





BIBLE PICTURES.

OUR first picture was of Christ accepted, our second picture is a companion picture for the first. A summer scene and a winter scene. A landscape and a sea view. A dark, deep shady dell, and a wide extended, sunny plain, are always companion pictures in art.

Our first picture was a sweet, touching view of a regenerate man, trusting wholly in the blood of Christ for redemption. Our second is a sad scene, inexpressibly sad, for it is of an unregenerate man, who willfully rejects God's free gift of grace. God grant that the heart of some unconverted one may be deeply touched by the scene as God paints it, and led to accept God's love and mercy.

Gen. iv. 3: "Cain brought of the fruit of the ground a cursed ground, (ill. 17) and of his own works, "filthy rags" (Isa. lxiv. 6). In bringing these he would have done no wrong if he had also offered the lamb, for then he would plainly have said by his action, I am a lost sinner, and nothing of my works or ways are acceptable unto God, therefore I offer "the blood of Jesus Christ his Son, which cleanseth from all sin." (1 John 1.)

Cain's sin does not consist in what he offers, but in what he refuses to offer—a lamb. True, Cain had no lamb, hence verse 7, "If thou offerest not correctly, a sin offering lieth at the door." (Heb.)

Even so the sinner is not condemned for his sins but for his sin—the rejection of Christ. (John iii. 18; John xvi. 9. Sin,—to love not. Ob for more preaching of God's word, which tells us plainly that the sin question was settled at the cross, and since that it is the Son question that men must settle or be lost.

In verse 8 Cain is a murderer. And what will God do? Will he blot him from the face of the earth as he deserves. In the foreground is the lifeless Abel. Cain stands in blank astonishment, with a face of horror, gazing upon the dead body.

Abel does not look upon him. The eye is glazed and dull. The face is white. The hands are rigid. Oh, it he would only speak! Has he gone, and is this only the empty tenant?

A few steps away Jehovah stands, and points to the murderer's work. He speaks. Cain, where is thy brother Abel? Ah, it is a picture of the dead Christ, whom the world have never seen since they saw him on Calvary. And he said "I know not—I my brother's keeper!"

It is not a question. It is an acknowledgement of his duty undone, and a wild cry of astonishment. Cain told the truth. He did not know where Abel was. Verse 2. God does not curse him. "Art" is not in the original. The ground curses him, as just before, when he offered its fruit.

When Israel and the non-professing world cried out "His blood be upon us and our children" (Matt. xxvii. 25), they uttered a deep truth, for the blood of a crucified Christ is on the heart to condemn, or on the heart to free from condemnation, every man.

Verse 12. God's mercy shines through the dark cloud upon Cain, fully warning him of his future, so that still if he will he may turn back, and offer the lamb. But the unregenerate heart is enmity (Rom. viii. 7, 8), just as God said it should be in Gen. iii. 15. Verse 13. Cain owns his guilt, but cannot save. Why does he not turn and offer the lamb while God's loving mercy waits. Oh that souls would see the sweet truth of 2 Peter iii. 9, and accept the lamb of God offered them.

Verse 14. Now watch the cruel, thankless, bitter face of Cain, as he charges God-Jehovah, he who waits in love and mercy, with having driven him out from his presence; and watch the grieved face of the loving Jehovah as he does a last merciful act for Cain, and proves his eternal love for the sinner. Verse 15. Jehovah sets upon Cain a protecting mark, and the wondrous mercy of Jehovah sends a thrill through those who watch the scene. Now Cain is assured of God's loving care while life lasts, and even at the last moment of life, if he will, he may return, offer the lamb which Jehovah provides, and be accepted.

Verse 16. And Cain went out from the presence of Jehovah, and dwelt in the land of the wan-

derers. The Holy Spirit, in Jude 11, and 1 John iii. 12-15, closes the scene. But Rev. xxi. 8, xx. 10, will be an eternal, never-closing scene.

May John iii. 16 be the light to lead us into eternal light: "For God so loved the world [as pictured in his love for Cain] that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."

THE SEED SOWER.

THE SABBATH QUESTION

YEAR BRO GRAVES:—Two or three weeks ago, in answer to a correspondent, you gave an extract from an article on the Sabbath question, written by Rev. F. H. Sallin. As that article was written by him in a newspaper discussion with me, of course I felt a special interest in the matter. I do not know that you understand my position, and therefore I respectfully ask leave to briefly state the view I defended in the discussion, calling forth Bro. Sallin's article. My view is neither novel nor new among Baptists. The following propositions indicate my position, a position reached by the careful study of a quarter of a century:—

First, There is no sufficient proof that the Sabbath was instituted in Eden, nor that there was any Sabbath known to the patriarchal age.

Second, The Sabbath was first instituted among the Jews in the wilderness. It was incorporated in the Sinaitic law as a purely Jewish ceremonial. As such it passed away with Judaism when the Christ established the dispensation of the Spirit. (Col. II. 14-17; 2 Cor. iii. 7-11; Heb. xii. 18-28.)

Third, The Lord's day is originally an institution of the gospel dispensation—equally so with the Lord's baptism and the Lord's supper. It does not rest upon Moses or the fourth commandment, but solely upon the authority of Jesus and his Spirit-guided apostles. As such it is to be honored by Christians and observed in commemoration of him who died for our sins, and "on the first day of the week" rose again for our justification.

I believe I can successfully maintain these propositions at the bar of competent criticism and scholarly exegesis. I have attempted to do this in an article which will appear in the April number of *The Baptist Quarterly Review*, to which article I beg leave to invite your candid attention. Very truly yours, C. E. W. DOUGLASS.

Columbus, Miss., March 17, 1886.

FROM DYER, TENN.

DRO. GRAVES:—On the fourth Sunday in December, 1885, we organized a Baptist church at this place, with twenty-two members. We are holding our meetings in the Methodist house of worship until we can build a house of our own. On the third Sunday in last month we had four additions to the church, two by letter and two by experience. Others will join soon. Our congregations are large and very attentive. They seem to appreciate a pure gospel. Upon the whole, we think the prospect very flattering for building up a splendid church at this place. We expect to petition the Central Association, for membership at its next session. We have raised in subscription about five hundred dollars to build a church, and have collected enough to pay for our lot, and something over. We expect to begin work very soon, and raise the balance of the money while the work is going on. The Lord bless us, and give us success.

May God bless you in your afflictions, and give your valuable paper success. Yours in hope of eternal life. J. W. GOOCH.

March 2, 1886.

"KIND WORDS" AND "QUARTERLY."

We have just received specimens of *Kind Words* and of the *Kind Words Quarterly*, for the Second Quarter of this year. The latter is a neat and illustrated publication, containing all the *Kind Words Lessons* for the Second Quarter, besides much other useful and interesting matter pertaining to the Lesson and a map. It has a neat red cover and will be found very useful for both teachers and

scholars of different grades. The price is only five cents. *Kind Words* contains a portrait of Mrs. M. F. Crawford, and two interesting letters from her; also two articles from Bro. J. H. Eager, about our mission affairs in Italy. Besides much other matter calculated to interest the children in missions.

One number contains an interesting prize story. Taken altogether, the paper is a valuable Sunday-school paper, for the young, and should be taken in all our Sunday schools.

OBITUARIES.

Obituaries which do not occupy more space than notices will receive free insertion. For each word over the number allowed a charge of two cents each will be made. Those taking more than the specified space will have to be accompanied by the money in order to receive prompt attention.

L. R. Lucado son of Rev. E. P. and M. A. M. Lucado died of pneumonia at his home near Atoka, Tenn., March 25, 1886, in the 22d year of his age.

The deceased was a young man of more than ordinary promise, who, though early deprived of his father, received careful religious training by a devoted mother. Some months ago he gave evidence of deep conviction, and brought into membership of the church, where he abounded in grace, in his exemplary life, and dying trusting in the Redeemer that it is well with him. Some of his friends who have gone before, and I always find in the works of the "beautiful river." R. K. THOMAS.

WASHINGTON LETTER

FROM OUR REGULAR CORRESPONDENT.

THE PRESIDENT continues to give a banquet each Thursday to a platoon of Congress, Senators and Members. At these dinners political subjects are never touched upon, but there is a great deal of jovial, entertaining conversation. Political friends and foes are mixed up in a complimentary, and the President is enabled to become better acquainted with men whom he needs to know.

Mr. Cleveland took a day "off" last week, and joined some Albany friends at Magnolia, Md. His absence was criticized a little on account of the illness of Secretary Manning. Others said the President was quite right in taking some recreation. If the Secretary of the Treasury had done likewise he might have escaped his present prostration from hard work and no exercise.

It is thought here that Mr. Manning will never again resume his duties as head of the Treasury Department. The strain has been too great for him, and he will scarcely dare to return to his post. A fatality seems to lurk over the Treasury. For twenty years Secretaries, one after another, have fallen sick, whether from their onerous duties, the unsanitary condition of the building, or its proximity to the Potomac Ears.

Rev. Dr. Milburn, the blind chaplain of the House of Representatives, whose prayers are just now creating a sensation is a remarkable man in more than one respect. He can give more accurate descriptions of Westminster Abbey, Cologne Cathedral, Notre Dame, and other Old World Monuments he has visited than can the majority of those persons who have not been dependent upon other people's eyes and on their sense of touch. He can describe the rocky outlines and mountainous declivities of the Sierras and of the Rocky Mountains and the picturesque beauties of the Blue Ridge with a force and vigor combined with accuracy rarely equaled, even by writers who still retain their sight.

His first invocation in the House that attracted notice was a vigorous denunciation of stock gambling. Next morning he denounced blood and pomp in a striking way speaking of the fabric of blood—Norman, Guolph and Gibellins. Then he cast his previous utterances into the shade by referring to the present labor troubles in a manner to call forth from a Representative the remark that it was an "incendiary speech."

Dr. Milburn, on hearing this, said he had no desire to make speeches before Congress, that he was more conservative than incendiary. He believed however, that prayer was a statement of our needs to God. "I have been struck by the evils existing in our time," said he "and I think I am justified in petitioning the Almighty for their correction."

The blind man gave me a little autobiography. He related how, when he was five years old, a playmate preparing to cast away a piece of glass, threw back his hand and accidentally struck him in the left eye and cut the ball. A scar appeared and the doctor in charge attempted to remove it with nitric acid, which burnt terribly, but which removed the scar. It appeared again, however, a couple of weeks later, and the doctor wished to make a neat job of it, regardless of the boy's protestations, agly washed the whole eyeball with nitric acid and effectually destroyed all its sight. The other through bad treatment also became useless and Dr. Milburn passed through his school days and college life with a scar over his right eye and his book close up to his face. Later he lost his sight entirely.

Washington, March 29, 1885.

Missions.

FROM BRO. SENTER.

TENNESSEE BAPTIST:—I am in the field in the interest of foreign missions. The Ladies' Aid Society, with several individual contributions from the Dyersburg church, gave me material tokens of sympathy for missions. Ripley church and Sunday school gave me yesterday over forty dollars. My Bishop Faulkner and P. N. Conner, superintendent of the Sunday school, be blessed in their labors of love. I go to Covington, hoping for help from Bro. Wise's good people. I go to Memphis next, in hope of finding, as ever, a manifold people. Baptists of Tennessee, the five thousand dollar quota must be met. The quotas of the States will enable Dr. Tupper to meet his obligations. The backsliding of the Board must be maintained. Your brother in hope, J. M. SENTER, March 29, 1886. V. P.

TO THE PASTORS OF TENNESSEE.

DEAR BRETHREN:—Allow me to thank you for your response to my February call. The receipt of the February paper show that you heeded it. I am gratified by your cooperation and loving sympathy of every pastor in the State. I cannot succeed without your aid, but with it success is accomplished. The outlook for the Convention was never better than now, and but for the stringency in money matters, the treasury would be full enough to meet all our obligations promptly. Let us make another grand rally for April. Make a special effort to collect the pledges made last summer, or at least a part, so that the pledges will not all come on us at one time. Of course each church needs to pay its pledge, but if postponed till just before the meeting of the district Association it will be harder to pay. The collection of these pledges need not interfere with the regular collections for foreign missions. Help Bro. Senter, and remember that the stakes must be strengthened as well as the cords lengthened. I am hopeful of the Convention, and have the utmost faith in its success. Now, brethren, one grand effort in April. May God bless the pastors of Tennessee. Fraternally, C. C. BROWN, M. S. March 26, 1886.

CUBAN MISSION.

DRO. GRAVES:—You may rest assured that the Christians of Cuba will all be Baptists of the primitive sort. The Padobaptists have all tried to capture Cuba, failed, and have given it up in disgust, and they are watching and waiting to see the Baptists do likewise, but Cuba will shine more and more unto the perfect day. As I said, I believe that the "Queen of the Antilles," the gem of the sea, is to become as "the salt of the earth, and the light of the world" in the last, from the fact that God himself has inaugurated this work, and not man. The Greek Testament translated into Spanish is so plain, that the wayfaring man, though a fool, need not err." And, as Diaz said, and also I, the pastor of the Cuban church in Key West, "they are

THE FORTH-COMING NEW BOOK ON CAMPBELLISM.

THEY say that they see the scarlet paint of the old mother of harlots on the faces of all her daughters. And as they know the deceit and cruelty of the old hoary headed mother so well, they will not be tempted by the meretricious arts of her daughters.

I have just received from A. C. Martin, Sipe Springs, Texas, \$7.20 to buy Spanish Testaments to be put into the hands of the Cubans who have never had one. I send it herewith to you, adding \$2.80, \$10. After deducting ninety cents, the balance due on the last order, \$16.70, check on New York for \$15.80, (leaving ninety cents balance). So you may put in with the \$7.20 worth of Spanish Testaments one dollar and ninety cents worth of your best doctrinal Spanish tracts, and send to Alberto D. J. Diaz, 115 Prado street, Havana, Cuba.

I herewith send a letter just received from Bro. Wood, Key West, I lament his poor health, for it seems there is no one who can take his place. I believe his baptisms will average one a day into the Key West church. Many have been coming over from Cuba to be baptized of him, but now, thank God, they have a baptistry in their own chapel. I mean the Gethsemane church, the first of Havana, for there are now five Baptist churches in Havana, viz. 1. Gethsemane, 115 Prado street; 2. Trinity, 3. Jesus delmonte; 4. Quanta church, or Matanzas; 5. St. Fernandez, 116 1/2 Salada street, also the Matanzas church, and nearly one thousand persons on the east of the island who have renounced Rome, and are waiting for pastors to lead them.

