"For ye are the temple of God, which ye are built together, growing into a holy temple in the Lord, in whom ye are also built together for a habitation of God through the Spirit."—Eph. ii. 19-22.

I understand these passages to be a commentary on a fulfillment of Isaiah's prophecy quoted above. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, shall God destroy him, for he is holy, which temple ye are."—1 Cor. iii. 16-17. "For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people."—2 Cor. vi. 16. "Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. * * * But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Peter ii. 5, 9. "But Christ as a Son over his own house, whose house are we if we hold the confidence and the rejoicing of the hope firm unto the end."—Heb. iii. 6. "The house of God, which is the church of the living God, the pillar and ground of the truth."—1 Tim. iii. 15. "The church of God, which he hath purchased with his own precious blood."—Acts xx. 28. "Unto him that loveth us and loved us from our sins by his own blood, and he made us [i. e., the seven churches of Asia] to be a kingdom, to be priests unto his God and Father, to him be the glory and the dominion forever and forever. Amen."—Rev. i. 6. Revision.

*Mr. Channing, Unitarian, for instance says: "No church can pretend that its constitution is defined and ordained in the Scriptures so plainly and undeniably that whoever forsakes it gives palpable proof of a spirit of disobedience to God."—See Works, Complete Edition, p. 433.

The entire Protestant world, so far as I know, agree substantially with Channing in this. I hope to make it plain, both from reason and the Scriptures that this view is utterly false, and dishonorable to the Lord Jesus Christ. Baptists believe that no church has any Scriptural right to exist unless its constitution is defined and ordained in the Scriptures so plainly, and undeniably that whoever forsakes it gives palpable proof of a spirit of disobedience to God.

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tutions of Catholicism—infusion and infant baptism. These were distinctive features of Popery during the dark ages preceding the Reformation, when Anabaptist and Waldensian blood flowed in crimson streams, and their groans ascended up to heaven from many a dark, loathsome dungeon, because they refused to bow to those Papal innovations!

(TO BE CONTINUED)

CONDITIONAL IMMORTALITY

BY A. J. FROST, NO. XXIV.

LET it be remembered that we have undertaken to prove by the exegetical argument these propositions.

- 1. The existence of the soul after death.
2. The conscious existence of the soul after death.

3. The eternal conscious existence of the soul after death.
In demonstration of the first proposition, the existence of the soul after death, we adduce other sayings of our Lord, in Matt. x. 28: "And fear not them which kill the body but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell."

In Luke xii. 4, 5, the record runs thus: "And I say unto you, my friends, be not afraid of them that kill the body and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him who after he hath killed hath power to cast into hell. Yea, I say unto you fear him."

Materialistic Annihilationists have never been able to explain away these tremendous passages. They reveal the following incontrovertible facts:

1. That Christ was no a Materialist. He taught that the soul is not the body and the body is not the soul. Had Christ believed that soul and body are one substance, he would not have used terms to distinguish them. Believing or rather knowing them to differ by celestial diameters he used diametrically opposite terms to describe them.

2. He also taught that the soul is not dependent upon the body for its existence since man may kill the body and not kill the soul.

It is just as impossible for man to kill the soul as it is possible for him to kill the body.

The immortality of the soul is thus as certain as the mortality of the body. It is absolutely certain that the body is mortal, it is equally certain that the soul is immortal so far as the death of the body is concerned.

The Lord was contrasting the body which man can kill with the soul which he cannot kill, hence the death of the body in no way affects the existence of the soul. The soul has an existence of its own different from, and independent of the life of the body. Christ said "Be not afraid of them that kill the body and after that have no more that they can do."

Two things are self-evident. (1) If the soul drops into non-entity, at the death of the body then man in killing the body kills the soul. But Christ said man cannot kill the soul, hence it does not cease to exist at the death of the body. (2) Christ also says, "Fear him who is able to destroy both soul and body in hell." If the soul has no existence after the death of the body, there is no more that man can do, for he has done it all. But if the soul thus becomes non-existent there is no more that God can do. God cannot destroy body and soul in hell if the soul is not in existence. God can destroy the soul after the death of the body, hence the soul exists after physical death. The soul is immortal then so far as the first death is concerned; whether it will survive the second death we shall determine further on in the discussion.

3. The Master was sending forth his disciples as sheep among wolves. He told them that brother would deliver up brother to death, and that they should be hated of all men for his name's sake. To inspire their courage he said, "Fear not them which kill the body and after that have no more that they can do," etc.

Now if Christ knew that the soul died with the body, he was not honest when he taught them that man could kill the body, but he could not kill the soul. He was intentionally deceiving them. He taught them the immortality of the soul, which was a base deception, if the soul has no existence after the death of the body.

This passage also teaches us that the immortality of the soul is not inherent, or essential to the soul's existence. God is able to kill the soul or to destroy both soul and body in hell. What God has created he can destroy; what he has brought into existence he can remove from existence. But if he is able to give us essential immortality, it is essentially a body in which God like man might destroy the body but he could not destroy the soul since truth and justice would require that which is inherent and absolutely indestructible.

We may be asked what is the nature of the soul's existence if its own spirit is not independent of the organism, but an immortal existence, since that which survives the body may exist forever if God will. Christ taught that the soul's existence is dependent upon God's will, not upon his own inherent nature.

As both the sign and seal of the Lord says nothing in regard to the death of the soul, which survives the body. His statement is true of all souls regardless of their rank. Man may kill the body but not the soul. Immortality then is not conditioned upon death.

Independent of each in Christ's teaching survives the body.

No logical bow beating, no linguistic legerdemain can make these Scriptures teach anything except the existence of the soul after death. Christ's words are not figurative or symbolical, they are not in the apocrypha nor among the parables, they are a plain, literal, unadorned statement of the soul's existence after death. No man would ever have dared to contradict a text anything else, had he not some unscriptural theory to maintain.

Strike on! Strike on! then exist not touch Anaxarchus, erise the sage to the executioner who was commanded to destroy him with an iron mace.

Another passage which teaches the existence of the soul after the death of the body may be found in 2 Pet. i. 14: "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ showed me."

Here we are informed that the soul is not the body, and the body is not the soul as Materialists teach. Peter put off his tabernacle, his soul put off the body. Tradition tells us that Peter was crucified with his head downwards. His executioners were able to kill the body but not the soul. Hence Peter's soul must have existed after death. Materialistic Annihilationists go so far as to deny the possibility of the spirit existing apart from the body. The Holy Ghost is a spirit without a body. Angels are spirits; demons are spirits. We also read of the spirits of just men made perfect," which must refer to the spirits apart from the body. There is nothing in the nature of spirit which renders it impossible to exist without a body. On the other hand the nature of spirit is such that it does not depend upon the body for its existence. No one can deny that God could have created man as he did angels without carnal bodies. The Scriptures abundantly teach that soul is capable of existence without the body. We read of the little maid who died and yet at the command of Christ her spirit came into her again. Had her spirit been extinguished it never could have entered her again.

Again we read "As the body without the spirit is dead, so faith without works is dead also." James ii. 26. Nowhere in the Bible do we read that the spirit without the body is dead, but the body without the spirit is dead. The body then is dependent upon the spirit for life, the spirit is not dependent upon the body for existence. If the soul is absolutely dependent upon the body for existence then Christ's soul was not in existence

while his body lay in the sepulchre! In other words Christ suffered annihilation for three days and three nights!

But the person of Christ was divine, the second person in the Godhead. Was the second person the adorable Trinity annihilated while his body was in Joseph's new tomb?

But the consequences are still more appalling if the soul or spirit cannot exist apart from the body. The Father without the Son and Holy Spirit, not God. The Son without the Father and the Spirit is not God. The Holy Spirit without the Father and Son is not God. Now if the Father and Holy Spirit are not God without the Son, then there was no God in the universe while Christ's body lay in the tomb!

Such are the consequences of maintaining that the soul or spirit of man cannot exist apart from the body. But we have a Scriptural testimony to the existence of Christ's soul or spirit after his crucifixion. "Father, into thy hands I commend my spirit." How could he commend his spirit to the hands of the Father if it had dropped in non-existence? But Peter says Christ went down and preached into the spirits in prison. Peter also says that Christ's soul was not in hell, viz. the spirit world, hence it must have existed apart from the body for the body never entered hades.

Every instance of resurrection from the dead, Christ and his servants is proof positive of the existence of the soul after death. Take for example the case of Lazarus, whose body had already undergone corruption.

The resurrection always refers to the raising of the dead bodies and not annihilated souls. No if Lazarus was not in existence when Christ raised his body from the grave then his risen body was minus his soul. If the risen body is possessed of soul it must be a new soul and not the soul of Lazarus, for that, according to the hypothesis, had passed out of existence. This new soul could have no memory, to experience, no history, no past since it did not exist in the past. The old Lazarus was brother to Martha and Mary, was never exterminated at death it is claimed, and so the Lazarus that comes from the tomb is not the Lazarus whom Christ loved, nor the one who died but a new Lazarus, who had never sinned a never died. If this new Lazarus should be made to believe that he was brother to Mary and Martha, that he once lived on earth, and died with Christ was absent from Bethany, it would be but a mere hallucination of a newly created mind.

When Christ said "Lazarus, come forth," meant the identical Lazarus whose body had died four days previous. He had in mind a particular person, who had often welcomed him to the hospitalities of a lovely home in Bethany. Had Christ not particularized which of all the dead he desired to come forth, had he said to the dead "come forth," all the dead from Adam to Christ would have left their tombs at that thrilling command. Lazarus must then have been in existence or could not have come forth. It is absurd to talk the resurrection of nothing. The very word resurrection implies the existence of something to be raised.

We have been very explicit upon this first proposition, the existence of the soul after death, being the whole question of the second death; depend upon the meaning of the first death physical or spiritual.

We have reserved all those passages of Scripture which speak of the conscious existence between death and the resurrection in defense of our second proposition. Of course they all teach existence after death; but we have preferred to treat all passages under distinct propositions.

(TO BE CONTINUED)

COMMENCEMENT SOUTHWESTERN BAPTIST UNIVERSITY.

SO MANY things happened during commencement week that it is impossible for us to give any thing like a complete account of the exercises. The time has been a great one for the University

having been more largely attended than any meeting before. The meetings have been grand.

The Commencement sermon and the J. R. G. Society sermon were preached by Rev. W. H. Whitsett, of the Southern Baptist Theological Seminary.

Monday night the Callopoan Society was represented by Messrs. A. J. Barton, J. L. Rosaman, J. E. Farrow and W. S. Skipper. These young men acquitted themselves with great credit. Mr. Rosaman read a most interesting history of the society. Mr. Skipper made a grand speech on prohibition and education, which will be presented in the Blade next week.

Tuesday night Dr. T. T. Eaton delivered his incomparable lecture on "Our Poor Kin," which is full of genuine wit and rich thought. Quite a handsome sum was realized for the completion of the improvements begun on the college building. A beautiful song was rendered by Misses Annie Gates and Pattie White.