A letter received from Bro. Diaz last week says: "I have just baptized thirty, and about three hundred are now awaiting the ordinance." (The baptistry was not finished when he wrote). He said, "when we shall have conveniences and accommodations all Havana will come to us!" And the glorious feature of this work of grace is that all these people bring forth fruit meet for repentance—as Bro. Wood wrote me from Havana last month, "the earnestness, simplicity, and deep spirituality of those Christians is indeed primitive, and is very refreshing to behold." I really believe that the most promising mission fields before us to-day are the Latin races in the West Indies, and South American States, and the proper way to reach them is through Cuba. Already (see the last *Foreign Mission Journal*) some sparks are flying from Cuba to the other country Spain, and when the canals across the Andean Isthmus are completed, then Key West and Cuba will become the focal points upon which will center, and upon which will radiate commerce, travel, and intercommunication between the great continents and countries of the world. Thousands will go to Cuba to winter after this. Already Bro. Wood says there is in Havana a crying demand for a house of worship for the sojourners. And this demand must be met. There is an unfinished theater building in the heart of the city, immense, and costing about a million, now held by the government for taxes. Bros. Wood and Diaz told me that it could be bought and fitted up for a grand Baptist tabernacle like Spurgeon's for about \$10,000. I feel impressed to ask some of our wealthy Baptists to present this to the Cuban Baptists. I have written a letter to the *Western Recorder*, copying one from Bro. Wood at Havana, calling attention to this grand opportunity, and I pray him in whose hands is the heart of kings to incline them thus to come up to his help against the mighty.

Lake City, Fla., March 4, 1886. T. B. MOONIE.

REMARKS:—Bro. Moonie is actively collecting money with which to purchase Spanish Bibles, Testaments and Baptist tracts in Spanish for free circulation in Cuba, to put in the hands of every Spanish Catholic who has never seen a copy of God's word. Every dollar contributed goes directly to aid in this grand work. Reader will you not give one Bible to the Cubans?

The Baptist Book House is filling Bro. Moonie's many orders for Spanish Scriptures and Baptist tracts.

THE FORTH-COMING NEW BOOK ON CAMPBELLISM.

I HAVE completed and put into the printer's hands a new book on Campbellism. The book is now in its plan, new in most of its arguments, and contains several points, on the subject, on which no other book even touches. It gives a full history of the origin of Campbellism with the Romish church, as traced through the Presbyterian and as developed and organized by Barton W. Stone and the Campbells. The book fully discusses and explodes the assumptions of Campbellism on every point in which it differs from the Bible and the Baptists—and those are near all. The book especially discusses total depravity, the design and symbolism of baptism, the nature and the necessity of the regeneration, the miraculous work of the Spirit in regeneration, and in bearing witness with the Christian, etc., repentance and faith, and discusses the law of pardon, free agency, confessions of faith, close communion, church government, plurality of elders, is a new and thorough discussion and explanation of the call to the ministry, discusses every Sabbath communion, lays bare the foolishness of Campbellites over the name for the church,—this chapter is racy,—proves that Mormonism originated with, and is, to a great extent, Campbellism; that Campbellism is a combination of the doctrines of transmigration of souls, and of Spiritism. Every main controverted text, between Baptists and Campbellites is carefully explained, and generally new light on it from the Hebrew and the Greek is given. Campbellism is proved false by the very texts it has distorted into its service. The book contains such a collection of quotations from Campbellite writers, preachers, with reference to volume and page, etc., from whence they have been taken, as has never been printed—"a cart load" of them. These quotations prove what Campbellism is so forcibly, that Campbellites need no longer deny their notions. Besides, the quotations it contains from historians, grammars and lexicons are invaluable. To the book are pointed foot-notes of vitally practical importance to our churches. The aim has been to make the book of great help to church work, revivals, etc. The book will contain 500 or more good sized pages, will be well printed and well bound in cloth. It will sell at the very low price of only \$2.00. (The editor of the *Texas Baptist* suggests that this is too low a price.) But, as I am needing some money to pay the last payment on getting it out, all who send \$1.50 and their names to Graves & Mahaffy, Memphis, Tenn., between now and May the tenth, shall have theirs sent, postage prepaid, at only \$1.50. After that date send \$2.00. The book is not designed to take the place of any other book, but, as Dr. Anderson of the *Texas Baptist* says, it is a new treatment of the subject.

Dr. Anderson of the *Texas Baptist*, one of our ablest preachers and scholars, says: "I have read a few advance chapters of Bro. Jarrel's book on Campbellism. It is close, logical, profound, exhaustive and conclusive. And as far as I have read, lays bare the errors of that people, and answers them with entire satisfaction. Every proof-text is examined in the original, and made perfectly plain." Dr. Hayden, of the *Texas Baptist*, also one of our first scholars and preachers: "We have no doubt the work will be a valuable addition to our denominational literature."

One special feature of the book is its arrangement of the great doctrines of grace in such a system that any one can see that heresy on one of their leads, when followed out, to their total rejection.

The manuscript is now in the printer's hands, and the book is, by the printer, promised before July, or August at the farthest. As orders are fast coming in, send at once, so as to be one of the first served. You need it. Your children need it. It will probably have a large sale.

W. A. JARREL.

We are anxious to assist Bro. Jarrel, and bespeak for the work the widest possible circulation. We will send six copies, postpaid, if ordered at one time, for \$7.50. They may be ordered sent to six different addresses, but must be ordered at one and the same time.

Agents wanted. Send money with order. No order entered unless the cash (\$1.50) accompanies the same. No order entered after May twentieth at less than \$2.00, so order now. Address all orders to Graves & Mahaffy, Memphis, Tenn.

The Tennessee Baptist.

Always read the eleventh page.

April 10th, 1886.

THIS is our 63th birth day, and October 1886, will be the 40th birth-year and day of our editorial connection with, and direction of this paper.

That we have not wrought in vain during these long years, we can appeal to the impartial testimony of contemporaneous history.

THE TENNESSEE BAPTIST was originated in Nashville, in 1835. In 1846, J. H. Graves, LL. D., became proprietor and editor.

It is to celebrate the 40th birth-year of this paper, that has thus admittedly been a blessing to the whole South.

We are now "passing under the rod." We believe that we have been spared to this hour in answer to the prayers of our brethren.

The days that remain to us, be they many or few, we shall devote to this paper, praying for the needed grace to bear the burden our Father has seen fit to lay upon our age.

Brethren, the expenses of our young ministers for this year have overrun receipts just forty-two dollars and fifty cents, and, added to their bills for this month, will be eighty dollars.

Dr. H. A. Tipper, corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention, desires all persons having funds for that Board to remit at once to Bro. J. M. Senter, ylos-president of the Board, Tronton, Tenn.

April is now with us, smiling and bright with promises; and there will be no better month this year to double the list at your office.

Mr. (not Rev.) Geo. Needham closed a series of interesting and profitable meetings with the Central church last Wednesday night.

Eld. U. W. Jarrell of Brandon, Texas, regrets the saddening report of Bro. A. B. Ingram of Whitesboro, and rejoices to say that it is not so in a very large part of the State south of him.

Rev. J. B. Moody of the Glebe, Kentucky, has been selected to deliver the annual sermon before the J. R. Graves Society of Religious Inquiry of the Southwestern Baptist University.

We call attention to Bro. Venable's thoughts on a proper definition of a Christian ecclesia, in another column, as eminently timely.

Dr. J. M. Pennington, in the National Baptist, calls attention to the fact that the doctrine of repentance is almost wholly ignored by our professional evangelists.

A pious, intelligent Baptist from Mississippi heard Moody in his late visit to his city, and paid especial attention to his special feature, and his statement to us was that he did not hear the duty once mentioned in his sermons or in the exhortations and inquiry meeting below.

EXPOSITION OF THE PARABLES AND PROPHECIES OF CHRIST.

By the Editor. NO. XXV. Parables Concerning Prayer. How to Pray.

"Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants. And when he had begun to reckon one was brought unto him which owed him ten thousand talents.

It is one of the most interesting and affecting that is to be found either in Scripture or in any of the most admired writers of antiquity.

It was drawn forth by the question of Peter, "Lord, how oft shall my brother sin against me and I forgive him? until seven times? Jesus saith unto him, I say unto thee, not seven times, but until seventy times seven."

Peter's attention to this subject had been arrested by the instructions just given by Christ with reference to trespasses, and the course to be pursued when we have a matter of grievance with our brethren.

Seven, among the Jews, is the number of fullness, completeness, and seventy times seven then, indicating indefiniteness, unlimited forgiveness of wrongs, offenses and injuries, is the heaven-born law, where the divine condition is manifested, which this Parable was given to teach and illustrate.

A certain king is represented as making a settlement with his servants, or fiscal ministers, to whom the collection of his royal revenues were entrusted. One, a tributary prince, or treasurer, is brought unto him, who was found behind in his accounts ten thousand talents, and had misappropriated or squandered them, for he was found to be utterly bankrupt.

The defaulter offered no excuse, but frankly confessed his inability to pay.

The severe penalty for insolvency often used in the East, as is testified to by writers, sacred and profane, and even in Roman law, was that the wife and children, as well as the slaves, being considered the property of the father, were sold with him into slavery. This penalty the king pronounced upon

this bold defaulter, and that the proceeds of the sale should be applied toward the payment of the debt.

The wretched servant, overwhelmed with the fearfulness of his punishment, now prostrates himself upon his face before his lord, and entreats him, saying, "Have patience with me, and I will pay thee all."

What a surprising change in the situation of this servant! and what a profound impression for good must it, and must not his lord have intended and expected to have made upon the moral character of his servant, to reclaim him from his dishonest practices, and teach him an enduring lesson of compassionate leniency and forgiveness toward his fellow-servants!

George Lamb from the presence of his lord he met a fellow-servant who owed him a hundred pence, the trifling sum of \$15, and, instead of being softened by the mercy he had himself experienced, he seized him by the throat and demanded, "Pay me that thou owest."

Now, crushed and almost helpless we are undergoing the discipline of affliction, and endeavoring prayerfully to bear his gracious will. But oh how much easier and pleasanter to do, than to bear his will, to labor than to wait!

Mental pain, or anguish, paves the way to some pleasures and enjoyments, which otherwise than through these means, would not likely be reached, and if perchance they are reached would not be enjoyed with that appreciation that usually comes of "sincerely bought pleasures."

Physic suffering being to the mind past transgressions of the laws of health, sins of omission as well as commission; the diseased body unable to attain certain desired measures, or accomplish certain loved and pined undertakings; the mind has time to reflect on the wisdom or folly of such contemplated objects; it gives time to fully view the course that has been pursued in our earnest endeavors to attain certain commendable ends, and which otherwise might have been pushed through without proper thought.

"So likewise shall my heavenly Father do also unto you, if ye forgive not from your hearts every one his brother their trespasses."

We have here illustrated the essential element of acceptable, prevailing prayer. The forgiveness of all who trespass against us as we hope for the forgiveness of God, This is clearly stated in the form of prayer Christ gave his disciples: "Forgive us our trespasses as we forgive those who trespass against us."

We want the present post-office address of Eld. C. Johnson, who, in March, 1882, lived at Lafayette, Ala.

WHO WILL HELP THREE YOUNG MINISTERS THROUGH THIS SESSION?

If we can only be instrumental this year in raising the means to support three young ministers at Jackson and Carson we shall feel that we are not living in vain; and the brother or sister who gives ten or five or one dollar will not live wholly in vain.

E. B. Fuller of Mississippi proposes to be one of ten to give \$13 50, the expense of the board and washing of one young minister for one month. Paid, \$13 50

Pleasant Hill church, DeSoto county, Miss. Paid, 13 50 W. I. Trice, Hopkiville, Ky. Paid, 13 50 Mrs. Lizzie Chaney, Texas. " 13 50

Will you not give the board and washing of a young minister just one month? Six more on Bro. Fuller's list are wanted.

The whole amount needed to support the three young ministers we have undertaken to support this session of ten months is \$375 00

WEEKLY REPORT. Arkansas.—Mrs. Ella Crowell 1 00; Mrs. Rebecca Warren 1 00; M. Y. Harston 1 00. Tennessee.—G. W. Speck 1 00; Ladies' Aid Society, Dyersburg, 5 00. T. F. Burrows, Cal., 2 00; Thos. Jordan, Ga., 3 50. Total, 14 50.

AN EXPLANATION.

BRO. M.—It is claimed that you did not write or know of that complimentary notice of Dr. Howard's speech at the Convention in behalf of the young ministers. I would like to know the truth of it.

Remarks.—Though the notice had my initials I did not write it, and did not see it until the paper had been printed.

We urgently request the friends of this paper, when responding on the Carrin proposition, that they will indicate that fact, that I may turn their letters over to Bro. Graves, as he will have charge of that list. This will apply to the many who have heretofore responded, as Bro. G. desires the name of every one who has sent one or more names on the Carrin motion.

Take the mind that has never undergone any mental pressure, that has never suffered oppression and pain from any cause, in any way: that mind is in some degree unfitted for the battles of life, and when thrown on its own resources, if a battle is ever won, the mind is in a measure incapable of enjoying the victory.

Some one sent us the subscription of Carol Hedge, and the postmaster informs us there is no such office in the State as Saline, Ky. Who will send us the proper address?

Some one sent us the subscription of Carol Hedge, and the postmaster informs us there is no such office in the State as Saline, Ky. Who will send us the proper address?

Rev. D. D. Hatcher, formerly of Village Mills, Texas, will please send his present address to this office.

See the advertisement of the Rose-Bud series in this issue. Those books are the thing for children.

QUESTIONS AND ANSWERS.

QUESTION 432. When Stephen looked up and saw heaven open, and Jesus standing at the right hand of God, and said, "Lord Jesus, receive my spirit" did he mean to receive it in heaven where he was, or did he mean in that adjacent country which they have recently found, - paradise? Is there any difference in the meaning of the words paradise, heaven and felicity? Will it not do in view of John xx. 17, to conclude that as Christ had not ascended to the Father since his resurrection it was more important that Mary should go and tell the brethren of the resurrection than to come and hold him by the feet, as she wished to do, in order to show her regard for him? Will all the dead in Christ rise and come with him in the millennium? and will the lost dead not rise till the expiration of the thousand years? Who are the people with whom Christ will spend the thousand years?

R. G. MADDOX.

ANSWER 432. He evidently meant for Jesus to receive his spirit as he received the spirit of Abel, Enoch, Abraham, Elijah and David, and in no other sense and to no other place. We know that he received no one of these into the third heaven, the dwelling-place of God; for he told Nicodemus (John iii. 31) that "no man [one, man, woman or child had, up to that time] ascended into heaven." And Peter told the pentecostians that David had not been received into heaven. And from the parable, or narrative, of the rich man and Lazarus we unquestionably learn to what place Abraham's spirit had been received by Christ. These facts should, and we think will, satisfy every one willing to accept the plain teachings of God's word to what place Christ receives the spirits of all his dying saints, and where they rest and enjoy the visitations of his presence continually, as Adam and Even did in the first paradise, until the redemption of their bodies.

There is a heaven-wide difference between the meaning of the words heaven and paradise, as great as between earth and paradise. Heaven is never used for paradise nor paradise for heaven, - never, because they are not the same place.

The point is, where had Jesus and the thief been during the three days Christ's body had been in the tomb? He told the thief that that day he would be with him in paradise; and he here tells Mary that he had not, up to that time, been in heaven where his Father was. Evidently he had been in paradise but not in heaven.

All the righteous dead, those who sleep in Jesus, will Christ bring with him at his coming with all his saints. All the saints who die between the period of his coming for his saints and the commencement of the thousand years will be raised, glorified and throned. This is the completion of this first resurrection. The wicked dead, from Cain down, will not be raised until the close of the millennial age. See the Seven Dispensations on the doctrine of the last things.

QUESTION 433. Is the Revised Bible, as given by the American and English committees, a correct translation of the original Scriptures, or is there any better or more correct translation than it is?

M. K. W.

ANSWER 433. We think the Revised Bible the very best translation that has been made. We think the Bible Union's translation of the New Testament the very best, and the next the Emphatic Diaglott, the next the American Revision.

QUESTION 434. Some throw it up to us Baptists that we have no headquarters, no supreme court or officers, by whom all questions of faith and practice can be settled, and therefore no church government. How should we answer this charge?

M. K. W.

ANSWER 434. Tell them, Bro. W., that it is our glory, that we have no earthly headquarters, as the Catholics have at Rome, - that, in obedience to the express command of Christ, we acknowledge and call no man nor set of men our lords and masters, "chief ministers," to whom Christ has given the charge and government over us. We have a supreme headship, and, thank God, it is not a human but a divine head, even Christ, who is our only king and law-giver. We have a supreme court of appeal, but it is unlike the one those glory in who make the charge above alluded to, a human, erring supreme court. Ours is a divine and infallible one, - the word of God. All matters of faith we appeal to that word, and all questions of practice we appeal to that word and the faith and practice

not clearly warranted by that word we are in duty bound to repudiate. Our constant appeal is, "what saith the Scriptures?" not what say our supreme lords and officers, our "chief ministers?"

TEACH ME TO LIVE.

Teach me to live. The Easter day to die. Gently and silently to pass away. On earth's long night to lose the heavy eye. And awaken in the realms of glorious day.

Teach me to live. The Easter day to die. To save thee in the darkest parts of life. Aim me for conflict here, to strive and give. And make me more than thou canst give to me.

Teach me to live. The Easter day to die. Bright for thy life, O Lord, thy light to give. Each day to live, O Lord, thy light to give. Each day to live, O Lord, thy light to give.

Teach me to live. The Easter day to die. But use the time, O Lord, thy light to give. Not mine own power, O Lord, thy light to give. Wasting my power, O Lord, thy light to give.

Teach me to live. The Easter day to die. But in thy service, O Lord, thy light to give. Prepared to do thy will, O Lord, thy light to give. Be this my aim, O Lord, thy light to give.

Teach me to live. The Easter day to die. No manner of thing, O Lord, thy light to give. Only be with me, O Lord, thy light to give. Thy smile, O Lord, thy light to give.

Teach me to live. The Easter day to die. Looking from earth, O Lord, thy light to give. Let me not fall, O Lord, thy light to give. Press on, O Lord, thy light to give.

Teach me to live. The Easter day to die. Wearing no crown, O Lord, thy light to give. Waiting for thee, O Lord, thy light to give. Summon me, O Lord, thy light to give.

ARTICLES.

He gives, in the Scriptures, the promise of life. Paul's faith was in the promise of life. The sinners who are saved are saved by grace. Men are saved by grace, and not by works.

We estimate, in the Scriptures, the promise of life. The skies that are above us are the promise of life. Beyond its limits is the promise of life. But there is a promise of life.

The door is open, and we can see the promise of life. The door is open, and we can see the promise of life. The door is open, and we can see the promise of life. The door is open, and we can see the promise of life.

But there it stands, and opened wide. Beckons to us, and through the door. Until we find the other side. No stream to cross, no fire to brave. Just heavenly truth, and heavenly love. Their perfume swept by heavenly breeze.

EDIGRAMS.

Eld. F. M. Stark, Missouri: We think that brother did wrong to preach for a church eight years for nothing; and he escaped what he sowed. We think he did right in suggesting that he would like to baptize his own daughter, but wrong in requesting the privilege of baptizing others and as many as wished him to do so. A pastor should do all the baptizing for good and sufficient reasons, and, save in a case as noted, he should not consent for another minister to come in to do his pastoral work; and a church that would call upon him to do her pastor's proper work puts a slight upon her pastor, and he, in self-respect, should resign. The views of Eld. C. are perhaps overly loose but not actionable, since a church can control him. T. Montgomery of Missouri says: "Your exposition of the case of the rich man and Lazarus is really grand. If possible we must have the Expositions in a book. My offer to take a dozen will be made good." All suggestions and objections to Dr. Murphy's positions should be sent to him. It would embarrass the discussion to interrupt him while "upon the floor." He promises to notice all the articles that appear in the paper.

bles are far superior to anything of the kind I have ever read. When they are put in book form enter me for two copies. I have two children, aged sixteen and twelve. I want to present each with one." - Business manager says report all right, Bro. J. F. Young, Ennis, Texas. We wish you abundant success in your new field; and we commend to you our friend, Bro. Newson, and his excellent Christian wife. We can never forget their kindness to us. - W. W. Evans, Union Springs, Ala.: Glad to hear what you say of Bro. Rider of Troy. We know that you and Bro. Ely will do what you can toward the celebration. With Bro. Hixon you can double the list at your post office. - Bro. Mangrove. You are not forgotten. So soon as Bro. Prier's present series closes. We can only do so much a week; and the parallels have fully occupied our mind. We have not had the time even to read your favor yet. - The Master will know it, Bro. J. P. Walter, Tennessee. - Bro. J. P. Paper, California. There is work for you to do in your Association. (It is a good, sound Baptist literature among the brethren, papers and tracts. Who will it do you? Do what you can. - Eld. F. M. Stark, Texas. This was a first class defence you made against Ditzer. We have sent the circulars. We admire your courage. Ditzer will bow before the truth boldly pressed upon him. - Dr. Murphy, Missouri: Most certainly he shall be heard; and we are glad Bro. Curry is of a same mind as the respect mentioned. - Bro. C. M. Green of La Veta, Cal., gives us this sample of Methodist preaching out in Colorado. Urging sinners to join the church without religion, the preacher admitted: "Why, some people are opposed to joining the church before conversion!" "Why," he said, "the disciples of Christ belonged to the church three years before they were converted." He also said that Christ never did convert any one during his life upon the earth. Few are aware what means are used by Methodist preachers out West to get sinners to join them, so as to swell their numbers. - Our beloved Sister M. W. Newson of Ennis, Texas, enrolls her name as a life subscriber, and joins in the celebration by presenting the paper to her pastor, J. F. Young, who had just returned to Texas from West Tennessee, and is doing good work in Ennis. Sister Newson appeals to all her sisters to help celebrate the fortieth birth-year of this paper. We do hope to report the names of a full thousand of our sister friends before the first of October next. We heartily thank you, Sister N., and hope that your health is greatly improved. - Eld. R. F. Dixon of Belmont, Tex., both enrolls as a life subscriber and sends his new subscriber to commence his work for the celebration; and we opine he will send not one only but a half dozen, if not a full dozen, for his part of the jubilee. He says church communion is steadily increasing in his section of Texas, and yet if there is the slightest friction or confusion brought about it will be stirred up by those who insist upon practicing for a religious rite that for which no man can or will produce a Scriptural precept for or example of in God's word. He says Dr. Murphy's chapters are regarded as masterful, and Bro. Frost's articles are read with great interest; and he can scarcely say enough for the Expositions of the Parables. - Bro. J. Dyer: Job's property was all destroyed, as were all his children. What is on the face of the record is all that can be known about Job, and the record is plain. - Mrs. Mary V. Harris, Mississippi: We cannot venture an opinion. Converse freely with your pastor, and he will advise you. - Thank you, Bro. J. D. Forshee, Alabama, to see you take your father's place as an active life subscriber. Would all were active ones. - Bro. J. B. Vick of Star City, Ark., sends six dollars for renewals, and says he joins in the celebration with both hands and his heart. The time of mere words is past. Now for deeds with words. - The virgin will come in a few weeks, Bro. W. M. Farmer, Mississippi. The parables on prayer first. Methodists, we are aware, use the two foolish virgins to prove believers' apostasy. We will see about it.

preached his first sermon as pastor at Clover Creek to a large and attentive audience; and what he suggested to the church may be guessed, as he sends a list of seven new and renewed subscribers to help on the celebration. We confidently put him down for ten now ones on Bro. Carrin's proposition. Bro. Melb. is one of those pastors who think a church that takes THE BAPTIST is easier to preach to, and is more blessed with the spirit of liberality. - Good Bro. C. S. Bolsha of Turner, Ark., sends in his new subscriber to endorse by a deed, and not by a word only, Bro. Carrin's proposition; and he will do more for the paper we are sure, because he says it - You have our sympathy, Eld. L. A. Jennings, Florida, in your long affliction. Your paper is sent from this office weekly. - Dr. Jesse Baker of Mosby Creek, East Tenn., acknowledges the fortieth birth-year of this paper with a new subscriber, and promises a word or two for the occasion so soon as his centennial sermon of the Dandridge church is off his hands, and don't fall in this, Bro. B. He mentions the presence of O. L. Halley of the Calvary church, Knoxville, who preached for the Mosby Creek church on the thirteenth ultimo, and says: "He made a fine impression upon our people. He is certainly a coming man." - When Bro. Prier was editor of the Evangel, California, he commended THE TENNESSEE BAPTIST as a good Baptist paper, and, as I liked the Evangel, I concluded he was a good judge, and sent for THE BAPTIST, and I will say I think it the best religious paper I ever read, and you may enroll me a life subscriber. I am out here alone among Catholics, Campbellites and Pedobaptists, so it is hard to get a new subscriber to a Baptist paper; and these people would not read one should I give it to them." So writes Bro. John Wilson, San Benito, Cal. - Thank you, Bro. W. A. Blackwell, Dallas, Texas, for Sister McHenry's name as your contribution to the celebration. If you and Sister McHenry and Bro. Downs will make an effort in Dallas you can double our list at that office in one week's time. Try it, and let us report that as the first office doubled in Texas. - Bro. Mc. A. Black, Texas, sends two new annuals in response to Bro. Carrin's proposition; and he will not stop at two. - D. W. Jackson, Texas: The questions you put forward in your letter have been more than once thoroughly answered in this paper the past year or eighteen months. As to the passover see Bro. Harra's articles. It was as certainly a family rite and strictly limited to the family observing it as it was limited to the nation. Dr. Richard Fulmer as a lawyer and theologian, thoroughly examined this question, and so decided. When you or any one admits that the supper is a church ordinance, as all our writers do, you and they give up their communion. When you or any one admits it is a token of church fellowship, as Drs. Boyce, Eaton, Hiccox, Curtis and all our standard writers do, then you and they admit that inter-communion is both unscriptural and inconsistent. Before there can be an issue between us, Bro. J., you must deny each and all of the above positions, admitted by all our writers whose opinions have any weight; and you cannot afford to do it. - If there is a busy minister in Texas it is Eld. D. D. Swindall, if pastoring four churches and preaching sixteen sermons a month, with extensive visiting, is apt to keep one busy. He complains that the Texas Baptist admits a severe criticism upon his article published in that paper, and refuses him the privilege of a defense. We do not understand this to be fair and impartial journalism. Our Bro. Halen ought not to do so. - A grand good start on the fortieth celebration, Bro. Christian, Sulphur Springs, Texas. We shall rely on you to see that the list is doubled at your office this spring. Do you get some good, active friends to help you. Will you not? - Many thanks to you Bro. Z. Holliday, Alabama, for your good words sent and your noble deed, - a rich example to hundreds of us, Bro. H. sends the paper to his three married daughters. - If wishes would do it it should not be an effort for

you to find the money for all the religious papers and books you want. We have not forgotten our pleasant visit to your house, Bro. C. L. Fisher, California. - Bro. Crosby of Water Valley, Miss., contributes seven new names, with the cash, to aid the celebration of the fortieth birth-year of this paper. We can safely count on him to see that the list is doubled at Water Valley. - Thanks to you, Bro. Milner, Texas, for your new name. - B. M.: We cannot all answer questions faster than we are now doing; and we may not for months reach yours, perhaps not until frost. - Eld. W. E. Adams, who went to Oregon some twelve months ago, sends us a few dots touching the country and the cause out there. He has been laboring as a missionary of the Eastern Baptist Association, and has already gathered a church of thirty-three members at Lake View, encountering the combined opposition of Campbellites and Methodists; but the truth as it is in Jesus is steadily and surely gaining ground.

HINTS.

I do not ask that God will always make My pathway light. I only pray that he will hold my hand Throughout the night. I do not hope to have the thorns removed That pierce my feet, I only ask to find his blessed arms My safe retreat. If he afflict me then in my distress Withhold his hand, If all his wisdom I cannot conceive Or understand, I do not ask to always know his why Or wherefore here, But sometime he will take my hand and make His meaning clear. If in his furnace he refines my heart To make it pure, I only ask for grace to trust his love, Strength to endure, And if fierce storms around me beat, And the heavens be overcast, I know that he will give his weary one Sweet peace at last.

A RICH TREAT FOR OUR SUBSCRIBERS

WE HAVE engaged our stated contributor, A. J. Frost, D.D., of Sacramento, Cal., to review thoroughly the prevailing theory of Conditional Immortality; or, -

Annihilationism.

This is the modern phase of old Unitarianism and Restorationism, which is extensively prevailing in many parts of the North and West, and is destined, at an early day, to be the most popular delusion of its age.

He has furnished us with a synopsis of his treatment of the subject.

- 1. Reasons for the present examination of Annihilationism.
2. Annihilationism a system of Rationalism.
3. Annihilationism a system of Materialism.
4. Annihilationism a system of Brutism.
5. Annihilationism a feature of Atheism.
6. Concessions of Annihilationists.
7. False assumptions of Annihilationists.
8. Conditional Immortality.
9. Annihilation without suffering not the penalty of sin.
10. Suffering and annihilation not the penalty of sin.
11. Suffering without annihilation the penalty of sin. The argument from reason.
12. Suffering without annihilation the penalty of sin. The arguments from revelation.
13. The philosophy of penalty.
14. Examination of Pettlingill.