Wednesday morning there was a grand reunion of the old students, at which an address of welcome was delivered by Prof. H. C. Irby. Hon. John M. Taylor responded in a fitting and eloquent address. Speeches were then made by Col. Caleb Cooper, Judge L. P. Cooper, Memphis, Dr. T. T. Eaton, Louisville, and others. At night the oration was delivered by Mr. Milton B. Gilmore, which will also be presented in these columns. Afterwards stirring addresses recalling old times were delivered by Judge E. S. Hammond and others.

During the day at a call meeting of the Callopoan Society steps were taken to erect a handsome hall on the University grounds for the use of the society, for which over twelve hundred dollars was subscribed. An executive committee was appointed to push the work as rapidly as possible to completion.

Quite a number of magnificent additions were made to the resources of the society during the exercises. Mr. Sam W. Meek, of Nashville, founded a medal to be conferred on that representative of the society who shall have the best oration at the annual celebration.

Judge Helton, of Marianna, Ark., a graduate of Union University, has been present and has added much to the interest of the occasion. Dr. Eaton and Judge Hammond have been unfailing sources of pleasure during all the exercises. Both are men of the highest order of mind, both are advanced to high positions and both are honors to the institution that sent them forth.

The address of Dr. Eaton on "Wisdom," commencement day, was the wisest speech that the writer ever listened to on such an occasion. Would that every man and every woman in America could become imbued with its substance. He drew the distinction between knowledge and wisdom, and said that all that we boasted of as progress was really not progress of the true kind. True progress depends on the end towards which the movement is tending. The great inventions of the age are simply means and materials for accomplishing results; if these results be worthy then there has been a worthy progress. The entire address was witty and wise, such as always comes from the brain of Dr. Eaton. He is an honor to the South.

The people of Jackson enjoyed his visit perhaps as they never enjoyed the visit of any speaker before. His visit was fraught with other generous benefits. He endowed the Joseph H. Eaton gold medal to be given to that student of the University who shall attain the highest proficiency in the school of elocution. He also presented the library of the Callopoan Society with \$50 worth of books. Good works go with him.

This brings us to other handsome donations made to the University. Maj. G. W. Martin, of Martin, Tenn., presented the Callopoan Society with a set of Appleton's Encyclopedia; Mr. S. W. Meeks a set of Appleton's Encyclopedia of Biography; Judge Hammond the value of the Encyclopedia Britannica in any books the society may select. Judge L. P. Cooper presented the Apollonian Society with the Encyclopedia Britannica. The exercises connected with the reunion of the old students were simply grand. We have heard

numbers of gentlemen say that this has been the most enjoyable occasion in all their lives. It has been a time of genuine gladness and rejoicing. Not for gold can you buy the old associations. It is the opinion of all that the University is rapidly rising to an exalted position among the great institutions of the land. Think of what a great blessing such an institution is and will be to the city of Jackson and to the State of Tennessee.

The graduating class this year consists of John W. Anderson, A. K. M. A. Cutner, Penn., and F. W. Young, Tenn., and they are men in the broadest sense of the word. Well trained and well equipped, they go into life with flattering prospects. Mr. Young was the stock and gold medal, which was awarded by a committee consisting of Judge Hammond, Judge Helton, and Col. G. W. Martin. The addresses were worthy of older heads.

The Alumni Association was organized with the following officers: President, T. T. Eaton, D. D., Louisville, Ky.; First vice president, L. J. Brooks, Jackson, Tenn.; Second vice president, J. W. Harris, Seay, Ark.; Secretary and treasurer, A. P. Bourland, Jackson, Tenn.; Organizer, J. S. Judge, E. S. Hammond, Memphis, Tenn.; Alternate Hon. D. L. Murrell, Jackson, Tenn.; Historian, Rev. G. W. Inman, D. D. Humboldt, Tenn.; Annual address at reunion, Col. G. W. Martin, Martin, Tenn.; Historical committee, Prof. G. W. Jarman, Jackson; Col. Dale Cooper, Bedford, Tenn.; Maj. L. P. Cooper, Memphis; Executive committee—Mr. J. W. N. Barkett, P. O. H. C. Irby, Hon. D. L. Murrell, Jackson, Tenn.

The banquet at the University building was one of the grandest affairs ever seen in Jackson. The elite of the city, numbering over 500, were present. The tables groined with gold things. The social part was simply delightful. The crowd remained a merry throng, until past the witching time of night.

Thus closed one of the grandest commencement occasions ever seen in this good land, one that will bring good to our people so long as this city and these institutions may stand.—Blade.

"KIND WORDS"

AND

SUNDAY-SCHOOL PUBLICATIONS.

We can best acquaint our readers with the present status of Kind Words and other Sunday-school publications of the Home Mission Board, by publishing an abstract of the report of the Committee on this subject, which was submitted to and unanimously adopted by the Southern Baptist Convention:

- 1. The removal of office of publication, which placed the work immediately under the supervision of the Board, has proven wise policy.
2. The publication of a graded series of Lesson Helps is being executed without pecuniary expense to the Convention and in accord with its plans. The publisher pays a handsome annual royalty to the Home Mission Board, and has also aided that body generously when in need of funds.
3. Both the Home Mission Board and the publisher have realized their most sanguine hopes by the success of the new, and the increased prosperity of the old publications. The publisher has employed some of the ablest and most consecrated scholars of the denomination as editors and contributors, rendering our Sunday-school literature eminently satisfactory.
4. To insure the highest success, ministers and laymen of the Southern Baptist Convention should fulfill the pledge made by the Board to give the publisher the strongest and most active support that our Sunday-school publications may be introduced into every Sunday-school within our domain.

The Committee recommended the following resolution, which was unanimously adopted: "Resolved, That this Committee recommend that the Convention do all in its power to foster, sustain and advance this great interest of the denomination, appealing to all Baptists, whether ministers or laymen, to exert their influence to induce our

Sunday-schools to adopt our Sunday-school publications."

We unite with the Committee and Convention in expressing great pride and satisfaction at what has been accomplished in regard to our Sunday-school literature, and appeal to every Sunday-school Superintendent who may read this notice, to patronize our own publications.

Prices are appended for the convenience of schools who wish to order any of these papers:

Table with columns: PER ANNUM, SINGLE COPY, TO CLUBS. Rows include Weekly, Semi-Monthly, Lesson Leaflets, Primary Quarterly, Intermediate Quarterly, Advanced Quarterly, Teacher (per annum), Child's Gem.

Address all orders to KIND WORDS, Atlanta, Ga.

SWEET LIVES.

"Annals of a Quiet Neighborhood" there is this gem, "So, my part," I said to myself as I walked home. If I can put one touch of a ray sunset into the life of any man or woman of care I shall feel that I have walked with God."

Walking with God! What a strengthening, comfortable, beautiful thought! God by our side helping us, guiding us, leading us safely whether the way be smooth or rough. We cannot, perhaps, be like the mountains, grand, stately, magnificent seen from afar and admired by the multitude, but we can be like the grassy dell, beautiful with sunshine and refreshment, fragrant with sweet flowers, and jubilant with the songs of birds. This helpfulness in the family circle, if given in a gentle, unobtrusive way, is a training which rapidly uplifts lives. These are sweet lives which seek to remove obstructing thorns from another's rough path, and there is never a thorn removed from the path without a rose being scattered on one's own. Mild forbearance in regard to other people's faults is a necessity to every sweet life—the suppression of unkind words another necessity.

The sunshine of such lives brightens darkened homes, warms chilled hearts, and illuminates groping souls. It even seems to have the power of opening sightless eyes. Indeed, the power of such lives is wonderful. They point out the right path to the wayward feet, and beckon homeward the lost. They hold cups of water to parched lips, and offer the bread of life to human souls. They scatter good seed with generous and never-tiring hand. What a harvest of golden sheaves will be theirs!—Christian at Work.

COMMENCEMENT BROWNSVILLE FEMALE COLLEGE.

- 1. Juvenile cantata and art loves, June seventeenth eight-thirty p.m.
2. Baccalaureate sermon, June nineteenth eleven a.m. Rev. F. H. Kerfoot, D.D., of Louisville, Ky.
3. Annual meeting of Board of Trustees ten a.m. June twentieth.
4. Longfellow Literary Society, June twentieth eight-thirty p.m.
5. Annual re-union, address by Dr. J. R. Branham of Georgia, June twenty-first ten a.m.
6. Annual concert and grand drill by elocution class, June twenty-first eight-thirty p.m.
7. Commencement day. Baccalaureate address by Rev. J. N. Prestridge of Hopkinsville, Ky. P. H. KAUF.

Brownsville, Tenn., June 4, 1887.
The question now pending before the people of Tennessee is not one of prejudice or of power at the ballot box, but the one and only question is of right and wrong involved in this. Are the evils which attend the manufacture and sale of intoxicating liquors as a beverage so hurtful to the welfare of the public as to authorize the prohibition of both? Keep this our question before the fathers and mothers of this commonwealth until the polls are opened next September. We are confident that the moral and Christian people of this State will, in thunder tones, answer, Yea!

BAPTISM GOD'S WITNESS
BY J. D. MURPHY.

IV. BAPTISM bears witness to the fact that through the name of Jesus Christ we have the remission of sins.

In God's gracious work of saving our souls from sin, the name of Christ is given as the ground of all that God does. Not only does this name explain the reason why but it explains the way by which the marvelous work is done.

Is the work of pardon a wonderful work? Then is the name of Christ wonderful. (Isa. ix. 6.) Is it a mighty work? Then is the name of Christ the mighty God. Is pardon the work of a father? Then is the name of Christ the ever-lasting Father. Does the work of pardon bring peace? Then is the name of Christ the prince of peace.

The testimony of all the prophets is "That through his name whosoever believeth in him shall receive remission of sins." (Acts x. 43.) Hence it is faith brings us to the remission of sins in the name of Christ, his name at once is the authority for our baptism. "Then commanded he them to be baptized in the name of the Lord." (v. 48.)

"When they heard this they were baptized in the name of the Lord Jesus." Acts xix. 5. Let it be noted that in all these cases the name of Jesus Christ is given as the cause. Even in case of miracle the name of Christ is given as the cause. (Acts iii. 6.) And touching the whole matter of our salvation: "There is none other name under heaven given among men whereby we must be saved."

Now in perfect accord with this is what Jesus himself said, "That repentance and remission of sins should be preached in his name among all nations." Luke xxiv. 47. If there is a fact clearly set forth in the Scriptures it is this, the name of Jesus Christ is for the remission of sins.

It was at that point in the apostle's sermon, where the name Jesus of Nazareth was clearly and fully established — "That same Jesus, whom ye crucified, God hath made both Lord and Christ," when this fact was made out that "They were pricked in the heart." Acts ii. 36, 37.

This very name which now condemns them is to become their salvation.

For remission of sins. In order to the remission of sins, is the name of Christ, even the sin of betraying and murdering him. Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins; in the name of Jesus Christ for the remission of sins. This is what Jesus said and should be preached in his name; this is what the prophets testified should take place by faith through his name and baptism bears witness that it is the cause that this has been done. The promise of remission is to the believer through the name of the Christ and baptism of such believer testifies to this.

God looks to the name of Jesus and grants the remission of sins. Acts v. 31. While the sinner looks by faith to his name and receives the remission of sins. (Acts x. 43.)

While on this point, I will notice a question which has been often asked and a question which now lies before me. The question is this: "If baptism is not a saving ordinance, nor essential to salvation, of what possible use can it be? For if not essential to salvation, it is of no advantage, and to neglect it cannot be attended with danger."

It is because, a proper answer to this will further emphasize the witnessing character of baptism, that I ask attention to this marvelous paragraph.

1. "If baptism is not a saving ordinance . . . of what possible use can it be?" Did the baptism of Christ save him? And was his baptism of no use since it did not save him? This might be a sufficient answer but I will look a little further. Can it be that there is a certain use in baptism which the sinner makes of it, and beyond which the ordinance has no meaning?

Is it so that God has put the sinner upon a course of behavior which is to keep him out of hell, and that the turning point of this is in baptism?

"For if not essential to salvation, it is of no advantage," says this paragraph. It is simply a matter of advantage then, it would seem, of advantage to the sinner. Now, is it so that baptism has no design, no meaning, except as it is of use to the sinner — essential to salvation? Has it no bearing or significance as to the doctrine of Christ?

Is it a question of advantage, or of use, or of salvation, that controls and moves the sinner when he is baptized?

"And to neglect it cannot be attended with danger," says this man. Very well, it is simply a matter of danger then to the sinner that neglects it. As though salvation were a work of keeping men out of hell, a sort of fire insurance, this would make baptism, without which all would be lost. If not, "of what use is baptism?"

2. If baptism is essential to salvation then the possibilities of receiving this salvation are beyond the man himself. He cannot baptize himself. It would place the possibility of his salvation in the power of the man who baptized him.

The fact is, it places the man's salvation beyond Christ, for even Christ cannot baptize the man. If to this it be answered that Christ ordained it thus, I reply that Christ ordains nothing which comes between himself and the sinner.

To make baptism to be essential to salvation, and then place this baptism in the hands of somebody else than the man himself, does not consist with divine goodness and human responsibility.

The question of wrong doing upon the one hand by the sinner, and of his reconciliation to God upon the other, is a matter wholly between him and his Maker.

The human conscience recognizes no fact more fully than this, that as between myself and God, I alone am responsible for the wrong I have done; and myself alone am responsible if I neglect to be reconciled to God.

Now, as no one can share with me in this responsibility neither can they have any part with me in meeting it.

Whatever may be essential to salvation therefore will be exclusively between God and the sinner. If not, then to whatever extent it might depend upon the action of a third party, just to that extent would be modified the sinner's responsibility touching the matter.

Furthermore, why should this salvation depend on something which is only in part within the man's power, seeing that some one else must baptize him?

It would seem that there is danger in case of neglect yet the man has only a part of the power of avoiding it.

The salvation is wholly his yet the way of procuring it is partly with another. Does this consist with divine wisdom, and with man's responsibility? "The King's high way, is an open way." (TO BE CONTINUED.)

REAGAN ON PROHIBITION.

LET Gen. Reagan's prohibition letter be read and used in the great battle now pending in Tennessee.

REPLY TO THE GIRLS COMMITTEE.

GENTLEMEN:—I am in receipt of your letter of the fourth instant, in which you advise me that a largely attended meeting of prominent Democrats from all parts of the State was held at Austin on the thirtieth ultimo for the purpose of calling a State Convention to meet at Dallas of the first Wednesday in May, and that such a Convention has been called; that its object is twofold: 1. To set forth clearly and unreservedly the time-honored and enduring principles of the Democratic party from Jefferson, its founder, down to the present time. These you describe to be opposition to all forms of sumptuary legislation.

You do me the honor to invite me to be present and address that Convention, and call my attention to the radical change to be engrafted on the organic law of the State by the adoption of the prohibition amendment. And you suggest that the magnitude of the issue forbids silence on the part of every citizen.

I fully appreciate the honor implied in the invitation you extend me; but between giving some attention to my private affairs, which have been much neglected of late, the keeping up of a correspondence which has become burdensome, and the necessity of investigating some public questions of importance before the meeting of the Fiftieth Congress, it will not be practicable for me to participate in public discussions of this summer.

If I had leisure to engage in this discussion, with all respect for opinions of the meeting you represent, I could not concur with the views expressed in your letter. While I have heretofore felt constrained to oppose prohibition because its friends sought to make it a political issue and to antagonize and overthrow the Democratic party that reason does not now exist; and I am not inclined, by speech or vote, to countenance the evils flowing from the selling and drinking of intoxicating liquors as now practiced, or to give to them the moral support of public opinion or the protection of the State government.

In every community we find men, once honored and respected, reduced to poverty, wretchedness and dishonor by spending their money and time in drinking saloons; wives weighed down with grief and sorrow, and want, and heart-broken, and helpless children growing up in ignorance, beggary and vice, because husbands and fathers have been made drunkards and vagabonds by patronizing the drinking saloons. Millions of dollars are invested in this business of making men drunkards and in producing the desolation and ruin of women and children, which if employed in agriculture, manufacturing or commercial pursuits, and directed by the talents and time wasted in these drinking houses, would add untold millions to the aggregated wealth of the State, and make as many thousands of happy families as are now made miserable because this money and time are given to the selling and drinking of intoxicating liquors.

The framers of our State Constitution, having reference to these evils, provided that the legislature shall at its first session enact a law whereby the qualified voters of any county, justice's precinct town or city, by a majority vote, from time to time, may determine whether the sale of intoxicating liquors shall be prohibited within the prescribed limits. It would be no great innovation upon this principle for the people of the State to adopt a constitutional provision declaring that the manufacture, sale and exchange of intoxicating liquors, except for medical, mechanical and scientific purposes is hereby prohibited in the State of Texas. The State Democratic Convention, which met at Galveston last summer inserted in its platform of principles a declaration, in substance, that a citizen might be a local optionist or a prohibitionist and at the same time be a Democrat.

The present legislature wisely determined, in submitting the question of the adoption of the prohibition amendment by a vote of the people, that the election should be held at a time when no other election was to be held, in order that the people might pass upon that question unembarrassed by any other political questions or elections, so that the election should be non-partisan. In view of these facts, with all respect for the meeting at Austin and its committee, I must express my regret that any effort has been made to make a party question of it; and especially do I regret that Democrats should seek to identify that great and grand historic party with the fortune and fate of whiskey shops, drunkards and criminals.

There is a broad difference between law which interferes with legitimate trade and with such as would interfere with the purchase and sale of unnecessary food, drink and raiment, called sumptuary laws, and laws which have for their object the prevention and punishment of crime and the preservation of public morals and decency. And I think it hardly just to the memory of Mr. Jefferson, to assume that he would not have recognized this distinction.

I have during all the years of my manhood been a Democrat of the straightest sect, and an earnest

and enthusiastic disciple of Thomas Jefferson, whom I regard as the greatest political philosopher and statesman this country has ever produced. And I would be as far from desiring to see laws passed which would interfere with the freedom of legitimate commerce, or which would undertake to control the purchase, sale and use of necessary food, drink or apparel as any one could be. But I believe it to be the duty of the people, in a lawful manner, to protect themselves and society against the evils of the improper sale and use of intoxicating liquors. If I have not always so felt it has been in a great degree because I was unwilling to allow any outside issue to subvert or cause the overthrow of the Democratic party, whose principles I believe necessary to the preservation of our free constitutional system of government. We now have the opportunity to promote sobriety, thrift and happiness without endangering the success and perpetuation of the principles of the Democratic party, and I am in favor of doing so; and I shall at the coming election so vote, not because I believe prohibition the most efficient remedy which could be adopted for these evils, but because in my judgment it favors a policy which will do much for the improvement of the condition of our people generally, socially and morally, and toward placing them on a higher and better plane of civilization. I hope you will not consider it a breach of propriety for me to make this answer through an open letter, as I have no other opportunity to state the reason for the vote I shall give on this question. And I beg to assure you gentlemen of my great respect for you individually and collectively and of how much I regret that I have to differ with you in opinion on this question. With greatest respect, very truly yours, JOHN H. REAGAN. To Messrs. Barnett Gibbs, R. H. Harrison, W. B. Page, Walter Gresham and John H. Copeland, Dallas, Tex., Committee.

BE FINEST IN PRAYER.

FROM the time the Pharisee stood up in a public place and thanked God that he was not as other men, but full of virtue, and goods, and extolled his own righteousness, he has had thousands of imitators, who were continually telling the Lord what good men they were, as if they expected him to reward them liberally because they were such profitable servants, and had fairly earned his friendship and commendation.

But such presumption has been so sharply criticized, and the hypocrisy made so manifest, that many persons have gone to the other extreme of abasing themselves in their prayers and confessing to the daily commission of revolting crimes, in order to show their honest candor and humility, as if their confession must earn the favor of God, and this would all be right if they were sincere, but let us see if they are sincere by taking an example. A brother was in the habit of praying in public, but always keyed up his voice to a pitch that indicated great agony of spirit, and told the Lord that he was the worst of men; that he committed crimes so horrible that God would be just in sending him to hell and he could not open his mouth in complaint, and that these crimes were his daily practice. He wanted to quit them, he said, but like Paul, when he would do good evil was present with him, but he honestly confessed them and expected mercy through Christ. A brother had often noticed his manner of praying and one day said to him: "You should be expelled from the fellowship of this church, for, according to your own confession you are a disgrace to us all." His face instantly kindled into an angry flame and with much fierceness said: "What do you mean, sir?" "I mean," replied the brother, "all that I said, and I mean this much more, that I cannot keep you on my list of friends, to visit, or be visited by you."

The angry brother was now angrier still, and putting himself in the attitude of one about to make an assault, said: "You must explain instantly, or take the consequences of your insulting language." "I will explain," said the other, "and I will do so at once. Every member of this church knows that you constantly confess to the commission of infamous revolting, horrible crimes,

and if you are so guilty, you are not worthy of our fellowship, and if you are not guilty, then you tell lies to God in our presence, and either way, you see your own guilt, and our forgiveness." The angry man was overcome of mortification, and his eyes flowed tears, while in a choking, subdued tone of voice answered: "I never saw it that way before, and I do now earnestly confess that I am guilty of falsehood, for I do not commit the crimes, and would not for the world. I should have prayed honestly, and naturally, confessing to what was true and troubling me, and thanked God for his goodness, and mercy, asking for grace to overcome every difficulty; and I now see your kind intention toward me, and with all my heart, thank you for it and for opening my eyes to my great fault." The brother was cured, and in a moment they were in each other's embrace, ever flowing love in each heart.