The advocates of this popular delusion are bold and confident, and are vigorously pushing the issue upon public attention in every direction. Dr. Frost will furnish to every one the arguments of confidence and affection that would gladden the remainder of life, sweeten the dying hour, and be treasured by a grateful family, as the most eloquent epitaph that could be expressed or fitting to be inscribed upon our marble.

40th Birth-Year. THE PROPOSED CELEBRATION OF THE 40TH BIRTH-YEAR OF THE BAPTIST.

IN view of the fact that this is the fortieth birth-year of THE BAPTIST, and completes the fortieth year of Bro. Graves' editorial labor upon it; and,

In consideration of his present great affliction, as a material tribute of our appreciation of his paper, and his long and valuable service, I propose, as one of its subscribers, that we all make an united effort, and

DOUBLE ITS PRESENT SUBSCRIPTION LIST, which can easily be done by each procuring one new annual subscriber. True, some few may fail to procure even one, but there are many others who can and will procure two, three and five, and these will make up for those who fail.

Come now, brethren, one and all, let us celebrate this fortieth birth-year of the grand Old Banner with this substantial tribute. We have professed, and do profess, that we appreciate the paper and love its editor, now let us give this little proof that we do love him, for love, like faith, without works is dead, being alone! What a help and encouragement will this be to our old editor, and I believe it will be a sweet offering to our Lord and Savior.

I am so unfortunate as to be living where I cannot get a subscriber without paying for it myself, and as a proof of my sincerity and earnestness, I lead off by sending you the name of a poor widow to whom my wife and myself unite in presenting the paper for 1886. JOHN B. CARRIN, Stephensville, Fla.

THE MOTION RECORDED.

The foregoing proposition of good Bro. Carrin does credit to his heart, and will doubtless meet with a hearty response from all the readers of THE TENNESSEE BAPTIST. Dr. Graves has been the editor of this paper forty years next October; and no one can deny that he has fought for truth with a vigor and ability unmatched by any man in this union. Although trembling under the weight of disease and years he is still at his post, and all agree that he is throwing such floods of light upon the gospel that it flashes forth with new splendor. Rubbish has accumulated upon the parables until, to the multitude, they were almost meaningless, but the testimony of the most eminent thinkers is that he is unfolding their real meaning in such a way as to show the beauty and symmetry of the gospel, and to make Christ dearer to every Christian heart. What other man of us would, in his situation, try to keep three young ministers at school to educate and fit them for preaching the unsearchable riches of Christ when he lays down his pen for the last time, and his eloquent tongue shall be still in death? The Baptists in this country owe more to him for their distinctiveness and their peculiarity as a gospel people, holding to "one Lord, one faith and one baptism," than to any other living man; and now, when his pilgrim steps are measuring down to its western slope of life to the great sea that has swallowed up all of Adam's race except two, shall we not cheer him in his passage to the grave with this tribute of affection and appreciation, by giving him at least one new subscriber for each old one, and thus assist him in his labors of love, and swell with gladness the heart that is soon so beat no more? When Bro. Graves dies eloquent words will be spoken to his memory and praise all over North America, but let us speak some of those kind words and do some those kind acts now, that he may enjoy them while living. A little effort on the part of his readers will easily meet Bro. Carrin's proposition, and double his subscribers, and cost no one anything but a few words, and Bro. Graves will appreciate it with an overflowing heart. Let it be done, brethren. Eudora, Miss. JOHN HARRAL.

The proposition of Bro. Carrin of Florida, seconded by Bro. Harra, we submit to our brethren and friends, to do with as seems good to them. Our work for now forty years is before you, and you know what is in your hearts. This your acts will manifest. Should you see fit to carry this motion into successful execution it would be a tribute of confidence and affection that would gladden the remainder of life, sweeten the dying hour, and be treasured by a grateful family, as the most eloquent epitaph that could be expressed or fitting to be inscribed upon our marble. The name of every worker shall be recorded.

The Young South.

MRS. NORA GRAVES HALEY, Editor.

To whom all communications for this department may be addressed, Knoxville, Tenn.

KNOXVILLE, TENN., APRIL 3, 1896.

POST-OFFICE.

DEAR CHILDREN:—I have been on a visit to Mossy Creek and Maryville with Uncle Orren for the past two weeks, and have seen many people and things I would like to chat with you about; but I find there are so many little cousins waiting to be introduced, and others wishing to say another word, that I will let them have the space this time. Lovingly, AUNT NORA.

AUNT NORA:—We will write you and the cousins a short letter. Tell Uncle Orren because you love him we do too. We love you because father loves your father, and because he loves Jesus and Jesus your father. We send ten cents each for the Mexican girls. Your little nieces, CRULIA AND PAULINE LATTI. Monroe, N. C.

AUNT NORA:—I want to join the Little Workers for 1896. I pledge myself to give ten cents a month toward educating the two young ladies in Mexico I read about in the Young South. I am a very small boy, not quite ten years old, but I think I can make ten cents a month. I do not expect to ask mamma and papa for the money, but will work for it myself. I want to start to school as soon as the weather gets warmer. I expect to try to answer some of the questions in the Bible portraits; and if I make mistakes I hope the little cousins will not laugh at me. Your nephew, HORACE MULLEN. Friars Point, Miss.

We do not laugh at each other here, Horace, so write your own letters, and go ahead. You are doing noble work in the portraits. I wish all the cousins who send me money would state their wishes as clearly as you have.

AUNT NORA:—After reading your letter in the Young South of January the ninth, and learning what a noble work its contributors have done by sending in their mites, I have come to the conclusion to begin with the new year, and with renewed energy, to do all I can for Mexico. I want to work for one of the prize books this year by answering all the Bible portraits I can. Are you willing to have more than one answered at a time? or do you prefer to have them answered weekly? Inclosed you will find thirty cents for Mexico. I extend a hearty welcome to Uncle Orren although it is late. Pine Hill, Ala. CARRIE D. WRIGHT.

Why have you not sent any more portraits, Carrie? In the issue following your letter I answered all your questions in full. I fear you began the year like many other of our cousins did,—with good resolutions.

AUNT NORA:—I take the pleasure of writing to you once more. It has been over a year since I last wrote; but I read the Young South regularly, for it is very interesting. Aunt Nora, I think you are doing a good work. If you are not rewarded in this world I know you will be in the next. Cousins Thomas, Parker, Idio and Estlie. I think you all deserve praise. Cousin Layton, if you start out for the race be determined to win this time. Cousins, I think you all did excellently last year. Think of all about two hundred and thirty dollars gathered from almost all over the United States by the little people! I have joined Christ's church since I last wrote. Last spring Bro. C. E. Reid, a missionary sent by the Eastern Louisiana Baptist Association, came down and preached for us. A church was organized with eight members. There have been only three additions to it since, one by letter and two by baptism. We have adopted church communion. We have preaching once a month by Bro. Reid, a good preacher. We have infidels, Spiritualists and Methodists to contend against; but if the Lord is with us we will prosper after a while. Please send inclosed one dollar for which send me Origin of the Baptists, applying the balance for the Mexican girls. I wish I could hear Uncle Orren preach; but I don't think he can beat Bro. Reid very much. The last sermon he preached was from the text "Behold, he prayeth," which was spoken of Saul of Tarsus after he had been converted and baptized. Wishing you and all the cousins a happy success for this year I remain, as ever, your friend, Clio, La. MAY TUCKER.

Have you received your book, May? Come again and often.

AUNT NORA:—As I did not go to school to-day I will spend part of the time in writing to you and the cousins. I wish to join the band of Little Workers. Inclosed find twenty cents. I go to Sunday-school. Mr. Overall is our superintendent, and Miss Jessie Conner is my teacher. I like them very much. I also go to school. We have

ninety scholars. Papa and mamma have been taking THE BAPTIST thirty-five years. Lovingly yours, Brookridge, Texas. LULU GRUBB CALLAWAY.

You did not state distinctly that you wished to join the Little Workers by pledging yourself for ten cents a month, Lulu, so, as have to be very particular about this matter, I put your twenty cents in our missionary fund, and your name has been dropped. Did you see your name? Come again.

AUNT NORA:—Will you admit a little boy into your happy band of little workers for 1896? My father takes THE TENNESSEE BAPTIST; and I am always glad when it comes. Sister, little brother and I are going to study the Bible portraits; and we hope to learn a great deal about the Bible. We have had an exciting time in our town the past week. Eld. J. B. Moody and Dr. Condit Jones, Methodist, had a discussion, lasting four days. Papa thinks Eld. Moody is a grand man of your name's style. Your little nephew, HERSCHELL WINSLOW. Trezevant, Tenn.

We are glad to hear from you, Herschell, and that you wrote your letter yourself like a little man. You are a stranger to us you know. What is Bro. Condit doing these days? and John Kirby? You are always sending the portraits nicely.

AUNT NORA:—Will you grant admittance to the Little Workers to the girls who would like to join your band and send you all they can. Our papa has been a subscriber to THE BAPTIST a long time, and calls it his old paper. He says there are none like it; and we have learned to like it, especially the Young South, which we have been reading for sometime, and think it very interesting. It is very instructive as a Bible school for our contributors. We liked the enigmas and puzzles, but we do not contain, but the best of all are the Bible portraits. We like the many good things we see in your paper, and we mention. We think Bro. Powell's letters and the ones about the Cubans were perfectly delightful, and we would like to talk about Wood and Diaz. We will close by wishing you, Uncle Orren and all the cousins great big success. Beres, Ark. RUTH, COLEEN AND MATHIE GLEN.

AUNT NORA:—I will write again. We have had a great deal of sickness in our family lately. I do love the Young South; and I welcome Uncle Orren into our midst and hope he will be an instrument in accomplishing great good for the Master. I still remain your niece, Little Lake, Cal. ANNIE H. SIMMONS.

AUNT NORA:—We will tell you how we answered the portraits. We leave it for our Sunday evening work when mamma finds the chapters for us, and we read them, and then she asks us the questions. Do you want to know this way? Let us know. Your nieces, FLORIAN TEXAS, LETITIA AND LELA ADWELL.

That it's all right so far, my dear girls. Next time should be any hunting or thinking to be done, why try to do it yourselves.

AUNT NORA:—Here I come again with twenty cents, although my last letter has not been published. I am going to work for Jesus this year, and I want you and the cousins to pray for me, that I may ever be faithful to God, and overcome every temptation that may befall me. I believe that I have been born again. Will you not pray for me? Cousins and friends, let us do all we can for the Lord this year, and we shall not lose our reward, for what we may do may be the means of leading someone to Christ. What we do let us do in the spirit of Christ; for if we have not the spirit of Christ we are not of his. What did you do with the twenty-five cents I sent you? You gave me credit for it in one paper, and I have not seen my name since. I send enough to pay my dues for five months. I will close for fear of the wastebasket. Carthage, Tenn. EDGAR JONES.

Your former letter had not gone to the wastebasket, Edgar. It now lies before me; but as it is only a note I publish this in its place. I looked up your last quarter, and found, as you say, that it had been dropped out; but you are among the 5 mos. now, and all is right. I am glad you mentioned it, for I would never have noticed the matter. I hope all the cousins will watch the funds, and correct all mistakes.

AUNT NORA:—I guess you and the cousins have forgotten me, but hope you will excuse my delay in writing. I am glad we can welcome our new uncle into our little circle, and hope he will help us a great deal by writing to us. God bless you all. Give my kindest regards to Uncle Orren. Your little niece, MAUD WHITE. Little Rock, Ark.

Our Bible Portraits

[I will give my young readers a text each week, presenting some Bible character, and will ask questions concerning it. And I will give a first and second prize-book to the two cousins who will write me the greatest number of letters during the year about our portraits, answering all the questions, and telling me what lesson they draw from the life and character of the one presented. Let the cousins ask me or each other any question or question they may wish about the portrait before them.—AUNT NORA.]

brethren came and bowed down themselves before him, with their faces to the earth."

When Joseph is this, so richly dressed in his royal robes? Can it be the same little Joseph who was sold as a slave into Egypt in our last lesson?

Of what land was he governor?

Of what dream of his does this portrait before us remind you?

Who was king of Egypt at this time? Where did he and Joseph?

What made him think Joseph a great and good man? What made Joseph's brethren come to Egypt?

Did they know that he was Joseph they were bowing before? What made them afraid of him when they found it was Joseph?

Did they know that he was Joseph they were bowing before? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

What made them afraid of him when they found it was Joseph? What made them afraid of him when they found it was Joseph?

THE BAPTIST.

YOU MAY GIVE A BANNER TO THEM THAT FEAR THEE THAT IS NOT MADE BY THE HANDS OF MEN.—Ps.

MAHAFY & MAHAFY Publishers MEMPHIS, TENN., APRIL 3, 1896.

EDITORIAL CORPUS. Editor and Proprietor: J. H. GRAVES, L.L.D., Memphis, Miss. Associate: HON. J. HARRAL, Mississippi, STAFF CONTRIBUTORS.

A. J. FROST, D.D., Macomb, Ga. REV. W. M. NORTON, L.L.D., England. J. T. BRIDGEMAN, Oxford, Eng. J. D. MUIRHEAD, D.D., Moberly, Mo. O. L. HAILEY, Knoxville, Tenn. ELI. FRANK DOURCOURY, Brooksville, Fla. JAS. H. MAHAFY, Business Manager. EDWIN ALDEN A. BRO., Cincinnati, New York.

Business Office: 356 Main Street, Memphis, Tenn.

SUBSCRIPTIONS PER ANNUM IN ADVANCE: Single Copy, 10 Cts. TERMS FOR SIX MONTHS: Single Copy, 50 Cts. Single Copy, 1.00 (Or free for five annual subscribers at \$1.00 per an.)

CLUB RATES: Clubs of five or more, per annum, 1.35. Five or more, all months, 75c. Ten or more, per annum, 1.25. Ten or more, all months, 75c. (In sending money to the order of our will please give the name at the bottom of sheet. In sending ministers' subscribers please prefix the Rev. or Elder to their names. Also place amount opposite each name.)

ADVERTISING RATES: (Not included in subscription price.) One square (10 lines) for one month, 1.00. One square (10 lines) for three months, 2.50. One square (10 lines) for six months, 4.00. One square (10 lines) for one year, 7.00. (For longer terms and for special rates apply to the Business Manager.)

Send money by Post-office Order, Registered Letter, Express, or Draft, at our risk; otherwise at the sender's. If answer is desired by mail, send stamp or postal card. Personal letters or notes intended for the editor should be written on separate sheets though inclosed in the same envelope with business letters.

Address all business letters, and make Money Orders and Drafts payable, to Graves & Mahaffy.

Distinguishing Principles of Baptists.