MAGNIFY THE CHURCH

AT the late Southern Baptist Convention in Louisville, Ky., H. B. Folk of Tennessee in supporting the report of the committee on the ways and means of meeting the demands of the Foreign Mission Board on the churches, said:—

I give all credit to the influence and power of the press to arouse the church members to an appreciative sense of their duty in giving their means to aid in having the gospel of Christ preached in foreign lands. It is well to flood the churches with tracts and literature on this subject, as has been suggested. But there is a power greater than this. I mean the power of the preached word. The apathy and indifference of the members of churches on this great subject, as shown by the fact that the Foreign Mission Board has had to go into bank to borrow money to carry on the work, can be more effectually reached and overcome if ministers will faithfully instruct them, as to their duty in this regard. Let them shun not to declare the whole counsel of God on the subject of giving. Many ministers, perhaps most of them are tender-footed on this subject. They fear some of their lessons or members may say, they talk too much about money—their thoughts run too much on filthy lucre, which is very foreign to their nature, and disposition. And so they say nothing, or but little on this subject at home, but turn themselves loose on it at Conventions. If they would instruct their members at their homes in the duty of giving there would be no necessity to turn themselves loose at Conventions on this subject.

All honor say I to the Y. M. C. A. and other institutions and orders, that are doing good. But members of Baptist churches should list all their charities and contributions for the evangelization of the world go through the channels of their churches. To the extent that they give to these man-made institutions, do they lessen their ability to give to legitimate church work, and to that extent deplete, weaken and belittle the church. Mary, the blessed mother of our Lord, said, "My soul doth magnify the Lord." So let us magnify the church.

When this world and its works shall be burned up together with all these man-made institutions then will the church of Christ flourish in immortal youth unharmed amid the wreck of matter, and the crush of worlds.

Let us then do all to advance this divine institution, and do nothing to weaken or minimize it. And one of the signs of its final triumph over all opposition is that the very gates of hell,—the power of the whisky traffic, the strong-hold of Satan are being closed before the progress of Christianity.

A SUNNY TEMPER.

A SUNNY temper glides the edges of life's blackest cloud," and in this world of vexation and sorrow such a temper is of inestimable value not only to its owner but to all who are within reach of its beams. How welcome is the coming of a guest who cheers us by his cheerful face, his merry laugh, his lively song, his rippling, genial talk, which lifts us out of the region of morbid retrospection or foreboding, who by a happy turn of the conversation parries the haughty, irritating

word, and restores the clear sky of social kindness again!

A naturally sunny temper is like the sun itself, diffusing light and invigorating unconsciously; but there is such a thing as a determined cultivation of this element of sweetness and light even in a naturally uncongential soil, and the steady plucking up of the weeds of discontent and selfishness. The forcing, if need be, of the lips and eyes to smile and the tongue and voice to speak cheerfully and sing joyously will bring its reward. Poor human nature covets more sunshine, and responds to its influence, but depreciates and avoids gloom and moroseness.

"Laugh and the world laughs with you,
Weep and you weep alone;
For the sad old earth must borrow its mirth,
But has trouble enough of its own."

And even material nature seems, in its way, to recognize the presence of a joyful spirit, and gives back an answer of peace and comfort.

"Sing and the hills will answer,
Sigh, it is lost in the air,
The echoes bound to a joyful sound,
But shrink from voicing care."

Especially should Christians cultivate this sunshine of disposition, always rejoicing, hoping, loving, and so showing that they are living in the light of God."

LOVE.

THE last Critic prints an unpublished letter of John Wesley to his wife which clearly show the wretchedness his ill-advised marriage brought him. In it occur some sentences worth quoting.

"You are frustrating your own purpose, if you want me to love you. You take just the wrong way. No one ever was forced to love another. It cannot be. Love can only be won by softness: Fuel means avail nothing. But you say I have tried fair means and they did not succeed. If they do not none will. Then you have only to say, 'This evil is of the Lord. I am clay in his hand.' These are very obvious truths, yet it is wonderful how often they are forgotten or disregarded. Husbands or wives who feel neglected or ill-treated think that they can scold their partners into the proper frame of mind. Parents lamenting a want of confidence or loving regard on the part of their children, suppose that they can change this by demonstrating from reason and Scripture filial duty. All this is vain, utterly vain. Obedience may be commanded, love never; love is to be won. And the persistent use of the right means secures it in the end. Whoso loves, and shows the fact by kindness, forbearance, self-control, abstinence from demanding marks of affection, and makes this a habit, will find in the issue that the end is gained. At last the sun melts the ice.—Christian Intelligence.

Here is a good degree to confer on church-members,—O. O. C., out-and-out Christians. If all of them could receive it pro merito Christianity would assume its apostolic aggressiveness. The compromising spirit has deprived our religion of much of its power. "Ye cannot serve God and mammon" has been too often forgotten. Personal loyalty to Christ has given place too much to religious sentimentality. Some have been so foolish as to suppose that they could improve on the out-and-out religion of the Bible; but the result has been the loss of all that is distinctly Christian in their daily lives. There is a great demand for the O. O. C., kind of professors of religion. And if any want to be able to write after their names capital letters as significant and as honorable as D. D. or LL. D. they now have a chance.

When our divine Master says to us, "cast your care on me," he does not release us from legitimate duty or the joy of doing it. He aims to take the needless tire out of us by taking sinful anxiety out of our hearts, and putting the tonic of trust in its place. This glorious doctrine of trust is a wonderfully restful one to the overloaded; for let us remind ourselves again that it is not honest work that usually breaks God's children down.

QUESTIONS AND ANSWERS.

QUESTION 618. In THE TENNESSEE BAPTIST of April sixteenth, 1887, in question 591, in regard to the position taken by the pastor at Head-of-Riverland church, I appear in the wrong light. The wrong Scripture is given in regard to my position. 1 Cor. xi. 7, 8, has no bearing on my position. The position I take is that when the gospel excludes a member from a church of Christ the key that locks the disorderly member from the church at A locks him out at B. I know that every church of Christ is independent of every other church, but not so independent that she can make a law or ordinance, but must execute the law of discipline that God gives her. So when the gospel has excluded me the same law of God excludes me from every church of God; and if I am ever properly and gospelly restored to church fellowship, I must be restored by the church that lost me. This is the instruction of Paul to the church at 1 Cor. v. 4, 5. "In the name of our Lord Jesus Christ, when ye are gathered together, with my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan." This is the incestuous man you speak of in 2 Cor. vi. 6, 8. But this man was excluded by this church; and Paul wrote to that church, in his first letter, to exclude him. And in his second letter he wrote to the same church to restore him (1 Cor. v. 7, 8). So I suppose if there had been a hundred excluded, if they had claimed their original conversion and baptism, and had become penitent and desirous to be restored, he would have written to the same church to restore them. This is the teaching of Christ in personal rebukes, that the offenders shall confess and acknowledge their sins to those they have offended. (Luke xvii.) Here Jesus was addressing the church. And in the fourth verse: "If he trespass against thee seven times a day and turn again to thee seven, I repeat, thou shalt forgive him." Matt. xviii. 21. "Peter said, Lord, how oft shall my brother sin against me and I forgive him?" And Jesus goes on to show them as often as the offender returns and asks forgiveness, using the words you and ye, knowing that he was addressing the church. And he said to them in verse 35: "So like wise shall my heavenly Father do also unto you: if ye from your hearts forgive not every one his brother their trespasses." If we adopt the plan of receiving excluded members when would we get rid of the disorderly members? We would be like the cities of refuge. Turn them out of one church and they flee to another. If I am wrong I want to get right.

D. L. MORRIS.

ANSWER 619. The above is from a beloved brother minister, whom we highly esteem for his work's sake and his consistent advocacy of the old landmarks of the primitive churches; but in this item of church polity we think he takes a false step. Our effort will be to see if we cannot help him to retract it.

1. Bro. M.'s position here manifestly proves too much; for if one church can turn the key of every Baptist church in the world one way she can turn it the other way; i. e., if one church can close and lock the doors of every church of Christ in the world against an individual she can, by the same authority, unlock and open the doors of every church on earth, which position manifestly destroys the independency of every church. This needs no discussion.

The case of Diotrophes is eminently in point: "Beloved, thou dost faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the church, whom if thou bring forward on their journey after a godly sort thou shalt do well, because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow helpers of the truth. I wrote unto the church, but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not; wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words, and not content therewith neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." (3 John 5-10.) Does Bro. M. believe that this one antimissionary in that church could lock the doors of every church existing at that time against those devoted brethren who would receive John and his fellow laborers in the missionary work, and help them on in their self-sacrificing efforts in the work? That church could, despite the instructions of Paul, under the malign influence of Diotrophes, lock her own doors against them, but could she lock the doors of the churches at Corinth, Ephesus, Antioch and all others? We cannot believe our good Bro. M. will say it.

We well remember the times when the Antimissionary churches of Kentucky and Tennessee excluded brethren for giving their money for missions at home and abroad, or for purchasing Bibles for the poor at home and the perishing in Heathen lands. Did they, by their acts of exclusion, forever lock the doors of all the churches on earth against these brethren? Who will say it?

What is occurring every week among Missionary Baptist churches? Here is a case just come to our table from Dale county, Ala. A prominent member, Bro. Wahl, was excluded from his church for voting no on the question of receiving a very questionable person into the fellowship of the church. The relatives and personal friends of that man demanded that church. When the vote was taken to exclude that brother for voting in the negative, no other charge, a prominent minister and member of that church voted "no," and he was as promptly excluded, and his credentials demanded, which he then and there surrendered. Will Bro. Morris contend that that church has effectually and forever locked the doors of every Baptist church in Alabama and the world against these two excellent brethren because they discharged their constitutional duty conscientiously in voting upon a question of discipline? As flagrant cases of the violation of the laws of Christ's churches are occurring all over this land. We emphatically affirm, with God's ward open before us, that no church on earth is bound by the actions of the Clay Hatfield church, a more than by the iniquitous act of the church under the bad influence of Diotrophes.

The express and explicit command of Christ, as found in a former answer, forever puts this question beyond controversy. A church has no jurisdiction over him, and he is under no constitutional obligation to her, no more than if he had never been born, no more than any publican in Palestine or unconvered Heathen in China is to say.

To say that one church can close or lock the governmental or disciplinary action of other churches is to destroy every Baptist church from the face of the earth. Every church is as sovereign and independent with respect to every other church.

With all due respect to the opinion of our Bro. M., the cases he relies on in support of his position are irrelevant to the question under discussion, viz., Can the action of one church bind that of every other church? Can a church open her door to a member excluded by another church, if convinced of his worthiness, although knowing that he has been excluded from another church?