1. As Baptists, we are to stand for the supreme authority of the word of God as the only and sufficient rule of faith and practice. The Bible, and the Bible only, as opposed to all human traditions, customs, or ecclesiastical practices, we must claim as being a distinguishing doctrine of our denomination—a doctrine for which we are called to contend.

2. As Baptists, we are to stand for the ordinance of Christ, as enjoined them upon his followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances, without confessing a personal faith in Christ, and giving credible evidence of regeneration of heart.

4. As Baptists, we are to stand for the independence of each church, and complete in itself; and the true churches of Christ are the constituent of his kingdom.

5. That, under Christ, each church is absolutely sovereign and independent.

6. That to each church Christ committed the sole guardianship and control of the ordinance—preaching the gospel in all human languages, and the Lord's supper.

7. That all church rights and privileges, as voting and the right of membership, should be limited to the discipline and jurisdiction of the church.

8. That each church alone is invested with all ecclesiastical power—power to receive, discipline and exclude its own members.

9. That no recognition of human societies as Scriptural churches by affiliation, ministerial or ecclesiastical, or any other form of connection that is susceptible of being apparently or logically construed by our members or theirs or the world into a recognition of ecclesiastical or ministerial unity with Baptist churches.

OUR THEOLOGICAL CLASS. READINGS FOR MARCH AND APRIL.

OLD TESTAMENT. Beginning with Exodus and followed by Leviticus and Deuteronomy. Three chapters daily until those books are completed, one hundred and thirty-seven chapters, forty-six days work.

NEW TESTAMENT. Beginning with Romans to be followed by Hebrews, Galatians, Ephesians General letter of James. One chapter daily, forty-six chapters, and forty-six days reading.

Typology, one chapter daily.

TEXT BOOKS. The Canterbury Revision of the Old Testament, \$1.00 or \$2.00. Emphatic Diaglott New Testament. Bible Typos Explained, by J. A. Everitt. Price 75 cents.

THE WORKS OF FLAVIUS JOSEPHUS. We have received from the agents of the London publishers the agency for the above named work. It is printed from new plates, and is complete in one volume; nicely bound in cloth, which we can send postpaid, for \$1.50. We shall be glad to have your order for this book.

NEWS FROM THE STATES.

We desire that all our readers will send us every item of Baptist news that may come under their observation for those columns, and that, too, while it is fresh.

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

MEMPHIS.—The meetings in the Central church have continued through this week with increasing interest. The attendance has been very good. Bro. Needham has preached a number of very good sermons on special subjects. We are unable to report the results as to the ingathering.

Last week the First church resolved to invite the Central church to join her in memorializing the Southern Baptist Convention in behalf of the mission interests of this city. There is a large mission field in this city, which is almost absolutely neglected. The prayer-meeting service of the First church was postponed last Wednesday night on account of the meetings in progress in the Central church.

—Rev. Geo. C. Needham, the evangelist, preached a sermon in the Central church Wednesday night on "Ending of the Veil."

—The debate between Bro. W. C. Taylor and Mr. J. B. Briney at Newbern was the most signal victory for the Baptist cause that has occurred in that section for a number of years.

MISSISSIPPI.—Eld. L. E. Hall recently held good meetings in Enterprise. Bro. S. O. Y. Ray, the missionary of Chickasaw Association, is much blessed in his work. A lot has been purchased for a third church in Meridian. Calvary church, Meridian, is still without a pastor.

The church at Shogulak, H. M. Long pastor, is doing well. The auditorium of the church in Columbus, C. E. W. Dobbs pastor, has been completely renovated.

LOUISIANA.—Bro. W. D. Canfield of Minden writes April fourth: "We have Bro. Ponick from Shreveport with us this week holding a protracted meeting. The meeting will probably continue during next week. Bro. G. M. Haral is our preacher in charge. Bro. T. B. Haral is visiting minister. We are expecting good results. Four have joined, and others will join to-night, nothing preventing."

TEXAS.—Bro. B. F. Dixon of Belmont writes: "Bro. Sellers has resigned at Luling, and will perhaps take work to the northwest part of the State. Southern Texas has lost one of her best preachers, and a noble worker in B. F. Sellers. May God bless him. The Luling church have their eye on Bro. J. F. Smith of Cuba Falls, S. C. Our house is broken and we are happy."

ARKANSAS.—Bro. Box of Hope says: "My work here is doing well. Dr. Murphy's articles on the 'Church' are most excellent. I wonder if the Evangelist will not tackle him? Success to the Old Banner."—Eld. W. M. Let of Conway recently had his ankle badly hurt by a horse falling on it, but is now getting quite well, and is able to get about with the assistance of a cane.

MISSOURI.—Bro. T. Montgomery of Haydonville has removed to Winston Davis county.

TEACH US HOW TO PRAY.—During our long connection with the Baptist Book House we have received numerous calls for a Baptist Prayer Book, and, after diligent search through the catalogues of the publishers with whom we do business, we have at last found a book, which, though not a Prayer-Book like those used by Episcopalians and Roman Catholics, is a book calculated to aid young Christians in public and private worship, and will meet the wants of our patrons. The title of this book is—"Aids to Devotion: Including Bickersteth on Prayer, Watt's Guide to Prayer, and Select Devotional Exercises." The title of this book explains its character and design. Besides the whole of Dr. Watts unequalled Guide to Prayer, it contains the richly evangelical Views of Prayer by Mr. Bickersteth, with examples from Scripture and other sources, sufficient to illustrate, and aid the young Christian in applying them to practice. The hints in the Preface are invaluable for social prayer-meetings, the benefits of which are sometimes wholly lost for want of observing just such things as he points out. 16mo, pp. 330. Cloth, 75 cts. Sent by mail, post-paid, on receipt of price. Address GRAVES & MAHAFY, Memphis, Tenn.

ROSE-BUDS FOR THE LITTLE ONES.

BY MRS. R. M. WILBUR. Price, 25 Cts. Postpaid.

(For the Series)

Consisting of ten 18mo books, adapted to younger readers. The following are the titles:—

- Harry on the Farm. Little Folks Scrap-basket. Little Drops of Water. Little Folks' Lessons. Bits of Stories. Snow Flakes. Crumbs for Little Chicks. The Bird Book. Chips for Little Cleaners. Pebble Stones. The books are profusely illustrated and bound in cloth, with beautifully colored and illuminated side-stamps. They will prove very attractive for reward books or for the Library. Sent by mail. GRAVES & MAHAFY, Memphis, Tenn.

You have weak lungs, voice or back. You get hungry from preaching, speaking or singing. You feel a sense of prostration or lassitude after preaching, speaking or singing. You are afflicted with Chronic Constipation, Piles, or Hemorrhoids, the result of man's employment. You are troubled with the prostration of any internal organ, inducing that bright light of so many women's faces and bedchambers. You are a public speaker, having a good voice and wish to preserve its power and tone. You have a poor, weak voice and wish to increase its volume and force. You are a Farmer, and have a weak back or Hernia so that you are unable to do any work of any kind. You are a laborer, and wish to increase your strength and endurance. You are a young man, and wish to increase your vitality and vigor. You are a young woman, and wish to increase your beauty and grace. You are a young girl, and wish to increase your charm and attractiveness. You are a young lady, and wish to increase your elegance and refinement. You are a young woman, and wish to increase your intelligence and knowledge. You are a young woman, and wish to increase your piety and devotion. You are a young woman, and wish to increase your holiness and purity. You are a young woman, and wish to increase your love and charity. You are a young woman, and wish to increase your joy and happiness. You are a young woman, and wish to increase your peace and contentment. You are a young woman, and wish to increase your health and strength. You are a young woman, and wish to increase your wealth and prosperity. You are a young woman, and wish to increase your honor and respect. You are a young woman, and wish to increase your fame and glory. You are a young woman, and wish to increase your power and influence. You are a young woman, and wish to increase your wisdom and discernment. You are a young woman, and wish to increase your courage and valor. You are a young woman, and wish to increase your faith and trust. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meekness. You are a young woman, and wish to increase your kindness and compassion. You are a young woman, and wish to increase your humility and lowliness. You are a young woman, and wish to increase your simplicity and plainness. You are a young woman, and wish to increase your modesty and bashfulness. You are a young woman, and wish to increase your chastity and purity. You are a young woman, and wish to increase your virginity and innocence. You are a young woman, and wish to increase your sanctity and holiness. You are a young woman, and wish to increase your righteousness and justice. You are a young woman, and wish to increase your truthfulness and honesty. You are a young woman, and wish to increase your integrity and uprightness. You are a young woman, and wish to increase your loyalty and fidelity. You are a young woman, and wish to increase your obedience and submission. You are a young woman, and wish to increase your reverence and respect. You are a young woman, and wish to increase your awe and fear. You are a young woman, and wish to increase your love and devotion. You are a young woman, and wish to increase your hope and confidence. You are a young woman, and wish to increase your patience and endurance. You are a young woman, and wish to increase your gentleness and meek

DR. JOHN BULL'S Smith's Tonic Syrup FOR THE CURE OF FEVER and ACUE Or CHILLS and FEVER, AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Acute and Chronic Malaria, and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure in the shortest time strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if it be used in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. Use no other.

DR. JOHN BULL'S SMITH'S TONIC SYRUP, BULL'S SARSAPARILLA, BULL'S WORM DESTROYER, The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY. xVII 18 xIX 39 n. r. m.



Will mail FREE to all applicants, and to customers of last year without ordering. Send for a copy of our illustrated, priced, accurate descriptions and directions. Also, a list of all the valuable and reliable FERTILIZERS and FLOWERS, BULBS, etc. for sale. D. M. FERRY & CO., Detroit, Michigan. xVIII 33 45

LADIES WANTED to work for us at their own homes. \$7 to \$10 per week. No canvassing, fascinating and steady employment. Particulars and sample of the work sent for stamp. Address: Home Sewing Co., Box 1216, Boston, Mass. xVIII 41 xIX 2

SURE CURE for DYSPEPSIA, ACID INDIGESTION, AND ALL AFFECTIONS OF THE STOMACH. Address: J. M. SHEELY, xVIII 43 xIX 5

MENKEN'S.

371, 373, 375, 377 and 379

Main Street, MEMPHIS

Thirty Stores UNDER ONE ROOF!

Every GARMENT worn by Men Women AND CHILDREN.

CARPETS and CHINA WARE.

Order direct from the firm. Express prepaid on all mail orders amounting to \$5 and over.

MENKEN BROTHERS.

ITEMS.

Sick and bilious headache cured by Dr. Pierce's "Pilllets."

We can only live nobly lives by acting nobly on every occasion.

No Opium In Pao's Cure for Consumption. Cures where other remedies fail. 25c.

The best way to do good to ourselves, is to do it to others; the right way to gather, is to scatter.

Nothing will make us so charitable and tender of the faults of others as by thoroughly knowing our own.

Where you are ignorant God is wise; where you stand blindly in the dark, he is in the light.

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles

Your heart is only a tiny room after all, and if you cram it full of the world, you relegate your Master to the stable outside.

Difficulty of breathing, a short dry cough, a quick pulse, and pain in the left side are symptoms of approaching consumption. Relieve the chest and cure the cough with Halo's Honey of Horehound and Tar. This remedy is swift and certain, at any drugstore at 25c, 50c, and \$1.

Glen's Sulphur Soap heals and beautifies. 25c. German Corn Remover kills Corns, Bunions, 25c. Hills Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

The best portion of a good man's life, is his little, non-leas, unambitious acts of kindness and love.

HORSFORD'S ACID PHOSPHATE AS A REFRESHING DRINK IN FEVERS.

Dr. C. H. S. Davis, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been much pleased with it."

Many persons do themselves a wrong by permitting their feelings to be stirred, and then letting them subside again without an effort in the direction of that which excited them. Every experience of that sort helps to blunt the moral sense and promote its degradation.

INVALIDS' HOTEL AND SURGICAL INSTITUTE.

This widely celebrated institution, located at Buffalo, N. Y., is organized with a full staff of eighteen experienced and skillful physicians and surgeons, constituting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvellous success has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, neuralgia, nervous debility, paralysis, epilepsy (fit), spermatorrhea, impotency and kindred affections. Thousands are cured at their own homes through correspondence. The cure of the worst ruptures, pile tumors, varicocele, hydrocele, and stricture is guaranteed, with only a short residence at the institution. Send 10 cents in stamps for the Invalid's Guide-book (168 pages), which gives all particulars. Address: World's Dispensary Medical Association, Buffalo, New York.

Grab Orchard WATER.

THE LIVER, THE KIDNEYS, THE STOMACH, THE BOWELS. A POSITIVE CURE FOR DYSPEPSIA, CONSTIPATION, BILIOUSNESS, SICK HEADACHE.

Dose:—One to two teaspoonfuls. (Dissolve in water.) No gentleness in use. No gentleness in use. No gentleness in use.

Dr. E. H. Hughes, 215 Peachtree St., Atlanta, Ga.

GANGERS Tumors & Ulcers

Warranted to cure all kinds of Glanders, Tumors, Ulcers, and other skin diseases. Address: Dr. E. H. Hughes, 215 Peachtree St., Atlanta, Ga.

D. W. HUGHES, Dealer in

DIAMONDS, FINE JEWELRY, WATCHES, SILVER, SILVER-PLATED WARE, ETC., ETC., ETC.

203 Main Street, Memphis, Tenn.

1853.

New Pianos at 190.

New 6-Stop, Two Knee-Swell Organs at \$50. H. G. HOLLENBERG'S MUSIC HOUSE, Memphis, Tenn. Little Rock, Ark.

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.

229 MAIN STREET, MEMPHIS, TENN.

The Pastor's Hand-Book.

REVISED EDITION. COMPILLED 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 for pastors ever published. It embraces rules, forms of observance, and helps for all their professional duties. Marriage forms furnished by Dr. W. B. Williams, G. B. Cheever, H. W. Goodwin, E. S. Cutting, J. Shastford, Holmes and others, with devotional readings and devotional exercises. Copious editorial and pastoral selections, with devotional readings for the sick room. Five Scripture readings with expositions, and many apt positional quotations. Forms of burial service and prayers for funerals. Ecclesiastical formulae. Titles of order and other documents and other documents. And tables for record of pastoral, church and parsonage 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 the time it cost. This book will be found in flexible leather, with pocket for papers, and published August 1st. Send all orders to GRAY & MADDAY, Memphis, Tenn. Price, \$1.00.

TRAVELER'S GUIDE.

ARRIVAL AND DEPARTURE OF TRAINS.

Louisville and Nashville Railroad.

City Time. Leave. Arrive. Express, daily, 11:10 p.m. 4:40 a.m. Mail, daily, 12:25 p.m. 4:20 p.m. Brownsville, Accommodating, daily (except Sundays), 4:55 p.m. 8:25 a.m. Passenger, Accommodating, daily, 10:40 a.m. 3:40 p.m.