We have another case before us where thirteen worthy members were excluded, but a few months ago, because they refused to commune when their pastor gave an open invitation to members of all sister churches, which included Lyons and Toy, rank infidels, Mr. Mamboldt of Chattanooga, and all the bigamists, infidels, false teachers, drunkards, rioters and revelers, dancers, etc., etc., in all the churches of our denomination. Will our Bro. M. maintain that they are forever locked out of every Baptist church on earth because they will not sit down and eat with those whom Christ has expressly commanded them not to?

EDIGRAMS.

"Having so many questions ahead will you please answer mine by private letter, and oblige yours?" etc. Most certainly we will not. You have never been a subscriber to this paper, and do not inclose a sheet of paper, envelope nor stamp for an answer, which one who knows what is proper would do, as the business is yours. But you need not do it now. You are a sponger. — J. P. Bowen: Give our warmest regards to our Bro. Mathie, and assure him his questions will be noticed soon. We will tell you when we can come to rest, but will give at least one chair talk to your church. — Yes, there are some things a majority of a church cannot do, and one of them is they cannot deprive the weakest member of his consti-

tutional rights and privileges without a Scriptural cause, and another is they cannot dissolve the organization nor remove the church property to another location. No, a council has no right to organize or disorganize a church of Christ. If you think so tell us who gave a council such authority.

— We have before us two lengthy questions from parties not subscribers to this paper. We have all we can do to work for our subscribers. — We do not understand what speeches you refer to, Bro Swindall. We will write to D. — Bro A. S. Martin of Abbeville, Ala., pledges himself, if Dr. Frost's and Dr. Murphy's articles are put into book form, to pay for twenty-five copies of each. Good. We will personally do the same when one thousand copies of each are pre-ordered. — Bro Jennings of Henning, Tenn. asks if it is right or proper to give up a church-house to be used to hold prohibition meetings in. We answer it is highly improper; and the church at Henning cannot do it without violating her covenanted vow; for we were called upon to dedicate it to the service of God, and before doing so we distinctly asked the church to decide, by a public vote, if she would solemnly dedicate it to the service of God, public worship and the preaching of his word, and exclude all political meetings, etc. For if it was to be used for public and secular purposes, as the teaching of common schools, and as a hall for public and political speeches, why dedicate it to the sole worship of God? The church, by a rising vote, pledged before God and men that such things should be shut out. — John B. Carlin, Florida. Your paper cannot stop. We await your convenience. We highly appreciate all your efforts to promote the circulation of this paper. We deeply regret your bad health and misfortune. — Sister Coleman: Yours received; and the effort now is to continue to old or poor preachers their religious paper. It would be a little difficult to influence our readers to contribute a warm winter suit of clothes in this warm even hot weather. We are still quite as helpless as when at the Wells; but we talk from a chair on the pulpit platform, and our congregations seem deeply interested, and good seems to be done. — That was a generous act of yours to present that young minister the paper for one year, Sister Talliferro of East Tennessee. God will reward you. — J. G. Doyle, Arkansas: The circumstances that existed when we promised to visit you no longer exist. We must determine upon another time, and let it be after the crops are laid by, when the largest number will be most likely to assemble. We await your suggestion. — Bro J. J. Kinney, Georgia: We do not hold that the congregations known as Antimissionary, or anti-Baptists, are Scriptural churches. They both misrepresent the gospel and obstruct the evangelization of the nations, which is the object for which Christ organized his disciples into churches. This is not our individual opinion. In the statistics of our denominational year-book they are not classed with regular Baptist churches but an alien sect; and therefore their baptisms and ordinations are null and void, unless alien immersions are indeed valid. — We certainly do appreciate your high opinion of this paper, Bro G. W. Boroughs of Floyd county, Ga.; and you encourage us to write on when you say you get more light and Bible knowledge and Christian comfort from reading it than from all other papers. — The time is not fixed, Bro J. D. Anderson, when we shall visit Nowhope. — "I expect to read your paper so long as I live, or as long as I can read it, for there is no other paper equal to it in my estimation," writes A. Echols of Georgia as his reason for renewing. — We cannot answer your question, Bro S. E. Tatum of California, since we learn nothing from the word how infants and idiots are saved; but we believe they are saved by God's sovereign grace without faith or repentance. — Green Borders, Georgia: We go nowhere unless invited, and provision is made for the expenses of travel, etc. We are not able to travel and deliver the chair talks at our own charges. We are working for means to support five poor young ministers at Jackson. — Thanks, Bro Lassiter of Hopo, Ark., for your new subscriber and renewal; they

are helpful. When we visit Baboe in July we can accept the invitation to visit Hopo. — Yours of the month just read, Bro E. G. Turner of Henning, Tenn. We have been absent from home. You dedicated your church for the one specific purpose of the worship of God and the preaching and teaching of his gospel and not for political or temporance speeches or scientific lectures or secular purposes. What will you do with that solemn public pledge when you offered your church-house to God for his sole service? Let all the prohibitionists of Henning and the county unite in erecting and erecting a capacious arbor for the discussion of this important secular question. — G. N. Drewry, Arkansas: Do you send for Incommunion, seven or five cents, and you will see all our reasons for believing that feet washing is not a church ordinance. — Who indicted the Gospel written by Matthew Bro Swindall of Texas? If it was the Holy Spirit then he indicted the phrase "John the Immorser," which is all we meant when we said the Holy Spirit named John, i. e., the Immorser, which John James's revisers translated John the Baptist. Every number of this paper that has been issued has been regularly sent you, Bro S., and if this you miss through the inefficiency of the mail service we duplicate it we have them; and we can do no more. — Yes, Bro Robert Omanson of Topeka, Kan., if life and health permit we will endeavor to visit you between this and the next year, if you can learn of two or three other churches of the same mind with yours. — The Bethlehem church, Livingston parish, La., presents her pastor, J. W. Hoover, this paper one year, which we trust will be an acceptable present. — J. C. Tatum, Toccoa, Ga.: You have indeed been and are greatly benefited. Be assured we sympathize with you. Press your soul of the faith that your affliction is for your good, — in mercy sent.

Our Premium Offers.

To any one sending us a club of five yearly subscribers and ten dollars we will send one extra copy for twelve months to any address he may direct as a premium for his trouble.

To any one sending us a club of six half yearly or six months subscribers and six dollars we will send one copy free for six months to any address he may direct.

EXPOSITIONS PARABLES PREMIUM.

To any one sending us orders for six copies of the Expositions of the Parables and six dollars we will send one extra copy of the book as a premium.

To any one sending us orders for twelve copies of the Expositions of the Parables and twelve dollars we will send three copies of the book free as a premium for his trouble.

The orders for Parables may be for as many different addresses as there are books, but must all be sent in at one time.

The evils of the liquor traffic, in Mr. Jefferson's time, pale into utter insignificance beside the monumental horrors that stalk through the land to-day, hand in hand with the traffic. The feeble and insignificant power for harm exerted by the saloons in the earlier days of the republic has grown to be an overshadowing despotism. It sets at defiance the laws enacted to preserve the good order of society. It enters the high and low places of authority, and stamps its will over the will of the people. The wrecks of manhood which fill the land, the distress and bankruptcy wrought by its power; the onerous burdens of taxation imposed upon honest industry to defray the expenses of crime, the legitimate offspring of its power, all show too clearly the public welfare is involved in the evils of the liquor traffic. For one, I believe the time has arrived when this despotism should be broken and overthrown, and the welfare of the people emancipated from its thralldom. — D. B. Culbertson.

WANTED.

One agent in each Association of the South to canvass for the Expositions of the Parables and Prophecies of Christ. It will be successful and useful book, that will sell rapidly. Liberal commissions will be given; and the book can be sent from the office of publication, and the trouble of delivery be saved to the agent if desired. Address Graves & Mahaffy.

TRUST IN GOD.

Trust in God. He will direct thee; He will love and will protect thee. Lean upon his mighty arm, Fear no danger, fear no harm. Trust him for his grace and power. Trust him in each trying hour. Watchmen on the walls of Zion, Catch a glimpse of Judah's Lion: Man of sorrows, Lamb once slain, Comes as King of kings to reign. And from long oppressed creation Break the anthems of salvation. Trust in God. The morn awaits thee, And while such a hope elates thee, Wilt thou fold thy hands in ease? No; the golden moments seize, Lay thy gift upon the altar, Thou hast duties, do not falter.

NEWS AND PERSONAL.

BY THE NEWS EDITOR.

Bro. Mahally requests that all news items be written on separate sheets of paper from business letters. Please also give date and State.

We desire that all our readers will send us every item of Baptist news that may come under their observation for these columns, and that, too, while it is fresh. Please mark it to T. H. Granberry when inclosed with other matter. If sent alone address it to T. H. Granberry.

Dr. W. E. Hatcher of Richmond has been called to the pastorate of St. Francis-street church, Mobile.

Ground was recently broken upon which is to be erected the new house of Marcey avenue church of Brooklyn.

John D. Rockefeller of New York has given five thousand dollars to the Baptist church in St. Petersburg.

F. H. Keefoot has been elected professor in the Southern Baptist Theological Seminary, to teach Dr. Boyce's class while he is engaged in raising funds and visiting Europe.

Eld. M. T. Webb of Arkansas says: "I am preaching to four churches. We held church communion at each of them in May. So it will be seen that truth is mighty, and will prevail."

The Mountain Home of Talladega, Ala., in the issue of May twenty-fifth, has the able sermon preached by Bro G. A. Linton at the funeral of Sister Sallie B. Browne.

Mrs. Mary B. Brown, daughter of George H. Gresham, was born near Jonesboro, East Tenn., married January 13, 1851, moved to Arkansas the same year, where she lived till April 10, 1887, when, after a short illness, she died.

Rev. C. W. Tomkies, corresponding secretary of the State, is conducting a great revival at this place. Ninety-eight have joined the Baptist church, and still the great work increases in power. Over one hundred will join ere Sunday. May the Lord be praised." So writes Bro. R. M. Boone of Evergreen, La.

The city authorities of Baltimore decided a square to the Catholic Sisters of Charity. Protestants are opposing and condemning it. This is only one step. A step at a time is the law of marching. We believe civil and religious freedom is doomed in the United States. It will not be destroyed exclusively by Catholics, but they will gain their prize.

An effort to unite the Northern and Southern Presbyterians has just failed. Many bitter speeches were made in the two General Assemblies. It appears that the main cause of the failure to consolidate was the political issues involved. It seems to be an idea in the minds of some people that there is to be a general religious coming together some time in the future. It cannot be. One thing is sure: Christ's people will remain organically and spiritually separate from the great mass.

Replying to a question on the subject the New York Examiner says that it cannot name half a dozen churches in the North in which open communion prevails, but it is probable that a larger number of churches than that have pastors and

members who may be regarded as shaky on the question, but that in the Southern Baptist churches it would be very hard to find one that is not thoroughly orthodox on the question. The churches of the South have a great mission to execute. Will they be and remain faithful to the trust?

If Catholics cannot get control of the public schools they seem determined to dominate them as far as possible. It is said they served an injunction on the School Board of Illon, N. Y., compelling it to discontinue the reading of the Bible and devotional exercises at the opening of the school. So it has ever been: so it will be. The opportunity is theirs, and the climax — Nature sings in melancholy dirge, —

One by one the roses fall, Drop by drop the spring runs dry.

Bro. L. P. Gordon of Crestview, Fla., obliges us with the following: "I will give you a brief account of what a good time we have had here in West Florida. On the twenty-fourth of May we organized a church. The following ministers were present, P. D. Bulgar, A. T. Simes, S. W. Joans, W. J. Mosley. The meetings lasted five days. Nineteen were baptized, and impressions were made upon others. Methodists have had the sway here for a long time, but now the Baptists seem to be getting in front." Good news you bring, Bro. Gordon. Let us hear more from you.

The Central Baptist says: "We have been saddened in these latter days to see that some people appear to think that a man's capacity for usefulness is increased in the same ratio in which he uses slang, vulgarity and offensive personality in the pulpit. Candor is a good thing, plain talk is desirable and necessary, but we submit whether much that goes under these names at this time is not a disgusting travesty." And why are not expressions of scorn and contempt and ventilations of spleen reprehensible when indulged in by those who are looked upon as ministers of Christ while ministering in the word?

Dr. Withrow, pastor of the Third Presbyterian church of Chicago, recently said before the Baptist Social Union of that city: "I speak in no fulsome praise but literally I think there is not a denomination of evangelical Christians that is throughout as sound theologically as the Baptist denomination. I believe it. After carefully considering it I believe I speak the truth. So, as my own denomination is, sound as some of us are, and I do not cast unfriendly reflections upon any particular denomination, I do say, in my humble judgment there is not an evangelical denomination I aver to-day that is as true to the simple, plain gospel of God, as it is recorded in the word, as the Baptist denomination. . . . Perhaps you think it is that I do not like your form of church government, because it is so loose. True I am in a denomination that has a considerable number of wheels, and they are pretty well strung up, all of them have their belts on, and all run regularly; but it seems to me (I don't exactly understand it) that without any machinery you hold together faster than I you had it." This is a golden opinion. But Baptists have need now to be more than ever very wary. The deadliest snare into which they are liable to fall may be set by themselves. There has never been a time when individual integrity and firmness were more requisite and could perform a more conspicuous office in making Baptist history, nor general faithfulness to their Lord was more required among them. Let us listen to the words of our Lord: "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked, I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see." Amen.

One of the strongest evidences of the duty of Jesus is the truth of that heart-searching inquiry: "Why beholdest thou the mote that is in thy brother's eye but considerest not the beam that is in thine own eye?"



ROYAL BAKING POWDER Absolutely Pure.

There is no other baking powder so pure and so good as the Royal Baking Powder. It is made from the finest flour and is free from all impurities.

MASON & HAMLIN ORGANS.

Our organs are of the highest quality and are made from the finest materials. We have a large stock of organs on hand and are ready to ship to any part of the country.

PIANOS.

We have a large stock of pianos on hand and are ready to ship to any part of the country. Our pianos are of the highest quality and are made from the finest materials.

MASON & HAMLIN ORGAN & PIANO CO., BOSTON, NEW YORK, CHICAGO.

BUCKEY BELL FOUNDRY.

We have a large stock of bells on hand and are ready to ship to any part of the country. Our bells are of the highest quality and are made from the finest materials.

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We have a large stock of bells on hand and are ready to ship to any part of the country. Our bells are of the highest quality and are made from the finest materials.

TRAVEL VIA Burlington Route.

Through trains with Dining Cars, Pullman Palace Sleeping Cars, Modern Coaches, etc. We have a large stock of tickets on hand and are ready to ship to any part of the country.

PARKER'S HAIR BALM.

It is the best hair balm ever made and is made from the finest materials. It is free from all impurities and is safe for use by all.

\$25,000.00 IN GOLD!

Will be paid for ARBUCKLES' COFFEE WRAPPERS. We have a large stock of coffee wrappers on hand and are ready to ship to any part of the country.

ARBUCKLES' COFFEE WRAPPERS.

1 Premium, \$1,000.00; 2 Premiums, \$500.00 each; 6 Premiums, \$250.00; 25 Premiums, \$100.00; 100 Premiums, \$50.00; 200 Premiums, \$20.00; 1,000 Premiums, \$10.00.

For full particulars and directions see circular in every pound of Arbuckle's Coffee.

A Hint.—Gus Do Smith had been talking to Birdie McGinnis about a certain actor.

"Humph! I could play the lover better than that myself," he remarked.

"I'd like to see you try it," said Birdie.

"Waiter, didn't I tell you to give me a piece of melon off the leaf?"

"Yaas, sah, you did, sah." "Well, this piece is as warm as a tin roof."

"Yaas, sah. Dat's cause it's off de leaf, sah. De leaf allus warm when dey's off de leaf, sah."

A little Dresden girl, when asked by her mother about suspicious little letters in the walls of a frozen cheese

applied, answered: "By Phay's opinion, they may have been for station, it was so cold last night."

Whatly magnificent! What! You mean, sir? Why I kicked you down stairs and out into the street, it's most certainly a report that follows.

Is that so? Yes, it is a good old memory! I had the letter in my pocket. Don't you think I'd be glad to show you?

What? No, sir, I don't want to see it. I don't want to see it. I don't want to see it.

What? No, sir, I don't want to see it. I don't want to see it. I don't want to see it.

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What? No, sir, I don't want to see it. I don't want to see it. I don't want to see it.

A Kent's man with a large jug made a bargain with a countryman to take him four miles over the hills.

"How much do you charge?" "Oh, a couple of shillings for the stuff in that jug and the horse."

"After the journey had been made and the countryman had taken a swig, he said: "Stranger, I'm a peaceable man, but if you don't want to be chock full of lead to-night, you'd better find another way to carry yer molasses."

Roundly and stoutly, he has no finer specific for skin diseases than Scott's Ointment, a fact that is clearly proved by the action upon the eruptions collected with eruptions of various kinds, as well as a healer of the skin, Glenn's Sulfur Soap.

Glenn's Sulfur Soap cleans and beautifies the German Corn Remover kills Corns, Bunions, etc. Hill's Hair and Whisker Dye—Black & Brown, etc. Pike's Toothache Drops cure in 1 minute.

Whoever would be sustained by the hand of God, let him constantly lean upon it; who's ever would be defended by it, let him patiently repose himself under it.

The peculiar spirit, vigor and building-up powers of Dr. Sarsaparilla make it the very best medicine to take of this class.

Faith evens up the most difficult cutures of the way, and bends her eyes only to the end.

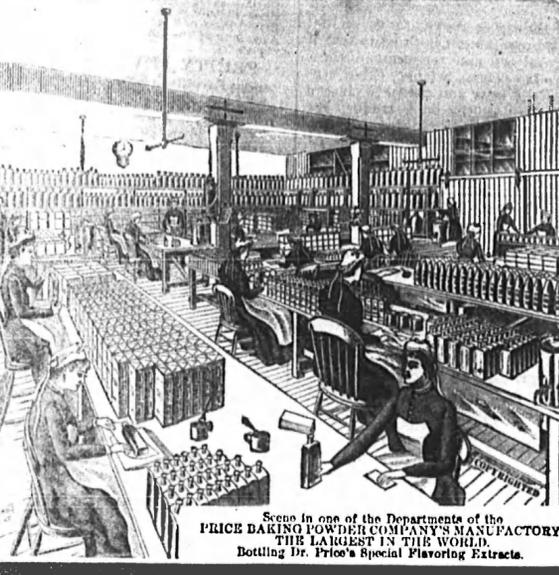
The prospect is clear and serene, Baton Rouge, La., place Dr. Tichenor's Antiseptic squarely on its own merits, and ask no favor other than fair trial.

Give because you love to give—as the flower gives forth its perfume.

No Opium in Dr. Sarsaparilla. Cures where other remedies fail. 25c.

DR. PRICE'S SPECIAL FLAVORING EXTRACTS MOST PERFECT MADE

Dr. Price's Extracts, Vanilla, Lemon, Orange, Rose, Almond, Etc., prepared from the true fruits, flavor deliciously.



Scene in one of the Departments of the PRICE BAKING POWDER COMPANY'S MANUFACTORY. THE LARGEST IN THE WORLD. Bottling Dr. Price's Special Flavoring Extracts.

The Pastor's Hand-Book.

REVISED EDITION. COMPILÉ BY W. W. EVARTS, D.D. PRICE, ONE DOLLAR.

This is the first, most widely circulated, and, in its revised form, the most complete manual or directory ever published. It embraces rules, forms of observances, and helps for all their professional duties. Marriage forms furnished by Dr. W. R. Williams, G. B. Cheever, R. W. Cotton, S. M. Cutting, J. Stanford-Holmes and others, with Scriptural readings and devotional exercises. Copious spiritual and medical citations, with devotional readings for the sick room. Five Scripture readings with expositions, and many apt poetical quotations. Forms of burial service and prayers for funerals. Ecclesiastical formulas. Rules of order for conferences and other deliberative bodies, and tables for record of pastoral, church and society work. The Hand-Book would seem almost indispensable to young preachers, and the fifty thousand pastors who have used it would not part with it for ten times its cost. This book will be bound in flexible leather, with pocket for papers, and be published August 1st, next, at 100 copies to a set.

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New Stop, Two Knee-Swell Organ at \$70. H. G. HOLLENBERG'S MUSIC HOUSE, Memphis, Tenn., Little Rock, Ark.

REPRESENTS THE FAMOUS HOLLENBERG PIANOS, And keeps a large stock of Pianos and Organs of the best and most solid manufacturers. Write for catalogues. Over 30,000 different pieces of music and in books, and daily additions of novelties.



226 MAIN STREET, MEMPHIS, TENN.

Testimonials from persons who have been cured by a medicine ought to convince those suffering from the same disease, and would it known to be genuine. Please notice that whenever we publish any testimony in favor of Shallenberger's Pills, for Malaria, the name and address are given, and that we invite you to verify it by writing directly to the parties themselves. A. T. SHALLENBERGER & CO., CHESTER, Pa.

Desire to have both your fashions and your stuffs from heaven. The robe of humility, the garment of meekness, will be sent to you. Wear them for his sake who sends them to you. He will be pleased to see you in them and I will be glad to help you.

THAT Tired Feeling

Ailments nearly every one in the spring. The system having become accustomed to the bracing air of winter, is weakened by the warm days of the changing season, and readily yields to attacks of disease. Hood's Sarsaparilla is just the medicine needed. It tones and builds up every part of the body, and also expels all impurities from the blood.