Memphis and Charleston Railroad.

City Time. Leave. Arrive. Through Express, daily, 11:05 p.m. 10:45 a.m. Local and Express, 8:10 a.m. 8:15 a.m. (except Sundays), 5:15 p.m. 8:10 a.m.

Cincinnati, Ohio & Southern Railroad.

Leave. Arrive. Express, daily, 8:15 a.m. 11:15 a.m. No. 2 leaves at 11:15 a.m. Daily accommodation leaves at 1:45 p.m. (except Sundays). No. 7 (fast line) leaves at 1:45 p.m. Mail and express arrive daily at 3:15 a.m. (except Sundays, at 3:05 a.m.)

Mississippi and Tennessee Railroad.

Leave. Arrive. Express, daily, 4:00 p.m. 10:10 a.m. Local, daily, 6:05 a.m. 7:00 p.m. (except Sundays, at 5:00 a.m. 7:00 p.m.)

Texas and St. Louis Railroad.

Leave. Arrive. Express, daily, 6:00 a.m. 7:50 p.m. Local, daily, 8:00 a.m. 8:00 a.m. (except Sundays, at 7:50 a.m. 7:50 p.m.)

Memphis City and Memphis.

Leave. Arrive. Passenger train leaves 10:10 a.m. No. 3 passenger train arrives 1:15 p.m. daily. No. 62 freight train leaves daily, except Sunday, at 4:00 a.m. Freight and ticket office No. 31 at 1st street.

Plano & Organs. Of all makes direct to customers from headquarters at wholesale prices. All goods guaranteed. No money asked till instruments are received and fully tested. Write us before purchasing. An investment of \$100 may save you from \$500 to \$1000. Address: JESSE FRENCH, Nashville, Tenn., Wholesale Distributing Dept. for the South. xVI 38 xVIII 40

1885.

New Publications.

WONDERS OF PRAYER.—Enlarged and revised by Major D. W. Whittle. 400 pages bound in the cloth, \$1. A book of well-authenticated and wonderful answers to prayer, as narrated by D. L. Moody, C. H. Spurgeon, Newman Hall, D. D., Bishop, T. Bowman, Chas. G. Finney, George Muller, W. W. Patton, D. D., S. I. Prime, D. D., F. Krummheuer, Martin Luther, John Knox, Abraham Lincoln, and hosts of others.

THE OPEN SECRET.—By Hannah Smith, author of "Christian's Secret of a Happy Life," etc. \$1.00. This is a collection of readings on the precious promises of the Bible, and those who are familiar with the writings of Mrs. Smith do not need to be told that the secret of God's word has been opened with a fullness and sweetness that characterize all her writings, and has made "Christian's Secret of a Happy" so popular.

ARK PRÆ-MILLENNIALISTS RIGHTS.—Or reasons for believing in the præ-millennial advent of Christ, with a brief review of the objections of Dr. H. W. H. and others. By S. H. Kollogg, D. D. Paper, 12mo, 84 pp. and cover, 20 cts. Address to GRAY & MADDAY, Memphis, Tenn.

The proof that Shallenberger's Pills are a true Antidote for Malaria is found in the fact that a cure is immediate. Quinine and other remedies bring temporary relief faster some time—often many days. One dose of the Antidote brings immediate relief; chills are stopped; all unpleasant symptoms disappear; and after a few more doses perfect health and strength are secured.

FOR COUGHS, CROUP AND CONSUMPTION USE TAYLOR'S "CHEROKEE" REMEDY

OF SWEET GUM AND MULLIN.

The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullin plant, is the basis of this remedy. It is sold by all druggists at 25 cents and \$1.00 per bottle. WALTER A. TAYLOR, Atlanta, Ga. xVII 48 xVIII 44

PILES. Instant relief. Final cure in 10 days.

Send for circular. No charge for circular. Address: C. J. MASON, 78 Nassau St., N. Y. xVIII 34 xIX 36

CARDS

30 Fancy Pictures, and 25 elegant Cards in gilt edge. Silk Fringe. Hidden Name, Ac. 1 Songster, 150 Price Purple, and 8 parlor games, all for \$1.00. Address: W. W. COLE, Clintonville, Conn. xVIII 42 xIX 44

A NECESSITY TO THE FARMER.

Water Wheels, Portable Mills, Millstones, etc. Address: A. A. O'COACH & BRO., ATLANTA, GA. xVIII 17 xIX 18

Stained Glass

ECCLIESIASTICAL AND DOMESTIC. MANUFACTURED BY THE French Silversmith and ORNAMENTAL GLASS CO., 614 St. Charles St., Baltimore, Md. Designs and Estimates made on application. xVIII 43 xVIII 44

MoShane Bell Foundry

Finest Grade of Bells. Casts all kinds for Churches, etc. Address: H. MESHANE & CO., Baltimore, Md. xVIII 23 xIX 24

I CURE FITS!

When I see one I do not mean merely to stop them for a time and then have them return, I mean to cure them for ever. I have made the discovery of FITS, EPILEPSY, or FALLING RICKETS, a life-long cure. I want no money for my cure. Some who have failed to do so, come for me and receive a cure. Send at once for a sample and prospectus of my infallible remedy. Dr. E. W. H. G. ROOT, 125 Paul St., New York. xVIII 34 xIX 3

CINCINNATI BELL FOUNDRY CO.

SUCCESSORS IN BELLS TO THE RIMMER MANUFACTURING CO. CATALOGUE WITH 1000 TEST-MONIALS. BELLS, CHURCH SCHOOLS, FIRE ALARMS. xVIII 18 xIX 20

New Publications.

THE OPEN SECRET.—By Hannah Smith, author of "Christian's Secret of a Happy Life," etc. \$1.00. This is a collection of readings on the precious promises of the Bible, and those who are familiar with the writings of Mrs. Smith do not need to be told that the secret of God's word has been opened with a fullness and sweetness that characterize all her writings, and has made "Christian's Secret of a Happy" so popular.

ARK PRÆ-MILLENNIALISTS RIGHTS.—Or reasons for believing in the præ-millennial advent of Christ, with a brief review of the objections of Dr. H. W. H. and others. By S. H. Kollogg, D. D. Paper, 12mo, 84 pp. and cover, 20 cts. Address to GRAY & MADDAY, Memphis, Tenn.

ITEMS.

We can do more good by being good, than in any other way.

Every duty we omit obscures some duty we should have known.

It is a sad thing to be often eating of the tree of knowledge, but never to taste of the tree of life.

There is one thing almost as strong as truth itself, and that is persecuted error.

Every boundary-line looks across to the unbounded, and every pulse of life takes hint of the life everlasting.

Strain is not strength, strength is not straining. Regulation is reality, and reality is rule, and rule is rest.

The leading principles in Christianity which distinguish it from deism—the doctrine of our corrupt and lost estate.

Nothing short of a life of love is permanently worth living, or will be recognized as permanently possible under the laws of human progress.

A disease of so delicate a nature as stricture of the urethra should only be entrusted to those of large experience and skill. By our improved methods we have been enabled to speedily and permanently cure hundreds of the worst cases; pamphlets, references and terms, 10 cents in stamps. World's Dispensary Medical Association, 663, Main street, Buffalo, New York.

Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.

FRANK LESLIE'S POPULAR MONTHLY

The prolonged winter made ice- watching possible even into what is generally regarded as spring, so that the attractions and perils of this peculiar amusement are still fresh in the mind. Mr. Stephens, in the April number of Frank Leslie's Popular Monthly gives the history of these vessels, their present popular forms, and describes vividly the exhilarating sensations of a spin over the glassy ice in one of these fleet vehicles. Mr. F. B. Mayer takes us from the ice and its pleasures to the balmy Chesapeake, and introduces us to the old towns and manors of the western shore of Maryland giving illustrations from his own artistic pencil. Lily Higgin, under the title of "Romance of a Court," gives a most interesting account of the late King Alfonso of Spain. F. C. Valentine initiates us into the mysteries of "Indian Sign Language in Central America." Lawrence Hutton revives recollections of "Infant Phenomena" who have pleased with their precocious talent our forefathers or ourselves, from the days of young Betty, brilliant in boyhood, and dull in maturity. The story of the artist, Gustave Dore, is graphically told by H. Tyrell. "Meals and Meat-time" is a subject certain to attract, while "The French woman in the East" tells of two recent French travelers of the fair sex. A very curious article by a naturalist on what are popularly called Inca's Eyes solves all the mystery about these curious objects, concerning which so many absurd stories have been running the rounds. The stories are all good. Besides the "Daughters of Cain," by Etta W. Piers, there are short stories by Walter Edgar McCann, C. L. Hildreth, George Kirby, Elmer Brooke, and Clarence M. Boulette.

Prophylactic Fluid.

GREAT GERM DESTROYER! Darby's Prophylactic FLUID

Disinfectant, Deodorizer and Antiseptic. USE IT IN EVERY SICK-ROOM FOR SAFETY, CLEANLINESS AND COMFORT.

It is a sad thing to be often eating of the tree of knowledge, but never to taste of the tree of life.

There is one thing almost as strong as truth itself, and that is persecuted error.

Every boundary-line looks across to the unbounded, and every pulse of life takes hint of the life everlasting.

Strain is not strength, strength is not straining. Regulation is reality, and reality is rule, and rule is rest.

The leading principles in Christianity which distinguish it from deism—the doctrine of our corrupt and lost estate.

Nothing short of a life of love is permanently worth living, or will be recognized as permanently possible under the laws of human progress.

A disease of so delicate a nature as stricture of the urethra should only be entrusted to those of large experience and skill. By our improved methods we have been enabled to speedily and permanently cure hundreds of the worst cases; pamphlets, references and terms, 10 cents in stamps. World's Dispensary Medical Association, 663, Main street, Buffalo, New York.

Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.

AGENTS WANTED for the MISSOURI STEAM Washer

Active householders all over the country, will be without fault. It is a great blessing to have a washer that will do all the work that any washer can do, and that will do it so fast and so well that it will save you a great deal of money. It is a great blessing to have a washer that will do all the work that any washer can do, and that will do it so fast and so well that it will save you a great deal of money. It is a great blessing to have a washer that will do all the work that any washer can do, and that will do it so fast and so well that it will save you a great deal of money.

CATARRH

Also good for Cold in the Head, Headache, Hay Fever, etc. 50 cents.

FITS EPILEPSY permanently cured by a new system of treatment. 750 1/2 bottles sent free. Send for Treatise giving all particulars. Address: Dr. E. S. LORENZ, Newburgh, N. Y. xVIII 41 xIX 20

A SAMPLE COPY OF THIS LATEST AND BEST WORK

of these popular authors sent post free, to any Superintendent or Chorister FOR 50 CENTS.

NOTES OF VICTORY

W. A. OGDEN—REV. E. S. LORENZ.

SUNDAY-SCHOOL MUSIC.

In this latest work the publisher has succeeded in bringing together as joint authors and editors two well known writers of Sunday school music, whose popularity has been as wide as the Sunday-school world. Enjoying a large success in their separate works, the publishers in the past we are assured of a more nearly recognition in this their combined work.

Published and bound in very best style. 100 pages, bound covers, price 100, 25 per doz. Single copy, 25. Address all orders to W. A. OGDEN, Memphis, Tenn. xVIII 42

AGENTS WANTED—NEW PICTORIAL Parallel Family Bibles

With Bible helps of priceless value; also the Great Bible of history in a single volume. ON HISTORY from THE BATTLEFIELD. 750 octavo pages. Maps and Fine Illustrations. Price \$2 per copy. Agents make \$100 to \$200 per month. Address: J. O. McCURRY & CO., St. Louis, xVIII 29 xIX 1

We feel confident that the QUALITY of our work CANNOT BE SURPASSED and PRICES always as LOW AS LOWEST.

H. B. BATES. S. G. TOOK.

S. C. LOOF & CO.

Steam Printers, LITHOGRAPHERS,

AND Blank Book Manufacturers

No. 27 Beeson Street, Memphis, Tenn.

Orders executed at an estimate cheerfully furnished. xVI 6-17

FOR NASHVILLE,

Chatanooga, Atlanta, Florida AND THE SOUTHEAST!

TAKE N., C. & St. L. R'y

The FAVORITE!

Call on Nearest Ticket Agt. Or Address: A. Y. STEVENS, Pass. Agt., Dallas, Tex., or W. L. DANLEY, G. P. & T. A., Jan. 1 1886 Nashville, Tenn.

L & N

(LOUISVILLE & NASHVILLE R.R.)

THE GREAT Through Trunk Line

Without Change and with Speed Unrivalled. SHORTEST AND QUICKEST ROUTE From Memphis, Milan, and Humboldt to the NORTH & EAST.

PULLMAN CARS Without Change from above cities to Louisville and back, and access to principal NORTHERN AND EASTERN CITIES.

THREE TRAINS DAILY By this line, making SURE CONNECTIONS AND QUICK TIME.

EMIGRANTS Seeking homes on the line of this road will receive special low rates. See Agents of this Company for rates, routes, etc., or write C. P. ATMORE, G. P. & T. A., Louisville, Ky. (7)

"Behind the Scenes."

THE MOST POPULAR BOOK OF THE DAY ON

BAPTISM AND COMMUNION!

The author, Rev. F. M. LAMM, Pastor of the First Baptist Church, Mansfield, Ohio, tells what he heard and saw and felt when a Congregational minister, and how he came to repudiate sprinkling and infant baptism.

Address: G. W. Lasher, Publisher, 178 Elm Street, Cincinnati, Ohio.

"Before the Footlights"

By the Author of

"BEHIND THE SCENES,"

TO WHICH IS ADDED A SEQUEL.

The arguments against sprinkling and infant baptism are presented in a masterly and convincing manner, and the objections of the opponents in favor of the Baptist mode are met for their effect.

G. W. Lasher, Publisher, 178 Elm Street, Cincinnati, Ohio.

EASTER MUSIC

THE RISEN CHRIST.

This consists of a beautiful and instructive Recessional Service, throughout which is interspersed new and appropriate music, the whole forming a complete Easter Exercise for Sunday Schools.

1886, EASTER CHIMES, 1886.

A collection of new, bright and pretty carols by the very best writers of words and music, to which is prefaced an exceedingly interesting Responsorial Service, prepared by Nettie A. Wellman.

THE JOHN CHURCH CO., Cincinnati, O. J. CHURCH & CO., 35 E. 12th St., New York City.

THE NEW TESTAMENT

In Greek and English.

Emphatic Diaglott,

Containing the original Greek text of the New Testament, with an interlinear word-for-word English translation; a new Emphatic Version, based on the interlinear translation, on the readings of eminent critics, and on the various readings of the Vatican Manuscript (No. 1209 in the Vatican Library); together with illustrative and explanatory notes, and a copious selection of references to the whole of which is added a valuable alphabetical index.