What I did not know now, but then I do know hereafter, is his providence. He will have credit every step. He will not assign reasons, because he will exercise faith.

WE CAUTION ALL AGAINST THEM.

The unprecedented success and merit of Ely's Cream Balm—a real cure for catarrh, hay fever and cold in head—has induced many adventurers to place catarrh medicines bearing some resemblance in appearance or name upon the market, in order to trade upon the reputation of Ely's Cream Balm. Don't be deceived. Buy only Ely's Cream Balm. Many in your immediate locality will testify in highest commendation of it. A particle is applied into each nostril; no pain; agrees with all.

The devil is not content upon the testimony of others for his knowledge of the grace of God in Jesus Christ; he has an independent knowledge of that grace, knowledge which grows out of his own personal experience. He knows Christ for himself.

IF YOU WANT A GOOD ARTICLE OF Plug Tobacco ask your dealer for "Old Rip."

The Sabbath is a permanent provision for rest, worship, good works, charitable ministries, higher education, and exaltation of the character and destiny of all mankind.

The withered leaf is not dead or lost. There are forces in it and around it, though working in reverse order, else how could it rot? Despair not the rag from which earth makes corn.

IN GENERAL DEBILITY, EMACIATION,

Consumption, and wasting in children Scott's Emulsion of pure cod Liver Oil with Ilyphosphites for food and medicine. It creates an appetite for food, strengthens the nervous system, and builds up the body.

Please read: "I tried Scott's Emulsion on a young man whom physicians had at times gave up hope. Since he began using the Emulsion his cough has ceased, gained flesh and strength, and from all appearances his life will be prolonged many years."—JOHN SULLIVAN, Hospital Steward, Morgauz, Pa.

SOCIAL ETIQUETTE.

Respectful Observance Which no Lady or Gentleman Will Neglect.

A young married couple, who had been most favorably received by the best society of the town where they began housekeeping, were surprised when, in a year or more, the interest of their little world, in regard to them, had apparently ceased. They received no invitations, and their card-basket was no longer habitually filled. What could be the reason? It simply lay in the fact that, being unacquainted by nature, and careless by training, they had been too unceremonious in their treatment of their acquaintances. They were absorbed in each other's society, and it was an effort to think of the outside world. Consequently, though they were well provided with receiving calls, they left no impression, rendering them for months afterwards, times neglected, going to the point mentioned, that people would forget again.

There are certain observations which the person who desires to make with ladies and gentlemen will not neglect. The rules of etiquette are not arbitrary; they are founded upon common sense and kindness. To return the compliment of a stranger without doing so to the one's appreciation of the hostess, is paying the visit. Refusing to be invited immediately on receiving it, enables the sender to make definite plans, and is, moreover, a practical play of gratitude for the invitation. To express one's thanks for a gift, when it must be done by letter, without allowing one mail to intervene, is to make practical demonstration of one's pleasure in having received it. To be never yet was a social occasion in which promptitude failed by a virtue, except, perhaps, in the case of English dinner-parties, where the guest is expected to arrive after the specified hour.

Many people are both ignorant of conventional rules and careless by nature; but casual acquaintances can not be expected to make allowances for them, on account of these disabilities. The offenders are not the friends of society will, on the contrary, probably be classified as such, or, at least, in any case, understood as such. The habit of being so late and "up to the mark" is more easily entertained in youth than when the reputation of the individual is firmly fixed. The day when who is always late in his duties will become, by a natural process, by nature; since good habits, if not early become, are not easily broken and ones.—Youth & Company.

A young man, who was a student in the law, was one day found with his head towards the ceiling, and his feet towards the floor. He was asked by his friends what he was doing, and he replied: "I was trying to get a better view of the world."

MOTHER'S FRIEND

Not only shortens the time of labor, but it also lessens the pain, but it greatly diminishes the danger to life of both mother and child. It is a safe and reliable remedy for all cases of laboring women, and other ailments. It is a safe and reliable remedy for all cases of laboring women, and other ailments. It is a safe and reliable remedy for all cases of laboring women, and other ailments.

THE BEST RESTORATIVE

For the hair, is Ayer's Hair Vigor. It restores the original color to Faded and Gray hair, promotes its growth, prevents the accumulation of Dandruff, cures all Scalp Diseases, is always safe and beneficial to use, and is, at the same time, a Superior Dressing for the Hair.

I have used Ayer's Hair Vigor for a number of years, and am more than satisfied with the results obtained. It keeps the hair in fine condition, renders it soft and pliant, and gives it tone and strength. As a hair preparation it is unequalled.—Dr. J. Rogers, Lillington, Md.

I have found Ayer's Hair Vigor invaluable for increasing the growth of hair when it had become weak and thin, also for restoring the natural color to gray hair. This preparation is also an excellent dressing and may be used without danger of soiling the clothing. It renders the hair soft and pliant, and is equally good for a glossy appearance. It is sold by Dr. J. C. Ayer & Co., Lowell, Mass., and by all Druggists.

Ayer's Hair Vigor.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25c per bottle.

Assist Nature

By Purifying. A few bottles of Ayer's Sarsaparilla restored my health. Mary O'Sullivan, 320 Washington St., Boston, Mass.

Merrell's Female Tonic

It is prepared solely for the cure of complaints which affect the female system, and corrects all dangerous displacements and irregularities in the course of nature.

B.A. FARNESTOCK'S VERMIFUGE

Having used the original B.A. Farnestock's Vermifuge in my practice for many years, I have no hesitation in recommending it as a remedy which is safe, reliable and efficient in all cases where a Vermifuge is needed. THOS. H. HANBY, M.D., Pittsburg, Pa., Sole Proprietors.

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Does with the finger and thumb, and a radical cure. It is a safe and reliable remedy for all cases of laboring women, and other ailments. It is a safe and reliable remedy for all cases of laboring women, and other ailments.

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Simmons Liver Regulator.

J. H. Zeller, Esq., Philadelphia, Pa. I was afflicted for several years with the disorder Liver, which resulted in a severe attack of jaundice.



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It is a tonic brings into healthy play the torpid Liver day by day. And regains the System through the crown of the head to the sole of the foot.

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A New Pronouncing Biographical Dictionary of nearly 12,000 persons, and a New Pronouncing Gazetteer of the World.

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ITEMS

God's eye is upon his servants in the solitude of the desert as well as amid the splendors of the palace.

Believe in the wave of religious progress that is rolling over you, as the Anabaptists have done.

There is no visible labor, and there is an invisible. To minister is to labor, to think is to act.

In warm moments form your resolution, and in cool moments make that resolution good.

All manner of inflammation, external or internal is controlled by Dr. Tichenor's Antiseptic.

Dr. Sage's Cathartic Remedy cures when every other so-called remedy fails.

There is no part of man's nature which the gospel does not purify, no relation of his life which it does not lay low.

Dr. Tichenor's Antiseptic is a "dead shot" on foot-evil or scorching.

You must live in order to understand. It is a matter of fact that a thousand sermons.

Try Dr. Tichenor's Antiseptic; you will find it all it is represented to be.

Van Fleet & Co. Memphis, Tenn.

FOR ANIMALS.

Mange, Distemper, Diarrhea and worms in dogs quickly cured.

Scratches, Sores, Galls, Bruises, Cuts or Wounds of any kind quickly and permanently healed by washing with the Fluid.

Dr. J. H. Brown, the distinguished Veterinary Surgeon, says: "I find Darby's Prophylactic Fluid all that it is represented as a local application."

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BULL'S SARSAPARILLA.

Dyspepsia. Variable appetite; faint, growing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration.

Rheumatism. Inflammation of the blood, where there is perfect filtration of the blood there can be no rheumatism.

Scrofula. In the blood, usually affecting the skin, enlarged glands, abscesses, sore eyes, blotchy eruptions on the face or neck.

Kidney. Through the Kidneys flow the waste of the body.

The Liver. By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, yellow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling.

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Paragaphs. VOICES OF PRAISE, by J. H. Brown, 1887. 100 different pieces of music for singing, 5 to 10 cents each.

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PARAGRAPHS.

Mercy was chosen by an angel, not because they fought against the Lord, but because they came not to help the Lord against the enemy.

Losses, disappointments, ill-tunges loss of friends, houses, or country, are God's workmen, set on work to work out good to you, out of everything that befalleth you.

The humblest duty and the commonest object become beautiful when illuminated by the living presence. Even a thorn bush may be made to blaze with heavenly glory.

The heavenly life, that life to which death introduces the believer, is not only unmarred by sin and sorrow, and suffering but it is a life with ever-increasing capacity to love and joy and peace.

Christ showed that his disciples after his resurrection were not of their unbelief. As they had said, "Look upon me and I will be crowned."

How natural Joseph's love for his brethren was to him, and how he loved to do him good, was shown in the paragon case, when he was sold into slavery with every man's consent.

THE OZARK MOUNTAIN AIR.

Crowds of people flock to the Ozark Mountains, White Mountain, and Alleghenies every summer to escape the heat of the day fever.

But the preparation of cities is not large. Nobody is likely to take any vacation on an excursion of three or four thousand feet, but the people who carry it there in their system do not always secure relief.

Get well at home, then enjoy the mountain air, a good advice. Dr. Stacker & Pfen 1529 Arch Street, Philadelphia, Pa., with their terms of sale of Ozark Mountain Oxygen have a relief leveler, bronchitis, asthma, and other ailments and lung affections. Send them for a pamphlet on the subject, which will be forwarded free.

There is no more to be said of a deal of this world's goods, and goods in their hands, and in their house, but have no more in their hearts, and there are no more goods with the goods of this world, and their lives are senseless with a power, and their death is earned with a tear.

Ye who weep for the Jews, for he weeps; ye who suffer, come to him, for he heals; ye who trouble, come to him, for he stills; ye who pass away come to him for he abides.

"THE SLOTTED OR DEPENDENCY"

In which you are warned, on account of your dependence, particularly in your medicine, and will be robbed of your life, and health, and made the a victim to you, you can easily get out of Dr. Pierce's "Favorite Prescription" will write you in a few such troubles, and call the receipt of health to your check and the receipt of your step. It is a most perfect specific for all the weaknesses and irregularities peculiar to your sex. It cures ulceration, displacements, internal fever, heating down sensations, removes the tendency to cancerous affections, and corrects all unnatural discharges. By drug-

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THE PATENT NON-ELASTIC STAYS AND ADJUSTING LOOPS.

ALL KINDS AND SIZES IN THREAD OR SILK ELAS.

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Have made shopping by mail so convenient and simple for those living at a distance that they have the same advantages exactly as the residents of Memphis.

Our Order Department, like all other departments in our house, is conducted with great care and perfect system.

The promises of God are spiritual funds to our credit in the bank of faith. We can draw on them freely according to our need.

THE REMARKABLE CURES.