This valuable work is now complete. The different readings of various passages in the New Testament are the foundations on which most of the sects of Christians have been built up. Without claiming absolute correctness for our author's new and elaborate version, we would say that it is the best that has yet appeared. It is the work of a man who has spent his life in the study of the New Testament, and it is with the earnest desire that what appears crooked shall be made straight that we present this volume to the careful consideration of an intelligent people.

POULTRY

Thoroughbred, as they are they grow. 10 varieties. Best Plymouth Rock eggs \$1.25 per doz., 3 doz. for \$3.50.

SHEPHERD DOGS,

Pot Stock, Poultry (Ducks, etc.). Dr. Thoenor's Chicken Cholera and Roup Specific a certain cure. Circulars free.

W. W. GRIFFIN, Box 170, Station Rouge, La. The pioneer poultryer of the South.

Valuable Books in Paper Covers. CHRISTIAN BAPTISM. The Profession of the Faith of the Gospel. By J. R. Graves. 100 pp. 86.

THE ACT OF BAPTISM. Rich in authorities. By J. R. Graves. Pp. 60. 10c.

THE SUPPER A CHURCH ORDINANCE, and was so observed by the Apostolic Churches. By J. R. Graves. Pp. 46. 10c.

THE RELATION OF BAPTISM TO SALVATION, and a Sermon by C. H. Spurgeon, of London. By J. R. Graves. Pp. 70. 10c.

WHAT IS IT TO EAT AND DRINK UNWORTHILY? THE SYMBOLISM OF THE SUPPER. By J. R. Graves. Pp. 40. 10c.

INDIVIDUALITY BEFORE GOD. Liberty of conscience and consequent freedom of thought—annual sermon preached at the First Baptist Church, Cincinnati, 1882, by J. M. Robertson, and published by the request of the Convention. Pp. 36. 10c.

SLACK'S REASONS FOR BECOMING A BAPTIST. This is a tract of great value, and should be widely circulated. By Rev. W. L. Slack. 10c.

A PECULIAR PEOPLE. A truly valuable book of 82 pages. By R. E. Melvin. 10c.

WHAT IS CONSCIENCE? Have you a good conscience? By J. R. Graves, LL.D. Pp. 67; paper cover. 10c.

PHISICIPLE; ITS CONFLICTS AND CONQUESTS. By Prof. A. T. Barrett, of Mary Sharp College, Winchester, Tenn. 10c.

THE ORIGIN OF SPRINKLING FOR BAPTISM. By R. A. Vonable. 10c.

THE TRUE MISSION OF BAPTISTS. 10c.

ECCLISIATICAL UNITY. This little book fully discusses the question, "Are Scriptural Churches Multiform or Uniform in their Character?" By Rev. Aarou Jones, Jr. 10c.

THE HERO OF TRUTH. A prize book by Rev. C. E. W. Dobbis, of Ky. A most excellent little book, and especially for young folks. 10c.

THE SUFFERING CHURCH. A Continental Sermon, vividly and eloquently pointing out the suffering of Christians in the past. By D. W. Guthrie. 10c.

RESTORATIONISM REFUTED. The closing letters of the written discussion on Universalism. The fallacies of Restorationism are fully exposed and thoroughly refuted. By Dr. J. R. Graves and Mr. Burrows, of Alabama. 10c.

CITY OUT OF SIGHT. By Mrs. Lizzie C. Dougherty, of Louisville, Ky. 10c.

QUESTIONS TO THE IMPUDENT. This little book is written in the usual forcible and logical style of this well-known author. By J. M. Pendleton, D.D. 10c.

RESTRICTED COMMUNION. A discussion on Restricted Communion as practiced by Baptist churches. By Rev. T. C. Toms, date. 1c.

Every Sunday-school Superintendent and Teacher should procure a copy of "Selected Notes on the International Lessons," price \$1.25, postpaid. Address: GRAVES & MAHAFFY, Memphis, Tenn.

RIGHTS OF LAYEN. This is a work of great merit, and ought to be in the hands of the laity. 10c.

THREE QUESTIONS AS TO THE BIBLE. By John A. Broadus, D.D. 62 pp. 10c.

This is his great sermon, preached at the Introductory sermon of the Southern Baptist Convention, at Waco, Texas, May, 1883, and it has been carefully written out by the author, and brought out in a neat tract.

Sent by mail, postpaid, on receipt of price. Address GRAVES & MAHAFFY, Main St. Memphis, Tenn.

PATENTS.

CAVATS, TRADE-MARKS AND COPYRIGHTS

Obtained, and all other business in the U. S. Patent office attended to for moderate fees.

Our office is opposite the U. S. Patent Office, and we can obtain patents in less time than those remote from Washington.

Sent Model or Drawing. We advise as to patentability free of charge, and we make no charge unless we obtain patent.

Refer here to the Post-master, the Sup't. of Money Order Div., and to officials of the U. S. Patent Office. For circular, advice, terms and references to actual clients in your own State or county write to

Opposite Patent Office, Washington, D. C. Graves & Mahaffy, Memphis, Tenn.

THE WORK OF CHRIST IN THE COVENANT OF REDEMPTION, DEVELOPED IN SEVEN DISPENSATIONS.

IN THREE PARTS. BY J. R. GRAVES, LL.D.

This is a key to the correct understanding of the whole work of Christ, and the development of a full Eschatology. It will be an immense help to all Ministers, Bible Teachers and Students.

This great life-work of Dr. J. R. Graves has been reduced to a magnificent book of some six hundred pages, well printed on the paper, and handsomely bound. We have not had time to read it through. It is a body of divinity; an apocalypse of symbol and prophecy. We must have time to ponder over its pages, and its changes, before we can write much about it. This we hope soon to do.

Ford's Repository, St. Louis, Mo.

This book contains 470 large 12mo pages, large, readable type, handsomely bound, black and gold stamps.

Price, in handsome brown English cloth, by mail, post-paid \$2.00

In library sheep binding \$2.75

The first thousand copies of this book were sold and paid for here at the first copy was delivered from the printers.

For sale by our authorized agents in every Association, or will be sent by mail, post-paid, upon receipt of price. Add—

GRAVES & MAHAFFY, Publishers, Memphis, Tenn.



CHESAPEAKE OHIO & SOUTH-WESTERN RAILROAD.

THE Southern Trunk Line to LOUISVILLE, CINCINNATI, WASHINGTON, BALTIMORE, NEW YORK, AND ALL EASTERN CITIES.

2 TWO DAILY TRAINS 2

Pullman Sleeping cars on all Night Trains

The Short Line to CAIRO ST. LOUIS CHICAGO AND THE NORTHWEST.

Direct Route from Kentucky and Tennessee TO Arkansas, Texas, Kansas AND THE SOUTHWEST.

Through Ticket on sale over this Road at Principal Coupon Offices.

Try the Trunk Line.

For further information write to or call upon

R. H. TALLEY, Ticket Agent, Memphis, Tenn.

B. P. ROBSON, Passenger Agent, Memphis, Tenn.

R. F. MITCHELL, G. P. A.

Memphis, Tenn.

WANTED—LADY. Active and intelligent, to sell old Arm. Reference required. Permanent position and good salary. GAY & HOS., 11 Barclay St., N.Y. N.Y. 1147.

KIND WORDS FOR 1886

PRICE REDUCED.

The price of Kind Words for 1886 is reduced to 50 cents a year for the Weekly, and 25 cents a year for the Semi-Monthly—in cloth.

The Lessons will be decidedly improved, and will include three studies:

1. Explanations and Questions without answers, for the elder scholars.

2. Questions and Answers, for intermediate scholars.

3. Lesson Story and Question and Answer, for the youngest scholars.

These lessons will have all the other usual departments also, and will be unexcelled by any lessons for Sunday-school scholars published. The reading matter, pictures, paper and printing will be unsurpassed.

The Mission, Doctrinal and Sunday-school instruction features of the paper will be maintained. Its missionary correspondence and contributions from distinguished correspondents will be a marked feature. It will continue its advocacy of missions, temperance and the interests of the Southern Baptist Convention and its boards. But its chief aim will be to lead the young to Jesus!

Try it in your school! At least send for specimen copies, which will be forwarded free.

Weekly—Single copy, 10c; clubs of ten or more, each 50 cents.

Semi-Monthly—Single copy, 40 cents; clubs of ten or more, each 2.00.

The Quarterly—Containing the lessons for each quarter of the year, with other helps for teachers and scholars, per annum, 20 cents.

Lesson Leaflets—Containing the lessons only, per annum, each 10 cents.

The Child's Gem—Containing the lessons in a simple and easy form, with pictures and reading matter, suitable for infant classes—per annum, single copy 50 cents; club of ten or more, each 2.00. Address: GRAVES & MAHAFFY, Memphis, Tenn.

Sunday-school Books.

A New Fifty-volume Library. With number of pages in library 4510 Marble paper sides, each book \$1.00.

Baptist Question Book. By A. C. Dayton. Vols. I. and II., each 20 cts. \$2.00 per dozen.

Myrtle Question Book. J. M. Weaver. Each 20 cts.

Church Catechism in Rhyme. Mrs. A. C. Graves. Each 15 cts.

Brief Catechism on Bible doctrine. Dr. J. P. Day. A. Per dozen 80 cts.

Infant-class Question Book. L. H. Shack. Per dozen 40 cts.

Little Lessons. Part I. B. Manly, Jr. Per dozen 50 cts.

Little Lessons. Part II. B. Manly, Jr. Per dozen 50 cts.

Child's Scripture Question Book. Part I. B. Manly, Jr. Per dozen 15 cts.

Child's Scripture Question Book. Part II. B. Manly, Jr. Per dozen 15 cts.

Sunday-school Class Books. Per doz. 50 cts.

Sunday-school Primers. 34 pages, with out covers. Per dozen 50 cts.

Blue and Red Tickets. Per 1000 \$1.00.

Any of above books sent by mail, post paid on receipt of price. Address: GRAVES & MAHAFFY, Memphis, Tenn.

THE NEW GREAT IRON WHEEL.

BY J. R. GRAVES, LL.D. Illustrated and Enlarged. PRICE, \$1 50.

This book, just issued from "The Baptist Book House," comprises a series of open letters addressed to Bishop McTear, D.D., like unto those addressed to Bishop Doane in 1865, of which 40,000 were sold in 40 months.

These letters are written with the wonderful vigor and logical force and clearness so characteristic of the author. Not one word of personal abuse can be found in the five hundred and seventy-four pages. It points out—

The many changes that have been introduced into Northern Methodism, and the very ones to be strongly advocated should be made.

In its former book, and to indicate the changes in doctrine and government that should still be made, to conform it to what Bishop Doane denominated as "the Apostolic model."

This book, like the former, will be read by Methodists as well as Episcopals, and cannot be read by the candid Christian without interest and profit.

This book is handsomely bound in best English cloth, large gold stamp, and contains

Two Elegant Steel Engravings of the Author,

AT 84 AND 64 YEARS OF AGE.

Sent, post paid, on receipt of price. Orders filled the same day they are received.

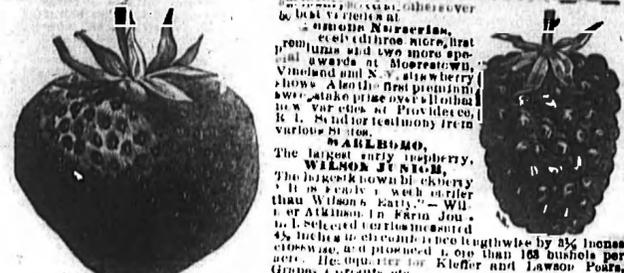
GRAVES & MAHAFFY, Memphis, Tenn.

Memphis, Tenn.

Memphis, Tenn.

Memphis, Tenn.

Established 1838. PARRY STRAWBERRY



CATALOGUE FREE. WILLIAM PARRY, Parry P.O., N.J.

PARSONS' PURGATIVE PILLS

MAKE NEW, HIGH BLOOD. These pills were a wonderful discovery. No others like them in the world will so quickly cure or relieve all manner of disease.

The information around each box is worth ten times the cost of the box of pills. Find out about them and you will always be prepared. One pill a dose. Illustrated pamphlet free. Sold everywhere, or sent by mail on receipt of price. Parry P.O., N.J.

DR. J. H. M'LEAN'S HOMOEOPATHIC LIVER AND KIDNEY BALM.

The Most Wonderful Liver and Kidney Cure in The World.

Will relieve and cure diseases of the Liver, Kidneys, and Urinary Organs, such as Inflammation, Feverish Irritation of the Bladder, Catarrh, Stone in the Kidney, and Bladder, Weakness and Pain in the Back, Dropsy, Rheumatism, Neuritis, Torpid Liver, Constipation, Bright's Disease, Female Troubles, Leucorrhoea, Acute Phlogosis, Ischaemic Paralysis, Treatment of the Sexual Functions, OR ANY DISEASES OF THE KIDNEYS, LIVER OR BLADDER.

There is no mistake about it! Dr. J. H. M'Lean's Homoeopathic Liver and Kidney Balm will cure you.



This entire family was cured and made happy by taking

DR. J. H. M'LEAN'S HOMOEOPATHIC LIVER AND KIDNEY BALM.

(We have the remedy for you, but have a price for only three letters.)

R. A. Coonwill, Lead Hill, Ark., writes: "Dr. J. H. M'Lean's Homoeopathic Liver and Kidney Balm and Dr. J. H. M'Lean's Homoeopathic Liver and Kidney Pills give the greatest satisfaction here. I. C. Harris, Lloyd, Va., says: "Dr. J. H. M'Lean's Homoeopathic Liver and Kidney Balm cured me of nervous prostration of five years' standing."

We have sent to you of the first family of the world, the strength of the Cordial and Blood Purifier, and Dr. J. H. M'Lean's Homoeopathic Liver and Kidney Balm have completely cured me of derangement of the natural functions.

Price \$1 per Bottle; Six Bottles for \$5.

DR. J. H. M'LEAN, Cor. Broadway & Diddle St., ST. LOUIS, MO.

DR. J. H. M'LEAN'S STRENGTHENING CORDIAL and BLOOD PURIFIER.

Dr. J. H. M'Lean's Homoeopathic Liver and Kidney Pills.

They are little white pills, size of a pin head, but they perform wonders in cleansing the bowels, when the stomach, bowels, liver and kidneys are in an unhealthy condition, there is generated Bactericidal (animalcules), which if not destroyed produce various forms of organic disease. Dr. J. H. M'Lean's Liver and Kidney Pills, will destroy and remove these terrible parasites and cure all troubles of the liver, kidneys and urinary organs by efficiently removing the cause of all derangement of their natural functions, and taken with Dr. J. H. M'Lean's Liver and Kidney Balm, have cured thousands of cases of Rheumatism, Catarrh of the Bladder, Stone in the Bladder, Ischaemic Paralysis, Constipation, Dropsy, Pleurisy, and nervous power. Also of those who take every night before going to bed will profit by an easy evacuation of the bowels and bring the natural functions into a healthy and regular condition. Dr. J. H. M'Lean's Liver and Kidney Pills cost 25 cents each vial, and can be sent by mail. One dozen for \$2.00. DR. J. H. M'LEAN, Cor. Broadway & Diddle St., St. Louis, Mo.

Invaluable to Every Lady!

The Ladies' Manual of Fancy Work. A new and striking plain directions for Artistic Embroidery, Lace Work, Knitting, Crochet Work, Sewing and all kinds of fancy Needle Work. 500 Illustrations, Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

Complete designs for Memoranda, Invitations, Wedding Cards, Birth Day Cards, etc. to the most beautiful and useful designs. Also designs for Dressing Cases, Trunks, etc. Handsomely illustrated. Price only 50 cents!

A NEW AND COMPLETE BIBLE COMMENTARY, CRITICAL, EXPLANATORY AND PRACTICAL ON THE Old and New Testaments.

By Rev. ROBERT JAMIESON, D.D., Glasgow, Scotland, Rev. A. R. FAUSSET, A.M., York, England, and the Rev. DAVID BROWN, D.D., Professor of Theology, Aberdeen, IN FOUR LARGE 12mo VOLUMES of about 1000 Pages each, With numerous Illustrations and Maps.

It is far in ADVANCE of the older works.

It is CRITICAL, PRACTICAL and EXPLANATORY. It is COMPENDIOUS and COMPREHENSIVE in its character.

It has a CRITICAL INTRODUCTION to each book of SCRIPTURE, and is by FAR the most PRACTICAL, SUGGESTIVE, SCIENTIFIC and POPULAR work of the kind in the English language.

We present this work to our Christian readers with the conviction that it will be welcomed as a most valuable addition to the Biblical literature of the day, and will be found to possess advantages over any other similar work in the following important particulars:—

1. Its thoroughness. This Commentary is not written by one writer only, as is the case with Clark, Henry, Scott and others, but by three of the ablest scholars of the present day, thus enabling each author to devote all his skill, time and energy to a limited portion of the Bible instead of the whole; and these have quoted extensively from the works of no less than one hundred and fifty of the most eminent Biblical writers of the present and past.

2. Its modernness. New light is continually being thrown upon the Scriptures by the researches of travelers who have visited every region on which the light of revelation originally shone, by investigation in science, the expository labors of scholars and critics, and the discovery and deciphering of ancient inscriptions, monuments and manuscripts, thus rendering the commentaries of former days comparatively useless.

3. Its compactness. The text and the comments are not printed in separate parts, as is usually the case, but are intermingled so as to form one continuous history. There are no blank spaces, nor is the book filled up with unnecessary portions of the text. It is what it purports to be, a Commentary, not a Bible. "It is liberally packed," says Bishop Wiley, "full of good things."

4. Its brevity. There is no Commentary that will help the reader to arrive at the full meaning of the Scriptures so easily, and in so short a time. Dr. Kittel says: "It attempts to explain only what needs explanation." Dr. Smith, editor of the Chicago Standard, says: "I have in several instances seen a sermon in a sentence."

5. Its liberal spirit. It is more unsectarian than any other Commentary. "The names of the authors are a sufficient guaranty against any denominational traits in it." These authors are each of a different denomination. The hearty recommendation of the leading men of all denominations gives this still greater emphasis.

6. Its Scripture references. These are more numerous than will be found in any commentary extant. Parallel passages are given wherever they are needed. Scripture is thus explained by Scripture; and the Commentary will thus be found to answer the purpose of a concordance to a very great extent.

7. Its illustrations and maps. These are sufficiently numerous to decidedly enhance its value and attractiveness; while the great majority of commentaries have no illustrations.

8. Its cheapness. No commentary of its size and merit was ever sold for anything like the price. There is as much reading matter in this

Baptist Book House

356 Main St., Memphis, Tenn.

This house has been organized for the purpose of supplying the denominational...

Enter Communication Between Baptist Churches...

Historical. OSBORN'S HISTORY. By G. H. Osborn...

Historical. THE GREAT MISCONCEPTION. Theological and Ecumenical...

Historical. THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church...

Historical. THE ORIGIN OF BAPTISTS. By S. M. Ford, LL.D. You ought to be familiar with the history of your own denomination...

Historical. THE MANIFESTO. By T. G. Jones, D.D. Being a complete history of their origin, continuity, and principles...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

Historical. THE BAPTIST CHURCH DIRECTORY. By Edward T. Russell, D.D. A guide to the doctrine and practice of Baptist churches...

QUESTIONS TO THE CHURCH. By J. M. Pendleton. This is a very practical little work...

THOUGHTS ON CHRISTIAN DUTY. By J. M. Pendleton. This work is concise and is designed for Christians generally and for young converts especially...

The Great Misconception. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

The Symphony of the Baptist. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

THE SYMPHONY OF THE BAPTIST. The History and Development of the Baptist Church. By J. M. Pendleton. Price, in cloth, 50 cts...

OSBORN'S HISTORY. By G. H. Osborn. Vol. I. is a history of the Baptists in England. Both chronologically arranged. Vol. I, pp. 328. Vol. II, pp. 328. Price, in cloth, \$1.00...

THE GREAT MISCONCEPTION. Theological and Ecumenical. A Dissertation on Communism by T. G. Jones, D.D. Price, in cloth, 75 cts...

notes (this fact can be appreciated by our brethren in the country churches, contains 47 hymns and 100 tunes, an Alphabetical Index, of subjects and metrical Index, besides the general Index to first lines; in fact we have spared no pains in preparing this New Edition, and we have reduced the price to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

who needs suggestions and analytical help, this work is almost indispensable. It may also be of great value in the daily readings of the Christian. It may become his treasury.

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

THE NEW BAPTIST PSALMIST. We have also reduced the price of this book to...

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.

Old Series—Vol. XL. MEMPHIS, TENN., APRIL 17, 1886. New Series—Vol. XVIII. No. 45

Our Pulpit.

GENIUS OF A CHURCH.

BY KNOX WINDER.

'Aw ye go, preach.' Matt. x. 7. 'Behold, I send you forth as sheep in the midst of wolves.' Matt. x. 16. 'Go your way; behold, I send you forth as lambs among wolves.' Luke x. 3.

HAVING considered the "business" feature of gospel preaching, and its spirit, and the source of the church's greatest help aside from the direct power of God, I come now to notice— II. That the disciples were left to their own judgment and tact in the selection and appropriation of facilities for evangelistic work.

When it is considered how much attention is given by our churches to the erection of houses, and the arrangement of desirable appointments for the promotion of the gospel of Christ, is it not strangely strange that the apostles had no instruction in that line? When it is considered how much architectural skill is demanded now for the establishment and maintenance of our holy religion in a first-class community of our people I am led to inquire, "Did not Jesus forget to leave all needed instruction with his people?" "Has a contingency arisen not looked for by the author and finisher of our faith?" He commanded them to go and preach. We find that they went. They went according to what Jesus regarded as their chief work.

(a) But they used such houses as they could get. An audience was the consideration with them. When they had a large one it was so much the better. If they had a small one they used it. If they had a good house, it was all right. If they had only a prison house, as Paul did once, it was not wrong. Philip had an Ethiopian chariot for an auditorium. He had one Ethiopian for an audience. Paul had on one occasion the court of the Areopagus. On another occasion he had a wrecked ship on a tempestuous sea. On another he stood by a fire on an island with an audience of heathen sailors, and for learning of which he had a bountiful store, he shook the deadly serpent from his flesh, and stood yet alive and well, thus demonstrating, as could no language, his companionship with God.

Strange enough, the apostles generally preached the gospel in Jewish synagogues. These houses were not built by the friends of Jesus. They were built and kept up by his most unrelenting opposers. Heathens were willing that Jesus should be preached. But the Jews could not endure him. Yet in numerous instances did the apostles enter their houses of worship and preach the very doctrines they despised.

They were pioneers of the gospel. Their means were naturally used in the direct extension of their borders. Any other course than that which they pursued would have been inconsistent. Pioneer settlers do not expend their means in putting on a square rod of territory a perishable establishment that is expensive. They rather desire a goodly possession first of the imperishable. So the pioneers of the gospel sought to get a broad, firm footing in the world. Every means was used in extending their borders. They gained a possession in Jerusalem. Then they sought to put a strong hand on the surrounding country, on Antioch, Damascus, Corinth, Ephesus, Athens, Rome and every place they had means to reach. Like true pioneers

they sought a title of the reality of the whole country. But am I reminded that this is entirely a different age from that of the apostles? True, but it is as truly a pioneer age in spiritual things. An untitled territory stretches far beyond the vision in all directions. Countless thousands of really immortal souls are yet unpurchased.

Here I remark that the great hindrance to the progress of divine truth to-day is the failure of the churches to lay their hands on the outer world and purchase it for their king. "There is that scatteth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

The church that spends its funds unnecessarily in that which is perishable, and not in the extension of divine truth, where it is not, is guilty of great folly. It is like the man who bought a large, fine house instead of land on which to farm. All the house could do was to look well and protect him from storm and rain while he slowly died of starvation. Had he bought less house, and a sufficiency of good land, from the land he could have had bread, and in the house needful protection. In reality is the pioneer's fortune. In gospel extension is the church's fortune. The reality enhances in value while the pioneer pursues his course of enjoyment, as well as business, in life. Gospel extension is the natural function of a church, and in that work it is healthy and prosperous. The work is both food and raiment to the church. Jesus put the stress on the work, the gospel extension. The disciples knew this. Hence their almost universal disregard of everything else.

It is further worthy of note— III. That all extravagance and pandering to the passions of men were condemned both by the example of Jesus and the early Christians.

The life of Jesus was one of rigid economy. He saved money. He saved time. He labored to the best advantage. When he fed the great multitude with so few loaves and fishes, he had the fragments taken up, that nothing should be lost. He had time only for his appointed work. He truly redeemed the time. When he went away to rest it proved to be work. When he entered scenes of festivity it was to show himself in his mission. When called to drop the tear of sympathy with bereaved friends it was to teach the power of God. Men hazard their lives for a home in this world. Jesus sought no home. He was willing to live on charity. He shunned not the burial of a pauper. His disciples were willing to abandon their chosen avocations to more effectually do his work. Men who had lived by the product of their own labor, under the inspiration of his instruction and example, became willing to eat bread at the hands of those who sympathized with them. Men whose Master was the Son of the eternal God, were willing to have shelter any where, and be counted low in life, that they might preach the gospel of peace. They acted on a valuable principle, i. e.,—

(a) The best commendation of the gospel was in itself, and not in the place where it was preached. It cannot be denied that there is an alarming tendency in our churches to commend Christ's gospel to the world by divesting it of much of its original purity and simplicity by the very place where it is preached and its surroundings. In these days it has come to pass that there is everything in a place and its surroundings and associations. One man can't preach the gospel in a theater because of the vile associations of the place. Another is so shocked that he can't tell the story of the cross in

a house where courts of justice are held because of the dark deeds enacted there. Another feels that he can never reach an audience assembled in some dirty town or city. The place is too low and undignified for the work of Jesus. Another can never let his genius soar in discoursing on divine truth because his people assemble in a cheap establishment, that is ancient in architecture. All forgot that the great commendation of the gospel is in itself: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." No other cause ever had such a commendation. The gospel itself is the power of God unto salvation to every one that believeth. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. iv. 7.)

The gospel in itself is a treasure—a priceless treasure. The value of a diamond is not enhanced by its setting. Set it in gold, it is a diamond, and often equal to more than a life's labor. Set it in iron, it is no less a diamond. Tell the story of the cross on the highway, it is an invaluable treasure. It will take eternity to experience its worth. God only can tell it. Tell it in a royal palace, it can be worth no more. In either case it reaches through eternity. Tell the story in broken accents, it issues in life eternal. Tell it in most polished diction, it can bring no more. Wonderful gospel this! It makes all things equal. Believing wisdom and believing ignorance stand side by side in a common dress. Royalty and peasantry in it, go hand in hand, speaking the same language. It looks to no difference in station. Any effort therefore to commend the gospel to the world other than a plain and correct presentation of that gospel, betrays a sad lack of business wit. It savors of sanctified infidelity.

When I clothe my gospel in slang, the latest dress appropriated by my internal highness to attract degenerate Christians and lure unsuspecting sinners, I willingly or unwittingly become his most efficient servant. When I clothe my gospel in rhetoric or logic, just to render it more attractive, or make it more forceful than it is of itself, I lead out a profligate thing before the world to be smothered with scorn. When I must spend fifty or one hundred thousand dollars of the Lord's money to build a house unto the Lord better than my neighbor, just to beat my neighbor, and win his congregation by having a nicer place, and a better system of appointments for dispensing my gospel, I wantonly squander the Lord's money. I practically say to those whom I would induce to accept the gospel, that it needs other commendation than is found in itself. Now, I would not be understood as opposing the use of good language and all possible information in preaching the gospel. I would be understood as advocating the purest sanctification of learning in bearing to lost sinners the pearl of great price.

Let the learning never be more than the setting of the diamond. Nor would I have any think me opposed to the use of decent and comfortable houses for promoting divine truth. For the Bible is not opposed to that. Jesus and the apostles in action condemned extravagance. I would ever condemn it. Look again at the apostolic style of gospel work.

They had no gospel in temples of costly fashion. They sought not such structures to accommodate the royal and elite. As there was one door (death) through which all must enter eternity, so on a common level all heard the means for preparation for the journey.

Ever-green HYMNS.

NEW EDITION—WORDS ONLY.

OLD-TIME HYMNS.

A collection of 100 of the best and sweetest of our...

SMALL AND CHEAP HYMN-BOOK.

Containing the best approved and most popular hymns, both—

OLD AND NEW

Price per copy in flexible cloth, 15 cts. Per dozen, in flexible cloth, \$1.50.

Cuticura

A POSITIVE CURE for every form of SKIN and BLOOD DISEASE.

ECZEMA, or Salt Rheum, with its agonizing itching and burning, instantly relieved by a warm bath with Cuticura Soap and a single application of Cuticura, the Great Skin Cure.

FRAGILE TABLETS

WOODRUFF'S GENUINE FRAGILE TABLETS FOR BREAKING UP AND PURIFYING THE BLOOD.

WOODRUFF'S GENUINE FRAGILE TABLETS FOR BREAKING UP AND PURIFYING THE BLOOD.