Which have been effected by Hood's Sarsaparilla are sufficient proof that this medicine does possess peculiar curative power.

In the severest cases of scrofula or salt rheum, when other preparations had been powerless, the use of Hood's Sarsaparilla has brought about the happiest results.

The case of Miss Sarah C. Whittier of Lowell, Mass., who suffered terribly from scrofulous sores, that of Charles A. Roberts of East Wilson, N. Y., who had thirteen abscesses on his face and neck, that of Willie Dull of Walpole, Mass., who had hip disease and scrofula so badly that physicians said he could not recover, are a few of the many instances in which wonderful cures were effected by this medicine.

The godly who are contented are rich; for they have a good fortune. They have inward peace and satisfaction, which are better than gold; they are filled with gratitude to God, which is better than a lauded estate.

Young or middle-aged men suffering from nervous debility, loss of memory, premature old age, as the result of bad habits, should send 10 cents in stamps for illustrated book offering sure means of cure.

Address: World's Dispensary Medical Association, Buffalo, N. Y.

MUSICAL GOODS

MODERN JUVENILE CLASSICS.

from the works of Haydn, Mozart, Schubert, Hiller, etc.

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Stand ye in the ways, and see and ask for the old paths, which are the good ways, and walk therein, and ye shall find rest for your souls.—Jerem. 6

Entered at the Post Office of Memphis, Tenn., as Second Class Matter.

Old Series—Vol. XLII.

MEMPHIS, TENN., JUNE 18, 1887.

New Series—Vol. XX. No. 4

AN EARNEST REQUEST.

How the Governor of Arkansas Made a Devoted Friend and Supporter. The Governor of Arkansas is sometimes forced to entertain peculiar visitors. The other day an old fellow from Gray Bayou called on him, and although he at once began to speak of the great prospects of the State, his actions showed so clearly that he had not touched upon the subject which prompted the visit, that the Governor asked:

"Can I do any thing for you?" "Well, now, you talk so much like a clever man that wantster do the square thing that I will tell you; didn't think I would airtir I got up here, but I will now of it takes ever' bit of the hair off. Now, even of you kain't do what I ax, I want you to promise that you'll be sorter tender with me."

"All right; state your case." "I am most afeerd to, knowin' in reason that you won't do what I ax you, but as you have promised to be sorter tender with me, I'll spit out of it do take ever' bit of the hair off. I come to town yistday an' wall, got drunk an' hit a feller an' knocked down a stove an' choked a hoed man an' skered a boss. I was tuck an' locked up an' I paid my way out this mornin'."

"But what do you want me to do?" the Governor asked. "I want you to keep it out. That, now, of you kain't do it, be sorter tender with me."

"Keep what out?" "The transgression, Gov'nor. Bein' tuck up for outtin' such capers."

"Keep it out of what?" "That, now, recollect what you promised. Keep an account of it outen your message."

"Merciful heavens!" exclaimed the Chief Executive. "That, now, I know I've dun went too far, but be tender."

"Is it possible that you thought I would mention such an affair in a message?"

"Why, the boys round at the wagin yard 'lowed that you would sock it in your message an' read it befo' the Legislature, an' that would ruin me everlastin'ly, out at the bayou. Ligo Bold he 'lowed that he knowed a feller that you writ up in a message, an' 'cordin' to Ligo, he ain't been with nothin' sense. Says that his wife left him, an' I tell you what's a fact: If my wife was to leave me, I wouldn't be no manner 'count on the face of the yeth. That woman ken stand at one end of a cross-out saw an' make most any man squeal. Now, jest keep it out of your message, Gov'nor, an' when you run for office ag'in, thar ain't men enough in my neighborhood to hold me away from the polls. Good-bye," seizing the Governor's hand, "good-bye, an' recollect that I never will forget you." Make ole Ligo open his eyes when I ashore him that I won't be in the message.—Arkansas Traveler.

Litoral Obedience.

Mistress—Bridget, I can't get into the parlor.

Bridget—Sure it's meself knows that; an' ye won't fur I have the keys in me pocket!

Mistress—Open the door immediately!

Bridget—Will ye go in if I do?

Mistress—Certainly I will!

Bridget—Then ye don't got the key.

Mistress—Open the door immediately. What do you mean?

Bridget—Sure it's by your orders!

Mistress—My orders?

Bridget—Yis. Ye said yesterday, "Don't let me come down-stairs in the mornin' an' see any dust on the parlor furniture." So I jest puts the key in me pocket, an' says I: "Thon she won't!"—Montreal Witness.



MOST PERFECT MADE

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime, Alum or Phosphates. Dr. Price's Extracts, Vanilla, Lemon, etc., flavor deliciously.

PRICE BAKING POWDER CO., Chicago and St. Louis.



It is evening, purifying and beautifying the skin of children and infants and curing itching, chafing, itching, redness and many diseases of the scalp and head, with loss of hair, from infancy to old age, the Cuticura Remedies are infallible. Cuticura, the great Skin Cure, and Cuticura Soap, an exquisite Skin Restorer, prepare from it, externally, and Cuticura Resolvent, the new Blood Purifier, internally, invariably succeed with all other remedies and the best physicians fail. Cuticura Remedies are absolutely pure, and the only infallible skin beautifiers and blood purifiers, free from poisonous ingredients. Sold every where. Price, Cuticura, 50c Soap, 50c. Resolvent \$1. Prepared by the Potter Drug and Chemical Co., Boston, Mass. Sold for how to cure skin diseases.

Baby's Skin and Scalp preserved and beautified by Cuticura Medicated Soap.

Tutt's Pills

J. H. TUTT, a prominent druggist of Holly Springs, Miss., says: "Your pills are doing wonders in this state. The sale of Tutt's Pills exceed those of all others combined. They are peculiarly adapted to malarial diseases. Our physicians all prescribe them."

SOLD EVERYWHERE. Office, 44 Murray Street, New York.

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HEAL THYSELF!

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SELF-PRESERVATION.

Three hundred pages, substantial binding. Contains more than one hundred invaluable prescriptions, embracing all the vegetable remedies in the Pharmacopoeia, for all forms of chronic and acute diseases, beside being a Standard Scientific and Popular Medical Treatise, a Household Physician in fact. Price only \$1 by mail, postpaid, sealed in plain wrapper.

ILLUSTRATIVE SAMPLE FREE TO ALL, young and middle aged men, for the next ninety days. Send now or out this out, for you may never see it again. Address Dr. W. H. FARRER, 4 Baldwin St., Boston, Mass.

WITH AND POINT.

—Formerly the foolish virgins had no oil; now the foolish virgins are too true with the keroweno.—Hacksack Republican.

—True happiness, my son, consists in finding that you have paid \$3 for an article exactly like that for which your friend had to pay three and a quarter the day before.

—It is but a step from the sublime to the ridiculous; and the Sunday night young man is apt to take it when her father comes in impatiently at half-past eleven o'clock.—Journal of Education.

—Smith—"That cough will get you into trouble if you don't get rid of it." Jones—"How so?" Smith—"You bark so much the police will arrest you for not having a dog license."—Texas Siftings.

—Disgruntled people should hesitate before they go in with a club to hit the editor. The man who is all the time putting heads on copy may possibly have learned how to put a head on an unwelcome visitor.—Somerville Journal.

—First Saleswoman—"Of all the arrogant, disagreeable people I ever waited on that woman is the worst. I wonder who she is?" Second Saleswoman—"Why, that's Mrs. Clapp. She used to tend at the same counter with me before she was married."—Tul. Bits.

—Old Lawyer (to young partner)—"Did you draw up old Moneybags' will?" Young Partner—"Yes, sir, and so tight that all the relatives in the world can not find a flaw in it." Old Lawyer (with some disgust)—"The next time there is a will to be drawn I'll do it myself."—Providence Telegram.

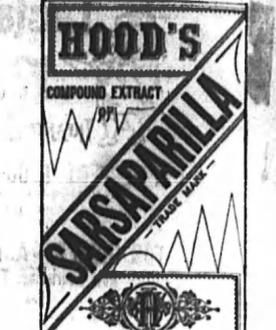
—Omaha Dame—"Of all things! Mr. Blank, the dry goods man, has bought that beautiful horse across the way." Omaha Man—"He can well afford to. He is worth a million." "Why, who left it to him?" "Nobody. He made it in his business." "I don't see how. He's always selling goods below cost."—Omaha World.

—Omaha Druggist—"That was a strange blunder in Washington, wasn't it?" Kansas Druggist—"I didn't hear of it." "You didn't? Why, a prominent druggist there killed himself by taking a drink of acetic in mistake for whisky." "Well, he ought to have known better than to keep drugs in his stock."—Omaha World.

—It Wasn't Her Fault.—Daughter, why don't you get married? Don't get beyond your day. And grow old and thin, with a pointed chin—While the sun is out make hay. Why, pa, I'm perfectly willing; But what is a girl to do? How was it when you got married.—Did ma pop the question to you?—Boston Record.

—It was at a dinner table. His father was saying something to his mother about dynamite. "Oh," exclaimed Jack, looking across to Eloise, with an evident desire to impress her with his acquirements. "I know what dynamite is." "What is it?" inquired Eloise. "It's something that you blaspheme rocks with," Jack explained.—Philadelphia Call.

—A New Haven jeweler has brought suit for \$10,000 damages against a local paper for charging him with using bad grammar. If he wins his case, we may expect to hear of all the amateur poets and other newspaper writers, who have their contributions rejected because of loose grammar and bad spelling, bringing suit against editors for \$10,000 damages. If the editor has a large circulation, it would be cheaper to pay the \$10,000 than to insert some of the articles sent him for publication.—Norritown Herald.



The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health.

At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and we ask you to try Hood's Sarsaparilla. It strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. The peculiar combination, proportion, and preparation of the vegetable remedial used give to Hood's Sarsaparilla peculiar curative powers. No other medicine has such a record of wonderful cures. If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other instead. It is a Peculiar Medicine, and is worthy your confidence.

Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass. 100 Doses One Dollar.



ELY'S CATARRH CREAM BALM

When applied into the nostrils will relieve the most distressing cases of catarrh of the nose, and of the throat, and of the eyes, and of the ears, and of the face, and of the head, and of the neck, and of the chest, and of the stomach, and of the bowels, and of the bladder, and of the uterus, and of the vagina, and of the rectum, and of the anus, and of the perineum, and of the scrotum, and of the testicles, and of the epididymis, and of the spermatic cord, and of the vas deferens, and of the urethra, and of the bladder, and of the uterus, and of the vagina, and of the rectum, and of the anus, and of the perineum, and of the scrotum, and of the testicles, and of the epididymis, and of the spermatic cord, and of the vas deferens, and of the urethra, and of the bladder, and of the uterus, and of the vagina, and of the rectum, and of the anus, and of the perineum, and of the scrotum, and of the testicles, and of the epididymis, and of the spermatic cord, and of the vas deferens, and of 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